

**FACTORS INFLUENCING THE CHOICE OF DIVORCE AS A
SOLUTION TO DOMESTIC VIOLENCE AMONG MARRIED MEN AND
WOMEN IN LAGELU LOCAL GOVERNMENT AREA OF OYO STATE.**

BY

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CERTIFICATION

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DEDICATION

This research work is dedicated to the Almighty for the gift of life and wisdom and to my parents for their prayers, love, concern and financial support throughout the period of this research.

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ABSTRACT

Domestic violence perpetuated by an intimate partner continues to be a major public health concern, and has been recognized as a major cause of morbidity and mortality in the society. Despite available legal solutions to this menace, many victims of domestic violence do not utilize them, which had resulted in little or no changes in the occurrence of these acts in the society. Many victims of violence would rather stay in an abusive relationship than choose divorce due to the negative perception and stigma many attribute to it, while few would leave. Hence the need to find out what factors limits or facilitates the decision of victims to leave an abusive spouse. Much focus has been on causes of domestic violence and not solutions; hence, this study investigated the factors influencing the decision of both married men and women to seek divorce as a solution to domestic violence in Lagelu Local Government area, Ibadan, Oyo-state.

The study employed cross sectional design using a five stage sampling technique. The wards were stratified into urban and rural, and further selection of seven wards using simple random sampling. Proportionate sampling was used to divide the sample size equally and eligible and willing participants were randomly selected from households in the community. Purposive sampling was used to select participants for the Focus Group Discussions. A mix- method was used to collect information from participants. Descriptive and inferential statistics were used to summarize and interpret data at ($P \leq 0.05$). Content analysis was used to analyze the qualitative data

The mean age was 39.9 ± 9.9 years, with 62.4% between ages 31-50 years and 48.3% had secondary education, 97.5% were married with 78% of them having less than 5 children. Many of respondents (90.6%) were aware of domestic violence and major source of information is the media. Both men (91.8%) and women (89.9%) have a negative perception of divorce. More men (33.1%) than women (27.6%) who experienced domestic violence sought help. Physical violence was identified as the major form of domestic violence that could lead to divorce by both men (43.1%) and women (34.9%), while more men (37.1%) than women (17.4%) agreed that refusal of sex was a form of violence that could lead to divorce. Many respondents (44%) attributed children in marriage, endurance and love for spouse as a limiting factor to divorce, while many participants also agreed that life-threatening acts (84.3%) and refusal of spouse to change

abusive actions after repeated pleas could motivate the abused to divorce spouse. More respondents preferred prayers or enduring the situation rather than divorce or separation as a solution to domestic violence.

This shows the necessity to educate men and women on their basic human rights and eradicate cultural myths that limit men or women from adopting available legal and social provisions. There is also a need to rebuild our legal systems to ensure effective implementation of existing laws to help victims of domestic violence without discriminating between gender.

Keywords: domestic violence, spousal violence, divorce, perception, factors, knowledge.

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TABLE OF CONTENTS

	Page
Certification	i
Dedication	ii
Acknowledgement	iii
Abstract	iv-v
Table of contents	vi-ix
List of figure	x
List of tables	xi-xii
List of appendices	xiii
Acronyms	xiv
Operational definition of terms	xv
Chapter One: INTRODUCTION	1
1.1 Background to the study	1-2
1.2 Statement of problem	2-4
1.3 Justification	4-5
1.4 Research Questions	5
1.5 Broad Objective	5
1.6 Specific Objectives	5
1.7 Hypothesis	6
1.8 Variables	6

Chapter Two: LITERATURE REVIEW	7
2.1 Domestic violence	7-9
2.2 Forms of domestic violence	9-10
2.3 Culture of silence around domestic violence	10-12
2.4 Factors contributing to domestic violence	12-13
2.5 Coping mechanism and solution to domestic violence	13-14
2.6 Marriage and Divorce	14-15
2.7 Perception of Divorce	15-16
2.8 Factors responsible for divorce	16-17
2.9 Domestic violence and factors responsible for choice of divorce	17-18
2.10 Conceptual framework	19-20
Chapter Three: METHODOLOGY	22
3.1 Study Design	22
3.2 study setting	22
3.3 Study Population	22
3.3.1 Inclusion Criteria	22
3.3.2 Exclusion Criteria	23
3.4 Sample size determination	23
3.5 Sampling Procedure	24
3.6 Study Instruments	25
3.7 Data collection	25-26
3.8 Validity	26
3.9 Reliability of instrument	26-27

3.10 Data management and Analysis	27-28
3.11 Ethical consideration	28
3.12 Limitation of the study	28
Chapter Four: RESULTS	29
4.1 Socio-demographic characteristics of respondents	30
4.2 Respondents' knowledge about domestic violence	33
4.2.1 Experience and help-seeking behavior of respondents	40
4.3 Perception of respondents on divorce as a solution to domestic violence	44
4.4 Factors influencing the intention of respondents to seek divorce when they experience violence from partner	53-54
4.5 Test of Hypotheses	61-64
4.7 Report of Focus Group Discussion	69-72
Chapter Five: DISCUSSION, CONCLUSION AND RECOMMENDATION	73
5.1 DISCUSSION	73
5.1.1 Socio-demographic characteristics and related information of participants	73
5.1.2 Knowledge of domestic violence	74-75
5.1.3 Experience/help-seeking behavior of respondents	76-77
5.1.4 Perception of divorce as a solution to domestic violence	77-78
5.1.5 Factors influencing the intention to divorce from an abusive relationship	78-82
5.1.6 Implication of findings for health promotion and education	82-83
5.2 Conclusion	83-84
5.3 Recommendations	84-85

REFERENCES

86-89

APPENDICES

90-104

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LIST OF FIGURE

Figure2.1 Ecological Model

25

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LIST OF TABLES

Table 4.1a	Socio-demographic characteristics of respondents	30
Table 4.1b	Socio-demographic characteristics of respondents	31
Table 4.2	Respondents' partner's occupation and educational level	32
Table 4.3	Respondents' awareness on Domestic Violence	34
Table 4.4	Respondents' knowledge of Domestic Violence	35
Table 4.5	Knowledge of Female respondents on acts of domestic violence	36
Table 4.6	Knowledge of male respondents on acts of domestic violence	37
Table 4.7	Respondents' mean knowledge score about domestic violence	38
Table 4.8	knowledge categorization of the respondents	39
Table 4.9	Experience and help-seeking behavior of Respondents	41
Table 4.10	Source of help/who respondents reported to after experiencing domestic violence from partner	42
Table 4.11	Reasons why respondents did not seek help after experiencing violence from partner	43
Table 4.12	Female respondents' perception of people who divorce	45
Table 4.13	Male respondents' perception of people who divorce	46
Table 4.14	Male respondents' perception of divorce as a solution to domestic violence	47-48
Table 4.15	Female respondents' perception of divorce as a solution to domestic violence	49-50
Table 4.16a	Perception score of married men as a solution to domestic violence	51

Table 4.16b	perception score of married men as a solution to domestic violence	52
Table4.17	Acts of violence male respondents think would make them divorce	55
Table4.18	Acts of violence, female respondents think would make them divorce	56
Table4.19	Reasons why Respondents did not choose divorce when they experienced act(s) of violence from partner.	57
Table4.20	Reasons why Respondents chose divorce/separation after experiencing act(s) of violence from partner	58
Table4.21	Conditions respondents consider would encourage divorce when one is abused by spouse	59
Table4.22	Respondents' solution to domestic violence	60
Table 4.23	Hypothesis 1	61
Table 4.24	Hypothesis 2	62
Table 4.25	Hypothesis 3	63
Table 4.26	Hypothesis 4	64
Table 4.27	Logistic regression of factors influencing gender and the decision to divorce when abused	66-67
Table 4.28	Socio- demographic characteristics of participants	68

LIST OF APPENDICES

Appendix I: Questionnaire (English version)

Appendix II: Iwe ibeere (questionnaire, Yoruba version)

Appendix III: Focus Group Discussion guide (english version)

Appendix IV: Ilana FGD (Focus Group Discussion guide, Yoruba version)

Appendix V : Ethical approval letter

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ACRONYMNS

DV: Domestic Violence

IPV: Intimate Partner's Violence

WHO: World Health Organization

NPC: National Population Commission

NDHS: Nigeria Demographic and Health Survey

IRB: Immigration and Refugee Board Canada

CDC: Centers for Disease control and Prevention

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OPERATIONAL DEFINITION OF TERMS

Domestic violence: Domestic violence is defined as any act of violence resulting in physical, sexual, or psychological harm or suffering to women, girls, or men, including threats of such acts, coercion, or arbitrary deprivation of liberty (NPC, 2014). It is also known as spousal violence or intimate partner violence. This study focused on partners as perpetrators.

Divorce: Divorce is a legal or customary decree that a marriage is dissolved in other words, divorce is a permanent separation of married people as a result of unexpected marriage outcome (Arugu, 2014) .This study focused on dissolution of marriage among married couples both legally and illegally.

Perception: a thought or understanding of someone or something (Marriam-webstar, 2015).

Factor: a circumstance, influence or fact that contributes to a particular result (Oxford dictionary, 2015). This study focused on conditions or circumstances that influence the choice of divorce as a solution to domestic violence by married men and women.

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

In the year 2003, domestic violence was declared a public health problem by WHO (Davhana-maselesele, 2011). Domestic violence is a form of gender-based violence which is perpetuated all over the world, irrespective of race, language, educational attainment or cultural background. It is a public health problem, which can affect any woman, regardless of her age, socioeconomic or socio-cultural status, leaving victims with serious health consequences (Flury, Nyberg, & Riecher-Rossler, 2010). Domestic Violence is also known as Intimate Partner's Violence (IPV) or family violence and its definition varies from one culture to another and the degree differs from one society to another and. The World Health Organization (WHO) defined Gender Based Violence as the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, or deprivation. In the 2013, National Demographic Health Survey (NDHS) conducted in Nigeria, domestic violence was defined as any act of violence resulting in physical, sexual, or psychological harm or suffering to women, girls, or men, including threats of such acts, coercion, or arbitrary deprivation of liberty (NPC, 2014).

Much focus in every society of the world tends to be on women as victims, however, men also experience violence from their female partners (Shah et al., 2012). Studies from Sub-Saharan Africa on women's exposure to IPV report past year exposure to physical and/or sexual violence at a range between 14 and 41% but studies on both women's and men's exposure to IPV are rare. However, the 2011 Ugandan Demographic and Health Survey reports a high exposure rate of lifetime spousal physical violence for men and women (Umubyeyi, Mogren, Ntaganira, & Krantz, 2014). When men experience domestic violence, from their female (ex)- partners, they can be either physically, psychologically or sexually abused.

Marriage is an institution ordained by God and it has a special significance in our society; despite this significance, the society is faced with situations where marriage fails and the aftermath is divorce (Arugu, 2014). Marriage is good for the physical and mental development of the couple and also for the all-round development of the children. It is an essential

phenomenon in human life irrespective of ethnic groups, society and religious affiliations(Esere, Yusuf, & Omotosho, 2011). In Nigeria, divorce rate have been rising since the beginning of the 20th century, and especially since the 1980s. Some experts contend that the availability of divorce laws has helped weaken the strength of marriage making it difficult for couple to work out the inevitable difficulties that arise in marriage(David, Ebri, & Linda, 2013).

Divorce is a complex phenomenon and influenced by interplay of the demographic, social, economic, cultural and political factors and the rise in divorce has lead researchers to study the factors which influences it(Rahimi & Gorji, 2015). Divorce is the legal dissolution of a marriage by a court or other competent body. Under the Muslim law, there are four main types of divorce: talaq, mubarah, khul'u, and tafriq or faskh. In Nigeria, system of customary law differs and varies from one society to another society; that is, Igbo culture varies from Hausa culture while both are different from Yoruba culture (Malik & Muda, 2015), and customary marriages are dissolvable under the divorce law.

Despite the rise in divorce rates, many victims of violence do not consider reporting domestic violence to legal authorities or adopting divorce a preferable option according to the 2013, NDHS report, many victims of domestic violence do not seek help nor report . In Nigeria, Family disputes are not perceived as violations of civil rights and are therefore not expected to be reported to law enforcement agents(Iliyasu, Abubakar, Babashani, & Galadanci, 2011); and such perception has encouraged the culture of silence around domestic violence. The decision of a victim of domestic violence to divorce an abusive spouse is influenced by various factors, which can either favour or limit the abused to leave the spouse. Walker's cycle of abuse (Walker 1984) describes how a victim gets trapped in an abusive relationship. The three dynamics of love, hope and fear keep the cycle of domestic violence in motion and this cycle tends to provide answers to questions as 'why dosen't a woman leave an abusive relationship(Davhana-maselesele, 2011). Feminism, which does not allow women's voices to be heard in legal proceedings, has discouraged some women from filing divorce (Lavi, 2015) and thereby enduring whatever form of violence they face in their marriage.

1.2 Statement of Problem

Previous studies conducted in Egypt, Israel, Palestine and Tunisia indicate that at about one in three women(Fageeh, 2014) and two in five men are victims of domestic violence(Campbell, 2010). The WHO Multi-Country Study on Women's Health and

Domestic Violence documented the widespread nature of IPV with lifetime prevalence of physical and/or sexual partner violence among ever-partnered women in the fifteen sites surveyed ranging from 15% in Ethiopia province to 71% in Japan (Abramsky et al., 2011; Itimi et al., 2014). Worldwide, 70% of women experience some form of violence in their lifetime, but in Nigeria that rises to one in three for women aged between 15-24 years. In nearly all cases the perpetrator of such violence is the woman's partner or husband and, surprisingly nearly half of the cases are never reported to the police; Added to this, is the existence of gender based violence within the police and security forces. Men are not only victims of violence in public settings but also in intimate relationships (Flury et al., 2010) In the survey conducted by the National Demographic Health Survey, in Nigeria, in the year 2013; 28% of women age 15-49 have experienced physical violence at least once since age 15, and 11 percent experienced physical violence within the 12 months prior to the survey. Overall, 25% of ever-married women age 15-49 report ever having experienced emotional, physical, or sexual violence from their spouse, and 19% report having experienced one or more of these forms of violence in the past 12 months. Among ever-married women who had experienced spousal violence, 45% never sought help nor ever told anyone about the violence (NPC, 2014). Oyo state has the highest prevalence of physical violence (37.1%) and In terms of emotional violence, Oyo State has a prevalence of 28.7% which is the highest in south western region (NPC, 2014). The prevalence of Intimate Partner's Violence reported from various hospital based studies in Nigeria ranges from 28% in Zaria to 46% in Nnewi (Itimi et al., 2014). In a study carried out by (Obunikem, Adogu, Chimah, Ilika, & Ubajaka, 2015), Respondents of Yoruba ethnic group had 4 times more risk of experiencing physical violence, than the respondents from other ethnic group, while respondents of the Hausa ethnic group are likely to experience controlling behavior from their partner

From the 2012 WHO report, 13–61% reported ever having experienced physical violence by a partner; 4–49% reported having experienced severe physical violence by a partner; 6–59% reported sexual violence by a partner at some point in their lives; and 20–75% of the respondent reported experiencing one emotionally abusive act, or more, from a partner.. The 2001 British Crime Survey reported that 20% of women in England and Wales were physically assaulted by a current or former partner at some time in their lives (Gregory et al., 2010). In Zimbabwe, 60% of criminal cases that are registered in courts of law originate from domestic Violence (Kitara et al., 2012).

Silence in the face of domestic violence has constantly being a major challenge in curbing perpetrators of the act. In a study carried out by (Iliyasu et al., 2011) among HIV positive women in Northern Nigeria, 42.2% of those abused never reported, while in another study, only 5% sought help or planned to seek help (Fageeh, 2014). In a qualitative study conducted by Chireshe,(2015), some participants reported that their friends and relatives advised them to maintain silence in the face of the abuse as ‘silence is power.. According to the 2012 report by the Immigrations and Refugee Board (IRB) of Canada, in Nigeria the effects of divorce is worse off for women than men as seeking divorce can lead to or worsen spousal violence and also eventual loss of custody of children; while others’ including men believe that the police or any legal system would not help (Drijber et al., 2013; Oluremi, 2015) or consider it as a private matter(Iliyasu et al., 2011). As a result, victims of domestic violence had turned to the use of suicide attempts and religious activities; such as prayers, reading the holy book and reporting to religious leaders as a coping strategy(Chireshe, 2015; Itimi et al., 2014), while others suffer in silence or endure rather than seek divorce (Oluremi, 2015). Thus the need to find out why victims of violence keep silent in the face of abuse, thereby increasing morbidity and mortality caused by domestic violence rather than utilizing available legal assistance.

1.3 Justification

Most victims of domestic violence do not report or sought for help and this has increased the prevalence of domestic violence in our society and thus, the necessity to design interventions towards curbing it. Both men and women are victims of domestic violence, though most studies focus on women only; which is why this study is focused on domestic violence in both men and women. This study was carried out in Oyo state, which has the highest prevalence of physical violence, based on the 2013, NDHS report. Despite the clamour for the passage of the domestic violence bill, particularly the one focused on spousal abuse; the passage of the bill into law will be of little or no effect if not utilized by the target population. For example, a country like Zimbabwe, with a domestic violence law but little utilization has not seen much change in the prevalence of domestic violence in the society, thus ,domestic violence still occurs despite the passing of legislation on domestic violence in Zimbabwe(Chireshe, 2015). Thus, the need to understand the factors which influences the decision of an individual in an abusive intimate relationship to seek legal help, as this knowledge would help health workers, public health specialist, counselors, governmental and

Non-governmental organization involved in seeking justice for abused individuals, legal practitioners and law makers to reinforce such factors to encourage the utilization of available legal protection against violence, break the 'culture of silence' and thus reduce morbidity and mortality due to domestic violence in Nigeria, and Africa at large. This would also contribute to the effective implementation of the domestic violence law in Nigeria. This is why this study would be focusing on factors that influence the choice of divorce as a solution to domestic violence, among married men and women. Since there is a dearth of literature on domestic violence among both men and women in Nigeria, findings from this study will also contribute to existing body of knowledge.

