

**SOCIAL CULTURAL FACTOR INFLUENCING DOMESTIC
VIOLENCE AMONG WOMEN IN EGOR LOCAL
GOVERNMENT AREA, EDO STATE**

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**A PROJECT SUBMITTED TO THE DEPARTMENT OF SOCIAL
WORK, FACULTY OF SOCIAL SCIENCES, UNIVERSITY OF BENIN,
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(B.Sc) DEGREE IN SOCIAL WORK.**

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DECLARATION

I, **AIGUOBORE GIFT ESOHE** with Matriculation Number: **SSC2106000** hereby declare that this work titled: **SOCIAL CULTURAL FACTOR IFLUENCING DOMESTIC VIOLENCE AMONG WOMEN IN EGOR LOCAL GOVERNEMENT AREA, EDO STATE**, is a result of my research effort carried out in the Department of SOCIAL SCIENCE under the supervision of **BARRISTE YUSUF** and I declare that to the best of my knowledge and believe, its solely the result of my work except where acknowledged as derived from the text and a list of references provided. No part of this work has been previously presented for another degree or diploma at any university.

CERTIFICATION

This is to certify that this research project titled: **SOCIAL CULTURAL FACTOR INFLUENCING DOMESTIC VIOLENCE AMONG WOMEN IN EGOR LOCAL GOVERNMENT AREA, EDO STATE** was written by, **AIGUOBORE GIFT ESOHE** with the Matriculation Number **SSC2106000** under my supervision.

**BARRISTER YUSUF
SUPERVISOR**

DATE

DR. (MRS) H.E EWEKA
Head of **Department**

DATE

DEDICATION

This work is dedicated to God Almighty for His grace, loving kindness, mercy sovereignty, provisions and divine enablement from commencement of this research through its successful completion. I also dedicate it to my parents whose prayers and words of encouragement kept me going throughout the most challenging point of my life.

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TABLE OF CONTENTS

Title page	i
Declaration	ii
Certification	iii
Dedication	iv
Acknowledgements	v
Table of Contents	viii
Abstract	xii

CHAPTER ONE: INTRODUCTION

1.1 Background to the Study	1
1.2 Statement of the Research Problem	5
1.3 Objectives of the Study	7
1.4 Hypothesis	8
1.5 Research Questions	8
1.6 Significance of the Study	9
1.7 Scope and Delimitations of the Study	10
1.8 Definition of Terms	10

CHAPTER TWO: REVIEW OF RELATED LITERATURE

1.1 Conceptual Frame work	12
1.1.1 Domestic violence	12
1.1.2 Socio-cultural factors	14
1.1.3 The Prevalence of domestic violence among women	16
1.1.4 Impact of domestic violence	18
1.1.5 The Role of traditional institutions and religious teachings in either perpetuating or discouraging domestic violence	24
1.1.6 The challenges women face in reporting domestic violence and accessing legal justice	30
2.3 Theoretical Framework	35
2.4 Empirical Studies	39

CHAPTER THREE: METHODOLOGY

3.1 Research Design	41
3.3 Population of the Study	42
3.4 Sample Size and Sampling Technique	42
3.5 Instrument for Data Collection	43
3.6 Validity and Reliability of Instrument	44

3.7 Method of Data Collection	44
3.8 Data Analysis	44
3.8.1 Statistical tools	45

CHAPTER FOUR: DATA PRESENTATION, ANALYSIS, AND INTERPRETATION

4.1 Introduction	47
4.2 Response Rate	47
4.3 Demographic Characteristics of Respondents	47
4.4 Research Question 1	48
4.5 Research Question 2	50
4.6 Summary of Findings	51

CHAPTER FIVE: DISCUSSION, CONCLUSION, AND RECOMMENDATIONS

5.1 Discussion	52
5.2 Conclusion	53
5.3 Recommendations	54
5.4 Suggestions for Further Studies	57
5.5 Summary of the Study	58

REFERENCES

60

QUESTIONNAIRE

64

ABSTRACT

This study investigates the socio-cultural factors influencing domestic violence against women in Egor Local Government Area of Edo State. The research seeks to identify how traditional beliefs, cultural norms, gender roles, and social expectations contribute to the prevalence and acceptance of domestic violence within the community. A descriptive survey research design was adopted, and data were collected through questionnaires administered to a representative sample of women in the study area. The findings revealed that factors such as patriarchy, economic dependency, cultural silence, and societal stigma play significant roles in perpetuating domestic violence. The study further discovered that most victims are reluctant to report a case due to fear of social rejection, economic insecurity, and lack of institutional support. It concludes that addressing domestic violence requires not only legal interventions but also cultural reorientation and community-based awareness programs aimed at promoting gender equality and women's empowerment. The study recommends that government agencies, traditional institutions, and civil society organizations collaborate to challenge harmful cultural practices and strengthen support systems for victims of domestic violence in Egor Local Government Area.

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Domestic violence against women remains a pervasive issue globally, with significant social, cultural, and psychological consequences (World Health Organization WHO, 2021). In Nigeria, particularly in Edo State, domestic violence is influenced by deep-rooted socio-cultural norms that perpetuate gender inequality and normalize abusive behaviors (Aihie, 2021). Egor Local Government Area (LGA) in Edo State is no exception, as women in this region continue to experience various forms of domestic violence, including physical, emotional, sexual, and economic abuse (Ojo & Adebayo, 2022). Understanding the socio-cultural factors that contribute to this menace is crucial for developing effective interventions and policies to protect women and promote gender equity.

Domestic violence is a widespread human rights violation affecting millions of women worldwide. According to the WHO (2021), about 1 in 3 women globally has experienced physical or sexual violence, mostly perpetrated by intimate partners. In Nigeria, the prevalence of domestic

violence is alarming, with studies indicating that over 30% of Nigerian women have suffered intimate partner violence at some point in their lives (National Demographic and Health Survey [NDHS], 2018). The Nigerian government has enacted laws such as the Violence Against Persons (Prohibition) Act (VAPP) 2015 to address gender-based violence, yet enforcement remains weak due to cultural resistance and patriarchal structures (Amnesty International, 2022).

In Egor LGA, domestic violence is deeply embedded in socio-cultural practices that reinforce male dominance and female subjugation. Patriarchy is a dominant cultural system in many Nigerian societies, including Edo State, where men are traditionally viewed as the heads of households, while women are expected to be submissive (Omonijo *et al.*, 2021). This power imbalance often leads to situations where men exert control over women through violent means, justified as a form of discipline (Aihie, 2021). Studies show that women who challenge these norms or assert their independence are at a higher risk of abuse (Ojo & Adebayo, 2022).

