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Socio-Cultural Factors Propelling Domestic Violence Against Married Women In South-West Nigeria

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Abstract

Domestic Violence against married women (DVAMW) is a huge threat affecting the desire of many women to have a peaceful home, lovely family and quality life. The study focuses on socio-cultural factors propelling DVAMW in southwest Nigeria. The paper was anchored Sociocultural Theory of Marriage and Action theory to explain DVAMW as action capable of generating negative responses and interpretation. Being a mixed study, the paper generates both quantitative and qualitative information from four selected study areas in Ekiti and Ondo State southwest Nigeria respectively. Thirty (30) respondents and five (5) key informant's participant were equally and randomly selected from each study area. A total number of 120 -One hundred and twenty- copies of questionnaires were distributed to collect quantitative data from adults of reproductive age, currently married or ever-married. The data were then analyzed, using SPSS while twenty (20) key informant interview conducted were transcribed, and reported verbatim to complement the quantitative data. Finding reveal some of the sociocultural factors propelling DVAMW to includes man superiority (72.5%), culture of silent and endurance (93.3%), social stigmatization on divorce (93.3%), covering-up husband's anomalies (89.2%), protecting family secret or image (91.7%), disobedience (95.0%) confrontation or argument (95.0%) etc. The paper concluded that society and the parties involved in the family institution should put more effort towards preventing any heinous and demeaning sociocultural factors. Its recommends that social reorientation on any sociocultural factors known to propel DVAMW and implore married women to be more submissive and respect their husband decision to avoid been violate.

Keywords: Sociocultural factor, Propelling, Domestic violence, Reorientation

Introduction

Domestic Violence (DV) is widely used as a common synonym for violence against women, since it is common to see women being violated mostly in different aspects of life by their male-counterparts (Abakare, 2021; Olojede, Ibukunoluwa & Busayo 2020; Anweting and Ogar 2018; Umukoro & Egbai 2016; Nnadi, 2012; Oladepo, Yusuf & Arulogun, 2011). Hence, men are mostly the perpetrators of DV while women's violence towards men are not well documented. In effect, this makes women more or less the most endangered human species globally. Family, being an essential social institution, should rather promote peaceful co-existence and unity between spouses towards their basic roles of human procreation and the necessary child(ren)'s socialization in society (Adeyemo & Bamidele, 2016). Thus, DVAMW should not exist in any family as each spouse plays

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different roles and statuses assigned to them, both by nature and society. Adeyemo &Bamidele, (2016); Alokan, (2013) defined DVAMW as any act of gender-based violence that results, or is likely to result, in physical, sexual, or psychological harm or suffering to a partner, including threats, coercion, or arbitrary deprivation of liberty that may occur in family-life. To these authors, DVAMW such as physical abuse and emotional/verbal assault are some of the threats used by most husbands to control wives in a family-setting.

However, DVAMW is more or less a major global malaise and human-rights issue involving all ages and sexes that is more or less deeply rooted into the fabric of most human societies (Abakare, 2021; Olojede, Ibukunoluwa & Busayo 2020; Oladepo, Yusuf & Arulogun, 2011). while Anweting and Ogar (2018); Umukoro & Egbai (2016), posited DVAMW as an age-long global social menace hampering family quality of life and development. Nonetheless the term – DVAMW - is a pattern of abusive behaviours, mostly used by husband against wife in intimate relationships, such as marriage, dating, family or cohabitation and displayed in the forms of spousal battering, family-violence, or intimate-partner violence. According to Alokan (2013); Nnadi (2012); US Office of Violence Against Women (OVAM, 2007, p. 5) and United Nations (UN, 1993), DVAMW physical aggression or emotional assault in the forms of hitting/battering, kicking, biting, shoving, restraining, slapping, throwing objects, or threats thereof; sexual abuse; emotional abuse; controlling or domineering; intimidation; stalking; passive/covert abuse, otherwise known as neglect; and, economic deprivation of wives by most husbands whether occurring in public or in private life. Such unacceptable social malaise is not limited to obvious physical violence alone, it also extends to endangerment, criminal coercion, kidnapping, unlawful imprisonment, trespassing, harassment, and stalking (National Network to End Domestic Violence (NNEDV), 2011).

