
Domestic Conflicts and Marital Violence in Diasporic Nigerian Families: Is It Time for a Paradigm Shift in Cultural Ways of Thinking and Acting?

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Abstract: *Searching for “greener pastures,” through education and skills learning, as well as escaping an increasingly failing Nigerian state, many Nigerian youth have moved to and acquired residency in Europe and especially United States and Canada. **Approach:** Whereas some, especially Nigerian males who arrived in the 1970s and 1980s and onwards married and settled down with spouses they met in their host countries, others were not so successful in their marriages or cohabitation with the locals, mostly White and African American women, as these marriages quickly broke down owing to cultural and values incompatibilities. With time rapidly passing and loneliness enveloping them, some have traveled to Nigeria, returning with the so-called “Fedexed” wives, several years, even decades younger. Again several of these often arranged marriages fail for several reasons, including patriarchy, conjugal conflicts and violence resulting in the men murdering their wives, some in gruesome and macabre ways. **Results:** This study applied the Intersectionality theory, predicated on patriarchy, culture, gender and power to evaluate some of the reasons for the marital tragedies, including the brutal murders of Nigerian women by their spouses in Nigerian families living in Europe, Canada and especially the United States. **Conclusion:** The study offered strategies for managing Nigerian and other Diasporic marriages, relationships and the attendant conflicts in such ways that Nigerians other ethnics who arrive in Europe and the Americas do not become statistics for such infamy as uxoricide (femicide) that ultimately draws long prison tenure or the lethal injection, while destroying their families forever.*

Key Words: Diaspora, family, domestic conflicts, marital violence, femicide, uxoricide, gender, patriarchy, power

1. Introduction

Since the 1970s, Nigerians increasingly constitute a significant number in the social matrix of most European countries, but especially so in North America, particularly the United States. For them, America is and remains a country of opportunity, where they can attain higher education and job skills. In this vein, Nigerians in the United States as in other industrialized countries of the world arrived, first as students and on completion of their studies, sought and obtained residency in these host countries (Ogbuagu, 2011). In a lot of cases, the Nigerian males were able to regularize their stay in America through legal or contracted marriages to females of the host countries. Whereas a few of these marriages and familial relationships remained intact, others quickly disintegrated into divorce for a myriad of reasons, including cultural differences and downright marital incompatibility. For such males, they remain single, at least on a face value for a while. However, and on account of pressure exerted on them by family members in Nigeria, most begin to look towards “home” for brides. It is no surprise that when they return to Nigeria, all those females within their age cohort would have been married, have their own families and no longer available. In Nigeria, it is frequently culturally acceptable for a significantly older male to marry a much younger female, but not vice versa. Indeed, child betrothal and marriage are cultural norms, which although slowly ebbing, are still practiced. These potential bridegrooms have no other option than be introduced to very young and often inexperienced females, who additionally they have not courted, dated or known in any shape or form.

With the inception of Managed and a highly monetized healthcare system in the United States in the 1990s (Karger and Stoesz, 2013; DiNitto and Johnson, 2012; Blau and Abramovitz, 2012; Budrys, 2010) there has become an increasing demand for medical personnel, especially nurses, to manage the influx of patients into the system. Some of these new brides in their 20s and 30s may have already

trained as nurses in Nigeria in preparation for the sojourn to the US, or are coerced into training as nurses as a condition for being “Fedexed” to the United States to join their much older, sometimes in their 50s and 60s male spouses, a recipe for the tragedy that is the rationale for this study.

Nigeria is unabashedly a patriarchal society, where the rights of women are subsumed under those of a man, be they their parents or spouses (Schmidt, 2004; Silberschmidt, 1999; UN Report, 1996). Although this culture is changing, but not fast enough to accommodate the rights of women as equal partners and citizens. The “Americanized” on arrival to Nigeria often impress it upon the potential brides that they are well-off, own property on the Potomac and other affluent neighborhoods of the US. Sometimes they do. Often they don’t. However, the potential bride comes to the US with such expectations, while the bridegroom sees a young, naïve girl whom they can manipulate and subjugate. Too bad for the men as women in the United States obtained suffrage in 1920 and have since then risen to the highest levels of their potentials. Not only this, but the fact that feminism has already taken root in this society physically and psychically as opposed to the patriarchal Nigerian male, some of whose psyche still dwelt in Stonehenge, despite being American residents for decades. The young bride quickly realizes the freedom and assertiveness the American society has unconditionally bestowed on them and takes advantage of it to the fullest to the chagrin of their spouses. It is not long before 911 calls become a way of life for the couple, as the woman trains, acquires skills, earns her own money and bank account, keeps it, and challenges the dyed-in-the wool patriarchy of her spouse and sometimes is murdered in cold blood and other macabre ways.

