

**UNIVERSITY OF GHANA
DEPARTMENT OF PSYCHOLOGY**

**AN EXAMINATION OF GENDER ROLE IDEOLOGY, RELIGIOSITY,
AND PERSONALITY IN PERPETRATOR BEHAVIOR IN GHANA**

BY

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**THIS THESIS IS SUBMITTED TO THE DEPARTMENT OF
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DECLARATION

I, Akweley Ohui Otoo, the author of this thesis, do hereby declare that except for references to other people's work which I have duly acknowledged, the study herein presented is the first of its kind to be carried out in the Department of Psychology, University of Ghana, Legon, during the 2013/2014 academic year under the objective supervision of Dr. Joseph Osafo and Prof. Charity Akotia. This work has never been submitted in any form, whole, or part for a degree in this University or elsewhere.

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DEDICATION

I dedicate this work to the Almighty God who gave me the knowledge and the grace to complete this work. I also dedicate it to my dear husband, Mr. Larry Otoo and our children, Larry Otoo (jnr), Jeffrey Otoo, Orleans Otoo, Ryan Otoo and Naa Akushia Otoo who gave me the needed support and encouragement to complete this work.

God bless you all.



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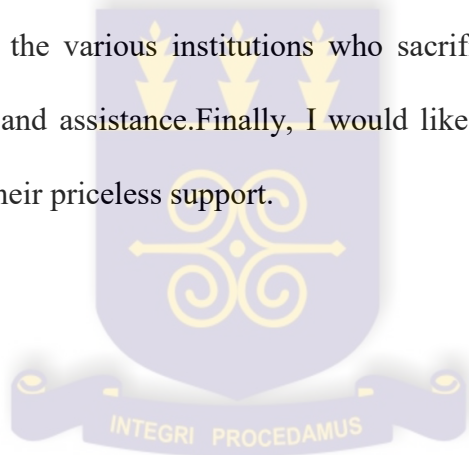
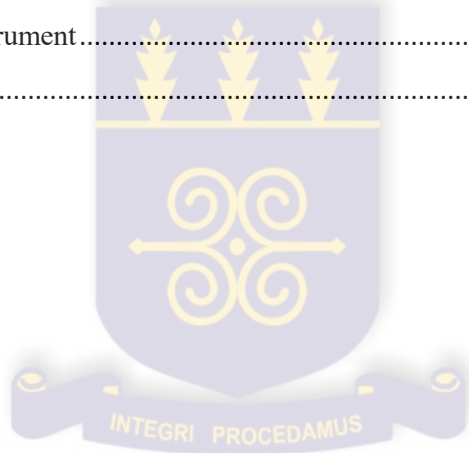


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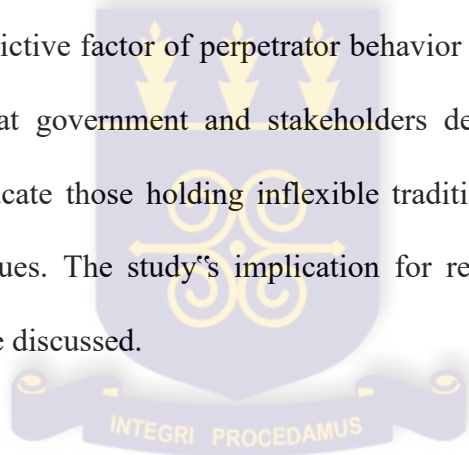
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ABSTRACT

This study examined predictive factors that cause perpetrator behavior in domestic violence. Data for study were obtained from a survey conducted between March and May 2014 in Medina and its environs in the Greater Accra Region, Ghana. Two hundred and fifty-three (253) participants took part in study. Three major statistical tests were used to analyze the hypotheses. These were the Pearson's Product Moment correlation coefficient, standard regression and the two ANOVA. Findings reveal that Individuals holding traditional gender role ideology are likely to be perpetrators of domestic violence. This finding supports the notion of traditional gender role ideology as the principal predictive factor of perpetrator behavior among the Ghanaian people. It is recommended that government and stakeholders dealing with issues of domestic violence should educate those holding inflexible traditional values about the potential danger of these values. The study's implication for research and practice within the Ghanaian society are discussed.



CHAPTER ONE

INTRODUCTION

1.0 Background to the Study

Domestic violence has deleterious physical, psychological, and sexual consequences for victims, ranging from bruises and broken bones to death in some cases (World Health Organization, 2001). According to the American Psychiatric Association (2005), domestic violence is the control by one partner over another in dating, married or live-in relationships. Domestic violence (also called domestic abuse or spousal abuse) normally occurs when a family member, partner or ex-partner attempts to physically or psychologically dominate another. It occurs in all cultures, people of all races, ethnicities, religions, sexes and classes. It is perpetrated by both men and women. Men and women can experience misunderstanding and some violence in their relationships but in a violence prone relationship, there is a dynamic mutual violence that can characterize that relationship (Strauss, 1993).

For far too long, domestic violence has been framed and understood exclusively as women's issue. Because most attention is given to women who are abused by men, men victims are often ignored. Between 1997 and 2001, though women accounted for 85% of intimate partner violence in the United Kingdom, men also suffered domestic violence accounting for approximately 15% (Bureau of Justice Statistics Crime Data Brief, Intimate Partner Violence, 2003). Nonetheless, there are different degrees to which women and men experience violence. Women for instance are more likely to end up physically injured, sexually assaulted and murdered in situations of domestic violence

(Hanson & Harway, 1993) and this is evident in the Ghanaian context in modern times. Indeed, these are very important differences, although it does not imply that men are unaffected by domestic violence, but the general reluctance of men to seek outside help due to their pattern of socialization often encapsulates the true reflection of the issue on the ground and this needs to be taken into account (Mckeown,2002).

Domestic violence is often used as an interchangeable term for intimate partner violence in many studies. Nevertheless, this study uses the term “domestic violence” as it is officially used in Ghana in the Domestic Violence Act 2007 and unofficially or in everyday parlance to mean acts of violence which is what this study is interested in. Domestic violence may be emotional or psychological abuse, physical or sexual abuse, although only a few countries specifically identify emotional or psychological abuse as a form of domestic violence (Sanders,2003). While some studies limit the definition of domestic violence to acts of physical and/or sexual assault, others include psychological or emotional aggression (Brewster, 2002). In terms of relationship, recent studies do not limit their definition to male-on-female violence; they also include female-on-male violence and violence among partners of the same gender (Brewster, 2002). Nonetheless, women are at a greater risk of being battered by male partners than men (Rennison & Welchans, 2000).

Studies indicate that there has been a greater understanding of the problem of domestic violence, its causes and consequences in recent years and an international consensus has developed on the need to deal with the issue. (Garcia-Moreno, Jansen, Elleberg, Heide,

& Watts, 2005 as cited in Adomako, 2010). The United Nations Declaration of the Elimination of violence against women (UN, 1993) defines violence against women as “any of gender-based violence that results in, or is likely to result in physical, sexual, or mental harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty whether it occurs in public or private. The decade-old Convention on the Rights of the Child, and the Platform for Action adopted at the Fourth International Conference on Women in Beijing in 1995, all reflect this consensus. Garcia-Moreno et al. (2005) believe that progress has been slow because attitudes are deeply entrenched and to some extent, because effective strategies to address domestic violence are still being defined. This study will look at some aspects of domestic violence which include: physical, psychological, sexual and economic abuse.

Physical abuse is a continuum of less lethal acts of grabbing and pushing to the more lethal acts of choking, punching and assaults with weapons (Sonkin, 1995). Frequently, inexperienced service providers ignore the low levels of physical violence focusing exclusively on the more demonstrative acts, such as punching, choking (Sonkin, 1995). The World Health Organization, (1996) confirms the prevalence of physical violence in all parts of the globe, including the estimates of 20% to 50% of women from country to country that have experienced domestic violence. Psychological and emotional abuse are acts of behavior intended to intimidate and persecute, and takes the form of threats of abandonment or abuse, confinement to the home, surveillance, threats to take away custody of the children, destruction of objects, isolation, verbal aggression and constant humiliation. Innocent Research Centre (2000) proposes that psychological violence is

harder to capture in quantitative studies, a full picture of the deeper and more insidious levels of violence defies quantification. Victims describe ongoing psychological violence, emotional torture and living under terror as often more unbearable than the physical brutality, with mental stress leading to a high incidence of suicide and suicide attempts. Sexual abuse is an act of coerced sex through threats, intimidation or physical force, forcing unwanted sexual acts or forcing sex with others. Surveys in many countries reveal that approximately 10 to 15% of women report being forced to have sex with their intimate partner (Heise, Pitanguy, & Germaine, 1994).

1.1 Prevalence of Domestic Violence against Women

The World Health Organization (WHO, 1998) indicated that one in five women of the world's population has been physically or sexually abused by a man or men sometime in her life (Venis, Horton, 2002). The global study of WHO continues to report that one in three women has a lifetime incidence of abuse in both developing and developed countries. Statistics have suggested that violence is perpetrated against women in almost half of all marriages (U.S. Department of Justice, 1998). Statistics from 1994 indicated that domestic violence causes almost 100,000 days of hospitalization, 30,000 emergency room visits, and 40,000 trips to the doctor every year, and 50% of all homeless women and their children are fleeing domestic violence (Hayes & Emshoff, 1993). Despite the long history of violence against women in many cultures, there are some cultures in parts of the world where there has not been much violence against women, for example, the Pacific Islands and Central Africa. These less violent cultures are more egalitarian, and

have less clearly defined male and female roles than other cultures (N.A.P.A.L.C., 1998).

Despite sharp increases in incidence, the problem of violence against women has received little attention in Ghana. The current study seeks to help address the problem from a potential root cause. The study looks at gender role ideology, religiosity and personality in perpetrator behavior. In the Ghanaian patriarchal society, gendered differences are characterized and reinforced by segregation of roles between males and females. Segregation of roles came about as a result of the norms established by the society for the various sexes. These roles form the standard of socialization for men and women. Men are socialized to be aggressive, independent and active while women are socialized to be helpful communal and understanding. These patterns of socialization form the ideals and values of the individuals about the roles of males and females in society leading to the formation of gender stereotype.

Attitudes towards the role of men and women in society are referred to as gender role ideology/perception (Hoschild, 1989). Thus, it is one's beliefs regarding the proper roles for men and women which may be characterized as existing along a continuum from traditional to modern. Those who hold the traditional gender role ideology believe that men and women's sphere of work are different such that men's sphere is paid work while women's sphere is home (Akotia & Anum, 2012; Hoschild, 1989; Levent, Richmond, Majors, Inclan, Rosello et al., 2003). On the contrary, a modern sex role ideology discards the idea that there is distinction between men and women's role and

believes in gender equality and flexibility (Barry & Beitel, 2006). Modern role ideology or egalitarian attitudes maintain that power and roles are distributed equally between men and women and those women identify equally with the same spheres (Akotia & Anum, 2013; Barry & Beitel, 2006; Hoschid, 1989).

However, it is argued that attitudes that lie between modern and traditional ideology is referred to as transitional gender role ideology. According to this ideology, women can find time for both their work and the home but more proportionally for the home while men devote time more for their work. The perception of individuals about the roles of males and females in society affect their attitudes, expectations and roles each plays in the relationship. Gender perceptions are culturally embedded and therefore cultural beliefs can lead to abuse in any relationship. The American Psychological Association's Guidelines on Multicultural Education, Training, Research, Practice and Organizational Change for Psychologists (2002) defines culture as the belief system and value orientations that influence customs, norms, practices, and social institutions, including psychological process (language, caretaking practices, media) and organization (media, education system).

Culture has been described as the embodiment of a worldview through learned and transmitted beliefs, values, and practices, including religious and spiritual traditions. It also encompasses a way of living informed by the historical, economic, ecological, and political forces of a group. Within the Ghanaian culture, it is considered natural and normal for men to be the breadwinners or to act as household heads and the women, the mothers and caretakers of the home. The cultural depiction of the husband as breadwinner has supported the greater rewards accounted to men in the workplace,

legitimized male power within the family and provided men with resources for demonstrating their masculinity (Ferree, 1990; Stark & Flitcraft, 1996).

Cultural beliefs have been adapted from religion. Religion is another construct that has been positively associated with traditional patriarchal ideologies (Morgan, 1987; Reek, Lowe & William, 1991; St Lawrence & Joyner, 1999) and this warrants exploration in the Ghanaian context in light of its centrality to both social identity and regulation of family affairs. Research on religion's role in condoning violent acts against wives has produced mixed results, attributed partly to it being a multifaceted construct and also its covariance with patriarchal ideologies. While some scholars have suggested the role of patriarchal religious ideologies in justifying domestic violence acts (eg. Nason-Clark, 1997, 2000), other researchers point to the negative or weak and curvilinear association between religious involvement and incidents of domestic violence (Brinkerhoff, Grandin, & Lupri, 1992; Ellison, Bartkowski & Anderson. 1999) or highlight religion's protective effects against women (Ellison & Anderson 2001).

It can be argued that personality as a variable can influence negatively or positively, and can change an individual's reaction to violence or domestic violence in particular. Personality is a pattern of relatively permanent traits and unique characteristics that give both consistency and individuality to a person's behavior (Feist & Feist 2009). There are five categories of personality, namely extraversion, which focuses on characteristics such as excitability, sociability, talkativeness, assertiveness and high amount of emotional expressiveness. Secondly there is agreeableness and that includes attributes such as trust, altruism, kindness, affection and other pro-social behaviors. Conscientiousness is another aspect of personality that comprises high levels of

thoughtfulness, with good impulse control and goal directed behaviors. Those high in conscientiousness tend to be organized and mindful of details. Additionally, neuroticism is another component of personality, and individuals high in this trait tend to experience emotional instability, anxiety, moodiness, irritability and sadness. Lastly, openness which features characteristic such as imagination and insight, and those high in this trait also tend to have a broad range of interests.

