Prevalence of Female-Perpetrated Abuse among Middle Class Men in Ibadan Metropolis, Nigeria: An Implication for the Culture of Peace

Omosola Maryam ZUBAIR
LCU/PG/002606

Being a PhD Thesis submitted to the Department of Politics and International Relations, Faculty of Management and Social Sciences, Lead City University, Ibadan, Oyo State, Nigeria

In Partial Fulfillment of the Requirement for the Award of Doctor of Philosophy Degree (PhD) in Peace and Conflict Studies

2025

Lead City University DO NOT COPY

Certification

This is to certify that **Omosola Maryam ZUBAIR** with the matriculation number **LCU/PG/002606** carried out this thesis work titled **"Prevalence of Female-Perpetrated Abuse among Middle Class Men in Ibadan Metropolis, Nigeria: An Implication for the Culture of Peace"** in the Department of Politics and International Relations, Faculty of Management and Social Sciences, Lead City University Ibadan, Oyo State, Nigeria for the award of Doctor of Philosophy Degree (PhD) in International Relations has not been previously submitted.

_____ _____

Dr Modupe Albert **Date**
Supervisor

_____ _____

Dr Adebola Alade **Date**
Head of Department

Lead City University DO NOT COPY

Dedication

To the Glory of God

Lead City University DO NOT COPY

Acknowledgment

My profound gratitude goes to Lead City University for giving me the academic space to learn my desired course**.** I am also grateful to the Faculty of Management and Social Science and staff of the Department of Politics and International Relations, Lead City University, Ibadan. My acknowledgement goes to the Lead City University Library for sharing information and answering questions that made the study a success.

My special thanks go to Dr Modupe Albert, my supervisor. She is an encourager who pushes me to work harder for better result. I am grateful to the Head of Department, Dr Adebola Alade for her immense contributions during my seminars. I appreciate all the lecturers in the department; Prof Akeem Amodu, Dr Ronald Badru, Dr Olubunmi Akande, Dr Emma Jimo, Dr Chukwuebuka Akuche, Dr Temitope Oluyemi, and Mr. Malik Olalekan Oladipupo.

I am profoundly thankful to my parents, Mr and Mrs Subair for the financial and moral support from the beginning, I am most grateful. I also appreciate my sibling Mrs Oluwadamilola Ogundele and my fiance Afeez Opeyemi Salami for giving me helping hands both financially and academically, when I need to proof read my work.

.

Even though the above-mentioned institutions and persons have assisted in the process of this research work, I stand responsible for the error if any, found in this work.

Lead City University DO NOT COPY

Abstract

Male domestic violence is a pervasive issue in Nigeria, with far-reaching implications for individuals, families, and society as a whole. Despite its prevalence, male domestic violence remains underreported and often overlooked, with victims facing significant barriers to seeking help. This study examines the prevalence of male domestic violence in Nigeria, its forms, causes, and consequences, as well as its implications on the society. This study is grounded in the feminist theory and the social learning theory. The feminist theory posits that domestic violence is a manifestation of power imbalance and patriarchal norms, while the social learning theory suggests that violent behavior is learned through observation and imitation. Using a descriptive survey design, combining quantitative and qualitative data, this study reveals that male domestic violence is a significant problem in Nigeria, affecting men across various socio-demographic backgrounds. The study finds that male domestic violence can take many forms, including physical, emotional, and psychological abuse, and is often perpetrated by intimate partners. The study identifies several factors contributing to male domestic violence in Nigeria, including societal expectations and norms around masculinity, power dynamics, and economic factors. The consequences of male domestic violence are severe, with victims experiencing physical and emotional harm, social isolation, and economic instability. The implications of male domestic violence on the society are profound. Male domestic violence can perpetuate a culture of violence, undermine relationships, and affect the well-being of family members, particularly children. The study's findings indicate that male domestic violence is prevalent in Nigeria, with approximately 30% of men reporting experiences of physical or emotional abuse by their intimate partners. The study also finds that societal expectations and norms around masculinity, power dynamics, and economic factors contribute to male domestic violence. Furthermore, male domestic violence can have significant economic costs, including lost productivity and increased healthcare utilization. This study highlights the need for a comprehensive approach to addressing male domestic violence in Nigeria. Recommendations include increasing awareness and education about male domestic violence, providing support services for victims, and promoting policies and laws that protect men's rights and promote healthy relationships. By shedding light on the prevalence and implications of male domestic violence in Nigeria, this study contributes to a growing body of research aimed at promoting healthy relationships, reducing violence, and promoting gender equality.