This study evaluates some of the domestic conflicts and marital violence that have occurred in Diasporic Nigerian families in Europe, Cumbrae Gardens, Weaste in Salford, England, and Canada, but especially in the United States as exemplified by events in Fulton County, Georgia, North Tampa, Florida, Burtonsville, Maryland, Hennepin County, Minnesota, Garland, Texas, Tulsa, Oklahoma, Reading,

Pennsylvania, Los Angeles, California [here the husband reportedly tied his wife to his truck and dragged her on the streets to decapitation] and a host of other locations, where many Nigerian women as wives and mothers were murdered by their spouses (Republic, 2010; Tampabay, 2010; Saharareporter, 2011; abcactionnews, 2010; Postbulletin, 2008; Kwenu, 2007). It examined intersectionality variables and events located in social, cultural, religious, gender, financial phenomena attributable to the unfortunate incidents. The study also evaluated the impact of such tragedies on the families, in the Diaspora and in Nigeria, on the children, where such exist because some of them witnessed their mothers being bludgeoned or butchered to death by their fathers, the Nigerian community and the economic and sustenance systems of such families. Finally, the study's implication for Social Work and the Social Sciences lies in its quest paradigm shifts that explore and proffer strategies for managing marital and other relationships among this cultural group and others like them primarily. Secondly, the study aims to reduce or eliminate the wanton and untimely termination of lives and family systems for those, whose primary purpose of sojourn was a better life for them and their loved ones.

2. Literature Review

An understanding of why Nigerian men in the Diaspora murder their wives and spouses, sometimes while their children watch or are within earshot can only be understood, using feminist and anti-oppressive paradigms. Therefore, this study unapologetically invokes feminist and anti-oppressive theories in its attempt to explicate this bizarre phenomenon. Yllo (2008) is vehement that only through understanding the intersection of gender and power can domestic violence, particularly against women be clearly understood. Women around the globe present as "soft targets" for all sorts of violence and in the particular case of

the United States, with a preponderance (Felson, 2002) of killing arsenal and high rates of violence-five-hundred thousand between 1976 and 2000. Greenfeld, Rand, Craven, Klaus, Perkins, Rangel, et al. (1998) proffer findings suggesting that homicide of American women by an intimate partner is the seventh leading origin of untimely death. They also suggested that African American women between the ages of 15 to 45 often die this way.

Although, and as Hemenway, Shinoda-Tagawa and Miller (2002) argued, the US boasts of only thirty-two percent of women among the twenty-five high-income societies, its femicide rate accounts for seventy percent or approximately 4,000 each year of all female homicides in this population, eighty percent of which involved firearms. They further stated that US women were three times more likely than Canadian women to be homicide statistics and eight times more likely than their counterparts in the UK. Under the auspices of the US Department of Justice on violence-related injuries addressed in hospital emergency rooms, Rand (1997) argued that thirty-seven percent of grievous bodily harm to women was inflicted by a spouse, an ex-spouse, or a boyfriend.

Intimate partners are the leading cause of forcible rape of American women rather than the strange and often imaginary boogeyman (Bachman, 2000). FBI Uniform Crime Reports (2001) indicates that at 9.7 percent, intimate partner homicide accounts for all murders in the US under three variables-an abusive husband or spouse kills his wife, an abusive husband is killed by his wife in self-defense, and [rarely] an abusive wife kills her husband. There are findings by the US Department of Justice in 2001 (Rennison, 2003) that over five hundred thousand women became victims of violence by their intimate partner, a decline from the 1993 date that reported 1.1 million abuse, apparently contingent on the enactment of increasingly stringent Violence Against Women abuse protocols (VAW Office, 2000, 2005). Yet, the intimate abuse rate of any kind especially that of women represents an ongoing societal aberration.

3. Theoretical Framework

Theoretical assumptions about the rationale for family violence are just what they are, assumptions. This is in light of the intricacy of violence in general, but particularly family violence which leaves researchers grappling to understand why a family member, who professes love and care for another family member in one instance, proceeds to harm them in another (Barnett, Miller-Perrin, and Perrin, 2011). There have been attempts to elicit macrotheory in order to identify and grapple with the phenomenon of family violence using broad factors. These include, but are not limited to *cultural and broad socialization factors, social acceptance and acquiescence of family violence, patriarchy, feminist theories, social-structural variables as theory, deterrence theory-the low-cost of family violence and punishment* (Barnett, et al., 2011). An in-depth analysis of these theories is not possible at this time, owing to the scope of this research. However, I shall attempt to present succinct explications of the theories in order to lead the reader towards an acceptable comprehension of the subject matter of family violence.

