

**SOCIO-CULTURAL DETERMINANT OF DOMESTIC VIOLENCE AMONG
MARRIED COUPLES IN EGOR LOCAL GOVERNMENT AREA, BENIN CITY,
EDO STATE.**

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CERTIFICATION

We certify that this project was carried out by **Favour Tega ERHIAGBOJE** with the Matriculation Number: **SSC1608473** to the Department of Social Work, Faculty of social science, University of Benin, Benin City, Edo state, Nigeria and has not been presented in part or full in any diploma or degree awarding institution.

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Date

DEDICATION

I dedicate this research work to God Almighty my creator and my source of inspiration. I also dedicate this work to my Parents Mr. & Mrs. Goddy Erhiagboje.

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I would like to express my deep gratitude to God Almighty for his protection and sustenance throughout my stay in the University of Benin. I would love to express my great appreciation to my project supervisor and Head of Department Dr. (Mrs.) T. B. E. Omorogiuwa for her patience, enthusiastic encouragement and useful of critiques of this research work, and Mr. Efosa Ehigie for his time and support during the course of this research. Special thanks go to my wonderful and loving parent Mr. and Mrs. Goddy ERHIAGBOJE for their love and encouragement.

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ABSTRACT

The study examined Socio-Cultural determinant of domestic violence among married couples in Egor Local Government Area, Benin City, Edo State. The objective of the study was to know the relationship between cultural factors and domestic violence among married couples, to examine the relationship between social factors and domestic violence among married couples, to find out the consequences of domestic violence among married couples and to suggest the possible solutions that would help reduce domestic violence among married couples. The cross sectional research design was adopted for this study. One hundred and fifty (150) copies of questionnaire were distributed to respondents in Egor Local Government Area in Edo state. Data collected were analyzed using frequency count, percentages, and mean with the aid of the Statistical Package for Social Sciences (SPSS) 24.0. The empirical result revealed that it was revealed that socio-cultural factors can lead to domestic violence; that there are consequences that results from domestic violence and that there are possible solution that should be adopted in solving or limiting domestic violence among married couples. The study recommends the need to increased awareness of domestic violence by government, policy makers, NGO and religious organizations through the mass media by especially the social media to create awareness and sensitize the public not just women alone to speak out against domestic violence and that the Government comes up with laws that works against social-cultural norms that intimate partner violence in all ramifications.

Keys Words; Domestic violence, socio-cultural, married couples

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Marriage comprises one of the most important interpersonal relationships that most adults will experience. Marriage is a concept that is traditionally and socially acknowledged and approved in both developed and developing countries of the world. Naturally, culture and gender assign different roles and responsibilities to husband and wife in marriage (Samuel, 2010). Culturally, husbands are meant to be the leaders of their different homes, providing for different needs of the members of the family. The husbands as the leaders of the family provide for family needs in terms of what to eat, what to wear, training, health needs, as well as educational needs of the members of the family including that of their wives and also ensure family security (Pelt, 2015).

According to Udobang (2018), marriage in Nigeria is regarded as a prized attainment, and there is a powerful social stigma around reporting violence, or, worse still, leaving your husband. The perceptions of domestic violence vary based on region, religion, and class. All the major ethnic groups in Nigeria- Yoruba, Igbo, and Hausa- have strong patriarchal societal structures that lead to the justification of domestic violence (Obi & Ozumba, 2007). However, the Hausa are more supportive of domestic violence and viewing it as an inherent right of a husband (Obi & Ozumba, 2007). Kritz and Makinwa-Adebusoye, (2008) expressed that there are differences in the perceptions of domestic violence varying across reasons, which that has led to higher numbers for

instances like neglecting the children or going out without telling the husband. According to Samuel (2010), many of the reasons that are viewed as acceptable for domestic violence are largely subjective to a husband's interpretation. For example, common acceptable beatings of wives among men are lack of respect for husband, stubbornness, imposition of will on husband, and failure of wifely duties.

As expressed by Oyediran, and Isiugo-Abaniher (2015), the social context of violence in Nigeria is based largely on its patriarchal society where violence against a wife is seen as a tool that a husband uses to chastise his wife and to improve her, and the common loss of women's rights upon marriage the implicit obedience and deference towards men is socially encouraged within their society. Where a bride price is paid, it is common for the husband to believe that by paying the bride price, he now owns his wife and marriage seem to give him full ownership of the woman, surrendering her right and body to the husband (Ogunjuyigbe, Akinlo & Ebigbola, 2011). But this doesn't seem right as bride price is a mere ceremonial obligation and makes a woman lose her right in the society. According to Aris (2011), other factors linked with domestic violence are lower socioeconomic classes, substance abuse, couple age disparity, and unemployment. Another cause of domestic violence is infertility. When looking at a study taken by infertile woman visiting a fertility clinic, many women reported some form of domestic violence- whether physical, mental, or emotional (Lafraniere, 2011).. There were also trends showing that the Yoruba tribe women were more likely to experience violence in this case (Lafraniere, 2011).

According to Oladeji (2013), marital violence can lead to physical harm and stresses that impact mental health and well-being, which may endanger that person's survival, security or well-being. Oladeji (2013), clarified that family violence involves an abuse of power and the violation of trust, and can include emotional or psychological abuse, economic abuse (limiting or controlling access to financial resources), physical abuse, sexual abuse and/or neglect. Victims of family violence are most often women; women living in isolated areas are particularly vulnerable to family violence, often they face such hardships that they feel they cannot endure them alone, forcing them to conclude, the husband's abuse is preferable to his absence. Victims of family violence often remain in dangerous settings because of low self-esteem and limited financial resources, geographic isolation, and a lack of privacy which prevent them from seeking help and accessing services (Taiwo, 2013). According to Godiya and Bala (2010), domestic violence has grown alarmingly to the extent that the socioeconomic growth of our society is being threatened globally as observed by scholars. According to them, though it (domestic violence) has always been there, but the enormity of its prevalence has reached a disturbing degree. Domestic violence can happen irrespective of race, sex, religion, or gender but Siemienuk, Krentz, Gish and Gill, (2010) opined that but most often, women and children are the victims of such violence. For instance, Tjaden and Thoennes (2002) find that in the United States of America, women experience about 4.8 million intimate partner-related physical assaults and rapes. 56% of Indian women experience beating due to bad cook, disrespectful to in-laws, giving birth to more girls,

going out without informing the husband, and so on (Basu & Pratishtan, 2002); 60% of women in Senegal are subjected to physical violence from their partners (IRIN, 2007); and in Nigeria, two-thirds of women are believed to have experienced physical, sexual, and psychological violence perpetrated primarily by their husbands, partners, and fathers while girls are often forced into early marriage and risk being punished if they attempt to escape from their husbands (Amnesty International, 2007).

Taiwo (2013), Reported that the situation in Nigeria has led to increased rate of family separation, child abuse and neglect, incessant police cases resulting from break of relationship among working couples in the Edo state and in Nigeria at large. In most cases infidelity and unnecessary suspicion between married working couples arising from their work places have led to fight or quarrels making divorce or separation the end result in some cases.

1.2 Statement of the Problem

Domestic violence is an act of intimidation, physical, verbal or emotional abuse that has become an epidemic. Domestic violence is not new to the Nigerian society, and has often led to serious cases like death of either in wife or the husband or any other family member. The 2008 NDHS did a study to view the acceptability of wife beating in Nigeria. There were trends found in viewing wife beating as more acceptable. It was viewed as more acceptable in rural areas, uneducated women, and poor women Nigeria (Demographic and Health Survey, 2008).

In some cases the prevalent culture of silence and stigmatization of victims of domestic violence hinders public acknowledgment of the problem. There is an urgent need to challenge the social prejudices and the institutional structures of the Nigerian society in order to protect women and in some cases men not just from danger, but also from ridicule, fear and isolation. Typically, the police can sometimes be reluctant to intervene in incidents involving domestic violence; they prefer to regard the family as a private realm. Cultural and social norms are highly influential in shaping individual behavior, including the use of violence. Also, the causes of this domestic violence in the area may center on either inability of the man or woman to live up to his/her role expectations and responsibilities.

The challenge now is that Domestic violence remains one of the biggest social problems in Nigeria and the literature in Nigeria shows that there have been studies on Domestic violence. Despite these scattered studies, the true extent of the Socio-cultural factors results to the problem of domestic violence is poorly understood. This study will therefore address this gap by examining socio-cultural determinant of domestic violence among married couples in Egor L.G.A.

1.3 The Research Questions

1. Do cultural factors lead to domestic violence among married couples?
2. Do social factors lead to domestic violence among married couples?
3. What are the consequences of domestic violence among married couples?

4. What are the possible solutions that would help reduce do domestic violence among married couples?

1.4 Objectives of the Study

The main aim of this research study seeks to examine the Socio-cultural determinant of domestic violence among married couples. More specifically, the following are the research objectives of this study:

1. To know the relationship between cultural factors and domestic violence among married couples
2. To examine the relationship between social factors and domestic violence among married couples
3. To find out the consequences of domestic violence among married couples
4. To suggest the possible solutions that would help reduce do domestic violence among married couples

1.5 Scope of the Study

This research work will examine Socio-cultural determinant of domestic violence among married couples. This research will be limited to Egor LGA, Benin City. Various areas of the environment will be put into consideration especially prevailing area; therefore the prevailing area will be examine clearly and put into consideration during data analysis and interpretation.