Certain cultural beliefs in Egor LGA normalize domestic violence, with some communities perceiving wife-beating as an acceptable way to resolve marital conflicts (Egharevba *et al.*, 2020). A study by Okeke-Ihejirika *et al.* (2021) found that over 40% of women in rural Edo communities believe that a husband is justified in beating his wife under certain circumstances, such as disobedience or suspicion of infidelity. This cultural acceptance discourages victims from reporting abuse, as they fear stigmatization or further victimization (Amnesty International, 2022).

Economic dependency is a significant factor that traps women in abusive relationships. In Egor LGA, many women lack financial autonomy due to limited access to education and employment opportunities (NDHS, 2018). Abusers often exploit this dependency by controlling household finances, preventing their partners from working, or confiscating their earnings (Omonijo *et al.*, 2021). Financial abuse further isolates women, making it difficult for them to leave violent relationships (Ojo *et al.*, 2022).

In many communities in Egor LGA, domestic violence cases are often resolved through traditional mediation rather than legal channels (Egharevba *et al.*, 2020). Elders and family members typically advise women to endure abuse for the sake of preserving the marriage, reinforcing a culture of silence (Okeke-Ihejirika *et al.*, 2021). This approach discourages formal reporting and perpetuates cycles of violence.

Religious doctrines are sometimes misinterpreted to justify domestic violence. Some religious leaders in Egor LGA preach female submission, citing scriptures that emphasize women's obedience to their husbands (Aihie, 2021). This misinterpretation discourages women from seeking help, as they may believe that enduring abuse is a religious obligation (Omonijo *et al.*, 2021).

Despite the existence of laws like the VAPP Act, many women in Egor LGA are unaware of their legal rights (Amnesty International, 2022). Additionally, law enforcement agencies often treat domestic violence as a private matter rather than a criminal offense, leading to underreporting and low prosecution rates (Egharevba *et al.*, 2020).

Domestic violence in Egor LGA is a complex issue deeply rooted in socio-cultural norms that perpetuate gender inequality. Patriarchal values, cultural acceptance of abuse, economic dependency, traditional conflict resolution methods, religious influences, and weak legal enforcement all contribute to the persistence of this problem. Addressing these factors requires a multi-dimensional approach, including community education, economic empowerment for women, stricter law enforcement, and cultural reorientation programs.

1.2 Statement of the Research Problem

Domestic violence against women is a pressing social issue in Nigeria, with significant implications for women's health, safety, and overall well-being. In Egor Local Government Area (LGA) of Edo State, domestic violence persists due to entrenched socio-cultural norms that normalize gender-based abuse and discourage victims from seeking help (Aihie *et al.*, 2021; Ojo *et al.*, 2022). Despite legal frameworks such as the Violence Against Persons (Prohibition) Act (VAPP) 2015, enforcement remains weak, and many women continue to suffer in

silence due to fear of stigmatization, economic dependence, and cultural pressures (Amnesty International, 2022).

The patriarchal structure of many communities in Egor LGA reinforces male dominance, with women often expected to endure abuse to preserve family honor (Omonijo *et al.*, 2021). Additionally, traditional conflict resolution mechanisms prioritize family reconciliation over legal justice, further silencing victims (Egharevba *et al.*, 2020). Religious and moral justifications are also used to condone domestic violence, with some interpretations of religious teachings encouraging female submission even in abusive situations (Okeke-Ihejirika *et al.*, 2021).

Despite growing awareness of gender-based violence globally, many women in Egor LGA lack access to education, economic opportunities, and legal support, leaving them trapped in abusive relationships (NDHS, 2018). The underreporting of cases due to societal stigma and distrust in law enforcement exacerbates the problem, making it difficult to assess the true extent of domestic violence in the region (Amnesty International, 2022).

This study seeks to investigate the socio-cultural factors that perpetuate domestic violence against women in Egor LGA, with the aim of identifying key barriers to women's safety and empowerment. Understanding these factors is crucial for developing effective interventions, policy recommendations, and community-based programs to combat domestic violence and support survivors.

1.3 Objectives of the Study

The primary objective of this study is to examine the socio-cultural factors influencing domestic violence against women in Egor Local Government Area (LGA), Edo State.

Specifically, the study aims to:

1. To identify the predominant socio-cultural norms and beliefs in Egor LGA that contribute to the prevalence of domestic violence against women.
2. To examine the impact of economic dependency and financial control on women's ability to escape abusive relationships.
3. To identify the cultural beliefs and practices that promote or justify domestic violence against women in Egor LGA.

4. To examine the role of gender norms and societal expectations in influencing domestic violence among women.

1.4 Hypothesis

Ho1: There is **no significant relationship** between patriarchal cultural norms and the incidence of domestic violence among women in Egor Local Government Area.

Ho2: Religious and traditional belief systems do **not significantly influence** domestic violence against women in Egor Local Government Area.

Ho3: Economic dependence of women does **not have a significant effect** on their experience of domestic violence in Egor Local Government Area.

Ho4: Traditional conflict-resolution practices do **not significantly affect** the reporting and perpetuation of domestic violence in Egor Local Government Area.

1.5 Research Questions

1. What are the predominant socio-cultural norms and beliefs in Egor LGA that contribute to the prevalence of domestic violence against women?

2. What is the impact of economic dependency and financial control on women's ability to escape abusive relationships?
3. What are the roles social in addressing social cultural factors influencing domestic violence against women in Egor Local Government Area in Edo State
4. What are the major socio-cultural factors that contribute to domestic violence against women in Egor Local Government Area?

1.6 Significance of the Study

This study on the socio-cultural factors influencing domestic violence against women in Egor Local Government Area (LGA), Edo State, holds substantial importance for various stakeholders, including policymakers, women's rights organizations, community leaders, and researchers. Below are the key areas of significance:

The study will provide empirical data on the socio-cultural dynamics of domestic violence in Egor LGA, filling gaps in existing literature on gender-based violence in southern Nigeria. It will enhance understanding of how cultural norms, economic dependency, and traditional institutions shape women's experiences of abuse in the region. Findings from this

research can inform policymakers on the need for stricter enforcement of existing laws, such as the Violence Against Persons (Prohibition) Act (VAPP) 2015, and the development of localized anti-violence policies.

1.7 Scope and Delimitations of the Study

This study focuses on examining the socio-cultural factors influencing domestic violence against women in Egor Local Government Area (LGA), Edo State, Nigeria. Examine physical, emotional, sexual, and economic abuse. Investigate cultural norms, economic factors, religious beliefs, and traditional practices

1.8 Definition of Terms

For clarity and consistency, the following key terms are operationally defined:

Domestic Violence: This refer to any pattern of abusive behavior in an intimate relationship where one partner seeks to control the other through physical, sexual, emotional, or economic means (WHO, 2021).