It is argued that some personality variables influence aggressive behavior under both neutral and provocation conditions, whereas others influence aggressive behavior only under provocation. Clearly, some personality traits can be risk factors for perpetrating and victimization of domestic violence. Additionally, ideological incompatibility in the relationship can result in disagreement, confusion and in the long run violence and abuse in the relationship. This study is looking at two specific dimensions of personality, neurotics and agreeableness.

In Ghana, there are high indices of prevalence in domestic violence. Statistics show that one in every three women has suffered physical violence at the hands of an intimate partner (Appiah & Cusack, 1999) and one in four women in her life time (Women's Aid Federation, 2011). According to the annual reported cases of violence from the Domestic Violence and Victim Unit (DOVVSU), domestic violence increased from 692 in 2011 to 725 in 2012 for men but slightly declined from 4701 in 2011 to 4571 in 2012 for women. This current study therefore seeks to understand the contribution of gender role ideology, in Ghana in light of the fact that Ghana has repeatedly failed to meet the United Nation's target of reducing violence in the home.

1.2 Statement of the Problem

Violence towards women by an intimate partner is an enormous social problem. In fact, Koop (2000), declared interpersonal violence a public health emergency, stating that domestic violence causes more injuries to women than automobile accidents, muggings, and rapes combined (Bowman, 2003). Governments have put in punitive measures against perpetrators of domestic violence and have allocated greater resources for victim service. Yet, the prevalence of domestic violence is high indicating that efforts to reduce the prevalence have concentrated much on alleviating the physical and psychological effects on victims more than understanding perpetrators, as such very little is known about perpetrator behavior in Ghana. For instance examining an individual's gender role ideology, which is the attitude towards the role of men and women in society (Hoschild, 1989), and its effect on domestic violence is necessary.

Having a gender role ideology leads to an unequal status in the society (Bowman, 2003) such that women are seen to be less powerful and men more powerful resulting in the issue of men becoming perpetrators of abuse more than women because by tradition women are expected to submit and not fight with their husbands.

Some beliefs and practices specific to Ghanaian communities increase the perpetuating of domestic violence and inhibit victims from seeking help. A Study conducted by Joseph and DiDuca (2007) highlights some of these beliefs and practices based on group interviews with women in Ghana. Some of these beliefs and practices include the

following; men are the providers and protectors of the family; women should be submissive and obedient to their husbands, men are the head of the family and they own the woman; a girl is a transient family member as she moves to her husband's family after marriage; a family is not complete without a son; a woman who does not give birth to a son has no status and can be divorced; a woman must suffer in silence for the sake of the family; the woman is to be blamed if marriage fails to succeed, spousal violence is something the woman must learn to live with, etc. These beliefs and practices have evolved from a number of inter-related discourses about gender roles and are closely held by many Ghanaians (examples, beliefs that sons are more important than daughters, man is the woman's protector, the ideal wife must obey her husband, be loyal, devoted and chaste etc.) despite the changing social context. These beliefs give the impression that women are the properties of men and that men have the right over the women.

Religion also plays a major role in perpetuating violence. Studies have suggested that traditionalists or patriarchal religious ideologists may legitimize or refuse to adequately condemn the practice of domestic violence (Nason-Clark, 1997). Gardner (1977) indicated that "all religions preach subordination of women not just to God, but to men as an article of faith. Most leaders in churches are men. The Islamic religion even forbids women from leading men in the mosque thus symbolizing men as the head of the woman. Thus men tend to have a domineering role over women, making them likely perpetrators of abuse.

Furthermore, some people by nature have a borderline personality disorder. This disorder is marked by a proclivity for intense relationship for fear of abandonment, and

proneness to rage, to be strongly associated with male battering of women (Gelles, 1997; Peterson & Zurbriggen, 2010). Numerous studies have been conducted on the factors that cause or perpetuate domestic violence. Yet these studies do not take all these factors (gender role ideology, religiosity and personality), into consideration. Results on the various findings have been contradictory thereby creating the need to do eclectic studies that take into consideration all these factors to clarify the impact they have on perpetuating domestic violence.

1.3 Aims/Objectives of the Study

The broad aim of the study is: to examine the extent to which Gender Role Ideology, Religiosity and Personality will predict the likelihood of one becoming a perpetrator of domestic violence. Specifically, the objectives are;

- To ascertain the relationship between gender role ideology and the likelihood of becoming a perpetrator of domestic violence.
- To find out the relationship between religiosity and the likelihood of one becoming a perpetrator of domestic violence.
- To determine the relationship between personality and the likelihood of becoming a perpetrator of domestic violence.
- To examine the influence of demographic factors; age, level education, and social economic status on the likelihood of becoming a perpetrator of domestic violence.

1.4 Relevance of the Study

Although partner abuse is a common and serious problem among the Ghanaian populace, awareness of this problem in the community is very low especially among the high illiteracy group. The current research will increase awareness and understanding of the dynamics in partner abuse (domestic abuse). Studying factors that influence domestic violence within the Ghanaian perspective might also shed light on how culture impacts on domestic violence. It can also help assess the degree of cognitive equivalence of constructs of domestic violence. This can ultimately contribute to the research base, particularly in the epidemiology and reporting of domestic violence in Ghanaian households and the development of culturally appropriate instruments.

From an academic and methodological viewpoint this study may serve as a base for further research into this sensitive topic. Although partner abuse is a common and serious issue among Ghanaian women, awareness of this problem is very low. The present study will increase awareness and understanding of perpetrator behaviour in domestic violence. Studying factors that predict perpetrator behavior in a relationship might also shed light as to how culture and personality trait impact on domestic violence. Also, the findings will be useful for policy makers and law makers to put structures in place to prevent harm to a potential victim before it happens. The findings will act as an advocacy for the introduction of preventive health services in other agencies who take interest in solving intimate partner violence issues. It is important that the various agencies that handle cases of domestic violence develop a preventive and intervention guidelines to forestall any violence before it erupts.

Given the diversity of populations that experience domestic violence, it is important to develop initiatives that can be used across various groups and settings. Many violence prevention initiatives could be subsumed under more holistic interventions that focus on second order change rather than just treating the “symptoms” of domestic violence. This study will not only help researchers and the general populace better understand domestic violence, but a host of other risk factors that are related to it. This present study will examine whether Gender Role Ideology, Religiosity and Personality will predict the likelihood one becoming a perpetrator of domestic violence. Consequently, researchers will be able to achieve a greater understanding in the way violent attitudes are cultivated and provide recommendations for interventions that promote combating domestic violence.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

The chapter entails an examination of the theoretical bases of the study, review of existing studies done on the subject of domestic violence and its predictors. The empirical review discusses what other researchers have written about the topic, the approaches, areas of agreement and disagreement with regards to works of others on the same or similar problem. Rationale for the present study, statements of hypotheses and definitions of some terms are provided.

2.1 Theoretical Framework

Theories of domestic violence have been postulated to provide a framework for understanding the causes of domestic violence. However, there is a lack of consensus on the causes of domestic violence. Some researchers have focused on single-dimensional micro-theories that address the issues like learning principles, individual psychopathology, and interpersonal interaction. Others have emphasized macro-theories such as social, cultural, and structural factors as determinants of domestic violence. This study focused on three of the theories which include: Individual, structural/cultural theories and the learning theories.

2.1.1 Individual Theories

Individual explanations for domestic violence focused on undesirable individual abnormalities such as psychopathology and psychological traits. Psychopathology

theories propose that various forms of family violence are committed by individuals who are seriously disturbed by some form of mental illness, personality disorder, or some other individual defect (Bolton & Bolton, 2007; Hamberger & Hasting, 2006). Other researches have³ focused on psychological traits of the batterers that are less severe and would not be officially defined as psychopathology. These theories propose that psychological traits that characterize offenders contribute to their perpetration of domestic violence. For example, some listed feelings of vulnerability, dependency, inadequacy, loneliness, or cognitive distortions (Hanson, Gizzarelli, & Scott, 2004), while others identified low self-esteem, anger and hostility, poor problem solving skills, and authoritarianism (Barnett & Hamberger, 2002).

2.1.2 Structural/Cultural Theories

Structural/cultural theories attribute domestic violence to the structures and cultural norms that legitimize deviance. Culture of violence theory and gender inequality theory are included structural/cultural theories. In the feminist view, the central factors that foster partner violence include the historically male-dominated social structure and socialization practices teaching men and women gender-specific roles. Patriarchy is a cultural belief system that allows men to hold greater power and privilege than women on a social hierarchy. In its extreme form, it literally gives men the right to dominate and control women and children (Dobash & Dobash, 2009).

In a more moderate form, the feminist approach holds a position of power relations between men and women. The position seeks to equalize power and share it between

both genders. The status of women in society is related to the frequency of wife beatings, according to this view. Although some might argue that patriarchy no longer dictates male-female interactions, many disagree. Song (2006), in fact, identifies a number of contemporary cultural standards that not only permit but also encourage husband-to wife violence. They include the greater authority of men in our culture, male aggressiveness that is a positive way to demonstrate male identity, the wife/mother role as the preferred status for women, and male domination of the criminal justice system that provides little legal relief for battered women. Indeed, Bolton and Bolton (2007) also found a significant relationship between rigid sex role expectations and the incidences of domestic violence among Korean immigrants.

Armstrong (1998) carried out one study of domestic violence in Zimbabwe, which involved interviewing twenty-five male abusers and seventy-five female victims of spousal abuse in the Shona-speaking region. Her findings can be interpreted to support the role of cultural factors as causative of domestic violence among the Shona, but more complex interpretations also emerge from them. Armstrong reports that violence arises most frequently in Zimbabwe out of jealousy and over money. For example, violent arguments erupt in Shona couples when the wife simply asks her husband for money, thereby challenging the traditionally absolute control by the male head of household over family finances. A similar dynamic is at work in violence initiated by what is termed "jealousy." Although male promiscuity has traditionally been accepted, a woman's sexuality is zealously controlled by her husband and/or family.

Two types of domestic violence-producing situations relate to this double standard. The first situation is when a wife is seen as challenging her husband's authority and prerogatives by inquiring about his extramarital involvements. In this scenario, violence erupts when women ask their husbands where they have been and with whom or express their sense of threat at the addition of multiple wives, which is increasingly seen realistically in the modern economy as a threat to the economic survival of the first wife, her children, and also as a potential source of HIV/AIDS. In short, the wife's questioning is itself a challenge to the husband's traditional rights and is seen as a threat to his culturally prescribed position, provoking violence in response.

Another situation involving jealousy as a "cause" of domestic violence centers on the husband's jealousy of his wife's contact with other men. In traditional African society, a married woman would have minimal contact with men other than her husband, but this is much less possible today, especially when the couple lives in an urban area and/or the woman works. Yet tradition-minded husbands feel threatened by interaction between their wives and other men and may act out violently because of that threat, whether imagined or real (Armstrong, 1998). Armstrong (1998), explains that other commonly reported causes of arguments that escalate to violence are: (1) disputes about the husband's traditional economic obligations to his extended family, now seen as a direct threat to the economic survival of the nuclear household; (2) anger over the wife's perceived failure to adequately fulfill the role of a wife within the traditional division of household labor; and (3) violence occasioned by the wife's "talking back," that is, failure to conform to the expected behavior of a wife to be submissive, not to question or argue with her husband, and to ask his permission for all her activities. In this way, domestic

violence functions as a means of enforcing conformity with the role of a woman within customary society.

The explanations described in this section can be characterized as cultural theories of domestic violence not because they attribute it to violence endemic in African societies, but because they emphasize the close link between violence and the enforcement of conformity to traditional roles for women and dominance for their husbands. They also see violence as emerging almost inevitably out of a society that treats women as property, socializes women to be passive, reduces their bargaining power through the institution of polygamy, and the like. In this sense, the cultural arguments may merge with those based on gender inequality. Arguments based on culture are problematic in the African context for a number of reasons. Culture in Africa varies widely among groups and regions, changes over time, and may be hotly contested even within the same group. Multiple interpretations of tradition exist, yet it is invariably those of dominant males within the society that have been taken as authoritative (Bowman, 2003).

Evidence abounds that culture is often an excuse for male violence, rather than a cause of it (Armstrong, 1998). Finally, what is characterized as cultural in Africa would be interpreted quite differently in the United States. For example, as in Shonaland, arguments about money and jealousy lead to domestic violence in the United States, but here they are analyzed as issues of power and control, or as a result of the individual batterer's psychological condition, rather than as cultural issues. Apparently, the United States is presumed to be without culture in this respect. Perhaps the absence of cultural explanations in the United States should be examined instead. Almost every traditional

African society was patriarchal, and a woman's place within this scheme was decidedly subordinate. Institutionalization of this inequality remains common in African customary law. For example, under most African systems of customary law, women have no right to inherit from their husbands, are not regarded as sharing ownership of marital property, are excluded from ownership of land, and are almost without remedy upon divorce.

