

RESEARCH ARTICLE

Socio-Cultural Factors Associated with Home Violence Against Women in Oye Ekiti, Ekiti State, Nigeria

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Received: 20 February, 2022, Accepted: 01 April, 2022, Published: 08 April, 2022

Abstract

Violence in the home is a major scourge in the society that needs unique attention to combat. There is a general saying that “a happy mind gives strength to the whole body” which means a happy woman makes a happy home, while a happy home makes a happy society. To this end, violence as a negative condition to the well-being of women is purely devastating to their happiness especially when it occurs within the home. This paper therefore explored survey design method technique in finding out the socio-cultural factors associated with home violence as experienced by women and its effects in Oye Ekiti, a town in Ekiti State of Nigeria. In a convenient sampling technique, data were collected from 200 married women who responded to questionnaire. Hypotheses were tested using chi-square. Results showed that factors such as level of education, religion belief and income were mostly among others not associated with violence in the home, which means there are more underlying factors to look out for. It was therefore recommended that government should incite stricter laws in addressing home violence cases family courts should also be put in place early warning systems to become aware of the consequences of ill-treatment of women at home. Also, religious organization should be more proactive in the teaching of morals towards curbing home violence.

Keywords: Violence; Home; Socio-Cultural Factors; Husbands; Women

Introduction

Violence towards women is a salient condition and human rights issue. In the main, at least one out of five of the world’s woman populace are being sexually or bodily abused with the aid of a man or guys at some time in their existence (WHO,2010) Many, which include Oriola pregnant ladies and younger girls, are subject to severe, sustained or repeated attacks at their various homes by their spouses (World Development Report, 1993). These acts could culminate in psychological sexual or physical harm, or to women. It may also consist of threats, arbitrary deprivation of liberty or coercion in public or personal relations. Home violence encapsulates, however is never restricted to, “physical, sexual and psychological violence going on in the family, consisting of battering, sexual abuse of women (UNICEF,2000). Violence against women in view of this very study is a manifestation of traditionally unequal power relations between man and women within family context. This have from time led to domination over and discrimination against women by men and to the prevention of the full advancement of women...” which has its origins in the patriarchal shape that oppresses female (Agbo & Choji.2014). As an institutional

response, global, regional and country wide businesses have taken full size steps toward kingdom action to get rid of violence in opposition to women. The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), adopted in 1979 by way of the UN General Assembly, is the international consignment of rights for women. This happens to be the first international mechanism, `to outline violence against women and to set an agenda for national motion to end such a discrimination (Temilola(2015) Violence in opposition to women is a phenomena and social hassle that is found in each and every country, slicing throughout boundaries of class, culture, income, education, income, age and ethnicity. Even though most societies have proscribed violence against women, the actuality is that; violations towards women’s human rights are regularly sanctioned below the garb of cultural practices and norms, or through misinterpretation of spiritual tenets despite the level of religious belief and faith against the practice. Moreover, the most ridiculous aspect of it is that, when the violation takes location within the home, as is very frequently the case, the abuse is successfully condoned by way of the tacit silence and the passivity displayed by the nation and the law- enforcement agents (UN

Women, 2012). Many of these types of violence do have negative effects on the victims to the extent that, they die in silence at the long run. It is therefore imperative to see how far socio-cultural factors especially religion have affected the violence behavior of men towards their spouses despite many of them claiming to be religious and they are regularly thought to do away with violence and show love towards their spouses.