The above definition adds that DVAMW "can happen to any married woman regardless of her race, age, sexual orientation, religion, and ethnic group", and, can take many forms, including physical abuse, sexual abuse, emotional, economic, and psychological abuse. DVAMW is, often, a technical term used to collectively refer to violent acts that are primarily or exclusively committed against married women. Similar to a hate-crime, this type of violence targets a specific group with victims' gender-status as a specific element. Globally, most national governments and non-governmental organizations (NGOs) are actively working to combat DVAMW through a variety of programmes; for instance, the Lagos State House of Assembly (LSHA, 2007); United States Congress (USC, 1994), and Violence Against Women Office, now called the Office on Violence Against Women (OVAW), was established in the U.S. Department of Justice in 1994. The UN's Declaration of 1993 also designated November 25, as the International Day for the Elimination of Violence Against Women. Thus, the study probed and attested to the reactions of victims over the impact of DVAMW on family-life in some selected States of southwest Nigeria, using both qualitative and quantitative methods of data collection.

Statement of the Problem

The recent incessant DVAMW in some Nigerian family or marriages that was supposed to be their places of protection and succor no-doubt call for timely intervention (Abakare, 2021). Many married women have become object of ridicule subjected to high degree of maltreatment by their husbands who are expected to love, care and protect the interest of the family. For instance, the scandalous and shocking death of Mrs. Osinachi Nwachukwu - a Nigerian gospel singer, and the beastly death of Mercy – a 23years old women with

ripped stomach by her husband - in Plateau State, Nigeria, both by their husbands (Ugowe, 2022; Abakare, 2021); was a pinch of the ordeal that many women are passing through even though, there were many unreported cases in the country. Olubunmi, Olatunji, & Abiola, (2014); Nnadi (2012) equally reported that the high rate of DVAMW in the country is connected to the facts that most people see DVAMW as a 'private' matter to be dealt with in the family-setting, as it is often regarded as a fact in married life that must be tolerated

The National Demographic and Health Survey (NDHS, 2008), conducted in Nigeria, revealed that 45% of Nigerian women who have experienced DVAMW since age 15 years reported the perpetrators as current husbands/partners (Olubunmi et.al, (2014). Similarly, Oladepo, Yusuf, & Arulogun, (2011), had noted that under-reporting, stigma, shame, or other social and cultural norms also discourage most women from discussing episodes of family and personal life-issues publicly. The study equally reported that majority of the perpetrators of gender-based violence against women were married men (72.3%) and alcohol was a significant contributor in 10.1% of determinant-cases. The study conducted by Oladepo et.al (2011), on Igbo-communities in Nigeria, showed that 58.9% of women reported battering during pregnancy while 21.3% have been forced to have sexual intercourse.

Thus, DVAMW is, no-doubt, an age-long social issue deep-rooted in Nigerian societies (Arisi, 2011). This appalling human rights' violation against most women has become endemic in the country to the extent that research evidence showed that a high number of victims of DVAMW thought they deserved it (Gender in Nigeria Report (GNR), 2012). It is more or less becoming a daily occurrence in the country as Amnesty International Nigeria (AIN), 2012) reported that countless women and girls in Nigeria are subjected to violence by some members of their families and condoned by their communities. The Report further noted that most married women, of all ages and from all socio-economic groups, living in rural or urban communities, are affected by DV. In addition, DVAMW persists because some discriminatory norms and laws see men as superior, thus, condoning and even 'legalizing' certain forms of violence against women in the country (Olubunmi et.al, 2014). Thus, the widespread tolerance of DVAMW in the country is also replicated among Nigeria's law-enforcement officials (Olubunmi, et.al, 2014). To the authors, the Police frequently dismiss complaints on the grounds that the State has no right to interfere in private or family matters.

As a fall out of this, hardly can a day pass without one newspaper reporting a case of defilement and incest against a young woman (Nanlong, 2022; Ugowe, 2022; Abakare, 2021). News Agency of Nigeria (NAN) (2013), as cited by Olubunmi et.al, (2014), reported that one out every five Nigerian married women and girls between 15 and 24 years of age may have been a victim of one form of DV or the other. The paper therefore, is set to provide answers to how and why cultural beliefs enhance violence against women in order to contribute to knowledge there on.

Based on the above, the paper is set to examine the sociocultural factors propelling DVMW in southwest State, Nigeria. The paper further aims at interrogating the sampled respondents and key informants' participants using both questionnaire and KII informant interview to gather information concerning the subject matters in the study area.