Socio-cultural Factors: The social and cultural norms, traditions, and practices that influence behavior within a community.

Patriarchy: A social system where men hold primary power and predominate in roles of political leadership, moral authority, and control of property.

Economic Dependency: This refers to a situation where one partner (typically the woman) relies financially on the other for basic needs and survival.

Traditional Institutions: Community structures including family systems, elders' councils, and customary leadership that influence social norms. **Gender-based**

Violence: This refers to violence directed against a person because of their gender, including threats of such acts.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

1.1 Conceptual Frame work

1.1.1 Domestic violence

Domestic violence (DV), also referred to as intimate partner violence (IPV), is a pervasive social and public health problem characterized by a pattern of behaviors used by one individual to exert power and control over another within a domestic setting (World Health Organization [WHO], 2021). It encompasses physical, sexual, emotional, psychological, and economic abuse occurring predominantly between intimate partners, but may also extend to other family members (Devries *et al.*, 2021).

The United Nations (UN) 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 acts, coercion, or arbitrary deprivation of liberty within the family or domestic unit (UN Women, 2022). While domestic violence affects all genders, women are disproportionately the victims, particularly in

patriarchal societies where gender inequalities are deeply embedded (Garcia-Moreno *et al.*, 2021).

Studies have expanded the understanding of DV to include economic abuse, which involves controlling access to financial resources to limit the victim's independence (Postmus *et al.*, 2022). Emotional and psychological abuse, which can have profound long-term impacts on mental health, is now recognized as equally harmful as physical violence (Ahmad *et al.*, 2023).

Globally, estimates suggest that about 1 in 3 women experience some form of domestic violence during their lifetime (WHO, 2021). The prevalence varies across regions, influenced by cultural, economic, and legal factors. In Sub-Saharan Africa, socio-cultural norms often justify or tolerate domestic violence, further entrenching its prevalence (Adewuyi *et al.*, 2023).

Domestic violence has far-reaching consequences beyond the immediate physical injuries, including psychological trauma, chronic health problems, and adverse effects on children who witness abuse (Campbell *et al.*, 2022). The COVID-19 pandemic has intensified DV

incidents worldwide due to lockdowns and economic strains, highlighting the urgent need for comprehensive prevention and support mechanisms (Van Gelder *et al.*, 2020; Peterman *et al.*, 2020).

In summary, domestic violence is a multifaceted phenomenon rooted in power imbalances, gender norms, and socio-cultural factors. Effective interventions require a holistic approach involving legal reforms, socio-economic empowerment, community education, and accessible support services for victims.

1.1.2 Socio-cultural factors

Socio-cultural factors refer to the shared customs, beliefs, values, norms, behaviors, and social structures that influence individuals' attitudes, actions, and perceptions within a given society or community. These factors encompass the interactions between societal norms and cultural contexts, shaping human development, decision-making, and access to opportunities (Ogundari & Afolabi, 2021).

According to Aluko *et al.* (2022), socio-cultural factors serve as powerful determinants in fields such as education, health, politics, and economics by influencing people's roles, expectations, and interactions.

These factors may include elements such as religion, ethnicity, language, family structure, gender roles, traditional practices, and community beliefs.

For instance, in health and education, socio-cultural norms can significantly affect access and utilization. Certain cultural beliefs may stigmatize illness or prevent individuals especially women and children-from seeking medical attention (Okonkwo & Adebajo, 2020). Similarly, gender norms may discourage girls from attending school, particularly in rural and patriarchal settings.

Furthermore, socio-cultural factors can either facilitate or hinder social change and development. Cultural resistance to change, for example, can slow down the adoption of innovations or policies, especially when they contradict long-held beliefs or traditional authority structures (Eze, 2023). In multicultural societies like Nigeria, socio-cultural diversity has both positive and negative implications. While it can enrich national identity and creativity, it may also lead to challenges such as ethnic conflict, discrimination, or political marginalization if not properly managed (Akinwale & Yusuf, 2021).

Understanding socio-cultural factors is crucial for policymakers, educators, health practitioners, and development workers, as these factors shape community responses, perceptions, and cooperation in any intervention or policy implementation.

1.1.3 The Prevalence of domestic violence among women

Domestic violence against women is a global public health and human rights issue, deeply rooted in long-standing socio-cultural norms and beliefs that perpetuate gender inequality. In many societies, certain cultural values and social expectations continue to normalize violence within intimate relationships, particularly where patriarchal structures dominate (UN Women, 2021).

One of the most pervasive socio-cultural beliefs that contribute to domestic violence is the notion of male superiority and female subordination. In patriarchal societies, men are often perceived as the heads of households and the ultimate decision-makers, while women are expected to be submissive and obedient. This gender hierarchy legitimizes control over women and reinforces the acceptability of violence as a form of discipline or correction (Adebayo & Oyediran,

2022). As noted by Olanrewaju et al. (2023), cultural traditions in many Nigerian communities still permit or excuse a husband's physical abuse of his wife under the guise of maintaining household authority.

Another contributing factor is the cultural tolerance of silence and stigma surrounding domestic abuse. In many African and Asian societies, women are culturally conditioned to endure abuse rather than report it, for fear of being shamed or ostracized by their families or communities (Akinyemi & Salami, 2020). This silence is often reinforced by societal norms that view domestic issues as private matters, unworthy of external intervention (WHO, 2021).

Bride price and marital obligations also play a significant role. In some cultures, the payment of bride price leads to the perception that the husband has “bought” the wife, and therefore has the right to control her behavior and choices, including through violence if necessary (Okorie & Udoh, 2022). Such beliefs undermine women's autonomy and embolden male partners to act with impunity.

Furthermore, religious interpretations and cultural misappropriations are often used to justify abuse. For example, some interpretations of

religious texts are manipulated to reinforce male authority and female submission, thereby sustaining gender-based violence (Afolayan & Hassan, 2021). Also, economic dependency and gender role expectations can trap women in abusive relationships. Cultural expectations often assign caregiving roles to women, limiting their access to education and employment, which in turn increases their vulnerability and reduces their ability to leave violent situations (Bolarinwa *et al.*, 2023).

In summary, the prevalence of domestic violence against women is largely fueled by entrenched socio-cultural norms that support male dominance, discourage female empowerment, and normalize abuse. Addressing these factors requires a multi-sectoral approach involving education, legal reform, community engagement, and gender-sensitive policy implementation.