Statement of Problem

The violence that women are subjected to at some point of their lives prevents them from realizing their rights as human beings and equal marriage partners with men in family right accessibility. This fact makes it necessary to act and appear for a sustainable answer to this social problem. Basically, it begins before birth, in many countries, with sex-selective abortions, or at birth when girl infants might also be killed via mother and father who are determined for a son, it continues to have an effect on female at some point of their lives (Wimalasena, 2014). Female teenagers are really more probably than their brothers to be victims of rape or sexual assaults via family members, with the aid of these in the position of belief or power or by means of strangers. In some countries like Indonesians, if an adolescent girl is raped, she might be additionally compelled to marry the rapist(s) or attacker, or she be imprisoned for perpetrating such a "criminal" act. on the whole, any woman that gets pregnant before marriage would be additionally beaten, banished or murdered via family members, even, if the pregnancy is the upshot of rape. "After marriage, the highest risk of violence for girls still continues to be in their own residences, where, at times, in-laws, might also assault, rape or kill them. When girls become matured and grow old to be pregnant, grow old, or go through from intellectual or physical disability, they are more prone to attack. Women who are away from home, imprisoned or remotes in any way are also challenge to violent assaults Quigg Ronagh (2011). During armed conflict, assaults in opposition to women escalate, along with those committed with the aid of each hostile and "friendly "forces."(WHO, 2013).Studies from specific countries exhibit that the share of women 15 to 49 years historical who have experienced bodily and/or sexual violence by means of and intimate companion in their lifetime levels from 15 – 71% (WHO, 2013). This variant indicates that violence in opposition to ladies is preventable. Brutality in the home circle is by and large executed by men who are, or who have been, in places of trust and closeness and energy – spouses, fathers, fathers-in-law, stepfathers, siblings, uncles, children, or various family members. Abusive behavior at home is in many cases savagery executed via men contrary to ladies. Ladies can likewise be rough, yet their activities represent a little level of home viciousness

(WHO,2013). Viciousness contrary to ladies would motive be able to long haul real and scholarly wellness issues (U.S Department of Health and Human Services, 2019). Home savagery impacts as of now not simply the ladies stressed yet also their youngsters, families, and networks. These results envelop mischief to a singular's wellbeing, possibly longhaul mischief to youngsters, and harm to networks like lost work and vagrancy. Finally, violence towards women undermines countries' achievements and development (WHO, 2015).Hence this paper is set to reveals the experiences of women in Oye Ekiti people on the socio-cultural factors and consequences of home violence to women in spite of their religious belief which is in most cases absolutely against violence toward their spouses and the intervention schemes, applications and strategies to control violence against women in the society.

Theoretical Background

Individualist Approach: According to the individualist approach, violence is implicit in expressions of socio-biology terms such as individual choices, characteristics, interests, biology, genetics, pathologies being attached to the perceptive of the male patriarchy culture of dominance, hostility/violence manner towards women or females universally chiefly to sustain female loyalty and safeguard the reproductive control of the family or behavioral control in the society at large. Violence from male to female is seen as a 'mate retention tactic' to this school of study, although there is slight pragmatic support for these ideas, which makes the deed more divisive. However, any attempt to predict violence by using biological variables, always necessitate a host of non-biological elements to supplement for effectiveness. In view of this, some researchers have attempted to devise an added typology based on physiological aggravation. Walker, 1983 in *Sociology: Themes and Perspectives*.(2013) developed a feminist theory called Battered Women's Syndrome/learned helplessness to help women comprehend the elements and effect of men's savagery demeanor unfortunately it doesn't represent numerous intelligent, social, monetary and social decisions which might prompt decision of staying in forceful security because of certain elements like dread of reprisal, following, heightened brutality, need for monetary help, worry for prosperity of kids, want to keep up with home, absence of social/family local area encouraging groups of people, and different parts of hazard evaluation and endurance the executives. Herman (1998)& Horley (2000) submitted in their work named "Ladies Blaming" that there are no substantial typologies of 'ladies liable to be manhandled', and no connection between foundation/conditions/character and the probability of encountering misuse, it is accepted that the significant danger factor for being exposed to mishandle is being a lady. It is additionally

recommended that men as a rule rely upon assumption of gendered jobs and perspective on appropriate or 'inappropriate' female conduct in execution of home or sexual obligations. Socially talking, it is accepted that there are times when ladies have the right to be chastised, despite the fact that beatings and different types of misuse may be estimated unjustifiable or brutal and this thusly focuses to the sturdiness of social convictions and mentalities as respects sexual orientation disparity and male advantages in homegrown and social exercises.