Because gender inequality is so widespread, domestic violence is often discussed by African authors as simply a brief subsection in articles on violence against women in general or about gender inequality in Africa. The conclusion reached by these authors is that unless the systemic inequality between men and women is addressed, the problem of violence will persist. For example, Ofei-Aboagye (1995) wrote one of the first studies of domestic violence in Ghana. She begins by simply documenting the incidence of domestic violence among women seeking assistance from a legal aid office in Accra, seeing this documentation of the problem as an essential first step in dealing with it. But Ofei-Aboagye's analysis of the women's comments leads her to attribute domestic violence in large part to the subordinate position, passivity, and economic dependence of married women in her society. She concludes that although there is no one answer to this dilemma, changing the social order which teaches a woman that she is incapable of even small decisions and confines her to waiting for her husband to lead the way in all that she does, must be our primary focus. In short, the struggle against domestic violence is clearly seen as just one part of a much broader context; the struggle for gender equality.

2.1.3 Learning theories

Psychological learning theories have influenced explanations of crime and deviance. For example Bandura (1977) explained social learning theory by suggesting that behavior is first learned by imitation or modeling and then sustained by social contingency; that is, consequences of such behavior (Gottfredson & Hirschi, 1990). Works of Mihalic and Elliot (1997) explained that social learning theory is one of the most popular explanatory perspectives in the marital violence literature. Social learning theory (Bandura, 1977) suggests how the interaction of behavior, environment and our views of self- efficacy could interact to explain personality. Research work has focused on observable learning, learning that occurs through observing what others do (Santrock, 1998).

Social learning theorists emphasize behavior, environment and cognition as the key factors in development. Observational learning is also referred to as imitation or modeling. Bandura believes that people cognitively record the behavior of others and then sometimes adopt this behavior themselves. Social learning theorists believe that people aggress only if they have learned that it is rewarding to be aggressive. Batterers learn this behavior through observation. For example, boys who witness their father beating their mothers are seven times more likely to beat their own spouses. Violence is learned through exposure to social values and beliefs regarding appropriate roles of men and women. Violent behavior is reinforced when peers and authorities fail to sanction batterers for using violence. Myers (1986) suggested that children who grow up observing physically aggressive models in their family, culture, and mass often imitate the behaviors they see.

2.2.0 Review of Related Studies

Evidence abounds in support of the assertion that violence against women is the most pervasive human rights violation in the world (UNIFEM, 2006). Domestic violence in particular has become widely recognized internationally as a serious problem with grave implications for the physical and psychological well-being of women (WHO, 2005). The section reviews relevant literature on gender role ideology and domestic violence relationships, religiosity and domestic violence relationship and finally personality and domestic violence relationships.

2.2.1 Gender Role Ideology and Domestic Violence

Studies revealed that, violence against women occurs in a sociocultural context supported by ideology (Goodman., 1993; Jenkins, 2000). Societies all over the world practice patriarchy, whereby society is organized such that males have a disproportionate amount of power and control. Malik & Lindahl (1998) suggested how patriarchy can help explain how violence against women is perpetuated. Male violence in intimate relationship is a problem that cut across diverse cultures. In the United States, national surveys suggest that roughly a quarter of women have been victims of physical aggression by a spouse or a partner (Straus & Gelles, 1986, 1990; Tjaden & Thoennes, 2001). Globally, numerous studies have been conducted on the factors that perpetuate domestic violence. Many studies focused specifically on reasons why battered women stay in abusive relationship and examine the emergence of images of battered women as “survivors” (e.g., Dunn 2002; Bell & Naugle 2005; Kim & Gray, 2008; Enander, 2010). Other studies looked at “Leave Taking experiences in the lives of abused women”

(Davis,2000;Kim&Gray, 2008). Other studies looked at University students' decision to leave abusive relationship (e.g. Hendy, Joseph, Can& Scherer, 2013). Other studies explored the leaving process in abusive relationship (e.g. Edwards, Murphy, Tansil, Myrick, Probst, Corsa and Gidycz, 2012). Several studies looked at the general health effects of domestic violence in other countries or with particular immigrant groups (Ashford, 2001; Jejeebhoy, 1998; Leung, Lam& Ho, 1999; McFarlane, Wiist& Watson, 1998; Savona-Ventura, Savon-Ventura, Dregsted-Nielson & Johansen,2000; Wiist&McFarlene,1998). In Ghana, some studies have examined the relationship between domestic violence and psychological disorders, (for example, Adomako, 2010). Other studies looked at women's perceptions and review of policy and social responses (Amoakohene, 2004). However, not many studies if any have looked at factors that predict perpetrator behavior. Gender role ideology which is the segregation of roles between males and females has been found to predict perpetrator behavior. A study by Berkel, Vandiver and Bahner(2004) investigated gender role attitudes, religion and spirituality as predictors of beliefs about violence against women. A quantitative design was used and a sample of 316 white college students participated. Findings showed that gender role attitudes were the best overall predictor of domestic violence. In a related study, Glantz,(1998) stated that women in Chiapas cited victims' transgressions of gender roles as primary causes of domestic violence.

Nabor, Jasinki (2009) examined the relationships between college students' attitudes regarding gender roles and gendered violence and their perpetration of intimate partner violence. Findings suggested that the relationship between attitudes and intimate partner

violence are more complex than prior research indicates and differ for female and male college students. Similarly, Moore, Stuart, McNulty, Cordova and Temple (2008), investigated the relationship between the specific partner violence among a clinical sample of violent men. The participants were 339 men court mandated to attend violent intervention programs. As expected the 5-factor Masculine Gender Role Stress (MGRS) model evidenced strong sample fit. Analyses revealed that MGRS total score were associated with each form of intimate partner violent perpetration. It was also found out that specifically, gender role stress regarding failure to perform in work and sexual domain was the only factor associated with psychological aggression. Gender role stress regarding appearing physically fit and not appearing feminine was the only factor associated with sexual coercion and gender role stress regarding intellectual inferiority was the only factor associated with injury to partner. The findings further indicated that no single MGRS factor was uniquely associated with physical aggression.

An exploratory study by Obeid, Chafing and Gangs, (2010) used 206 Lebanese linguistic students. The study provides an analysis of religious, legal and familial context of domestic violence in Lebanon and assess contemporary attitude toward women and wife beating. Findings show that an attitude toward women role is the strongest predictor of beliefs about wives beating. Most studies conducted found that males childhood experiences of witnessing parent to parent violence in their families of origin is a risk factor for perpetration of partner violence in adulthood (Martin et al. 2002). Indeed, most cultures of the world are patriarchal in nature. Maybe, beliefs about gender equality, associating women's sexuality with family honor, male dominance and condoning

violence against women might not equally prevalent among men across different cultures and societies of the world.

Studies have been carried out to determine how gender role ideology can influence domestic violence. One such study was a descriptive study which sought to understand what first and second generation Portuguese women believe about wife abuse and what actions they believe are appropriate for an abused woman (Barata, McNally & Stewart, 2005). Findings indicate that participants defined wife abuse broadly; they did not approve of wife abuse and were most likely to believe that women should seek external help and did not hold strong patriarchal beliefs. Nevertheless, there were generational differences. Second generation women were more likely to label abusive behavior as abuse and the first generation women were more likely to approve of abuse, endorse indirect or traditional options to deal with wife abuse and hold stronger patriarchal beliefs.

In a related study, Abu-Ras (2007) examined the relationship between cultural beliefs and the utilization of services among Arab immigrant women. Findings suggested a significant correlation between the holding of traditional attitudes towards gender in general and wife beating in particular by the women and the utilization of formal mental and legal services. Obeid, Chang and Ginges (2010) conducted a study to provide an analysis of the religion, legal, and familial contexts of domestic violence in Lebanon, and assess contemporary attitudes toward women and wife beating in a sample of 206 Lebanese University students. Gender, patriarchal attitude, religion, childhood

experiences with family violence and mother's employment status were investigated as predictors of attitudes toward wife beating. It was found out that gender and attitudes towards women's roles emerge as the strongest predictions of beliefs about wife beating.

Watto (2009) conducted a study using 400 randomly selected male heads of households from rural and urban settings of district Pakistan. The study examined differential significance of the multiple dimensions of conventional patriarchal ideology of gender relations as predictors of perpetrating male physical violence against women. It was found out that all the multiple dimensions of conventional patriarchal ideology of gender relations were not significantly correlated with the propensity of perpetrating male physical violence against women. However, as a single summative index of its sub-measures, the level of adherence to conventional patriarchal ideology of gender relation was strongly correlated with its sub-measures as well as the varying propensity of perpetrating physical violence against women.

One of the few studies that examine factors that influence attitudes to violence against women is an article by Flood and Pease (2009). It reviewed that two clusters of factors associated with gender and culture have an influence at multiple level of the social order on attitude regarding violence. Further, factors operate at individual, organizational, communal or societal levels in particular. The article recommended efforts to improve attitude towards violence against women. Similarly, Fikree, Rezzak and Durocher (2005) conducted a study to explore men's attitudes on wife abuse and also examine predictors for risk of physical abuse in a cohort of Pakistani men. One hundred and seventy-

sixmen were identified based on a convenience sampling from threesocioeconomicvenues.It wasfoundout that 55% of the men were themselves victims of physical violence during childhood and 65% had as children observed their mothers being beaten. Almost half of the subjects thought that husbands have a right to hit their wives (46.0%) It was also found out that socioeconomic and educational status ofhusband and wife were significantlyassociated with abusive behavior.

An empirical study was conducted by Hayes and Lee (2005)testing for competing assumptions whether using violence in interpersonal relations was a subculture specific phenomenon in certain regions and races or people approved of violence under certain conditions. The study focused on the prevalence of culture of honor among southern White males dwelling from rural areas of United States. Results indicated that the Southern White males of rural areas of U.S were more prone to violence only under certain conditions that were dominantly defensive in nature, but on the whole they had moderate to low level of approval to use of violence as cited in (Watto, 2009).

A study by Anderson and Umberson (2001) indicated that respondents in their study often felt emasculated by their female partners and therefore used violence to reestablish their masculinity. Gender role beliefs are still predictive of feelings about domestic violence in general (Berkel, Vandiver & Bahner, 2004) as cited by Kim (2003). There is an association between having less egalitarian gender role beliefs and being relatively more likely to support the use of violence against women (Berkel et al., 2004). This is consistent with earlier findings by (Burt, 1980; White & Kurpius, 2002), which indicates

that traditional gender role attitudes, whether held by women or men, are associated with greater acceptance of violence against women. On the contrary, egalitarian gender role ideologists exhibit lower acceptance of violence against women. It is argued that individuals who support traditional gender role attitudes and norms are more likely to support, tolerate, or accept myths to do with violence against women (Burt, 1980; White & Kurpius, 2002).

Odimegwu and Okemgbo (2003) conducted a community-based survey in rural and urban settings in Imo state Nigeria by interviewing 308 randomly selected adult women of age 15-49 years. The findings demonstrated that attitudes about violence against women are mostly influenced by male-dominance ideology. Furthermore, it was found out that women, irrespective of their place of residence, subscribe to gender role male authority. Contrary to the finding of Odimegwu and Okemgbo (2003), Grabe (2010) in a study provides a theoretical framework for and as examination of hypotheses surrounding the role of land ownership in shifting gender relations, and women's receipt of violence that have been posed in the literature but never empirically tested. It was found that in rural Nicaragua, land ownership among women challenges traditional gender role ideology and increase women's power and control within the marital relationship, which in turn reduces levels of violence.

2.2.2 Summary of studies on gender role ideology and domestic violence

Studies indicate that violence against women does not observe any class distinctions or boundaries (Cameron & Frazer, 1987) but cut across society and cultures. It occurs

usually in intimate relations and is therefore kept largely private and treated internally within families (Felson, 2000; Pande, 2002). Barata et al. (2005) used multifaceted approach to find out what first and second generation Portuguese women believe about wife abuse. Findings indicated that participants did not approve of wife abuse, but the first generation women held stronger patriarchal beliefs. Similarly, Odimegwu and Okemgbo (2003) employed both qualitative and quantitative tools in interviewing 308 women. It was found out that attitudes about violence against women are mostly influenced by male-dominance ideology. Furthermore, reports indicated that women, irrespective of their place of residence, subscribe to gender role male authority.

Consistent with studies by (Burt,1980; Kurpius, 2002), findings suggested that individuals who support traditional role attitudes and norms are also more likely to support, tolerate, or accepts myths to do with violence against women. Many studies lend support to the assertion that having traditional or less egalitarian gender role ideology can lead to the use of violence against women (Berkel et al., 2004; Watta, 2009; Abu-Ras, 2007).

Contrary to previous findings, Grabe (2010), in an examination of hypotheses surrounding the role of land ownership in shifting gender relations and women's receipt of violence, found out land ownership among women of rural Nicaragua challenges traditional gender role ideology and increase women's power and control within the marital relationship, which in turn reduce levels of violence. This current study is

motivated by discrepancies in literature, to examine predictive factors that may cause violence against women.

2.3 Religion and Domestic Violence

Many pastors, church leaders and laymen, have used excerpts from the Bible to subject women to a docile position. For example in the book of Ephesians 5: 21-26, it reads, ” *Be subject to one another out of reverence for Christ. Wives, be subject to your husbands as you are to the Lord for the husband is the head of the wife, just as Christ is the head of the church, the body of which He is the savior. Just as the church is subject to Christ, so also wives ought to be, in everything submit to their husbands. Husbands, love your wives, just as Christ loved the Church and gave himself up for her.*” Many religious and spiritual groups share common values and beliefs about relationships, for instance, the sanctity of marriage, role of wife in the relationship, rehabilitation of abusers and about roles obligations. All of these factors influence the dynamics of intimate partner violence and plans used by some abusers.

