



# INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

## FOSTERING CIVILIZATION OF LOVE IN THE WOES OF VIOLENCE

Ignatius Nnaemeka Onwuatuegwu PhD

Philosophy Department

Faculty of Arts

Nnamdi Azikiwe University Awka

frig2014@gmail.com

### Abstract

*This paper focuses on promoting love culture in the woes of terror. The paper sets out to look at violence as a real problem in human society. It was revealed from the analysis that, regardless of the joint effort among nations to avoid aggression, human society has recorded in addition to direct violence: war, murder, rape, abuse, verbal attacks, that is the kind we physically perceive, two other invisible types that cannot be eliminated without removing them, cultural violence and systemic violence. Direct violence has its origins in cultural and systemic aggression; it then enhances and feeds back. All three ways are interacting like triads. Specific violence leads to increased systemic and cultural aggression. We are caught in the process of viciousness which now threatens to kill life on earth. While some attempts have failed, the results examined that if civilization of Love is promoted and implemented, any degree of aggression will, to a large extent, be brought to an end. It was proposed that steps be taken to mitigate violence in order to prevent escalation of violence.*

**Keywords:** Fostering, Civilization, Love, Violence.

### Introduction

The World Health Organization defines violence as "the deliberate use of physical force or control, threatened or real, against oneself, another person, or against a group or society that either result in injury, death, psychological damage, maldevelopment or deprivation, or has a high likelihood of resulting in it," but acknowledges that the inclusion of "the use of power" in its description expands on the conventional meaning of the word (Krug, 2012).

Globally, making some estimates, crime takes the lives of over 1.6 million people every year. Slightly more than 50 per cent due to suicide, some 35 per cent due to assassination, and just over 12 per cent due to war or some other form of violence. Statistics indicate that, in the United States, gunfire kills ten children a day. Corlin, former president of the American Medical Association, said: "The United States is leading the world at the pace at which firearms kill its children." He concluded, "Gun violence is a danger to our country's public health." There are dozens of hospitalizations, hundreds of emergency room visits and thousands of doctors' appointments for every single death due to violence. Moreover, violence also has lifelong implications for the physical and mental wellbeing and social functioning of victims and can delay economic and social growth (GM) Guadix, Pereda & Calvete, 2014; Burke, Wallen Vail-Smith & Knox, 2011).

According to Zweig, Dank, Yahner and Lachman, (2013), direct violence behaviours apply to actions that are intended to cause harm to the partner, such as threatening the partner or sharing derogatory information about the partner. Whereas monitoring refers to actions designed to track or regulate, such as viewing the profile page of a victim's social network regularly.

Although clinical data is sparse, many studies have shown that these forms of violence may lead to mental health problems for the victims, such as anxiety, negative feelings or reduced personal growth (Marshall, 2012; Ybarra Mitchell, Wolak & Finkelhor, 2016).

Much attention has been paid to behaviours which may explain the perpetration of violence in conventional dating violence literature. The idea that views justifying violence are a risk factor has been extensively examined in terms of general violence and partner violence (Grana & Fernández, 2010).

Additionally, both men and women have included these views as a possible risk factor in prevention and intervention strategies for dating abuse. Although controversy about the symmetry or asymmetry of partner violence continues, the position of these views has been studied by both sexes about violent behaviour. In general, most research

suggested that men and women commit different types of aggression in dating relationships; however, the effects of these types of aggression tend to be more detrimental to women (Zweig et al., 2013).

According to the Center for Sociological Research, CIS, (2012), recent studies have emphasized that several types of violence in the general population and also among adolescents and young people have received wide acceptance. Meanwhile, it was found in a study of adolescents that attitudes justifying men's violence against women were a significant predictor of physical violence committed by people.

In the viewpoint of women, besides beliefs that excuse men being violent towards women, beliefs that excuse women being violent towards men were an important indicator of such violence committed. However, other studies have predicted that physical violence is committed only by people who embrace violence (Foshee, Linder, & Bangdiwala MacDougall, 2011).