1.6 Significance of the Study

The main aim of this research study is examine Socio-cultural determinant of domestic violence among married couples. The study will help reveal how domestic violence affect individuals especially women and how they cope with its prevalence. The study will be useful for people who suffer domestic violence, government and non-governmental organization as well as Nigeria and are lawmakers will find it useful most especially in areas of policy making and formation about gender. Also, this study will enable students acquire more knowledge on the topic and as well serve as a guide to future researchers.

1.7 Definition of Terms

- **Domestic violence:** This implies the intentional and persistent abuse among couples in the home in a way that causes pain, distress or injury.
- **Sociocultural:** This involves environmental conditions that have a role in both adaptive, normal behaviors as well as in maladaptive behaviors, mental retardation, or social pathology
- **Couple:** These are two people who are married or otherwise closely associated romantically or sexually

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter is concerned with the review of relevant literature on the socio-cultural determinant of domestic violence among married couples.

2.2 Conceptual Review

According to Ishola (2016), domestic violence is the intentional and persistent abuse of anyone in the home in a way that causes pain, distress or injury. Ishola (2016) also expressed that its common occurrence throughout Nigeria. It is a violation of human rights (Nwankwo, 2003). It refers to any abusive treatment of one's family member by another, thus violating the law of basic human rights. It includes battering of intimate partners and others, sexual abuse of children, marital rape and traditional practices that are harmful to women (Ahiie, 2009). The revelation from these definitions is that domestic violence is usually a deliberate action and not a mistake. According to Scott and Marshall (2009), domestic violence is specifically male violence (physical or psychological) against women. The term is believed to have been popularized by feminists in the 1970's, some of whom established refuges for battered women. They argued that domestic violence is a reflection of gender inequalities in power and of women's oppression. More broadly, the term encompasses any violence within the family, although violence against children is usually described specifically as child abuse. Harrison (2014); Oyelade (2012) however see domestic violence as physical, sexual,

emotional, economic, psychological action or threats that influence another person. It includes any behavior that, isolates, frightens, terrorizes, coerces, threatens, hurts, injures or wounds, or even controls another person negatively. Different authors give various angles to the meaning of domestic violence. From the various definitions, one thing that is common is the fact that domestic violence has negative effects on the parties involved in the violence. Domestic violence means different things to different people. Officially, it is the law that establishes the meaning of domestic violence.

Therefore, it is important to consider all the different forms of abuse when making a law that is responsible for keeping victims safe, and holding offenders responsible. Each state can choose how they enact the laws regarding domestic violence for the purpose of prosecuting offenders and protecting the victims. Another, less formal definition of domestic violence is a pattern of abusive behavior in any relationship that is used by one partner to gain or maintain power and control (Hanson, 2015). This definition takes regard to the fact that domestic violence can be emotional, psychosocial, verbal, physical and/or sexual. The wide variety of violent tactics and that is partially what makes domestic violence so difficult to define and understand. According to the risk of experiencing violence from a family member far outweighs the risk of experiencing violence from a stranger (Arokach, 2006). As a society, it is important to have a full understanding of why abuse occurs, so the best practices of intervention can be established.

2.2.1 Domestic Violence: Forms and Prevalence

Domestic violence includes, but not limited to:

- i. Physical, sexual, psychological violence occurring in the family including sexual abuse of female children in the household, dowry-related violence, marital rape, female genital mutilation and other traditional practices harmful to women, non-spousal violence and violence related exploitation
- ii. Physical, sexual and psychological violence occurring within the general community, including rape, sexual abuse, sexual harassment and intimidation at work, in educational institutions and elsewhere trafficking in women and forced prostitution;
- iii. Physical, sexual and psychological violence perpetrated or condoned by the state, whereas it occurs

Ishola (2016) also added that domestic violence results from force marriage, physical abuse or battering sexual abuse hard labor or child labor emotional abuse, economic abuse and spiritual abuse. These are better explained below.

Forced Marriage

Forced marriage is a situation whereby young adult girls even though they are of marriageable age are forced to marry someone against their will. A few months or years into such marriage since it was not contracted on the basis of love, the girl will no longer enjoy the marriage and she will begin to do everything it takes to end it. This could be one of the reasons why divorce cases are on the increase in Nigeria.

On the other hand, underage girls are forced into marriage again on religious persuasion. This form of abuse is mostly practiced in the northern part of Nigeria, where young immature girls are given out in marriages to wealthy men to become a part of their harem.

Physical Abuse or Battering

This is the use of physical force in a way that injures the victim or puts him/her at the risk of being injured. It includes beating, kicking, knocking, punching, choking, confinement, etc. Female genital mutilation is equally physical abuse. The physical abuse or battering form of domestic violence is one of the commonest forms of abuse in the home.

Sexual Abuse

This form of domestic violence includes all forms of sexual assaults, harassment or exploitation. It involves acts like fondling, digital or penilepenetration, exhibitionism done to the opposite sex through the use of force. It also involves using a child for sexual purposes including child prostitution and pornography. In fact, sexual violence against children (especially little girls) is becoming a common phenomenon in Nigerian society. Hardly can a day go by, without one newspaper reporting a case of defilement and incest against a young girl, sometimes as little as two years of age. Marital rape also comes under this form of domestic violence. The question may be asked about how a husband can rape the wife! The answer is found in the fact that any sexual act that is done in some unwanted, degrading manner and sometimes involving threats to the life of the

victim/wife should she want to resist such an act is regarded as marital rape. Also, in this category is incest. This takes the form of any inappropriate touching or fondling or sexual intercourse with someone who shares a biological relationship with the victim who might be a sister, mother, cousin, or someone who has been adopted into the family.

Hard Labour or Child Labour

Child labour takes the form of street vending, shop, market, or small minders, beggars, and guides for disabled beggars, head loaders in the markets, “wheel barrow boys”, bus conductors, etc. All of these violate the right of the child to education (Ayantayo, 2011) and good welfare. All over the country, many children are used for child labour. At times, a whole family is dependent on the money these children bring home daily. Child labour offence is a serious crime in Nigeria but the truth is that it is only a crime on paper because one has never heard of parents being arrested because their children are hawking on the streets.

Emotional Abuse

This includes threatening a person or his or her possession or harming a person's sense of self-worth by putting him/her at risk of serious behavioural, cognitive, emotional or mental disorders. Shouting at a partner which was found to be the most common abuse by Obi and Ozunba (2007) is included. Also included in emotional abuse are name-calling, criticism, social isolation, intimidating or exploitation to dominate, routinely making unreasonable demand, terrorizing a person verbally or physically and exposing a child to violence.

Economic Abuse

This includes stealing from or defrauding a loved one, withholding money for essential things like food and medical treatment, manipulating or exploiting family member for financial gain, preventing a loved one from working or controlling his/her choice of occupation.

Spiritual Abuse

This includes preventing a person from engaging in his/her spiritual or religious practices or using one's religious belief to manipulate, dominate or control him/her.

2.2.2 Causes of Domestic Violence

There are many causes of domestic violence in Nigerian society. Some of these causes of domestic violence are discussed in this section of this article.

Family Upbringing and Moral Value

An individual's upbringing and moral values play a major role in the way that a person treats others, especially the family members. Often, abusive parents grew up in homes where their parents were emotionally uninvolved, physically absent, abusive, involved in substance abuse or caught up in the world of success (Rosenberger, 1989). This issue may be one of the least reasons for domestic violence but it seems to be very foundational to the various causes of domestic violence. A man who grew up in a family where the father does not respect the mother or grew up to believe that one can beat the wife because that was what the father always did to the mother will equally do the same to his own wife; he will become a wife beater. It is sad and so unfortunate that some

husbands beat their wives openly in the presence of their children. Such children may grow up and do worse

Cultural Belief

Culturally, fathers are seen as semi god; his words must be obeyed and no one dare question his authority. His words are always the mother's command. In fact, it is not synonymous with one family; it is the general trend in African society. All the major ethnic groups in Nigeria-Yoruba, Igbo and Hausa-have strong patriarchal societal structures that encourage men to believe they are entitled to power and control over their partners (Ishola, 2016). A typical orientation is that women should only be concerned about women matters. This has given the man great room to treat the woman as a piece of furniture and to exercise control at all levels of her life. And as Africans, men cannot swallow the pills when it becomes obvious that the woman is no longer submissive as a slave, the man goes berserk resulting in abuse-beating. It could also happen the other way round, that is, despite the woman's contributions in the home, the man remains unappreciative but suspicious of the good intentions of the woman. Some women who cannot bear the brutality of the man take drastic measures that either lead to divorce or brutality to the man. According to Ishola (2016), some people often hide under the guise of culture and religion to justify acts of domestic violence. One can hear people making statements like "it is our culture", "the African culture allows it", "the Bible says a woman should be submissive, and if she is not, she should be beaten", "a foolish woman breaks her home", etc. All these add up to keep women in abusive relationships, while

encouraging their husbands to continue their abusive acts. A careful study of African culture will, however, reveal that there are encouragements for the man to treat the woman with dignity and respect instead of being abusive. The woman is to be most cherished and not brutalized.