Research Methods:

Contemporary relevant literature on sociocultural factors propelling DVAMW were gathered. Both quantitative and qualitative methods of research were employed to elicit information from the respondents and key informant who were randomly, accidentally but equally selected from four areas namely, Ado and Oye in Ekiti State and Akure and Akunga in Ondo State, Southwest Nigeria respectively. These areas were purposively selected from the two southwest States based on population and social amenities development. Being a mixed study the sample size of one hundred twenty (120) respondents and twenty (20) key informants were randomly selected, while both interview and questionnaires were conducted and administered. The result of data was collected, collated, analyzed and interpreted using content analysis and the SPSS model.

Cultural Factor Propelling Domestic Violence Against Women in Nigerian

Contrary to the global view that the family is a haven of love and support; data from around the world suggest that married women are at a greater risk of DV in their homes than anywhere else (Olubunmi et.al, 2014). However, wives can also be violent towards their husbands but, the overwhelming burden of DV is borne by wives through their husband (Nanlong, 2022; Ugowe, 2022; Abakare, 2021; Johnson, 2006). Most Nigerian victims bear the brunt of DVAMW and, they silently cover-up so as to avoid social stigmatization, and or, to protect their families' image and interest (Olubunmi et.al, 2014.).

Studies such as Nanlong, (2022); Ugowe, (2022); Abakare, (2021); Olubunmi et.al, (2014) have produced remarkable consistency in the list of events that are likely to trigger DVAMW in Nigeria, to include disobeying the husband, wife confronting the husband, wife arguing back at husband, late food-preparation, inadequate care towards the children or home, questioning the man about money or girlfriends, going out without the man's permission, refusing sex, and suspecting the woman of infidelity. Nevertheless, studies by Alo Odusina, & Gbadebo, (2012); Mgra, (2012) report that women living in poverty are more disproportionately prone to physical violence which cut across all socio-economic groups. It is yet unclear whether poverty increases the risk of DVAMW – i.e., whether it is because of low income in itself or because of other cultural factors that accompany poverty, such as over-crowding or hopelessness. To some men, living in poverty is likely to generate stress, frustration, and a sense of inadequacy for having failed to live up to culturally expected roles of providers.

Culture have great influence on the people's understanding of family rights, statues and roles (Lee, Moon & Gomez, 2014). Thus Ntoimo & Isiugo-Abanihe, (2014) posited that the patriarchal Nigerian cultures distinguishes and gives more preference to husbands than wives in the society. For instance, male child is well favoured, more respected and better placed than the female among most ethnic group in Nigeria (Nelson, 2015). The patriarchal system signify the male child as the source of power and respect while the female child is viewed as a property to be owned and sold (Abdullahi, Cusairi, & Abdullah, 2017).

The system promotes a strong marriage and family ideology which socialize women to be married and remain in the marriage forever (Ntoimo & Isiugo-Abanihe, 2014). The authors, asserted that divorce and separation stigma from the society and pressure from parents made most wives to continually endure and tolerate abusive relationships, since women are often regarded as common property in most African societies. In this regard, Bowman (2003) noted that the bride price paid during the marriage rites equates her to a

property bought by the husband. Similar, Onifade, Aduradola & Adamu (2016) reported that the reception of bride price and other gift items by the bride family during marriage in African cultures symbolizes a means of trading a wife to her husband and his family. The items ranging from cattle, goats, yams, cash etc. symbolically demonstrate the transfer of wife's rights to the husband.

Thus most men do not only exert power and authority over the wife due to her feebleness but also because the exorbitant bride price which her family may be unable to refund in the event of separation or divorce. However, Ntoimo & 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 seek socio-economic independence either as civil servants or private employee before marriage. On the contrary, Balogun and John-Akinola (2015) found that most wife's economic independence rather increases their risk of being abused. Lack of submissiveness and self-independence financially most often triggers DVAMW in most homes. However, divorce or separation in abusive marriages is difficult for most women in Nigeria because of the family involvement (Bowman, 2003).

Male-Child preferences is one of the contributing factors to DVAMW in Nigeria. For instance, the birth of a male child attracts praises, encomiums, high wife status etc., as preferred obligations while that of female child causes grave calamity in the matrimony (Ishola, 2016; 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 of DVAW in most studies across Africa. For instance, in a study conducted in Kenya by Njue, et.al (2014), it was revealed that sons are treasured more than daughters in patriarchal societies while women have been abused because of this. Conclusively, male children are regarded as the family head, who will sustain the family's lineage and heritage while the female children will surely be married to other family. So, preference for a male child who will take over the headship of the family, may subject wife(s) to all manner of DVAW irrespective of the consequences.