As for Muñoz-Rivas Graña, O'Leary, and Gonzalez (2017), In Spain, it was found that men justified their violence among young people when they acted aggressively in self-defence, whereas women acted aggressively in moments of extreme rage or frustration. However, while there has been comprehensive research of the rationale of dating abuse, empirical proof of these views in the CDA sense is, to the best of our knowledge, negligible.

Different authors have noted skewed perceptions about love as another risk factor in the creation of conventional dating relationship violence and have tried to prevent this problem. Several scholars have indicated that young people may be particularly vulnerable to relationship violence misinterpretation because of their unrealistic and distorted view of love (Garrido & Casas, 2015).

For example, such skewed beliefs or misconceptions include the belief that a perfect individual exists for each one, or the belief that envy is a sign of love. Various studies in Spain have shown that youth assumptions about love are generally accepted. It was found that approximately 30 per cent of the youth agreed or agreed strongly with the ideal

partner's theory. Moreover, more than 70 per cent said they believed that love conquers all (Navarro, 2010 and Marroquí & Cervera, 2014).

Ferrer, Bosch and Navarro. (2010) It was found that approximately 80 per cent of young people aged 18 to 34 agree with a misguided belief in love (e.g., they believe envy is a sign of love). Additionally, studies have reported variations according to gender and age in the above variables, although there is little empirical evidence. As regards sex, it has been documented that women have more skewed views about love that may be linked to greater partner violence. Women are justifying psychological violence against their partner when men are justifying physical violence against their partner. As regards age, younger people have additional distorted beliefs about love and beliefs that justify violence that may be linked to online abuse (Rodriguez-Castro, Lameiras-Fernandez, Carrera-Fernandez, & Vallejo-Medina, 2013),

In different parts of the world, there are a series of unrest from time to time. This violence ranges from families, community, state, country to world violence. Though so many measures have been applied towards curbing violence in the past years, this paper centre on exploring ways towards the promotion of civilization of love on the woes of violence.

## Literature Review

### Conceptual Review of Love

According to Berscheid (2016), the data is mixed about how it is special to love someone and be romantically in love. She indicated that they are different indeed: "If someone is liked (a friend) and sexually attractive, that person qualifies for membership in the category 'in love,' however if a person is only liked or sexually attractive, that person is less likely to be in the category 'in love'."As a behavioural scientist, Berscheid (2010), perplexed by various taxonomies of sex, was also interested in how sex can be conceptualized. She narrowed the love varieties to four forms, each meeting two requirements, i.e. being associated with different behaviours and produced by different causes. He also claimed that together these four forms of love comprise all love: love of attachment, love of compassion, love of kindness, love of kindness, and love of romance. According to her taxonomy attachment love is

a kind of automatic harm defence by being close to a caring protector. Compassionate love is a kind of love-giving or altruism, where benefits to self are not considered. Treatment is also called loving and and and. The love/liking of a partner should be equal to rational love or affection.

Berscheid (2016) Taxonomy supports this research and the couples recording FORL. She interpreted four different forms of love through her specific prism, each associated with a particular purpose, which created distinct behaviours. Originally, Berscheid suggested that a person could experience more than one form of love in a single relationship, but later considered this idea premature, as there is some evidence that certain types of love inhibit other types of love (i.e., love attachment and love care resisting sexuality). More work is required on love styles, and the probability of each change to other styles, as well as co-existing at the same time.

Also, the CIS (2013) paradigm presupposes that individuals have an inherent biological predisposition to establish romantic love, so falling in love is not always straightforward or rational, which could explain some individuals' disappointment in their attempts to obtain or sustain romantic love.

Berscheid (2010) maintained that the form of love attachment is that adult attachment types and orientations may be either stable or dysfunctional, with uncertain long-term stability and attachment stages. Further work on the love of attachment and attachment is required.