Lead City University DO NOT COPY

Keywords: Male domestic violence, Nigeria, Prevalence, Implications, Society.

Word Count: 378

Table of Contents

Content		Page
Title Page		i
Certification		ii
Dedication		iii
Acknowledgement		iv
Abstract		vi
Table of Contents		vii
List of Tables		x
List of Figures		xi
List of Acronyms		xii
Chapter One: Introduction		
1.1	Background to the Study	1
1.2	Statement of Problem	5
1.3	Aim & Objectives of the Study	7
1.4	Research Questions	8
1.5	Significance of the Study	8
1.6	Scope of the Study	10
1.7	Limitation of the Study	10
1.8	Operational Definition of Terms	10
	Endnotes	12
Chapter Two: Literature Review		
2.1	Conceptual Review	13
2.1.1	Abuse	13
2.1.2	Domestic Violence	15
2.1.3	Gender-Based Violence	27
2.1.4	Male Domestic Violence	32
2.1.5	Conflict	36
2.1.6	Cultural Violence	40

DO NOT COPY

2.1.7 Culture of Peace 46

2.1.8 Cultural and Gender Perspective of Violence 48

2.1.9 Conflict Resolution 53

2.2 Theoretical Framework

2.2.1 Social Learning Theory 74

2.2.2 Masculinity Theory 77

2.3 Review of Empirical Studies 82

2.4 Conceptual Model 137

Endnotes 141

Chapter Three: Methodology

3.1 Research Design
148

3.2 Population of the Study
148

3.3 Sampling Size and Sampling Technique
149

3.4 Description of the Research Instrument
151

3.5 Validity of the Research Instrument
153

3.6 Reliability of the Research Instrument
154

3.7 Administration & Method of Data Collection
155

3.8 Method of Data Analysis
155

3.9 Ethical Consideration
156

Endnotes
158

Chapter Four: Data Presentation and Discussion of Findings

4.1 Demographic Analysis
159

4.2 Presentation of Research Question
162

4.3 Interview Results
175

Leadcity University

4.4 Discussion of Findings
182

Endnotes
190

Chapter Five: Conclusion

5.1 Summary of Findings
192

5.2 Conclusion
192

5.3 Recommendations
194

5.4 Contribution to Knowledge
195

5.5 Suggestions for Further Research
196

Bibliography
197

Appendixes
206

Bio-data
212

The University Compliance Certificate
214

Lead City University DO NOT COPY

List of Tables

Table	Title	Page
4.1	Demographic Distribution of the Respondents	156
4.2	Prevalent Forms of Domestic Violence Experienced by Men within the Ibadan Metropolis	158
4.3	Perspectives and Cultural Attitudes towards Domestic Violence Against Men within the Ibadan Metropolis	161
4.4	Coping mechanisms and response strategies of male domestic violence victims within the Ibadan Metropolis	164
4.5	Societal implication of domestic violence against men	164
4.6	Role of Violence against Men on Conflicts in the Wider Society	168

Lead City University DO NOT COPY

List of Figures

Figures	Titles	Pages
2.1	Conceptual Framework on Domestic Violence against Men	136

Lead City University DO NOT COPY

List of Acronyms

Abbreviation	Meaning
PTSD	Post-Traumatic Stress Disorder
GBV	Gender Based Violence
LGBTQ	Lesbian, Gay, Bi-sexual, Transgender and Queer
CEDAW	Convention on the Elimination of All forms Discrimination Against Women
UNESCO	United Nations Educational, Scientific and Cultural Organisation

Lead City University DO NOT COPY

Chapter One

Introduction

1.1 Background to the study

The prevalence and significance of domestic abuse transcend cultural, gender, and geographical boundaries. Despite its commonly associated gender, domestic abuse can also have detrimental effects on men. Nigeria, renowned for its cultural diversity and intricate socio-economic terrain, has always concealed instances of male domestic abuse with a sense of shame and dishonor[1]. The issue of male domestic violence in Nigeria is commonly overlooked; nonetheless, this study aims to investigate its prevalence and the impact it has on social conflict.