Chavis and Hill (2009) indicated that religious/spiritual groups are in denial and silent when it comes to intimate partner violence (Horton & Williams, 1988), which poses additional barriers to religious/spiritual victims leaving their abusive relationship. Barata, McNally, Sales and Stewart (2005) in a review, indicated how religion plays a role in the reaction and perception of Portuguese immigrant women to wife abuse. In particular, the myth of martyrdom or Marianism has been described as being an important influence in the lives of Latinas (Mattson & Rodriguez, 1999) and Portuguese

women (Grossi, 1999). Marianism, (i.e. cults of Fatima and the Virgin Mary) emphasizes purity, motherhood, and self-sacrifice which may lead women to believe that they should be strong enough to endure the pain of wife abuse and pious enough to forgive their husbands. Fatalism is a value associated with religion in which Portuguese men and women are encouraged to accept their fate as the Will of God (Grossi, 1999). Both of these values make it more difficult for a woman to leave an abusive husband. In addition, the church opposes divorce, and abusive husbands sometimes use biblical passages to control their wives (Grossi, 1999).

Similarly, Wolfe et al, (2001) suggested that the role of churches to support women can be particularly difficult in rural areas where the church is the sole source of support for some women. It identified that the lack of trained clergy on issues related to domestic violence was a barrier to a church being a supportive environment (cited in Pyles, 2007, p.283). Also Nason-Clark (2000) found out that the clergy never had any contact with shelter workers, or the abused women from the shelter (Ibid). However, literature confirms that while churches and communities of faith can be barriers for abused women they also can be vital sources of support. For instance, the Jewish concept of maintaining shalom bayit (peace in the home) or Christ model of non- violence and love (Pyles, 2007).

Many studies of domestic violence have looked at the possible influence of religion in legitimating or reducing the likelihood of committing intimate partner violence or domestic violence as used in this current study. Studies have speculated that

traditionalist or patriarchal religious ideologies may legitimize or refuse to adequately condemn the practice of domestic violence (Nason-Clark, 1997,2000). Research evidence according to Ellison, Trinitapoli, Anderson and Johnson(2005) has shown thatreligious involvement is correlated with reduced levels of domestic violence. Also, levels of domestic violence vary by race/ethnicity; the effect of religious involvement on domestic violence vary by race/ethnicity; (religious involvement, specifically church attendance protects against domestic violence, and this protective effect is stronger for African American men and women, and for Hispanic men, groups that for a variety of reasons, experience elevated risk for this type of violence.

However (Koch & Ramirez, 2009) conducted a study to explore the relationship between religious behavior, religious beliefs and intimate violence. It was found that Christian fundamentalism was positively associated with both violence approval and acts of intimate partner violence. Nonetheless, the study further indicated that general religiosity, measured as belief in God, strength of religious faith, church attendance and frequency of prayer was not associated with violence approval, psychological aggression or intimate partner violence.

Excellent Chireshe (2012) recently investigated Zimbabwean Christian and Muslim who have experienced domestic violence with a view to finding out the extent to which these women used provisions of the domestic violence Act of 2006. The study was conducted in urban Masvingo and its surroundings with 30 participants selected by using purposive sampling and snowball sampling technique in a qualitative methodology. Findings

revealed that the participants perceived domestic violence as having diverse causes and most of them saw their religion as crucial in addressing their plight.

2.4 Personality and domestic violence

Several studies have provided strong evidence that personality disorders (PD) represent a significant clinical risk for violence. Considering the psychological makeup of partners who batter or act violently against their partners with whom they have or have had a romantic relationship is quite a challenge. There are many explanations that have been proposed to explain their behavior. An aspect of this present study is looking at personality trait or profile of a perpetrator as a causal factor that underlie domestic violence occurrences. Sansone, Reddington and Skky (2007) examined the relationship between a history of domestic violence and borderline personality. The study indicated that scores on two measures of borderline personality significantly and positively correlated with a reported history of domestic violence and that, compared to those without such histories, those with a history of domestic violence had significantly greater likelihood of a diagnostic score on either or both measures of borderline personality disorders (BPD). Findings revealed that there is an association between BPD and increased likelihood of being a victim of intimate partner violence or abuse.

Similarly, Gelles (1997) found that borderline personality disorder (BPD) is marked by a proclivity for intense relationship of fear of abandonment, and proneness to rage, to be strongly associated with male battering of women as cited in Kaur and Sokhey (2011). As reported by Norman (2006), there are some other personality disorders which may be

linked with violent behaviors, especially those with explosive personality disorder wherein the individual is unable to control aggressive or violent impulses and once they act the aggression, the person has a strong sense of relief.

White and Widom (2003) examined whether male and female abused and neglected children report higher levels of intimate partner violence perpetration in young adulthood than a matched control group. The study also examined whether this association was mediated by early aggressive behavior, adult antisocial personality disorder, hostility and problem drinking for men and women. The sample consisted of children abused and/or neglected prior to age 12 and matched controls that were followed up and interviewed at approximately age 29 years. Individuals who had ever been married or lived with someone (N=961) reported on lifetime perpetration of intimate partner violence. For the total sample, abused and neglected children reported significantly higher rates of ever hitting or throwing things at a partner, ever hitting or throwing fist and ever hitting or throwing fist more than once. Findings reveal a link between early childhood victimization and later perpetration of violence against partners for both men and women.

Magdol, Moffitt, Caspi, Newman, Fagan and Silva (1997) conducted a study to describe partner violence in a representative sample of young adults. Physical violence perpetration was reported by 37.2% of women and 21.8% of men. Correlates of involvement in severe physical violence differed by gender. Severe physical violence was more strongly associated with unemployment, low educational attainment, few

social support resources, polydrug use, antisocial personality disorder symptoms, depression, and violence toward strangers for men than for women. Women who were victims of severe physical violence were more likely than men who were victims to experience symptoms of anxiety. Findings converge with community studies showing that more women than men are physically violent toward a partner and with clinical studies highlighting violence perpetrated against women by men with deviant characteristics.

In a related study Vistre (1984) is of the view that individuals high on neuroticism exhibit proneness to experience unpleasant and disturbing emotions and to have corresponding disturbances in thoughts and actions which may be managed in impulsivity and vulnerability. Such individuals are more prone to violent and negative emotions that interfere with their ability to deal with their problems and to get along with others. Nevertheless, it is a dimension of personality on which people vary in degree. A study by Munroe (2000) examined a typology of men who are violent toward their female partners, making sense of the heterogeneity in husbands who are violent. Findings suggest the importance of at least two continua; anti-sociality and borderline personality for understanding the heterogeneity in husbands' violence. Marano (1993) reported that men who are physically violent tend to have deficits in processing social information in specific situations; typically they negatively misinterpreted their wives behavior. Therefore it is likely that people who are very high on neuroticism or suffering from personality disorders may also be high on violent behavior.

2.5 Rationale for the Present Study

Many studies have looked at causes of domestic violence leading to the formulation of policies and laws directed at the remedying of this social problem. However, not many studies, if any have been conducted in determining the likelihood of one becoming a perpetrator of domestic violence. As such this present study is filling in the gap by identifying factors such as gender role ideology, religiosity and personality as predictors of domestic violence. Clearly, there has been so much focus on victims of domestic violence which has led to the establishment of various shelters and homes for them, to the exclusion of the perpetrators of the act. Hence this present study examines the likelihood of an individual becoming a perpetrator of violence.

2.6 Statement of Hypotheses

Emanating from the research problem and literature review the following hypotheses were tested and verified.

1. There would be a significant positive relationship between gender role ideology and the likelihood of becoming a perpetrator of domestic violence.
2. There would be significant negative relationship between religiosity and likelihood of becoming a perpetrator of domestic violence.
3. There would be a significant positive relationship between personality and the likelihood of becoming a perpetrator of domestic violence
4. Men with traditional gender role ideology would be more likely to become perpetrators of domestic violence than men with egalitarian gender role ideology.

5. Women with traditional gender role ideology would be more likely to become perpetrators of domestic violence than women with egalitarian gender role ideology.
6. Neuroticism would explain more variance in likelihood of becoming a perpetrator of domestic violence than agreeableness.

2.7 CONCEPTUAL FRAMEWORK

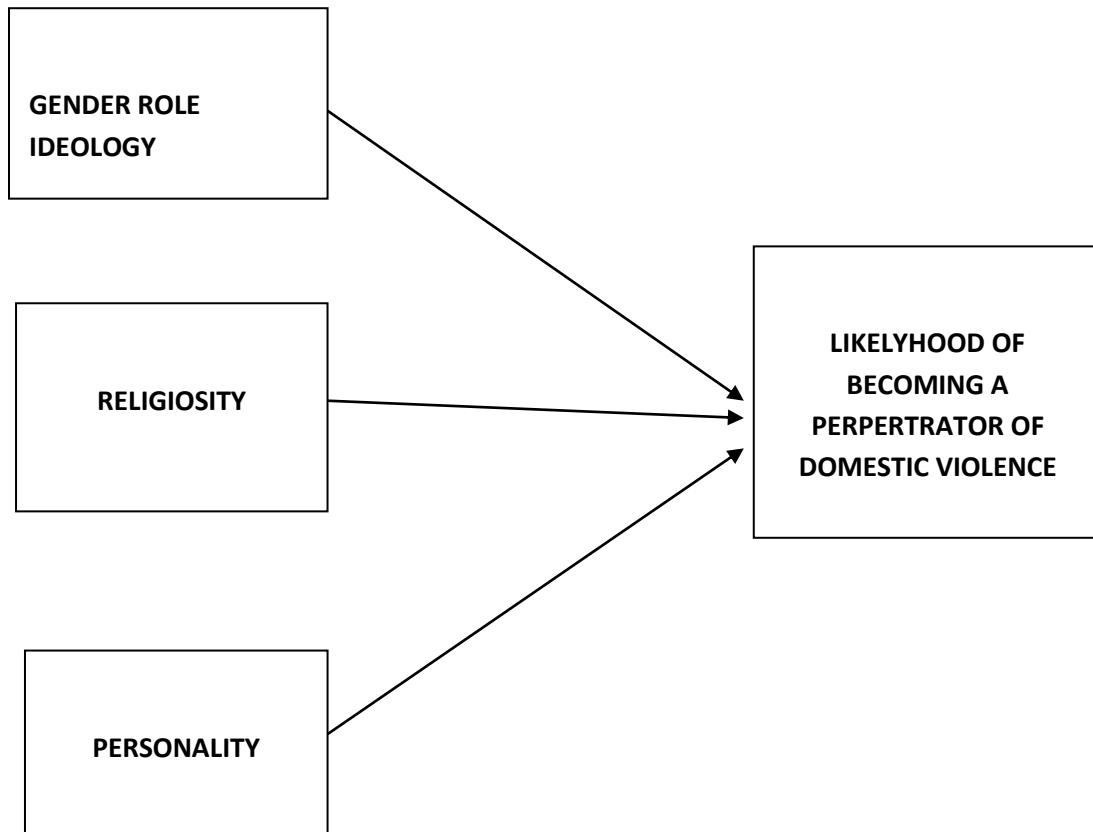


Fig. 1: Hypothesized Model of the Predictive Effect of Gender Role Ideology, Religiosity and Personality on Becoming Perpetrator of Domestic Violence

2.8 Some Definitions Pertinent to the Study

The following concepts being used in the study are defined as follows;

Perpetrator behavior: it is the likelihood that an individual will engage in domestic violence as a perpetrator. Higher score on the scale measuring perpetrator behavior shows an inclination towards the behavior.

Domestic violence: intimate partner violence (violence perpetrated by one's partner in intimate relationships)

Gender role ideology: attitudes regarding the appropriate roles, rights and responsibilities of women and men in society. (Bowman, 2003).

Traditional gender role: men fulfil their family roles through instrumental breadwinning activities and women fulfil their roles through nurturing homemaker and parenting activities.

Egalitarian gender role higher: equality between men and women in shared breadwinning and nurturing family roles.

Religiosity: the extent to which one believes in his object of worship.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

The chapter deals with the population and sample that was studied including their selection. It also outlines how the data was collected and the instruments used.

3.1.0 Population

The population for the study comprised the general public specifically from Medina and also students from the University of Ghana. Medina is a mix of all social classes of families, and therefore the researcher obtained diversity of opinions from participants. Legon is a tertiary institution which admits a cross section of society irrespective of age, social standing or religious affiliation.

3.1.1 Sample

A total of 253 participants constituted the sample for the study. For a survey of this nature, Krejcie and Morgan (1970) suggested that for a population of 1000 the acceptable sample size to give 95 % certainty of what the result would have been if the entire population is surveyed is 278. For a study involving regression analysis the rule of Green (1991) on the minimum acceptable sample size suggests that when testing for the overall fit of the regression model (R^2) the sample size is given by $50 + 8k$ where k is the number of predictors and secondly when testing for the individual predictors within the model (b -values) is given by $104 + k$. But if the interest is in both the overall fit and the

individual predictors then the one with the largest sample are used. The interest of this study is in both the overall fit and the individual predictors within the model therefore the minimum sample size should be $104 + 3 = 107$. This however depends on the effect of the size of interest (Cohen, 1998, Miles & Shievelin, 2001).

3.1.2 Sampling Technique(s)

The stratified and convenient sampling techniques were used in selecting the participants for the study. The stratified sampling involves dividing a population into homogeneous subgroups and then taking a simple random sample in each subgroup. In more formal terms: the population is divided into non-overlapping groups (*strata*). It assures representation of not only the overall population, but also key subgroups of the population; especially small minority groups (Irwin, 2006).