Forced marriage is a marriage contracted against the wish of the parties involved. This form of marriage is still practiced in some cultures in Nigeria, where young girls are given out in marriage to wealthy individuals or close friends; to strengthen the existing relationships (Ishola, 2016). Studies on gender and marriage institutions in Nigeria confirmed that ideas about marriage are almost the same across all the ethnic groups in Nigeria (Ishola, 2016; Ntoimo & Isiugo-Abanihe, 2014). It is established that early marriage is encouraged among most ethnic groups in Nigeria (Ntoimo & Isiugo-Abanihe, 2014), and any woman who refuses to marry her fathers' approved choice is usually tagged as a social evil and a disgraced to the family (Ntoimo & Isiugo-Abanihe, 2014; Ekiran, 2003).

Overall, these are some of the cultural practices in Nigeria that contributed to DVAMWin most family. It is worthy to mention that these practices still exist, however, the influence of religions, education and exposure is greatly reducing its operations.

Global View On Domestic Violence Against Married Women

DVAMW is increasingly recognized as having health-effects nearly in all countries of the world and attention is turning to the measurement of its health and other consequences for married women in the family (Ellsber, et.al 2008). DVAMW include any act of gender-based violence that results, or is likely to result, in physical, sexual, emotional harm or suffering to women, including threats of such act, coercion or arbitrary deprivations of

liberty, whether occurring in public or private life (Olubunmi et.al, 2014, World Health Organization (WHO, 2013; Nnadi, 2012). Women organizations around the world had long drawn attention to DVAMW, through their efforts and violence against women has now become an international concern (Krug, Mercy, & Dahlberg, 2002).

DVAMW affects victim's health and the wealth of the society, at large by diverting scarce resources to the treatment of a largely preventable social ill. Scholars through various data from a wide range of countries had confirmed that DVAMW accounted for a significant number of victim's deaths (Nanlong, 2022; Ugowe, 2022; Abakare, 2021; Olubunmi et.al, (2014). Studies from Australia, Canada, Israel, South Africa and the United States of America (USA) also showed that 40-70% of female murder victims were killed by their boyfriends or husbands (WHO, 2012). Thus, most married women that are living with violent husbands may have difficult time protecting themselves from unwanted pregnancies and sexually transmitted disease (STD) (Olubunmi et.al, 2014). DVAMW affects most victims' sense of self-esteem and their abilities to participate effectively in their various expected statuses role globally (Adeyemo & Bamidele, 2016; Mgra, 2012). For instance, violence during pregnancy has been associated with miscarriages, late entry into pre-natal care, still-birth, premature labour and births, fetal injury, low birth-weight and infant-deaths (Alexandra, et.al, 2011).

DVAMW -related injuries include bruises, cuts, black eyes, concussions, and broken bones. It can also lead to permanent injuries, such as damage to joints, partial loss of hearing or vision, and scars from burns, bites and knives wounds (Olubunmi et al, 2012). The emotional effects of DVAMW are more debilitating than the physical effects as fear, anxiety, fatigue, post-traumatic stress-disorder, sleeping- and eating-disturbances are common long-term reactions to DV (Mgra, 2012). Abused women may become dependent and suggestible and they may find it more difficult to make decisions alone. The social and economic cost of DVAMW is becoming enormous with ripple effects in most societies as victims may suffer isolation, inability to work, loss of wages, lack of participation in regular activities and limited ability to cater for themselves and their children (Olubunmi et.al, 2014)

A review of literature on DVAMW in the USA report that victims are assassinated and injured, raped, or killed by a current or ex-partner (Rusteins & Johnson, 2004). A report on survey of 1600 Americans showed that 22.1% of the victims were physically assaulted by a current or former spouse, cohabiting partners, boyfriends or girlfriends (WHO, 2013). A survey of 21,000 residents in England and Wales by the United Kingdom's Home Office showed that 7% of women were victims of DVAMW previous year (Ellsberg et al, 2008). Available data by Alexandra et al, (2011) suggested that, in some countries, one in four victims reported sexual violence initiation by spouse. Hundreds of thousands of females are forced into prostitution or subjected to violence or other sufferings from varying places, such as schools, workplaces, and health-care institutions (Luke et.al, 2007).

