

Research Article

Assessment of Domestic Violence among Women in Ogun State, Nigeria

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ABSTRACT

This study assessed domestic violence among women in Ogun State. Data were collected using structured interview guide. Purposively sampling technique was used to select 220 respondents in two zones of Ogun State Agricultural Development Programme. Data were analyzed using descriptive statistics, Pearson Product Moment Correlation (PPMC). Findings showed that the mean age of respondents was 48.73 years, while the mean household size was 6 persons. Also, 41% of the respondents were Christians. Few, (26.20%) of the respondents had primary education qualification while 30.80% were into farming. Only 43.60% of the respondents belonged to cooperative societies. 18% of the respondents experienced verbal abuse. Similarly, 49.23% of the respondents agreed that domineering attitude of men promote domestic violence. The most preferred coping strategies to ameliorate domestic violence was to remain silent (63.10%). Correlation analysis also showed significant relationship between women's livelihood activities and coping strategies such as fighting back ($r = 0.95$), pleasing and placating the perpetrator ($r = 0.82$), remaining silent ($r = 0.89$), avoiding the perpetrator ($r = 0.81$) at $p < 0.05$. It was concluded that domestic violence limits women's potentials and hinders their full involvement in livelihood activities. Therefore, there is need for the patriarch structures that reinforce power imbalance between men and women to be dismantled. Furthermore, women should be empowered through training and access to social assets such as loans and credit.

Keywords: Domestic violence, Gender relations, women potentials, women empowerment.

Introduction

Gender is defined by FAO as the relations between men and women. Gender is not determined biologically, as a result of sexual characteristics of either women or men, but is constructed socially. It is a central organizing principle of societies, and often governs the processes of production and reproduction, consumption and distribution (FAO, 1997). Despite this definition, gender is often misunderstood as being the promotion of women only. However, from FAO definition, gender issues focus on women and on the relationship between men and women, their roles, access to and control over resources, division of labour, interests and needs. Gender relations affect household security, family well-being, planning, production and many other aspects of life (Bravo-Baumann, 2000). Recent decades, have witnessed substantial gains in agricultural productivity and rapid advances in agricultural technology. These advances often by-passed women farmers and reduced their productivity. Frequently the changes were linked to credit requirements that were either in accessible to women, or were not tailored to their needs and demands. Therefore, women face a variety of gender-based constraints (violence) as farmers and managers of resources. Gender Based Violence (GBV) can be described as any harm that is perpetrated against a person, as a result of power of inequalities that are based on gender roles. According to United Nations Economic and Social Council (1992), gender based violence is all encompassing, as it is not only limited to physical, sexual and psychological violence, but include threats of violence, coercion or arbitrary deprivation of liberty. Though gender based violence may take many forms, it cut across all cultures disproportionately affecting women and children mostly. According to Kes *et al.* (2005), a survey conducted in Kerela, India revealed that 49 percent of women without property reported that they had experienced incidents of violence as opposed to 7 percent of women with property. According to Villarreal (2000), access to productive resources such as land, credit, technical know- how, knowledge, technology transfer is strongly determined along gender lines, with men frequently having more access to all these than women but with the death of the man, the wife may be left without the access she has gained through her husband's clan; and her livelihood can be immediately

threatened. According to Himanshu and Panda (2007), it is estimated that one in every five women faces some form of violence during her lifetime and, in some cases leading to serious injury or death.

Violence against women and the girl-child at home and at work place has taken alarming trend and different dimensions. It is equally a major threat to social and economic development (UN, 2000). It is also the most widespread and socially tolerated way in which women and girls are denied their basic right (DFID, 2007).

The preliminary report of the special rapporteur on violence against women (UNIFEM, 1994) argues that women's vulnerability to violence is determined by their sexuality, resulting for example in rape or female genital mutilation (FGM). This arises from their relationships to some men and from membership of groups where violence against women is a means of humiliation directed at specific groups (e.g. mass rape in conflict situations). Violence against women is reinforced by doctrines of privacy and the sanctity of the family, and by legal codes which link individual, family or community honour to women's sexuality. However, the greatest cause of violence against women is government tolerance and inaction. Its most significant consequence is fear, which inhibits women's social and political participation (UNDP, 1997 as cited by Wach and Reeves (2000).