1.4 Research Questions

The research questions were answered by the study. These are:

1. What do married men and women understand as domestic violence?
2. What is the perception of married men and women to divorce as a solution to domestic violence?
3. What factors would influence a married man or woman to seek for divorce if he/she experiences domestic violence?

1.5 Broad Objective

The broad objective of the study was to investigate the factors influencing the choice of divorce as a solution to domestic violence among married men and women in Lagelu Local Government Area of Oyo State.

1.6 Specific Objectives

The specific objectives of this study were to:

- 1) Assess the level of knowledge of married men and women on domestic violence.
- 2) Determine the perception of married men and women to divorce as a solution to domestic violence.
- 3) Determine the factors influencing the intention of married men and women to seek divorce as a solution to domestic violence.

1.7 Hypothesis

Four hypotheses were tested by the study. These are:

1. There is no significant association in the perception of married men and married women to divorce as a solution to domestic violence.
2. There is no significant association between gender and the desire to divorce if respondent experiences refusal of sex from partner
3. There is no significant association between gender and custody of children as a factor that encourages divorce of an abusive spouse
4. There is no significant association between gender and financial independence as a factor that encourages divorce of an abusive partner.

1.8 Variables

The dependent variables include the knowledge, perceptions of married men and women on divorce and factors influencing their choice of divorce. While the independent variables include sex, age, ethnic group, marital status, type of marriage, occupation, level of education, religion, number of children, duration and type of marriage.

CHAPTER TWO

LITERATURE REVIEW

2.1 Domestic violence

Domestic violence, also known as domestic abuse, spousal abuse, battering, family violence, and intimate partner violence (IPV) is defined as a pattern of abusive behaviors by one or both partners in a close relationship such as marriage, dating, family, friends or cohabitation (Iliyasu et al., 2011; Kitara et al., 2012). Domestic violence is a frequent problem which can affect any woman, regardless of her age, socioeconomic or socio-cultural status, leaving victims with serious health consequences (Flury et al., 2010) which can last after violence has ended (Poutiainen & Holma, 2013). Though, there are different types of violence experienced in Latin America and the Caribbean (Imbusch, Misse, & Carrión, 2011), domestic violence is the most important and pervasive type. Domestic violence is also defined as acts of physical, psychological, economic and sexual violence between family members (Waltermaurer, Butsashvili, Avaliani, Samuels, & McNutt, 2013).

Intimate Partners Violence is driven by some societal norms like patriarchy, power relations, hierarchical construction of masculinity and femininity, all these constitute transgression of gender norms in patriarchal societies, including Nigeria (Obunikem et al., 2015). In patriarchal societies, women are usually vulnerable to violence (Peña et al., 2012) and the deeply rooted subordinate positions of women, as dictated by cultural and societal values allow men to dominate and control not only their families and resources but also lives of women (Khatun & Rahman, 2012). The machismo culture in Latin American also contributes to the high prevalence of domestic violence in the region (Imbusch et al., 2011). Women in Bangladesh also suffer same fate (Khatun & Rahman, 2012), they are denied equal opportunity, security, self-esteem, and dignity in the family and in the society as a whole.

The most notable WHO multi-country study on women's health and domestic violence against women in 10 different countries representing diverse cultural, geographical and urban/rural settings (Bangladesh, Brazil, Ethiopia, Japan, Peru, Namibia, Samoa, Serbia and Montenegro, Thailand and Tanzania) which collected data on Intimate Partner Violence (IPV) from more than 24, 000 women (Flury et al., 2010; World Health Organization, 2012). 13-61% of the women interviewed reported to have experienced physical violence by a partner, while 20-75% reported emotional abuse from a partner (World Health Organization,

2012) and the study confirms that IPV is not limited by national boundaries and requires a public health response because of its effect on women's health(Flury et al., 2010).

Domestic violence is associated with a range of adverse physical, mental, sexual and reproductive health outcomes(Abramskiy et al., 2011; Shah et al., 2012). Studies from three different regions in Saudi Arabia shows prevalence rates ranging from 39.3% to as high as 57.7%.78 and this high prevalence is compounded by cultural norms, though the study by(Fageeh, 2014) recorded a prevalence of 34%. Surveys investigating violence in Switzerland have shown that approximately every fifth woman, at some time during her life, will become a victim of either psychological or physical violence(Flury et al., 2010). Studies from Sub-Saharan Africa on women's exposure to IPV report past year exposure to physical and/or sexual violence at a range between 14 and 41% but studies on both women's and men's exposure to IPV are rare. However, the 2011 Ugandan Demographic and Health Survey reports a high exposure rate of lifetime spousal physical violence for men and women(Umubyeyi et al., 2014). However, it is observed that in spite of having many legal protections of women in the society, this form of violence is still continuing and in some cases are increasing day- by-day(Khatun & Rahman, 2012).

A number of studies from Sub-Saharan African countries have found that men and women justify wife-beating when the wife does not behave as expected, such as when arguing with the husband, neglecting the children, leaving home without informing their partner or refusing sex (Fageeh, 2014; Umubyeyi et al., 2014). Another study found a higher percentage of women(28%) than men(16%) supporting wife beating when she refuses sex with her partner(Kitara et al., 2012) and in another study, (19%) of women supported wife beating when she is unfaithful (Waltermaurer et al., 2013); and this is the perception in many countries(Shah et al., 2012), even in Nigeria. This is why preventing domestic violence is difficult, especially when it is justified by the victims.

Men were to a considerably lesser extent exposed than women to any of the forms of violence. While female-perpetrated violence has been researched and documented, most reports revealed men as perpetrators of violence(Chireshe, 2015). Although women can be violent towards men in relationships, and violence exists in same sex partnerships, the largest burden of intimate partner violence is inflicted by men against their female partner(Imbusch et al., 2011). Much focus in every society of the world tends to be on women as victims,

however, with the rise of men's movements and rights, there is now advocacy for men victimized by women (Shah et al., 2012).

According to a report by (Campbell, 2010), about two in five of all victims of domestic violence are men. When men are victims of domestic violence, they are physically as well as psychologically abused with the female (ex)-partners often being their perpetrator (Drijber et al., 2013; Khatun & Rahman, 2012). Men are especially prone to be victims of violence in public settings; however, men were also found to experience violence in intimate relationships (Flury et al., 2010). Few studies have documented the experience of men, as many men are unwillingly to participate in violence research (Broom et al., 2012). From the neighbouring Uganda, considerably more men report lifetime exposure to physical violence from their female partner than what is commonly seen in such studies (Umubyeyi et al., 2014).

Experiencing physical violence often predisposes a victim to other forms of violence. A comparative analysis of DHS data from 12 Latin American and Caribbean countries found that the majority (61–93%) of women who reported physical IPV in the past 12 months also reported experiencing emotional abuse (Khatun & Rahman, 2012). In a survey conducted by UNICEF, it was observed that, up to half of the cases of women who reported physical abuse, were also predisposed to psychological and sexual violence (Imbusch et al., 2011). In Nigeria, Family disputes are not perceived as violations of civil rights and are therefore not expected to be reported to law enforcement agents (Iliyasu et al., 2011).

2.2 Forms of domestic violence

There are different forms of domestic violence, which includes physical aggression or assault (hitting, kicking, biting, shoving, restraining, slapping, throwing objects, criminal coercion, kidnapping, unlawful imprisonment, trespassing, harassment), or threats thereof; sexual abuse, emotional abuse, controlling or domineering, intimidation, stalking, passive/covert abuse (e.g., neglect), and economic deprivation (Kitara et al., 2012). But this study would be focusing on violence by a spouse. Domestic violence was categorized into three categories by Flury et al., (2010): physical violence, sexual violence as a subtype of physical violence and emotional or psychological violence. It can be experienced as psychological, physical, sexual, financial or emotional form (Gregory et al., 2010)

Physical violence: is an action or threat of such act by one person that puts the other in the risk of physical harm even if no injuries occur presently, (Flury et al., 2010). The following actions were classified as physical violence in the 2013, Nigeria Demographic and Health Survey:

- a) When one's partner says or does something to humiliate one in front of others.
- b) When one's partner Threaten to hurt or harm one or someone close to you.
- c) When one's partner insult one or make one feel bad about oneself.

Emotional or psychological violence: According to amnesty international, it is defined as isolation of victim, weakening or incapacitation, humiliation, outrage (Gregory et al.,2010). It is also an action or threat of such acts to humiliate or threaten to hurt one's partner. (NPC,2014). In the 2013, Nigeria Demographic and Health Survey, the following actions were classified as physical violence:

- a) When one's partner pushes, shakes, or throws something at you one
- b) When slapped by one's partner.
- c) When one's partner twists one's arm or pull one's hair.
- d) When one's partner punches one with his fist or with something that could hurt the other.
- e) When one's partner kicks, drags, or beats one up.
- f) When one's partner tries to choke or burn one on purpose
- g) When one's partner threatens or attacks one with a knife, gun, or any other weapon?

Sexual violence: is an act of physical force/threat by partner to have sexual intercourse against one's will or perform sexual acts that is humiliating (NPC, 2014); which includes:

- a) When one's partner physically forces one to have sexual intercourse with him/her even when one does not want to.
- b) When one's partner physically forces one to perform any other sexual acts one does not want to.
- c) When one's partner forces one with threats or in any other way to perform sexual acts one does not want to.

2.3 Culture of silence around domestic violence

Both men and women are exposed to domestic violence, though there are more reported cases of women as victims than men. Many men deny occurrence of such incidence due to

hesitation to report any violence or abuse exposure from the wife/partner, as this would be in sharp contrast to accepted gender norms (Umubyeyi et al., 2014). Another explanation for possible denial could be men's general neglect of violence inflicted by a woman, instead it is belittled and considered ridiculous and insignificant by exposed men and therefore not reported. The most important reason for men not to report the abuse is the belief the police would not take any action (Drijber et al., 2013). Based on a study in Saudi Arabia, less than 5% of women sought help or planned to seek assistance from social services probably because they are poorly developed in the country (Fageeh, 2014) while some do not report cases of domestic violence due fear of social stigma, according to the study by Shah et al., (2012). This same trend was observed in a study carried out by Iliyasu et al., (2011) among HIV positive women in Northern Nigeria where most abused women never reported cases of violence (42.2%) while some of them reported to their family, in-laws or close relatives, only (6.3%, n=4) reported to the police.

The general belief is that IPV is a purely domestic issue that is not of societal concern, and therefore seldom disclosed outside the household. Equally, when IPV is disclosed, other factors such as women's economic dependence on their husbands support IPV against women (Umubyeyi et al., 2014). In Switzerland the actual extent of violence can only be assumed, as it is not easy for the affected women to speak about their experiences or to ask for help (Flury et al., 2010), this may be due to feelings of shame or guilt, fear, or perceptions based on traditional ideas of marriage and family. Women from regions that have experienced war such as Northern Uganda, where more than 20 years of war has greatly disrupted the health, law enforcement and justice system in the areas, leaving many victims of domestic violence to suffer (Kitara et al., 2012). In fact, they have to consider the trade-offs between sufferings of violence and losing reputation in the society which contributes to the fewer reporting of the domestic violence in Bangladesh (Khatun & Rahman, 2012). Factors such as the fear of further assault, fear of intimidation and lack of protection has contributed to silence and thus continual endurance of pain and suffering (Davhana-maselesele, 2011). Despite these barriers, many abused women eventually do leave their partners, often after multiple attempts and years of violence.

In the WHO multi-country study, 19–51% of women who had ever been physically abused by their partner had left home for at least one night, and 8–21% had left two to five times. Factors associated with a woman leaving an abusive partner permanently appear to include an escalation in violence severity; a realization that her partner will not change; and the

recognition that the violence is affecting her children (Khatun & Rahman, 2012). Evidence from study by (Poutiainen & Holma, 2013) shows that early detection can prevent violence from escalating in severity and causing its victims further harm.

2.4 Factors contributing to domestic violence

The study by Fageeh, (2014), showed that abused women are more likely to have more children than their non-abused counterparts. Poor life circumstances with no assets in the household and many children in the family were associated with physical violence. A study carried out in Uganda showed that poverty and/or unemployment made many men to lose focus and mostly ended up in alcoholism, which was the number one driver of domestic violence (Abramsky et al., 2011; Kitara et al., 2012; Shah et al., 2012) and particularly experience of emotional violence (Obunikem et al., 2015), since alcohol symptoms led to irresponsible behavior in drinkers, thus legitimizing violence in women (Peña et al., 2012). This can be linked to financial stress, reflecting difficulties in handling everyday life (Itimi et al., 2014). Such a stressful condition may result in miscommunication within couples and abuse towards women by men who are seen as key wage earners (Umubyeyi et al., 2014). In the case of abused men, the higher the income, the less likely for a man to experience domestic violence (Broom et al., 2012).

Studies have shown that women with low income and education are often predisposed to domestic violence than their counterparts (Imbusch et al., 2011; Waltermaurer et al., 2013), who are well educated and engaged in economic activities (Iliyasu, Abubakar, Galadanci, Hayatu, & Aliyu, 2012); this is also in line with the study carried out by (Fageeh, 2014) in which women with secondary or higher levels of education significantly less likely to experience violence than women with less than 5 years of education; this may be due to the fact that such women are able to negotiate greater autonomy and control resources in the marriage (Obunikem et al., 2015). The case is slightly different in Egypt where intimate partner violence is highly prevalent despite increasing levels of education (Fageeh, 2014). Level of partners' education is also an important factor, women whose husband/partner had non-formal education were at twice the risk of domestic violence compared to those with tertiary education (Iliyasu et al., 2011; Waltermaurer et al., 2013); and more protective when both partners have the required level of education (Abramsky et al., 2011). The socio-economic status of a woman is not a significant factor in Uganda, as elite and well-to-do women also experience abuse from their spouse (Kitara et al., 2012).

Studies in Africa and Middle East have found marital status to be associated with IPV among women (Obunikem et al., 2015). Younger age of women was strongly associated with increased risk of past year IPV in all sites (Abramsky et al., 2011) as well as being a female (Shah et al., 2012). The risk factors for domestic violence as outlined by (Flury et al., 2010), includes women who experienced violence from parents or parent-proxy either frequently or occasionally, having an alcohol-dependent partner, pregnancy and alcohol and drug abuse by women themselves. Overall, women who were poor, from rural areas, had lower education and were not working had the greatest likelihood to justify partner violence (Waltermaurer et al., 2013). Religion has also been identified as a factor which predisposes women to violence, for instance Christian women were found to experience violence from partners than their counter-parts from other religion (Itimi et al., 2014); this can be attributed to the teachings about 'love' in Christianity and the act of wife's submission to the husband.

2.5 Coping mechanism and solutions to domestic violence

Various solutions have been designed for the protection of victims of domestic. These include:

- a) **Domestic Violence Act:** These are laws passed in a country, which makes provision to report cases of violence to the legal system, seek protection from abuse and makes domestic violence a crime legally. Countries like Zimbabwe and South Africa have a domestic violence act, though a study carried out in Zimbabwe showed limited utilization of the law due to religious, economic and cultural reasons (Chireshe, 2015).
- b) **Separation:** this is also used to solve marital conflicts. According to report by the Immigration and Refugee board of Canada, judicial separation can be granted by the court, allowing a couple to live apart but without dissolving the marriage and is often a precursor to actual divorce.
- c) **Annulment:** this is granted by the Catholic Church, saying in effect that the marriage never happened, instead of a divorce (BAOBAB 2007, 47).
- d) **Divorce:** in some countries, divorce is often seen as a necessary precondition for freedom from abuse (Olivares, 2011).

Some methods of coping with domestic violence have been identified in the studies carried out by (Chireshe, 2015) and (Davhana-maselesele, 2011) which are:

- I. **Faith and prayer:** In this situation, victims of domestic violence, usually women are admonished by their friends, relatives and religious leaders that only prayers can change the perpetrator and should thus have faith in God.
- II. **Self-blame /Denial:** the victim of violence put the blame on herself and that the partner should not be blamed for the abuse. People who adopt this strategy find it difficult to seek for help (Davhana-maselesele, 2011).
- III. **Silence:** some victims of domestic violence believe that ‘silence is power’, as this would weaken the abuser (Chireshe, 2015).
- IV. **Apathy:** this is when the victim withdraws from his/her abuser.
- V. **Acceptance or Endurance:** this is when the victim accepts abuse as a normal occurrence and consoles his/herself that he/she was just unfortunate to marry the wrong partner (Davhana-maselesele, 2011).
- VI. **Anger and Retaliation:** this is when the victim realizes the he/she does not deserve the abuse and then becomes angry. At such time this anger might even lead to the victim accidentally killing the partner. In another way, it helps the victim leave an abusive relationship (Davhana-maselesele, 2011).
- VII. **Self-discovery:** this is when the victim realizes his/her self-worth and leaves an abusive relationship. This is when divorce is contemplated (Davhana-maselesele, 2011).

If a woman leaves a relationship before discovering herself, she will end up going back to the abuser (Davhana-maselesele, 2011). In another study carried out by Itimi et al., (2014), a link was identified between the increase in the spirituality of the patients and their psychological wellbeing and functions. Religious activities were identified as a problem-focused coping strategy, and these include: praying, reading of the Bible and visit to the pastor for counseling and prayers. Other strategies are acceptance, using instrumental support and using emotional support. Self-distraction and venting are the most emotion-focused strategies and the least is the use of substance such as alcohol or drugs.