Studies from Canada and USA showed that husbands who assault their wives are more likely to be emotionally dependent, insecure, low in self-esteem, and are more likely to find it difficult to control their impulses. Other risk-factors of DVAMW that have been reported are violence in the families of origin (Uthman, Lawoko, & Mordi, (2009), alcoholic abuse by husbands/partners (Gil-Gonzlez, Vives-Cases, Alvarez-Dardet, & Lantour-Perez, 2006), personality disorder, structural inequality between men and women, rigid-gender roles and notions of manhood linked to dominance, male-honour, and aggression (Johnson and Das, 2009). The percentage of victims of DVAMW varied from 3% or less in Australia, Canada, and USA to 27% in Nigeria, 38% in Republic of Korea

and 52% in Palestine (Ruesteins and Johnson, 2004). Educational level of both spouses, anti-social personality disorder, having multiple partners, past history of violence, marital discord and dissatisfaction, difficulties in communicating between partners, belief in family-honour and sexual purity, ideologies of male- entitlement and weak legal sanctions etc. have all been linked to DVAMW in literature (Kitzmann, Gaylord, Holt, and Kenny, 2003).

Sociocultural Theory of Marriage

Family theories and other related studies maintained that family socio-cultural values had permeating effect on marriage in all societies (Emaj, 2015). The author, assert that every child socialisation is bent on a family values acquired from a distinct socio-cultural background. Such socio-cultural values have permanent inclination on his/her entire way of life, from birth to adult hood, to marriage and death. Every man and woman learn when to marry, whom to marry, where to live, expected responsibilities towards the family and society at large (Emaj, 2015). These socio-cultural values are not only enduring but are equally transferred to other generational family yet unborn (Emaj,2015; Aderinto,1991; Smith,1980). Dixon's (1971) posit that sociocultural factors influences marital norms, family values and other social expectations. Hence, societal normative systems have significant influence on marital pattern, family values and other social expectations of each society. Raley, Durden, & Wildsmith (2004); Reley and Sweeney (2009) assume that traditional family values, ascribed role and status to each family member base on gender compared to liberal family value system. United Nations (UN, 1988, 1990) in a comprehensive model asserted sociocultural value of any society produces and influences the marital norms and patterns between marriageable population. The studies argument was that low socio-economic status and traditional socio-cultural values influence most marriages for both men and women in the less-developed region. The above-mentioned family socio-cultural approaches only produce findings on family socio-cultural values and its practices marriage pattern over the several decades in less-developed regions. The family socio-cultural frameworks and its underlying assumptions reviewed may not be enough to explain DVAMW in the family setting. Hence, Action theory by Max Weber (1936) was employed to further explain DVAMW.

Domestic Violence and Action Theory

Action theory by Max Weber (1936) with a broad perspective, as recently used by Olubunmi and Dada (2018), is adopted to explain factors promoting DVAMW in the family. The theory, in its general term, provides a road map to understanding human action – DVAMW- in line with actors –husband - interpretation. The theory posited that human beings clearly give meaning to other's action before acting or reacting towards it. Thus, response towards any action is based on the actors immediate meaning and understanding. Olubunmi and Dada (2018), assumes actors have independent personalities - the ability to act and give meaning to action as defined by him/her. Thus, husband resorting to DVAMW, is based on his interpretation/understanding of such action. According to Weber (1936), action plays a central role in all human interaction, as actor attaches a subjective meaning to it. Actors meaning is the expectation he hopes to derive from such rational or irrational action (Olubunmi and Dada 2018). The author maintained that actors generally take into consideration the following assumptions before taking a rational action.

a. That the end-result/outcome presents little or no problem,

b. That such action is necessary to the attainment of the expected goal,

c. That actors employ and apply some logical reasons before acting, and,

d. That the action is based on knowledge and expectation (Olubunmi and Dada 2018).

Thus, DVAMW is based on the husband's interpretation of his action and the sociocultural factors propelling it towards his wife. The theory determines the tendency of understanding human social action – DVAMW- and factors propelling it towards others in the family based on interpretation and expectation (Olubunmi and Dada 2018; Adeyemo and Bamidele, 2016; Alokan 2013; Nnadi 2012; Oladepo et.al 2011).