In the process of searching for validation and rationalization for men's abusive temperament and nature, researchers seek justification for mental or emotional assessment of men and character of women that contribute to their own victimization. The end result according to Connell, R. W.; Messerschmidt, and James W. (2005) is that men's violence is men's attitude as such women characteristic of being a victim is rather not useful. After every act of violence, men will do all it takes in their power to silence their victim and encourage the secrecy and forgetting and if all these fails, they attack the sincerity of their victim by striking or imposing arguments for denial. Consequent to each violent incident one can anticipate to listen to the related conventional apologies: it by no means happened; the victim slander; the sufferer overemphasized the situation; the sufferer brought it upon herself...the more influential the doer, the greater is his privilege to describe and label authenticity, and the more absolutely his wiles prevail' (Connell, . 1982).

Familial System and Family Violence: This theoretical approach looks at the family as lively institution which comprises of mutually dependent mechanisms. Attitude of one part (e.g violent man) affects the feelings and reactions of other members. Researchers like Collier, R. (1998) stare at communication, relationship, and problem-solving skills of couples, and study variables in comparing "violent couples" with "non-violent couples". Violence from this perspective is seen as an essential variable to make right manners or changes to permit suitable management of the family according to proper roles/behaviors.

Structuralist Theories. This approach traces social issue or problem of an abuse in the actual or physical world and also its structures either socio-cultural, political, ideological etc. It seeks validation further than the individual and the position of change is as well social. It looks at violence or violent related issues as natural and prevailing part of the social structural formation at large. Violence as being a stress reaction to issues or problems in the families/relationship, or unemployment, poverty, circumstances, , isolation, sport, homelessness, loss of (male) and social status, and have holiscalbeen seen as cursoryfactors in sexual abuses. This will lead to the explanation of Hegemonic masculinity in Western culture by Demetriou, (2001), that it is

generally intelligent of a definitive, hyper-manly, and hetero picture of a man which at the same time dismisses attributes and practices apparent as ladylike. Some have alluded to domineering manliness in this setting as an "hostile to womanliness as it dismisses any relationship with generally ladylike qualities. Accepted practices and social assents consider men responsible to this regulating origination of manliness. For instance, in Western culture, when young men and men do not show the attributes of the prevailing type of manliness, they are frequently "ousted from the circle of authenticity" and can confront sanctions as boisterous attack ("sissy," "weakling," and so forth Says Fineman, (2013). Conversely, men tend to violate and sexually exploit women as a result of their masculinity construct which is culturally dominant in nature. Men often face social sanction by their counterparts when they look weak to express their masculinity in the home mostly in the developing part of the world.

Methods

The research design used employed for this study is a descriptive research design. This research design becomes imperative due to the descriptive nature of the phenomenon under investigation. Data was collected from 200 respondents to test the experiences of women, the factors and effects of home violence under the study area. The study area is Oye Ekiti state located at the south western part of Nigeria. The populations for this study were married women in Oye Ekiti. The convenient sampling was used to sample 200 married women in the selected neighborhood of Oye-Ekiti, Ekiti State. Descriptive survey method was employed in this study. Data were collected using questionnaire. The data generated for this study were analyzed using both the descriptive and the inferential statistical analysis. The descriptive statistics used were frequency table; percentage distributions, mean, mode, and other measure of central tendency were employed while the inferential data was analyzed using chi square test.

Results

Table 1. Socio-demographic characteristics of the sampled respondents (n=200)

Socio-demographic Variables	Frequency	Percentage
Age		
below 20years	2	1
20-30	81	40.5
31-40	57	28.5
41-50	35	17.5
51-60	21	10.5
61 and above	4	2
Marital status		
Single	5	2.5

Married	150	75
Divorced	23	11.5
Separated	22	11
Type of marriage		
Monogamy	133	66.5
Polygamy	63	31.5
N/A	4	2
Age of marriage		
less than 5years	72	36
5-10years	61	30.5
above 10years	63	31.5
N/A	4	2

Source: Author’s construct, 2019

The table 1 above revealed the socio-demographic characteristics of the respondents in the study location. Most of the respondents (40.5%) were of 20 – 30 age groups, constituting 81 respondents, followed by 31 – 40 (28.5%), 41 –50 (17.5%), 51 – 60 (10.5%), 61 and above were 2% and respondents below 20had (1%). Also, majority (66.5%) of the respondents were in a monogamy type of marriage, while polygamy constitutes 31.5%. Furthermore, 75% of the respondents were married, 11.5% were divorced, 11% were separated and 2.5% of the respondents were single. This was not because married women alone are prone to violence in the domestic spheres, but most married women were found during the course of this study. For those who were married, 36% of them provided that their marriage is less than 5years, 30.5% of them are in a marriage of 5-10years, while 31.5% are above 10 years.