2.6 Marriage and Divorce

Marriage is a social necessity because through it, families are established and the family is the fundamental unit of human society (Esere et al., 2011). There has been an increase in the

prevalence of marriages ended by divorce compared to that caused by the death of a spouse, with divorce rate doubling since 1990, rising from 4.9 to 10.1 divorced persons per 1,000 married persons (Brown & Lin, 2012). About 30 to 40 percent of married couples in Nigeria divorce (David et al., 2013). The recent trend shows that close to two thirds of new marriages are going to end in divorce; For instance, almost 32 percent of marriages will end in divorce before the fifth anniversary and about 63 percent before the tenth. (Adegoke, 2010). Despite the decline in divorce rates experienced in some parts of the world, the divorce rates in USA still remains high, with half of the marriages expected to end in divorce (Brown & Lin, 2012; Olivares, 2011). In Nigeria, divorce rate have been rising since the beginning of the 20th century, and especially since the 1980s (David et al., 2013). This has been attributed to the effects of industrialization, coupled with the decline in contact among members of extended family resulting in less involvement in solving marital conflicts (Adegoke, 2010). Customarily, the elders are responsible for solving marital conflict and restoring peace and harmony to the home (Malik & Muda, 2015).

Marriage is good for the physical and mental development of the couple and also for the all-round development of the children. It is an essential phenomenon in human life irrespective of ethnic groups, society and religious affiliations (Esere et al., 2011). However divorce often shatters the peace in a home and often a stressful and painful process for both partners involved and the children (David et al., 2013). For adults, divorce signifies the loss of an intimate relationship that also brought security and support. To some it is the loss of hopes and dreams as well as feelings of failure; as many people who decided to marry, wanted a loving, happy, successful marriage (Esere et al., 2011). Although it cannot be denied that divorce might bring some relief, being alone also brings fear, anxiety, loneliness, and guilt, especially when children are involved (Adegoke, 2010). In Rwanda, for example, when there is a known case of IPV, the Rwandan culture first suggests application of a community dialogue (named "Gacaca"); i.e. family or local leaders approach the couple, with reconciliation as the goal and divorce as the final alternative (Umubyeyi et al., 2014). In Islam, four main types of divorce exists, which are: talaq, mubarah, khul'u, and tafriq or faskh (IRB, 2012).

2.7 Perception of Divorce

Divorce, is a common occurrence in the United States (Brown & Lin, 2012), though seen as an ill-fated incidence, has gained social acceptance in the 20th century which has contributed

to the rise in its prevalence. Nigeria is not an exception to this turn in events, as more liberal laws for divorce has been adopted in the last two decades (Adegoke, 2010). It is believed that the availability of divorce laws has been associated with the increase in divorce rates and couple's unwillingness to further sacrifice for their marriages to work (David et al., 2013). The tendency to divorce can be divided into three areas; the cognitive, emotional and behavioral. Cognitive dimension includes individual perceptions about the divorce while emotional dimension includes positive and negative feelings towards divorce (Rahimi & Gorji, 2015).

Divorce is treated with contempt in some cultures, as such a divorced woman in such countries is treated as an outcast who has no real future or worth (Olivares, 2011), and this has limited abused women from venturing into the process. A study carried out in Zimbabwe revealed that many Christians view divorce as a form of adultery, according to (Mark 10 vs 11-12) and would not likely seek for it (Chireshe, 2015). In Islam, marriage is regarded first and foremost as a religious act, an act of responsible devotion. But, if it cannot work well for any valid reason, it may be dissolved and as such lead to divorce (Malik & Muda, 2015). According to (Arugu, 2014), though divorce is still seen as unfortunate, it is no longer treated as sin by most religious leaders and has gained more social acceptance.

2.8 Factors responsible for divorce

Several factors have been attributed to be the cause of divorce, of which some are accounted the major causes why some marriages fail and eventually end in divorce. One major contributing factor to divorce is the increasing awareness of gender equality and women empowerment. According to Adegoke, (2010), It is also believed that, as society provides greater opportunities for women, more and more wives are becoming less dependent on husbands both economically and emotionally and can sustain themselves outside marriage (Brown & Lin, 2012). A research carried out by Esere et al, (2011), explains that lack of spousal communication leads to marriage instability, which in turn results in divorce.

Another, important factor is the age of the couples when they got married. Age at marriage is often found to have a considerable positive effect on marriage stability, both in a western context and African population (Adegoke, 2010). Higher age is usually associated with women empowerment and independence. Other factors include; level of education, religion, ethnicity and childlessness. Though in some parts of the world, childlessness is viewed as a problem which can be easily addressed through Artificial Reproductive Technologies (ART) or adoption; it is a different case in many African settings. Infertility or Childlessness as it is

commonly called is a serious threat to marriage stability in many African countries, including Nigeria. Childlessness within the first marriage has been associated with divorce (Adegoke, 2010), there is a negative relationship between having children in marriage and the tendency to divorce (Rahimi & Gorji, 2015). According to David et al (2013), some causes of divorce in Nigeria includes negligence, sexual problems (infertility, denial of sex on demand, bearing only female children, extra-marital affairs), incompatibility (in educational attainment, social status, economic status), social problems, addictive behaviours and psychological problems. The risk of divorce declines as marital duration increases, more than half of divorce applicants have only been married for 5 years or less (Rahimi & Gorji, 2015); while employment and economic resources have been seen as a protective factor against divorce (Brown & Lin, 2012).

2.9 Domestic violence and factors responsible for choice of divorce

Making divorce easier can affect the incidence of domestic violence; this can either aid the dissolution of abusive relationships or make the threat of leaving more credible, thus improving the situation of the victim within the marriage (Brassiolo, 2011). According to a report compiled by Coelho Paulo (2015), women in Afghanistan do not have equal rights as men when it comes to divorce. A woman is only allowed to divorce her husband if he does not give her food and water but the man is free to divorce her for any reason. Many women who experience domestic violence in Afghanistan do not seek legal divorce partly due to economic dependence on the husband, and cultural pressure to keep the family united (Coelho, 2015) and only 5% of cases of violence against women in Afghanistan ended in prosecution in a formal court, and others who file for divorce find the process exhausting. Though, divorce is much prevalent in the United States, Immigrants who experience abuse, face much difficulties in accessing it and thus viewed as simply impossible (Olivares, 2011); Indigency, access to justice, and cultural beliefs all stand as substantial barriers to divorce for immigrant victims of violence. The absence of critical enabling facilities, especially in rural areas hampers the victims of domestic violence who wish to seek help and protection (Davhana-maselesele, 2011).

A study carried out in Vietnam reveals that social norms supporting marriage discourage abused women from seeking divorce (Vu, Schuler, Hoang, & Quach, 2014). One aspect is unilateral divorce right of husband which they enjoy without any complicated legal system, as a result Muslim men use their divorce rights as weapon of DV against their wives; and

most of the women are in a threat of divorce in their marital lives(Khatun & Rahman, 2012), but this is not so for women, which obliges them to stay with husband after being violated. Abused Christian women in Zimbabwe rarely seek divorce or any form of legal help as marriage is seen as a divinely ordained institution that is meant to last a lifetime, and this makes the thought of divorce or separation anathema(Chireshe, 2015). Based on the report by the Immigration and Refugees Board of Canada(2012), most Christian women are expected to endure whatever challenges they are facing, even at the risk of their lives, because their denomination forbids divorce and others remain in abusive relationship because of the stigma associated with been divorced. Another study shows that Muslim marriages are more stable than Christian marriages and this can be attributed to the rigorous religious practice and a decline in the desire to opt for divorce(Arugu, 2014). Despite the provision of some legal aids, many victims are unwilling to press charges against the perpetrator, because they are worried about issues of privacy, publicity and family preservation (Lavi, 2015).

In Islam, Parents or family are primarily required firstly to mediate between the couple in order to save their marriage or avoid divorce; ‘Sulh’ is used as a process of reconciling marital disputes (Malik & Muda, 2015). Though, in Islamic law, a father can sought divorce for his daughter, if the husband maltreats her.

2.10 Conceptual Framework

The ecological model is a framework that explains the interaction between and the interdependence of factors within and across a particular health problem and was explained by McLeroy and colleagues (1988), to consist of five levels; intrapersonal, interpersonal, organizational, community factors and public policy. It identifies the risk factors and protective factors as it relates to domestic violence and the decision to divorce an abusive partner. It also allows prevention strategies to be designed across all these spheres. According to the Centre for Disease Control (CDC), this approach is more likely to sustain prevention efforts over time than a single approach. The ecological model was therefore applied to this study as a suitable approach to understand factors at different levels that influences the decision of a married man or woman to either divorce an abusive partner or not.

Intrapersonal factors: this level identifies factors as it pertains to the individual, which influences the decision to leave an abusive spouse or not. This includes the individual's knowledge, religious beliefs, perceived severity of violence, financial status and perception of divorce. Questions 13, 14, 15, 16, 21, 22, 23, 24, 25 and 26 examined some of these factors (factors identified in this level are included in fig 2.1).

Intrapersonal factors: this level recognizes the influence of respondent's interaction with the immediate environment, which includes the significant others. The influence partner, children, family, in-laws, friends, have on the decision of an abused individual to leave an abusive relationship. This includes, love for children, love for spouse, advice from family to leave spouse, family and friend's perception of divorce. Questions 20, 24, and 25 examined some of these factors. (factors identified in this level are included in fig 2.1)

Institutional or organizational factors: this sphere identifies the existing Rules, regulations, policies, and informal structures, which may constrain or facilitate the decision of victims of spousal violence to seek help or divorce an abusive spouse. This includes; help-seeking behaviour of married men and women, choice of legal recourse as a preferable solution, identification of legal authorities as a source of help. Questions 17, 18, 19, and 26 examined some of these factors (factors identified in this level are included in fig 2.1).

Community factors: at this level, the ecological model recognises the Societal norms, or standards, which exist as formal or informal among married men and women and how these influences their decision to choose divorce as a solution to violence. this includes: perception of divorce in the community, gender roles , male dominance, and norms in the society that favour certain forms of violence and prevents reporting. Questions 17, 18. 19, 20, 22, 24 and 25 examined some of these factors (factors identified in this level are included in fig 2.1).

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FIGURE 2.1: Ecological model: as it influences the decision to divorce an abusive spouse

CHAPTER THREE

Methodology

3.1 Study Design

A descriptive cross-sectional survey study was used for the study. This design collected information from a representative group and inferences about the population was drawn from it.

3.2 Study Setting

The study was carried out in selected communities in Lagelu local government, located in Ibadan, the capital city of Oyo State. Lagelu, one of the Local Government Area in Oyo State, it covers a land mass of about 416Km² with a total population of 147,957, based on the 2006, National population census figure and has its headquarters in Iyana-offa. Lagelu local government area consists of 14 wards, of over 80 towns and 567 small and bigger villages while 55% of these settlements are rural in nature. The urbanized part of the local government area is the most populated, and this includes; Academy, Iwo-road, Monatan, Iyana-church, Ajangbodu/General gas, Akobo estate, Alegongo and Odogbo. Major towns in the local government include Lalupon and Ejioku (source: Lagelu local government, information department). The 14 wards are; Ajara/Opeodu, Apatere/Kuffi/Ogunbode/Ogo, Arulogunehin/Kelebe, Ejioku/Igbon/Ariku, Lagelu market/Kajola/Gbenla, Lagun, Lalupon I, Lalupon II, lalupon III, Ofa-igbo, Ogunjana/Olowode/Ogburo, Ogunremi/Ogunsina, Oyedeji/Olode/Kutayi, Sagbe/Pabieku (source: Oyo State Independent Electoral Commission).

3.3 Study Population

This study was carried out among married men and women in Lagelu local government of Oyo State.

3.3.1 Inclusion Criteria

The study included all men and women who are presently/previously married in Lagelu local government, whether they had experienced domestic violence, are experiencing domestic violence or are yet to experience domestic violence.

3.3.2 Exclusion Criteria

Men and women in Lagelu local government, who were unmarried, cohabiting, widowed, or unwilling to participate in the study, were excluded.

3.4 Sample Size determination

The study sample for this research will be calculated using Llesliekish statistical formular, which was also used by Daniel (1978), and Kibikiwa (2008)

$$N = \frac{z^2 pq}{d^2}$$

N- sample size collected

d- degree of accuracy, 5%

z- constant variable with critical value of 1.96 at 5 % (95% confident interval)

p- the proportion of the target population estimated to have a particular phenomenon of interest in the study. Where p= 27%, (Kitara et al., 2012).

$$P+q = 1$$

$$q = 1 - P$$

$$1 - 0.27 = 0.73$$

d = precision limit (limit of error) for the purpose of this study, 'd' was considered at 95% confidence interval, therefore precision limit will be 100-95= 5%

$$\text{Hence } d = 5\% = 0.05$$

Therefore,

$$N = \frac{z^2 pq}{d^2}$$

$$(1.96)^2 \times 0.27 \times 0.73 / (0.05)^2 = 303$$

A minimum sample size of 303 participants was calculated but a total of 321 participants were recruited for this study.

3.5 Sampling Procedure

A multi-stage random sampling was used to select participants into the study. This was done in five stages:

- a. The local government consist of fourteen wards which were stratified into rural and urban.
- b. Two urban wards and twelve rural wards were identified, as Lagelu was predominately rural. Seven wards were further selected for the study based on proportionate sampling.
- c. One urban and six rural wards were then selected using simple random sampling.

The wards are:

Location	Ward	Communities
Urban	Lagelu market/Kajola/Gbenla	Monatan, Academy, Iwo-road, Kajola, Iyana-church and Olodo.
Rural	LaluponI LaluponIII Arulogun/Kelebe Ofa- igbo Ejioku	Lalupon Lalupon Ajara and Olorunda Iyana-offa and Ofatedo Ejioku Eni- osa

- d. Proportionate sampling was used to distribute the sample size equally between the selected rural and urban wards in ratio 50:50
- e. The entrance or center location of each community was identified, and was used to divide the community into streets. Study participants were randomly selected from identified households from each street. Once an eligible or willing individual was not identified, the next closest household was approached. Only one interview was conducted in each household. Purposive sampling was used to select participants for the Focus Group Discussion.

3.6 Study Instruments

A semi-structured questionnaire was used to assess the response from participants quantitatively. This was designed in English language and also translated into Yoruba language. The questionnaire was divided into four sections and contained both close-ended and open-ended questions. The first section collected the socio-demographic data of respondents; for men who were polygamist, information was collected on their first wife (Kishor & Bradley, 2012), while information on most recent partner was collected from separated/divorced respondents (NPC, 2014). The second section was used to assess knowledge of participants on domestic violence. In this section, question 16 contained three sub-sections, a section for both men and women, another for women only and the last sub-section for men only; this allowed specific experiences relating to either sex to be included. The third section contained questions used to determine participants' perception on divorce as a solution to domestic violence; while the fourth was used to determine the factors influencing the choice of divorce as a solution to domestic violence. These questions were developed based on the objectives of the study, reviewed literatures and the domestic violence section of the Nigeria, National Demographic Health Survey, 2013 (NPC 2014).

A focus group discussion guide was used to collect in-depth information on domestic violence and the decision to leave an abusive relationship. This instrument contained seven open-ended questions relating to the objectives of the study and further probing questions were included based on the response of participants. This enabled participants to freely share their experiences.

3.7 Data Collection Procedure

Data was collected from respondents within a period of 3-4weeks, using the mix method. First was the administering of questionnaire and then the Focus Group Discussions. Two research assistants; a male and female were recruited and trained on how to administer the questionnaires in both languages (English and Yoruba), questions were asked to ascertain proper understanding of all instructions given. Activities on the field were also monitored to ensure compliance. Informed consent of participants was given before proceeding in the interview, once the Individual is not willing to participate, or unable to complete the interview, such interview was terminated. In the urban ward, six communities were identified, which were divided into streets and then households, while most of the rural wards

consist of one or two communities; as a result, participants were selected across the community. Only previously or currently married individuals from each household in the community were allowed to participate in the study after their consent has been sought. Both husband and wife were not interviewed together due to the sensitivity of the questions and also to ensure confidentiality and protect the privacy of the participants.

In order to have an in-depth understanding of the interplaying factors influencing the decision of married men and women to opt for a divorce in the face of domestic violence, two focus group discussions were carried out in two wards of the Local Government Area. Participants for the focus group discussions were selected through the help of stakeholders in the community. Two sessions of interview was conducted; a group consisted of married women only and the second group consisted of married men only. This was done to allow participants respond freely to questions without fear and ensure confidentiality. The basis of the interaction was explained to the participants. Informed consent of participants was sought before each focus group discussion and permission taken to record and document responses given during the interaction. The local language (Yoruba) was the major language used, though interpretation into English language was done for participants who could not comprehend the local language fully. The interview was conducted in a venue agreed upon by participants in the neighbourhood and each lasted for 35-50minutes.

3.8 Validity

The internal validity; that is the ability of the instrument to measure what is set out to measure. This was ensured by consulting relevant literature before developing the draft instrument, subjecting the draft to independent, peer and expert reviews, particularly expert in public health and processing to ensure content validity. Validity was also ensured by recruiting and training two research assistants. The instrument was properly translated into the local language for respondents who cannot understand English and back-translated effectively and appropriate adjustments was effected based on further comments from the supervisor.

3.9 Reliability of the instrument

This is the extent to which the instrument yields the same result over repeated measures. The Cronbach's alpha method was used to test the reliability of the instrument. 10% of total sample was pre-tested in Oluyole local government, which has similar characteristics

with Lagelu Local government. The reliability co-efficient was computed, and a reliability coefficient of 0.9 was used to adjudge the questionnaire as being reliable.