Religious Belief

Apart from the culture, there is a religious aspect to this whole issue. Some religions one way or the other relegate women to the background (Ishola, 2016). In these organizations, women are the ones who have to cover themselves when going out, they are the ones who should not participate in discussions when the men are talking even if it is just a visitor to their husbands. They are taught that women should be silent during religious functions no matter their objections; their view should not be heard. The challenge is that the more men keep hearing these sermons, they are hardened and anytime their wives violate these “commands “they will be ready for trouble.

Financial Issue

Traditionally, the man is considered the bread winner of the home. He is expected to make money available for the family upkeep. However, these days it has become expedient for the woman to take on some kind of job either to fulfill her professional goal or to supplement the family food budget. Where this is not forthcoming is the beginning of a danger signal, especially if the woman can ill afford to make a substantial contribution. The danger becomes even more acute if the woman believes the man makes more money but fails to give sufficient amount to feed the family. The woman nags and

complains in the presence of the children. She makes the children feel that their father has failed in his duty and therefore, is useless. Quarrels usually ensue; even fighting, swearing and cursing become the order of the day. Obviously, a poor emotional environment is created. The couple may now be co-habiting and not really be living as a happy family. Love is lost and respect is lost for one another. At this point, anything is possible.

Childlessness Problem

Another cause of domestic violence is childlessness. The reason why a woman might be treated so badly is because of the inability of the woman to bear children, which culturally is seen as a fault from the woman rather than the man, whereas the problem may be from both of them. The woman takes the whole blame for the childlessness of the couple. Any woman who has not been able to bear children is seen as an enemy of progress and so she deserves to be treated harshly. In most cases, both her husband and in-laws can ridicule, abuse, and even beat her at will. Many women have to contend with serious rivalry because the man is permitted by tradition to take another wife who will bear him children. She could be subjected to violence for not preparing meals on time, having, or being under suspicion of having sexual relationship outside the marriage (Ishola, 2016). These are secondary causes, which is a buildup on the primary cause of childlessness.

The Male-Child Syndrome

Similar to the issue of childlessness is the male-child syndrome. Over 90% of men are obsessed with having male children. The failure of their wives to give birth to male children can bring real problems for the women. There was a case of a man who refused to visit his wife who gave birth in a hospital through caesarean section because the baby was a girl. He refused to pay the hospital bills. The woman was abandoned to her fate. It was her family members that rescued the situation. There are many more and perhaps even worse cases than these happening to women just because men want male children at all costs. Such men forget that the sex of a child is determined by the Y chromosome supplied to the woman during sexual intercourse.

Drugs and Alcoholism

Some of the deviant behaviors resulting in domestic violence are said to be traceable to drugs and alcoholism. Those who abuse alcohol, narcotics, morphine, heroin or stimulants such as cocaine, marijuana among others are capable of causing harm to other people under the influence of such substances. In Nigeria, many people easily get hooked to some of these drugs as a result of peer influence, particularly through constant association with bad people (Nigerian Tribune of August 3, 2014).

2.2.3 Effects of Domestic Violence

Domestic violence has wide-ranging and sometimes long-term effects on victims. The effects can be both physical and psychological and can impact the direct victim as well as the children who witness such parental violence.

Physical Effect

The physical effects of domestic violence may vary, but victims are known to suffer physical and mental problems as a result of domestic violence. Victims may likely experience physical injury (lacerations, bruises, broken bones, and head injuries), internal bleeding, chronic pelvic pain, abdominal and gastrointestinal complaints, frequent vaginal and urinary tract infections, sexually transmitted diseases, and even HIV. Victims may also experience pregnancy-related problems. A study was carried out over the course of 3 months in 2005 in the Nigerian capital city of Abuja. The result revealed that physical, sexual, and psychological abuse among pregnant women was prevalent. One third of the female respondents reported experiencing domestic violence. Psychological abuse was found to be the highest type of abuse followed by physical and then sexual abuse. In terms of the physical abuse, about 20% of the women required medical treatment due to the nature of the abuse, and the most frequent medical complication reported was premature labour (Efetie & Salami, 2007). Women who are battered during pregnancy are at higher risk of pre-mature or more complicated delivery.

Economic Effect

Many victims have had to forgo financial security during divorce proceedings to avoid further abuse. As a result, they are impoverished as they grow older. If a man kills his wife for example, the implication is that he has endangered the children who will now be orphans, so to speak. This is because the man may not be a free person again to cater for the children. So, those children will rely on their peers and likely learn the negative

parts of life. Their education will suffer as there will be no one to take care of them. They may be pushed to join bad gangs and become terrors in the society. Due to the fact that their education is stopped and also the fact that they are not able to learn any trade, a culture of poverty is unleashed on the society.

Social Effect

It is believed that children from families that have experienced the situation cited above will miss the affection of their mother and father. Children are better raised by both parents, and when it is no longer possible under a terrible situation as domestic killing, it becomes a serious problem. They carry a stigma that makes it difficult for them to relate well in society, as people will always see them as replicating the wickedness of their parent or parents as the case may be. In a situation where a father is killed by a son, such an episode is bound to place a heavy load on the woman, who might be tempted to do things she ordinarily would not want to do just to provide for the children left behind by the husband.

Psychological Effect

The long-term effects of child sexual abuse include depression and self-destructive behavior, anger and hostility, poor self-esteem, feelings of isolation and stigma, difficulty in trusting others (especially men), marital, relationship problems and a tendency toward re-victimization.

Stigmatization

Stigmatization is one of the factors that cause victims of domestic violence to remain silent. Stigmatization is surely an issue as it causes victims to keep quiet and not cry out for help. The greatest challenge however is the poor response from the criminal justice system (police and courts) and social service providers (hospitals, social welfare) to victims and their families/friends.

2.3 Overview of Domestic Violence in Nigeria

Nigeria is a multi-ethnic state which is very rich in traditions and customs, with two faces of native and modern. Therefore, studies of domestic violence in Nigeria is of immense importance because of its position in Africa (Ishola, 2016). However, in most of the Nigerian societies, the cultural practices still overshadowed the modernity in traditions (Balogun & John-Akinola, 2015; Olayanju, Naguib, Nguyen, Bali, & Vung, 2013).

Globally, attention is shifted more on violence against wife or female partner, but it is now becoming clearer that both genders may engage in abusive or violent behavior against each other. According to Vanguard Newspaper report on 25th August, 2016, in Nigeria, several cases of wife hurting husband verbally, sexually and physically and pouring of acid on one's spouse (acid battery) are common in our environs; cases of this nature are rarely reported by men in Nigeria rather they endure it. The same newspaper reported a recent Public Opinion poll conducted by NOIPolls Limited in partnership with Project Alert on domestic violence, the results revealed an increasing prevalence of

domestic violence across Nigeria in recent times as reported by about 8 in 10 (78 percent) respondents. The poll showed that domestic violence has been heightened by the economic hardship in Nigeria. The poll measured the opinion of Nigerians on the increasing prevalence of domestic violence in Nigeria and the results showed that 78 percent of Nigerians nationwide stated that there is an increasing prevalence of domestic violence in Nigeria, and this view was evenly shared across gender, geo-political zones and age-groups. The need to ascertain this assertion equal prevalence of spousal violence among gender in Nigeria arises.

According to Balogun and John-Akinola, (2015); Subramanian, Berkman and Kawachi, (2013); Aihie, (2009) Nigeria is one of the societies that recorded the highest rate of domestic violence in the world (It is worthy of note that, just like other developing countries, there is a paucity of information on the nationwide official statistical data on the prevalence of domestic violence in Nigeria (Olayanju, Naguib, Nguyen, Bali, & Vung, 2013). However, some studies have reported the prevalence rate of violence with varying degree, according to regions and religions. One of the profound studies on domestic violence in Nigeria is the National Demography and Health Survey (NDHS) of 2008. In this survey, the lifetime prevalence of violence was 27.7%, ranging from 13.1% in the North to 52% in the Southern part of the country (Balogun & John-Akinola, 2015; Nwabunike & Tenkorang, 2015). However, there are several other studies about violence in Nigeria that reported different prevalent rate of domestic violence. The possible

reasons that accounted for these variations can be attributed to the differences in the study areas and the purpose of the research (Ajah, Anthony, Nkwo, Nwakoby, & Ezeonu, 2014).

Most studies in the Southern part of Nigeria, such as Nelson (2015); Ilika (2005), recorded high prevalence of domestic violence largely due to the consumption of alcohol, for instance, Balogun, Owoaje, and Fawole (2012) reported 64% and 70% among the rural and urban women, respectively, in south-western Nigeria. Nelson (2015) noted that consumption of alcoholism in the Southern states accounted for the high prevalence rate of domestic violence among the women surveyed. Another nationwide study showed that 11% of the respondents had experienced domestic violence in their lifetime (Nwogu, 2015). Furthermore, Kunnuji (2014) recorded 22% as the prevalence rate of violence among the girls and women surveyed in South-West of Nigeria. The study found that domestic violence is more common among uneducated women. And only 17% of the informants justified violence against in some instance such as leaving the house without permission, not respecting husbands' authority, and sexual infidelity. And the common forms of violence were recorded to be slapping (77%), kicking (40%), and shouting (93%), among the women (Abayomi, 2014; Obi & Ozumba, 2007).