Characteristics	Total	%	Male	%	Female	%	p
		100	45	37.5	75	62.5	
Age							
18-25 years	15	12.5	6	5.0	9	7.5	
26-35 years	37	30.8	13	10.8	24	20.0	
36-45 years	45	37.5	17	14.2	28	23.3	
46-55yearrs	23	19.2	9	7.5	14	11.7	
Religion							
Christian	75	62.5	27	22.5	48	40	
Islam	45	37.5	18	5.0	27	22.5	
ATR	-	-					
Education level							
No-Formal Education	-						
Primary	15	12.5	6	5.0	9	7.5	
Secondary	50	41.7	19	15.8	31	25.8	
Tertiary	55	45.8	20	16.7	35	29.2	
Occupation							
Unemployed	-	-					
Civil Servant	75	62.5	30		45	37.5	
Self-employed	45	37.5	15		30	25.0	
Family Type							
Monogamy	90	75.0	33	27.5	57	47.5	
Polygamy	30	25.0	12	10.0	18	15.0	
Marital Status							
Divorced	09	7.5	4	3.3	5	4.2	
Separated	15	12.5	5	4.2	10	8.3	

Married	96	80.0	36	30.0	60	50.0	
Years of Marriage							
1-5yrs	18	15.0	6	5.0	12	10.0	
6-10yrs	12	10.0	4	3.3	8	6.7	
11-15yrs	36	30.0	15	12.5	21	17.5	
16-20yrs	48	40.0	18	15.0	30	25.0	
21-25yrs	06	5.0	2	1.7	4	3.3	
Children Number							
1-2	45	37.2	18	15.0	27	22.5	
3-4	60	50.0	21	17.5	39	32.5	
5above	15	12.5	6	5.0	9	7.5	

Tab. 1: Respondents' Bio-Social Characteristic

Table I above shows the sex-distribution of the respondents in relation to the study. Majority 75(62.5%) of the respondents were females and 45(37.5%) are males. 45 (37.5%) are between 36-45years, 37(30.8%) of respondents were between 26-35years, 23(19.2%) of respondents were between 46-50years and 15(12.5%) of the respondents are between 18-25.5 years. 75(62.5%) of the respondents are Christians, 45(37.5%) are Muslims. 55(45.8%) of the respondents had tertiary education, 50(41.7%) owned Secondary school certificate while 15(12.5%) had primary education.

75(62.5%) were civil servant, while 45(37.5%) were self-employed. 90(75%) are from monogamy family, while 30(25%) are from polygamous. 96(80%) are married, 15(12.5%) are separated, while 9(7.5%) are divorced. 48(40%) of the respondents have been married between 16-20years, 36(30%) have been married between 11-15years, 18(15%) are married between 1-5years, 12(10%) are married between 6-10 years while 6(5%) are married between 21-25years. 60(50%) have 3-4 children, 45(37.2%) have 1-2 children while 15(12.5%) have 5 and above numbers of children.

	Statements	Agreed		Disagreed		Not sure	
		F	%	F	%	F	%
1	Man superiority propels DVAMW in the family setting	87	72.5	33	87	-	-
2	Culture of silent and endurance encourages DVAMW.	112	93.3	08	112	-	-
3	Covering-up husband anomalies cause DVAMW.	107	89.2	13	107	-	-
4	Protecting family secret or image generate DVAMW	110	91.7	10	110	-	-
5	Social stigmatization on divorce allows DVAMW	112	93.3	08	112	-	-
6	Wife's disobedience increases DVAMW	114	95.0	06	114	-	-
7	Wife's confrontation or argument results to DVAMW	114	95.0	06	114	-	-
10	Constant late food-preparation increases DVAMW	115	95.8	05	115	-	-
11	Children or home inadequate care causes DVAMW	104	86.7	16	104	-	-

12	Wife's frequent outing without the husband's permission promotes DVAMW	110	91.7	10	110	-	-
13	Husband's sex advances refusal give rise to DVAMW	116	96.7	04	116	-	-
14	Suspecting spouse's infidelity induce DVAMW	106	88.3	14	106	-	-
15	Poverty and unemployment stir-up DVAM	100	83.3	20	100	-	-
16	Male child preference provokes DVAMW	108	90.0	12	108	-	-
17	Exorbitant bride price incites DVAMW	96	80.0	24	96	-	-
18	Early marriages propel DVAMW	96	80.0	24	96	-	-
19	Force marriage promotes DVAMW	116	96.7	08	116	-	-
20	Over dependent on husband promotes DVAMW	108	90.0	08	6.7	-	-