Table.1.1 Respondents’ & Spouses Level of Education

(n=200)	Fq	%
level of education		
non formal	2	1
Primary education	31	15.5
Secondary	26	13
NCE\OND	37	18.5
University Degree/HND	78	39
post graduate	7	3.5
school of health	18	9
Others	1	0.5
Spouse’s educational level		
No formal education	6	3
Primary	12	6
Secondary	40	20
NCE/OND	31	15.5
University Degree/HND	86	43
Post Graduate	19	9.5
Others	2	1
N/A	4	2

Source: Author’s construct, 2019

The level of education of sampled respondents disclosed that majority (39%) of the sampled respondents had BSC/HND degree, while those with OND/NCE were 18.5% and 13% with secondary school certificate. Also respondents with primary school certificate and those with post graduate degree were 6% and 9%, respectively, and 1% with no formal education. For the respondent’s spouses, 43% had BSC/HND as their educational level, 20% had secondary school, 15.5% had OND/NCE and 9.5% had post graduate degree. This could mean that many of the respondents and spouses are learned and exposed to life formal experiences. Because of the level of their education, they have enough experiences about home violence and the likes.

Table 1.2 Respondents’ and Spouses’ Occupation

(n=200)	Fq	%
Occupation		
Trading	63	31.5
Artisan	31	15.5
private sector	48	24
house wife	26	13
civil/public servant	30	15
Others	2	1
Spouse’s occupation		
Trading	44	22
Artisan	34	17
Unemployed	2	1
civil/public servant	64	32
private sector/company worker	50	25
Others	2	1
N/A	4	2

Source: Author’s construct, 2019.

The distribution of the occupational status of the respondents revealed that most of them (31.5%) were into trading, while 15.5% were artisans, 15% were civil/public servants, 24% were private sector workers, 13% were housewives. While for their spouses, both civil servant and trading constituted 32% and 22%, respectively. 17% were artisans, 25% were private workers and health workers constituted 1%, and 1% were unemployed. The message here is that the large number of the respondents and their spouses are engaged with one occupation or the other, so they earn income at one level or the other to meet their home needs the absence or inadequacy of which could leads to violence.

Table 1.3 Respondents’ & Spouses’ Income Per Annum

(n=200)	F	%
Income per annum		
less than 400,000	114	57
400,000-900,000	39	19.5

1million-5million	46	23
above 5million	1	.5
Spouse's income per annum		
less than 400,000	98	49
400,000-900,000	47	23.5
1million-5million	49	24.5
above 5million	2	1
N/A	4	2

Source: Author's construct, 2019

The distribution of the respondents' incomes for those who earn N400,000 – N900,000 annually constituted 19.5%, those who earn below N400,000 were 57%, 23% of the respondents earn N1million – N5million, while 0.5% earns above N5million annually. For the respondents' spouses, 23.5% earn N400,000 – N900,000 annually, 49% earn below N400,000, while 24.5% earn N1million – N5million per annum, and 1% earns above N5million.

Table 1.4. Respondents' & Spouses Ethnic Groups/Religion

(n=200)	F	%
Tribe		
Yoruba	139	69.5
Hausa	19	9.5
Igbo	39	19.5
Others	3	1.5
Religion		
Islam	49	24.5
Christianity	150	75
Traditional	1	0.5
Spouse's tribe		
Yoruba	144	72
Hausa	20	10
Igbo	23	11.5
Others	9	4.5
N/A	4	2
Spouse's religion		
Islam	53	26.5
Christianity	142	71
Traditional	1	.5
N/A	4	2

Source: Author's construct, 2019

Yoruba ethnic group dominated the sample population as Yoruba constituted 69.5%, Igbo took 19.5%, Hausa was only 9.5% and people from other ethnic groups had just 1.5%. For their spouses, Yoruba dominated 72%, while 11.5% was Igbo, Hausa was 10% and spouses from other ethnic groups were also 4.5%.