Balogun and John-Akinola (2015) found that patriarchal culture dictates that women should be submissive to their husbands. As such, women have been socialized to ignore and accept domestic violence as a cultural norm which needs not be challenged. Women perceive physical and sexual abuse as part of marital rights of the husbands, even though it negatively affects their physical, mental and reproductive well-being, and they

are likely to justify it (Iliyasu, Abubakar, & Aliyu, 2013; Chika, 2012; Ilika, 2005). The beating of wives and children, for instance, is sanctioned as a disciplinary measure in Nigeria (Abayomi, 2014; Aihie, 2009). According to Amnesty International report of 2005, women are beaten and abused on daily basis in Nigeria by their husbands or family members. With all these incidences of violence in Nigeria, Abayomi (2014) conclude that domestic violence is a means of subjugating women's power to conform to the leadership roles of men in patriarchal societies. Recent times witnessed rising incidence of domestic violence among working couples. There, have reported situations that has led to increased rate of family separation, child abuse and neglect, incessant police cases resulting from break of relationship among working couples in the zone. In most cases infidelity and unnecessary suspicion between married working couples arising from their work places may lead to total divorce.

According to Gjertson (2011), women's economic status is linked to domestic violence in three primary ways. First, although domestic violence occurs across socioeconomic classes, poorer women are more likely to be survivors of domestic abuse than wealthier women, both due to contextual (e.g. neighborhood) and individual (e.g. male employment instability) factors. Second, women who are economically dependent on their abusers are less able to leave and more likely to return to abusive partners. Furthermore, the degree of women's economic dependence on an abuser is associated with the severity of the abuse they suffer. Greater economic dependence is associated with more severe abuse. Third, economic abuse is in itself a form of domestic abuse since

abusive partners may act in ways that harm women financially and undermine their ability to become financially independent.

2.4 Cultural Practices in Nigeria

Culture is an organized, learned or created experience of a group of people, transmitted from past generations to another (Avruch, 1998). Culture is also defined as a totality of people's way of life (Nnonyelu, 2009). It is a learned and socially transmitted behaviours of a people which include knowledge, beliefs, morals, customs, arts, that are handed from generation to generation (Nnonyelu, 2009). The roles of culture in shaping the attitudes and perceptions of a people can never be overemphasized. According to Ishola (2016), in African culture, fathers are always revered with authority; his commands must be obeyed by everybody in the family, without questioning, including the wives. He argued further that this patriarchal culture that places men above women with the power to control and dominate them exists among all the ethnic groups in Nigeria.

2.4.1 Culture as Contributing Factors to Domestic Violence

Culture affects the perceptions of people in relation to their interpretation of life. It allows a group of people to define themselves, and to decide the meaning, relationship and management of their environment (Kim, Park, & Park, 2000). What is normal in a culture may be abnormal in another. For instance, in Korea, snails are considered as pests, while they are a delicacy in France (Kim, Park, & Park, 2000). Therefore, the African societies' view on marital affairs is different from others. Literature has indicated the

influence of cultural belief and perceptions on the people understands of family rights and roles (Lee Moon, & Gomez, 2014). To this, Ntoimo and Isiugo-Abanihe, (2014) observed that most of the Nigerian cultures are patriarchal in nature, which distinguishes males from females from the very beginning. For instance, in Igbo culture, the birth of a male child is announced by a gun shot while that of a female is through the display of some coins (money) on the mothers' door step (Nelson, 2015). These acts signify the source of power in the former and a property to be sold, in the latter. Be that as it were, the major cultural factors that expose women to abuse are as follows:

Norms about Marriage

Nigerian culture has a strong marriage and family ideology which socialize women to marry and remain in the marriage forever (Ntoimo & Isiugo-Abanihe, 2014). Ntoimo and Isiugo-Abanihe, (2014) asserted that stigma from the society and pressure from parents make women to endure and stay in their abusive relationships. Furthermore, women are often regarded as property in most African societies. In this regard, Bowman (2003) noted that the exorbitant expenses during the wedding appear to have equated her to a property being sold. Similar study by Onifade, Aduradola, and Adamu (2016) found that at marriage in African cultures, a woman is being traded away by the reception of bride price and other gift items by the family. These items include cattle, goats, yams, and the like; which symbolically demonstrate the transfer of her rights and authority to the husband. As a result, the man not only exerts power and authority over the wife because of her weakness but also because her family may be either unable or unwilling to

pay back the price in the event of separation or divorce. However, Ntoimo and Isiugo-Abanihe, (2014) found that women who can pay back their bride price because of their economic independence are less likely to be abused, and this has made most women to be bent on achieving some social and economic independent before marriage. On the contrary, in their study, Balogun and John-Akinola (2015) found that economic independence of women increases their risk of being abused. Their lack of submission to, and dependence on their husbands, because of their financial independence are found to be triggering violence in the homes. Moreover, the marriage is viewed as a relationship between the couples and the two families which makes it difficult for women to end such a relationship (Bowman, 2003).

Gender Biased

Male-Child syndrome is one of the contributing factors of domestic violence in Nigeria. Birth of male children generally attracts praises and encomiums from friends, while that of female children can cause a woman a real problem in her matrimony (Ishola, 2016). In addition, the birth of a male child assures the mother of a high status in the family, who has fulfilled her marital obligations (Nwokocha, 2007). Therefore, the desire for male children which is an essential part of gender inequality in African societies (Bowman, 2003), was among the identified factors for domestic violence in studies across Africa. For instance, in a study conducted in Kenya by Njue, Rombo, Smart, Lutomia and Mbirianjau, (2014), it was revealed that sons are treasured more than daughters in patriarchal societies, and women have been abused because of this. Overall,

male children are regarded as the heads of the family, who will continue to sustain the family's lineage while the female children will surely be married to someone else. So, where a man did not get a male child who will take over the headship of the family, he may be disturbed and in most cases, subjecting his wife to verbal abuse and threats of divorce or remarriage.

2.5 Male Headship in Nigeria

Adherence to patriarchal norms is likely to strengthen and influence generally the perception of most men and women to see wife beating as inevitable and justifiable in marriages due to the fact that in patriarchal societies, there is an uneven distribution of power, rights and privileges in marital relations, husbands has right to dominate and control as well as takes decision they considered good for the relationship (Oyediran, 2016). According to Gurnu and Endale (2017), patriarchy with its gender ideology has created a society which puts men in dominant and women in subordinate positions. These social norms are the major instruments of patriarchal societies that perpetuate and maintain the perceptions of male superiority. These patriarchal norms justify the use of force which wife beating is inclusive to protect men's ability to control women. The perceptions most persons have about wife beating in some instances could be thus, the central theme of a patriarchal ideology or the myth that perpetuates male authority through the use of force. In addition Tenkorang and Nwabunike (2014) argue that, wife beating although detriment to the health and wellbeing of women is often interpreted as a demonstration of a man authority and love for his wife. Writing in the same vein Luckson

(2014), maintained that patriarchal norms encourage the frequency, severity of variation in violence and allows the control of wives through fear and intimidation which might predispose victims and perpetrators to see it as justified.

Writing in the same vein Ahmad, Riaz, Barata and Stewart (2004) argued that, acceptance of wife beating may increase in the patriarchal system because people from patriarchal societies may themselves accept and adhere to patriarchal norms and values. The authors further argued that, patriarchal ideology can influence victims, perpetrators, men and women to accept that, it is normal for a woman to be beaten in some circumstances especially if she goes against gender role. The authors gave an instance that, the South Asian women who adhered to more patriarchal values were less likely to judge spousal abuse as violence against women compared with those women who disagreed with patriarchal social norms because of the belief they have about manhood. In view of the above, it should be expected that men and women who accept patriarchal norms and values, are less likely to define wife beating as violence against women, less likely to judge such behaviors as serious, less likely to report such behavior to others and indeed less likely to define themselves as victims. Typically men in most cultures especially in Africa men are given free reign as long as they provide financially for their family, and are accorded more rights and privileges in marriage (Igwe, 2015). Women are expected to attend to house and children and to show their husbands obedience and respect even to the point of seeing wife beating as justifiable. If a man perceives that his wife has somehow failed in her role, stepped beyond her bounds or challenged his rights,

then he may react violently to discipline her and in reacting violently may not perceive it as wrong but trying to put his wife under control (Oladeji, 2013). In line with this, Azuh, Fayomi and Ajayi, (2015) argued that, perceptions of wife beating in certain circumstances may further be reinforced by male headship in the family where women are socialized to accept that they are inferior to men and should accept wife beating as part of chastisement. Thus, persons who support more traditional male control are most likely to have greater perceptions of wife beating as normal and justifiable compared to those with more egalitarian beliefs about gender roles. Gordon cited in Muomah (2010) described the above, as part of the victimization of women by a cultural ideology which imposed the role of nurturer on women.

