



## Research article

## Perception of domestic violence among rural women in Kuje

Ogadimma Arisukwu<sup>a,\*</sup>, Chisaa Igbolkwu<sup>b</sup>, Tunde Adebisi<sup>c</sup>, Favour Akindele<sup>b</sup><sup>a</sup> SDG 16, Peace, Justice and Strong Institutions, SDG 10, Reduced Inequality, Department of Sociology, Landmark University, Omu-Aran Kwara, Nigeria<sup>b</sup> SDG 10, Reduced Inequality, Department of Sociology, Landmark University, Omu-Aran Kwara, Nigeria<sup>c</sup> SDG 16, Peace, Justice and Strong Institutions, Department of Sociology, Landmark University, Omu-Aran Kwara, Nigeria

## ARTICLE INFO

## Keywords:

Domestic violence  
Rural women  
Poverty  
Early marriage  
Culture  
Socialization  
Empowerment  
Community participation

## ABSTRACT

Domestic violence has become a global social problem affecting women and girls across different socio-demographics and culture. Often times a greater attention is paid to the experiences of urban women and girls to the detriment of their counter parts in rural areas who constituted major victims.

The study explored the experiences, awareness and perception of domestic violence among rural women in Kuje, Nigeria. A total of 130 respondents were selected using stratified and simple random sampling technique. In-depth interview was conducted on 13 women and market leaders across Kuje.

The findings revealed that 43.8% of the respondents fall within 30 years and above age bracket, 26.9% had non-formal education, 67.7% were Christians, while 56.2 % were married. A total of 97.7% of the respondents were aware of domestic violence, while 43.8% linked domestic violence to early marriage. There is a significant relationship between level of education and perception of what constituted domestic violence among the respondents. Qualitative data revealed that culture and family affected expectations and treatment of women in rural Nigeria.

The study concluded that domestic violence affects women and girl child negatively, and recommended that a more vigorous advocacy campaign against it should be intensified through mass media, family, community and religious leaders. Government should intensify efforts on free and compulsory education to empower the populace and reduce poverty among families.

## 1. Introduction

## 1.1. Problem statement

Violence takes place in every society in one form or another (Torazzi et al., 2020; Unesco, 2019; Döndü and Yasemin, 2020). Domestic violence occurs among different social class and strata in a society (Nikolova et al., 2020). The occurrence of violence is as important as its recognition or perceptions among the members of a society and the police (Yalley and Olutayo, 2020). Often times culture and religion covers some violent practices usually against women in the society from being seen as what it is—violence against women (Mshweshwe, 2020). The fear of going against the culture, tradition and religion of the community cripples the ability to see domestic violence as violence by the weak and vulnerable members of the society (Mshweshwe, 2020). When violence is justified by culture and religion, it becomes accepted and tolerated by members of the society. Culture shapes the attitude and behaviour of members of a society. So a culture that supports and upholds some form

of violence against women and young girls, will constitute a social barrier to any effort in eradication of such violent or abusive behaviours by men in the society. Even the vulnerable women and girls will come to accept domestic violence and abusive conducts as normal and good. Domestic violence occurs among family members or people connected with one form of close relationships or social bonds. In Africa, some of the cultural norms and values support the domination of men over women. Some men hide under such cultural practices to abuse and violate women in rural communities (SWFP, 2013). Men see women as objects of sexuality meant to serve them, without regards to the needs and aspirations of women as human beings. Patriarchy in African society encourages male dominance of women at all times and in all things (Mshweshwe, 2020). This system has made women to accept their precarious position in the society and its consequences as normal. Women are therefore socialized and expected to be timid, shy and sometimes feel inferior to men especially their husbands in the society (Raval and Walker, 2019; Kambarami, 2006; Chirimuuta, 2006).

\* Corresponding author.

E-mail address: [arisukwu.ogadimma@lmu.edu.ng](mailto:arisukwu.ogadimma@lmu.edu.ng) (O. Arisukwu).<https://doi.org/10.1016/j.heliyon.2021.e06303>

Received 14 November 2020; Received in revised form 2 January 2021; Accepted 12 February 2021

2405-8440/© 2021 The Author(s). Published by Elsevier Ltd. This is an open access article under the CC BY-NC-ND license (<http://creativecommons.org/licenses/by-nc-nd/4.0/>).