Cultural and broad socialization factors: Surmises that family violence is condonable, encouraged and glorified in the United States as a cultural expression that people were socialized into.

Social acceptance and acquiescence of family violence: This theory is gleaned from an ecclesiastical moral obligation to eschew sparing the rod in order not to spoil the child. In the case of hitting a wife, it was at some point in history referred to as domestic chastisement (womensafe, n.d.).

Patriarchy: An assumed privilege assigned to men to control and dominate women, solely contingent upon the former's masculinity. Patriarchy, which was and continues to be inserted in the marital contract is promoted by the ecclesiastical order and presents as the poster child, indeed the *raison d'être* for the feminist movement.

Feminist theories: Predicated on the four intersectional principles of gender and power relationships and their utility in Intimate Partner Violence-IPV; the historical salience of the family as a social institution; pertinence of comprehending and validating the lived experiences of women; and applying family violence theory and research findings to assist women.

Social-structural variables as theory: Enunciates the nexus between family violence and socially defined, socially constructed classifications located in minority, gender and low-income status.

Deterrence theory-the low-cost of family violence: Rests on the application by the legal justice system of punitive, rather than restitutive paradigm to deter family violence. The fact is that most abusers abuse frequently and do not receive their just deserts, a situation that reproduces and perpetuates violence against vulnerable others.

Punishment: This theory rests on parents' responsibility and ability to effect immediate consequences on their children or charges for recalcitrance or bad behavior. Like the deterrence theory, the punishment model fails as an elixir for curtailing undesirable behaviors by any age cohort (Barnett, Miller-Perrin, and Perrin (2011).

4. Methodology

This is a phenomenological study, which is epistemologically based on a paradigm of individual knowledge and its attendant subjectivity. Husserl's treatise of 1913 (Creswell, 1998) is the main origin and fulcrum of phenomenology. It purposes to identify how phenomena, through the prism of those who perceive them, applies inductive methods that are located in participant observation, interviews and discussions to articulate them (Babbie, 2004; Beins, 2004; Davies, 1999; Schensul, Schensul, and LeCompte, 1999). It then genuinely presents those narratives for the general consumption, without embellishment and just the way those who have experienced

that phenomenon have described and wish for it to be articulated. For Wertz (2005) phenomenology is a type of meditative philosophy, with is low-hovering, in-dwelling and concentrates on the edification and concretization, rather than abstraction of persons or peoples lived experience. It achieves this through highlighting the various interactions between the individual and their world. Garza (2007) argues that the choice of phenomenology as applied in this study is largely informed by its capacity and efficacy to be flexible and adaptable, even malleable in an ever increasing kaleidoscope of inquiries.

There were 40 participants in this study, selected randomly from the localities where most of the incidents of Diasporic Nigerian conflicts, femicide and spousal murders took place. Participants were located through Nigerian internet blog, personal knowledge, and other social media of which this researcher is a member. When such participant was identified, the researcher engaged in private email or facebook and other correspondence with the potential participant requesting their voluntary participation in the study. When they agreed, an Informed Consent form was mailed or attached to an electronic source, which they signed and returned a copy to finalize their consent. The participants comprised 20 women and 20 men from different professions and disciplines both in the United States, Canada and the UK. Poignantly, some of the women were nurses, who make up a large percentage of the victims of this outrage. I conducted 20 face-to-face interviews, which were tape recorded. Contingent on the enormous distances where the events occurred, 17 of the interviews, lasting anywhere from one hour to two were by telephone and 3 were by skype. The study was self-funded, without any external pecuniary receipts.

5. Emergent Themes

Emergent themes from the interviews and discussions included the issues of patriarchy, migration patterns, feminism, domestic disturbance protocols, cultural expectations, marriage patterns those outside of age cohort,

the extended family system, Diasporic financial expectations, obligations and burdens.