A focus group discussion was also conducted during the pre-test in Oluyole Local Government Area, this was used to adjust the questionnaire and document the experiences of participants.

3.10 Data Management and Analysis

The data collected was accurately managed and analyzed by ensuring that the administered questionnaire were collected, sorted, edited, open ended questions coded and each questionnaire assigned a number. The data entry format was prepared and entered using SPSS version 20. All entries were verified to prevent error. Descriptive statistics (Mean, standard deviation and percentages) was used to analyse and summarize the data while inferential statistics (chi-square and logistic regression) was used to analyse and interpret the association between variables .

Participant's knowledge of domestic violence was calculated on a 17-point knowledge scale for each male respondents and 19-point scale for each female respondents assessing awareness of domestic violence, understanding of domestic violence and knowledge on acts of domestic violence from partner. Each correct answer was scored 1 and incorrect answer was scored zero. Each respondent's score was summed up to give the total knowledge score. The scores were then categorized into poor, fair, and good on either a 17-point scale or 19-point scale depending on whether the respondent was a male or female. For male respondents, poor knowledge was categorized between (0-5), fair knowledge as scores between (6-11) while good knowledge as scores between (12-17). Female respondents were who scored between (0-6) were categorized as having poor knowledge, while scores between (7-13) was categorized as fair knowledge, and participants categorized as having good knowledge scored between (14-19).

The perception of respondents on divorce as a solution to domestic violence was scored on a 10-point scale. Each correct answer was scored 1, while incorrect answer to a statement was scored 0. The scores were summed up to get each respondent's perception, which was then categorized into negative and positive perception. 0-5 was categorized negative perception, while 6-10 was categorized positive perception.

The questionnaire was properly stored in a safe place and only authorized persons had access to data. All recordings used for qualitative data collection were transcribed and typed and analyzed using content analysis. Important findings from research were reported and the data was backed-up to prevent loss of information.

3.11 Ethical consideration

The proposal was submitted to the Oyo State Ethical Review committee for approval, before proceeding to the field for data collection. Informed consent was obtained from the research participants after adequate information has been given to them in a language they understood. In a situation whereby the respondent cannot read or write, verbal informed consent was sought from respondent before participating in the research. Decision of respondents to participate in research was voluntary and without coercion. All identifiers were removed from the questionnaire and all information was treated confidential.

The privacy of respondents was sought before proceeding with the interview. Married men were interviewed separately from married women, in order to ensure safety and confidentiality of participants.

3.12 Limitation of the Study

Some of the respondents were unwillingly to participate in the research due to the sensitivity of the topic, but adequate information was provided to them, with an assurance that all information provided will be kept confidential and used only for research purpose.

When asked about their experience of domestic violence from partner, men were more outspoken than most women, this made it difficult to specifically ascertain the level of experience of spousal violence by women. This was why specific question relating to women's experience of domestic violence were included in the questionnaire (question 16B, question 23(5)). The questionnaire also included open-ended questions (question 20& 24), which allowed respondents to be further probed and answers given are used to determine, if respondent had experience domestic violence or not.

Due to the study location, which is mainly predominantly rural, it was difficult penetrating into some villages, as the community members were unwilling to participate in the study; as a result alternative villages were chosen.

CHAPTER FOUR

RESULTS

4.1 Socio-demographic characteristics of the respondents

A total of three hundred and nineteen participants out of three hundred and twenty-one eligible participants properly responded to the questions, giving a response rate of 99.37%. The respondents included 149 females (46.7%) and 170 males (53.3%). The mean age was 39.9 ± 9.89 , with 62.4% of respondents between ages 31-50 years. Majority of the respondents (97.5%), were presently married, (0.3%) were divorced and (2.2%) were separated. Many of the respondents (86.8%) were in monogamous relationships and 13.2% were in polygamous relationship. The dominant ethnic group was Yoruba (95.9%) and 50.8% of the respondents live in the urban areas, while 49.2% of them are inhabitants of the rural areas. A higher percentage (48.3%) has secondary education and 33.2% have tertiary education, and 4.4% have no formal education. A high percentage of respondents' partners have only secondary education (41.1%) followed by 39.5% who had tertiary education. Many of respondents were self-employed (61.1%) and only 0.9% was unemployed. A high percentage of respondents (50.5%) have been married for 10 years or less and many of them had less than 5 children (78.0%). More respondents (50.8%) were residents of urban areas. Detailed information are included in Tables 4.1a, 4.1b & 4.2.

Table 4.1a Socio-demographic characteristics of respondents (N = 319)

Characteristics	Male No(%)	Female No(%)	Total No(%)
Age (years)			
21-30	27(15.9%)	48(32.2%)	75(23.5%)
31-40	59(34.7%)	58(38.9%)	117 (36.7%)
41-50	49(28.8%)	33(22.1%)	82 (25.7%)
51-60	28(16.5%)	9(6.0%)	37 (11.6%)
>61	7(4.1%)	1(0.7%)	8 (2.5%)
Total	170(100%)	149(100%)	319 (100%)
Marital status			
Married	167(98.2%)	144(96.6%)	311(97.5%)
Separated	3(1.8%)	4(2.7%)	7(2.2%)
Divorced	0	1(0.7%)	1(0.3%)
Total	170(100%)	149(100%)	319(100%)
Type of marriage			
Monogamy	145(85.3%)	132(88.6%)	277(86.8%)
Polygamy	25(14.7%)	17(11.4%)	42(13.2%)
Total	170 (100%)	149(100%)	319(100%)
Duration of marriage(years)			
1-5	38(22.4%)	42(28.2%)	80(25.1%)
6-10	40(23.5%)	41(27.5%)	81(25.4%)
11-15	28(16.5%)	29(19.2%)	57(17.9%)
16-20	22(12.9%)	15(10.1%)	37(11.6%)
21-25	11(6.5%)	6(4.0%)	17(5.3%)
26>	31(18.2%)	16(10.7%)	47(14.7%)
Total	170(100%)	149(100%)	319(100%)

mean age=39.96± 9.89

Table 4.1b Socio-demographic characteristics of respondents (N = 319)

Variables	Male N(%)	Female N(%)	Total N(%)
Ethnic group			
Yoruba	164 (96.5%)	142(95.3%)	306(95.9%)
Igbo	5(2.9%)	6(4.0%)	11(3.4%)
Others	1(0.6%)	1(0.7%)	2(0.6%)
Religion			
Catholic	2(1.2%)	7(4.7%)	9(2.8%)
Other Christians	81(37.1%)	86(57.7%)	167(52.4%)
Islam	84(49.4%)	56(37.6%)	140(43.9%)
Traditional	3(1.8%)	0	3(0.9%)
Number of children			
0	4(2.4%)	5(3.4%)	9(2.8%)
1-2	56(32.9%)	57(38.3%)	113(35.4%)
3-4	69(24.1%)	67(45.0%)	136(42.6%)
5>	41(24.1%)	20(13.4%)	61(19.1%)
Highest level of education			
None	10(5.9%)	4(2.7%)	14(4.4%)
Primary	29(17.1%)	16(10.7%)	45(14.1%)
Secondary	82(48.2%)	72(48.3%)	154(48.3%)
Tertiary	49(28.8%)	57(38.3%)	106(33.2%)
Current occupation			
Self-employed	95(55.9%)	100(67.1%)	195(61.1%)
Civil servants	23(13.5%)	20(13.4%)	43(13.5%)
Skilled workers	39(22.9%)	21(14.1%)	60(18.8%)
Professional	7(4.1%)	6(4.0%)	13(4.1%)
Clergymen	5(2.9%)	0	5(1.6%)
Unemployed	1(0.6%)	2(1.3%)	3(0.9%)

Others: ethnic group-Iteskiri and Delta

Table 4.2 Respondents' partner's occupation and educational level

Variables	Male	Female	Total
	No (%)	No (%)	No (%)
Highest level of education			
None	13(7.6%)	4(2.7%)	17 (5.3%)
Primary	34(20%)	9(6.0%)	43 (13.5%)
Secondary	79(46.5%)	52(34.9%)	131 (41.1%)
Tertiary	43(25.3%)	83(55.7%)	126 (39.5%)
*NR	1(0.6%)	1(0.7%)	2 (0.6%)
Current occupation			
Self-employed	117(68.8%)	71(47.7%)	188(58.9%)
Civil servants	20(11.8%)	38(25.5%)	58(18.2%)
Skilled workers	18(10.6%)	16(10.7%)	34(10.7%)
Professionals	10(5.9%)	19(12.8%)	29(9.1%)
clergymen	1(0.6%)	3(2.0%)	4(1.3%)
Unemployed	4(2.4%)	1(0.7%)	5 (1.6%)
*NR	0	1(0.7%)	1(0.3%)
Total	170(100%)	149(100%)	319(100%)

*NR: non-response

4.2 Respondents' knowledge about Domestic Violence (DV)

Majority of the respondents (90.6%) have heard of domestic violence, while only 9.4% said they have not heard of domestic violence. A higher percentage of those who had heard it were males (54.5%) while 45.6% of females had heard it. The major source of information was the media, 30.8% said they heard it on the radio; 39.4% of those who heard it on radio were females while the remaining 60.6% were males. The least sources of information were the newspaper (3.0%) and trainings/seminars (0.9%). (See table 4.3, for further details).

When asked what they understood as domestic violence, more males (54%) than females (46%) said, 'it is disagreement or misunderstanding between partners'. A higher percentage of female respondents (68.6%) than males (31.3%) understood it to mean physical violence (beating, punching, burning). Most of the female respondents (100%) believed it included financial deprivation while an equal percentage of men (50%) and women (50%) said it is emotional violence (such as verbal abuse, emotional distress from loved one, threats and humiliation from partner). (These and other details are included in tables 4.4).

When asked what acts from their partner they considered as domestic violence, a high percentage of both male respondents (89.8%) and female respondents (87.9%) agreed that 'when their partner insults them or does something to humiliate them in front of others, it is an act of domestic violence. Also, 94.3% of married men and 94.7% of married women said being slapped by one's partner is an act of domestic violence. When asked if monitoring or restriction of movement by spouse is an act of domestic violence, 61.1% of male respondents and 70.5% of female respondents, responded 'yes' to the question. Many of the married women (78.8%) claimed that 'neglect of financial responsibilities by their spouse' was an act of domestic violence. When asked if they considered 'physical force or threats by their partner to have sexual intercourse when they do not want to' as an act of domestic violence, a higher percentage of females (81.1%) than males (61.8%) agreed to the statement while 54.7% of males noted that 'it is when their partner refuses them sexual intercourse when they want to' that it is seen as an act of domestic violence. (See tables 4.5 and 4.6 for further details).

Table 4.3 Respondents' awareness on Domestic Violence (DV)

Awareness on Domestic violence	Male N(%)	Female N(%)	Total N(%)
Ever heard of Domestic violence			
Yes	157(92.4%)	132(88.6%)	289(90.6%)
No	13(7.6%)	17(11.4%)	30(9.4%)
Total	170(100%)	149(100%)	319(100%)
Source of information			
Radio	106(60.6%)	69(39.4%)	175(100%)
Television	91(58.7%)	64(41.3%)	155(100%)
Neighbourhood/environment	73(56.2%)	57(43.8%)	130(100%)
Friends	40(65.6%)	21(34.4%)	61(100%)
Internet	11(44%)	14(56%)	25(100%)
Newspaper	10(58.8%)	7(41.2%)	17(100%)
Education/seminars	2(40%)	3(60%)	5(100%)

Table 4.4 Respondents' knowledge of Domestic Violence (DV)

Knowledge of Domestic violence	Male N (%)	Female N (%)	Total N (%)
Physical violence (beating, punching, burning)	16(31.3%)	35(68.6%)	51(100%)
Forced sexual intercourse	0	2 (100%)	2(100%)
Denial/refusal of sex	2(100%)	0	2(100%)
Maltreatment from spouse	1(25%)	3(75%)	4(100%)
Lack of patience/trust/or pretence	12(60%)	8(40%)	20(100%)
Disagreement/ misunderstanding between partners	47(54%)	40(46%)	87(100%)
Fighting between couples	43(62.3%)	26(37.7%)	69(100%)
It is caused by marital unfaithfulness	3(37.5%)	5 (62.5%)	8(100%)
Financial deprivation	0	8(100%)	8(100%)
It is neglecting one's duties/responsibilities at home	10(76.9%)	3(23.1%)	13(100%)
It the result of disobedience to husband's instructions	14(93.3%)	1(6.7%)	15(100%)
It is strange/abnormal behavior	20(62.5%)	12(37.5%)	32(100%)
It is caused by lack of love	15(60%)	10(40%)	25(100%)
Others*	41(55.4%)	33(44.6%)	74(100%)

Others include: maltreatment by one's spouse, lack of happiness, it is caused by satan, it involves keeping malice, what happens to couples that lead to separation, disrespect for each other, it is caused when spouse is alcoholic.

Table 4.5 Knowledge of female respondents on acts of Domestic Violence (DV). N =132

Acts of domestic violence	N	%
When your partner insults you or does something to humiliate you in front of others	116	87.9
When your partner threatens to hurt you	113	85.6
When your partner pushes you, shakes you or throws something at you.	119	90.2
When your partner slaps you	125	94.7
When your partner kicks you, punches you with his/her fist or something that did hurt you, drags you or beat you up	123	93.2
When your partner chokes you or burns you on purpose	125	94.7
When your partner threatens or attacks you with a knife, gun or weapon	125	94.7
When your partner restricts or monitor your movement	93	70.5
When your partner pulls your hair	113	85.6
When your partner physically forces/threatens you to have sexual intercourse when you do not want to.	107	81.1
When your partner forces you to perform sexual acts humiliating to you'	112	84.8
when your partner neglects his financial responsibilities to you	104	78.8
Mean score= 9.21±3.8		

Table4.6 Knowledge of male respondents on acts of Domestic Violence (DV). N =157

Acts of domestic violence	N	%
When your partner insults you or does something to humiliate you in front of others	141	89.8
When your partner threatens to hurt you	141	89.8
When your partner pushes you, shakes you or throws something at you.	147	93.6
When your partner slaps you	148	94.3
When your partner kicks you, punches you with his/her fist or something that did hurt you, drags you or beat you up	153	97.5
When your partner chokes you or burns you on purpose	151	96.2
When your partner threatens or attacks you with a knife, gun or weapon	149	94.9
When your partner restricts or monitor your movement	96	61.1
When your partner refuses to have sexual intercourse or any sexual act when you want	86	54.7
When your partner physically threatens you to have sexual intercourse when you do not want to	97	61.8
Mean score= 7.55±2.6		

Table 4.7 Respondent's mean knowledge score about Domestic Violence (DV)

Variable	No	Total score	Mean score	Standard Deviation
Overall mean knowledge score about domestic violence (male respondents)	170	17	9.88	±2.728
Overall mean knowledge score about domestic violence (female respondents)	149	19	11.51	±4.132
Knowledge of domestic violence acts (male respondents)	170	10	7.55	±2.572
Knowledge of domestic violence acts (female respondents)	149	12	9.21	±3.810
Understanding of domestic violence (male respondents)	170	6	1.25	±0.746
Understanding of domestic violence (female respondents)	149	6	1.19	±0.841

Table4.8 knowledge categorization of the respondents.

Category	Range	N	%
Male respondents			
Poor knowledge	0-5	16	9.4
Fair knowledge	6-11	117	68.8
Good knowledge	12-17	37	21.8
Female respondents			
Poor knowledge	0-6	22	14.8
Fair knowledge	7-13	39	44.3
Good knowledge	14-19	88	40.9

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4.21 Experience and help-seeking behavior of respondents

When asked if ‘they have ever experienced any act of domestic violence from their spouse’, 75.2% of the male respondents admitted to have experienced such act(s) of which only 33.1% of them, ever sought for help. A lower percentage of females (66.4%) admitted to have experienced such act(s) but only 27.6% had ever reported or sought for help. Overall, 30.7% of those who experienced domestic violence from spouse had ever sought help. Majority of male and female respondents who sought help, reported to in-laws (38.7%) and relatives (16.1%). Others reported to religious leaders (8.1%), police (3.2%), court (1.6%), while (1.6%) claimed to have sought help on radio. (see tables 4.9 & 4.10 for details).

A higher percentage of female respondents (72.4%) than male respondents (66.9%) did not seek help after experiencing domestic violence. When asked ‘why they did not seek help, when they experienced violence from partner’, majority said, they settled it amicably (44.5%), followed by 31.4%, who said ‘they do not like exposing their family affairs to a third party’. A lower percentage of male respondents were assured that their spouse would apologise (2.2%), while 0.7% found themselves an alternative lover. (See tables 4.9 & 4.11 for details).

Table 4.9 Experience and help-seeking behavior of Respondents

Variable	Male	Female	Total
	N(%)	N (%)	N(%)
Ever experienced Domestic violence?			
Yes			
No	118(75.2%)	87(66.4%)	205(71.2%)
Total	39(24.8%)	44(33.6%)	83(28.8%)
	157(100%)	131(100%)	288(100%)
If yes, help sought			
Yes	39(33.1%)	24(27.6%)	63(30.7%)
No	79(66.9%)	63(72.4%)	142(69.3%)
Total	118(100%)	87(100%)	205(100%)

Table 4.10 Sources of help/who Respondents reported to after experiencing domestic violence from partner.