2.6 Effects of Domestic Violence on Children

Domestic violence also affects children. For instance, studies have shown that such abuse results to lower reading levels for adolescents (Thompson & Whimper, 2010); lower scores on standardized tests for children ages 6 to 17 – in particular, for girls and children younger than 12 years old (Peek-Asa et al., 2007); poor school attendance and lower academic achievement on average (Jayasinghe, Jayawardena & Perera, 2009); dropping out of school or failing a school year (Duvand, Schvaiber, Franca & Barros, 2011); lower performance in regular academic tasks such as reading, quality of work, and math (Bourdillion, Levison, Myers & White, 2010). Alibi and Oni (2017) also find that exposure of children to domestic violence may affect their performance in school such that they lag behind in class as well as in life. This is because being the first point of

contact and foundation for the child, whatever happens at home significantly affects the behavioral and psychological upbringing of the child, just as it has developmental consequences such as cognitive ability, school readiness, academic achievement and emotional adjustment for children (Meltzer, 2009). Domestic violence has negative consequences for children (Assad, Friedman-Sanchez & Levison, 2017). Projects poor child nutrition, has negative effects on children's intellectual, emotional, social and behavioral development (Evans, Davies & DiLillu, 2008); and negative psychological, social, and academic attainment (Kitzmana, Gaylord, Holt & Kenny, 2003). According to Akpan and Usoroh (2005), the occurrence of domestic violence has profound and destructive consequences that ranges from physical, emotional and financial effects on the inhabitants of the home be it the women, children or men. In their study, Moffitt and Caspi (2003) observed that children whose parents fought one another are at the risk of abuse three to nine times higher than other children. By implication, living in an emotionally charged and violent homes has negative outcomes for children's responsive and mental health in both the immediate and longer term (Stanley, 2011) as some children may 'externalize' their feelings and confusion through aggressive or antisocial behavior, while others may 'internalize' the behaviors reflecting increased levels of depression, anxiety, and traumatic symptoms (Devaney, 2015).

2.7 Preventive Approach to Domestic Violence among partners

There is three prevention process of Intimate partner violence (IPV); primary, secondary and tertiary prevention. The report of the background paper for WHO expert

meeting on primary prevention of intimate-partner violence and sexual violence on May 2-3, 2007, explains that;

Primary prevention is reducing the number of new instances of intimate partner violence or sexual violence by intervening before any violence occurs” (Back-ground paper for WHO expert meeting May 2–3, 2007, 2019). Primary prevention of IPV is working towards changing the behaviors and belief of the society towards IPV and preventing it before it occurs to prevent initial perpetration. Primary intervention programs include dating violence prevention program which focuses on increasing IPV knowledge and working towards beliefs and behavioral change, media campaigns inform of radio spots, television and posters to create awareness of IPV (Interventions to Prevent Intimate Partner Violence, 2019).

Secondary Prevention is the response after the violence has occurred. This process helps to manage the short-term consequences and prevent future perpetration and victimization. Secondary intervention programs argues that couples counseling, substance abuse counseling, screening for IPV which involves health care practitioners asking structured questions to determine if one has been victims of intimate partner violence are interventions to be taken when the violence has occurred in order to stop it from happening again. Community-based services for victims include transitional housing and advocacy (social and emotional support), police responses and prosecutorial and judicial responses (Interventions to Prevent Intimate Partner Violence, 2019).

Tertiary prevention of intimate partner violence is the long-term responses to IPV after violence has occurred. This process helps to deal with consequences of lasting violence and intervention treatment for both victims and perpetrator. Tertiary prevention of IPV includes counseling, a correctional facility for women and legal advocacy.

2.8 Theoretical Framework

The study will make use cultural theories, and life course theories, because these theories give both contextual and individual-level explanations for domestic violence.

Life Course Theory

Life course theory, more commonly termed the life course perspective, refers to a multidisciplinary paradigm for the study of people's lives, structural contexts, and social change. Glen Elder in 1990s theorized the life course as based on five key principles: life-span development, human agency, historical time and geographic place, timing of decisions, and linked lives. As a concept, a life course is defined as a sequence of socially defined events and roles that the individual enacts over time" (Giele & Elder 2009). This approach encompasses ideas and observations from an array of disciplines, notably history, sociology, demography, developmental psychology, biology, and economics. In particular, it directs attention to the powerful connection between individual lives and the historical and socioeconomic context in which these lives unfold. The Life course theory attempts to link marital violence with past experiences of family abuse during an early life (Strauss, 2005; Solinas-Saunders, 2007). Proponents of life course theory suggest that interpersonal violence is a behavioural trait among a given population (Gerwitz &

Edleson, 2007), and some intimate couples learn to use violence to resolve disputes during stressful situations such as financial problems, and during times of substance abuse. In some African societies (For example, Ghana), an individual's risk for domestic violence has been associated with childhood experiences of family abuse, meanwhile, family violence differ along ethnic lines (Tenkorang & Owusu, 2013). Likewise, the Igbos, Hausas and Yorubas are different ethnic groups in Nigeria, reporting diverse prevalence of domestic violence. It could therefore be suggested that experiences of domestic violence will be different among these ethnic groups. This theory applies to this study and to domestic violence in Nigeria just as suggested by Gerwitz and Edleson, (2007), because most cases of domestic violence arise as a result of stressful situations where either partner is unable to cope. Also, in most cases, early events have found out to have had a huge influence on future decisions on marriage and divorce.

Cultural Theory

Proponents of Cultural theory like Emile Durkheim, Karl Marx, Max Weber and so on link violence to pluralistic norms, traditions, and customs of the society, particularly emphasizing the role of societal norms and customs in enacting enabling conditions for domestic abuse (Okwenwa, Lawoko, and Jansson2009). Norms and traditions are society specific and in the sub-Saharan African region, norms emphasize unequal socialization of men and women, and married women are socially expected to submit to the 'authority' of their husbands (Mann and Takyi, 2009; Illyasu, 2013). Individuals are socialized, for example through folklores and storytelling, to accept and

justify male control and abuse and to believe that violence in marital relationships is a private matter between couples, and victims are blamed for reporting (Karim, 2011). A recent study in the capital city of Nigeria, Abuja, demonstrates that the majority of women (29.7%) kept their domestic abuse 'private' for fear of social stigmatization and blaming (Efetie and Salami, 2007). Despite the finding that many cases of domestic abuse go unreported in Nigeria (like it is elsewhere, for instance, in USA, see Kimmel, 2002), 28 per cent of domestic violence prevalence is reported in northern Nigeria, among the Hausas and the Igbos in southern Nigeria are by far in the highest risk group for domestic violence (Ameh & Abdul, 2004). This theory applies to the study as some cases of domestic violence can be linked to backdated cultural believe.

2.9 Empirical framework

Aye, Adamu, Ohia, Onumonu, and Oforika, (2018) carried out a study in zone B District of Benue state, Nigeria to examine socio-cultural factors associated with domestic violence among working couples. A correlational research design was adopted for the study. The sample size was 235 married men and women selected using stratified simple random sampling technique. Questionnaire was the instrument used for data collection. Mean and standard deviation were used in answering research questions 1, 4 and 5 while Pearson Products Moment Correlation Coefficient was used in answering questions 2 and 3. Regression analysis was used in testing hypotheses 1 and 2 while t-test was used in testing the hypothesis 3 at 0.05 level of significance. The findings of the study identified types of domestic violence among working couples to include hitting,

slapping, beating, intimidation, marital rape and fighting amongst others. The results indicated a high social factors associated with domestic violence and also cultural factors and domestic violence. The study identified the consequences of domestic violence among working couples to include divorce, damage of family image, death, child abuse, poor child up-bringing and destruction of properties. Strategies to address domestic violence identified include building mutual trust, encouraging problem sharing culture, encouraging regular family discussion and organizing seminars to working couples on dangers of domestic violence among working couples amongst others. The results of hypotheses one and two indicated a significant relationship between social factors and domestic violence as well as between cultural factors and domestic violence among working couples respectively. The third hypothesis of no significant difference between male and female working couples on the strategies to address domestic violence in zone B district of Benue state was accepted. The researchers among others recommended that working couples should be made to understand themselves, professional counsellors should organize seminars and workshops and conferences for working couples to sensitize them on the pros and cons involved in working couples relationship.

Oguntayo, Oyeleke, Popoola, Opayemi, and Faworaja, (2018) investigated socio-economic factors influencing domestic violence among couples. It adopted ex-post facto design. The independent variable is socio-economic factors while dependent variable is domestic violence. The study was conducted in Ibadan North local government. Purposive sampling technique was used to sample 259 participants consisting of 112

males, 138 females and 9 participants with missing data. Results showed that there was significant difference in domestic violence based on marital status [$F= 2.80, p < .05$] and income of the couples [$F= 4.91, p < .01$]. Also, the result showed that there is no significant difference of domestic violence based on gender [$F = .06, p > .05$], religion [$F = 1.90, p > .05$], family type [$F = 1.24, p > .05$], and child bearing [$F = 1.81, p > .05$]. The study concluded that government should provide palliative measures to curb low income earning among family by providing employment opportunities or sustainable programmes to alleviate poverty. Also, intervention centers be provided where disputes between couples can be settled to get rid of dysfunctional marital status such as history of divorce, or any factors that could bring about separation among couples. There should be crusades for public enlightenment on mass media regarding the evil behind premarital sex that leads to cohabitation among spouse which make majority of them to be susceptible to domestic violence; intending couples should first go for pre-marital training/counseling and marital sustainability programmes to resolve issues and to understand one another better. Medical professionals are to refer victims to psychotherapists. Government should impose punishment on offending spouse to serve as deterrence to others.