6. Discussion

6.1 Origins of Cultural Ways of Thinking and Acting [Cultural expectations]

6.2 Patriarchy

As a prominent feature of traditional societies, patriarchy is indeed an ancient institution in Nigeria and other societies (Aina, 1998), including even those that exist in the west. The primordial application of patriarchy as the power or masculinity (Silvia, 1999) of the father in the homestead has according to Kramarae (1992) been described as a subterfuge by the feminist movement of the 1960s to imply the systemic organization of male supremacy and a concomitant female inferiority, subjugation and subordination. Argue Onah (2001); Aina (1998); Stacey (1993) patriarchy applies taboos and role differentiation in socially stratifying on the basis of sex. It promotes material superiority and advantages to males, while simultaneously constraining and dwarfing the social mobility of females. What this means is that the male is the *primus inter pares* in the home, controlling the lives and activities of their females, mainly wives and their children without challenge.

Most males of Nigerian descent currently residents of the United States or other industrialized are products of this culture and do not necessarily alter their cultural ways of thinking and acting when they begin residing or even after many decades as residents in the west. When they get married to women, especially those from similar culture and value systems, they fail to see them as equal partners, therefore continue in their traditional ways of dominance and control with dire consequences.

6.3 Migration Patterns

Like most Africans and West Indians, Nigerians have arrived in the United States, Canada or other occidental

society as visitors, students and landed immigrants (Ogbuagu, 2012; Segal 1990). The trend increased with the end of the Nigerian Civil War that ended in 1970, which found a lot of Nigerian males, especially Igbo migrate to the United States. Those Nigerians who remained after their studies, applied for the regularization of their status as Landed Immigrants or Green Card holders, a status that now authorized them to apply for their spouses and children, if any to join them in their Diasporic locations. To this extent and Torczyner (1997) noted that the migration of families to North America and elsewhere is mostly led by males.

Women from Africa, Nigeria included, are not routinely known to lead the migration contingent upon several cultural expectations, including the linear expectation of becoming a wife and bearing and raising children (Mensah, 2006). The status of landed immigrant, now gave them the entitlement to apply for their spouses and children, when such family situation was the case. It is important to note, based on Torczyner's (1997) observation, that the migration trends of Africans to Canada and the United States is mostly led by men, for reasons of cultural norms regarding education within countries of origin. Mensah (2006); Kopytoff (2005); Onah (2001) maintain that women on the African continent, and contingent on a patriarchal discourse are most often still expected at maturity, to marry, raise children and remain at their place of marriage unless they are moved on the husband's say so.

6.4 Feminism

Nigerian males in the Diaspora often accuse their women of adopting the extreme western-styled feminism as soon as they arrive in the west, and sometimes even out-do White women and the other female locals in the exercise of their acquired feminist powers. The men have created appellations for such women who they refer to as Nigerian *Akata* coined by the Yoruba residing the US (used initially to describe African Americans and their descendants, but more recently applied derogatorily to denote a culturally deracinated

person, especially a woman) (Urban Dictionary, n.d.).

One common denominator with the Nigerian women slain by their spouses in the US and other countries is that of being nurses and nursing professionals. The participants in the study and most Nigerians everywhere assume that Nursing as a profession in the US provides the opportunity for Nigerian women to earn a lot of money and economic power, through overtime hours and the fact of managed care as practiced in the United States. It is a matter of course that a woman who hitherto resided in Nigeria under a stringent patriarchal dispensation cannot but take advantage of the protection and Civil Rights that the west grants irrespective of race, gender or sexual orientation. Having said this, Nigerian women who take advantage of the legal protection of their gender as enunciated by the Violence Against Women Act (VAW Office, 2000, 2005) find out soon enough that their attempt to assert their independence even here in the west presents not only as potential risk to their life and limb, but also a clear and present danger. The acquisition of such financial power and equal protection under the law presents to the Nigerian male as a challenge to their masculinity, cultural authority as husbands and head of the household.

6.5 Western-style “overcompensatory and anti-male” domestic disturbance protocols

Prior to the enactment of the Violence Against Women Act (VAW Office, 2000, 2005) women in the west were treated no better than their cohorts in Africa and other so-called Third World. Applying socio-structural variables as theory, (Barnett, Miller-Perrin, and Perrin (2011), women were stalked, chased, physically assaulted and killed with little or no recourse available to them. Indeed, even the US Constitution once described women as “non-person” until the ratification of the Nineteenth Amendment in 1920 granting women suffrage (*These Last Days Ministries, 1996 – 2012*). *With the enactment and enforcement of the VAW, women in the US and Canada as in other parts of the industrialized world are protected, perhaps overly as most*

men, especially those interviewed argued.