Sources of help	Male	Female	Total
	N	N	N
	%	%	%
In-laws	14(36.8%)	10(41.7%)	24(38.7%)
Relatives	5(13.2%)	5(20.8%)	10(16.1%)
Religious leaders	3(7.9%)	2(8.3%)	5(8.1%)
Parents	4(10.5%)	1(4.2%)	5(8.1%)
Friends	4(10.5%)	1(4.2%)	5(8.1%)
Siblings	4(10.5%)	0	4(6.5%)
Court	1(2.6%)	0	1(1.6%)
Police station	1(2.6%)	1(4.2%)	2(3.2%)
Neighbours	2(5.3%)	0	2(3.2%)
Elders in the community	0	1(4.2%)	1(1.6%)
Respondents' children	0	1(4.2%)	1(1.6%)
Media (radio)	0	1(4.2%)	1(1.6%)
Total	38(100%)	24(100%)	62(100%)

Table4.11 Reasons why respondents did not seek help, after experiencing domestic violence from spouse.

Reasons	Male N(%)	Female N(%)	Total N(%)
We settled it amicably/ I handle it myself	35(44.9%)	26(44.1%)	61(44.5%)
I do not like exposing our family affairs to a third party; it might cause more harm	26(33.3%)	17(28.8%)	43(31.4%)
I was patient	4(5.1%)	2(3.4%)	6(4.4%)
I know my spouse would apologise	3(3.8%)	0(0%)	3(2.2%)
People would be happy and make jest of us	1(1.3%)	1(1.7%)	2(1.5%)
My spouse hates it, it can worsen things	1(1.3%)	1(1.7%)	2(1.5%)
I found myself an alternative lover	1(1.3%)	0(0%)	1(0.7%)
I beat her	1(1.3%)	0(0%)	1(0.7%)
I thought my spouse would come back	0(0%)	2(3.4%)	2(1.5%)
Others*	2(2.6%)	3(5.1%)	5(3.6%)
Total	78(100%)	59(100%)	137(100%)

Others: in order not to disrupt unity, leave spouse to God's judgement, I was submissive, adjusted to spouse behaviour, and I believe love can solve it.

4.3 Perception of respondents on divorce as a solution to domestic violence

When asked ‘how they regard anyone who divorces’, 28.1% of female respondents and 24.2% of male respondents were indifferent as they said they could not judge until they find out the reason behind the divorce. On the other hand, 18.6% females and 17.5% males concluded that divorce is a bad act, while 17.4% and 16.5% married women and men respectively claimed such people lack patience and endurance to manage marriage. A lower percentage of males (3.1%) than females (4.8%) said such people were breakers of God’s covenant and 2.1% of married men regard such people as prostitutes or adulterer. (see tables 4.12 & 4.13 for more details).

When asked their perception of divorce as a solution to domestic violence, more respondents (80.5%) of females and 87.6% of males agreed with the statement ‘women who already have children for their spouse should endure violence rather than divorce’. Majority of the female (88.6%) and male (89.4%) respondents also approved of the statement ‘I think any man/woman who loves his/her partner would never divorce even when abused, while just a few (9.4%) disagreed and 1.6% were undecided. Many respondents; 89.4% males and 85.2% females, believed that prayers was the only solution to violence in marriage. Both a large percentage of males (95.3%) and females (89.9%) think divorce is necessary if it would lead to loss of life. When asked ‘if divorce should be allowed when there is marital unfaithfulness, a higher percentage of married men (84.7%) than married women (55.0%) agreed to the statement, while 13.5% and 38.3% disagreed (see tables 4.14 & 4.15)

Overall, both married men (91.8%) and women (89.9%) have a negative perception towards divorce. (See tables 4.16a& 4.16b for details).

Table 4.12 Female respondents' perception of people who divorce. N = 167

Statements	No	%
I can't judge anyone until I find out the reason why they did it. It might be for a good reason.	47	28.1
I do not like it, it is a bad behaviour; they are bad people	31	18.6
The person lacks either lacks contentment or endurance or patience to manage marriage	29	17.4
They lack understanding of each other and of marriage	10	6.0
They are unserious/unreliable/irresponsible	10	6.0
Such people are breakers of God's covenant, they lack understanding of religion	8	4.8
They lack love for each other	7	4.2
They are unripe/immature for marriage	6	3.6
I do not like it, it might affect the children	5	3.0
I always pity them because of their status, they will lack companionship	4	2.4
The person is shameless	4	2.4
I would think they are not meant for each other	3	1.8
I would think they were unfaithful in marriage	2	1.2
The person is either arrogant or stubborn	1	0.6
Others*	6	3.6

*Others: they are senseless, animals, wicked people, pray for them, mad, curse the husband, wicked.

Table4.13 Male respondents' perception of people who divorce. N= 194

Statements	No	%
I can't judge anyone until I find out the reason why they did it. It might be for a good reason.	47	24.2
I do not like it, it is a bad behaviour; they are bad people	34	17.5
The person lacks either lacks contentment or endurance or patience to manage marriage	32	16.5
I do not like, because it might affect the children	14	7.2
They lack understanding of each other and of marriage	13	6.7
They are shameless	9	4.6
Such people are breakers of God's covenant, they lack understanding of religion	6	3.1
They are unserious/unreliable/irresponsible	5	2.6
I always pity them because of their status, they will lack companionship	5	2.6
The person is either arrogant or stubborn	5	2.6
Wicked people	5	2.6
The person is an adulterer/prostitute	4	2.1
I would think they were unfaithful in marriage	4	2.1
I would think they are not meant for each other	4	2.1
They lack love for each other	1	0.5
Others*	6	3.1

*Others: they are illiterates, mad, or would think they are fighting, pray for them, those who destroy the society.

Table 4.14 Male respondents' perception of divorce as a solution to domestic violence

Statements	Agree N(%)	Disagree N(%)	Don't know N(%)	Total No(%)	Mean	SD
I believe God hates divorce, so should not be considered as a solution to abuse from partner	145(85.3)	25(14.7)	0(0)	170(100)	1.2	±0.36
All marital conflicts are resolvable, divorce is not an alternative.	155(91.2)	11(6.5)	4(2.4)	170(100)	1.1	±0.38
Divorce should only be allowed when there is marital unfaithfulness	144(84.7)	23(13.5)	3(1.8)	170(100)	1.2	±0.42
I consider people who divorce as shameless	90(52.9)	67(39.4)	13(7.6)	170(100)	1.6	±0.64
I think divorce is necessary if violence from partner can lead to loss of life	162(95.3)	8(4.7)	0(0)	170(100)	1.1	±0.21
I consider prayers the only solution to violence in marriage	152(89.4)	13(7.6)	5(2.9)	170(100)	1.1	±0.42

I would never try to divorce my partner even when abused, because people who do such are stigmatized and treated as outcast	138(81.2)	27(15.9)	5(2.9)	179(100)	1.2	±0.48
Divorce is an act of rebellion against God	138(78.8)	21(12.4)	15(8.8)	170(100)	1.3	±0.45
I consider any man or woman who divorces as a prostitute or adulterer	78(45.9)	74(43.5)	18(10.6)	170(100)	1.7	±0.67
I think divorce is just the devil's strategy not a solution to violence	144(84.7%)	23(13.5%)	3(1.8%)	170(100%)	1.2	±0.42
I think any man/woman who loves his/her spouse, would never think of divorce even when abused	152(89.4)	16(9.4)	2(1.2)	170(100)	1.1	±0.36
Women who already have children for their spouse should endure violence, rather than divorce	149(87.6)	15(8.8)	6(3.5)	170(100)	1.2	±0.45

Table 4.15 Female respondents' perception of divorce as a solution to domestic violence

	Agree No(%)	Disagree No(%)	Don't know No(%)	Total No(%)	Mean	SD
I believe God hates divorce, so should not be considered as a solution to abuse from partner	131(87.9)	13(8.7)	5(3.4)	149(100)	1.2	±0.45
All marital conflicts are resolvable, divorce is not an alternative.	122(81.9)	23(15.4)	4(2.7)	149(100)	1.2	±0.47
Divorce should only be allowed when there is marital unfaithfulness	82(55.0)	57(38.3)	10(6.7)	149(100)	1.5	±0.62
I consider people who divorce as shameless	93(62.4)	38(25.5)	18(12.1)	149(100)	1.5	±0.70
I think divorce is necessary if violence from partner can lead to loss of life	134(89.9)	11(7.4)	4(2.7)	149(100)	1.1	±0.41
I consider prayers the only solution to violence in marriage	127(85.2)	19(12.8)	3(2.0)	149(100)	1.1	±0.43

	Agree	Disagree	Don't	Total	Mean	SD
	No (%)	No (%)	Know	No (%)		
			No (%)			
I would never try to divorce my partner even when abused, because people who do such are stigmatized and treated as outcast	121(81.2)	20(13.4)	8(5.4)	149(100)	1.2	±0.54
Divorce is an act of rebellion against God	144(76.5)	27(18.1)	8(5.4)	149(100)	1.3	±0.56
I consider any man or woman who divorces as a prostitute or adulterer	72(48.3)	62(41.6)	15(10.1)	149(100)	1.6	±0.66
I think divorce is just the devil's strategy not a solution to violence	135(90.6)	11(7.4)	3(2.0)	149(100)	1.1	±0.38
I think any man/woman who loves his/her spouse, would never think of divorce even when abused	132(88.6)	14(9.4)	3(2.0)	149(100)	1.1	±0.310
Women who already have children for their spouse should endure violence, rather than divorce	120(80.5)	28(18.8)	1(0.7)	149(100)	1.2	±0.42

Table 4.16a Perception score of married men towards divorce as a solution to domestic violence. N=170

Perception	Frequency	%
Negative	156	91.8
Positive	14	8.2

Mean score= 1.08± 0.3

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Table 4.16b Perception score of married women towards divorce as a solution to domestic violence. N=149

Perception	Frequency	%
Negative	134	89.9
Positive	15	10.1

Mean score= 1.10± 0.3

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4.4 Factors influencing the intention of respondents' to divorce when they experience act(s) of domestic violence from spouse

When asked what acts of violence from their partner would make them desire divorce, majority of the male (48.8%) and 34.9% of female respondents said they would seek divorce if physically abused by their partner. More men (37.1%) than women (17.4%) responded 'yes' when asked if they would desire divorce if their partner refuses them sex. A low percentage of both men (20.6%) and women (18.1%) said they could divorce a partner, if he/she monitors or restricts their movement. Few of the female respondents (22.8%) said they could desire divorce if their spouse neglects his financial responsibilities to them. (See tables 4.17 & 4.18 for details).

When asked why they did not divorce partner after experiencing any act of violence, majority of respondent (44.4%) said because of the children; they do not want them to suffer after they have left. This was followed by 8%, who said because of the sacredness of marriage and accountability to God, they did not leave their spouse, while 6.9% attributed it to love for their spouse. Some of those who were previously divorced, presently divorced or separated claimed they eventually left their spouses when it was going to lead to loss of life (33.3%), because their spouse refused to change (16.6%) and because of the beatings from their spouses (16.6%). (See tables 4.19 & 4.20 for details).

When asked what conditions would encourage married men or women who were experiencing violence to seek divorce, many of the respondents chose 'if it would cost me my life; more men (55.8%) than women (44.2%) agreed to this condition. The least condition considered was 'if family members encourage me to do so'. More women (54.8%) than men (45.2%) said if women who experience violence from spouse were allowed to leave with their children, it will encourage them to leave abusive relationships; likewise, 50% of women

agreed that financial independence was a favourable condition for leaving an abusive relationship. (See table 4.21 for details).

When asked what they considered as the solution to domestic violence, most respondents (56.6%) women and 43.4% men said prayer/obedience to God's word. A higher percentage (60%) recommended divorce if misunderstanding continues, while 71.4% of women said separation if spouse refuses to change. (These and other details are included in table 4.22).

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Table4.17 Acts of violence male respondents think would make them divorce. N=170

Acts of violence	N	%
If partner physically abuses or threatens to do so	83	48.8
If partner refuses to have sexual intercourse when one want to.	63	37.1
If partner forces/threatens to have sexual intercourse or any sexual act when one does not want to	54	31.8
If partner restricts/monitors ones movement	35	20.6

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Table4.18 Acts of violence, female respondents think would make them divorce. N=149

Acts of violence	N	%
If partner physically abuses or threatens to do so	52	34.9
If partner forces /threatens to have sexual intercourse or any sexual act when one does not want to	38	25.5
If partner neglects his financial responsibilities to one	34	22.8
If partner restricts/monitors one's movement	27	18.1
If partner refuses to have sexual intercourse when one want to	26	17.4

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Table4.19 Reasons why respondents did not choose divorce when they experienced act(s) of violence from partner. N =216

Reasons	N	%
Because of the children, so they do not suffer/hate me	95	44
Because of the sacredness of marriage and accountability to God	19	8.8
Because of love for my spouse	15	6.9
I endure/I accepted my spouse behavior as my cross	14	6.5
Domestic violence is frequent occurrence in marriage; I will find a way to settle it.	12	5.6
It is shameful and embarrassing; people will see me as irresponsible if I move from one man's house to another	11	5.1
I hate the state of divorce/I don't want to lose companionship	11	5.1
It diminishes one image/integrity in the society	8	3.7
I was patient and tried to understand my spouse	7	3.2
Divorce is not a solution	5	2.3
Because of our past relationship	3	1.4
*Others	16	7.4

Others: it will cause more harm, divorce is not part of my plan, my husband is caring, people will think I can't manage my home, my family background, and peace of mind.

Table4.20 Reasons why respondents chose divorce/separation after experiencing act(s) of violence from partner. N =6

Reasons	N	%
It wanted to lead to loss of life	2	33.3
Partner refused to changed	1	16.6
Partner beats and abuses	1	16.6
Partner was disobedient	1	16.6
Partner lacked understanding	1	16.6

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Table4.21 Conditions respondents consider would encourage divorce when one is abused by spouse.

Conditions	Male	Female	Total
	N	N	N
	%	%	%
If it will cost life/ life is in danger	150(55.8%)	119(44.2%)	269(100%)
If spouse is no longer loved	89(49.2%)	92(50.8%)	181(100%)
If partner does not change after repeated pleas	87(53.3%)	76(46.6%)	163(100%)
If religious belief allows it	82(52.9%)	73(47.1%)	155(100%)
If financially independent of spouse	63(50%)	63(50%)	126(100%)
If allowed to leave with children	57(45.2%)	69(54.8%)	126(100%)
If family encourage one to do so	37(40%)	47(60%)	84(100%)

Table4.22 Respondents' preferred solution to domestic violence.

Preferred solutions to domestic Violence	Male N (%)	Female N (%)	Total N (%)
Prayers/ obedience to God's word	56(43.4%)	73(56.6%)	129(100%)
patience/Endurance/contentment	48(59.3%)	33(40.7%)	81(100%)
Couples should understand each other	39(60%)	26(40%)	65(100%)
Love for each other	23(59%)	16(41%)	39(100%)
Dialogue/settle it amicably	14(66.7%)	7(33.3%)	21(100%)
Report to family members	5(55.6%)	4(44.4%)	9(100%)
Report to religious leaders to settle	1(12.5%)	7(87.5%)	8(100%)
Separation if spouse refuses to change	2(28.6%)	5(71.4%)	7(100%)
Obedience to spouse's instruction	1(16.7%)	5(83.3%)	6(100%)
Pre-marital counseling	5(83.3%)	1(16.7%)	6(100%)
Carrying out one's responsibilities	3(50%)	3(50%)	6(100%)
See a marriage counselor/psychologist	1(12.5%)	4(87.5%)	5(100%)
Divorce if misunderstanding continues	3(60%)	2(40%)	5(100%)
No solution	2(66.7%)	1(33.3%)	3(100%)
Others*	20(57.1%)	15(42.9%)	35(8.2%)

Others: ignore partner, avoid satan's temptation, respect/faithfulness/trust for each other, humility, apologizing and forgiving offences, bear children for partner, violent spouse should change and belonging to the same religion.

4.5 Test of Hypothesis

Hypothesis 1

The null hypothesis states that there is no significant association between gender and perception to divorce as a solution to domestic violence

Table 4.23: Hypothesis 1

	Perception		X ²	Df	P-value
	Positive	negative			
Male	156	14			
Female	134	15	0.322	1	0.570

P-value = 0.570 ($p > 0.05$), hence, there was no significant association between been a married man or woman and perception towards divorce as a solution to domestic violence. Hence, fail to reject the null hypothesis.

Hypothesis 2

The null hypothesis states that there is no significant association between gender and the desire to divorce if respondent experiences refusal of sex from partner

Table 4.24: Hypothesis 2

	Refusal of sex		X ²	Df	P-value
	Yes	No			
Male	63	107			
Female	26	123	15.178	1	0.000

P-value = 0.000 ($p < 0.05$), hence, there was a significant association between gender and divorce of spouse based on refusal of sex. Hence, null hypothesis was rejected.

Hypothesis 3

The null hypothesis states that there is no significant association between gender and custody of children as a factor that encourages divorce of an abusive spouse.

Table 4.25: Hypothesis 3

	Custody of children		X ²	Df	P-value
	Yes	No			
Male	57	113			
Female	69	80	0.314	1	0.020

P-value = 0.020 ($p < 0.05$), hence, there was significant association between gender and having custody of children as a factor that encourages abused individuals to leave spouse. Hence, null hypothesis was rejected.

Hypothesis 4

The null hypothesis states that, there is no significant association between gender and financial independence as a factor that encourages divorce of an abusive partner.

Table 4.26: Hypothesis 4

	Financial independence		X ²	Df	P-value
	Yes	No			
Male	63	107			
Female	63	86	0.906	1	0.341

P-value = 0.906 ($p > 0.05$), hence, there was no significant association between being male or female and financial independence as a motivation to leave abusive spouse. Hence, fail to reject null hypothesis.

Factors which were significantly associated with gender, were further analyzed using logistic regression and the following results were obtained:

Female respondents are 2 times less likely to seek divorce if they experience physical abuse or threats from partner compared with male respondents (OR=0.562, 95% C.I=0.358-0.883, P=value=0.012). Female respondents were about 3 times less likely to seek divorce if they experience refusal of sex from partner compared with male respondents.(OR=0.359, 95% C.I=0.212-0.607, P= value=0.001.