Domestic violence is often used to take power and sustain the control of one person over another. Usually the power is taken by men to dominate and control women in a relationship (USA Department of Justice, 2019). Domestic violence usually takes diverse forms or patterns. It could be in form of economic deprivations, sexual and emotional dominations and physical exploitations. The rate of domestic violence is high in Africa and Nigeria is ranked among the nations that have high record of violence against women (Begum and Saha, 2017; Amnesty International, 2012). It is equally pertinent to note that human trafficking falls within violence against women, because it denies girls freedom and exploits them in their place of destination (USA Department of Justice, 2019). Men also make and enforce the norms and rules guiding social interactions in a society. Men use their masculinity to over power and subdue women (Mshweshwe, 2020). Women sometimes are not part of the justice delivery mechanisms in a rural community like Kuje and other rural communities in Nigeria (M'Cormack, 2018; Mule, 2018; Begum and Saha, 2017). So, men's interest comes first in the process of enforcement of rules and adjudication of domestic violence cases in the Nigerian society.

Research has shown that violence poses much more health hazards to women than cancer, malaria and road traffic accident combined (Heise et al., 1994). Domestic violence is a silent killer of women. Sometimes the women ignorantly endure persistent abuse and violence from their husbands till they get ill and die without any body dictating the fundamental cause of illness and death among the women. According to (UN, 2000), violence against women and girl-child have taken an alarming dimension both at home and work places. Domestic violence has become a socially tolerated way of depriving women their basic human rights in Africa (DFID, 2007). So, domestic violence dehumanizes women and exposes them to all manner of exploitation by men in the society. Domestic violence does not only infringe on the fundamental human rights of women, it leaves them more frustrated and helpless as the victims do not voice out due to ignorance, fear of retaliation and shame. Often times law enforcement agents riddle the victims as if they called for it, while nothing is done to reported suspects. According to WHO (2007) and reports of CLEEN foundation, (2013) a lot of women have experienced sexual and physical violence from their intimate or close partners.

In Nigeria, domestic violence is equally a societal problem that affects women and girl-child in form of rape, maltreatment, deprivations and physical and emotional punishments. It is often supported by culture and religion therefore making women to suffer in silence. Domestic violence against women in Nigeria has caused miscarriages, maternal death, psychological trauma and broken marriages with negative consequences on children. Compounding the problem of domestic violence is the issue of women's perception and level of awareness of what constitutes domestic violence in the society. Often times women are socialized into accepting some form of domestic violence as normal by culture and family members. Such women believe that they are the problem and not their abusive partners. So women have come to accept beating by their partners or husbands as normal (NPC & ICF, 2014). The culture and religion have given men especially husbands undue authority and control over women in the society. This undue authority are often abused to the detriment of women's rights and livelihood. Though women in rural Nigeria constitute major participants in crop farming, yet they are denied the right to own farm lands or even the right to inherit same from their parents. So except a girl is married she has no legal or traditional means of owning farm land for farming. Yet farming is the main economic activity in the rural areas in Nigeria. Even where a woman has access to farm land through her husband, the husband controls the proceeds from the farm economy. The husband sells the harvested food products and gives the woman peanuts that are not able to cover her input through labour and meet her material needs. Most women in rural Nigeria are house wives who depend on their husband to provide all their financial and material needs. The men often neglect the women and when the women try to request or speak out for their legitimate needs from their husbands, they are thoroughly beaten and denied food, sex and money.

Rural women are often beclouded by culture, religion and family to embrace suffering and abuse as a normal way of life. Any attempt to ask questions or resist abuse by their husbands are rebuffed by other means of social control that blackmail and shame them publicly in the society. The worst aspect of this sustained abuse of women is that fellow women are used to punish and enforce these abusive practices. A woman and girl-child are socialized to be submissive, loyal and completely obedient to her husband. The man or boy child is not socialized in return to care and love his wife. Education which helps to emancipate women by making them financial independent and aware of their rights is often denied girl-child and women to prevent them from knowing too much and resisting or challenging men dominance in the society.

## 1.2. Research objectives

The general objective of this study is to examine the perception of what constitutes domestic violence among rural women in Nigeria. The specific objectives focused on determining the level of awareness of domestic violence and the influence of socio-cultural factors in its perception by rural women in Kuje.