Owing to the historical mistreatment of females by males, the male respondents argued that when there is a domestic dispute between them and their spouses the enforcers of the law, police especially, overreact and overcompensate at the expense of the males. Often when the police attend in domestic disturbance case, they routinely pounce on the males, sometimes putting them in shackles even before they find out why the call was made (Kperogi, 2010). They argue that even when the women are at fault, they as males suffer and are frequently ordered to vacate the residence “to keep the peace.” The men interviewed stated that they have sometimes been forced to forgo their homes to the woman, even when they acquired the real estate pre-nuptially. The male participants agreed with laws that should protect the women as a vulnerable population, but insist that the way the laws designed to protect the women are applied are emasculatory to the men. They argued that the women are aware of this and some of the sometimes frivolously take advantage of them. The men gave instances of some Nigerian men, who on the verge of paying-off their homes, got married to much younger women only to forfeit the home to their ex-spouses due to the protocols when conflicts arise and they separate or divorce.

6.6 Marriage outside of age cohort [Much older males marrying much older females]

In traditional societies such as Nigeria it is perfectly normal for a significantly older male to marry a very young female, although it is frowned at and never acceptable when the reverse is the case. To this extent, most Nigerian males marry women much younger than them, without any issues or generational conflicts arising therefrom while in Nigeria. On the other hand marriage outside of an age cohort portends as troublesome, even deadly for Diasporic Nigerian couples who choose to reside in the west. This scenario presents as the problem in case of Nigerian males, especially those who left the Eastern Region or Biafra after the travails

of the Nigerian Civil War to sojourn in Europe and America for educational pursuit. When they arrive in the US they are initially unable to work with student visas, but must need to work in order to survive. Some of these Nigerians as the participants shared, enter into relationships and often marriage with the African American female or *Akata*. Sometimes it is a White woman. The reasons for this marriage are two fold-one found love and decided to settle down and raise a family. The other reason would be to use the marriage as a leverage for regularizing their visas as permanent residents.

In most cases, these marriages fail for a myriad of reasons, including cultural differences between the couple. If there are children involved, then adjudication, child support and alimonies follow inevitably.

In time, the Nigerian male is once more alone, but aging quickly. There are pressures from his native Nigeria and among fellow Diasporans to remarry and sometimes, a marriage is contracted on his behalf in Nigeria. When the male Nigerian returns home, some are already in their late 50s and 60s and the girls they used to “hang out” with are all married and settled in their families. Those that are left are very young girls in their 20s and early 30s, who are chosen for fecundity reasons. Once the marriage ceremonies are over, the girl is “fedexed” to the 60 year old man in the US. Both, immediately, and due to serious generational gap find themselves incompatible, for while the man listens to and enjoys Count Baise and KC and Sunshine Band, the female is into Beyoncé, Usha and Rihanna, sometimes, even Justin Bieber. I did not mention that the girl is coaxed into or sometimes chooses to enter the nursing profession, as a way to make *good* [emphasis added], money, money the man believes he can control or even appropriate to himself. After all, he married her, paid for everything including her education either in Nigeria, in the States or both and reserves the right to control the money she makes working. Soon, money problems emerge [often the money she earns exceeds that of her spouse] and the girl wants not only her

personal and financial freedom from the husband, but also “discovers” how significantly older he is. In most cases, the children and home and other real estate, if they have them become the subject of bitter litigation. There is a finding in this research that most of the women brutally murdered or maimed were nurses and their spouses were mainly Igbo from the former enclave of Biafra (Aliche, n.d.). I will get to these variables later in the essay.

6.7 The Nigerian Extended Family system

6.8 Diasporic financial expectations, obligations and other burdens

Nigeria, like most traditional systems thrives on existence of a strong family and extended family systems, unlike the west, where individualism is the main ethos of the family system (Fischer, 2010). Although the merits of each system is not on trial here, however, it is pertinent to inform that the extended family system in Nigeria makes an inordinate amount of demands on the Diasporan (Ogbuagu, 2011; Kwenu, 2006). Orozco (2007) claims that there are over 5 million Nigerians in the Diaspora, with a single money transfer organization in the United States processing over 125,000 transfers per month in 2006. This estimate closely mirrors both the United States Census and United Nation’s estimate of 134, 940 Diasporic Nigerians [those who were counted] in the US. Orozco further argues that Commercial bank executive reports of 2006 indicated that between 4.2 to 5 billion dollars, representing 700,000 transactions mainly by Money Gram and Western Union, the two largest Money Transfer Organizations-MTO were transmitted to Nigeria by Diasporic Nigerians residing in the United States, United Kingdom, Italy and other Western European nations. However, the bulk of the transactions emanated from the United States.