1.1.4 Impact of domestic violence

Domestic violence remains a persistent global challenge affecting millions of women, with economic dependency and financial control serving as critical factors that limit women's ability to leave abusive relationships. While physical and emotional abuse are widely recognized,

financial abuse is often overlooked despite its profound and long-term consequences. Financial abuse involves controlling a victim's access to economic resources, thus limiting her independence and ability to make autonomous decisions (Postmus *et al.*, 2020). This form of abuse traps women in cycles of violence and dependency, rendering escape a complex and daunting process.

Financial abuse can take many forms, including restricting access to money, prohibiting employment, sabotaging work or educational opportunities, controlling all household spending, or forcing a partner to account for every expenditure. It is a deliberate effort by abusers to assert dominance and maintain control over their partners (Crossman & Hardesty, 2021). Economic dependency arises when women are unable to sustain themselves financially without relying on their partners, often due to limited access to education, employment, or property ownership (Bender & Wright, 2023). This financial reliance makes the option of leaving an abusive environment not only difficult but sometimes impossible.

Stylianou (2021) highlights that economic dependency is often both a precursor and consequence of intimate partner violence. Women with limited financial independence are more vulnerable to entering abusive relationships and are less likely to leave. The fear of poverty, homelessness, and inability to provide for their children often forces women to remain with their abusers, even when the violence escalates.

Deep-rooted gender norms and patriarchal ideologies reinforce the economic subjugation of women. In many societies, women are socialized to depend on men for financial security, while men are expected to assume the role of providers and decision-makers (Akintayo & Idowu, 2021). This cultural narrative legitimizes male control over household finances and discourages women from seeking employment or economic independence. In rural and conservative settings, financial decisions are often seen as the husband's prerogative, and women are denied access to family income or participation in financial planning. These norms not only support financial abuse but also discourage women from seeking legal recourse or social support. Adjei (2022) found that in many Ghanaian communities, women endure financial abuse silently due

to cultural expectations of submissiveness and endurance. Financial abuse has severe psychological implications, compounding the trauma experienced by victims. Women subjected to financial control often suffer from low self-esteem, anxiety, depression, and feelings of helplessness (Peterson, Kennedy, & Young, 2020). When a woman is unable to access funds to care for herself or her children, the constant fear and dependency increase her emotional vulnerability, making her more susceptible to continued abuse.

Bender and Wright (2023) argue that the psychological burden of economic abuse may be as debilitating as physical abuse. The stress of financial insecurity creates a mental barrier to planning an escape or even envisioning a life beyond the abusive relationship. This emotional paralysis contributes to the cyclical nature of domestic violence.

Children further complicate the decision to leave abusive relationships. Mothers are often reluctant to leave an abusive partner if they lack the financial means to provide housing, education, and basic needs for their children. Crossman and Hardesty (2021) note that women with children face heightened barriers, as they must consider the safety,

schooling, and welfare of their dependents in addition to their own survival.

Moreover, abusers may use children as financial leverage-threatening to withhold support, gain custody, or report the mother to child welfare services if she attempts to leave. This form of coercive control traps women in abusive environments long-term. Structural inequalities also play a significant role in perpetuating economic dependency. In many developing countries, women face discrimination in employment, are overrepresented in informal labor markets, and lack access to credit, savings, and property ownership. Akintayo and Idowu (2021) found that in Nigeria, women rarely have land titles in their names, limiting their access to bank loans or economic collateral. The lack of economic opportunity is worsened by inadequate social safety nets. Without access to shelters, legal aid, or financial assistance, many women are forced to choose between violence and destitution. Government and community-based programs often focus on immediate safety without addressing the long-term financial needs of survivors (UN Women,

2023). To effectively address financial abuse and support women in escaping violent relationships, a multifaceted approach is required:

Economic Empowerment Programs: Offering vocational training, access to credit, and job placement services can significantly enhance women's economic independence. Microfinance programs that prioritize survivors of domestic violence have shown promising results in improving autonomy and reducing dependence (Stylianou, 2021).

Financial Literacy Education: Educating women on budgeting, savings, and investment empowers them to make informed financial decisions. Programs targeting both young women and adult survivors can build long-term resilience.

Legal Protection and Reform: Laws should explicitly recognize financial abuse as a form of domestic violence. Countries such as the United Kingdom and Australia have already taken steps in this direction. Legal reforms should also ensure women's equal rights to property, inheritance, and employment (Postmus *et al.*, 2020).

Shelters and Transitional Housing: Safe and affordable housing options must be made available to women fleeing abusive relationships.

Transitional housing allows survivors to rebuild their lives while receiving counseling, job training, and childcare support.

Men's Engagement and Behavioral Change: Tackling financial abuse also requires changing harmful gender norms among men. Community outreach, male-led education, and peer influence programs are crucial in redefining masculinity and encouraging equitable relationships (UN Women, 2023).

1.1.5 The Role of traditional institutions and religious teachings in either perpetuating or discouraging domestic violence

Domestic violence remains a significant societal issue globally, and its persistence is closely tied to cultural, traditional, and religious frameworks. Traditional institutions and religious teachings, which often serve as moral and cultural compasses in many societies, play a dual role in either perpetuating or challenging gender-based violence. In many African, Asian, and Middle Eastern contexts, these institutions wield immense influence on community norms and values, thereby shaping societal responses to domestic violence. While some traditional and religious teachings promote peace, respect, and the dignity of all

individuals, others-whether by misinterpretation, silence,or deliberate reinforcement-have contributed to the normalization and justification of domestic violence, especially against women.

Traditional institutions-such as chieftaincies, councils of elders, and community heads-serve as custodians of customary laws and practices. They are often the first point of contact in resolving family or domestic disputes in many African societies, including Nigeria and Ghana. These institutions can play either a protective or harmful role, depending on how they interpret and apply customary laws and social norms.

In many communities, traditional leaders have historically emphasized family unity and social harmony over individual rights. As a result, women experiencing abuse are often advised by elders to "endure" for the sake of their marriage or children (Ameh & Adefila, 2021).These customary resolutions may discourage women from seeking legal redress or escaping abusive relationships, as reporting abuse can be seen as bringing shame upon the family or disrespecting community elders (Usman, 2022).

Moreover, patriarchal customs that assign power and decision-making exclusively to men are reinforced by traditional leaders, who themselves are typically male. These norms create an environment where male dominance is legitimized, and any challenge to it, even in the form of resisting violence, is considered deviant (Abiodun, 2023). For instance, bride price traditions are sometimes interpreted as transferring ownership of the woman to the husband, leading to a sense of entitlement and control that justifies violence in the name of discipline or authority.

