POTENTIAL OF INDIGENOUS MEDIA IN THE CAMPAIGN AGAINST DOMESTIC VIOLENCE: AN EMPIRICAL REVIEW

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Abstract
Domestic violence has been identified as a societal issue by professionals and intellectuals. The pace at which domestic violence is becoming more prevalent is concerning. The purpose of this research is to look at how indigenous media may be used to reduce domestic violence in Nigeria, by reviewing empirical sources. The study is anchored on Carl Hovland'sTheory of Persuasion. According to the study, the contemporary media is contributing to the rise in domestic violence instances in Nigeria. It is also noted that indigenous media might play an important role in the fight against domestic violence in Nigeria. The study stated that folk media and indigenous forums might be an extremely efficient strategy for combating.

Keywords: Attitude-Change, Domestic Violence, Folk Media, Indigenous Forum, Indigenous Media, Persuasion.

Introduction

Domestic violence is a social issue and one of the leading causes of poor health and mortality among women worldwide. According to Heise et al., it is likely the least reported and prosecuted crime, which is why Arisukwu et al. (2021) refer to it as a silent killer of women. Domestic violence, gender stereotyping, and discrimination are rooted in culture and patriarchal systems in a number of nations, according to researchers. Domestic violence appears to be more prevalent in patriarchal societies, according to these studies (Neculaesei, 2010; Ngubane, 2010; Okunola &Ojo, 2012).

In recent years, communication's role in encouraging a positive shift in attitude towards it has received a great deal of academic attention (Raab& Rocha, 2011; Oyeoku, Meziobi, Ezegbe&Obikwelu, 2013; Fareo, 2015). This is significant because, according to Flurry (2010), women are reluctant to disclose their experiences with domestic violence due to feelings of shame or guilt, fear, or views based on the traditional ideology of marriage and family. While Dauda (2015) believes that the media can be used to aggressively disseminate information about domestic violence, as well as convey education and serve as a deterrent to domestic violence perpetrators, Davoren (2015) asserts that other scholars criticise the media for contributing to the increase and acceptance of domestic violence by depicting women in a negative, sexual, and violent light.

Despite divergent perspectives on the role of the media in preventing domestic violence, these studies place a greater emphasis on exogenous media than on indigenous media. Although they have been utilised in Nigeria and other nations such as Ghana and Uganda to disseminate information on modern family planning techniques, adult literacy, and conflict resolution, their use as campaign tools against domestic violence is underemphasized.

Through the analysis of empirical data, this study examines how the use of indigenous media may contribute to a shift in attitude and the prevention of domestic violence in both rural and urban settings. This review is essential in light of the fact that the majority of Nigeria's population live in rural areas. To accomplish this, Hovland's theory of persuasion and attitude change has been adopted to support whatever themes that may be identified in the literature. The research also seeks to investigate the accusations levelled against modern media outlets for their transmission of domestic violence-related themes.

Theoretical Foundation

Persuasion is the act of influencing the opinions, attitudes, and behaviours of another by appealing to their reason or emotions (Littlejohn & Foss, 2009). Through his Rhetoric theory, Aristotle has been acknowledged as the best scholar of social influence. Although other researchers have followed in his footsteps, none have used experimentation. In 1953, however, Carl Hovland and his team of Yale University researchers performed experimental study on the use of persuasion for attitude modification (Littlejohn & Foss, 2009). From these experiments, the Hovland-Yale Persuasion Theory evolved.

The idea was developed to describe how one's attitude and behaviour are affected by the views and actions of others (Raab and Rocha, 2011). It emphasises further that a change in people's attitudes would result in a change in their behaviour. This is governed by four factors: the source, the message, the medium/channel of communication, and the recipient (Littlejohn & Foss, 2009).

Littlejohn and Foss (2009) and Baran et al (2012) agree that persuasion is more successful when the source is trustworthy, likeable, and comparable to the target audience. A well-known, respected, and experienced individual will be more convincing than an unknown one. People would rather listen to the advice of an elderly couple on marriage than that of a young pair since the former has experienced the positive and negative aspects of marriage for many years while the latter has just a limited amount of experience.

The message's substance is an additional issue to evaluate. The message must be balanced, presenting both the opinion of the source and an opposing position. Cook (2012) asserts that ideas on both points of view should be given, and then the source should explain why the first position should be adopted. Littlejohn and Foss (2009) argue that, when giving both sides of an argument, the stronger argument should be provided first or last and the weaker argument should be given in the middle.