Besides, in Berscheid's original introduction of this taxonomy in 1985, she proposed that "one or more of the four forms of love may be felt within a single relationship and at a single point in time."

Looking back, Berscheid (2010) indicated that more research was needed about how love developed overtime to make that assertion, and maybe those forms of love should never lead to another within the same relationship (i.e. caregiving love may not necessarily lead to romantic love). Additional work is required to explain the uncertainties concerning love forms.

For Carter (2013), "Love is the most important thing in our lives, a passion for which we will fight or die. While Browning's poem provides many definitions of love, it does not describe firmly what it is. The problem of how and why one falls out of romantic love with their spouse is just as significant, and the crux of this research project.

Carter (2013), claimed that Love is complex but simple verbiage that is commonly used to describe it, rather than sophisticated terminology. Adults also have tough times in their relationships thinking about love Phrases like "I'm mad about you" or "We're one."

Similarly, plain words like "I fell out of love," "I'm just not in you," or "I love you, but I'm not in love with you," may be used to explain the loss of affection. The expression of love is frequently used to describe various emotions across a variety of contexts, making it increasingly difficult to identify precisely what love is. "We use the word love in such a messy way that it can mean almost nothing or none at all." In short, love is extremely significant but illusory and hard to describe, and sometimes has many meanings (Berscheid, 2010).

Barriers to verbalizing and recognizing love start with ambiguous language in the literature that differs considerably or overlaps. Firstly, love is a common term highly context-dependent. Second, there are many different kinds of love, and even a given kind is frequently referred to differently (Acevedo & Aron, 2012; Berscheid, 2010).

Which is meant by love is ambiguous when it applies to romantic relationships such as marriage, as its meaning is sometimes incoherent. The word "romantic love" has frequently been used but "love," "passionate love," or "developing love" may occur in other studies (Berscheid, 2006).

Berscheid (2010) listed "erotic love," "Eros," "addictive love," "obsessional love" and "in love" as words used in romantic relationships to describe passion. While researchers have often identified subtle similarities or differences between various types of love, elements have been added or dropped inconsistently through sources, and therefore many classifications of love include specific varieties.

## Civilization of love

Civilization, according to Berscheid (2016), is made up of persons; it is formed around people who relate to each other. A whole complex and demanding process are needed for creating the "civilization of love." A concrete example of this, which guides us by its dramatic comparisons, is the struggle for human life against abortion and euthanasia — a struggle that can not remain just a political struggle but must at the same time include education at all levels, pastoral care, prayer, witness, among others; that is, a phase of complete humanization and therefore humanity. However, behind the battle for human life are other assumptions about the human person's reality and his intrinsic worth and integrity, whether we are thinking about attempts to kill an unborn baby or an older woman in the hospital. Therefore you have to go to the truth about man, the truth about the family and only then to the truth about society to grasp this culture of love. Without those interrelated realities, "civilization" is merely a simple word that describes an organized or established culture in which people are respectful to each other.

The Holy Father, however, draws us deeper into the family's social position when, in his Letter to Families, 13, he remembers how the word "civilization of love" (which, in truth, was coined by Paul VI) "has entered the Church's teaching and has become familiar by now." In the same paragraphs of his letter, which enjoyed such an excellent reception inside and outside the Church, the Pope notes that although the word "civilization" emphasizes a political aspect of the life of a person ("civilization" derives from "civilization"-citizen). Hence society has a truly "humanist" meaning in the deepest sense. Civilization consists of individuals; it is formed around people who relate to each other. A whole complex and demanding process are needed for creating the "civilization of love." A concrete example of this, which guides us by its dramatic comparisons, is the struggle for human life against abortion and euthanasia. This struggle can-not remain just a political struggle, but must at the same time include education at all levels, pastoral care, prayer, witness, among many others, that is, a phase of complete humanization and therefore humanity. (The Berberscheid, 2016)