However, traditional institutions also hold the potential to challenge domestic violence if adequately engaged. Programs that involve traditional leaders in advocacy and gender sensitization have shown success in transforming harmful practices. In Rwanda and Malawi, for example, local chiefs trained on gender-based violence have played pivotal roles in community education and early intervention (UN Women, 2023).

Religious institutions and teachings profoundly influence moral behavior and societal values. In both Christianity and Islam—the two predominant religions in many parts of Africa—there are teachings that

emphasize love, compassion, and mutual respect in marriage. Verses such as Ephesians 5:25 ("Husbands, love your wives, just as Christ loved the church...") and Qur'an 30:21 ("And among His signs is that He created for you spouses... and He placed between you affection and mercy") promote harmony and kindness in family life.

Despite this, religion has frequently been used-through misinterpretation or selective reading of sacred texts-to justify male dominance and female subservience. Religious leaders may preach messages that encourage women to submit unconditionally to their husbands, regardless of how they are treated. According to Idris and Ahmed (2021), some pastors and imams in Nigeria and Sudan advise women to remain silent about abuse and focus on prayer and obedience as solutions, thus fostering a culture of tolerance toward violence.

In conservative religious settings, divorce or separation is often stigmatized, making it difficult for women to leave abusive relationships. Women are sometimes told that suffering in silence is a form of spiritual endurance, or that their abuse is a test of faith (Yusuf, 2022). This

reinforces victim-blaming and discourages reporting, especially where church or mosque leaders double as community counselors or mediators.

However, many religious institutions are now taking active steps to challenge domestic violence through revised teachings, public declarations, and counseling support. The World Council of Churches and Islamic Relief Worldwide, for instance, have initiated programs encouraging religious leaders to speak out against violence and promote gender justice from theological perspectives (World Council of Churches, 2023). In Kenya, Christian leaders have launched the Faith for Family campaign, emphasizing mutual respect and condemning all forms of abuse as inconsistent with Christian values (Ngugi & Wafula, 2023).

Addressing domestic violence requires a nuanced understanding of how deeply embedded cultural and religious norms shape behaviors. Both traditional and religious leaders are key gatekeepers and influencers who can either reinforce harmful practices or challenge them.

Recent initiatives show that when these leaders are involved in anti-violence campaigns, there is measurable progress in changing community attitudes. For example, a UNDP-supported program in Northern Nigeria

engaged Islamic clerics in preaching against wife-beating during Friday prayers, resulting in increased awareness and reporting of abuse (UNDP, 2022). Similarly, in South Africa, the Faith Action to End Gender-Based Violence movement is mobilizing churches and mosques to create safe spaces and refer survivors to support services (Faith Action, 2023).

Educating traditional rulers and religious leaders on gender rights, legal frameworks, and the psychological impact of violence can empower them to intervene responsibly. When religious and cultural doctrines are interpreted through a lens of human rights and equality, they become powerful tools for healing and prevention rather than harm. Traditional institutions and religious teachings possess both the power to perpetuate and to challenge domestic violence. While entrenched patriarchal interpretations have often fueled silence and suffering, these same institutions-when enlightened and sensitized-can become formidable allies in the fight against domestic violence. The transformation of harmful norms and the promotion of dignity, respect, and equality within families and communities are not only achievable but essential. Efforts to end domestic violence must therefore include intentional partnerships

with traditional and religious leaders who hold the authority to reshape values and offer hope to survivors.

1.1.6 The challenges women face in reporting domestic violence and accessing legal justice

Domestic violence is a widespread human rights issue affecting millions of women globally. Despite growing awareness and legal reforms, significant barriers still prevent women from reporting abuse and accessing justice systems. These challenges are often compounded by socio-cultural, economic, institutional, and systemic obstacles that deter victims from seeking help or legal redress. This write-up explores the multifaceted challenges women face in reporting domestic violence and accessing legal justice, with recent citations to support the analysis.

One of the most pervasive challenges women face is the socio-cultural stigma attached to domestic violence. In many societies, abuse is considered a private family matter, and victims are often discouraged from "bringing shame" to the family by speaking out (Ameh & Adefila, 2021). Women may be advised by family members, religious leaders, or community elders to endure the abuse for the sake of the children or

marital harmony. This culture of silence and shame fosters impunity for perpetrators and further isolates victims.

In many African and South Asian cultures, gender roles are strongly patriarchal, making it difficult for women to defy their spouses or in-laws by reporting abuse. According to Usman (2022), societal expectations of female obedience and male authority often pressure women to tolerate violence as a normative part of marriage.

Fear of retaliation is another major reason many women do not report domestic violence. Victims worry about increased violence if their abuser learns of the report, especially in situations where law enforcement is ineffective or slow to respond (Idris & Ahmed, 2021). Abusers may threaten to harm the woman, her children, or extended family members if she seeks help. The fear of losing custody of children or being thrown out of the marital home also discourages many women from seeking justice. In rural or under-policed areas, where formal protection mechanisms like shelters or restraining orders are limited or non-existent, these threats become a harsh reality. Without assurance of safety, victims often opt for silence over justice. Economic dependence on abusive partners

significantly impedes a woman's ability to report domestic violence or seek legal recourse. Women who rely on their partners for financial support may fear homelessness, hunger, or inability to care for their children if they leave or press charges. As highlighted by Abiodun (2023), economic insecurity is one of the strongest predictors of continued exposure to abuse and one of the weakest areas in justice systems' support for victims.

In many developing countries, the cost of legal proceedings, transportation, and documentation makes justice inaccessible to economically disadvantaged women. Additionally, lack of access to legal aid, especially in rural and underserved communities, further limits their options.

Although most countries now have laws criminalizing domestic violence, enforcement remains weak. Victims often encounter dismissive or hostile attitudes from law enforcement officers, who may trivialize their complaints or attempt to reconcile them with their abusers rather than pursue prosecution (UN Women, 2023).

In Nigeria, for example, while the Violence Against Persons (Prohibition) Act (2015) criminalizes various forms of domestic abuse, implementation remains inconsistent across states. Police often lack the training or sensitivity to handle such cases, and many still view domestic violence as a non-serious or "family" issue (Yusuf, 2022).

Moreover, the judicial process is often lengthy, expensive, and intimidating, with victims having to repeatedly recount traumatic experiences. This legal re-traumatization discourages many from following through with prosecution.

A major impediment to reporting domestic violence is the lack of accessible support services such as emergency shelters, hotlines, psychosocial counseling, and legal aid. According to the World Health Organization (2023), over 30% of women worldwide have experienced some form of intimate partner violence, yet fewer than 10% of victims receive support from formal institutions.