Abdullahi, Cusairi, and Abdullah, (2017) examined the influence of cultural practices on the prevalence of domestic violence in Nigeria through the lens of feminist theory. This study utilized primary sources from fieldwork study where interviews have been conducted with women to collect data across the study area of Adavi, Ajaokuta, Okehi and Okene Local Government Areas of Kogi State, Nigeria, and secondary sources

of literature from published journals, articles, textbooks, and internet resources, to analyse the influence of culture on domestic violence in Nigeria. Findings from this study revealed that socio-cultural practices such as norms about marriage system, the predominant position of male children, and forced marriage, have exposed women to domestic violence in Nigeria. Ending domestic violence, therefore, requires concerted efforts and commitment from the government and the community to address the patriarchal system at all levels

In South Asia, Azhar Sohail, Yasin, Mahmood, and Mushtaq(2014) conducted an exploratory study to investigate the socio-economic factors behind GBV in Sargoha district Pakistan. A total of 100 respondents were randomly selected through purposive and snowball sampling technique. Data generated was analyzed using simple percentage. The study reported that, 56% of the respondents experienced wife beating. The authors concluded that women in Pakistan society are facing serious domestic violence within the private sphere. Koenig, Lutalo, Zhao, Nalugoda, Mangen, Kwanuka, Wagma, Serwadda, Wanerm, and Gray (2003) did a descriptive study to assess domestic violence in rural Uganda; evidence from a community based study. A total of 5109 women of reproductive age 15 to 49 were randomly selected. The data was analyzed using simple percentage. The result of the study revealed that 30.4% of women had ever experience physical violence within twelve month, slapping or holding down (23.1%) were the commonest form it took while fewer respondent reported been burn or scalded within twelve months. The authors also reported that the commonest reason given for the violence was the

neglect of household, disobeying husband, refusal to have sex, argue with spouse and suspected infidelity. The authors concluded that the results have potential important implications for programs aimed at preventing spouse violence.

Igbokwe (2013) adopted a descriptive design to determine domestic violence against women: challenges to health and innovation among 210 respondents accessing health services in 35 public health facility in Nsukka, Enugu state. The respondents were selected through multistage sampling techniques and the data was analyzed using simple percentage. Result of the study showed that 69.5% of women experience wife battery (slapping, kicking and beating). The authors also reported that 94.41% of women in rural areas are more likely to be victims of wife beating by their husbands than women in urban setting, while women with no formal education are more likely than women in the other groups to experience all forms of domestic violence with wife beating occurring in 93.33% of rural women. The authors recommended that parents should ensure adequate education for their girl child up to tertiary level.

Onoh, Umeora, Ezeonu, Onyebuchi, Lawni, and Agwu (2013) carried out cross sectional study to determine the prevalence, pattern and consequences of partner violence in Abakaliki among 321 women purposely selected for the study. The data generated was analyzed using 2008 EPI info software, the result of the study showed that 44.6% of the women have been beaten by their husband for reasons of cooking bad food, financial problem and not taking proper care of the children. The result also revealed that victims are not in support of reporting it due to fear of more beating, to protect the marriage,

belief that it culturally wrong and were advised against it. The authors concluded that wife beating is still rampant in Abakaliki.

Oladebo, Yusuf, and Arulogun, (2011) conducted a cross sectional study in the three geopolitical Zones (Kaduna, Enugu and Oyo) in Nigeria, among male (1496) and female (1584) respondents selected through multistage sampling procedure. The authors reported that, respondents who had experienced physical violence were 26.98%, comprising of 11.8% males and 15.1% females. The study also reported that more married female respondents were more likely to experience physical violence than single counterparts. The study showed that, domestic violence still constitutes a problem in Nigeria affecting more women than men. It concluded that there is a high prevalence of domestic violence in Nigeria. The authors recommended the need for efforts to be made towards addressing the factors that promote violence among men and women through increased awareness and education.

Yigzaw, Behare, Deyessa, and Kaba (2010), worked on qualitative study to investigate the perceptions and attitude of people towards gender based violence by their spouses in Ethiopia. Information was elicited from the forty five participants through in-depth interview and five focus group discussions (FGD). The data generated was analyzed using verbatim transcription and open code software. The study reports that there are differences in what counts as an act of spousal violence, the normative expectation that conflicts are inevitable in marriage makes it difficult for society to reject wife beating. The study also shows that, 85% of the women believe a husband is justified

in beating his wife for at least one reason (disobeying spouse, burn food, neglect of the children, unfaithfulness and going out without telling). The authors also reported that a good number of respondents considered wife beating to be a symbol of love, and that a husband is responsible for disciplining and putting erring wives on the right tract. The study concluded that, there is insufficient understanding of wife beating in its contemporary use and many people hold a non-disapproving stance regarding beating by their spouses. They concluded by recommending for culturally sensitive information, education and communication intervention.

Hindin (2003) conducted a descriptive study with 5907 women of reproductive age 15-49 years randomly selected with the objective of understanding women's attitudes towards wife beating in Zimbabwe. The data generated was analyzed using SPSS, the result of the study shows that over half of all women in Zimbabwe (53%) believed that wife beating was justified in at least one of the five situations. Respondents were most likely to find wife beating justified if a wife argued with her spouse (36%), neglected her children (30%), or went out without telling her spouse (30%). The study also revealed that among women in partnership, living in rural areas, lower household wealth, younger age, schooling at a lower level than secondary and lower occupational status were associated with women reporting that wife beating is justified. The author concluded that, Zimbabwe has a long way to go in preventing inter-partner violence since this opinion is higher among the younger generation.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter explains the methodology relevant to this research. It contains the research design, the population and sampling techniques, the operationalization and measurement of variables, the research instrument, reliability of research instrument, sources of data, method of data analyses and model specification.

3.2 Research Design

According to Selltitz, Wrighttsman and Cook (1976), Research design is the arrangement of conditions for the collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in procedure. The cross sectional research design will basically be adopted for this study. This design is adopted and considered appropriate because it facilitates the collection of original data from the respondent.

3.3 Population of the study

The population is the totality of the objects or elements being studied and to which the conclusions or generalization of our results will apply. Sampling is the choosing of part of the population in such a way that the part is a representative of the whole, so that judgment about the whole are deduced from the part (Selltitz, 1997). The study was conducted across Egor L.G.A, Edo State, Nigeria. The study area is with a total population of 877,447 people (National Population Commission, 2006). The study

population in this study are women, men (married and divorced) with experiences of domestic violence in matrimonial relationships. The study was able to verify 1500 households' where women, men (married and divorced) resides in part of the LGA are in Benin City. This will therefore constitute the population of the study.

3.4 Sample size and sampling technique

For the purpose of this study, purposive sampling technique which involves the selection of participants in such a way that it would follow the purpose of the study strictly by considering only the married, cohabited intimate partners and separated/divorced individuals. This is an intentional selection of the individuals who have the necessary information required for the study, and the usual standard for this selection is the participants' wealth of experience about the phenomenon under study (Clark & Creswell, 2013). The target participants in this study are women (married and divorced) with experiences of domestic violence in matrimonial relationships. The study will be conducted across Egor local government area. For the purpose of this study, non-probability sampling method (convenience sampling) was employed and 10 %(150) of the population (1500) was used as sample size.

3.5 Instrument for Data Collection

Questionnaires will serve as the main data collection instrument that will be used in the study. The prepared questionnaire accompanied with letter of introduction was sent to the assigned respondents to be completed and returned to the researcher. The

respondents were asked not to give their names in order to increase the chance of obtaining correct information.

3.6 Validity and Reliability of research Instrument

The questionnaire used for this study was thoroughly scrutinized by the supervisor for clarity, precision and comprehension. Both the preliminary test and the main research results will be similar especially in the pattern of response from respondents to fundamental questions relating to the research study under consideration.

3.7 Method of data Analysis

Data collected or generated from the questionnaire will be analyzed using the simple percentages, mean via the Statistical Package for Social Sciences (SPSS) 24.0.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.1 Introduction

This chapter presents the presentation and analyses of data collected as well as the interpretation and the discussion of results of the study. The first section is based on the demographic presentations and analyses via the Statistical Package for Social Sciences (SPSS). The major task of the objective of the exercise is to answer the research questions stated in chapter one of the study. The relationships between the independent variables and the dependent variable were analyzed and then the discussions of findings were made.

4.2 Descriptive Statistics

The retrieved questionnaires containing the information gotten from the respondents was analyzed and interpreted using percentages

Table 4.1: Response Rate

Options	Frequency	Percentage (%)
Returned	138	92
Unreturned	12	8
Total	150	100

Source: Field work, 2021

One hundred and fifty (150) copies of questionnaire were distributed to 150 respondents. With one hundred and thirty eight (138) copies completed and returned, representing 92% of the total administered questionnaires.

SESSION A

Section A: Biodata

This section shows the variables of respondents in respect of demography such as gender, age, marital status and highest education obtained.