According to Acevedo & Aron, (2012) behind this battle for human life are some presuppositions about the human person's reality and his intrinsic value and integrity, whether we are thinking about attempts to kill an unborn baby or an older woman in the hospital. Therefore you have to go to the truth about man, the truth about the family and only

then to the truth about society to grasp this culture of love. Without those interrelated realities, "civilization" is merely a simple word that describes an organized or established culture in which people are respectful to each other. If you have a distorted view of human nature, if you fail to understand the human being and build on that illusion your entire culture, the results will be very bad. A very different kind of society will arise on this basis of truth than that provided by the totalitarian ideologies that I have already described. It is going to be a society of people connected to God, who is the source of love.

Acevedo & Aron, (2012) maintained that wherever man refuses to offer himself as a gift of himself to God and others and fails to respect the dignity inherent in human beings formed in the image and likeness of the Creator, he fosters a culture of death that leads to a breakdown of relationships and society, ultimately reducing the human being to serve merely as a utilitarian manner. In such a culture of death, human beings are not respected for their intrinsic personal worth and are, therefore all too often considered disposable once the individual has served his perceived purpose.

Building a society of love, according to Carlson (2010), requires a personal willingness to see Christ in the misery of all human beings around us so that our only answer to them is one of duty in caring for them. As Pope Benedict tells us in "Deus Caritas Est," "My profound personal interest in others' needs and sufferings is an interest of myself with them," with such attitude serving as an important aspect of the Christian charitable work. Anderson asks his readers to answer uncomfortable questions about attitudes toward the poor, the elderly, the sick and the helpless (both born and unborn) at both personal and cultural levels. Such teachings do not serve any function in building a society of love and its culture of life unless they are observed by personal experience and testimony, an integrated Christian witness that demonstrates a right order between faith and reason that is violently free everyday life.

### **Concept of Violence**

The World Health Organization (2012) described the violence as "the deliberate use of physical force or control, threatened or real, against oneself, another person, or against a group or society that either result in injury, death, psychological damage, maldevelopment and deprivation or has a high likelihood of resulting in it." The definition above is all-inclusive, going beyond physical acts to include threats and bullying. In addition to death and injury, the



myriad and often less obvious consequences of violent behaviours, such as psychological harm, deprivation and maldevelopment, which compromise the well-being of individuals, families and communities, are also included.

Coser, (2014), explains violence or conflict as what happens when two or more people engage in a struggle over values and claim status, power, and resources to neutralize, injure, or eliminate their opponents. He further clarified that conflict, which we described earlier as having the potential to degenerate into violence, occurs whenever one party perceives that the activities of one or more parties are threatened or hindered by one or more objectives or intentions or means of achieving a goal or desire. The parties may be seeking to expand into the same field or physical sphere, or more abstractly, into the same field or influence or behaviours.

### **Violence Cause**

Today, there is a tremendous concern in the world about crime. In humans, there are essentially two factors that cause violent tendencies. One condition is that the person got injured. A child spanked, struck, abused, or threatened with abuse may continue to become aggressive by itself. Sexual violence and emotional neglect, accumulation of small hurts (stress), anxieties, deceptions and childhood grievances often contribute to violent behaviour. The second elementary state is less well understood. The person was not allowed to release the emotions that would result from the hurts. The unresolved and unexpressed feelings about what he has endured are triggers for actions of abuse. Being the object of abuse and other distressing interactions only encourages aggression in the infant as it blocks and represses the emotions. When that is the case, aggression against oneself or others is almost inevitable (Hornby, 2011).

Violence is a distorted representation of the anger or fear of a person in an environment, an emotional discharge, a psychological collapse where disclosing or releasing powerful feelings is not secure. Adding to these circumstances is the fact that in most developed countries, abuse is encouraged and glorified, and is traditionally related to acceptable male behaviour. Children are exposed to violent male sports, and television shows, movies, and video games with male characters often of aggression. Little boys are being given toy soldiers, weapons, and other war paraphernalia to play with. Storybooks and textbooks on the school frequently glorify war, which is a primarily male practice, and

portray great male conquerors as heroes. Most parents are pleased when their sons strike back with playground bullies in self-defence, and adults are concerned about boys who fail to strike. Combined with the fact that boys are expected to be tough and not to cry, it is no surprise that men commit more violent crimes than women (Hornby, 2011).