Furthermore, the medium or channel of communication facilitates persuasion and attitude modification. Baecker acknowledges in Raab and Rocha (2011, p.155) that "the manner in which a message is conveyed is just as important as its substance." This implies that if a media has a reputation for consistency and dependability, its messages should not be questioned. In light of the fact that social media users have the ability to share any information, communications distributed via this medium may not be regarded seriously until they have been validated by a more reliable source.

However, these factors may not create the desired outcomes if the recipient does not comprehend or accept the message (Littlejohn & Foss, 2009). Baran et al. (2012) remark that personality, IQ, and cultural views of the target audience have a role in attitude modification. For instance, an educated individual would comprehend mass media and new media communications better than an uneducated one.

Conceptual Review

As a concept, indigenous media and oramedia are often used synonymously. Indigenous media is defined by Ansu-Kyeremah (2005, p.16) as "any form of an endogenous communication system that, by virtue of its origin from and integration into a specific culture, serves as a channel for messages in a way and manner that requires the utilisation of the values, symbols, institutions, and ethos of the host culture through its unique qualities and attributes." Wilson, cited in Osho (2011), describes it as the local methods of communication that continue to primarily meet the informational demands of the rural population, which exceeds seventy percent of the national population. In these definitions, it is considered that indigenous media are non-Western forms of communication, that they

are rooted in the culture of the community in which they are used, and that they are used by a greater percentage of the population of that society. Wilson, referenced by Nwosu (2013), describes indigenous means of communication such as idiophones, membraphones, aerophones, symbolography, signals, objectifics, colour schemes, music, extraterrestrial communication, and symbolic display. Nwosu (2013) mentions traditional institutions, clubs, and organisations as additional modes of indigenous communication, in addition to those listed above.

Also, domestic violence has been described differently by academics from a variety of fields, including public health and law, activists, and researchers. United Nations Declaration on the Elimination of Violence against Women(1993) defines domestic violence as: "any act of gender-based violence that results in or is likely to result in physical, sexual, or psychological harm or suffering to women, including threats of such harm, coercion, or arbitrary deprivation of liberty, whether occurring in public or in private" (Nigeria Demographic and Health Survey(NDHS)). Domestic violence is any type of mistreatment or intimidation towards women and girls that violates their human rights, according to this definition. Although many believe that males are sometimes victims of domestic violence, it is widely accepted that women are more often on the receiving end.

United Nations Economic Commission for Africa (UNECA), 2010; NDHS,2013; Christiaensen, 2016) indicate that the majority of women in Africa, including Nigeria, justify being beaten by their husbands for reasons such as burning food, arguing with him, going out without his permission, and refusing sex with him. Clearly, these women consider violence acceptance as an act of surrender and a means for males to exert power over them.

Domestic violence has been highlighted by researchers as a social issue and health concern that may increase the mortality rate among women and make them more susceptible to illness (Okorie, 2011; Fergus, 2012; Sutherland et al, 2015; Christianensen, 2016). Findings also indicate that violence against women contributes to Africa's underdevelopment since women are marginalised and poorly represented in government. Even in nations where women are politically active, such as Liberia, South Africa, and Nigeria, just a handful hold positions of authority that may be utilised to affect the situation (Olatunji, 2013).

Researchers see culture and tradition as significant factors in domestic violence (Sarup, 2005; Ngubane, 2010; Okorie, 2011; Olatunji, 2013; Tompkins, 2014). Okorie (2011), quoting Oladitan and Anyanwu, maintains that culture is both a state and a process. This cultural state supports indiscriminate behaviours such as widowhood rites, female genital mutilation, and domestic violence. Balice et al. (2014) show this with examples from the Arab, Hispanic, and Vietnamese cultures, in which males are supposed to be domineering, aggressive, and dominant, while women are expected to undergo any sort of pain for the family's benefit. The situation in Nigeria and other African nations is the same. Women are

advised that the marital home is a training ground, thus they must undergo every lesson, particularly for the sake of their children.

Another reason is the patriarchal structure prevalent in Africa and other regions, which favours male children over females (Sarup,2005; Okorie,2011; Olatunji,2013). In Yoruba-speaking communities, when the birth of a child was announced, well-wishers would inquire, "Is it a male or a girl?" If it is a boy, the father is celebrated for having the upper hand, however, if it is a girl, he is mocked for losing to his wife.