Table 4.2 Demographic Information on Respondents

Variables	Frequency	Percentage
Gender		
Male	60	43.5
Female	78	56.5
Total	138	100.0
Age		
18-30 years	39	28.3
31-40years	40	29.0
41-50years	54	39.1
51 years and above	5	3.6
Total	138	100.0
Marital status		
Single	10	7.2
Married	106	76.8
Widowed	9	6.5
Divorced	13	9.4
Total	138	100.0
Educational Qualification		
Primary	6	4.3
Secondary	30	21.7
OND/NCE/Diploma	23	16.7
HND/B.Sc./B. A	43	31.2
Postgraduate	36	26.1
Total	138	100.0

Source: Researcher's fieldwork survey, 2021

Table 4.2 shows that out of a total of 138 respondents, 60 are male while 78 are female.

In terms of age, out of a total of 138 respondents, 39 of the respondents are within 18-30 years, 40 of the total respondents are within the age bracket of 31-40years, 54 of the total respondents are within the age bracket of 41-50years, while 5 of the total respondents are above 51 years. In terms of marital status, out of a total of 138 respondents, 10 of the total respondents are single, 106 of the total respondents are married, 9 of the respondents are widowed while 13 of the respondents are divorced. In terms of educational qualification, out of a total of 138 respondents, 6 has primary school certification, 30 are SSCE holders, 23 are OND/NCE/Diploma holders, 43 are HND/B.Sc./B.A holders, while 36 of the total respondents are postgraduates.

4.3 Data Presentation and Analyses according to the Research Objectives

Research Question 1: Do cultural factors lead to domestic violence among married couples?

Table 4.3: Shows the Frequency Distribution of Respondents with the Above Statement

S/N	Descriptive Statistics				
	Questions	N	Total score	Mean	Decision
5.	Domestic violence is a common occurrence in many families, countries and it transcends social, economic, religious and cultural groups	138	506.46	3.67	Positive
6.	Religion is a major cultural influences that can affect many aspects of life of married couples	138	556.14	4.03	Positive
7.	Ethics and values of married couples often leads domestic violence among married couples	138	523.02	3.79	Positive
8.	The composition of family groups has most times led to domestic violence in the society	138	579.6	4.2	Positive
	Grand Mean			3.9225	Positive

Source: Researcher's fieldwork survey, (2021)

Decision rule: there is a unanimous agreement when the mean values of respondents are above 2.5, unanimous disagreement when it is below 2.5, and also respondents are neutral when the mean value is equal to 2.5. Since it is a descriptive statistic, it requires no level of significance, unless it is inferential statistics. The result in table 4.3 above shows that most of the respondents gave positive response to the itemized items in table 4.3. Majority of the respondents agreed that domestic violence is a common occurrence in many families, countries and it transcends social, economic, religious and cultural

groups; religion is a major cultural influences that can affect many aspects of life of married couples; ethics and values of married couples often leads domestic violence among married couples and that the composition of family groups has most times led to domestic violence in the society.

Research Question 2: Do social factors lead to domestic violence among married couples?

Table 4.4: Shows the Frequency Distribution of Respondents with the Above Statement

S/N	Descriptive Statistics				
	Questions	N	Total score	Mean	Decision
9.	Violence against intimate partners frequently occur among married couples	138	538.2	3.9	Positive
10.	Economic climate and employment conditions can often lead to domestic violence if not handled with care	138	594.78	4.31	Positive
11.	Quality of parent-child relationships has a big say in domestic violence among married couples	138	614.1	4.45	Positive
12.	Education level of either partner is a determinant whether or not couple can handle issues that can result to domestic violence	138	592.02	4.29	Positive
	Grand Mean			4.2375	Positive

Source: Researcher's fieldwork survey, (2021)

The result in table 4.4 above shows that most of the respondents gave positive response to the itemized items in table 4.4. Majority of the respondents agreed that violence against intimate partners frequently occur among married couples; economic

climate and employment conditions can often lead to domestic violence if not handled with care; quality of parent-child relationships has a big say in domestic violence among married couples and that the education level of either partner is a determinant whether or not couple can handle issues that can result to domestic violence.

Research Question 3: What are the consequences of domestic violence among married couples?

Table 4.5: Shows the Frequency Distribution of Respondents with the Above Statement

S/N	Descriptive Statistics				
	Questions	N	Total score	Mean	Decision
13.	Domestic violence often leads to divorce.	138	549.24	3.98	Positive
14.	Domestic violence result to death sometimes either of the couples	138	535.44	3.88	Positive
15.	Domestic violence leads to destruction of properties.	138	561.66	4.07	Positive
16.	domestic violence among married couples Leads to poor child up-bringing in the family	138	572.7	4.15	Positive
	Grand Mean			4.02	Positive

Source: Researcher's fieldwork survey, (2021)

The result shows that most of the respondents gave positive response to all items in table 4.5. Therefore, majority of the respondents agreed that domestic violence often leads to divorce; domestic violence result to death sometimes either of the couples; domestic violence leads to destruction of properties or that domestic violence among married couples leads to poor child up-bringing in the family.

Research Question 4: What are the possible solutions that would help reduce do domestic violence among married couples?

Table 4.6: Shows the Frequency Distribution of Respondents with the Above Statement

S/N	Descriptive Statistics				
	Questions	N	Total score	Mean	Decision
17.	Encouraging problem sharing culture among couple is a possible solution to domestic violence among married couples	138	561.66	4.07	Positive
18.	Accommodating individual differences among couples will help solve domestic violence among married couples	138	587.88	4.26	Positive
19.	Both partners providing for the family needs can help prevent domestic violence among married couples	138	571.32	4.14	Positive
20.	Organizing seminar for working couples on the dangers of domestic violence is a possible solution to domestic violence among married couples	138	572.7	4.15	Positive
	Grand Mean			4.155	Positive

Source: Researcher's fieldwork survey, (2021)

The result shows that most of the respondents gave positive response all the items in table 4.6. Therefore, majority of the respondents agreed that encouraging problem sharing culture among couple is a possible solution to domestic violence among married couples; accommodating individual differences among couples will help solve domestic violence among married couples; both partners providing for the family needs can help prevent domestic violence among married couples and that organizing seminar for working couples on the dangers of domestic violence is a possible solution to domestic violence among married couples.

4.4 Discussion of Findings

The study examined Socio-cultural determinant of domestic violence among married couples. The result showed that the respondents agreed that domestic violence is a common occurrence in many families, countries and it transcends social, economic, religious and cultural groups; religion is a major cultural influences that can affect many aspects of life of married couples; ethics and values of married couples often leads domestic violence among married couples and that the composition of family groups has most times led to domestic violence in the society.

The result also showed respondents agreed that violence against intimate partners frequently occur among married couples; economic climate and employment conditions can often lead to domestic violence if not handled with care; quality of parent-child relationships has a big say in domestic violence among married couples and that the education level of either partner is a determinant whether or not couple can handle issues that can result to domestic violence.

The study reported that respondents agreed that domestic violence often leads to divorce; domestic violence result to death sometimes either of the couples; domestic violence leads to destruction of properties or that domestic violence among married couples leads to poor child up-bringing in the family.

The study also revealed that the respondents agreed that encouraging problem sharing culture among couple is a possible solution to domestic violence among married couples; accommodating individual differences among couples will help solve domestic

violence among married couples; both partners providing for the family needs can help prevent domestic violence among married couples and that organizing seminar for working couples on the dangers of domestic violence is a possible solution to domestic violence among married couples.

This agrees with the finding of Aye, Adamu, Ohia, Onumonu, & Oforka, (2018), they carried out a study to examine socio-cultural factors associated with domestic violence among working couples. The results indicated a significant relationship between social factors and domestic violence as well as between cultural factors and domestic violence among couples respectively. The findings of the study identified types of domestic violence among working couples to include hitting, slapping, beating, intimidation, marital rape and fighting amongst others. The results indicated a high social factors associated with domestic violence and also cultural factors and domestic violence. The study identified the consequences of domestic violence among working couples to include divorce, damage of family image, death, child abuse, poor child up-bringing and destruction of properties. The study suggested that Strategies to address domestic violence should include building mutual trust, encouraging problem sharing culture, encouraging regular family discussion and organizing seminars to working couples on dangers of domestic violence among working couples amongst others.

The study also alignes with the study of Oguntayo, Oyeleke, Popoola, Opayemi, and Faworaja, (2018). The study concluded that government should provide palliative measures to curb low income earning among family by providing employment

opportunities or sustainable programmes to alleviate poverty. Also, intervention centers be provided where disputes between couples can be settled to get rid of dysfunctional marital status such as history of divorce, or any factors that could bring about separation among couples and that government should impose punishment on offending spouse to serve as deterrence to others.

CHAPTER FIVE

SUMMARY, FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

The focus of this chapter is to summarize the findings, and present the contribution of the study to knowledge, conclusion, policy recommendation and suggestions for further studies.

5.2 Summary

The study examined socio-cultural determinant of domestic violence among married couples. To facilitate the study, questionnaires were administered to the selected respondents. The Statistical Package for Social Sciences (SPSS, Version 24.0) was employed to examine the feedbacks from the questionnaires. The research used the cross sectional research design. This design is adopted and considered appropriate because it facilitates the collection of original data from the respondent. The findings from the sample were used to generalize the entire population. The study population in this study are women, men (married and divorced) with experiences of domestic violence in matrimonial relationships. The study revealed that socio-cultural factors can lead to domestic violence.