Violence against women and girls occur on a vast scale, with sexual violence playing a prominent role. Sexual violence often appears in literature but its definition is broad and the term is used to describe rape by acquaintance, or strangers, by authority figures (including husband), incest, child sexual abuse, pornography, sexual harassment and homicide (Gordon and Crehan 1998). Sexual violence describes the deliberate use of sex as a weapon to demonstrate power over, and to inflict pain and humiliation upon another human being. Therefore, sexual violence does not only include direct physical contact between perpetrator and victim; it may also include threat, humiliation, and intimidation (Gordon and Crehan 1998). The loss of homes, income, families, and social support deprives women and girls the capacity to generate income as a result of which they may be forced into transactional sex in order to maintain certain level of livelihood/comfort (or those of their husband or children), escape to safety, or gain access to shelter or services (including the distribution of food). It is widely acknowledged that the impacts of HIV/AIDS on rural livelihood are not gender neutral, its deepen and widen gender inequalities. HIV/AIDS is creating a major shock in the rural areas of the most affected countries, for the most part, these changes are increasing the vulnerability of the most vulnerable (women and children) and increase the already stark gender inequality in the access to and ownership of land and other productive resources. According to FAO (2004) HIV/AIDS reinforces mechanism of marginalization and inequality. In addition, it shows that policies intended to benefit the poorest or most vulnerable may not be effective unless they address the mechanisms of exclusion (FAO, 2004).

Women's lack of property or access to financial resources, make them become dependent on men for support, and as a result they are at risk of being subjected to sexual abuse. Therefore, low social status of women in the developing world magnifies their vulnerability to HIV/AIDS infection and constrains their ability to deal with its impact (HPG, 2004). For instance, women limited economic security may increase the likelihood of engaging in high risk behaviours such as commercial sex work or transactional sex. In transit, refugees who are sexually active (through choice or necessity) are often exposed to different forms of sexual violence resulting in some having differing levels of HIV infection (Gordon and Crehan 1998).

Statement of the Problem

The impact of gender relations on activities and on the status of women and vice versa is construed by a web of diverse economic, social, religious and cultural factors (Miller, 1998). For instance in Nigeria, efforts made to draw attention to the issue of gender based violence have been resisted from organised religion, health workers, judicial, police, social welfare officers, all of whom see the home as sacrosanct.

In Nigeria, Police will not intervene in domestic quarrels, and do not consider wife beating as a crime, because, existing legal instruments do not treat wife abuse as a criminal offence. For instance, Penal Code Law Cap 89 laws of Northern Nigeria (1969) as cited by Odimegwu (2001) states that domestic quarrels is not an offence if committed by a husband for the purpose of correcting his wife. This law sees husband-wife relationship as being similar to parent-child relationship (Odimegwu, 2001).

There has been increasing concern in recent years among humanitarian organization about the extent and effects of gender based violence among refugees and internally displaced persons. The breach of personal security during times of conflict has inhibited women from participating in economic and social activities. This often led to loss of life and properties, resulting into decreased farming population.

Women are an essential part of labour source in the rural economics. It is vital for women to take up additional work in the farms and fields to supplement the household income. Women's ability to participate in their daily activities highly depends on their personal security as well as the security of their land and property (Ganeshpanchan, 2005). Violence threatens the security of freely engaging in daily activities and free movement; thereby restricting women's ability to participate in income generating activities, depriving them of the much needed household income and the ability to carry out their additional responsibilities of providing for the family and the security of their families, especially the young girls and the older members. Women who do not have access to market and real economic opportunities are at greater risk of experiencing gender-based violence (Women Refugee Commission, 2009). Moreover, AIDS, one of the major outcomes of gender-based violence has been documented to have caused a major agricultural labour shortage (Villarreal, 2000). It is against this backdrop that this research work generated the following objectives.

General Objectives: The broad objective of the study was the assessment of domestic violence among women in Ogun State, Nigeria.