As for the percentage distribution of their religion, it revealed that majority (75%) were Christians, while 24.5% were Islamic religion adherents and 0.5% traditionalists. While for the spouses of the respondents, majorities (71%) were Christians, and Islamic religion adherent were 26.5% and traditionalists were 0.5%.

This could be because most people in Ekiti are Christians. The information on this table shows clearly that majorities of the respondents and spouses are religious, which means they have access to information or religious doctrines on home violence as unwanted attitudes in the family.

Table 2. Experience of Home Violence by the Respondents. (n=200).

	FREQUENCY	PERCENTAGE
Ever experienced domestic violence?		
Yes	51	25.5
No	149	74.5
If yes, how often?		
1-2 times in a year	24	12
3-10 times in a year	13	6.5
2 times in a lifetime	9	4.5
Almost everyday	5	2.5
N/A	149	74.5
When beaten, were you treated for any injury?		
Yes	24	12
No	15	7.5
Don't know	5	2.5
Refused	7	3.5
N/A	149	74.5
When beaten, reported incident to who?		
Friends/Confidants	13	6.5
Parents	16	8
Police	4	2
Religious leader	10	5
No one	8	4
N/A	149	74.5

Source: Author's construct, 2019

The table above reveals that 25.5% of the respondents are currently experiencing domestic violence in the study area, and majority of those who are currently experiencing it (12%) experience 1-2 times in a year. When beaten, 12% of the respondents were treated for injury, while 7.5% were not treated for injury because they were virtually not injured. Also, those who are currently experiencing home violence reported the incidence to their parents after being beaten, at 8%, while 6.5% reported to friends/confidants, 5% reported to religious leaders. The information above shows that a handsome number of respondents have experienced home violence at one time or the other in their life time. It also went further to reveal that many of the who have been violated one way or the other were not medically attended to and few do report to parents, friends or religious leaders for intervention.

Testing of Research Hypothesis

This segment seeks to explain the relationship between the dependent variables and independent variables using cross tabulation Pearson Chi-Square (X2) statistical techniques at 0.05 level of significance.

Hypothesis 1

H0: There is a significant relationship between spouse occupation home violence in Oye Local Government, Ekiti State.

H1: There is no significant relationship between socioeconomic condition of people and home violence in Oye Local Government, Ekiti State.

Hypothesis 2

H0: There is a significant relationship between religious belief in Oye Ekiti and domestic violence.

H1: There is no significant relationship between religious belief in Oye Ekiti and domestic violence.

Decision Rule:

Reject H0 if the calculated p-value through the statistical software is less than 0.05 level of significance, otherwise, we do not reject.

Table 3. Ever experienced intimate partner violence and other variables

Occupation	Ever experienced DV	Chi square	P-value		
				Yes	No
Trading	9.0%	6.644	0.248	22.5%	12.663
	5.5%			10.0%	
	2.0%			22.0%	
	2.5%			10.5%	
	5.5%			9.5%	
	0.5%			0.5%	
	0.5%			0.5%	
Spouse occupation	8.2%	0.683	0.877	14.3%	43.0%
	5.6%			11.7%	
	0.0%			1.0%	
	6.6%			26.0%	
	5.1%			20.4%	
	0.0%			1.0%	
	0.0%			1.0%	
Income per annum	14.0%	0.683	0.877	43.0%	12.663
	4.5%			15.0%	
	6.5%			16.5%	
	6.5%			16.5%	

Spouse's income per annum	5million above	%		
			Chi square	P-value
less than 400,000	14.8%	35.2%	4.305	0.23
N400, 000 – N900, 000	3.6%	20.4%		
1million– 5million	6.6%	18.4%		
5million above	0.5%	0.5%		

Source: Author's construct, 2019.