3.2.0 Research Design

The study adopted the cross-sectional survey method. According to Smith and Davis (2004) it is a non-experimental method in which data is collected from two or more groups of participants at the same, rather limited time on an issue of interest. According to Macmillan and Schumacher (2001), the design does not give a cause and effect relationships but rather gathers information about the sample on their beliefs, opinions and attitudes about the phenomena. Further with the design questionnaires, interviews or observations are normally used to collect data from a representative sample rather than from every member of the population.

3.2.1 Measures

The questionnaire for the study was mainly self-report measures made up of 4 instruments. The questionnaires were presented in 5 sections from A– E. Section A measured respondents' demographic data, while instruments measuring Gender role ideology, religiosity, personality and likelihood of becoming a perpetrator was presented as sections B, C, D and E respectively.

3.2.2 Section B: Gender Role Ideology Scale (*Davis & Greenstein, 2009*)

Gender role ideology was measured with Gender Role Ideology Scale (GRI) by *Davis & Greenstein, (2009)*. It is a 29 item self-report inventory with facets of; Primacy of breadwinner role (The husband's responsibility is to be a breadwinner, whereas the wife's responsibility is to be a homemaker, both the man and woman should contribute to the household income), Belief in gendered separate spheres (There is some work that is men's and some that is women's, and they should not be doing each other's, A woman's place is in the home, not in the office or shop), Working women and relationship quality (A working mother can establish just as warm and secure a relationship with her children as a mother who does not work), Wife/motherhood and the feminine self (Women are much happier if they stay at home and take care of their children), and household utility (A wife should not expect her husband to help around the house after he comes home from a hard day's work). A Cronbach alpha of .91 of the original work observed. Responses vary from completely disagree to completely agree and was coded from 1 to 5 where 5 represents the most traditional response.

3.2.3 Section C: Religiosity (Joseph & DiDuca, 2007)

Religiosity Scale is a 20- item self-report measure which assesses religious thinking and behaviour: with four dimensions of religious preoccupation, guidance, conviction, and emotional involvement (Joseph & DiDuca, 2007). Sample items include (1) preoccupation (e.g., my thoughts often drift to God), (2) guidance (e.g., I pray for guidance in everyday matters), (3) conviction (e.g., I am sure that Christ exists) and (4) emotional involvement (e.g., I feel happy when I think of God). The standardization sample consisted of 656 participants. Each item is answered on a 5-point Likert scoring system, ranging from strongly agree (5) to strongly disagree (1), with the scoring reversed for negatively worded items. The Reliability of each of the four scales was satisfactory with Cronbach's alphas (Cronbach, 1951) of 0.94 for Emotional Involvement, 0.95 for Conviction, 0.94 for Preoccupation, and 0.90 for Guidance. The total scale was also highly internally reliable with a Cronbach's alpha of 0.95 (Cronbach, 1951).

3.2.4 Section D: Personality (Neuroticism, agreeableness)

The Big Five Inventory (BFI) is a 44 item self-report inventory designed to measure Five dimensions of personality (the Big Five) (Goldberg, 1993). Each of the factors is divided into personality facets. The factors are extraversion, agreeableness, Conscientiousness, Neuroticism and Openness: The BFI is well-normed. Cronbach alpha reliability of .90, .85, .88 and .84 were obtained for the five dimensions of extraversion, agreeableness, Conscientiousness, Neuroticism and Openness respectively (Goldberg, 1993).

In the BFI scale scoring (“R” denotes reverse-scored items). Extraversion items: 1, 6R, 11, 16, 21R, 26, 31R, 36. Agreeableness: 2R, 7, 12R, 17, 22, 27R, 32, 37R, 42. Conscientiousness: 3, 8R, 13, 18R, 23R, 28, 33, 38, 43R. Neuroticism: 4, 9R, 14, 19, 24R, 29, 34R, 39. Openness: 5, 10, 15, 20, 25, 30, 35R, 40, 41R, 44. Each item is answered on a 5-point Likert scoring system, ranging from strongly agree (5) to strongly disagree (1), with the scoring reversed for items marked R. For the purpose of the present study only two dimensions of Neuroticism and agreeableness was used.

3.2.5 Section E: Perpetrator of Domestic Violence

The likelihood of becoming a perpetrator of domestic violence was measured using a 17 item self-designed questionnaire. The items were derived based on a focus group discussion involving 16 individuals on the determinants of becoming a perpetrator of domestic violence. There were 2 groups of 8 undergraduates and post graduate students of both sexes. Examples of items on the scale include: *I most of the time behave aggressively, I was exposed to harsh discipline as a child*” Each item is answered on a 5-point Likert scoring system, ranging from strongly agree (5) to strongly disagree (1) with higher score depicting a higher probability of becoming a perpetrator of domestic violence. The interpretation of higher score does not mean one is a perpetrator. The scale was standardized with a pilot sample of 30 individuals.

3.3.0 Procedure

3.3.1 Pilot Study

An initial pilot study was conducted to retest some of the adapted instruments which were revised and refined for internal consistency and reliability and also to ascertain the applicability of the set of instruments in the Ghanaian setting. It also helped test the relevance and clarity of the questions to avoid misunderstanding. The general population with a sample size of 30 was used for the pilot study and was not part of the main study.

3.3.2 Reliability

Reliability means accuracy of measurement tool. This research adopts Cronbach's alpha to verify the internal consistency. Roberts and Wortzel (1979) state that Cronbach's alpha lying in the range of 0.79 to 0.96 means high reliability. For the reliability analysis done on the pilot study sample, cronbach alpha of 0.82 was obtained for religiosity, gender role ideology 0.76, perpetrator behavior 0.78 and personality was 0.70 with agreeableness giving 0.68 and neuroticism giving 0.71.

3.3.3 Procedure for Main Study

Upon consent of the participants, a set of questionnaire were randomly distributed to a total of 300 individuals. Participants were guided where necessary by explaining to them what some items on the questionnaire means and how responses according to their preference would be indicated. Names of participants werenot be taken to ensure

anonymity but other demographic variables including sex, age range, educational status, marital status, and religious etc. were taken. Participants who were willing to keep the questionnaires were allowed to do so for one week. The data collection period lasted for one month.

3.4 Ethical Consideration

Regarding ethics, a number of ethical standards were taken into consideration. These were invasion of privacy, coercion to participants, potential physical or psychological harm, deception and violation of confidentiality. Participants, who were hesitant in filling the questionnaire because of religious affiliation or their gender ideology, were reassured by the researcher and the necessary explanation given. Being a potential perpetrator or perpetrator of abuse is considered as something personal and therefore talking about was very difficult for most participants, but as the researcher explained the purpose of the research to them, they felt at ease and participated willingly. Participants were made to understand that they could opt out anytime they felt the need to, they were not compelled to participate. Participants were assured that whatever answer they gave would be kept secret and protected from everyone, including other participants. After careful examination of the procedure and design of this research, it was evident, that none of the standards was violated.

CHAPTER FOUR

RESULTS

4.0 Introduction

This section of the study is about the analysis of data collected from the field. The data analysis was performed using SPSS. The study explored the extent to which Gender Role Ideology, Religiosity and Personality will predict the likelihood of one becoming perpetrator of domestic violence. Two main types of analyses were carried out. The first involved the preliminary analyses and the second consisted of testing the hypotheses of the study using appropriate statistical techniques.

4.1 Preliminary Analysis

Preliminary analyses were conducted to summarize the data in an interpretable form. These included frequencies of demographic characteristics for the entire sample and the various study groups, analysis of the normal distribution of the variables, descriptive analysis and correlation matrix among the key study variables and reliability. Parametric tests were mainly used for the analyses of the research data in the present study. Parametric tests make assumptions about ratio or interval scale of measurement, normality of distribution, homogeneity of variances and independent errors. These assumptions ensure that the samples used in a study have the same characteristics as the population of concern. These assumptions consequently place constraints on the interpretation of research findings and strengthen inferences drawn about the population on the basis of samples. The present study tested for both normality and homogeneity. Test for normality using skewness and kurtosis was within the acceptable range of ± 2

(Tabachnick&Fidell, 2007) for all the scales. All the scales used in this analysis also yielded acceptable results of Cronbach’s alpha coefficients (see table 4.1).

Table 4.1 Summary of Demographic Characteristics of Sample

Demographic Variable	Frequency	Percentage (%)
Sex		
Male	133	52.6
Female	120	47.4
Age		
15-25	139	54.9
26-35	67	26.5
36-40	8	3.2
41+	39	15.4
Marital Status		
Married	75	29.6
Single	176	69.6
Divorced	2	0.8
Educational Level		
Basic	3	1.2
Secondary	16	6.3
Diploma	20	7.9
Degree	160	63.2
Master’s degree and above	54	21.3
Ethnicity		
Ga	55	21.7
Akan	111	43.9
Northern	47	18.6

Ewe	31	12.3
Others	9	3.6
Religion		
Christianity	203	80.2
Islam	48	19.0
Others	2	0.8

Source: field data, 2014

Out of the 253 sample surveyed, 52.6% were males while the rest were females. Their ages ranged from 15 to 45 years with age group 15-25 forming the majority (139 representing approximately 55%). Almost 70% of the participants were single while. Majority of 214 representing 84.5% had tertiary education from first degree and above. By ethnicity the Akans formed the majority representing 44% of the sample while the rest were distributed among the other ethnic groups. The sample was mainly dominated by Christians representing 80.2% while the Muslims formed only 19%.

Table 4.2: Summary of Descriptive Statistics, Reliability Analysis, Skewness and Kurtosis of the Variables in the Study. (N = 253)

Variable	Mean	SD	Skewness	Kurtosis	Crombach Alpha
Gender Role Ideology	87.08	11.55	-.105	-.535	0.87
Religiosity	86.46	7.97	-.098	-.396	0.82
Personality	57.63	6.17	-.184	-.615	0.79
Agreeableness	31.15	4.23	.336	1.174	0.82
Neuroticism	26.47	3.53	-.334	-.006	0.68
Perpetrator Behaviour	30.25	8.65	.158	.626	0.78

4.2 Factor Analysis

The 17 item likelihood of becoming a perpetrator of domestic violence scale was subjected to principal component factor analysis after the suitability of data for factor analysis was assessed. Inspection of the correlation matrix revealed the presence of only four coefficients of .3 and above. The Kaiser-Meyer-Okin measure of sampling adequacy was 0.724, meeting the commonly recommended value of 0.6 and above. The Barlett's Test of Sphericity reached statistical significance, ($\chi^2(21) = 75.481, p = 0.000$). Finally, the communalities were all above .3 further confirming that each item shared some common variance with other items. Given these overall indicators, factor analysis was deemed to be suitable with all 17 items. Principal components analysis was used because the primary purpose was to identify the factors underlying the likelihood of becoming a perpetrator of domestic violence scale. Principal components analysis

revealed the presence of one component with eigenvalue exceeding 1, explaining 39.114% of the variance. All the factors loaded onto one component (see appendix for factor loadings)

4.3 Hypotheses Testing

Three major statistical tests were used to analyze the hypotheses. These were the Pearson's Product-Moment correlation coefficient, standard regression and the two way-Anova. The interrelationships between all the variables study were explored using the Pearson's Product-Moment correlation coefficient test. The results are presented in table 4.3 below.

Table 4.3: Pearson Product moment correlations among the study variable

Variable	1	2	3	4	5	6	7	8	9	10	11	12
1. Sex	-											
2. Age	-.047	-										
3. Marital status	.042	-.743**	-									
4. Education	.055	.053	-.063	-								
5. Ethnicity	-.031	-.108	.071	-.003	-							
6. Religion	-.031	-.135*	.101	.005	.152*	-						
7. Gender Role Ideology	-.166**	-.177**	.115	-.104	.053	.157*	-	-				
8. Religiosity	.243**	.044	-.126*	-.061	-.063	-.106	.03 ^{ns}	-				
9. Personality	.066	.185**	-.249**	.075	.071	-.057	-.10 ^{ns}	.24**	-			
10. Agreeableness	.039	.156*	-.202**	.053	-.014	-.138*	-.06 ^{ns}	.22**	.83**	-		
11. Neuroticism	.068	.137*	-.192**	.067	.141*	.066	-.10 ^{ns}	.16**	.749**	.26**	-	
12. Perpetrator Behaviour	-.236**	-.263**	.260**	-.222**	.022	.214**	.39**	-.23**	.33**	-.29**	-.22**	-

Source: field data, May 2014

N=253, * = p<.05, ** = p<.01, ^{ns}= not significant.

Results from Table 4.3 indicate that almost all the independent variables related significantly with at least one dependent variable.

Hypotheses 1, 2, and 3 were tested using the Pearson's Product-Moment correlation coefficient test while hypotheses 2 and 3 were tested using two way Anova. Hypothesis 6 was tested with standard regression. With the Pearson's Product-Moment correlation coefficient test whenever it was necessary to interpret the magnitude of findings presented as correlation coefficients, the descriptors developed by Davis (1971) were used as follows:

- .70 or higher indicated very strong association
- .50 - .69 indicated substantial association
- .30 -.49 indicated moderate association
- .10 – .29 indicated low association
- .01 - .09 indicated negligible association

Hypothesis 1

The first hypothesis examined the relationship between gender role ideology and the likelihood of becoming a perpetrator of domestic violence. The hypothesis stated that, there will be a significant positive relationship between gender role ideology and the likelihood of becoming a perpetrator of domestic violence". The results indicated a significant positive relationship ($r = .39$, $n = 253$, $p < .01$). The strength of the relationship is however moderate. The hypothesis that there will be a significant positive

relationship between gender role ideology and the likelihood of becoming a perpetrator of domestic violence, is supported.