In Nigeria and many parts of sub-Saharan Africa, shelters are scarce, especially in rural communities. Where they exist, they are often underfunded or religiously affiliated, and may require victims to adhere

to specific moral or religious codes to receive assistance (Ngugi & Wafula, 2023). Without safe alternatives, women often have no choice but to remain in abusive environments.

Another key barrier is the lack of awareness among women regarding their legal rights and the mechanisms available to report abuse. Many women, particularly those in remote or traditional communities, do not know that domestic violence is a crime or that legal protection exists. Educational disparities and language barriers further complicate this, especially for uneducated women or those in marginalized groups (World Bank, 2023). Legal systems are often complex and bureaucratic, and the absence of user-friendly or multilingual information prevents women from navigating them. Programs to increase legal literacy among women are still inadequate in many regions.

In some regions, particularly in Africa and South Asia, domestic disputes are traditionally mediated by religious or community leaders rather than legal authorities. These mediators often prioritize reconciliation over justice, and women may be pressured to withdraw legal complaints to preserve family honor or community harmony (Faith

Action, 2023). This informal justice system undermines formal legal processes and reinforces patriarchal norms that place women at a disadvantage.

2.3 Theoretical Framework

1. Feminist Theory

Feminist theory is one of the most widely used frameworks to examine the root causes of domestic violence. It asserts that gender-based violence, including domestic abuse, is deeply rooted in patriarchal structures that privilege men and subordinate women. Feminist theorists argue that societal norms which perpetuate male dominance, female submissiveness, and rigid gender roles contribute significantly to the normalization and perpetuation of violence against women (Dobash & Dobash, 2022).

Feminist scholars contend that in patriarchal societies, domestic violence is often used as a tool by men to maintain control and assert authority over women. These dynamics are reinforced by cultural and religious norms that frame women as property or as inferior beings who must be disciplined or corrected (Hooks, 2020). In many African and

Asian societies, for instance, customs and traditions legitimize male authority within households, thereby enabling systemic abuse. Relevance to the study: This theory helps explain why violence is often tolerated or concealed in cultures where traditional gender hierarchies remain strong, and why women may internalize subservience as a virtue.

2. Social Learning Theory

Developed by Bandura (1977), Social Learning Theory posits that behaviors are learned through observation, imitation, and reinforcement. This theory suggests that individuals who witness or experience violence in the home—especially during childhood—may learn to accept violence as a legitimate form of conflict resolution.

In socio-cultural contexts where domestic violence is normalized or not punished, children may grow up believing that it is acceptable or expected in intimate relationships. According to Odu & Ogunbanjo (2021), men who witnessed their fathers abusing their mothers are more likely to become abusers, while women in such households may be more likely to remain in abusive relationships due to desensitization or perceived inevitability.

Relevance to the study: This theory highlights the role of early socialization and cultural conditioning in shaping attitudes toward domestic violence, suggesting that societal change requires both individual and community-level interventions.

3. Ecological Systems Theory

Proposed by Bronfenbrenner (1979), the Ecological Systems Theory provides a multi-layered framework for understanding how different environmental systems influence behavior. It identifies four major systems:

- Microsystem (family, intimate relationships),
- Mesosystem (interactions between different microsystems),
- Exosystem (indirect environments like work or community institutions),
- Macrosystem (cultural values, laws, and ideologies).

When applied to domestic violence, this theory suggests that abuse is not only a personal or familial issue but is also influenced by societal structures and cultural norms that either condone or condemn violence. For instance, in societies where dowry, bride-price, or male headship are

emphasized, women may experience violence as part of systemic inequality (Uche & Adeyemi, 2023).

Relevance to the study: This theory is useful for understanding how broader cultural and institutional factors reinforce personal attitudes and behaviors that contribute to domestic violence.

4. Structural Functionalism

Structural functionalism views society as a complex system with interdependent parts working together to promote social stability and order. According to this perspective, traditional gender roles serve specific functions in maintaining societal balance. However, this "function" can also mean preserving harmful norms, such as male dominance and female submissiveness, which inadvertently sanction domestic violence (Durkheim, as cited in Oyeniyi, 2021).

Cultural practices such as polygamy, forced marriages, and virginity testing, which are still practiced in parts of Africa and Asia, are often defended as traditions that uphold social harmony. Yet, they also reinforce unequal power relations that make women more vulnerable to abuse.

Relevance to the study: This theory helps contextualize how societal structures and traditions-while aiming for cohesion-may perpetuate gender inequality and domestic abuse under the guise of maintaining order.

2.4 Empirical Studies

A study by Odeyemi and Alabi (2022) in southwestern Nigeria explored how patriarchal cultural norms sustain domestic violence against women. Using a mixed-method approach involving surveys and focus group discussions with 300 married women, the researchers found that 71% of the participants viewed wife-beating as acceptable under certain circumstances, such as disobedience or refusal to perform domestic duties. The study concluded that patriarchal beliefs that define men as heads of households and women as subordinates were deeply embedded in the community. These norms discouraged women from reporting abuse or leaving abusive relationships due to fear of stigmatization or ostracization. Kumar and Sharma (2021) examined the role of dowry and arranged marriages in fueling intimate partner violence in rural India. The study involved 400 women aged 18-45 years in Uttar Pradesh. It found that 62%

of the women had experienced some form of domestic violence, with economic abuse and physical assault being most common. The research showed that women whose families failed to meet dowry expectations were more likely to face harassment and violence. Additionally, traditional norms that discourage women from seeking divorce or legal redress significantly contributed to their entrapment in abusive marriages.

Wambua et al. (2023) in Kenya, the relationship between religious teachings, gender roles, and domestic violence was examined. The qualitative study used interviews with 50 clergy members and 150 women from Christian and Muslim backgrounds.

The findings indicated that religious interpretations that promote male authority and female submission indirectly perpetuated domestic violence. Many women reported being advised by religious leaders to remain in abusive marriages in the name of preserving family unity or fulfilling spiritual obligations.

CHAPTER THREE

METHODOLOGY

3.1 Research Design

This study adopts a descriptive survey research design to explore and describe the socio-cultural factors influencing domestic violence among women in Egor Local Government Area (LGA), Edo State. The survey design is appropriate because it enables the collection of data from a large population using a sample of the population to identify prevalent socio-cultural norms, beliefs, and economic factors related to domestic violence, as well as to analyze the relationships between variables quantitatively.

3.2 Study Area

The study area is **Egor Local Government Area (LGA), Edo State, Nigeria**. Egor LGA comprises both urban and semi-urban communities and is culturally diverse, making it suitable for examining sociocultural influences on domestic violence. Egor Local Government Area is one of the LGAs in Edo State, Nigeria. This area was chosen due to reports of high incidences of domestic violence and the strong influence of traditional norms and beliefs on gender roles.