Specific Objectives:

The specific objectives were to:

- Describe the demographic characteristics of the respondents
- Identify the type of domestic violence experienced or encountered by women in the study area.
- Identify the socio-cultural factors promoting domestic violence in the study area
- Describe the coping strategies adopted to combat/ameliorate domestic violence.
- Hypothesis of the study

Ho1: There is no significant relationship between the coping strategies adopted by women to ameliorate domestic violence and the effect of domestic violence on women's livelihood activities

Methodology

The study was carried out in Ogun State, Nigeria. Ogun State covers a land area of approximately 16,406,226 square kilometers and is bounded in the west by the Republic of Benin, on the south by Lagos State and the Atlantic ocean, and on the east by Ondo State and in the south by Oyo State.

It falls between longitudes 2° 40'E - 6° 40'E and latitudes 4° 40'N - 9° 15'N (Grant, 1988). Ogun state has a total of 20 local government areas. These are Abeokuta North, Abeokuta South, Ogun Waterside, Ijebu Ode, Ijebu North, Ijebu East, Ijebu North East, Odogbolu, Ikenne, Sagamu, Obafemi Owode, Odeda, Ado/Ota, Yewa North, Yewa South, Imeko Afon, Ipokia, Ewekoro, Ifo and Remo North. Agriculture is the major occupation of the people of Ogun State. The state is further subdivided into four agricultural zones namely Abeokuta, Ikenne, Ijebu-Ode, and Ilaro by Ogun State Agricultural Development Programme (OGADEP). Each zone is further divided into blocks and cells for the provision of extension services in the state. In all, there are twenty (20) blocks and one hundred and twenty six cells in the state. Data shows that women in Ogun State are disadvantaged, for instance, percentage of women circumcised in Ogun State is 22.5%, those dispossessed of their property 2.6%, while husbands who neglected the children were 39.6% (NDHS, 2008). Few women (10.1%) had access to credit in Ogun State.

The population of study was all the women in farm families in rural areas of Ogun State, Nigeria. Data were collected using structured interview guide and stakeholder analysis and flowchart were used to identify the key stakeholders involved in domestic violence to fashion out mode of interaction and flow of information among them. Purposively sampling technique was used to select 220 respondents in five blocks of Ogun State Agricultural Development Programme zones. Data were analyzed using descriptive statistics, Pearson Product Moment Correlation (PPMC) and Chi-square.

Results and Discussion

4.1 Demographic characteristics of the respondents.

Table 1 shows that the mean age of the respondents was 48.73 years. Also 34.40% of the respondents fell within the age range of 41-50 years, which constitute the modal age group with the highest frequency of 67. The result in table 1 shows that majority of the respondents were still within economically active age group. This agrees with the report of Oladoja *et al.* (2006) that most Nigerian farmers (women inclusive) are between 41-50 years of age and are still active.

Also 42.00% of the respondents were Christians, 33.30% were Muslim, and 24.70% were in traditional religion. This finding further buttresses the fact that there is dichotomy in the religious spread across Nigeria. The northern part of Nigeria is predominantly Muslims, while the southern part has relatively more Christians (WHO, 2001). The study further revealed that 16.40% of the respondents sampled had no formal education, 25.60% of the respondents had adult literacy education, 26.20% of the respondents had primary education qualification, while 18.50% of the respondents had secondary education qualification, and 6.20% of the respondents were OND holders, while the remaining 7.20% of the respondents had higher degree. This implies that majority of the respondents were those with first leaving school certificate (primary education). The result of the finding thus supports that of Olawoye (1994) who asserted that woman in rural areas of Nigeria often receive little or no western education.

Occupation category of the respondent revealed that 6.70% were civil-servant, while 30.80% of respondents were into farming. This results shows that agriculture remains one of the important occupation in the rural areas in Nigeria. According to Ajani *et al.* (2002) women constitute more than 30 percent of the population found in Agriculture. They are involved in all production practices from land clearing to harvesting, as well as marketing of agriculture products (UN, 1980; Longe, 1988; and Hamilton, 1992). They are also involved in livestock production, processing of farm products and gathering of forest products. These views were further supported by Philip and Michael (1999) that women engage in animal husbandry that include keeping and tendering of small ruminants like sheep, goats, and poultry to supplement family income and nutrition. Moreover, females engage in multiple income generating activities (Hassan and Olawoye 2002). The activities include crop farming, livestock rearing, trading, and fishing, hunting and gathering non-timber forest products, working as hired labour, selling cooked food or snacks, and working as civil servant. The result revealed that the average household size is 6 persons. This means respondents had relatively small household size. The reasons that may be advanced for this is that a man prestige's is no longer in the number of children he has but on how successful the children are.