Hypothesis 2

The second hypothesis examined the relationship between religiosity and likelihood of becoming a perpetrator of domestic violence. It was stated as; “there will be significant negative relationship between religiosity and likelihood of becoming a perpetrator of domestic violence”. The results (see table 4.3 above) indicated a significant negative relationship ($r = -.23, n = 253, p < .01$). Even though the strength of association is low it implies that the higher the level of religiosity the less likely it is that one will perpetrate domestic violence. The hypothesis that there will be significant negative relationship between religiosity and likelihood of becoming a perpetrator of domestic violence, is therefore supported.

Hypothesis 3

The third hypothesis examined the relationship between personality and the likelihood of becoming a perpetrator of domestic violence. It was stated as “there will be a significant positive relationship between personality and the likelihood of becoming a perpetrator of domestic violence”. The results (see table 4.3) indicated a moderate but significant positive relationship ($r = .33, n = 253, p < .01$). The hypothesis that there will be a significant positive relationship between personality and the likelihood of becoming a perpetrator of domestic violence is accordingly.

Hypothesis 4

Men with traditional gender role ideology would be more likely to become perpetrators of domestic violence than men with egalitarian gender role ideology.

Hypothesis 5

Women with traditional gender role ideology would more likely to become perpetrators of domestic violence than women with egalitarian gender role ideology.

Table 4.4: Means and standard deviation of sex and gender role ideology type on perpetrator behavior

Sex	Gender role type	Mean	Std. Deviation	N
Male	Egalitarian	29.29	8.95	58
	Traditional	34.65	7.86	75
	Total	32.32	8.74	133
Female	Egalitarian	26.07	7.49	74
	Traditional	31.22	7.86	45
	Total	28.02	7.99	119
Total	Egalitarian	27.48	8.29	132
	Traditional	33.37	8.01	120
	Total	30.29	8.65	252

From the Table 4.4 above the mean of males with traditional gender role ideology is ($M= 34.65$, $SD = 7.86$) and that of males with egalitarian gender role ideology ($M= 29.29$, $SD = 8.95$). The mean for females with traditional gender role ideology is ($M= 31.22$, $SD = 7.86$) and that females with egalitarian gender role ideology is ($M= 26.07$, $SD = 7.49$).

Table 4.5: Two-way Anova result summary for the effect of sex differences and gender role ideology category on perpetrator behaviour

Source	Type III Sum of Squares	Df	Mean Square	<i>F</i>	Sig.
Sex	668.25	1	668.24	10.39	.001
GRGP	1667.35	1	1667.35	25.92	.000
Sex * GRGP	.64	1	.64	.010	.921
Error	15951.44	248	64.32		
Total	249936.00	252			

Result of the Two-Way ANOVA analysis on table 4.5 indicates that there was a significant main effect for sex on likelihood of becoming a perpetrator of domestic violence [$F_{(1, 248)} = 10.39, p = .001$]. The result further shows that the gender role ideology categorized as traditional and egalitarian also has a significant main effect on likelihood of becoming a perpetrator of domestic violence [$F_{(1, 248)} = 25.92, p = .000$]. Since none of the groups were up to three levels, post hoc comparisons could not be done. The interaction effect [$F_{(1, 248)} = .010, p = .921$] did not reach statistical significance.

The mean of males with traditional gender role ideology ($M = 34.65, SD = 7.86$) is found to be higher than that of males with egalitarian gender role ideology ($M = 29.29, SD = 8.95$) and also the mean for females with traditional gender role ideology ($M = 31.22, SD = 7.86$) is also found to be higher than that females with egalitarian gender role ideology ($M = 26.07, SD = 7.49$). The fourth hypothesis that “Men with traditional gender role ideology will be more likely to become perpetrators of domestic violence than men with

egalitarian gender role ideology” is therefore supported. Again, the fifth hypothesis that “Women with traditional gender role ideology will more likely to become perpetrators of domestic violence than women with egalitarian gender role ideology” is also supported.

Hypothesis 6:

The sixth hypothesis states that „Neuroticism will explain more variance in likelihood of becoming a perpetrator of domestic violence than agreeableness. The standard multiple regression was used in testing the hypothesis.

Table 4.6: Results of Standard Multiple Regression Analysis for neuroticism and agreeableness Predictors of perpetrator behavior controlling for Demographic factors

Model	<i>B</i>	<i>Std. Error</i>	β	<i>t</i>	<i>Sig.</i>
(Constant)	61.15	7.05		8.67	.000
Sex	-3.92	.96	-.23	-4.09	.000
Age	-.77	.46	-.14	-1.68	.095
Marital status	1.44	1.53	.08	.94	.350
Educational level	-1.93	.59	-.18	-3.25	.001
Ethnicity	-.09	.31	-.017	-.30	.765
Religion	3.14	1.06	.17	2.97	.003
Agreeableness	-.37	.12	-.18	-3.08	.002
Neuroticism	-.30	.14	-.12	-2.06	.040

* = $p < .05$, $R^2 = .27$, Adjusted $R^2 = .24$, age, marital status, education, ethnicity and religion (numeric), sex (male=1, female=2).

From Table 4.6 above, the model to predict perpetrator behavior was significant [$F(8, 242) = 11.06, p = .000$]. As hypothesized, agreeableness significantly predicted

perpetrator behavior ($\beta = -.18, p = .00$) with the entire model accounting for a significant 27% of the variance in perpetrator behaviour. Again neuroticism also significantly predicted perpetrator behavior ($\beta = -.12, p = .04$). The summary table above shows that agreeableness leads to a more reduction in perpetrator behaviour ($\beta = -.18, p = .00$) than neuroticism ($\beta = -.12, p = .04$). This implies that neuroticism accounted for more variance in likelihood of becoming a perpetrator than agreeableness. The hypothesis that „Neuroticism will explain more variance in likelihood of becoming a perpetrator of domestic violence than agreeableness is therefore supported.

4.4 Summary of Results

The results from the analysis of data show that;

1. There is a significant positive relationship between gender role ideology and the likelihood of becoming a perpetrator of domestic violence.
2. Men with traditional gender role ideology are more likely to become perpetrators of domestic violence than men with egalitarian gender role ideology.
3. Women with traditional gender role ideology are more likely to become perpetrators of domestic violence than women with egalitarian gender role ideology.
4. There is significant negative relationship between religiosity and likelihood of becoming a perpetrator of domestic violence.
5. There is a significant negative relationship between personality and likelihood of becoming a perpetrator of domestic violence.

6. Neurotic individuals are more likely to be perpetrators of domestic violence than agreeable individuals.

4.5 Additional Findings

Religiosity as a moderator of the relationship between gender role ideology and likelihood of becoming a perpetrator of domestic violence

Hierarchical multiple regression was conducted following the recommendations of Baron and Kenny (1986) to test for the moderation effect of religiosity on the relationship between gender role ideology and likelihood of becoming a perpetrator of domestic violence. According to Baron and Kenny (1986), testing for moderation effects requires four steps as follows:

1. Centre (standardize) both the predictor & the moderator. Centering is a linear transformation method which eliminates problems associated with multicollinearity. It is achieved by subtracting the mean value for a variable from each score for that variable (Aiken & West, 1991; Lingard & Francis, 2006).
2. Calculate the interaction term (i.e. predictor X moderator) using the standardized values.
3. Regress the outcome variable on the predictor, moderator, and their interaction. That is, in the hierarchical regression analysis, the predictor should be entered in the first block, the moderator(s) in the second block and the interaction terms in the third block.

4. If the interaction effect is significant (i.e. if β of predictor X moderator is significant), then there is a moderation effect. However, if the interaction term is not significant, there is apparently no moderation. The result is presented in table 4.7 below.

Table 4.7: Summary of Hierarchical Multiple Regression for the Moderation Effect of religiosity on gender role ideology and likelihood of becoming a perpetrator of domestic violence Relationship

	<i>B</i>	<i>SEβ</i>	<i>B</i>	<i>F</i>	<i>P</i>
Step 1					
Constant	45.183	.460			
Gender role ideology	.883	.133	.397*	44.003	.000
Step 2					
Constant	45.186	.459			
Gender role ideology	.897	.133	.403*	22.985	.000
Religiosity	.140	.104	.081		
Step 3					
Constant	45.110	.456			
Gender role ideology	.883	.132	.397*		
Religiosity	.194	.105	.112	17.508	.000
Gender role ideology x religiosity	-.063	.027	-.144*		.018

Note. $R^2 = .158, .164$ and $.184$ for steps 1, 2, and 3 respectively, $\Delta R^2 = .154, .157$ and $.173$ for steps 1, 2, and 3 respectively. * $p < .05$, ** $p < .01$, *** $p < .001$

Gender role ideology was found to have a significant positive relationship with perpetrator behavior. Following this it was predicted that religiosity will moderate the relationship between gender role ideology and likelihood of becoming a perpetrator of domestic violence. This prediction is accordingly supported by the data. The interaction term between gender role ideology and religiosity on perpetrator behavior was statistically significant [$\beta = -.144$, $t = -2.37$, $p = .018$]. The interaction term accounted for 18.4% ($R^2 = .184$) of the variance in the criterion variable (perpetrator behavior).

4.6 Differences in perpetrator behavior by age, marital status and level of education

The study further sought to find out differences in perpetrator behavior by age, marital status and educational level. Perpetrator behaviour is categorized as low (17-34) and high (35 and above). The ages are grouped as young (15-25), middle aged (26-40) and elderly (41+). Marital status is categorized as married, single and divorced while educational level is grouped as basic (primary to JHS), Secondary (middle school, and secondary school) and tertiary (diploma, first degree and above). The analysis was done using the Chi-square test. The Results are presented in Tables 4.8 - 4.10.

Table 4.8: Chi-square, frequency and test result on age groups and perpetrator behavior

Perpetrator behavior	15-25 <i>n</i> and % of Total	26-40 <i>n</i> and % of Total	41+ <i>n</i> and % of Total	Total
Low	46.2% (n=117)	10.3% (n= 26)	14.6% (n=37)	71.1% (n=180)
High	26.1% (n=66)	2.0% (n=5)	0.8% (n=2)	28.9% (n=73)
Total	72.3% (n=183)	12.3% (n=31)	15.4 % (n=39)	100% (n=253)
Df=4	$\chi^2= 18.53$			

The distribution of the three age groups; young, middle aged and on perpetrator behaviour is significant ($\chi^2 (4) = 18.53, p = 0.001$). It can be observed that while 46.2% of young individuals are low on perpetrator behaviour; only 26.1% are high on perpetrator behavior. Approximately 10% of middle aged individuals are found to be low on perpetrator behavior while only 2% are high on the behavior. With the elderly while only 2 representing 0.8% are high on perpetrator, 37 representing 14.6% are low on the same behavior. This shows that even though majority in all the three age groups are significantly lower on perpetrator behaviour, younger individuals are more likely to be perpetrators than the middle aged with the elderly being the least.

Table 4.9: Chi-square, frequency and test result on marital status and perpetrator behavior

Perpetrator behavior	Married <i>n</i> and % of Total	Single <i>n</i> and % of Total	Divorced <i>n</i> and % of Total	Total
Low	26.5% (n= 67)	43.9% (n= 111)	0.8% (n=2)	71.1% (n= 180)
High	3.2% (n=8)	25.7% (n= 65)	0.0%(n= 0)	28.9% (n=73)
Total	29.6% (n=75)	69.6% (n=176)	0.8% (n=2)	100% (n=253)
Df=2	$\chi^2= 18.49$			

The distribution of marital status; married, single and divorced on perpetrator behavior; low and high is significant ($\chi^2 (2) = 18.49, p = 0.000$). It can be observed that while 26.5% of married individuals are low on perpetrator behaviour only 3.2% are high on perpetrator behavior. About 44% single individuals are found to be low on perpetrator behavior while only 25.7% of their counterparts are high on the behavior. Only divorced individuals (0.8%) are found to be low on the perpetrator behavior while none (0) showed high perpetrator behaviour. The findings implies that even though majority in all the three groups of married, single and divorced are significantly low on perpetrator behavior, more singles are higher on the behavior than the married with the divorced being the least.

Table 4.10: *chi-square, frequency and test result on educational level and perpetrator behaviour*

Perpetrator behavior	Basic <i>n</i> and % of Total	Secondary <i>n</i> and % of Total	Tertiary <i>n</i> and % of Total	Total
Low	26.9% (n=68)	2.0%(n=5)	0.0% (n=0)	28.9%(n=73)
High	50.6%(n=128)	19.4%(n=49)	1.2%(n=3)	71.1% (n=180)
Total	77.5%(n=196)	21.3%(n=54)	1.2%(n=3)	100.0%(n=253)
Df=2	$\chi^2= 14.57$			

Level of education: basic, secondary and tertiary on perpetrator behavior; low and high is found to be ($\chi^2 (2) = 14.57, p = 0.001$). It can be observed that while 26.9% individuals with basic education are low on perpetrator behaviour majority of their counterparts representing 50.6% are high on perpetrator behavior. With secondary education, while 2% are found to be low on perpetrator behavior 19.4% are high on the behavior. With tertiary education, 1.2% was found to be high on the perpetrator behavior while none (0) showed low perpetrator behaviour. This implies that the likelihood of becoming a perpetrator of domestic violence is more prevalent among those with basic education followed by secondary and tertiary. Perpetrator behavior therefore decreases with increasing level of education.