### 1.2.1. Significance of the study

This study seeks to unravel the perceptions of rural women about domestic violence. It will reveal what constitutes domestic violence among rural women and the data will help law enforcement agents and community and family members to know when any member of the society is suffering domestic violence. The study will also create awareness of what domestic violence is and proffer solutions to reduce it among rural women in Nigeria. The culture of silence that sustains domestic violence at homes in rural Nigeria will be broken once awareness is created through this study. The Local government authority and other traditional authorities will be made to be alive to their responsibilities of protecting all in the society including women once abusive acts and practices are exposed by this study.

The study focuses on perceptions of rural women about domestic violence. It examines domestic violence from the view point of rural women and proffers solutions to its reduction in Nigeria. The rural community of Kuje a suburb area of Abuja in Nigeria will constitute study location. The experiences, perceptions and other socio-cultural factors affecting perception of domestic violence among rural women in Kuje area will form the focus of this study. Women married and single living in Kuje will constitute the study population.

### 1.2.2. Theoretical frame work of violence

Different scholars have examined the concept of violence from different points of view reflecting both individual and societal levels. While some scholars focus on political economy, power and inequality present in a society in explaining violence others look at contradiction of cultural identities present in a society as a cause of violence. For instance Sen, Amartya (2008) associated violence not just with poverty, but rather with a combination of many other factors, including political, social, and cultural circumstances. Sen, Amartya argued that political power is connected with communicative concept of power which he associated with political speech. This association of power to political speech is unrealistic and utopian. It fails to see violence as part of the political strategy to acquire and maintain political power by political class. In fact in Nigeria, politics is perceived to be a dirty game loaded with lots of violence and killings. Arendt sees power as a necessary tool or force needed to curtail violence in the society. Power is the preserve of political actors or elected officials in a democratic setting. Violence to him means the absence of power. This position glorifies autocratic and despotic regimes who often use excess power in curtailing minor protests. It fails to recognize the power and rights of the governed as equally important in the society. Without the people there will be no government. Government is simply a platform for service to the people.

On the other hand, Franz Fanon sees violence as liberating force from oppression and dominance. He argues that violence is a cleansing force at the individual level that removes inferiority complex, and makes the oppressed to be active in challenging their oppressors and restoring self-confidence and liberty. Violence in this case enhances the revolutionary tendencies of an oppressed or colonized group. However, in Nigeria, the government and the political elites control the instruments or agencies of violence such as the police and the military. They often deploy these instruments of coercion against any perceived resistance or agitation no matter how peaceful it may appear. So, domestic violence should be seen from both theoretical perspectives of dominance, inequality and socio-cultural identities in Kuje. The leaders and the people need to participate in defining what domestic violence is and treatment of offenders within their community. The values and cultural norms of human dignity and respect should be made to hold sway among men and women in the society. Culture as a social construct of the people should be made to adapt to promotion of good life and livelihood in a modern society.

## 2. Research methodology sections

### 2.1. Study location

Kuje is an agrarian community located 40km south west of Abuja. It has an area space of 1.644 km<sup>2</sup>,m with a population of 102,545 according to 2006 census figure in Nigeria. Life in Kuje is simple and mostly influenced by the culture and traditions of the people. Subsistence farming and trading on Kuje weekly market are the major economic activities in the community. Though Kuje is very close to the federal capital territory Abuja, it still maintains a traditional setting with culture and traditions constituting the major social bonds among the people.

### 2.2. Research design

This study utilized descriptive research design. This design was adopted to adequately capture the perception and awareness of domestic violence among Kuje women.

### 2.3. Study population

The study population comprises of women of different ages and status (old, young, married, single) residing in the study area. Men will not be part of this study as only the experiences and perceptions of women are relevant in this study.

### 2.4. Sampling procedure

Stratified sampling technique was used to divide the study area (Kuje) into two strata of residential and commercial areas. Residential area is areas where the people reside, while commercial area is area near the local market where trading activities are more in Kuje. Simple random sampling technique is then deployed to administer questionnaire to each stratum. A total of 130 copies of questionnaire were administered across the stratified areas representing both residential and commercial areas in Kuje. The IDI comprised of 13 respondents who were knowledgeable about the culture of the Kuje people.

### 2.5. Research instrument

Structured questionnaire and IDI guide constituted the instrument of research used to illicit responses from the selected women population in Kuje. The questionnaire captured the demographic variables and awareness of domestic violence among the study population. The questionnaire was divided into sections. Section A, covered the demographic characteristics of respondents, section B, covered their awareness,

section C, covered what consists domestic violence, section D, looked at what causes domestic violence, while section E, covered the effects of domestic violence. The questionnaire was self-designed by the authors with the research focus and objectives as a guide. In addition In-depth interview was used to reveal perception of domestic violence and capacity of women to stop it in Kuje.