Family member's encouragement is about 2 times more likely to make female respondents seek divorce when abused compared to male (OR=0.993, 95%C.I=0.64-1.542, P value= 0.979).): Female respondents are about 2 times less likely to pursue divorce if their lives are in danger or if it would cost them their lives when abused compared with male respondents (OR=0.529, 95%C.I=0.286-0.978, P value= 0.042). Female respondents are 2 times more likely to pursue divorce if they are allowed to leave with their children when abused compared with male respondents (OR=1.710, 95%C.I=1.087-2.689, P value= 0.02). For further details see table 4.27.

Table 4.27: logistic regression of factors influencing gender(men and women) to seek divorce when abused.

Variable	Odds ratio	Standard error	95%CI	Pvalue
If your partner physically abuses you or threatens to do so.				
Male	0.562	0.230	0.358-0.883	0.012
*Female				
If your partner forces/threatens to have sex, when you do not want				
Male	0.735	0.286	0.212-0.607	0.0001
*Female				
If your partner refuses to have sex with you				
Male	0.298	0.285	0.488-1.492	0.579
*Female				
If partner restricts movement.				
*Male	0.854	0.285	0.488-1.492	0.579
Female				
If family members encourage you to leave spouse.				
Male	1.656	0.256	1.00-2.737	0.049
*Female				
If spouse does not change after repeated pleas.				
Male	0.993	0.224	0.64-1.542	0.976
*Female				

If it would cost me my life	0.529	0.314	1.286-0.978	0.042
*Female				
Male				
If I no longer love my spouse	1.469	0.224	0.94-2.297	0.092
Male				
*Female				
If children are allowed to stay with me	1.710	0.231	1.087-2.689	0.020
Male				
*Female				

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4.7 Report of Focus Group Discussion (FGD)

Table 4.28 Socio- demographic characteristics of participants

Variables	N	%
Sex		
Male	5	50
Female	5	50
Marital status[
Married	10	100
Type of marriage		
Monogamy	8	80
Polygamy	2	20
Ethnic group		
Yoruba	9	90
Igbo	1	10
Duration of marriage (grouped in years)		
1-10	3	30
11-20	5	50
21>	2	20
Religion		
Christians	8	80
Islam	2	20
Highest level of education		
Primary	1	10
Secondary	6	60
Tertiary	3	30
Number of children		
0-2	2	20
3-4	7	70
5-6	1	10
Occupation		
Skilled worker	5	50
Self- employed	3	30
Retiree	2	20
Age (grouped in years)		
31-40	6	60
40-50	2	20
>50	2	20

4.71 Knowledge on domestic violence

Spousal emotional violence

When asked if they thought ‘insult, humiliation or threats to hurt you from your partner’ was a form of domestic violence; the men-group disagreed while the females agreed that it was a form of violence. One woman noted that:

‘When your partner threatens to hurt you, it is a form of domestic violence because the man believes if he keeps saying it, it would make the wife fearful’. (FGD 1).

Spousal physical violence

In the two sessions of FGD, both male and female participants agreed that spousal physical violence, which includes: your partner beating you, throwing something at you, slapping you, punching, dragging, beating, choking, burning, or threaten or attacks you with a knife, gun or other weapon, are forms of domestic violence. A man said that:

‘The use of physical violence on one’s partner is the highest form of domestic violence’ (FGD 2).

Spousal controlling behaviour

Both male and female participants agreed that restriction or monitoring of movement by spouse is a form of jealousy or a result of your love to your spouse. It is not acknowledged as a form of domestic violence. This is said to prevent a woman from becoming adulterous, when the man monitors her movements.

Spousal sexual violence

The female participants believe that it is a bad thing for a man to physically force his wife to have sexual intercourse with him when she does not want to. A participant said:

‘Some women would be menstruating and their husbands would be forcing them to have sex. It is like rape and it can even lead to pains. They cannot enjoy it’ (FGD1).

On the contrary, men see a woman who refuses her husband sex when he wants to, as someone who lacks sexual experience. They also said a woman forcing her partner to have sexual intercourse with her when he does not want to is a sign of love.

Spousal economic/financial violence

When asked if neglect of financial responsibilities by spouse is a form of domestic violence, participants agreed that it depends on the situation. A man is referred to as wicked, unserious, one who lacks understanding of his responsibilities when he has the capacity to give to his wife but refuses. Such a man is regarded as one who does not love his wife. Another situation considered is when the man lacks the means to provide for his family and take up his financial responsibilities; such cases are not seen as a form of spousal violence.

A woman who shared a story, said:

‘I know of a woman who is wealthier than her husband and usually gives her husband money. Despite this; the man has other women outside his marriage and also abuses the woman a lot. But I would advise not leave her husband, she should see it has her cross and keep praying to God’. (FGD 1).

4.72 Participant’s perception of divorce as a solution to domestic violence

Perception of people who divorce

Male participants considered anyone who divorces as non-tolerant, irresponsible, and immature. They further regarded a woman who divorces as one who was not properly brought up, lacks counsel and not properly grounded in religious admonitions on how to manage a home. A male participant said:

“The bible tells us: ‘can two walk together except they are in agreement?’ both partners have to understand each other, we are all from different backgrounds” (FGD 2).

Some female participants regarded a man who divorces his wife as one who already has an affair with another woman outside his marriage. Others said it is caused by the devil. Another person said; such people would be seen as people who do not know what they are doing.

Necessity of divorce, if it would lead to loss of life

Participants considered life as an important factor to influence the decision to leave an abusive relationship or not. A female participant noted that if spousal violence would lead to

loss of loss, the couple should separate, because life is non-redeemable. Another participant added that, according to her religious belief, any woman who divorces should be ready to bear the consequences of not marrying again.

Children: a reason why women should endure violence

Male participants advised that women who have already have more than one child for her husband should be tolerant and should adjust to their husband's behavior. A participant stated that once a woman has children, no man would be willing to marry her. Another participant said:

'My younger brother used to beat his wife and whenever the wife reports, I would advise her to endure that her husband would change. She did and the man changed later' (FGD 2).

Contrary to this belief, a female participant said; 'the challenges people face in their marriages differ and couples can separate if violence is beyond endurance'. Such conflict could be settled later in life.

4.73 Domestic violence and the intention to seek divorce

The male participants did not consider the form of violence as the main factor to consider before divorce but the motive of the woman before exhibiting the act of violence. They believe a woman starts acting violent towards her husband, when there is no love, if she is stubborn and does not listen to her husband or she is engaging in extra-marital affairs and just needs an excuse for the man to send her away. They agreed that divorce should not be considered as the first option; such woman should be reported to her parents and could also be sent back to her parent until she changes.

On the other hand, female participant's considered spousal physical and sexual violence as a reason to seek divorce from a partner. A participated said, physical violence is bearable until it begins to lead to injuries and shedding of blood, while another participant objected saying, 'physical violence does not necessary need to lead to injuries before a victim makes a decision to leave her partner as consistent beating is enough damage to the body'.

When asked 'if they would intend divorce if their partner threatens to have sex with them when they do not want to', participants responded differently. While some said it is not enough reason, as they would talk about it and settle it with their spouse others said it

depends on the duration of occurrence. One participant said; ‘it could be as a result of the man’s uncontrollable sexual urge and the couple might just need to see a counsellor’. Another participant said; ‘if the forceful sexual intercourse is unbearable, such a woman should leave as this might eventually lead to death’

‘I know of a lady who eventually left her husband because of his uncontrollable desire to have sexual intercourse. He could have sex with her 8times before morning’ (FGD1).

Why victims of spousal violence remain in abusive relationship

Both male and female participants considered children in marriage as a reason couples do not divorce/separate after experiencing any form of violence. A male participant said;

‘When conflict occurs in the home, the grown-up children are called to settle the issue; this prevents the conflict from leading to divorce or separation’ (FGD 2).

‘If a woman divorces her husband, she should not leave her children; else the children would suffer what the woman is running away from’ (FGD1).

Other reasons highlighted were love for spouse and the shame and dishonor a woman who is not in her husband’s house faces.

Solution to domestic violence

Counseling and prayers were considered possible solution to domestic violence. Reporting to the police was objected, because of the fear that it might eventually lead to divorce. Polygamy was seen as an alternative to divorce, if the wife is violent. A male participant said:

‘If a woman is too violent, the man might look for an alternative lover outside the marriage to punish her or to teach her a lesson, instead of divorce’. (FGD2).

CHAPTER FIVE

DISCUSSION, CONCLUSION AND RECOMMENDATIONS

5.1 Discussion

5.1.1 Socio-demographic characteristics and related information of respondents

A total of three hundred and nineteen participants out of three hundred and twenty-one eligible participants properly responded to the questions, giving a response rate of 99.37%. This is similar to the response rate obtained at the studies carried out by Broom et al.,(2012) and Umubyeyi et al.,(2014) but slightly higher than studies conducted by Agnihotri et al., and Iliyasu et al.,(2011) where a response rate of 96.3% and 90.3% was gotten respectively. There were more male respondents (53.3%) than female respondents (46.7%); which might be attributed to the willingness of male respondents to participate in the study than females. The age range of respondents was between 23-73years and is similar to the age range of respondents reported in studies by Iliyasu et al.; Oladepo et al., (2011). A high percentage of men (95.9%) and women (93.3%) fell within their reproductive age range, which suggests that decision of divorce, separation or remarriage can still be made by respondents. The mean age was 39.9 ± 9.904 , which was slightly higher than the mean age recorded by Umubyeyi et al., (2014) in their study. Majority of the respondents; which included 98.2% males and 96.6% females were married; which is due to the fact that the study was conducted among married men and women. The dominant ethnic group was Yoruba (95.9%), which is as a result of the study setting, in which the population is predominately Yoruba. A total of 4.4% of the respondents have no education and almost an equal percentage of male (48.2%) and females (48.3%) had secondary education, which was similar to the findings of Oladepo et al., (2011), where a total of 4.7% of the respondents had no formal education and almost an equal percentage of male and female respondents had secondary education. More men (17.1%) than women (10.7%) had primary education, as also reported in the study conducted by Umubyeyi et al.,(2014). More men (22.9%) than women (14.1%) were skilled workers, which supports the findings of Umubyeyi et al., (2014) but differs from the report of Oladepo et al.,(2011) where more males than females were self-employed, though more men (68.8%) than women (47.7%) reported that their partner was self-employed. An equal percentage of both males (13.5%) and females (13.4%) were civil servants, which shows an improved effect of women empowerment and gender equality in the society.

5.1.2 Knowledge of domestic violence

Majority of the respondents (90.6%) have heard of domestic violence and only 9.4% had not heard about it, which supports the findings of Shah et al.,(2012). More men (92.4%) than

women (88.6%) had heard about domestic violence and this percentage shows that there is a high awareness of domestic violence among married men and women. More than half of the respondents said the media was the main source of information, though more men (58.7%) than women (41.3%) heard it on the television. The radio was reported to be the main source of information, which may be attributed to its low cost and portability, which makes it easily accessible and mobile for both urban and rural dwellers. The lowest percentage was recorded by respondents who attributed their source of information was either through seminars or their educational background which shows that little is being done to enlighten the public on domestic/spousal violence through trainings, workshop or seminars.

A higher percentage of female respondents (68.6%) than males (31.3%) described domestic violence to involve beating, punching and burning (physical violence) from one's spouse, surprisingly 93.3% of men compared to 6.7% of women, attributed domestic violence to be the result of disobedience to spouse' instructions. This trend is supported by societal and cultural norms that allows men to be disciplinarians of women who are disobedient and refused to perform their duties as dictated by the society (Dennis-antwi & Dapaah, 2010). This study also found out that, men believe 'denial of sex by partner when you want to have sexual intercourse' was a form of domestic violence, which is similar to the findings of a qualitative study conducted by Laisser, et al., (2011), where men said; 'denial of sex was a threat to their dignity; Tsuladze et al.,(2010) also documented it as a cause of domestic violence. This was also confirmed in a study conducted by Waltermaurer et al., (2013) where, 1.6% of women mentioned 'denial of sex' as a cause of Intimate Partners' Violence (IPV).

About 7.7% of the respondents described domestic violence as verbal abuse, threats, humiliation, emotional distress from loved one (emotional violence), a higher percentage of men (76.9%) than women (23.1%) said it is neglecting one's duties/responsibilities at home; which aligns with the types of domestic violence as documented by Agnihotri et al., (2006). Majority of the respondents simply defined domestic violence as 'disagreement or misunderstanding between couples, while 62.3% of the male respondents called it 'fighting between couples and a few said it is caused by satan.

Based on the 2013, Nigeria Demographic Health Survey (NPC, 2014) and WHO module of domestic violence, a high proportion of both male and female respondents (90-98%); considered acts of physical violence such as slapping, kicking, burning on purpose, beating, punching, pushing and threatening or attacking with a knife, gun or any or weapon as acts of

domestic violence from partner. This is similar to the findings of a population-based study conducted by Shah et al.,(2012), where 96.7% of participants considered acts of physical violence (pushing, slapping, kicking, and pulling hair) as domestic violence. Acts of emotional violence from partner was also considered as domestic violence, a high percentage of both male respondents (89.8%) and female respondents (87.9%) agreed that ‘when their partner insults them or does something to humiliate them in front of others, it is an act of domestic violence. More females (70.5%) than males (61.1%) consider monitoring or restriction of movement by spouse an act of domestic violence. Neglect of financial responsibilities by their spouse’ was considered an act of domestic violence by 78.8% women; only women were asked this question because culturally, men are seen as breadwinners of their family and have a responsibility to provide for their home. A higher percentage of females (81.1%) than males (61.8%) agreed that forceful sexual intercourse by partner was an act of domestic violence, and 54.7% of males also noted that refusal of sex by partner are an act of domestic violence. This implies that more females than males considered forceful sexual intercourse rather than denial of sex, a more important form of IPV, and vice-versa. This was supported by the study carried out by Oladepo et al., (2011) where more men (13.1%) than women (7%) reported experiencing denial of sex, while more women (4.1%) than men (2.0%) reported experiencing forced sexual acts.

This study also shows that respondents are more likely to consider an action by their spouse as domestic violence, if it is accompanied by immediate physical effects such as pain, bleeding, injury or even death. This is further confirmed by the high percentage of respondent (93-98%) who considered physical violence as an act of domestic violence, compared to 70.5% females and 61.1% males who consider restriction/monitoring of movement as domestic violence. Further findings showed that more women (14.8%) had poor knowledge of domestic violence than men (9.4%), though more women (40.9%) had good knowledge compared to men (21.8%). Generally, married men and women were observed to be aware of domestic violence.

5.1.3 Experience/help-seeking behaviour of respondents

Two-third of female respondents and three-quarter of male respondents had experienced spousal violence .This study recorded a higher lifetime prevalence of spousal violence among men (75.2%) than women (66.4%), which is in contrast to usual trends documented from

previous studies conducted on spousal violence , where women recorded a higher prevalence than men (Kishor & Bradley, 2012; Oladepo et al., 2011; Umubyeyi et al., 2014). This disparity in findings, may be due to underreporting and denial of exposure to spousal violence among females, as some of them are afraid of possible consequence, while others believe it is shameful to be seen as a victim of violence (Umubyeyi et al., 2014).

Lifetime prevalence of domestic violence from most recent/current spouse among women was lower than the prevalence (73.6%) reported by Kitara et al., (2012) , but higher than the prevalence (25%) recorded in the Nigeria NDHS (NPC, 2014) and within the 15-71% prevalence reported by WHO (2012). Broom et al; (2012), recorded a prevalence of 92.2%, which is higher than the prevalence of spousal violence among men reported in this study; Denis Campbell., (2010), attributed low prevalence among men to underreporting.

Only one-third of male victims and a lower fraction of female victims (27.6%) of domestic violence reported or sought for help. Majority of respondents sought help from in-laws (38.7%) and own family (31.75%), while a low percentage sought help from the police (3.2%) or court (1.6%); which shows the pivotal responsibility placed on the family by the society to settle disputes between a couple and the lack of trust in the police or any legal system, to help (Oluremi, 2015). This result is similar to the findings of Iliyasu et al., (2011) and the 2013 NDHS (NPC, 2014), which reported a high percentage of victims reported mainly to their family or in-laws and few to the police. Almost an equal proportion of both male (7.9%) and female (8.3%) respondents , sought help from their religious leaders, which shows the desire of victims to seek spiritual help after the occurrence of domestic violence. This observation is in-line with studies conducted in Georgia(Waltermaurer et al., 2013) and Nigeria (NPC,2014), where religious leaders were also identified as a source of help for victims of domestic violence. This study found out that a higher percentage of female respondents (72.4%) than male respondents (66.9%) did not seek help after experiencing domestic violence, which is in agreement with the findings of 2013, NDHS; which reported 65% of female victims of domestic violence did not seek help.

Majority of both males (44.9%) and females (44.1%) did not report domestic violence because they settled it amicably with their spouse, while 31.4% of respondents consider it a family affair that does not require the interference of an external person/third party. This supports the findings of Iliyasu et al.,(2011) and Tsuladze et al., (2010); who said domestic violence was usually considered a domestic affair that should be settled within the family.

5.1.4 Perception of divorce as a solution to domestic violence

This study showed that a higher percentage of females (28.1%) and males (24.2%) compared to 28.1% women and 17.5% men were willingly to find out the cause of a divorce before condemning the divorcee as a bad person. This can be explained as a relaxation in the negative attitude towards divorce in the society (Arugu, 2014).