Sigmund Freud has claimed, according to Hornby (2011), that humanity is only made possible by individual renunciations, including the renunciation of violence. However, violent individuals also have no shame or remorse for their victim over a violent act. Psychoanalytic understanding of both the origins of violence and how people interact with each other is a vital element in understanding violent activity and finding a solution to this nationwide problem. Sigmund Freud has claimed that human beings are naturally violent and seek self-satisfaction with themselves.

Psychoanalysis reveals that primal emotions, including selfish and cruel instincts, make up human personality. During one's growth, the primitive impulses undergo a lengthy process of alteration, are inhibited, redirected to different goals. Civilization is accomplished by renouncing certain desires or by regulating them. Likewise, civilized societies expect and demand that outsiders always regulate these urges in their society and be able to relate to one another (Daniela Gifu, 2014)

### **Description and Classification of Violence**

According to Coser (2014), violence can be classified into:

#### **Physical Violence**

Physical violence occurs when someone uses a part of their body or an object to control a person's actions.

## **Sexual Violence**

Sexual violence happens when a person is compelled to take part in sexual activity unwillingly. Sexual violence involves, but is not limited to: touching without permission sexually (i.e. kissing, grabbing, fondling); forced sexual intercourse; forcing an individual to conduct humiliating or painful sexual acts; beating certain parts of the body; forcing an individual to display pornographic material; forcing participation in pornographic filming; using a firearm to compel compliance; committing sexual abuse;

## **Emotional Violence**

When someone says or does something to make a person feel bad or useless, emotional violence happens. Emotional abuse involves, but is not limited to: calling by name; blaming the person for all relationship issues; using silent treatment; not allowing the person to have contact with family and friends; damaging possessions; jealousy; humiliating or making the person fun; threatening the victim.

## **Psychological Violence**

Psychological violence happens when someone uses threats to take power and induces fear in a person. Psychological abuse includes, but is not limited to: threats to harm the person or his family if he or she leaves; threats to harm him or herself; threats of violence; threats of abandonment; stalking / criminal harassment; destruction of personal property; physical aggression; social alienation of the individual; lack of access to a telephone.

## **Spiritual Violence**

Spiritual (or religious) violence occurs when one uses the spiritual beliefs of a person to exploit, intimidate, or influence the person. Spiritual violence involves, but is not limited to: not allowing the person to pursue his or her chosen spiritual or religious tradition; pressuring another person on a spiritual or religious path or practice; undermining or making fun of the spiritual or religious tradition of an individual;

## **Cultural Violence**

Cultural violence occurs when a person is affected by actions that are part of his or her community, religion or tradition. Cultural violence involves, but is not limited to: committing "honour" or other crimes against women in certain parts of the world, where women, in particular, may be physically hurt, shunned, mutilated or killed for: falling in love with the "wrong" person; pursuing divorce; infidelity.

## **The civilization of Love and its roles in curbing violence**

According to CIS (2013), Violence varies from family-level to all other social settings worldwide. The society obligation starts with the children. Mums play a crucial role in the cycle of civilizing their children, and their husbands, even in some cases. Mums, mothers, church women are the bearers of the love culture. The infant in your arms, the little ones who cling to you and crowd around you, these are named to be the society of love of tomorrow. They are already standing on the threshold of that society, the questioning kid, the teenager searching his or her identity and asking for affirmation. Not minding the tension created as a result of an outbreak of violence, the application of love in curbing the violence can be very helpful.