Literature Review

This study sought to review the existing literature on the use of indigenous media to promote an attitude shift and the prevention of domestic violence. The following themes were identified and discussed regarding the adoption of indigenous media and the prevention of domestic violence.

Claims against the Modern Media

Several academics have alleged that the mass and new media contribute to the rise in domestic violence in society (Sarup, 2005; Okorie, 2011; Wells, Koziey& Ferguson; 2012; Tompkins, 2014; Balice et al, 2014; Davoren, 2015; Dorfman, 2016). First, the mass and new media portray women negatively through the use of gender stereotypes and inappropriate sexual roles. One moment they are disseminating information against domestic violence, and the next they are displaying women in advertisements and videos in demeaning ways. This demonstrates that the media's perception of women does not correspond with their actions (Littlejohn & Foss, 2009; Baran & Davis, 2012). This may also be attributable to the dominance of western culture in mass and new media, which has resulted in cultural imperialism and the erosion of African culture (Wilson, 2005). Some Nigerian magazines and newspapers, advertisements, and music videos, for instance, feature seductive and provocative images of women. It is assumed that they do this to attract more audience attention and increase sales. Even worsening the situations are movies and music that no longer promote moral values. This is exacerbated by jokes and sexist humour that diminish the gravity of domestic violence (Balice et al, 2014). All of these actions contradict the cultural value of modesty in appearance and speech.

Additionally, academics have criticised the media for promoting violence against women (Sarup, 2005; Ngubane, 2010; Okorie, 2011; Wells et al, 2012; Tompkins, 2014, Davoren, 2015). Findings indicate that the greater a woman's media exposure to violence, the greater her likelihood of accepting it as normal in relationships (Wood, 1994; Christiaensen, 2016). Baran et al. (2012, p. 155) elaborate on Klapper's selective process of attitude change by stating, "you cannot retain that to which you have not been exposed." This suggests that when women are exposed to gender-based violence frequently in the media, they internalise the message and come to accept it as normal behaviour.

The mass and new media's coverage of domestic violence is skewed, focusing more on the victim and perpetrator and ignoring the community and culture that could have influenced it (Sarup, 2005; Wells et al, 2012; Dorfman, 2016). Moreover, the focus is frequently more on the victim's circumstances and behaviour than on the perpetrator (Tompkins, 2015).

This indicates that these media outlets place more emphasis on the victim's and abuser's behaviour than on the attitudes of family, friends, and society that have contributed to it. This supports Hovland's claim that a shift in behaviour results from a shift in attitude (Littlejohn & Foss, 2009).Studies have also shown that domestic violence news is always sensational and that it sells better when it involves severe injuries or death. Otherwise, it would receive no consideration. Therefore, the public is led to believe that domestic violence is a rare occurrence and that less severe cases cannot be classified as domestic violence (Sarup, 2005; West et al, 2012; Tompkins, 2014; Davoren,2015; Dorfman,2016).

Effectiveness of Indigenous Media in Disseminating Development Messages
A horizontal and participatory approach is one of the reasons why scholars have endorsed the use of indigenous media to communicate development messages (Mundy & Lloyd-Laney, 1992; Awa, 2005; Ansu-Kyeremah, 2005). This suggests that it is participatory, interpersonal, and allows for instant face-to-face input. This is in contrast to the conventional media, which utilises a top-down strategy and channels feedback. Compared to the usage of a town crier, who has a direct touch with his audience, they might repeatedly support his words. This is not done via broadcast media, since calls are only accepted during call-in programmes. Even in such programming, the presenter provides greater attention to calls that are pertinent at that time. Most of the time, information that is not fully understood is frequently validated by other individuals. This is a sort of indigenous communication. In spite of the participatory character of social media, it is considered that most people are dubious about the information on this platform, thus would like to check the truth from other people. In addition, given the cost of data and broadcast airtime, including the procedure required, indigenous media are simple, less costly, and readily accessible (Ansu-Kyeremah, 2005; Osho, 2011).

Furthermore, indigenous media are reliable and trusted by local viewers (Mundy & Lloyd-Laney, 1992). They not only amuse but also impact attitude and conduct. This does not suggest that messages communicated via indigenous media are always truthful. In reality, they have limits too, but they are small compared to contemporary media, particularly social media, which have no bottom standards (Raab& Rocha, 2011). As noticed by Osho (2011), the employment of non-verbal codes in indigenous media allows the communicator the option to communicate his ideas more than he would do when utilising verbal codes. He explains further that a liar is more readily discovered by his non-verbal indicators than his words.