## 3. Method of data analysis

Data was analyzed using simple percentages and cross tabulations for association of variables. The statistical package for social sciences aided the analysis of the data collected and coded. The IDI was analyzed through content analysis.

### 3.1. Ethical approval

Ethical approval was obtained for this study from the Landmark University's ethical board.

### 3.2. Ethical considerations

Respondents' confidentiality was maintained. Their responses were not made known to anybody even their husbands and other family members. Respondents were informed that the study is for academic purpose and they were not coerced to participate. Their consent was obtained before the administration of questionnaire and they can discontinue at any time they feel like doing so. No social stigma or harm was done to them before, during and after the study.

## 4. Results

Table 1 above shows 6.2% of the respondents were within the age bracket of 15–19, while a greater percentage of 43.8% falls within 30 years and above. This shows that a greater percentage of the rural women used were not teenagers and as such were capable of saying their minds independently as adults without unnecessary influences from family and friends or peer groups. However, the In-depth interview revealed that other socio-cultural factors influenced the way females think, act and even express themselves regardless of their age.

This position was supported by an interviewee who said;

*As women, we don't have much say in all that go on in our lives and family. We simply follow our traditions and obey our husbands. In fact, I am talking to you now because my husband is not around. If he is here, I can't talk without his permission.*

### Source: IDI respondent in Kuje 2016

The above information shows the socio-cultural reality of women's lives and experiences in rural communities like Kuje in Nigeria. Here the custom and traditions of the people still hold sway and often times women victims of some cultural norms and values of the people.

From the Table 2 above, 32.3% of the respondents have secondary education. The percentage without any formal education is 26.9%. The respondents with primary school education are 15.4% while those with tertiary education are 25.4%. This result shows that most of the respondents have little or no formal education. Poor and inadequate education will affect awareness and perception of domestic violence negatively. The capacity of the rural women to sensitize and mobilize against domestic violence will be affected negatively due to poor capacity and communication skills among the rural women. However, IDI revealed that norms and values were better communicated at the family level through both verbal and non-verbal communication styles. An interviewee said;

*As women, the best education is usually given at home by family members.*

**Table 1.** Socio-Demographic characteristics.

Age group	Frequency	Percentage
15–19	8	6.2
20–24	34	26.2
25–29	31	23.8
30-and above	57	43.8
Total	130	100

Source: Researcher's field work 2016.

**Table 2.** Distribution of respondents based on Educational qualification.

Qualification	Frequency	Percentage
Non-formal education	35	26.9
Primary	20	15.4
Secondary	42	32.3
Tertiary	33	25.4
Total	130	100

Source: Researcher's field work 2016.

*The community expects a girl-child to behave responsibly.*

*And it is the mother and family members that will help teach her to conform to norms of community.*

#### Source: IDI respondent in Kuje 2016

This response shows the role of family in educating and socialization of girl-child in rural Nigeria as seen in Kuje. The boy child is not sufficiently socialized to love and care for his wife. Infact when a man shows to much love and care, it is perceived as weakness and lack of control by both male and female members of the society. Perception and mobilization against domestic violence therefore is beyond women and formal educational qualification alone.

Table 3 above shows that a greater percentage of the respondents (67.7%) were Christians, while (32.3%) were Muslims. These two religions are the two most dominant religions in Nigeria. So there is adequate representation of religion among the respondents. The IDI revealed that majority of the Christians belong to orthodox and not Pentecostal Christians while the Muslims were dominated by Sunnis and not Shiites. Christianity and Islam are the major religions among the respondents and both religion preaches total submission of women to men.