The import of this argument is that the extended family system, the concept of filial piety, consanguinal and conjugal relationships and attachment in Nigeria drive Diasporic families apart due to the demands they make on them

(Okechukwu Ikejiani, personal communication, 2005). Diasporic Nigerians are familiar with, and the respondents in this study mentioned the annoyance of the 3 am phone calls that rob them of their sleep and peace, for all of them are invariably about sending money home (Ogbuagu, 2011). If your spouse's parents die, a family member is sick or hospitalized, a wedding occurs, a member gains admission to the university, takes a chieftaincy title and even a Christening ceremony will involve your generous "contribution." If the demand is from your in-laws and you fail to act accordingly, your marriage is on shaky grounds. If on the contrary the demand is coming from man's family and his spouse did not contribute, cracks develop in the relationship and the woman is said to wear the "trousers" in the family, driving the man to act forcefully, albeit inappropriately. In one of the incidents where the husband stabbed his wife to death, the wife, a nurse, was said to have just returned to the US from Nigeria for her father's funeral, where she allegedly lavished money, while bills were piling up in their home in the US. This conflict as was reported, led to an argument which ended abruptly when the man stabbed his wife multiple times with a kitchen knife causing her death ("Nigerian men are killing their wives in America now," 2008).

7. Impacts of Domestic Conflicts and Violence

7.1. Children

The issue of domestic violence is an ill wind that blows no one good. Children, the most vulnerable members of our society bear the brunt of this conflict. Most inherit physical, and mostly emotional scars that will last them a life-time and possibly define the nature of their relationships when they become adults (Hartley, 2012). The violence in Diasporic Nigerian families that have gained infamy in the United States shows that some of the children witnessed the horrific slaughter or maiming of their mothers (Kwenu, 2006). In one incident reported in Texas, the man, after murdering his wife, fled with the children to a hotel, ordered pizza and later

called the police to turn himself in (Orabuchi, 2006). When such horrific events occur, the children not only are scarred for life, but they are also apprehended and placed into child protective custody and subsequently in foster care by the DCFS, where sometimes they fare worse. Additionally, the children, by this incident would have lost both parents, one due to the brutal murder and the other, by lethal injection or life sentence without the option of parole.

7.2. Family Systems-In the Diaspora and Nigeria

With the death of the mother and the incarceration of the assailant father, the family system as we knew it prior to the incident is destroyed forever. There naturally will be court hearing for murder for many years, during which time the two families engage in cantankerous interactions, some seeking to take the laws into their own hands. In the US, it may take as much as five years to conclude a murder case and another ten for execution to be carried out in applicable states, and this represents a major stressor to the individuals and their families. In Nigeria, the two families are not spared as they banter with each other until the end of time. For the assailant, and owing to the close-knit relationships that occur in cultural societies, the killing of a kinsman is abominable at best. At the worst it can lead to further homicide. The assailant's children and other surviving family members may no longer be eligible for intermarriages with other families, due to a pariah status being assigned to them for the incident that occurred in a far-away land.

7.3. Nigerian Community

Most Nigerians in Nigeria and the Diaspora belong to family units, village and community meetings as a way to stay connected, as well as stave off isolation and loneliness in a largely foreign, sometimes sterile and depersonalizing environment (Ogbuagu, 2011). Although there are many Nigerians in the Diaspora, most know one another and are connected either as towns persons, or are in consanguinal or

conjugal relationships. When none of these is the case, the fact that they are Nigerians sojourning in a foreign land and exposed to all the subjectivities of race and other discourses of exclusion, at once defines them as one and brothers and sisters. To this extent, when an incident as horrific as murder of one by another of their own, the community becomes fragmented. Not only this, but the fact that the brutal murder has occurred in their midst casts collective aspersions on all of the members of the Nigerian community. Furthermore, members of the community, a lot of whom are already financially strained due to being residents of the host countries and Nigeria by extension still have to reach into the depths of their empty coffers to donate money for the victim's funeral and sometimes repatriation.

7.4. Economic and sustenance systems

It is a known fact that most families having two parents and children and residing in Europe and North America must be on the labor force just in order to stay solvent or put food on the table. Sometimes these families are still unable, due to poverty (Jimenez, 2010). The destruction of a family by domestic violence, especially uxoricide is a recipe for financial ruin. This financial denudation is not limited to the assailant or the adult family members involved, but also the children [there frequently are children involved in Nigerian families]. If the family has a mortgage, it will be foreclosed. If they have investments, they will cease. If there are savings, those quickly deplete. For the children, that means that they will be fostered, the prospects for college effervesces, especially in the United States where ab initio, the cost of education remains astronomically out of reach even for those in intact, non-fragmented family relationships. Often, and because the assailant will face a long trial, all the resources they had deplete quickly and they have to rely on a Public defender at the tax-payers' expense.