Meeting the overwhelming multitudes of families crowded on St. Peter's Square on 9 October, the largest single celebration of the entire Family Year, the Holy Father John Paul II said to the people, "You are 'gaudium et spes,' 'joy and hope!' "But with these inspiring words, the Pope of the Family confronts us. He knows well that the vital path that society can go depends more on parents than anything else in this world. Parents must be the key educators for a true culture of love and how it can be implemented in curbing violent situations. The Holy Father also maintained that amid serious challenges to purity, there is a need to educate our children in love-related matters very carefully within the family as they are the primary educators, parents have the right and responsibility to carry out this mission, which in particular creates a strong society of love that will greatly reduce the rate of violence worldwide (Coser, 2014).

## Conclusion

Violence may begin in the immediate, systemic, cultural triangle at either corner and is easily spread to the other corners. In the institutionalized violent system and the internalized violent culture, direct violence often appears to become institutionalized, routine, ritualistic, like a vendetta. This triangular syndrome of violence should then be contrasted in mind with a triangular syndrome of peace in which cultural peace generates structural peace, with symbiotic, equitable relationships among diverse partners, and direct peace with acts of cooperation, friendliness and love. Not minding the tension created as a result of an outbreak of violence, the application of love in curbing the violence can be very helpful.

## Recommendations

Poverty, lack of education, economic inequalities, state economic subordination, economic underdevelopment, media-industry aggressiveness, an inclination to violence, alcoholism are only some of the factors that must be removed to achieve a violent free country.

Changing the underlying factors that lead to violence in families, classrooms, and neighbourhoods prevent violence in the first place from occurring.

Shifting the paradigm away from a single program emphasis to a wider national, state, and city strategy, involving stakeholders from different fields and fostering a network approach to establish successful diversion strategies that precede the need for involvement in criminal justice.

There is a need to avoid perpetrating violence against children to deter abuse. It does not mean a spanking or a blow. We also need to protect kids from violent television scenes or videos. We have to adjust the violence messages we send to boys, and demand the same expectations of positive conduct from boys we demand from girls.

Moreover, having the normal healing processes of weeping and screaming is vitally necessary. People must connect and build relationships that are not just lusty. This is the nature and personal root of the order, love the neighbour as one's self.

## References

- Acevedo, B. P., & Aron, A. (2012). Does a long-term relationship kill romantic love? *Review of General Psychology*, (13)1, 59-65.
- Burke, S. C., Wallen, M., Vail-Smith, K., & Knox, D. (2011). Using technology to control intimate partners: An exploratory study of college undergraduates. *Computers in Human Behavior*, 27, 1162-1167.
- Bennet, D. C., Guran, E. L., Ramos, M.C., & Margolin, G. (2011). College students 'electronic victimization in friendships and dating relationships: anticipated distress and associations with risky behaviors. *Violence and Victims*, 26, 410-429. doi:10.1891/0886-6708.26.4.
- Berscheid, E. (2016). Searching for the meaning of love. In R. J. Sternberg & K. Weis (Eds.), *The new psychology of love* (pp. 171-183). New Haven, CT: Yale University Press.
- Berscheid, E. (2010). Love in the fourth dimension. *Annual Review of Psychology*, 61, 1- 25.
- Carlson, J. A. (2010). Avoiding traps in member checking. *The Qualitative Report*, 15(5), 1102-1113.
- Carter, J. (2013). The curious absence of love stories in women's talk. *The Sociological Review*, 61(4), 728-744.
- Coser, L. (2014), *The Functions of Social Conflict*. Hill Press, In DFID.
- Centro de Investigaciones Sociológicas (CIS, 2013, Junio). *Percepción social de la violencia de género por la adolescencia y la juventud. [Social perception of gender violence through adolescence and young]*. Retrieved from: [http://www.cis.es/cis/export/sites/default/-Archivos/Marginales/2980\\_2999/2992/es2992mar.pdf](http://www.cis.es/cis/export/sites/default/-Archivos/Marginales/2980_2999/2992/es2992mar.pdf)
- Centro de Investigaciones Sociológicas (2012) *Percepción social de la violencia de género. [Social perception of gender violence]* Retrieved from: [http://www.cis.es/cis/export/sites/default/Archivos/Marginales/2960\\_2979/2968/es2968mar.pdf](http://www.cis.es/cis/export/sites/default/Archivos/Marginales/2960_2979/2968/es2968mar.pdf)
- Daniela Gifu, M. (2014). *International Letters of Social and Humanistic Sciences* 17 (2014) 119- 127.
- Fernández-González, L., O'Leary, K.D., & Muñoz-Rivas, M.J. (2014). Age-related changes in dating aggression in Spanish high school students. *Journal of Interpersonal Violence*, 29, 1132-1152.
- Foshee, V., Linder, F., MacDougall, J., & Bangdiwala, S. (2011). Gender differences in the longitudinal predictors of adolescent dating violence. *Preventive Medicine*, 32, 128-141.
- Ferrer, V.A., Bosch, E., & Navarro, C. (2010). Los mitos del amor romántico en España [Myths of romantic love in Spain]. *Boletín de Psicología*, 99, 7-31.