Moreover, they are capable of reaching audiences that do not have access to contemporary media, they are informal, and they are still relevant (Mundy & Lloyd-Laney, 1992; Ansu-Kyeremah, 2005; Awa, 2005; Bame, 2005).

Indigenous Media and Potential for Campaigning against Domestic Violence
Folk Media

Folk media are kinds of indigenous media used to amuse, educate, develop awareness and promote social and cultural values among people (Panford et al, 2001; Bame, 2005; John, 2015). They include storytelling, puppetry, proverbs, poetry, visual arts, theatre, role play, concerts, gong banging, songs, drumming and dance. Panford et al (2001) include traditional visual arts in form of paintings, carvings, sculptures and patterns on garments and materials.

Pedro (2013) researched how folk theatre and songs were utilised to preach against gender-based violence by 'Bibi Bulak', a local theatrical company in Timor-Leste. The songs were recorded and disseminated to the local radio stations and were also utilised in workshops. Although the research did not test the result of this, it is thought that the usage of media known and local to the people is a step towards attitude transformation. Furthermore, the indigenous puppets project and women's art project focused on Aboriginal women who were employed to treat domestic abuse in New South Wales (Loxton et al, 2008). In addition to this, we will be investigating the usage of music and proverbs.

Music

Music has the potential to influence individuals (Da Silva, 2013). Sensitive information which cannot be given in a direct way is sometimes transmitted via songs (Essien, 2014). Wilson (2005) identifies music as a demonstrative mode of communication. For example, in Africa, music is utilised to educate, amuse and communicate information. Accompanied by native instruments such as drums, bell, gong, and others which were designated as instrumental media, music acts as an efficient communication medium. Ojebode and Owaigwu (2002) also explored the role of music in conflict settlement in Uganda. Messages against domestic abuse might be transmitted via folk music.

For instance, Ezeifeka and Ogbazi (2016) in their research of modern Igbo women's voices in traditional Igbo songs came up with numerous topics which are sung by women. Two of the songs which might be used to preach against domestic abuse are:

1. Nwoke in a-anunwanyi anu? (Man, are you marrying your wife?)
   Ka in a-akwoyakagari (Or are you grating her like garri,) \s Ka o kpo o? (So that she will dry?)
2. I tite I taa (Crack the kernel and eat,)
   I tite I nyenwunyegi o taa (Crack and give to your wife to eat)
   kwasu, I tie nwunyegi o bee (If she misbehaves, you beat her up to cry.)
   (Ezeifeka&Ogbazi, 2016, p. 9).

Both tracks indicate disgust with the wife's beating. While the first song criticises the man's careless attitude to his wife, the second song makes light of him for hitting her after feeding her. It is considered that these songs are convincing for these reasons:

- The employment of indigenous language as a medium would boost the man's grasp of the message. The language is known to him, and thus, requires no additional explanation by anyone.
- The use of rhetorical questions offers an opportunity for him to contemplate, make his position and pick the proper course of action on his own. The implication of this is that he would pause to have a thought before doing so again.

Proverbs

A proverb which was formed from the Latin term "proverbium" is a simple and perceptive traditional phrase that reflects a perceived truth based on common sense or experience (Bailey; 2004). Oduaran & Oduaran (2006) characterise proverbs as the heart of contact in Africa, which is the reason Ehondor (2017) believes that it is the principal way of communication in African communities. In the Nigerian culture, it is thought that they are primarily utilised by the elderly. Thus, reverence is given to them before delivering a proverb at a gathering. Against widespread perception that African culture depicts women as inconsequential, this study contends that some features of the culture value women, and do not diminish their responsibilities in the home and in society. Similarly, Olatunji (2013) agrees that claiming that African culture sees women as inferior is an uncritical assumption. It is considered that a serious study on these insightful sayings by the male people will aid in abating the prevalence of domestic violence. A few of the proverbs have been presented below:

- A woman is like a bee, treat her well and she will make honey, treat her poorly and she will go wild;
- Mother is gold, father is a mirror;
- There is no respect for a monarch without a wife;
- A house without a woman is like a barn without a yam.