8. Management

8.1 Areas of Paradigm shifts

8.2 Marital roles, Diasporic culture and cultural expectations

Marital roles and cultural expectations have often been hinged on the Social Role theory, which proposes that men and women conform to gender stereotypes due to their primordially constructed and assigned social roles (Vogel, Wester, Heesacker, and Madon, 2003). These socially constructed roles assigned to men and women, argue Vogel, et al (2003), bring a variety of expectations and differences in skills. For instance, the socially constructed roles expect a woman by default to nurture, which includes cooking, changing diapers and cleaning the home, while men are expected to leave home in search of the bacon, which then confers on them leadership and assertive qualities. However, the society we now live in has morphed significantly, with men being the best chefs and women being better CEOs. This transition is not only occurring in the so-called advanced societies, but also in Nigeria, where a woman is currently the Chief Justice of the Supreme Court, others had been a Vice Presidential candidate, Senators and other positions of authority.

In America, Canada and Europe, no duties are strictly assigned according to gender, and both women and men are on the labor force all the time (Lupton, 2000). Therefore, the Nigerian male, especially those residing in the Diaspora, have a responsibility to make an appropriate paradigm shift as a co-bacon winner rather than a sole breadwinner. What this entails is that a man can cook, clean, do dishes, laundry for self, spouse and children, grocery, pick up the children from Day Care and take family members to the doctor and hospital, without losing an inch of their masculinity. These roles, including ceding some of the unmerited privileges and powers usurped by masculinity to their females are not a matter of narcissism retention, but rather that of expediency, for the cultural norms and ways of life in the host country dictate them.

8.3 Arranged and “Fedexed” marriages and

marriage within one's age cohort

It is understandable that the distance between the Diasporic society and Nigeria impinges on the achievement of several milestones, including finding a culturally compatible spouse. However, it is a commonsensical assumption that when a man in his late 40s, 50s and 60s gets married to a much younger spouse, the age and generational gap are bound to negatively impact on their relationship because Beyoncé's music genre is not exactly close in age with Count Basie's or KC and the Sunshine Band. It is also understandable that most Diasporic men who marry much younger women, rather than those in their age cohort from Nigeria do so for procreation. May I ask what is wrong with adoption except for the same patriarchal socialization process that insists on genealogy as coterminous with legitimacy? Having said that, the study participants insisted that there are some Nigerian males harboring ulterior motives for marrying younger women from Nigeria. Intrinsicly, the obvious reasons are to control, render malleable and subjugate them following the patriarchal paradigm into which they were socialized.

All 20 women, comprising 50 percent of the study participants stated that the craze for Nurses is informed by the man's need to find a path to wealth, whatever that means, contingent on the assumption, whether founded or unfounded that Nurses make a lot of money in America. It is important to warn that those motives will unravel very quickly, due to the nature of the American society and the civil liberties granted to all and sundry, including women. Regardless of how young, naïve or immature the "fedexed" wife is presumed to be, she will quickly assert herself in the Diaspora, thanks to women's rights and other protocols designed to protect them. Nigerian men seeking to marry "fedexed" wives should strive to know the woman at the very least, court them where this is possible and allow ample time to pass before "shipping" them as their assumed commodity. 35 or 87.5 percent of the respondents stated that a large number of the "fedexed" wives were not overly concerned,

when the marriage proposal was made, with the chronological age of the male, who they actually were, what they did for a living, their mannerisms and dispositions, as they were with a change in social and economic status, and especially the prospect of acquiring American, Canadian or European residency.

8.4 Domestic disturbance protocols

In the previous sections of this study, we spoke to the issue of domestic disturbance protocols in Europe and especially North America and their influence on generating and sustaining family violence. The study found that 50 percent of all the respondents comprising 20 males agonized over what they referred to as the harsh treatment men routinely receive when a call is made. They agree that if there has been violence or a serious threat of violence, the protocol should be applied to its full extent. What they have a problem with are those normal family misunderstandings and sometimes, malicious and frivolous calls that some of the women ultimately make that invariably dispossess and largely emasculate the men. On the contrary, only 5 women respondents comprising 12.5 percent of the total respondents agreed with the males. The rest 15 or 37.5 percent could not be more content with the current protocol.