Additional findings from this study show that children are an important factor to consider in making a decision whether to divorce an abusive partner or not. A large proportion of respondents; surprisingly, 80.5% of females and 87.6% of males agreed with that 'women who already have children for their spouse should endure violence rather than divorce'. In a study conducted by Adegoke, (2010), childlessness was seen as a cause of divorce, while children in marriage help to keep the couples together, even in old age. Brassiolo, (2011) also reported that having young children seems to prevent women from leaving an abusive relationship or credibly threatening to do so. Many respondents; 89.4% males and 85.2% females, perceived prayers to be the only solution to violence in marriage, which is similar to findings from a qualitative study in Zimbabwe, by Chireshe, (2010).

Also, a large percentage of males (95.3%) and females (89.9%) think divorce is necessary if it would lead to loss of life, which shows that respondents are likely to divorce an abusive partner if they believe acts of violence were life-threatening. This was further confirmed in a report collated by the Immigration and Refugee Board of Canada (2012), that 'a woman married under common law in Nigeria may seek divorce if she has reasonable fear that her life, body or health is in danger, without necessarily experiencing physical violence'.

More married men (84.7%) than married women (55.0%) agreed that divorce should be allowed when there is marital unfaithfulness. This can be explained by the exclusive right the society conferred on men to have multiple sexual partners while a woman caught in such act should be asked to leave. Arugu, (2014), further explained that some marriages have failed due to adultery, and particularly Christianity allows divorce on the ground of unfaithfulness in marriage.

There was no significant association found between gender and perception to divorce. This supports findings from this study, where a high percentage of both married men (91.8%) and women (89.9%) had a negative perception towards divorce. This means perception of divorce was independent of whether respondent was male or female. Overall, both married men and

women have a negative perception towards divorce, which signifies that, the decision to divorce one's partner in the face of violence still remains a difficult decision.

5.1.5 Factors influencing the intention to seek divorce from an abusive relationship

Physical violence was ranked highest as the form of violence; respondents would consider divorce for, if they experience such from their spouse. Surprisingly, more males (48.8%) than females (34.9) were likely to consider divorce if they experience spousal physical violence. Female respondents were 2times less likely to seek divorce if they experience physical abuse or threats from partner compared to male respondents (OR=0.562, 95% C.I=0.358-0.883, P=value=0.012). This might be based on the premises that a higher percentage of women than men support wife- beating, if she deserves it and also, a woman beating a man is seen as shameful and a breach on the man's ego in the society (Abramsky et al., 2011; Kitara et al., 2012).

More men (37.1%) than women (17.4%) considered refusal of sex by partner an act of violence that could make them desire divorce from spouse. Female respondents were about 3 times less likely to seek divorce if they experience refusal of sex from partner compared to male respondents.(OR=0.359, 95% C.I=0.212-0.607, P= value=0.001. This is not surprising as men were more likely to consider refusal/denial of sex an act of spousal violence, unlike women; this was also confirmed in a study conducted by (Oladepo et al, (2011). This finding was also supported by the hypothesis testing, which shows a significant association between gender and the intention to divorce spouse based on refusal/denial of sex.

Also, women consider financial deprivation an act of spousal violence that could lead to divorce; while monitoring/restriction of movement by spouse was the least condition respondents would desire a divorce for, if they experience domestic violence. This seems to be consistent with the actions by spouse, respondents considered as domestic violence, which shows that decision to divorce spouse can be influenced by 'what is perceived as domestic violence'.

Overall, a higher percentage of males than females, would consider divorce if they experience any form of domestic violence.

The major reasons given by respondents for not leaving spouse after experiencing any form of domestic violence were: 'to ensure the wellbeing of the children and the important role these children play in making either of the partner to remain in the relationship', 'their

accountability to God and sacredness of marriage’, ‘love for partner’ and their decision to endure rather than face the shame of moving from one marriage to another, even when there is no assurance that the new spouse would be better than the previous one. A lesser percentage did not consider divorce a solution (2.3%), while some thought of the good memories they had with spouse in the past (1.4%) and others considered their reputation; they did not want to be seen as a person that cannot manage their relationship.

Adegoke, (2010); noted that in Africa, Nigeria inclusive, childlessness within marriage was seen as a cause of marital instability as much importance is accorded to children within marriage. Children were also considered to keep the togetherness of a marital relationship. Contrary, to this findings, Bernardi & Martínez-Pastor,(2011), noted that children within marriage is not an important factor to consider, but also added that’ this is possible in developed countries, where a welfare package exists. Waltermaurer et al, (2013) also outlined the reason for not leaving an abusive relationship to include: sanctity of marriage and love for spouse, which is similar to findings from this study. In this study, more females (50.8%) than males (49.2%) agreed that the absence of love in marriage i.e when a victim discovers he/she no longer love the spouse, could facilitate exit from an abusive relationship. This also supports the perception that; spouses who are still in love, would not want to leave an abusive partner, which 89% of respondents agreed to.

The report of the Focus Group Discussion (FGD) conducted, also confirms that women were admonished to endure abusive relationship, rather than moving from one man’s house to another which was considered dishonorable. This was also supported by findings from studies conducted by Chireshe, (2015) and Oluremi,(2015) .

Respondents who eventually left abusive partner (33.3%), did so when they felt the situation was life- threatening, which again confirms the report of Tsuladze et al, (2010) and 2012, IRB report. Domestic violence that could lead to loss of life, ranked highest among conditions respondents considered would encourage a victim to leave an abusive relationship. Both men (55.8%) and women (44.2%) approved of this, though women were about 2 times less likely to pursue divorce if their lives are in danger or if it would cost them their lives when abused compared to male respondents (OR=0.529, 95%CI=0.286-0.978, P value= 0.042). A participant of the FGD, also considered this imperative, because life was unredeemable. Spousal physical violence and a realization that spouse would not change were other reasons given, which agrees with the 2012, WHO report. Spouse refusal to

change, was also identified by both similar proportion of male (53.3%) and female respondents (46.6%), as a condition that could encourage abused individuals to leave an abusive spouse.

Findings from this study showed both women (50%) and men (50%) to considered financial independence as a motivating factor to leave abusive relationship. This is similar to the findings of Adegoke,(2010); Fageeh, (2014) and Oluremi, (2015), who noted that economic independence of women could make them leave a relationship they consider hopeless, while dependence on spouse limits them. This is also supported by the hypothesis testing shows that the relationship found between been financially independent and the decision to leave an abusive spouse as a man or woman was not significant.

Surprisingly, ability to leave an abusive marriage with children was among the least condition considered to facilitate divorce from an abusive spouse; though, more women (54.8%) than men (45.2%) supported this, as a favourable condition. Women were about 2 times more likely to pursue divorce if they are allowed to leave with their children when abused compared with male respondents (OR=1.710, 95%C.I=1.087-2.689, P value= 0.02). This reason for low percentage can be explained from the findings of Chireshe, (2015), in Africa, Nigeria inclusive, women are likely to lose custody of children after divorce, thereby making them to remain in the relationship and stay with their children rather than leave. Although a woman would be encouraged to leave if she would be allowed to leave with her children, as one the one of the women in the FGD mentioned that 'if the woman does not want her children to suffer from what she ran away from, she should take them along'. It can also be said that the economic benefits of children in marriage is higher when parents live together (Bernardi & Martínez-Pastor, 2011). A significant association was also found between gender and having custody of children. This also shows that custody of children, after divorce is an important factor which could limit or motivate a married man or woman to leave an abusive relationship.

About half of the respondent considered religion as a condition that could influence the decision to divorce an abusive spouse; this was also reported by Itimi, Dienye, & Gbeneol, (2014). There was little or no difference in the proportion of married men (52.9%) and women (47.1%) who agreed to this.

The least condition considered to favour abused individuals from seeking divorce was 'if my family encourages me'; many of the respondents considered decision by their families to

leave abusive spouse less significant to their personal decision; though more women(60%) than men (40%) considered the family, an important factor. Female respondents were two times more likely to seek divorce when abused compared to male, if there family members encourage them to do so. (OR=0.993, 95%C.I=0.64-1.542, P value= 0.979), this also confirms the findings of Fageeh, (2014); Iliyasu et al., (2012) where women sought help more from their family and therefore might consider their advise of much significance, Although, according to Arugu, (2014) and Adegoke (2010), the influence of family greatly reduced after the Nigeria-Biafra war, added to this is industrialization and the desire for better economic status which has separated families, leading to an increase in divorce rates.

This study found out that, prayers for spouse to change and endurance in marriage were the major solutions identified as ways to solve domestic violence, which agrees with the findings of Itimi et al.,(2014), Davhana-maselesele, (2011), and Chireshe, (2015). This same finding was also documented in the FGD sessions. Another solution suggested by respondents was reporting to religious leaders to solve conflicts, and this was also confirmed by Itimi et al., (2014) as a coping strategy for victims of violence.

Unsurprisingly, more women (83.3%) than men (16.7%) suggested obedience to spouse instructions as a solution to spousal violence. this could be attributed to the fact that women still justify wife-beating and men are seen as disciplinarians (Peña et al., 2012; Waltermaurer et al., 2013). A lower percentage of respondents suggested divorce or separation, if spouse does not change. This means a high percentage of men and women are not willing to divorce or separate from an abusive spouse, which was also documented by Chireshe, (2015) and Oluremi, (2015). Additional solutions suggested were pre-marital counseling and seeing a marriage psychologist. This result supports the findings from the perception of respondents, where 86.5% of respondents believed God hates divorce and should not be considered as a solution to violence and 87.5% considered prayer, the solution to divorce; which shows a link between the perception of respondents and the help-seeking behavior and type of solution sought when faced with domestic violence.

5.1.6 Implication of findings for health promotion and education

This study shows a high awareness of domestic violence among married men and women, though there still exists some misconceptions. Majority of the respondents attributed their source of information to the media while the least was from education/trainings/seminars. This highlights a need to reinforce the enlightenment of the public on what domestic violence

really means using both the radio and the television. The enlightenment campaigns should include messages that focuses on eliminating the myth that men have a right to use physical violence as a means of correcting or punishing their wives for any act of disobedience. Likewise, women should be educated on their rights to bodily integrity and the need to stop supporting or accepting physical violence from partners as a norm. The programmes on media should also be focused on eradicating traditional beliefs and norms in a society that support male dominance, maltreatment of women and also the poor perception associated with men who report domestic violence from their partners. These programmes should also enlighten people on the available sources of help and the appropriate means of reporting when experiencing domestic violence without taking the law into their hands.

Community sensitization and awareness should focus on eradicating the negative perception of divorce as a solution to leaving an abusive relationship. The social stigma and discrimination associated with being divorced or separated has been found out to increase underreporting and also limit the desire to leave an abusive spouse. Both men and women should be informed that they equally have a right to report any case of abuse from their partners and have a right to leave such abusive relationships if they will, without any discrimination of gender.

From this study, respondents identified trainings, seminars and workshops as the least source of information on domestic violence. Thus, the need to organize training of trainers workshops, where stakeholders such as religious leaders, youth leaders, market women leader, chiefs and traditional leaders in the community would be trained on the definition, causes and effects of domestic violence on the victim and the society at large and the importance of early identification and reporting. These stakeholders would in turn train their subordinates, members and the community at large. This would help to increase the knowledge and reduce the incidence of morbidity relating to domestic violence among the people.

There should be increased advocacy in educational institutions such as secondary schools and tertiary institutions. They should incorporate teachings on the basic human rights and domestic violence into their curriculum. It can be included in the Family Life Health Education (FLHE) curriculum or during other health-related activities in secondary schools. This would help raise boys that would treat their spouses' right when they grow up and girls

and boys who know their rights, independent of whatever childhood experience they had in the past.

The use of inter-sectoral collaboration as a strategy to combat spousal violence is also necessary to achieve effective outcomes. Both governmental and non-governmental organizations should focus on both genders, with both the men and women given equal access to justice and protection.

5.2 CONCLUSION

The experience of domestic violence from one's spouse and the decision to leave such abusive relationship continues to be a major concern in achieving reduced incidence of morbidity and mortality related to domestic violence (spousal violence) in Nigeria and all over the world. Despite the legal provisions available for victims of domestic violence, utilization of such would be increasingly difficult, until the culture of silence and under-reporting of violence is eradicated as seen in this study. Majority of married women than men did not report acts of violence from spouse or seek help, which makes women more unlikely to seek help than men. Both married man and women have a negative perception to divorce, which also decrease their desire to seek divorce, as perception also influences the choice of solution to spousal violence. An interplay of factors has been identified to affect the decision of abused individuals to either stay in an abusive relationship or leave but the intrapersonal factor, which is the individual, is a major determinant. Physical spousal violence seems to increase the desire to leave an abusive spouse, while monitoring/restriction of movement is the least form of violence to trigger such desire. Men are more likely than women to seek divorce if refused/denied sex consistently from spouse. Domestic violence that is life-threatening or may lead to loss of life is considered unbearable and a major reason to leave an abusive marriage. The birth of children in marriage is a major factor which influences the decision of both married men and women to stay in a relationship. Spirituality is a major coping strategy for victims, as prayers is seen as a major solution by both married men and women. Generally, both married men and woman would not readily consider divorce or any legal recourse a solution to violence; thus the introduction of a domestic violence act would also have little effect if not utilized by victims as seen in Zimbabwe but if a public recognition and confidence in this bill to address offences can be achieved, as reported in Ghana, more would be achieved. This shows the necessity to educate men and women on

their basic human rights and eradicate cultural myths that limit men or women from adopting available legal and social provisions.

5.3 RECOMMENDATIONS

1. Interventions designed to encourage abused individuals to leave an abusive relationship should be gender-specific, as the factors influencing men and women are not always the same.
2. There should be an increased awareness of human rights and available protections for abused individual, through seminars, health education and training.
3. This study recognized the low utilization of the law by participants, which is why the law enforcement agents and other legal bodies should be trained on how to properly address cases of domestic violence without discriminating between men and women. There is also need for effective implementation of existing laws.
4. Governmental and non-governmental organizations dealing with issues relating to human rights, domestic violence, women and reproductive health should work towards increasing public confidence in the law by publishing and publicizing success stories and increasing access to protection of abused individuals.
5. In this study, fear of losing custody of children and leaving children to suffer has been identified as a limiting factor. Social services and packages should be more effective in protecting children of victims of domestic violence, without either of the partner denied access to the children.
6. Women empowerment and gender equality should be encouraged in all sectors.
7. An interplay of factors have been identified to influence the decision of an abused individual to leave a spouse, thus, intersectoral collaboration should be emphasized in reducing the incidence of domestic violence among both men and women.
8. Religious and community leaders should be engaged in designing and implementing effective interventions towards curbing the menace of domestic violence in our society, as they have been identified by this study as major stakeholders who interact with victims.
9. This study focused on factors and forms of violence that could influence divorce with a focus on gender; additional studies should be carried out to determine specific acts of violence that could lead to divorce, frequency of acts, severity of acts and focus

should also be placed on other socio-demographic factors. In-depth interview of victims of spousal violence should also be considered.

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APPENDIX I

Questionnaire

The factors influencing the choice of divorce as a solution to domestic violence among married men and women in lagelu local government area, Ibadan, Oyo state.

INTRODUCTION

My name is Odedere Aanuoluwapo A, a student of the department of Health Promotion and Education, Faculty of Public Health, College of Medicine, University of Ibadan. I am carrying out a research on ‘The Factors Influencing the Choice of Divorce as a solution to Domestic Violence among married men and women in Lagelu Local Government Area, Ibadan, Oyo state. I would be asking you some questions and the information you provide, will help in designing interventions for victims of domestic violence. The information you provide would be kept confidential and safe without involving you in any harmful circumstances. Participation in this study is voluntary and you may to decline. Do you wish to continue?

Survey Identification no: -----

Ward: -----

Interview Date: -----

name of community: -----

SECTION A: SOCIO-DEMOGRAPHIC CHARACTERISTICS

Fill in the appropriate answer or tick (√) the corresponding response where applicable.

- 1) Respondent’s sex (1) Male (2) Female
- 2) Marital Status (1) Married (2) Separated 3) Divorced
- 3) Type of Marriage (1) Monogamy (2) Polygamy
- 4) Age at last birthday -----
- 5) What is your ethnic group? (1) Yoruba (2) Igbo (3) Hausa
(4) Others----- (specify)
- 6) How long have you been married to your spouse? -----
- 7) What religion do you practice? (1) Catholic (2) other Christians (3) Islam
(4) Traditional (5) Others ----- (specify)
- 8) What is your highest level of education? (1) none (2) primary (3) secondary
(4) Tertiary
- 9) Partner’s highest Level of education? ----- (specify)
- 10) Number of children for current partner? ----- (specify)
- 11) What is your current occupation? ----- (specify)
- 12) Partner’s current occupation? ----- (specify)

SECTION B: KNOWLEDGE ON DOMESTIC VIOLENCE

- 13) Have you heard of the word domestic violence before? (1) Yes (2) No
(go to Q21)

- 14) If 'YES', what was your source of information? (1) Internet (2) Television (3) Radio (4) Newspaper (5) friends (6) neighbourhood
- 15) What do you understand by the word domestic violence? -----

- 16) From the statements below, which of the following would you describe as an act (acts) of Domestic Violence. (PLEASE TICK 'YES' OR 'NO' OR 'I DON'T KNOW').