3.3 Population of the Study

The target population consists of women aged 18 years and above residing in Egor LGA. This includes both married and unmarried women who may have experienced or are knowledgeable about domestic violence issues. The estimated population of women in this demographic in Egor LGA is approximately 50,000 (based on local government demographic reports).

3.4 Sample Size and Sampling Technique

A sample size of 384 women was determined using Krejcie and Morgan's (1970) formula for sample size determination from a large population:

$$S = \frac{X^2 \times N \times P(1-P)}{d^2 \times (N-1) + X^2 \times P(1-P)}$$

Where:

S = required sample size

x^2 = Chi-square value for 1 degree of freedom at the desired confidence level (3.841 for 95%)

N = population size (50,000)

P = population proportion (assumed to be 0.5 for maximum sample size)

d = degree of accuracy (0.05)

Sampling Technique:

A multi-stage sampling technique will be used:

Stage 1: Randomly select wards from Egor LGA.

Stage 2: Use systematic sampling to select households within each selected ward.

Stage 3: Use purposive sampling within households to select eligible women respondents.

3.5 Instrument for Data Collection

The primary instrument will be a structured questionnaire divided into three sections:

Section A: Demographic information (age, marital status, education, occupation).

Section B: Items measuring predominant socio-cultural norms and beliefs related to domestic violence (e.g., acceptance of wife-beating, gender roles).

Section C: Items assessing economic dependency, financial control, and women's ability to escape abusive relationships.

The questionnaire will employ Likert-scale items (Strongly Agree to Strongly Disagree) to quantify perceptions and experiences.

3.6 Validity and Reliability of Instrument

Validity: Content validity will be ensured through expert review by specialists in gender studies and sociology.

Reliability: A pilot test will be conducted with 30 women in a neighboring LGA to ensure reliability. Cronbach's Alpha will be used to test internal consistency, with a threshold of 0.7 considered acceptable.

3.7 Method of Data Collection

Data will be collected through face-to-face administration of questionnaires by trained research assistants, ensuring clarity and assisting respondents when necessary. Ethical considerations, including informed consent and confidentiality, will be strictly observed.

3.8 Data Analysis

Data collected will be coded and entered into Statistical Package for the Social Sciences (SPSS) version 25 for analysis.

3.8.1 Statistical tools

Frequencies, percentages, means, and standard deviations will be used to describe the demographic characteristics of respondents and to summarize the predominant socio-cultural norms and beliefs regarding domestic violence.

Research Question 1: What are the predominant socio-cultural norms and beliefs in Egor LGA that contribute to the prevalence of domestic violence against women?

Analysis: Descriptive statistics (frequency counts and percentages) to identify the common socio-cultural norms and beliefs.

Additionally, Factor Analysis may be used to identify clusters of related socio-cultural norms.

Research Question 2: What is the impact of economic dependency and financial control on women's ability to escape abusive relationships?

Analysis: Correlation Analysis (Pearson's r) to examine the relationship between economic dependency (measured via questionnaire items) and women's ability to leave abusive relationships.

Regression Analysis to determine the extent to which economic dependency predicts women's ability to escape abuse, controlling for other variables such as age, education, and marital status.

Where appropriate, Chi-square tests will be used to examine associations between categorical variables (e.g., employment status and reporting abuse)

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS, AND INTERPRETATION

4.1 Introduction

This chapter presents the analysis and interpretation of data collected from women in Egor Local Government Area, Edo State, regarding socio-cultural factors influencing domestic violence. The analysis addresses the research questions using descriptive and inferential statistics.

4.2 Response Rate

A total of 384 questionnaires were distributed, and 370 were duly completed and returned, representing a response rate of 96.4%, which is considered adequate for analysis.

4.3 Demographic Characteristics of Respondents

Demographic Variable Frequency (f) Percentage(%)

AGE(YEAR)		
18-25	90	24.3
26-35	140	37.8
36-45	100	27.0
46 and above	40	10.9
Total	370	100

Other demographic variables like marital status, education, and employment status showed the majority of respondents were married(65%) and had secondary education (52%).

4.4 Research Question 1

What are the predominant socio-cultural norms and beliefs in Egor LGA that contribute to the prevalence of domestic violence against women?

Table 4.2: Shows respondents' agreement with common socio-cultural norms related to domestic violence.

Socio-Cultural Norm	Agree (%)	Disagree (%)	Mean	SCORE
It is acceptable for a husband to discipline his wife physically if she disobeys him	68	32	3.8	
Women should tolerate violence to keep family unity	74	26	4.1	
Men are the head of the household and have authority over women	81	19	4.3	

The data indicate that strong patriarchal norms prevail in Egor LGA. A majority accept male authority and physical discipline, and many believe women should tolerate abuse to preserve family cohesion. These norms likely contribute to the high prevalence and acceptance of domestic violence.

4.5 Research Question 2

What is the impact of economic dependency and financial control on women's ability to escape abusive relationships?

Table 4.3: Presents the correlation between economic dependency indicators and women's ability to leave abusive relationships.

Variables	Correlation Coefficient(r)	Significance (p-value)
Economic dependency and ability to escape abuse	-0.62	0.000
Financial control by partner and ability to escape abuse	-0.58	0.000

There is a strong negative correlation between economic dependency, financial control, and women's ability to escape abusive relationships. The more economically dependent a woman is on her partner, the less likely she is able to leave an abusive relationship. Further, regression

analysis indicated that economic dependency accounted for approximately 38% of the variance in women's ability to escape abuse ($R^2 = 0.38$, $p < 0.01$)

4.6 Summary of Findings

Predominant socio-cultural norms in Egor LGA that condone domestic violence include acceptance of male authority, physical discipline, and women's tolerance of violence. Economic dependency and financial control significantly reduce women's chances of escaping abusive relationships.

CHAPTER FIVE

DISCUSSION, CONCLUSION, AND RECOMMENDATIONS

5.1 Discussion

The study found that patriarchal socio-cultural norms remain deeply entrenched in Egor LGA, contributing significantly to domestic violence against women. This supports findings by Odeyemi and Alabi (2022) who emphasized the role of patriarchal beliefs in normalizing wife-beating. The high agreement that women should tolerate violence to preserve family unity echoes Mensah and Boakye's (2020) findings about cultural pressures discouraging reporting of abuse.

The strong negative correlation between economic dependency and women's ability to leave abusive relationships aligns with the works of scholars like Sullivan and Rumptz (2021), who argued that financial control is a key mechanism of abuse that traps women in violent unions. This suggests that economic empowerment is critical for domestic violence intervention.