From these proverbs, it is apparent that women play an inestimable role in the household and society, and thus, should be treated as such. Olarinmoye (2013) maintains that the proverb, "mother is gold…" attests to the revered status maintained by women in society. The meaning of this is that proverbs provoke a deeper idea than plain words. Thus, it is expected that they would serve as an effective persuasive weapon in the battle against domestic abuse. Furthermore, they typically provide two sides of an issue which allows the listener to determine the best viewpoint. For example, the first adage cited above likens a lady to a bee; the outcome you obtain from her is decided by how well or terrible she is treated. In addition, while the origins of most proverbs are not known, nonetheless, they are respected for their authenticity.

Indigenous
Forum

Ojebode (2012) advises that 'indigenous forum' be used for meeting venues in order to separate them from other modalities of communication such as colours, signs, and musical instruments as categorised by Wilson (2005). (2005). Likewise, Ansu-Kyeremah (2005) identifies events and venues as indigenous modes of communication. These relate to numerous gatherings such as village meetings, town hall meetings, cooperative and thrift organisations, festivals and carnivals, market meetings, trade unions, age groups, artisans' associations, naming ceremonies, weddings and burial (Akinyele, 2003; John,2015). They function as informal interactions amongst individuals to communicate ideas, rumours and

other unauthorised information (John, 2015). In this aspect, we will be investigating how domestic violence may be averted via social meetings and social groupings.

Social Gatherings

These are family or community gatherings such as naming ceremonies, weddings, burials, housewarmings, festivals and carnivals which include friends, family members, relatives, and well-wishers from varied socioeconomic classes. They also offer opportunities to communicate unstructured information (John, 2015). In their research on campaigns against domestic abuse, Raab and Rocha (2011) recommend the inclusion of eyewitness statements by survivors. It is considered that this provides a human face to the problem and would provoke a profound contemplation and sorrowful emotion from the audience, particularly offenders. In addition, local performers may be recruited to amuse and educate the audience by adapting messages about domestic abuse into tales, plays, dances and songs.

Also, trustworthy sources like traditional leaders, religious leaders, and heads of families should grab such chance to sensitise the public about it. In Africa, these sources act as thought leaders capable of influencing their constituents (Osho, 2011).

Social Groups

Trade unions, artisan associations, local religious organisations, social clubs, and local credit and thrift clubs are grouped here. Information is delivered here via face-to-face contact. These organisations frequently establish ground rules for their members, and anybody who errs may be fined depending on the weight of the crime. This aligns with Hovland and his team's findings which maintained that "the more highly people value their membership in a group, the more closely their attitude will conform to those of the group and, therefore, the more resistant they will be to changes in those attitudes" (Baran et al.,2012 p.152). This shows that if individuals would continue to identify with a group, they must adhere to the ethics of such an organisation. As a consequence, they would fight any thought which violates the group standards. On the other, if individuals belong to organisations which impact their attitude adversely, they are more likely to reject beneficial changes than those who belong to groups that foster good attitudes.

Fulu, Kerr-Wilson and Lang (2014) also explored how messages against domestic abuse were distributed in several countries via local workshops and group or peer education. Although a bigger percentage of their activity cut across numerous sorts of communication tactics, some of it centred on community-based awareness campaigns. A part of this study reveals that in Chile, India, South Africa and Brazil, small groups of boys and men were trained to sensitise other boys and men on gender-related issues including domestic violence by organising community events such as football tournaments and community dialogue to raise awareness. A similar strategy was also applied in Victoria, Australia (Loxton et al, 2008). Religious and community leaders were also recruited to speak against domestic abuse in Western Sydney. In Canada, a multi-faith walk was launched to promote awareness of all types of abuse including domestic violence (Loxton et al, 2008).