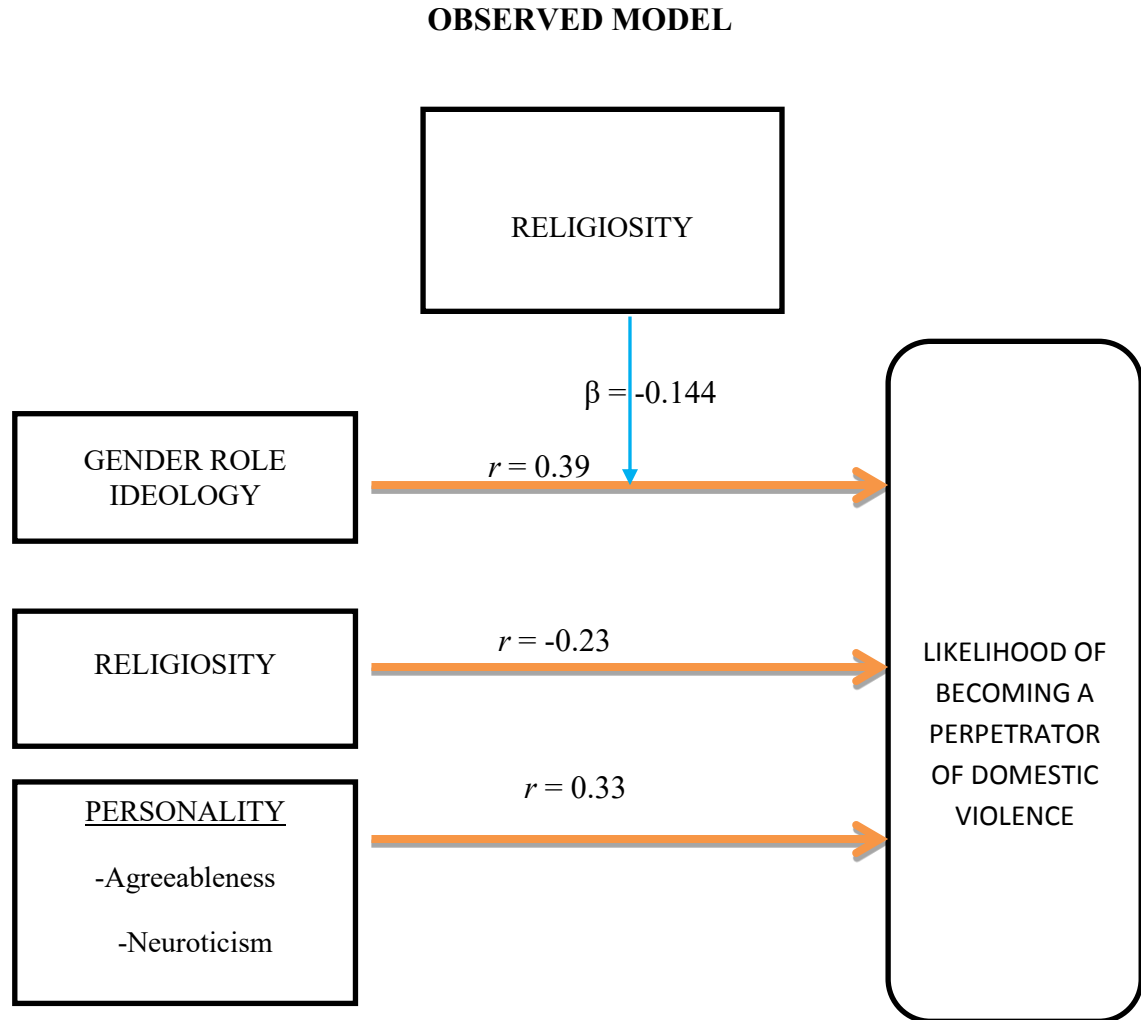


Fig. 2: Observed model of relationship between gender role ideology, religiosity, personality and the likelihood of becoming a perpetrator of domestic violence.

The observed model above shows significant relationships between gender role ideology, religiosity, personality and the likelihood of becoming a perpetrator of domestic violence with religiosity moderating the relationship between gender role ideology and the perpetrator behavior.

CHAPTER FIVE

DISCUSSION

5.0 Introduction

The current study examined factors that can predict perpetrator behavior in a sample of 253 Ghanaian participants. The broad aim of the study is to examine the extent to which gender role ideology, religiosity and personality will predict the likelihood of one becoming a perpetrator of domestic violence. Specifically, the objectives are;

1. To ascertain the relationship between gender role ideology and the likelihood of becoming a perpetrator of domestic violence.
2. To find out the relationship between religiosity and the likelihood of one becoming a perpetrator of domestic violence.
3. To determine the relationship between personality and the likelihood of becoming a perpetrator of domestic violence.
4. To examine the influence of demographic factors; age, level of education, and social economic status on the likelihood of becoming a perpetrator of domestic violence.

5.1 Relationship between Gender Role Ideology and Domestic Violence

Hypothesis one stated that there would be a significant positive relationship between gender role ideology and domestic violence. Results indicated that this hypothesis was supported. This finding is consistent with prior research by Berkel, Vandiver and Bahner (2004). They conducted a study to investigate gender role ideology, religion and spirituality as predictors of beliefs about violence against women. Findings show that gender role ideology attitudes were the best overall predictor of domestic violence. In a

similar study conducted by Moore, Stuart, McNulty, Cordova and Temple (2008), they investigated the relationship between the specific partner violence among a clinical sample of men on the 5 Factor Masculine Gender Role Stress (MGRS). It was revealed that the MGRS total score were associated with each form of intimate partner violence perpetration. Also from the same study, it was found out specifically, gender role stress regarding failure to perform in work and sexual domain was the factor associated with psychological aggression, gender role stress regarding appearing physically fit and not appearing famine was the only factor associated with sexual coercion, and gender role stress regarding intellectual inferiority was the only factor associated with injury to partner.

To explain why most men perpetrate violence against women, Structural/cultural theories attribute domestic violence to the structures and cultural norms that legitimize deviance. In this category, culture of violence theory and gender inequality theory are included. In the feminist view, the central factors that foster partner violence include the historically male-dominated social structure and socialization practices teaching men and women gender-specific roles. Patriarchy is a cultural belief system that allows men to hold greater power and privilege than women on a social hierarchy. In its extreme form, it literally gives men the right to dominate and control women and children (Dobash & Dobash, 2009).

In a more moderate form, the feminist approach holds a position of power relations between men and women. The position seeks to equalize power and share it between

both genders. The status of women in society is related to the frequency of wife beatings, according to this view. Although some might argue that patriarchy no longer dictates male-female interactions, many disagree. Song (2006), in fact, identifies a number of contemporary cultural standards that not only permit but also encourage husband-to wife violence. They include the greater authority of men in our culture, male aggressiveness that is a positive way to demonstrate male identity, the wife/mother role as the preferred status for women, and male domination of the criminal justice system that provides little legal relief for battered women. Indeed, Bolton and Bolton (2007) also found a significant relationship between rigid sex role expectations and the incidences of domestic violence among Korean immigrants.

5.2 Respondents' Performance on Religiosity and Domestic Violence

Hypothesis two states that there would be a significant negative relationship between religiosity and likelihood of becoming a perpetrator of domestic violence. This was supported with a value of .29. The result was consistent with that of Ellison, Trinitapoli, Anderson & Johnson, (2005) which identified that (a) religious involvement is correlated with reduced levels of domestic violence; (b) levels of domestic violence vary by race/ethnicity; (c) the effect of religious involvement on domestic violence vary by race/ethnicity; (d) religious involvement, specifically church attendance protects against domestic violence, and this protective effect is stronger for African America men and women, and for Hispanic men, groups that for a variety of reasons, experience elevated risk for this type of violence. Because there is some interest in patriarchal beliefs, conservative Christians are the group that has been studied most often. Nonetheless,

research findings appear to be mixed. Investigators have found that all conservative Christian men were not more abusive than other men (Brinkerhoff et al. 1992; Ellison et al. 1999).

5.3 Relationship between Personality and Domestic violence

Hypothesis three states that there would a significant positive relationship between personality and the likelihood of becoming a perpetrator of domestic violence. The finding from this study showed that indeed there is a significant positive relationship between personality and the likelihood of becoming a perpetrator of domestic violence. The finding is consistent with the research by Gelles (1997) which found that borderline personality disorder (BPD) is marked by a proclivity for intense relationship of fear of abandonment, and proneness to rage, to be strongly associated with male battering of women as cited in Kaur and Sokhey (2011).

As reported by Norman (2006), there are some other personality disorders which may be linked with violent behaviors especially, those with explosive personality disorder wherein the individual is unable to control aggressive or violent impulses and once they act the aggression, the person has a strong sense of relief. The result of the study lends support to the Social learning theorists who believe that people aggress only if they have learned that it is rewarding to be aggressive. Batterers learn this behavior through observation. For example, boys who witness their father beating their mothers are seven times more likely to beat their own spouses. Violence is learned through exposure to social values and beliefs regarding appropriate roles of men and women. Violent behavior is reinforced when peers and authorities fail to sanction batterers for using

violence. Myers (1986) suggested that children who grow up observing physically aggressive models in their family, culture, and mass often imitate the behaviors they see.

Following from hypothesis three which establishes a significant positive relationship between personality and perpetrator behavior, the researcher looked at the contribution of each personality trait in explaining the variance in perpetrator behavior and found out that agreeableness contributed to perpetrator behavior more than neuroticism. The more agreeable one is the less likely one is to perpetrate violence.

5.4 Sex Differences in Gender Role Ideology and Domestic Violence

For hypothesis four, the study predicted that men with traditional gender role ideology would be likely to perpetrate violence against women than men with egalitarian role ideology. Again this prediction was supported. The hypothesis was proposed based on some literature reviews which found significant relationship between the beliefs in traditional gender role ideology and abuse against women. Evidence abounds that there is an association between having less egalitarian gender role beliefs and being relatively more likely to support the use of violence against women (Berkel et al., 2004). Odimegwu and Okemgbo (2003) conducted a community-based survey in rural and urban settings in Imo state Nigeria by interviewing 308 randomly selected adult women of age 15-49 years. The findings demonstrated that attitudes about violence against women are mostly influenced by male-dominance ideology. Furthermore, it was found out that women, irrespective of their place of residence, subscribe to gender role male authority.

Hypothesis five stated that women with traditional gender role ideology were more likely to become perpetrators of domestic violence than women with egalitarian gender role ideology. Again the results from the findings did support the hypothesis. The result was consistent with the finding of Burt (1980), which indicated that traditional gender role attitude, whether held by women or men, are associated with greater acceptance of violence against women and those with egalitarian gender role attitudes are associated with less acceptance of violence against women. Also, Mayerson and Taylor (1987) found out that individuals with stereotypical gender role attitude were more accepting of rape myth and the use of physical and sexual violence than those with egalitarian attitudes. Similarly, Grabe (2010) in a study provides a theoretical framework for, and as examination of, hypothesis surrounding the role of land ownership in shifting gender relations and women's receipt of violence that have been posed in the literature but never empirically tested. It was found that in rural Nicaragua, land ownership among women challenges traditional gender role ideology and increase women's power and control within the marital relationship, which in turn, reduces levels of violence.

5.5.0 Additional Findings

It was predicted that religiosity will moderate the relationship between gender role ideology and the likelihood of becoming a perpetrator of domestic violence. The prediction was supported by the data. The results were consistent with the findings of Ellison and Anderson (2001), that regular church attendance is inversely associated with domestic violence. This inverse relationship applies to both male perpetrators who

attend church weekly and more often, and for females who attend church monthly or more. Similarly, the inverse relationship applies to both males and females victims.

5.5.1 Performance on Age Range and Perpetrator behavior

Findings indicate that younger individuals are more likely to become perpetrators of domestic violence than the middle aged, with the elderly being the least likely to become perpetrators of domestic violence. The results lend support to Ahn (2002) findings, that first generation Korean-Americans who were younger reported a higher frequency of physical and verbal violence behaviors than the older generation during a 12months period.

5.5.2 Marital Status and Perpetrator Behavior

Findings indicate that even though majority in all the three groups of married, single and divorced are low on perpetrator behavior, more singles are higher on the perpetrator behavior than the married while the divorced are the least. The results are consistent with the findings of studies by Ellison, Bartkowski and Anderson (1999) and Ellison and Anderson (2001). These researchers found that married and cohabiting couples who attend religious services are low on the perpetration of intimate partner violence for both men and women and less on victimization in women (Ellison et al. 2007).

5.5.3 Level of Education and Perpetrator Behavior

Results indicate that the likelihood of becoming a perpetrator of domestic violence is higher among those with basic school education followed by those with secondary education, with individuals holding tertiary education having the least likelihood. In other words, perpetrator behavior decreases with increasing levels of education. This result is consistent with the findings of Ahn (2002) which indicated that individuals with higher levels of education reported lower incidence of both physical and verbal aggression as a perpetrator. Also Jewkes (2002) argues that education confers on people social empowerment, self-confidence and the capacity to use information and resources to one's benefit.

5.6 Limitations

A myriad of problems were however encountered in the collection of the data for the research and it is quite important that these problems are brought to light. The small sample size with even less than 100% response rate could have had an effect on the statistical power of the results. A possible consequence of this restriction is that it may have affected the results where variables were marginally below the significant threshold and which could possibly have proved significant if a larger sample were used.