Considering the membership of social organization (MSO), 48.50% of the respondents belong to cooperative societies. A high number of women belong to social organization because; it is an avenue for the women to interact, share ideas on matter affecting them socially, emotionally. Their expectations could be met during the process of interaction.

The distribution of sampled women by their frequency of visit to urban area shows that 10.30% of the respondents in the study area visit urban area on daily basis, 22.10% of the respondents visit once a week, 29.70% of the respondents twice a week, 25.60% once in a month, while 5.60% of the respondents visit urban centre on other days apart from the one highlighted above. This implies that majority of the women pay visit to urban areas periodically. It could also be as a result of the proximity of these communities to urban areas.

Table 1: Distribution of respondents demographic Characteristics (n=195)

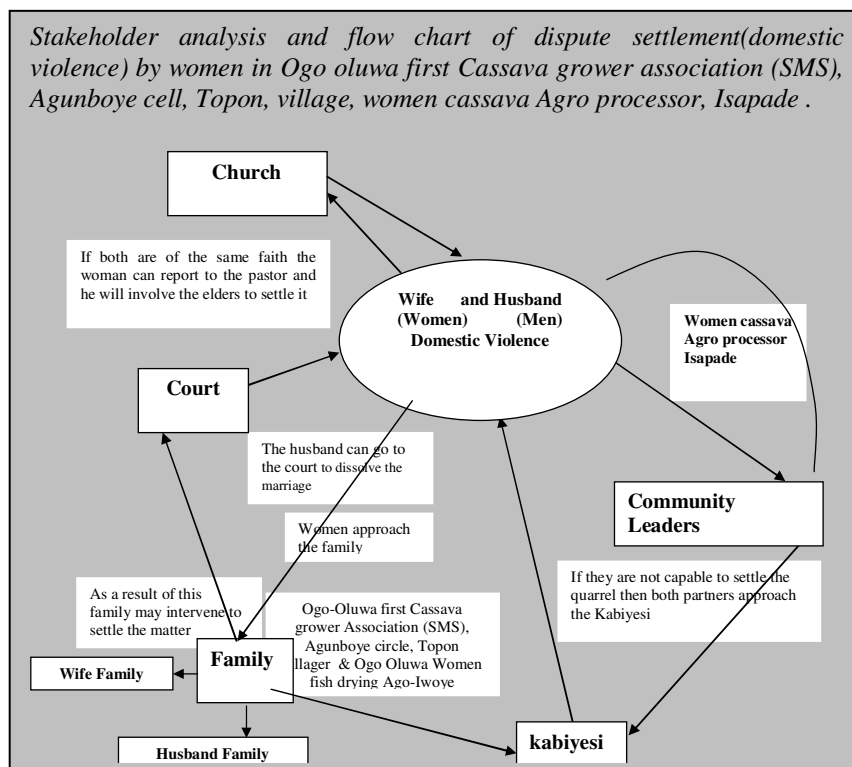
Variable	Frequency	Percentage (%)
Actual Age		
21-30	34	17.40
31-40	57	29.20
41-50	67	34.40
51-60	23	11.80
61and above	14	7.20
Mean age	48.73	
Total	195	100.00
Religion		
Christianity	82	41.00
Islam	65	33.30
Traditionalist	48	24.70
Others	2	1.00
Total	195	100.00
Educational Level		
Non Formal Education	32	16.40
Adult Literacy	50	25.60
Primary Education	51	26.20
Secondary Education	36	18.50
OND	12	6.20
HND/B.Sc & Above	14	7.20
Total	195	100.00
Occupation		
Civil Servant	13	6.70
Farming	60	30.80
Trading	37	19.00
Artisan	24	12.30
Fishing	21	10.80
Food Vendor	28	14.40
Others	12	6.20
Total	195	100.00
Household size		
1-4	88	45.10
5-8	59	30.30
9-12	32	16.40
13-16	8	4.10
17-20	8	4.10
Mean household size	6	
Total	195	100.00
Membership of Social Organization		
Traditional group	12	6.20
Club	58	29.70
Co-operative Societies	85	43.60
Self-help Organization	15	7.70
Muslim Societies	12	6.20
Christian Societies	13	6.70
Total	195	100.00
Cosmo-politeness		
Daily	20	10.30
Once a week	43	22.10
Twice a week	58	29.70
Weekly	50	25.60
Once a month	13	6.70
Others	11	5.60
Total	195	100.00

Source: Field Survey, 2010.