5.3 Findings

The study examined Socio-Cultural Determinant of Domestic Violence among Married Couples in Egor Local Government Area, Benin City, Edo State. The objective of the study was to know the relationship between cultural factors and domestic violence

among married couples, to examine the relationship between social factors and domestic violence among married couples, to find out the consequences of domestic violence among married couples and to suggest the possible solutions that would help reduce domestic violence among married couples. The demographics further showed that females were more in Number compared to males.

The result showed that the respondents agreed that domestic violence is a common occurrence in many families, countries and it transcends social, economic, religious and cultural groups; religion is a major cultural influences that can affect many aspects of life of married couples; ethics and values of married couples often leads domestic violence among married couples and that the composition of family groups has most times led to domestic violence in the society.

The result also showed respondents agreed that violence against intimate partners frequently occur among married couples; economic climate and employment conditions can often lead to domestic violence if not handled with care; quality of parent-child relationships has a big say in domestic violence among married couples and that the education level of either partner is a determinant whether or not couple can handle issues that can result to domestic violence.

The study reported that respondents agreed that domestic violence often leads to divorce; domestic violence result to death sometimes either of the couples; domestic violence leads to destruction of properties or that domestic violence among married couples leads to poor child up-bringing in the family.

The study also revealed that the respondents agreed that encouraging problem sharing culture among couple is a possible solution to domestic violence among married couples; accommodating individual differences among couples will help solve domestic violence among married couples; both partners providing for the family needs can help prevent domestic violence among married couples and that organizing seminar for working couples on the dangers of domestic violence is a possible solution to domestic violence among married couples.

The study further showed that juvenile delinquency is high. From the findings, it was discovered that socio-cultural factors can lead to domestic violence; that there are consequences that results from domestic violence and that there are possible solution that should be adopted in solving or limiting domestic violence among married couples.

The study also alignes with the study of Oguntayo, Oyeleke, Popoola, Opayemi, and Faworaja, (2018). The study concluded that government should provide palliative measures to curb low income earning among family by providing employment opportunities or sustainable programmes to alleviate poverty. Also, intervention centers are provided where disputes between couples can be settled to get rid of dysfunctional marital status such as history of divorce, or any factors that could bring about separation among couples and that government should impose punishment on offending spouse to serve as deterrence to others.

5.4 Conclusion

This study examined socio-cultural determinant of domestic violence among married couples. Responses was obtained and gathered from key respondents in Egor local government area of Edo state. From the findings, the empirical result revealed that socio-cultural factors can lead to domestic violence; that there are consequences that results from domestic violence and that there are possible solution that should be adopted in solving or limiting domestic violence among married couples. Both husband and wife have a right to be safe from all harm. Children have the same right. Most battered women care about their children's safety and want to protect them. In many cases, the best way to protect the child is to protect the mother from an abusive partner. Hence, there should be increased awareness of domestic violence by government, policy makers, NGO and religious organizations through the mass media by especially the social media to create awareness and sensitize the public not just women alone to speak out against domestic violence.

5.5 Recommendations

In this regard, the following recommendations are suggested.

1. The Government needs to come up with a law that works against social-cultural norms that intimate partner violence in all ramifications. Also the government needs to educate and sensitize community members to shun cultural practices that support wife beating. Come up with the law that can punish any one to beat his wife. The community stakeholders needs to come up with the laws that will

eradicate the stereotypes and patriarchal system that tend to give the man absolute power of life and death over the woman, which continuously serves as an impetus for wife beating support.

2. The NGOs that work with community members especially those that work in the area of empowerment should empower the women especially in rural community with useful information that will help them kick against wife beating. The NGOs should empower women economically to be able to resist all forms of beating because when a woman has economic empowerment she can take care of herself and children if she makes that decision of leaving an abusive environment and also be able to file a case if it warrants. NGOs should also embark on behavior change communication which consists of a campaign carried out to educate and enlighten community members towards helping people unlearn social-cultural norms that support wife beating.
3. Education should be made compulsory and free up to secondary level for both male and female members of the rural population. It takes education to empower women to be gainfully employed and economically self-reliant. Also education will enable boys to know the negative consequences of domestic violence and change the evil practice against girls and wives in the community. Education will help to give women a voice to reject and condemn domestic violence in rural communities in Nigeria.

4. The government should facilitate poverty reduction through soft agricultural loans and skill acquisition for both men and women to reduce early marriage and dependence on payment of bride price as a source of income to the poor families. Early marriage should be condemned and discouraged among rural population and a fine imposed on families that engage in it.
5. Religious institutions have the responsibilities of organizing seminars and programme to enlighten the public about the evils of domestic violence in the society. The youths should be educated on how to be non-violent individuals who have respect for women.
6. Pre-marital counseling should be made compulsory for intending couples and should cover areas of domestic violence. This counseling session should be well handled by an expert marriage counselor. More emphasis should be laid on discipleship training. When believers are well disciplined they will see the evil in domestic violence and do everything possible to avoid it in their homes.
7. Enlightenment and continuing enlightenment in the form of seminars, workshops, talk shows, and Sunday sermons should be organized regularly within and outside the Church and by various organs of the Church to educate the congregation. This will help to educate men and women on their rights and responsibilities, and expose them to various facilities of Government and organizations that are involved in taking care of victims of domestic violence.

8. The church should encourage, as much as possible, couples to be open to each other in truth and sincerity about financial and material management. There should be corrective disciplinary measures meted out to church members who get involved in domestic violence.
9. The Nigerian Government should not only legislate concerning domestic violence; appropriate punitive action should be taken against offenders. There should be strict enforcement of laws prohibiting any form of marital or domestic violence. This will help to curtail the spread of domestic violence and also encourage people that are victimized to have the courage to report cases to law enforcement agents for criminal proceedings.
10. The role of the media in this matter cannot be overemphasized as the tool by which government can disseminate information and sensitize the general public through jingles adverts, dramas, documentaries, etc., on the evil of domestic violence. The media should not just report cases of domestic violence, but should see it as a social responsibility to relay programs to curb cases of domestic violence in Nigerian society.

5.6 Suggestions for Further Research

1. Similar studies could be conducted on other parts of Nigeria.
2. Also, the study recommends the use of a different methodology and sample size other than the one adopted in the work for future research.

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APPENDIX

**DEPARTMENT OF SOCIAL WORK
FACULTY OF SOCIAL SCIENCES
UNIVERSITY OF BENIN**

Dear Sir/Madam,

**REQUEST FOR YOUR COOPERATION IN COMPLETING THIS
QUESTIONNAIRE**

I am an under-graduate student of the above named University. As part of the requirements for award of B.Sc degree in social work. I am conducting a research titled *Socio-cultural determinant of domestic violence among married couples*. In this regard, you have been duly selected as a member of the sample. I also wish to assure you that your answers will be treated in strict confidence and used for the stated academic purpose only.

Thank you for your cooperation.

Erhiagboje Favour Tega,

Researcher

Section A: Demographic Variables

Instruction: Please tick [] against your chosen response and record your view where necessary in the provided spaces.

1. Gender: Male [] Female []
2. Age: 18-30 years [] 31-40years [] 41-50years [] 51 years and above []
3. Marital Status: Single [] Married [] Widowed [] Divorced []
4. Highest Educational Qualification: Primary [] Secondary []
OND/NCE/Diploma [] HND/B.Sc./B. A [] Postgraduate []

Section B

Instruction: Please indicate the extent to which you agree with the following, you are to assess the following on a scale of “strongly agree to strongly disagree”.

Key: SA= Strongly Agree, A= Agree, N = Neutral, D= Disagree, SD= Strongly Disagree

S/N	Do cultural factors lead to domestic violence among married couples	SA	A	N	D	SD
5.	Domestic violence is a common occurrence in many families, countries and it transcends social, economic, religious and cultural groups					
6.	Religion is a major cultural influences that can affect many aspects of life of married couples					
7	Ethics and values of married couples often leads domestic violence among married couples					
8.	The composition of family groups has most times led to domestic violence in the society					
	Do social factors lead to domestic violence among married couples	SA	A	N	D	SD
9.	Violence against intimate partners frequently occur among married couples					
10.	Economic climate and employment conditions can often lead to domestic violence if not handled with care					
11.	Quality of parent-child relationships has a big say in domestic violence among married couples					
12.	Education level of either partner is a determinant whether or not couple can handle issues that can result to domestic violence					
	What are the consequences of domestic violence among married couples	SA	A	N	D	SD
13.	Domestic violence often leads to divorce.					
14.	Domestic violence result to death sometimes either of the couples					
15.	Domestic violence leads to destruction of properties.					
16.	domestic violence among married couples Leads to poor child up-bringing in the family					

	What are the possible solutions that would help reduce do domestic violence among married couples	SA	A	N	D	SD
17.	Encouraging problem sharing culture among couple is a possible solution to domestic violence among married couples					
18	Accommodating individual differences among couples will help solve domestic violence among married couples					
19	Both partners providing for the family needs can help prevent domestic violence among married couples					
20	Organizing seminar for working couples on the dangers of domestic violence is a possible solution to domestic violence among married couples					