Another limitation was that data were obtained by self-report measures and this may be affected by a common method variance. Avolio, Yammarino and Bass (1991) stated that common method variance is the overlap in variance between two variables attributable to the type of instrument used rather than due to the relationships in the underlying

constructs. This may artificially inflate relationships between variables and may bias the results concerning associations. However the nature of the study could only resort to self report measures. Finally the measurement of perpetrator behavior has been done with instrument which has not been used over time. This could have affected the validity of the measure.

5.7 Implications of the findings

The study identified that predictive factors like gender role ideology, religiosity and personality can cause perpetrator behavior in domestic violence, yet there are no structures in place to address or help perpetrators of domestic violence. The DOVVSU of the Ghana Police Service arrest perpetrators of domestic violence but they do not tackle the belief systems of these perpetrators or what informs their actions. DOVVSU should not be seen as the only sector in charge of issues of domestic violence. There should be stakeholders such as the law courts, Parliament, Psychologist and chiefs, queen mothers and elders of the society to educate all and sundry about the destructive nature of domestic violence. Policies should be put in place to advocate for gender equality, gender interdependence and structural equality at institutions and establishments.

The findings of the study brought out implicit and explicit information on the role of the church and its leaders concerning issues of domestic violence. The church influence the congregation by the sermons they preach. Therefore, if pastors preach submission of wives to their husbands out of context, it can create problems in the marriage. In order

to alleviate this problem trained counsellors should be employed at the churches to handle cases of domestic violence professionally.

It is recommended that there should be skills training programs that focus on communication, anger management techniques and assertiveness for perpetrators.

5.8 Recommendations for policy and practice

It is recommended that the government should put in place a structural framework in terms of programs to educate the general public about the dangers of domestic violence due to role socialization, and the patriarchal belief system in our society. This belief system has been found to be the principal predictor of domestic violence as revealed in this present study.

It is recommended that those holding onto inflexible traditional values should be educated about its potential danger. In addition, pastors and church leaders should be educated on their interpretation of the bible concerning relationships, marriage and the family to avoid conflict in homes and marriages due to misinterpretation of the scriptures. Finally, there should be education in the prisons for perpetrators of domestic violence to avoid recidivism.

5.9 Recommendations for future research

It is recommended that future researchers begin the process of obtaining permission and the necessary support early enough. For example, the process of obtaining permission should begin about six weeks to two months early, before the data collection phase of the research. Future studies should do a qualitative study on these predictive factors to obtain

an in-depth knowledge on perpetrator behavior. Again, future studies should examine all the dimensions of personality on perpetrator behavior, with longitudinal data to determine whether the dimensions are consistent overtime and to gain greater information on the relationship between personality and perpetrator behavior in domestic violence.

5.10 Conclusion

The main objective of the study was to examine predictive factors that cause perpetrator behavior in domestic violence. The researcher sought to examine gender role ideology, religiosity and personality. Other demographics were also looked at. Based on the findings of this study, it is concluded that gender role ideology is the principal predictor of perpetrator behavior in domestic violence. Men with traditional gender role ideology were likely to become perpetrators of domestic violence than men with egalitarian role ideology. Similarly, women with traditional gender role ideology were more likely to become perpetrator of domestic violence than women with egalitarian role ideology. In summary individuals with traditional gender role ideology can be perpetrators of domestic violence.

The study further revealed that neurotic individuals are more likely to become perpetrators of domestic violence than agreeable individuals. As a society, we will not be able to effectively address the issue of domestic violence, until we tackle our beliefs about role socialization and our patriarchal system, and hold perpetrators responsible for their act of violence against women.

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APPENDICES

Consent form

UNIVERSITY OF GHANA



Official Use only
Protocol number

OFFICE OF RESEARCH, INNOVATION AND DEVELOPMENT
Ethics Committee for Humanities (ECH)

PROTOCOL CONSENTFORM

Section A- BACKGROUND INFORMATION

Title of Study:	AN EXAMINATION OF GENDER ROLE IDEOLOGY, RELIGIOSITY AND PERSONALITY IN PREDICTING PERPETRATOR BEHAVIOUR.
Student Investigator:	AkweleyOhuiOtoo
Certified Protocol Number	

Section B– CONSENT TO PARTICIPATE IN RESEARCH

General Information about Research

This research is being carried out to examine gender role ideology, religiosity and personality of Ghanaians on domestic violence. In a bid to attain such an end, there is the need to carry out a survey, in order to generate useful information. You are kindly required to give your views in relation to the questions that will be posed to you.

Benefits/Risk of the study

With the exception of possible fatigue, you can be assured that there is no risk or any other discomfort to be suffered as a result of your participation in this research, be it

physical, social or psychological. This study will contribute to knowledge in academia, as it adds to literature in the field of domestic violence in Ghana, Africa and the world at large. Also, information generated from this study will go a long way to provide a basis for policy makers for the possible amendment of our criminal justice system, as they consider prosecuting perpetrators of domestic violence to serve as a deterrent to potential perpetrators.

Confidentiality

Though information gathered from you will be assessed by students, those in academia and policy makers in general, your anonymity is assured.

Compensation

No monetary or any kind of gift will be made available for the purpose of inducement. You will however be refreshed after the session.

Withdrawal from Study

This research is voluntary and you possess the full right to take part or not. In the event that you agree to participate, you may withdraw along the line without penalty.

Contact for Additional Information

The following persons are my supervisors for this research as part of my Mphil Thesis; Dr. Joseph A. Osafo (0244296435) and Prof. Charity Akotia (0208127695). You may contact them for answers to pertinent questions related to this research.

Section C- VOLUNTEER AGREEMENT

"I have read or have had someone read all of the above, asked questions, received answers regarding participation in this study, and am willing to give consent for me, my child/ward to participate in this study. I will not have waived any of my rights by signing this consent form. Upon signing this consent form, I will receive a copy for my personal records."

Name of Volunteer

Signature or mark of volunteer

Date

If volunteers cannot read the form themselves, a witness must sign here:

I was present while the benefits, risks and procedures were read to the volunteer. All questions were answered and the volunteer has agreed to take part in the research.

Name of witness

Signature of witness

Date

I certify that the nature and purpose, the potential benefits, and possible risks associated with participating in this research have been explained to the above individual.

Name of Person who Obtained Consent

Signature of Person Who Obtained Consent

Date

Data collection instrument

SECTION A: Demographics

Please answer the following questions by placing a check mark (✓) against options that most applies to you. Provide answers in spaces against questions without options.

1	Sex
	<input type="radio"/> Male <input type="radio"/> Female
2	Ageyears <input type="radio"/> 15 – 20 <input type="radio"/> 21-25 <input type="radio"/> 26-30 <input type="radio"/> 31-35 <input type="radio"/> 36-40 <input type="radio"/> 41+
3	Educational Level
	<input type="radio"/> No school/education <input type="radio"/> Basic <input type="radio"/> Secondary <input type="radio"/> Diploma <input type="radio"/> Degree <input type="radio"/> Master’s degree and above <input type="radio"/> Other (specify).....

4	Ethnicity
5	Religion <input type="radio"/> Christianity <input type="radio"/> Islam <input type="radio"/> Traditional <input type="radio"/> Other (specify)

SECTION B

This section deals with your gender role ideology. Choose from the five alternatives below

1= Strongly Disagree, 2= Disagree, 3= Undecided, 4= Agree, 5= Strongly Agree.

Please provide only **one** answer for each item

	ITEM	1 - 5
1	The husband's responsibility is to be a breadwinner, whereas the wife's responsibility is to be a homemaker	
2	Both the man and woman should contribute to the household income.	
3	The husband should earn higher pay than the wife.	
4	If jobs are scarce, the wife shouldn't work.	
5	Even if the wife works, the husband should be the main breadwinner.	
6	When jobs are scarce, men should have more right to a job than women.	
7	If a woman earns more money than her husband, it's almost certain to cause problems.	
8	When a woman works full time outside the home, both spouses should share the household chore	
9	The husband is the head of the family and the wife should obey her husband to the greatest extent	
10	There is some work that is men's and some that is women's, and they should not be doing each other's.	
11	It is much better for everyone concerned if the man is the achiever outside the home and the woman takes care of the home and family.	
12	A woman's place is in the home, not in the office or shop	
13	A wife who carries out her full family responsibilities doesn't have time for outside employment	

14	A working mother can establish just as warm and secure a relationship with her children as a mother who does not work.	
15	A preschool child is likely to suffer if his or her mother works.	
16	All in all, family life suffers when the woman has a full-time job.	
17	The employment of wives leads to more juvenile delinquency	
18	Women are much happier if they stay at home and take care of their children.	
19	A job is all right, but what most women really want is a home and children.	
20	Being a housewife is just as fulfilling as working for pay	
21	Having a job is the best way for a woman to be an independent person	
22	A wife's most important task is caring for her children	
23	A working wife feels more useful than one who doesn't hold a job	
24	In a successful marriage, the partners must have the freedom to do what they want individually.	
25	A wife should not expect her husband to help around the house after he comes home from a hard day's work.	
26	If a wife works full-time, the husband should help with homework.	
27	Men should share the work around the house with women, such as doing dishes, cleaning, and so forth	
28	If a husband and wife both work full time, they should share household tasks equally.	
29	Employment of both parents is necessary to keep up with the high cost of living.	

SECTION C

This section consists of questions concerning one's religiosity. You are required to indicate your level of religiosity by choosing from the five alternatives below. **1= Strongly Disagree, 2= Disagree, 3= Undecided, 4= Agree, 5= Strongly Agree.**

Please provide only **one** answer for each item.

	ITEM	1 - 5
30	I feel happy when I think of God/Allah	
31	I will always believe in God/Allah	
32	My thoughts often drift to God/Allah	
33	Being a Christian/ a Moslem is a joyous way to live	
34	I am sure that Christ/Mohammed exists	
35	I think about God/Allah all the time	
36	I pray for guidance	
37	My thoughts turn to Jesus/Mohammed every day	
38	God/Allah does not help me to make decisions*	
39	I know that God /Allah hears my prayers	
40	Prayer lifts my spirits	
41	Everything that happens to me reminds me of God/Allah	
42	I try to follow the laws laid down in the Bible/Quran	
43	I know that Jesus/Mohammed will always be there for me	
44	I cannot make important decisions without God's/Allah's help	

45	I am certain that God/Allah is aware of everything I do	
46	When I'm feeling miserable, thinking about Jesus/Mohammed helps to cheer me up	
47	I like to talk about Jesus/Mohammed	
48	Jesus' / Mohammed's life is an example to me	
49	God/Allah fills me with love	

SECTION D

This section deals with your personality. Indicate the extent of your agreement or disagreement by selecting from the five options below: **1**= Strongly Disagree, **2**= Disagree, **3**= Undecided, **4**= Agree, **5**= Strongly Agree. Please provide only **one** answer for each item

	ITEM	1 - 5
50	I tend to find faults with others(-)	
51	I am helpful and unselfish with others	
52	I start quarrels with others(-)	
53	I have a forgiving nature	
54	I am generally trusting	
55	I can be cold and aloof (-)	
56	I am considerate and kind to almost everyone	
57	I am sometimes rude to others (-)	
58	I like to cooperate with others	
59	I am depressed, blue	
60	I am relaxed and handles stress well (-)	
61	I can be tensed	
62	I worry a lot	
63	I am emotionally stable, not easily upset (-)	
64	I can be moody	
65	I remain calm in tense situations (-)	
66	Gets nervous easily	

SECTION E

This section deals perpetrator behavior. Indicate the extent of your agreement or disagreement with the following statements by selecting from the five options below: **1= Strongly Disagree**, **2= Disagree**, **3= Undecided**, **4= Agree**, **5= Strongly Agree**.

Please provide only **one** answer for each item

	ITEM	1 - 5
67	Most of the time I behave aggressively	
68	I use a substance (e.g. alcohol, cigarette, cannabis, heroine)	
69	I feel helplessness	
70	I feel hopeless	
71	I have difficulty in using words to express concerns	
72	I like watching violent movies	
73	I am unable to cope with stressful situations	
74	I exhibit poor academic achievement when I was in school	
75	I have a history of psychiatric disorders	
76	I was exposed to harsh discipline as a child	
77	I am usually suspicious and jealous	
78	I am usually demanding and controlling	
79	I believe in specific roles for men and women	
80	I have poor social relationship	
81	I have countless family conflict and violence	
82	I have poor family support	
83	I have trouble with law enforcement	

Additional comments. If you have any further comments, please write them below.

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Thank you for your participation in the study!

Factor Loadings of likelihood of becoming Perpetrator of domestic violenceTable 3.6 *Factor loadings based on a principal components analysis for 17 item Likelihood of becoming perpetrator of domestic violence (N = 253)*

ITEMS	
most of the time i behave aggressively	.812
I use a substance (e.g. alcohol, cigarette, cannabis, heroine)	.775
I feel helplessness	.754
I feel hopeless	.706
I have difficulty in using words to express concerns	.655
I like watching violent movies	.640
I am unable to cope with stressful situations	.633
I exhibit poor academic achievement when I was in school	.576
I have a history of psychiatric disorders	.542
I was exposed to harsh discipline as a child	.516
I am usually suspicious and jealous	.481
I am usually demanding and controlling	.397
I believe in specific roles for men and women	.897
I have poor social relationship	.869

I have countless family conflict and violence	.772
I have poor family support	.759
I have trouble with law enforcement	.540

Graphs

Extraction Method: Principal Component Analysis