Table 4 above shows that a greater percentage of the respondents (56.2%) were married while 5.4% only were separated. This shows that more married women filled the questionnaire. These married women are very competent to say their minds on what they perceive domestic violence to be. Marriage is seen as sacred by custom and traditions and so divorce or separation is frowned at. The question then is are married women aware of what constitute domestic violence or is there a culture of silence among them to preserve their marriage and culture of women submission. Further investigation through IDI revealed that marriage is often beyond just the two individuals involved. The family plays

prominent role in mate selection and celebration of marriage in rural areas of Nigeria. An interviewee has this to say when asked about the influence of marriage on perception of domestic violence;

*Marriage here is mainly a family affair. It is beyond love and understanding of individuals concerned. It is usually a demonstration of obedience to your parents and family members who arrange everything. So you just pray to God for a good outcome otherwise you just tolerate your partner to save the integrity of your parents and family.*

#### Source: IDI respondent in Kuje 2016

Table 5 above shows that a greater percentage of the respondents (97.7%) were aware of domestic violence. This high percentage of awareness of domestic violence did not translate to any meaningful actions or advocacy from women to end this ugly social phenomena, They are aware but at the same time are weakened by religion and culture to challenge it or advocate against it openly in the community. Women are still sub-servant to their husbands and can only speak through them to the community. This makes it impossible to stop domestic violence against women as the men who perpetrate this crime are unlikely to report themselves or condemn their acts publicly. Awareness in itself means nothing except it is translated to positive actions to stop violence against rural women in Kuje, Nigeria. An interviewee corroborated this point by saying:

*Most things in this village are affected by the tradition of the people and religion.*

*For instance the church here does not support divorce and most women don't have the courage to report their husband when they beat or maltreat them. Everybody expects you to be patient and tolerate your husband at all times. Even when you are aware of domestic abuse you just keep quiet.*

#### Source: IDI respondent in Kuje 2016

**Table 3.** Distribution of respondents by religion.

Religion	Frequency	Percentage
Christianity	88	67.7
Islam	42	32.3
African Traditional Religion	0	0
Total	130	100

Source: Researcher's field work 2016

**Table 4.** Distribution of respondents based on Marital Status.

Marital status	Frequency	Percentage
Single	40	30.8
Married	73	56.2
Divorced	10	7.7
Separated	7	5.4
Total	130	100

Source: Researcher's field work 2016.

**Table 5.** Distribution of Respondents based on Awareness of domestic violence.

Responses	Frequency	Percentage
Yes	127	97.7
No	3	2.3
Total	130	100

Source: Researcher's field work 2016.

Table 6 above shows that friends constituted the highest source of awareness of what domestic violence is with 36.2%. This means that the rural women themselves are the source of their awareness of domestic violence. However, rural women lack the capacity and power to effect change on domestic violence due to patriarchy and cultural norms and values. For instance women cannot stop early marriage, which is one of the major contributory factors to women falling victim of domestic violence in rural area in northern Nigeria. The media and family members could be used to educate all members of the community about the dangers of domestic violence.

Table 7: Shows some of the cultural practices that promote domestic violence in Kuje. Early marriage stands out with 43.8% among the respondents. The danger of early marriage is quite enormous. The child that is married to someone old enough to be her father has no means of challenging or resisting any abuse from the husband. The child through early marriage will depend on the husband for everything including financial, physical and emotional support and assistance. Sometimes the man can use these powers to oppress and maltreat the innocent girl.

Bride price has 18.5%, among the respondents. Bride price just like early marriage makes the wife a commodity paid for through bride price. So the husband justifies everything he does to his wife using payment of bride price. Poverty is also implicated here, if the parents of the bride are poor, they use early marriage to obtain bride price to support their family. So the girl is 'sold' to alleviate financial challenges at the home front. The issue of poverty affects every aspect of family life, including feeding habits and health care management choice (Arisukwu et al., 2019). Religion has 20% from respondents. This means most acts or behavior towards women are approved by religion. Religion sees women as weaker sex that should be under the men. They are expected to be obedient and submissive to their husbands at all-time even while suffering domestic abuse (Heidemann and Ferguson, 2009). This is like life sentence into abuse and maltreatment by religion against women.

**Table 6.** Distribution of respondents based on source of awareness of domestic violence.

Source	Frequency	Percentage
Friends	47	36.2
Family	42	32.3
Media	41	31.5
Total	130	100

Source: Researcher's field work 2016

Early marriage is a form of domestic violence against women (Gottschalk, 2007) (see Table 8).

However, IDI revealed that respondents don't consider early marriage a bad cultural practice. As expressed by an interviewee who said:

*Marriage is a blessing for the family and is prepared and looked up to by all.*

*Let me tell you, as a parent I feel happy any time my child is getting married.*

*It is better than the shame that comes with unexpected pregnancy.*

Source: IDI respondent in Kuje 2016

#### 4.1. Interpretation

The chi square value of women's consent of domestic violence and their educational attainment was obtained at 14.636, with a degree of freedom of 3 and a significant level of 7.815. This shows that  $X^2$  of 14.636 is significant at 87.815. Since this figure is less than the calculated value (14.636), it follows that there is a relationship between women's educational attainment and perception of domestic violence. This shows that the lesser educated a woman is the more they tolerate and support domestic violence such as wife beating, while the more educated a woman is the less she tolerates and support any form domestic violence against her. The result is supported by the argument of (Mann and Takyi, 2009), and (Antai, 2011).