Table 3 above shows a cross tabulation of chi square analysis of the differences between respondents who are currently experiencing domestic violence and the other aforementioned independent variables, such as: {Spouse's occupation, Income per annum, Spouse's income per annum}. All tests turned out to be statistically insignificant. P-values greater than 0.05 (P-value >0.05) depicts an insignificant relationship, except the respondent's occupation. This means that all the aforementioned independent variables have nothing statistically significant to do with the experience of people on domestic violence at 5% level of significance except the respondent's occupation, at (X2=12.663, P-value=0.027).

Table 4. Experiences of Home Violence and Religious Belief

Respondent's religion	Ever experienced DV	Chi square	P-value		
				Yes	No
Islam	6.5%	0.483	0.817	18%	12.663
	18.5%			56.5%	
	0.0%			0.5%	
Christianity	8.7%	1.930	0.381	18.4%	43.0%
	16.8%			55.6%	
	0.0%			0.5%	
Traditional	0.0%	0.683	0.877	1.0%	12.663
	0.0%			1.0%	
	0.0%			1.0%	

Source: Author's construct, 2019.

The table above is tested the association between religion and experience of domestic violence. It is observed that respondent's religion has no statistical significance with the respondent's experience of domestic violence, at (X2=0.483, p-value=0.817). The spouse's religion equally has no statistical significance with the respondent's experience of domestic violence, at (X2=1.93, P=0.381).

Table 5. Religious Belief as a Socio-Cultural Factor

		If yes, how often?				Chi square	P-value
Religion		1-2 times in a year	3-10 times in a year	2 times a lifetime	Always	2.196	0.533
	Islam	11.8%	7.8%	5.9%	0.0%		
	Christianity	35.3%	17.6%	11.8%	9.8%		
Spouse's religion	Islam	11.8%	9.8%	9.8%	2.0%	3.304	0.347
	Christianity	35.3%	15.7%	7.8%	7.8%		

Source: Author's construct, 2019

The table 5 above is testing the association between religious belief and how often the respondents experience violence. It is observed that respondent's religion has no statistical significance with the respondent's consistent experience of domestic violence, at ($X^2=2.196$, $p\text{-value}=0.533$). The spouse's religion equally has no statistical significance with the respondent's persistent experience of domestic violence, at ($X^2=3.304$, $P=0.347$).

Discussion of Findings

This study empirically found out that, good numbers of women under study have experienced home violence at one time or the other and were not medically taken care of. Moreover, the violated women are not always capable of reporting the incidents but prefer to report to siblings, parents, friend/confidants or pastors probably for personal intervention. Furthermore, it was also found out that large numbers of the respondents are educated at various levels and also have occupational activities they are engaged with. They were also found out to be religious as they all belong to one religion belief.

The study further revealed that despite the educational status, occupation and religion of the respondents and their respective spouses' many women still experience violence in their homes and family. It was also further revealed that majority of the violated women doesn't have the boldness or confident to report the incident to the law officials for many reasons like trying to paint their home well to outsiders and many other private reasons. This is to say, there are many hidden factors that could be contributing to home violence against women as revealed by Personality Theory and the Feminist perspectives in the nature of men despite their

position, occupation, educational status and religious belief in the society. To this end, it is imperative to still look into some factors that are attached to men aggressive nature and why women choose to remain silent.

Conclusion and Recommendation

From the empirical findings of this study, it is therefore concluded that the occurrence of home violence towards women is not so high in Oye Ekiti, and solely have nothing to do with the religion belief of the respondents or their spouses. The study also reveals that occupation of the respondents does not determine their experience of home violence to a considerable extent, as there was a slight significance relationship between the respondents' occupation and domestic violence experiences. It is therefore recommended as a result of the above findings that; government should incite more strict laws in addressing home violence cases; family courts should also be put in place early warning systems to become aware of the consequences of ill-treatment of women at home. There should be collaborative strategies amongst caseworkers, police, prosecutors, and judges should be endorsed as law enforcement interventions that are conceivable to improve and address home violence.

Religious organizations should intensify efforts in preaching family peaceful co-existence messages as the only way to peaceful and harmonious home.

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