Domestic Violence Experienced by Women since they got married

Table 2 shows that 68.20% of the respondents never experienced battering or beating since they got married, 86.15% of the respondents were never forced under any condition to have sexual relationship by their husband without their consent. The table further revealed that majority (88.72%) of the women never experienced raping in their matrimonial home since they were married. Also 82.56% of the respondents never experienced deprivation of financial resources by their husband because of domestic violence, ditto for deprivation of physical resources (87.69%). Almost all (97.44%) of the respondents did not experience mental violence or torture in their matrimonial home, and 95.90% of the respondents were of the view that they were never beaten by their husband during pregnancy. Majority (74.36%) of the respondents said that they never experienced any violence that would result to biting, slapping, and punching by their husbands. Most of the respondents (91.79%) did not experience men using deadly objects to attack them during domestic violence. And almost all the respondents pointed out that their husband is satisfied with the sex of their children. Majority (89.74%) of the respondents expressed the view that they were never confined by men (husband) .This is so because confinement of women by men (Purdah) is not a common feature in the southwest zone of the country, where the study was carried out, but a common feature in the northern zones of the country. Also 81.03% of the women never experienced sexual harassment. All (100%) of the respondents stated that they have never been infected with HIV by their husband, and their husband never circumcised their female children (100%). The reason advanced for this is that female genital mutilation is never part of our culture or tradition in the study area. Similarly, they all agreed that they have equal power distribution with their spouse within the household in terms of decision-making and economic contribution. This is a reflection of the economic reality, changes in societal value, and level of enlightenment of women about their rights. Gender equality in the household appears to be a key variable in domestic violence. In households in which the husband and the wife both earn income and make expenditure decisions, the levels of domestic violence are lower. Women with broad range of contacts are generally less susceptible to domestic violence, possibly because of their economic independence (Loi *et al.* 1999). In support of this, stakeholder analysis and a flow chart collected as part of this research revealed that the major key players in settlement of dispute are church, court, community leaders, kabiyesi and family. The flowchart is hereby presented

Stakeholder Analysis and Flow-chart



The overall result shows that majority of the sampled respondents never experienced the listed domestic violence, since they were married, 18% experienced verbal form of abuse. Some studies reported that up to 81 percent of all married women admit experiencing some form of verbal or physical abuse by their husband. Population council (2004) and Koenig *et al.* (2003) reported in Uganda that about one in three women living in rural Rakia district experienced verbal abuse or physical threats from their partners. This is line with the finding of Loi *et al.* (1999) that domestic violence is relatively low in their community with estimate of occurrence of 5 percent to 20 percent. Reasons adduced is that (i) domestic violence is not rampant in the sampled areas (ii) most of the domestic violence experienced by women in their households or in the communities go unreported by the victims because of the culture of silence and acquiescence about domestic violence in our culture. This is in line with the views and findings of scholars and organizations that because incidents of domestic violence are under-reported the true scale of the problem is unknown. Lagina (1994) in Tanzania, and Ramoneka (1994) in Lesotho concluded that victims of the violence do not express their experiences publicly because of some cultural beliefs and values. This was supported by Loi *et al.* (1999) that women who are victims of domestic violence have to tolerate the abuse and are reluctant to inform outsiders, because in Africa, a man cannot be accused of raping his wife because of cultural belief and practice to conceal the magnitude of wife battery (Adewale, 2007)

Table 2: Frequency Distribution of Respondents on Domestic Violence (n=195)