#### 5. Discussion of findings

The first objective was to examine the level of awareness of domestic violence among rural women. From the results of the study, It was discovered that majority of the women are aware of domestic violence. This awareness however, did not translate to power to stop domestic abuse or reduce women's consent or support of domestic violence in Kuje

**Table 7.** Distribution of respondents based on perception of cultural practices that support domestic violence.

Cultural practices	Frequency	Percentage
Early Marriage	57	43.8
Bride price	24	18.5
Religion	20	15.4
Others	29	22.3
Total	130	100

Source: Researcher's field work.

Nigeria. Domestic violence is a social reality that haunts women and children in a society (Hashim et al., 2011). So the argument is no longer if domestic violence exists, but rather if victims recognize it when it occurs or if culture and tradition beclouds their awareness of it in their society. Cultural and traditional practices still hold sway in sustaining the domination of women including domestic violence. The culture of silence still persists because abused women do not want to expose their husbands and suffer more abuse in their hands after reporting them (Jeremiah et al., 2017). This cultural barrier to crime reporting is in agreement with a study of Latino migrants and willingness to report crime to police in Los Angeles. The study revealed that Latino migrants were unwilling to report crime to the police owing to unpleasant treatment they experienced from the police (Muchow and Amuedo-Dorantes, 2020). The study also revealed that their main sources of awareness were from friends and family. There is therefore the need for greater media advocacy against domestic violence among the rural women in Kuje Nigeria. Family members and the community as a whole should drive the advocacy and support victims. It is equally important to point out that domestic violence equally takes place among co-worker, with a very low level of awareness of its occurrence (MacGregor et al., 2016). Some cultural practices that expose women for abuse should be changed as the society develops.

The study equally revealed that there is a relationship between level of education and perception of domestic violence among rural women in Kuje Nigeria. This means there is the need to increase girl-child education among the rural populace in Nigeria. Education builds women's capacity for economic self-dependence and awareness of what constitutes domestic violence in their community and culture. With education enlightenment and advocacy will be more effective and rural women will be given a voice in the society (Oyediran and Isiugo-Abanihe, 2005), (Amnesty International, 2012) & Khatun and Rahman (2012). However, women and educational qualification will not be sufficient to change norms and values of a people. The family and community members should engage non-formal means of education to socialize members to stop domestic violence in rural Nigeria. Girl-child education will help to preserve the dignity of women and socio-economic enlightenment among women in the society. The potentials of women as help-mates to men will be fully harnessed through qualitative education and skill acquisition. Education liberates and emancipates women into productive

members of the society adding value to their lives and homes respectfully.

The study also revealed that early marriage and payment of bride price are some of the cultural practices that encourage domestic violence against women in rural Nigeria. Early marriage prevents the development and preparation of girls to assume the role of wife and mother at early stage in life. It makes them more vulnerable than other married women who are more exposed and experienced through age. Early marriage denies the opportunity to be educated and introduces girls into mother hood responsibilities too early. Early marriage equal makes it difficult for the girls to know their rights and speak out when such rights are infringed upon by their older husbands. Payment of bride price especially to a poor family for their daughter is like paying for all her life and license to maltreat and sometimes abuse them by their husbands. Bride price should be a symbol of value exchange and appreciation of the wife and not a ticket to abuse her at will by the husband. However, family and religion should help educate men to love, regard and treat women well as human beings regardless of payment of bride price or early marriage. Just like in South Africa where Mshweshwe (2020) found that domestic violence is a consequence of the interplay of patriarchy, culture and male masculinity, the same is the case in rural Nigeria. However, in Nigeria the rural women sometimes do not perceive domestic abuse or other violent acts against them as a crime. In some cases rural women ignorantly support and sometimes enforce abusive acts against other women and girl-child in the society. For instance the payment of high bride price which women often demand for during marriages makes women to be seen as objects paid for by men and can be treated with impunity (Anitha et al., 2018). Research has also shown that the lock down occasioned by covid-19 pandemic provides conducive social environment for domestic violence (Sifat, 2020a,b; Mahdawi, 2020). In fact, in Bangladesh, and other 193 UN member nations, a United Nations population fund's study predicted a 20% increase in domestic violence during the lockdown due to covid-19, (Sifat, 2020a,b; United Nations Population Fund; Avenir Health, Johns Hopkins University; Victoria University (Australia) (2020)). It is important to note that some of the victims of domestic violence are often discovered and protected by family, friends, kins men and women and health professional. The lockdown locked victims out from any help from their social support system (Jahid, 2020). The lockdown also locked out survivors, and those at risk of domestic violence from lifesaving resources in the hospitals.