Tab. 2: Cultural Factor Propelling Domestic Violence Against Married Women

Table II above show results on some socio-cultural factors propelling DVAMW in southwest west Nigeria. Majority 87(72.5%) of the sampled respondents affirmed that man superiority propels DVAMW in the family setting. coincidentally 112(93.3%) asserted that culture of silent and endurance, and social stigmatization on divorce both encourages DVAMW. Similarly, 107(89.2%) attested that covering-up husband's anomalies increases DVAMW. This correspond with the view of some key informant interviewed participant

A female interviewee says:

> Truly the society has made women especially in Africa a second fiddle by virtue of gender. This has also extended to marriage as husband want to dominate and married women in check. This by extension make married women vulnerable to DV, most especially when she tries to object his decision. A lots of husband needs reorientation that wives are not slave rather, help mate who must not be subjected to any forms of domestic violence. (KII Female participant, Civil Servant, Aged 45 years)

A male participant supported by saying

> Being violent is of no value and can destroy a lot of things in the family- settings, nobody can confidently say he/she appreciate aggressive and violent partner's. That a man is superior shouldn't propel DVAMW, every social group needs a head or leader with commensurable and satisfactory characters. However, married women should desist from the culture silence and endurance about DVAMW to safe the family image, rather they should speak out against it to reduce it menace. (KII Male participant, Civil Servant, Aged 50 years)

Another male interviewee supported by saying this:

> That man is the family head is not a reason to indulge in DVAMW as this can destroy a lot of things in the family-settings, nobody appreciates been traumatized, married women should take proactive step even if it means divorce or separation to safe their precious life. I lost my beautiful sister to a cold hand of death through DVAMW while trying to cover-up for her monstrous husband all because she was ashamed of social stigmatization. My advice is for all DVAMW victims to speak about it from the onset while the society to give necessary action to ameliorates it. (KII Male participant, Civil Servant, Aged 50 years)

A victim interviewee says thus;

> Today am a single mother and am happy been alive, my husband is socialized into been violent, he thinks of violent at the slightest provocation. I know my husband better and could not tolerate the worst from him. Though, he always came begging later, but I rather choose a healthy living rather than subjecting myself to DVAMW. As we speak no woman is with him because of his violent act. I hope he one day turn a new live before it's too late. (KII Female participant, Teacher, Aged 45 years)

Another female victim also supported the view saying;

> A lot cannot be said in public, many married women have suffered injuries that has affected their organs and also led to untimely death in the hands of their violent husbands. Those that tried to endure and cover the family affair that is belief to be sacred, end up endangering their life. My divorced husband beat me anywhere even before the kids, who are at greater risk as this may lead to generation problem. Thus, I finally prefer a divorce to safe my life and the kids from witnessing such acts, learn from it occurrence and thereby practicing it among their mate/colleague (KII Female participant, Teacher, Aged 49 years)

Nonetheless 110(91.7%) of the respondents attested that protecting family secret or image and wife's frequent outing without the husband's permission promotes both promotes DVAMW. Concurrently 114(95.0%)of the respondent equally confirmed that wife's disobedience and wife's confrontation or argument both promotes DVAMW. Absolute majority 115(95.8%) of the respondents claimed that constant late food-preparation increases DVAMW. This correspond with the view of some interviewed participant.

A male interviewee supported the view saying;

> You don't expect love to exist in a family where there is atom of secrecy, disobedience and confrontation, these are pointers to domestic violence. Any married women that want love must learn to obey, respect and honour her husband to allow peace in the family (KII Male participant, Teacher, Aged 50 years)

A female interviewee has this to say;

> Violence can never bring peace let alone love, protecting violent secret is more dangerous as it will give room for further DVAMW. Married women should learn to curtailed their frequent outing and also keep the husband in the know to keep and increase the trust and confidence in the family setting. Every man wants to keep his wife in check, hence, disobedience and confrontation may be an invitation to DVAMW as it bridges the love and peace that is expected to be enjoyed in the family (KII Female participant, Teacher, Aged 44 years)

Another female interviewee supported the view saying;

> No husband will be happy seeing his wife is disobeying his order, and confronting him, such woman is inviting trouble in form of DVAMW. Every husband is delighted in submissive and obedient wife without no secret. Any women who cherishes a peaceful happy home and the best in her family should reduce her social life, take order from her husband and be obedient to prevent DVAMW (KII Female participant, Civil Servant, Aged 45 years).