Domestic Violence	Often		Rarely		Never	
	F	%	F	%	F	%
Battering/Beating of women	18	9.23	44	22.50	133	68.20
Forced sexual relationship by my husband without my consent	0	0.00	27	13.85	168	86.15
Verbal abuse by my husband	35	17.95	49	25.13	111	56.92
Rape	5	2.56	17	8.72	173	88.72
Deprivation of financial resources by husband	11	5.64	23	11.79	161	82.56
Deprivation of physical resources by my husband	16	8.21	8	4.10	171	87.69
Psychological violence/abuse	13	6.67	11	5.64	171	87.69
Mental violence/torture	0	0.00	5	2.56	190	97.44
Beating of women when pregnant	0	0.00	8	4.10	187	95.90
Biting/slapping/punching of women	23	11.79	27	13.85	145	74.36
Assault of women by their in –laws	18	9.23	39	20.00	138	70.77
Using of deadly objects to attack women by men	0	0.00	16	8.21	179	91.79
Men kicking women during pregnancy	0	0.00	0	0.00	195	100.0
Raping of women by their husbands	0	0.00	0	0.00	195	100.0
Sex selected abortion by men	0	0.00	05	2.56	190	97.44
Confinement of women by men	12	6.15	08	4.10	175	89.74
Economic threats by husbands	16	8.21	22	11.28	157	80.51
Sexual harassment of women by men	08	4.10	29	14.87	158	81.03
I was infected with HIV by my husband	0	0.00	0	0.00	195	100.0
Circumcision of female children	0	0.00	0	0.00	195	100.0
Trafficking of women/female children for economic reason	0	0.00	03	1.54	192	98.46
Unequal power distribution within the household	0	0.00	0	0.00	195	100.0

Source: Field Survey, 2010.

Note: F = Frequency, percentage = Percent.

Socio-Cultural Factors that Promote Domestic Violence.

Table 3 shows that 49.23% of the respondents agreed that domineering attitude of men promotes domestic violence. This is in agreement with the view expressed by Udegbe (1995) that in the rural areas in Nigeria the exploitation of women are perpetuated, where the relationship between men and women is that of senior-junior. This is also in line with the studies of Ezeh and Gage (1998), Morrow, (1986) that at the societal level, the discrimination of women is traceable to male authority and decision making in the home, rigid gender roles, definition of masculinity that are linked to dominance or male honour, economic inequality between men and women, and the use of physical force for conflict resolution.

Apart from this, 46.66 of the respondents agreed that sex role socialization promotes domestic violence, which means that women are not complete without a man or there is no equality between men and women. According Adewale (2007), although wife beating is a worldwide phenomenon, it is accepted as part of our culture. This is reinforced by the concept of sex role socialization of women, which encourages and emphasizes submissiveness, and divorce is not always a viable alternative due to stigma attached to it. This result is also supported by Loi *et al.* (1999) that domestic violence exists, because of the deep rooted attitudes regarding socially and culturally prescribed roles, responsibilities and trait of men and women. It is generally assumed that women are responsible for maintaining peace and harmony within the family, and in family relations women are considered subordinate to men. From the table above, 48.20% of the respondents opined that societal norms promote domestic violence, for instance, wife must show respect or reference to all male members of consanguine family irrespective of their age. Also, 40.50% of the respondents strongly agreed that political marginalization of women promotes domestic violence. This is in line with the assertion of Olagbegi and Afolabi (2010) that Nigerian women are underrepresented in the political arena, in the public or private sectors, which lower their status in the society. Moreover, 63.10% strongly disagreed that matrimonial laws give license to husbands to physically chastise their wives, whenever they consider it necessary to do so. This is contrary to the clause that the laws in Nigeria allow husbands to reasonably chastise their wives as observed by Akande (1993). Result indicated that 42.60% posited that religious teaching did not promote domestic violence. This negates the inference drawn by Borapai (1993) that Christian and Islam teaching gave a subservient role to the woman. Also, 54.90% of the respondents were in agreement that statistics available through underreporting of incidence of domestic violence by police, women centres or formal institutions often underestimates level of violence. This is in line with the view of Adewale (2007) that due to the hidden nature of the problem accurate statistics on it are hard to come by.

Table 3: Frequency Distribution of Socio-cultural Factors promoting Domestic Violence (n =195).