**Table 8.** Cross tabulation of respondents level of education and perception of domestic violence.

		Perception of domestic violence		Total
		Yes	No	
Educational qualification	Primary	0	20	20
	Secondary	5	37	42
	Tertiary	3	30	33
	non-formal	12	23	35
Total		20	110	130

$$X^2 c = 14.636 > X^2 t (0.05) = 7.815, df = 3, n = 130.$$



- Nikolova, K., Postmus, J.L., Buttner, C., Bosk, E.A., 2020. Working together to protect women and children from domestic violence: factors influencing willingness to collaborate between organizations. *Child. Youth Serv. Rev.* 118, 105503.
- National Population Commission (NPC) [Nigeria], ICF International, 2014. In: *Nigeria Demographic and Health Survey 2013*. Abuja, Nigeria, and Rockville. NPC and ICF International, Maryland, USA.
- Oyediran, K.A., Isiugo-Abanihe, U.C., 2005. Perceptions of Nigerian women on domestic violence: evidence from 2003 Nigeria Demographic and Health Survey. *Afr. J. Reprod. Health/La Revue Africaine De La Santé Reproductive* 9 (2), 38–53.
- Raval, V.V., Walker, B.L., 2019. Unpacking 'culture': caregiver socialization of emotion and child functioning in diverse families. *Dev. Rev.* 51, 146–174.
- Sen, A., 2008. Violence, identity and poverty. *J. Peace Res.* 45 (1), 5–15. Retrieved January 2, 2021, from <http://www.jstor.org/stable/27640620>.
- Sifat, R.I., 2020a. Impact of the COVID-19 pandemic on domestic violence in Bangladesh. *Asian J. Psychiatr.* 53, 102393.
- Sifat, R.I., 2020b. Sexual violence against women in Bangladesh during the COVID-19 pandemic. *Asian J. Psychiatr.* 54, 102455.
- SWFP, 2013. *Changing Young Men's Attitudes to Violence against Women and Girls in Rural Pakistan*. 16 Days of Activism against Gender Violence Campaign. Retrieved from: <http://www.asafeworldforwomen.org/partners-inasia/partners-inpakistan/sdts/sdts-updates/3486-sdts-menagainst-vaw.html>.
- Torazzi, E., Merelli, V., Barbara, G., Kustermann, A., Marasciuolo, L., Collini, F., Cattaneo, C., 2020. Similarity and differences of sexual violence against adolescents and adult women: the need to focus on adolescent victims. *J. Pediatr. Adolesc. Gynecol.*
- Unesco, I., 2019. *Behind the Numbers: Ending School Violence and Bullying*. United Nations Population Fund, Avenir Health, Johns Hopkins University, Victoria University (Australia), 2020. *Impact of the COVID-19 Pandemic on Family Planning and Ending Gender-Based Violence, Female Genital Mutilation and Child Marriage*.
- USA Department of Justice, 2019. *Honoring Sexual Assault Awareness Month*. <https://www.justice.gov/ovw/blog/honoring-sexual-assault-awareness-month>. (Accessed 6 May 2019). <https://www.justice.gov/ovw/blog/honoring-sexual-assault-awareness-month>.
- WHO, 2007. *Multi Country Study on Women's Health and Domestic Violence against Women*. In: *Why is Child marriage a form of violence against women?* (2014). World Health Organization, Geneva. <https://www.girlsnotbrides.org/why-is-child-marriage-a-form-of-violence-against-women-and-girls/>.
- Valley, A.A., Olutayo, M.S., 2020. Gender, masculinity and policing: an analysis of the implications of police masculinised culture on policing domestic violence in southern Ghana and Lagos, Nigeria. *Soc. Sci. Hum. Open* 2 (1), 100077.