Another male interviewee says thus;

> Obedient and non-confrontational wife is well appreciated by all husband, and, this may reduce the chances of DVAMW. As a husband I love to keep my wife in check, but more often I cherished good and timely food, thus constant late food-preparation may truncate the expected peace and promotes DVAM. I will advise married women to understand and cooperate with their husbands to prevent DVAMW in the family. (KII Male participant, Teacher, Aged 44 years)

Similarly, 104(86.7%) maintained that children or home inadequate care causes DVAMW. Overwhelming majority 116(96.7%) reasserted that husband's sex advances refusal and force marriage give rise to DVAMW. 106(88.3%) avowed that Suspecting spouse's infidelity induce DVAMW 100(83.3%) consented that poverty and unemployment stir-up DVAM. 108(90.0%) accepted that male child preference and over-dependent on husband provokes DVAMW. Finally, 96(80.0%) admitted that exorbitant bride price and early marriages incites DVAMW. This correspond with the view of some interviewed participant

A male interviewee has this to say;

> As a spiritual leader, I have always admonished against DVAMW, I belief in a peaceful and loving home. Married women should learn to take charge of their home and family. The major responsibility of any married women is to her husband, children. Any refusal of husband's sex advances or lacking

> in child and home care may propel DVAMW. Men most time are too desperate and may not often time be able to calm and control themselves, hence, married women should be more submissive to help in such situation for love and peace to reign. However, force marriage will forever be a haven o DVAMW since there was no love in the first place. Such practices should be abolished. (KII Male, participant, Cleric, Aged 48 years)

A female interviewee has this to say;

> A force marriage will always harbour DV, such is a coerced marriage, it could lead to infidelity which may accelerate DVAMW. As a solicitor and legal practitioner most of the DVAMW cases before me are poverty and unemployment, infidelity or lack of trust, over-dependent on husband for etc. only but a few cases involve male child preference. Thus family should force marriage for any reason, when couple should learn to be honest with themselves and never allow infidelity. (KII Female participant, Lawyer, Aged 40 years)

Another male interviewee has this to say;

> A male child is preferred by almost all members of the family including the married women, however, it shouldn't be a do or die affair, more so, that modern technology can help in such direction. But, over-dependent on husband, exorbitant bride price and early marriages are indicators to DVAMW which should be reduced. Every inexperienced and frustrated husband will always transfer aggression leading to DVAMW in the family setting. (KII Male, participant, Civil Servant, Aged 52 years).

Conclusion

What has been established from the foregoing is the fact that there some sociocultural factors propelling DVAMW in the family- setting. The society and the parties involved in the family institution should put more effort towards preventing such heinous and demeaning factors. There should be social reorientation on any sociocultural factors known to propel DVAMW. Married men and women should adhere and focus on expected roles and statuses. Married women should be more submissive and respect their husband to avoid been violated. The focus of every married woman should be centered on how to manage the family properly and also speak out against any socio-cultural belief compelling or subjecting her to DVAMW in the family. Government must begin to play a more responsive role towards preventing DVAMW by enacting laws that guide women rights, care in the family and protection in family-setting. Any perpetrator of physical or emotional violence, should be severely sanctioned and swiftly dealt with. Finally, community-leaders, religious leaders, neighbours, and extended-family members must equally contribute to rooting-out any undeserving sociocultural behaviour.

Recommendations

Based on the findings of the study, the following recommendations are suggested to reduce any factors capable of propelling DVAMW:

1. All concerned authority in the society should be role-models to the younger family through counselling, mediating and possibly reporting to higher authorities any incidence of DVAMW noticed around them, to control and prevent further damages and suffering.

2. Concerted efforts should be adequately directed towards the amelioration or eradication of all sociocultural factors capable of propelling DVAMW in the family and the society, at large.

3. There should be social and economic changes to empower the women in the family-setting.

4. Policy-makers must examine and demystify all socio-cultural practices that undermine gender-equity. All gender should be socialized to see themselves as not only equals but that they also have equal opportunities in life.

5. Policy-makers must identify effective ways of raising awareness against any DVAMW and develop supportive social welfare programmes for victims, such as micro-finance empowerment schemes for poor households, should be introduced.

6. Social, political, community and religious leaders should be enlisted to both speak-out and guide against DVAMW in the society.

7. The study also recommends the immediate repeal of discriminatory laws and policies that address gender-inequality to promote equality in the family.

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