Socio-Cultural Factors	SA		A		D		SD	
	F	%	F	%	F	%	F	%
Domineering attitude of men	48	24.61	96	49.23	33	16.92	18	9.23
Failure to give man a male child.	42	21.53	41	21.02	63	32.31	49	25.13
Domestic violence is part and parcel of culture in Africa.	46	23.59	39	20.00	74	37.95	36	18.46
Some cultural beliefs and values promote domestic violence.	61	31.28	75	38.46	34	17.43	25	12.82
Sex role socialization promotes domestic violence.	74	37.95	91	46.66	16	8.20	14	7.18
Lack of economic empowerment of woman.	39	20.00	79	40.50	54	27.70	23	11.80
Societal norms promote domestic violence.	33	16.90	94	48.20	56	28.70	12	6.20
Political marginalization of women.	79	40.50	56	28.70	29	14.90	31	15.90
. The law in Nigeria allows husbands to reasonably chastise their wives.	4	2.10	21	10.80	47	24.10	123	63.10
Religious teaching promotes domestic violence.	17	8.70	46	22.60	83	42.60	49	25.10

Table 3: Continues

The identity of victims of domestic violence may be so important to them to endure violent in marriage e.g. the appreciation of Prof. (Mrs.) so-so-so	79	40.50	56	28.70	26	13.30	34	17.40
Friends and families are likely to encourage victim of domestic violence to endure victimization.	38	19.50	96	49.20	27	19.90	34	17.40
Under reporting incidence of domestic violence,	56	28.70	107	54.90	8	4.10	24	12.30
Women refraining from speaking about the abuse of men promote domestic violence.	72	36.90	60	30.80	36	18.50	27	13.80
Lack of support to women who are victims of domestic violence by government promotes the violence.	13	6.70	52	26.70	94	48.20	36	18.50

Source: Field Survey, 2010

Note: F =Frequency, % = Percent.

SA = Strongly Agree; A = Agree,

D = Disagree; SD = Strongly Disagree

4.6 Coping Strategies Developed by Women to Ameliorate Domestic Violence Experienced.

From table 4, the response of the respondents revealed that 10.77% of the respondents often fight back and defying perpetrator/ engage in confrontation, only about 26.67% rarely fight back and defied the perpetrators or engage in confrontation, while, 62.56% never fought back or confront the perpetrators. In order to avoid violence in the home, 6.67% of the respondents often please and placate and comply with the demands of the perpetrators, while 38.46% rarely please and placate or complying with the demands of the perpetrator.

Nonetheless 54.87 % never pleased, and placated and complied with the demands of the perpetrator, a little above 28.72% of the respondents often remain silent and did not tell anyone about the violence for fear of making the situation worse, while 24.10% rarely did this, while 47.18% of the respondents never remained silent about the violence within the household. Data showed that 20.00% of the respondents often avoid the perpetrators, whereas, 44.10% rarely avoid the perpetrators, while 35.90% of the respondents never avoided the perpetrators of the domestic violence. Furthermore, 32.82% of the respondents often sought social support and help from family and friends, 4.10 % of the respondents often report the incidence of domestic violence to the police, 21.00% of the respondents rarely did this, while 74.90% never for once reported to the police. The table revealed that 8.20% of the respondents often resort to seeking counsel in the church or mosque, 20.00% of the respondents rarely did this, while 71.80% of the respondents never resorted to seeking counsel in the church or mosque. Most (93.30%) of the respondents posited that they would never be involved in instituting court case against the perpetrators of domestic violence. Moreover, all the respondents said that they had never lied about the perpetrators of criminal activities. All the respondents said that they did not drink or use drugs to numb the pain of or after domestic violence.

More than half (63.10%) of the respondents often did not do anything about domestic violence, which imply that they remain silent about it with the hope that the situation will improve.

From table 4, the most striking coping strategies adopted by the women to ameliorate domestic violence were not fighting back and defying the perpetrators or confrontation and not doing anything about it or remaining silent with the hope that the situation will improve. This result is line with the findings of Fawole *et al.* (2005) that one of the reasons given by women in Ibadan, Southwest, and Nigeria for remaining in abusive relationship is that they hope that their partners will change.