FOR BOTH MEN AND WOMEN

S/N	STATEMENTS	YES	NO	I DON'T KNOW
1	When your partner insults you or does something to humiliate you in front of others.			
2	When your partner threatens to hurt you			
3	When your partner pushes you, shakes you/ throws something at you			
4	When your partner slaps you			
5	When your partner kicks you, punches you with his fist or something that hurt you drags you or beat you up			
6	When your partner tries to choke you or burn you on purpose			
7	When your partner threaten/attacks you with a knife, gun or other weapon			
8	When your partner restricts or monitors your movement			

FOR WOMEN ONLY

S/N	STATEMENT	YES	NO	I DON'T KNOW
1	When your partner pulls your hair			
2	When your partner physically forces/threatens you to have sexual intercourse when you do not want to			
3	When your partner forces you to perform sexual act that is humiliating to you			
4	When your partner neglects his financial responsibilities to you			

FOR MEN ONLY

S/N	STATEMENT	YES	NO	I DON'T KNOW
1	When your partner refuses to have sexual intercourse or any sexual act when you want to			
2	When your partner physically threatens you to have sexual intercourse when you do not want to			

17) Have you ever experienced any of these before? (1) Yes (2) No (if NO, go to Q21 & SKIP Q24)

18) Did you seek help when this happened?

(1) Yes (2) No (if NO, go to Q20)

19) what help did you seek (who did you report to)? -----

20) If 'No', why? -----

SECTION C: PERCEPTION OF MARRIED MEN AND WOMEN OF DIVORCE AS A SOLUTION TO DOMESTIC VIOLENCE

21) How would you regard (see) anyone that engages in divorce? -----

22) Which of the following statement(s) best describes your view on divorce, as it relates to domestic violence. (PLEASE TICK 'Agree' Disagree 'Undecided').

S/N	STATEMENTS	Agree	Disagree	Undecided
1	I believe God hates divorce, so should not be considered as a solution to abuse from partner			
2	All marital conflicts are resolvable, divorce is not an alternative			
3	Divorce should be allowed, when there is marital unfaithfulness.			
4	I consider people who divorce as shameless			
5	I think divorce is necessary if violence from partner can lead to loss of life			
6	I consider prayers the only solution to violence in marriage.			
7	I would never try to divorce my partner even when abused, because people who do such are stigmatized and treated as outcast.			
8	I see divorce as an act of rebellion against God			
9	I consider any woman/man who divorces as a prostitute/ adulterer			
10	I think divorce is just the devil's strategy not a solution to violence			
11	I do not think any man/woman who loves his/her partner would ever think of divorce, even when abused.			
12	Women who already have children for their partner should endure violence rather than divorce.			

SECTION D: FACTORS THAT INFLUENCES THE INTENTION TO SEEK FOR DIVORCE AS A SOLUTION TO DOMESTIC VIOLENCE

23) Which of the following act(s) by your partner would make (made) you seek a divorce? (PLEASE SELECT EITHER 'YES', 'NO' or 'I DON'T KNOW')

S/N	ACTS	YES	NO	I DON'T KNOW
1	If your partner physically abuse you or threatens to do so			
2	If your partner forces you/threatens you to have sexual intercourse or any sexual act when you do not want to			
3	If your partner refuses to have sexual intercourse when you want to			
4	If your partner neglects his financial responsibilities to you (for women only).			
5	If your partner restricts or monitors your movement			

24) If you have experience any of these but did not seek divorce, what is/are your reason(s)? (if the respondent is divorced/separated ask why he/she eventually left partner)?---

25) Which of the following conditions do you think would make married men and women to pursue divorce when abused? (Please select all that applies).

S/N	Conditions	Yes	No	I don't know
1	If my religious belief allows it			
2	If my family members encourage me to do so			
3	If I am financially independent of my spouse			
4	If my spouse does not change after repeated pleas			
5	If it would cost me my life/my life is in danger			
6	If I no longer love my spouse			
7	If I would be allowed to leave with my children			

26) What do you consider the best solution to domestic violence?

THANKS FOR YOUR COOPERATION THROUGH OUT THE INTERVIEW, IT IS HIGHLY APPRECIATED!

APPENDIX II

IWE IBEERE

- 7) Elesin wo ni yin? 1. Katoliki [] 2. Awon Kristiani miiran [] 3. Musulumi [] 4. Esin Abalaye [] 5 omiran (Eso ni pato) -----
- 8) Iwe melo ni e ka? 1. Nko kawo rara [] 2. Ile-Iwe alako bere [] 3. Iwe mewa [] 4. Ile iwe giga []
- 9) Iwe melo ni lolufe yin ka? ----- (Eso ni pato)
- 10) Omo melo ni olorun fun yin (ti ebi fun lolufeyin)? ----- (Eso ni pato)
- 11) Iru ise wo le nse? ----- (Eso ni pato)
- 12) Iru ise wo ni lolufe yin se lowo lowo? ----- (Eso ni pato)

IPIN B: IMO LORI IDARU DAPO ATI LILO IWA-IPANLE LAARIN LOKO LAYA

- 13) Nje eti gbo nipa idaarun dapo ati lilo iwa- ipanle laarin lokolaya ri? 1. Beeni [] 2. Beeko [] (ejowo elo si ibeere ikokan din logun(Q19))
- 14) Ti o ba je wipe ‘Beeni’, nibo ni e ti gbo nipa re? 1. Lori ero ayelu jara [] 2. Lori ero amohun maworan [] 3. Lori ero redio [] 4. Ninu iwe iroyin [] 5. Lenu awon ore mi [] 6. Lati adugbo mi [] 7. Osele si mi ri []
- 15) Kini e mo nipato to nje idaru dapo ojoojumo ati lilo iwa-ipanle laarin loko laya? -----
- 16) Ninu awon ibeere ti owa ni sale yii, ewo gangan ni e ri gegebi lilo iwa-ipanle laarin loko laya.

ATOKA: (Ejowo e maaki (✓) ‘Beeni’ Tabi ‘Beeko’ Tabi ‘Nkomo’).

FUN OKUNRIN ATI OBINRIN

ONKA	IBEERE	BEENI	BEEKO	NKO MO
1	Nigbati lolufe re ba bu yin tabi ti oba fi abuku kan yin laarin awujo			

2	Nigba ti ololufe yin ba leri-leka lati se yin ni jamba			
3	Nigbati ololufe yin ba tiyin, to gboyin jigi-jigi tabi ti oba ju nkan luyin			
4	Nigbati ololufe yin ba gba yin leti			
5	Nigbati ololufe yin ba ju ipa luyin, ti o ko ese boyin,ti o luyin jati-jati, tabi ti o ba n woyin nile			
6	Nigbati ololufe yin ba fun yin lorun tabi ti oba n leri leka lati dana sun yin			
7	Nigbati ololufe yin ban leri lati gun yin, da yin logbe pelu obe tabi nipa yiyin ibon lu yin tabi awon nkan ija oloro miiran			
8	Nigbati ololufe yin ban so isise ati irin si yin kaakiri			

FUN AWON OBINRIN NIKAN

ONKA	IBEERE	BEENI	BEEKO	NKO MO
1	Nigbati oko yin ba fa irun ori yin			
2	Nigbati oko yin ba fi tipatipa bayin ni ibalopo			
3	Nigbati oko yin ba fi tipa-tipa bayin ni ibalopo ni awon ona ti e korira			
4	Nigba ti oko yin ko ba se ojuse re nipa eto inawo ati gbigbo bukata ninu ile.			

FUN OKUNRIN NIKAN

ONKA	IBEERE	BEENI	BEEKO	NKO MO
1	Nigbati ololufe yin bako jale lati bayin ni ajosepo tabi ti oba ko lati bayin ni ajose po ni ona ti enifesi			
2	Nigbati ololufe yin ba leri lati ni ibalopo ni gbati eyin ko ba nifesi			

17) n je e ti ni iriri ikankan ninu ohun ti a ka sile won yi? (1) Beeni (2) Beeko

18) Ti obaje wipe 'Beeni' nje e bere fun iran lowo ati ona abayo?

1. Beeni [] 2. Beeko[]

19) Iru iranlowo wo le beere fun? -----

20) Ti o ba je wipe 'Beeko', Kini idi? -----

ABALA D: IWOYE(ERO) AWON LOKO LAYA NIPA RIRI IKORA ENI SILE ATI ITUKA LABE OFIN GEGBI ONA ABAYO KURO NINU IDAARU DAPO ATI LILO IWA-IPANLE LARIN LOKO LAYA

21) Bawo ni e seri awon loko laya ti won kora won sile tabi ile ejo ti tuka si? -----

22) Ewo ninu awon ibeere yii ni osakawe irisi yin julo lori ituka igbeyawo nipa ofin ile ejo,bi ose jemo idaaruu dapo ati lilo iwa-ipanle laarin awon loko laya?

ATOKA: (Ejowo e maaki [$\sqrt{\quad}$] 'Mofaramo' Nko faramo tabi Nko mo').

ONKA	IBEERE	MOFARAMO	NKO FARAMO	NKO MO
1	Mo gbagbo wipe Olorun korira ituka igbeyawo, nitorina, eniyan ko gbodo ri gegebi ona abayo kuro ninu idaaruu dapo ati iwa ipanle lati odo ololufe ninu igbeyawo			
2	Gbogbo wahala ti o ba jeyo ninu igbeyawo ni ona abayo wa fun			

	,nitorina, ikora eni sile kii se ona abayo rara.			
3	Eniyan le fayegba ikora eni sile/ituka labe ofin nikan nigbati agbere ba wo inu igbeyawo.			
4	Emi ri awon ti o ba korawonsile gegebi alailojuti eda.			
5	Emi lero wipe ituka pon dandan nigbati abari wipe iwa-ipa lati odo ololufe le jeyo si ofo emi			
6	Emi ri adura gegebi ona abayo kan soso si iwa-ipa ninu igbeyawo.			
7	Nko le gbiyanju lati ko ololufe mi sile lailai bi o ba tile fi iya je mi nitori wipe awon ti o n se be ni awujo ma n deye si.			
8	Mori ituka labe ofin/ikoraenisile ninu igbeyawo gegebi ise ilodi si olodumare			
9	Emi ri obnnirin tabi okunrin ti oba ko oko/aya re sile gege bi asewo ati alagbere.			
10	Mo lero wipe ituka ninu igbeyawo gege bi ete satani, sugbon ki se ona abayo kuro ninu iwa-ipanle ati idaru dapo laarin lokolaya.			
11	Nko lero wipe okunrin-ki-okunrin tabi obinrin kankan ti onife ololufe re le daba ituka labe ofin/ikosile koda ti ololufere ban fiiya je.			
12	Awon obinrin ti o ti bimo fun oko won gbodo ni aforiti pelu gbogbo inira ile oko, lai ko oko sile.			

ABALA E: OHUN TI OLE SE OKUNFA EROGBA ITUKA LABEOFIN ATI IKOSILE LAARIN LOKO LAYA GEGBI ONA ABAYO KURO NINU IDAARU DAPO ATI LILO IWA-IPANLE LAARIN AWON OKUNRIN ATI OBINRIN

23) Ewo ninu awon iwayi lati owo ololufe yin ni o le mu ki e fe kosile?

ATOKA: Ejowo e maaki [$\sqrt{\quad}$] ‘Beeni’, ‘Beeko’ tabi ‘Nkomo’)

ONKA	ISE	BEENI	BEEKO	NKO MO
1	Nigbati ololufe yin ba se nkan tabi ti oba sooro ti o ba yin ninu je tabi ti o ba n leri lati se bee.			
2	Ti ololufe yin ba n fi iya je yin nipa lilu, ese, ipa, ifoti, tabi ti o n ba leri lati se be.			
3	Ti ololufe yin ban fi ipa bayin lajosepo tabi ti o n ba leri lati fi ipa ba yin ni ibalopo.			
4	Nigbati ololufe yin ba ko lati bayin ni ibalopo ni igbati e ba fe ni ibalopo.			
5	Nigbati ololufe yin bako lati se ojuse re nipa eto inawo fun yin.			
6	Ti ololufe yin ba n so irise yin kaakiri.			

24) Ti gbogbo awon nkan ti asokaleyi ba sele siyin sugbon ti eko ni lokan lati ko ololufe yin sile, kini idi?-----

25) Ewo ninu awon idi yi ni o le je ki loko laya ri ikora eni sile tabi ituka labe ofin gegebi ona abayo nigbati won ban fiya jewon ninu igbeyawo ? (Ejowo e maaki [$\sqrt{\quad}$] ‘Beeni’ Tabi ‘Beeko’ tabi ‘Beeko’). E mu gbogbo idahun to ye.

	ONKA	IDI	BEENI	BEEKO	NKO MO

1	Ti esin mi ba faye gba			
2	Ti awon ebi mi ba fowosi fun mi lati se			
3	Ti mo ba le da bukata eto inawo mi gbe			
4	Ti ololufe mi koba yi pada leyin ebe pupo			
5	Ti iwa-ipanle na bale la emi mi lo tabi ti oba le fi emi mi sinu ewu			
6	Ti nko ba nife ololufe mimo			
7	Ti won ba le faye gbami lati maa ko awon omo mi lo.			

26) Kini eyin ri gegebi ona abayo fun idaru dapo ati lilo iwa-ipanle laarin loko laya ninu igbeyawo?

**MODUPE PUPO FUN DÌDÁHÙN ÀWON ÌBÉÈRÈ WON YI TOKÀNTOKÀN,
OLORUN ABUKUN FUNYIN!**

APPENDIX III

Focus Group Discussion guide for factors influencing the choice of divorce as a solution to domestic violence among married men and women in Lagelu local government area of Oyo state.

Welcome address

I would like to welcome all of you and thank you for volunteering to participate in this in this discussion. As a participant I appreciate your time despite your busy schedule and I want you to know your opinions are very important.

Introduction

This focus group discussion is designed to determine the factors that influence a married man or woman to desire divorce when experiencing domestic violence. This focus group discussion would not take more than 1hour. Can I be permitted to tape the discussion in order to facilitate recollection (if yes, proceed with recording).

Confidentiality

I would like to assure you that all information provided during this discussion would be used only for research purpose. Despite the fact that it is recorded, the tapes would be kept safely until every word is transcribed and the transcription would be done such that no individual subject can be linked to any information. You should try to give accurate answers to all questions asked and that would be greatly appreciated.

Ground rules

1. Please raise up your hand when you have any contribution to make; only one person speaks at a time.
2. There is no right or wrong answer.
3. Do not criticize anybody's answer.

Now, before we begin, I would like everyone to introduce themselves.

Guiding questions

1. What do you understand as domestic violence?
2. Has anyone here experienced domestic violence before or someone close to you? (please can you share your experience).
3. What do you understand as divorce?
4. Do you think divorce is right for any reason? (if yes, when?)
5. Would you desire a divorce from your spouse if you experience domestic violence?
6. What factors do you think would facilitate abused individuals to seek divorce?
7. What other solutions would you suggest to address domestic violence?

Conclusion

I want to say thank you for leaving out time to participate in this discussion, it has been a fruitful discussion. I want to assure you that all participants would be treated as anonymous and all information as confidential. The findings from this research would help to design interventions in addressing domestic violence in our society.

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APPENDIX IV

ILANA FGD

Awon ohunti o le fa ki Okunrin tabi Obinrin ti o ti se igbeyawo mu ikosile gege bi ona abayo si iwa-ipa abele, ni Ijoba Agbegbe Lagelu, Ipinle Oyo.

IKINI KABO

Mo ki gbogbowa kabo si iforowanilenuwo ti a n se yii, m osi dupe pupo lowo yii fun asiko ti e fi sile lati darapo mo wa leni. Mo si fi da yin loju pe, gbogbo idahun yin lo se Pataki si wa.

ORO ISAJU

A gbe Ifinuwenuyii kale, lati ranwalowo ninu iwaditi a n se nipa awon ohun ti o le fa ki tokotaya mu ikoraenisile gege bi ona abayo si iwa-ipa abele, ni Ijoba Agbegbe Lagelu, Ipinle Oyo. Gbogbo asikoti iforowanilenuwo yii ma gba ko niju wakatikan lo. Nje e le gba mi laye lati gba ohunsile? (ti o ba je be, tesiwaju).

IFOKANTAN

Mo fe fi da yin loju wipe, gbogbo idahun yin ninu ifinuwenuyin, ise iwadi nikan la ma lo fun, lai je ki elomiran gbo nipa re. ikopa yin ninu ayewo yii, ko ni fi yin sinu ewu Kankan boti wu o mo, bo ti le je wipe a ma gba ohun yin sile, gbogbo irinse ti a ba lo ni o ma wan i ipamo titi a fi ma pari iwadi. Ejowo , e gbiyanju a ti so otito ati ododo.

OFIN

1. Ejowo, e na owo yin soke, nigbakugba ti e ba ni nnkan lati so.
2. Gbogbo idahun lo se Pataki.
3. E ma keji a da eniken da elomiran lebi, olukaluku lo ni aye lati so ti nu re.

IBEERE

1. Kini itumo iwa-ipa abele ati ikoraenisile laarin tokotaya?
2. N je eniken ni bi yi ti ni iriri iwa-ipa abele tabi eni to sumo wa?
(jowosalaye lekunrere ohunti o sele)
3. N je eniken le se alaye ohun ti ikoraenisile je?
4. N je o lero wipe ki oko/aya ko ololufe sile je ohun ti oda fun idi Kankan?
5. Se o ma ni ipinu lati ko oko/aya re sile ti o ban ni iriri iwa-ipa abele

6. Awon ona/nnkan wo ni o lero wipe o le ran eniti o ba fara gba iwa-ipa abele lati gbiyanju ati gba iwe ikosile.
7. Awon ona miiran wo lo ro wipe afi le doju ko iwa ibaje yii lawujo wa?

ORO-IKEYIN

Mo fe dupe pupo lowo gbogbo yin fun igbagbo ti e ninu iwadiyii, ti e fi darapo mowa. Mo tun fi da yin loju lekansi wipe, gbogbo idahun, ise iwadi la ma lo fun, lat idekun iwaibaje yii lawujo wa. Ese pupo, oluwa a ma ba gbogbo lo bi a se tesiwaju.

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