- Gámez-Guadix, M., Villa-George, F., & Calvete, E. (2014). Psychometric properties of the Cyberbullying Questionnaire (CBQ) among Mexican adolescents. *Violence and Victims*, 29, 232-247.
- Garrido, V., & Casas, M. (2015). La prevención de la violencia en la relación amorosa entre adolescentes a través del taller "La máscara del amor" [The prevention of dating violence in youth: "The mask of love" workshop]. *Revista de Educación*, 349, 335-360
- Hornby, A. S. (2011), Oxford Advanced Learner's Dictionary of Current English (6<sup>th</sup> Edition), Oxford University Press.
- Human Rights Watch, (2013), Testing Democracy: Political Violence in Nigeria, 10<sup>th</sup> April 2003, A1509; <http://www.unhcr.org/refworld/docid/45d2f6992.html>; retrieved on 11/07/2010.
- Krug, H., (2012). "World report on violence and health", World Health Organization.
- Marshall, T., (2012). Facebook surveillance of former romantic partners: Associations with postbreakup recovery and personal growth. *Cyberpsychology, Behavior, and Social Networking*, 15, 521-526.
- Muñoz-Rivas, M., Andreu, J., Graña, J., O'Leary, D., & González, M. (2007). Validación de la versión modificada de la Conflicts Tactics Scale (M-CTS) en población juvenil española (Spanish) [Validation of the modified version of the Conflicts Tactics Scale (M-CTS) in young Spanish population]. *Psicothema*, 19, 693-698.
- Rodríguez-Castro, Y., Lameiras-Fernández, M., Carrera-Fernández, M. V., & Vallejo-Medina, P. (2013). La fiabilidad y validez de la escala de mitos hacia el amor: las creencias de los adolescentes [The reliability and validity of the scale of myths of love: beliefs of adolescents]. *Revista de Psicología Social*, 28, 157-168.
- Tokunaga, R. S. (2011). Social networking site or social surveillance site? Understanding the use of interpersonal electronic surveillance in romantic relationships. *Computers in Human Behavior*, 27, 705-713.
- World Health Organization (2012). World Report on Violence and Health: Summary, Geneva, 2002; <http://www.who.int/violence-injury-prevention/violence/world-report/en/summary> en pdf; retrieved on 7/10/2010.
- Ybarra, M.L., Mitchell, K.J., Wolak, J. & Finkelhor, D. (2016). Examining Characteristics and Associated Distress Related to Internet Harassment: Findings From the Second Youth Internet Safety Survey. *Pediatrics*, 118, 1169-1177.
- Zweig, J. M., Dank, M., Yahner, J., & Lachman, P. (2013). The rate of cyber dating abuse among teens and how it relates to other forms of teen dating violence. *Journal of Youth and Adolescence*, 42, 1-15.