Table 4: Frequency Distribution on Respondents coping strategies (n = 195)

Coping Strategies	Often		Rarely		Never	
	F	%	F	%	F	%
Fighting back and defying the perpetrator/confrontation.	21	10.77	52	26.67	122	62.56
Pleasing and placating the perpetrator/complying with demands of perpetrators.	13	6.67	75	38.46	107	54.87
Acceptance/Remaining silent and not telling anyone about the violence for fear of making the situation worse.	56	28.72	47	24.10	92	47.18
Avoiding the perpetrators, believing that the situation can improve.	39	20.00	56	44.10	70	35.90
Social support or seeking help from family and friends.	64	32.82	43	22.05	88	45.13
Reporting to the police.	8	4.10	41	21.00	146	74.90
Resorting to seeking counsel in the church/mosque.	16	8.20	39	20.00	140	71.80
Instituting court case.	0	0.00	13	6.70	182	93.30
Lying about perpetrators criminal activity.	0	0.00	0	0.00	195	100
Drinking and using drugs to numb the pain	0	0.00	0	0.00	195	100
Not doing anything about it /remaining silent with the hope that the situation will improve.	123	63.10	72	36.90	0	0.00

Source: Field Survey, 2010.

F = Frequency % =Percent.

Testing Hypothesis One

Relationship between the Coping Strategies adopted by women to ameliorate domestic violence and the effect of domestic violence on the women's Agricultural livelihood activities.

The coefficient of correlation obtained from statistical analysis in table 5 shows that there is significant relationship between women's livelihood activities and the coping strategies adopted such as fighting back ($r=0.93^*$), pleasing and placating the perpetrator ($r=0.82^*$), remaining silent ($r=0.89^*$), social support ($r=0.75^*$), avoiding the perpetrator ($r=0.81^*$), resorting to police intervention ($r=0.87^*$), seeking counsel ($r=0.95^*$), instituting court case ($r=0.65^*$) at $p<0.05$. Hence, we reject the null and accept the alternate hypothesis. This means the coping strategy adopted by respondents determine the effect of the violence on their agricultural livelihood activities, and their perception of the effect of domestic violence on women's agricultural livelihood activities. This finding is consistent with the stress literature on chronic persistent events: as stressful events continue (e.g. domestic violence) overtime, individuals (women inclusive) learn and engage in more active, problem focused efforts to cope with the ongoing stress (domestic violence). (Lazarus and Folkman, 1984). This result is in line with the assertion of Campbell (1990) that coping strategies do not consist of isolated actions, but of many actions taken as integral part of rural livelihood system.

Table 5: Correlation Analysis of the respondents on the coping strategies adopted by women to ameliorate the effect of domestic violence on women's agricultural livelihood activities.

Variable	<i>r</i>	p-value	Decision
Fighting back and defying perpetrator/confrontation	0.93*	0.000	S
Pleasing and placating the perpetrator/complying with the demands of perpetrators	0.82*	0.000	S
Acceptance or Remaining silent and not telling anyone about the violence for fear of making the situation worse	0.89*	0.000	S
Social support or seeking help from family and friends.	0.75*	0.000	S
Avoiding the perpetrator believing that the situation can improve	0.81*	0.000	S
Report to the police	0.87*	0.000	S
Resorting to seeking counsel in the church/mosque	0.95*	0.000	S
Instituting court case	0.65*	0.000	S
Lying about the perpetrator criminal activity.	:a	.	NR
Drinking and using drugs to numb the pain	:a	.	NR
Not doing anything about it/remaining silent with the hope that the situation will improve.	0.48*	0.000	S

Source: Field Survey, 2010.

Correlation is significant at the 0.05 level

r = correlation coefficient

p-value = probability value

S = significant at 0.05 level

NR = No Correlation exist

Conclusion

It can be concluded that from the results of this study that

1. Most of the domestic violence experienced by women in their households or in the community goes unreported by the respondents.
2. The general consensus among the respondents is that socio-cultural factors promote domestic violence in the study area.
3. The most striking coping strategies adopted by the women to ameliorate domestic violence were not fighting back or confronting the perpetrators and remaining silent.

Recommendation

1. Empowering women through training, in order to see themselves as important stakeholders in contributing to household income, expenses in order to enhance their status and self worth in marriage and family life.
2. Media should be used to sensitize public about domestic violence so as to develop a positive attitude towards women in general and women who fall victims of domestic violence should be well addressed
3. Women should be enlightened on how to get in touch with women's commission offices in the event of domestic violence. Moreover, these offices should be opened at the state and community levels.

4. Women volunteers should be encouraged to register their names with the commission; they can then be organized as a group in order to take up development programme.
5. Dismantling the patriarchal structures that reinforce power imbalance between men and women.

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