As stated earlier, most of the brutal slayings, especially in America have been of nurses, and most of the assailants have been of Igbo origin. The question is, what is it about nurses and Igbo men that precipitate this mayhem? The Nigerian Civil War-1967-1970 represents one of the most brutal events in African and world history. A large percentage of males from the enclave of Biafra, who are now in their late 50s and 60s were recruited or conscripted and participated, some as child soldiers in that war. Having run the gauntlet of that mayhem, with their psychological and physical scars, such as TBI and PTSD and the sequelae of Kwashiorkor unaddressed, it is possible that some of their actions have intersectionality with these experiences, which appear to have been exacerbated by an “uppity” financially

secure nurse wife and a domestic violence and legal system that further emasculates the man. It is possible that a revisit of the domestic violence protocol in such a way that it does not create new victims may assist in reducing the incidence of brutality and wanton murder of Nigerians and women from other culture, and the destruction of already fragile family systems.

8.5 Alternative Dispute Resolution-ADR

Findings from the study suggest that the police and other law enforcement bodies should strive to understand the challenging circumstances under which the Diasporan arrived and trying to integrate into a largely alienating environment. As shown earlier, most of the assailants are Igbo and fall into the age cohort that were child soldiers during the Nigerian Civil War, and may have unaddressed emotional and psychological issues. A lot of them were victims of malnutrition, popularly called Kwashiorkor, which obviously stunted their developmental milestones in both the physical and intellectual domains. Competency training on the cultural nuances of Diasporic Nigerian and those from other cultures may assist the police in dealing with the issue of family conflict prior to entering into the violence stage. In this, rather than blindly apply the domestic disturbance protocols, which in its current state is Eurocentric, only emasculates the ethnic minority male and present him with no choice than violence, they may explore Alternative Dispute Resolution.

I had stated earlier that most Nigerians and other ethnic minorities belong to a myriad of cultural and town organizations that provide them with relevance and a sense of belonging, while simultaneously buffering them from an arsenal of racism, alienation and “othering” found abundantly in the Diaspora. ADR is applied in settling disputes without litigation, the courts and thousands of dollars paid in retainership. Some of the tenets of ADR involve early neutral evaluation, negotiation, conciliation, mediation and arbitration (Legal Information Institute, n.d.).

ADR as proposed may be brokered through the extended family units, where such is present in the host country, the town meeting or union and through close friends from similar culture and lived experience. ADR, while recent in the host countries, has been in existence in Nigeria and other cultural societies for thousands of years. Among the Igbo, ADR is applied through the kinship and extended family system or *Umunna* and supervised by the elders or *ndi ichie* and has been very successful in mitigating conflicts that have potentials to escalate into violence. Poignantly, all the participants in the study preferred ADR to litigation, especially when the conflict did not involve violence or murder.

9. Conclusion and directions for future research

Sojourning in a foreign land presents with many stressors, which deal with social, cultural, financial and family deracination. If these were the only stressors, then it may be easier to contend with. However, the concomitant of deracination is replantation and integration, which come with their own stress-laden properties. No individual or culture is inured to this transition necessity and the accompanying teething problems. The killing of Nigerian women by their husbands in the Diaspora is not acceptable in any shape or form, for it goes against the grain. Its impacts present as an effervescence of the expectation that migration proposes, which is to improve the lives and well-being of such individuals and families. The issue of patriarchy and subjugation of women by men, especially those who should know better contingent on their residency in the Diaspora is quite troubling, indeed, beyond the pale, and demands an immediate paradigm shift in our cultural ways of thinking and acting. It is now time for Nigerian men to “come in from the cold” [emphasis added].

A man cannot lose their masculinity simply because they ceded some of their privileges to their wives, and rather than see them as objects of control, view them as the partners that they really are and one that the marriage contract dictates. Certainly cleaning up after oneself, changing

diapers, buying grocery and sundry domestic activities should be viewed as universal, non-gendered activity. Women have since ceased to be chattels in the west and the Diasporic males who have taken up residency here know this by the presence of Violence Against Women Act, and other protocols designed to protect them as members of a historically abused, scorned and fringed group. It is a known fact that persons of color and ethnicity are historically oppressed groups in Europe and America. While this is understandable, although not acceptable, the act of killing one's own flesh and blood, for any reasons whatsoever, is a self-immolatory venture that rather than award one masculinity that they earnestly quest for, strips them of it, permanently.

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