Discussion of findings

The media has been blamed for the surge in domestic violence that we've seen over the years. Women are portrayed in adverts and media in two ways: demeaningly, and seductively and provocatively. Movies and music that no longer promote moral principles are making things much worse. According to Balice et al. (2014), this is made worse by jokes and sexist humour that downplay the seriousness of domestic violence. Everything here goes against the traditional ethic of modesty, both in dress and speech. Many academics (Sarup, Ngubane, Okorie, Wells, et al., 2012; Tompkin and Davoren, 2014; Sarup, 2005; Ngubane, 2010) and journalists have criticised the media for over-exposing violence against women in their stories. It is assumed that women are more likely to endure physical and verbal abuse in their romantic relationships if they are repeatedly exposed to such abuse (Wood, 1994; Christiaensen, 2016). When it comes to the selective process of attitude modification described by Klapper, Baran et al. (2012, p. 155) say that you "cannot keep something to which you have not been exposed." When women are exposed to gender-based violence on a regular basis, they internalise the message and accept it as normal behaviour. This is one of the most common ways in which media involvement in domestic violence is characterised. Media portrayals of domestic abuse are more sympathetic to the victim than the perpetrator (Tompkins, 2015). Even when the injuries or death are serious, the news sells more if the domestic violence story is sensationalised. There are many people who feel that domestic violence is an uncommon event, and that less severe occurrences do not qualify (Sarup, 2005; West et al, 2012; Tompkins, 2014; Davoren,2015; Dorfman,2016).

Researchers have supported the use of indigenous media to convey development themes because of its horizontal and participatory character (Mundy & Lloyd-Laney, 1992; Awa, 2005; Ansu-Kyeremah, 2005). Furthermore, audiences in the region rely on and respect indigenous media sources (Mundy & Lloyd-Laney, 1992). They not only entertain, but they also have an effect on people's attitudes and behaviours. This does not imply that indigenous media's statements are always accurate. Their limitations are true, but they are negligible in comparison to the modern media, especially social media, which is devoid of any moral or ethical guidelines at all (Raab& Rocha, 2011). The use of non-verbal codes in indigenous media, as noted by Osho (2011), gives the communicator greater freedom to express his or her thoughts than when using verbal codes. In addition, they may reach people that do not have access to modern media, are informal, and are still relevant today (Mundy & Lloyd-Laney, 1992; Ansu-Kyeremah, 2005; Awa, 2005; Bame, 2005).

The use of indigenous media in the fight against domestic abuse has been shown to be successful. For example, in 2014 research by Fulu, Kerr-Wilson, and Lang found that domestic violence prevention messages were disseminated via local workshops and group or peer education in numerous nations. The majority of their work was spread throughout a wide range of communication strategies, although part of it was focused on raising awareness in local communities. Gender-related problems such as domestic abuse may be addressed via community activities such as football tournaments and community dialogues organised by small groups of boys and men, according to Fulu, Kerr-Wilson, and Lang (2014). According to Loxton et al. (2008), a similar method was used in Victoria, Australia,

as well. Loxton et al. (2008) further demonstrate that religious and community leaders were recruited to speak out against domestic violence in Western Sydney. A multi-faith walk to raise awareness of all forms of abuse, including domestic violence, was founded in Canada (Loxton et al., 2008). Recognizing the potential of indigenous media, Raab and Rocha (2011) urge that firsthand comments from survivors be included in their study on campaigns against domestic violence. It is thought that it would put a human face on the issue and elicit a deep emotional response from the audience, especially those who have committed crimes.

Without the use of indigenous media, the campaign to reduce domestic violence would be ineffective in Nigeria, as shown by reports from throughout the globe. Social groups including trade unions, artisan associations, and local religious organisations as well as social gatherings, such as: naming ceremonies, marriages, funerals, home warmings, festivals, and carnivals should be tapped into. This media relies on one-on-one communication for the exchange of information, making it trustworthy. When a source is trustworthy, likable to the target audience, and similar to the audience, persuasion is more likely to succeed, according to Hovland Persuasion Theory. For this reason, a person who is well-recognized and respected is more likely to persuade others than an unknown one. Media that is known for its reliability and consistency should not have its statements questioned, according to this theory. This is why indigenous media are so powerful in distributing information that aims to modify people's attitudes.

Conclusion and Recommendations
Studies show that modern media portrays women unfavourably via gender stereotypes and illegitimate sexual roles and portrays domestic violence as a normal event, except when it ends in major injuries or death. This has led to an increase in domestic violence. Indigenous media is increasingly becoming alternatives for campaign-driving attitudinal changes. Local audiences trust indigenous media because it is accessible to them. Thus, the study identified folk media (music and proverbs, for example) and Indigenous forums (social meetings and social groupings) as effective types of indigenous media.
Therefore, it is recommended that in order to stop domestic violence in Nigeria, people must first modify their mindset. For this to happen, it is necessary to employ a strategy that is well-known, believable and understood by a bigger proportion of the public. The indigenous media takes a different approach.

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