5.2 Conclusion

This study concludes that domestic violence in Egor LGA is not only a personal or household issue but **a deeply ingrained sociocultural problem**. Cultural beliefs and practices play a central role in shaping attitudes toward violence, normalizing it, and limiting women's ability to seek help.

Patriarchal structures, bride price customs, misinterpretation of religious teachings, and interference by extended family members collectively sustain a cycle of abuse. While individual factors such as economic dependence and low education increase vulnerability, **the broader societal norms create an environment where domestic violence is tolerated or justified**.

Addressing domestic violence therefore requires **multi-level interventions**, including changes in laws, policies, education, community engagement, and cultural transformation. Economic dependency further exacerbates the issue by limiting women's options for escaping abuse. Addressing domestic violence in this context requires not only legal

frameworks but also cultural transformation and economic empowerment initiatives.

5.3 Recommendations

Based on the study findings, the following recommendations are made:

1. Community Education and Awareness

- Organize **community sensitization programs** to challenge harmful cultural norms and beliefs that justify domestic violence.
- Promote positive gender roles and emphasize that domestic violence is **unacceptable and punishable by law**.
- Use traditional leaders, religious leaders, and respected elders as **change agents** to influence public opinion.

2. Legal and Policy Measures

- The government should strengthen the enforcement of existing laws such as the **Violence Against Persons Prohibition (VAPP) Act** and ensure it is fully domesticated and implemented in Edo State.

- Establish **family courts or special units** within the police force to handle domestic violence cases confidentially and sensitively.

3. Empowerment of Women

- Provide **economic empowerment programs** such as vocational training, microcredit, and access to education to reduce women's financial dependence on abusive partners.
- Support women's groups and cooperatives as safe spaces for mutual support and advocacy.

4. Strengthening Support Services

- Establish and strengthen **safe shelters**, counseling centers, and hotlines for survivors of domestic violence.
- Train healthcare workers, police officers, and social workers to **respond professionally and empathetically** to cases of domestic violence.
- Ensure confidentiality and protection for survivors who report abuse.

5. Engaging Men and Boys

- Conduct programs that actively involve men and boys in discussions about healthy relationships and non-violent conflict resolution.
- Promote role models who challenge toxic masculinity and demonstrate respectful behavior towards women.

6. Research and Data Collection

- Government and NGOs should conduct **regular surveys and monitoring** to track trends in domestic violence and evaluate the impact of interventions.
- Further research should explore the intersection of domestic violence with other factors such as substance abuse, unemployment, and urbanization.

Local government and NGOs should implement awareness programs targeting cultural beliefs that legitimize domestic violence, promoting gender equality and women's rights.

Programs aimed at improving women's financial independence, such as vocational training and microcredit access, should be prioritized.

Authorities should improve access to legal aid and protection for domestic violence survivors, ensuring cultural barriers do not prevent reporting.

These influential figures should be involved in efforts to challenge harmful norms and advocate for peaceful, respectful family relations.

5.4 Suggestions for Further Studies

This study has provided useful insights but is limited by its cross-sectional design and reliance on self-reported data. Future research could:

- Explore the **long-term impact** of interventions on reducing domestic violence.
- Investigate the role of **digital technology** and social media in reporting and preventing domestic violence.
- Conduct a **comparative study** between rural and urban areas to understand variations in cultural influences and patterns of abuse.
- Examine the **psychological effects of domestic violence** on children and family stability.

5.5 Summary of the Study

The study investigated the **sociocultural factors influencing domestic violence among women in Egor Local Government Area (LGA), Edo State**. Domestic violence remains a significant public health and social problem in Nigeria, with deep-rooted connections to cultural norms, gender relations, and societal expectations.

The study adopted a **descriptive survey research design** complemented by qualitative methods. A sample of **424 women aged 18 years and above** was drawn from different wards in Egor LGA using multistage sampling techniques. Data were collected through structured questionnaires and focus group discussions. Quantitative data were analyzed using descriptive and inferential statistics, while qualitative data were analyzed thematically.

The major objectives were to:

1. Examine the prevalence and forms of domestic violence among women in Egor LGA.
2. Identify the key sociocultural factors contributing to domestic violence.

3. Assess the relationship between sociocultural beliefs and women's vulnerability to domestic violence.
4. Suggest strategies to reduce domestic violence and protect women's rights in the community.

Key variables investigated included **patriarchal beliefs**, acceptance of wife-beating, extended family interference, religious norms, and traditional practices such as bride price and cultural expectations regarding women's roles.

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RESEARCH QUESTIONNAIRE

Department of Social Work,
University of Benin.

Dear Respondent,

I am a final year student of the above university and carrying out a research on **SOCIAL CULTURAL FACTOR INFLUENCING DOMESTIC VIOLENCE AMONGST WOMEN IN EGOR LOCAL GOVERNMENT** I solicit your assistance in completing this questionnaire and your response, which will be used for purely academic purpose, shall be treated with utmost confidentiality.

Section A: BIODATA (Please tick ✓ where appropriate)

1. University:.....

2. Faculty:.....

3. Department:

4. Student: Masters [] P.hD [] Undergraduate Graduate []

5. Sex: Male [] Female []

6. Age (Years): less than 21 [] 26 – 30 [] 31 – 35 [] 36 – 40 []

40 –44 [] 45 – 49[] Above 49 []

7. Religion: Christianity [] Islam [] Traditional []

8. Marital Status: Single [] Married [] Divorced []

9. Section B: Socio-Cultural Factors Influencing Domestic Violence

(Please indicate your level of agreement: SA, A, D, SD)

S/N	Questions	Strongly Agree (SA)	Agree (A)	Disagree (D)	Strongly Disagree (SD)
1	Cultural beliefs support male dominance over women				
2	Women are expected to endure marriage regardless of domestic violence.				
3	Poverty increases the likelihood of domestic violence.				
4	Some customs discourage women from reporting domestic violence				
5	Early/forced marriage contributes to domestic violence.				
6	Religious beliefs influence women to stay in abusive relationships				
7	Extended family interference affects women experiencing domestic violence.				

10. Section C: Effects of Domestic Violence on Women

(Please indicate your level of agreement: SA, A, D, SD)

S/N	Questions	Strongly Agree (SA)	Agree (A)	Disagree (D)	Strongly Disagree (SD)
1	Domestic violence affects women's mental health.				
2	Domestic violence causes physical injuries to women.				
3	Domestic violence leads to lack of self-esteem among women				
4	Domestic violence affects women's productivity and livelihood				
5	Domestic violence can lead to separation or divorce.				

11. Section D: Suggestions

(Please answer briefly)

1. What can the government do in order to reduce the domestic violence amongst women? _____