Nigeria, home to a population exceeding 200 million individuals, stands as a nation marked by an intricate tapestry of diverse cultures, religions and traditions. The sociocultural landscape of Nigeria is defined by its heterogeneous composition, embracing numerous ethnicities, most prominently the Yoruba, Igbo, and Hausa. Amidst this rich diversity, the country grapples with persistent challenges, and one of the pressing issues lies in the intersection of patriarchal norms and traditional standards with the pervasive problem of male domestic violence[2].

The complex social fabric of Nigeria reflects a mosaic of values, norms, and belief systems that have evolved over centuries, contributing to a multifaceted society. The coexistence of various ethnic groups has led to a unique blend of cultural practices, yet beneath the surface, certain pervasive ideals endure[3]. Patriarchy, deeply rooted in the historical and cultural narratives of many Nigerian communities, casts a long shadow over the dynamics of power within households.

Despite the myriads of perspectives present in Nigerian society, patriarchal ideals remain deeply ingrained, influencing the prevalence and perception of male domestic violence. A

Lead City University DO NOT COPY

prevailing pattern emerges in numerous communities where men assume dominant roles, wielding significant power within the family structure[4]. This power dynamic not only affects day-to-day interactions but also plays a crucial role in shaping responses to domestic violence, particularly when the victim is male.

Within the framework of these social structures, the acknowledgment and response to male domestic violence often face significant hurdles. The deeply embedded patriarchal norms can contribute to a culture of silence surrounding such issues. The expectation for men to conform to traditional notions of masculinity, which may involve stoicism and an aversion to vulnerability, can further impede the disclosure and reporting of domestic violence incidents[5]. The cultural reluctance to air private family matters exacerbates the challenges faced by male victims seeking assistance or intervention.

In many Nigerian communities, the discourse around domestic violence has historically been gendered, with a predominant focus on violence against women. While efforts to address violence against women are crucial and commendable, the issue of male domestic violence often remains obscured and overlooked[6]. This lack of visibility is perpetuated by societal norms that may view male victimhood as incongruent with prevailing gender expectations, thereby perpetuating a cycle of underreporting and neglect.

The consequence of this cultural reticence is the perpetuation of enduring hardship for male victims of domestic violence. The reluctance to recognize and address the issue hampers the development of support systems and resources tailored to the unique needs of male survivors. Existing services may be geared predominantly towards women, reflecting the gendered nature of domestic violence discourse, leaving male victims with limited avenues for assistance[6].

Lead City University DO NOT COPY

Furthermore, the intertwining of patriarchal norms with traditional standards exacerbates the challenges faced by male victims seeking legal recourse or protection. Legal frameworks designed to address domestic violence may inadvertently reinforce gender stereotypes, making it difficult for men to assert their rights and seek justice[2]. The pervasive belief in male invincibility and emotional resilience can contribute to a lack of empathy and understanding when male victims come forward, further entrenching the culture of silence.

Addressing the issue of male domestic violence in Nigeria requires a multifaceted approach that recognizes and challenges the deep-seated patriarchal norms while promoting inclusivity in the discourse on domestic violence[3]. Efforts should be made to destigmatize male victimhood, fostering an environment where survivors feel empowered to speak out without fear of judgment or ridicule. Public awareness campaigns and educational initiatives can play a pivotal role in challenging ingrained stereotypes and promoting a more nuanced understanding of domestic violence that encompasses both genders[1].

Community leaders, religious institutions, and other influential figures can contribute to breaking the silence by actively engaging in conversations that challenge traditional gender norms and emphasize the importance of supporting all victims, irrespective of gender. Legal reforms should be pursued to ensure that existing frameworks address the specific needs of male survivors, acknowledging the unique challenges they face within the context of patriarchal societal structures.

Additionally, mental health support services should be expanded to cater to the psychological and emotional well-being of male victims of domestic violence. The intersection of cultural expectations and mental health stigma often deters male survivors from seeking help. Creating a network of accessible and gender-inclusive mental health

Lead City University DO NOT COPY

services can be instrumental in providing the necessary support to those who have experienced trauma within the confines of domestic violence[3].

The landscape of female-perpetrated domestic violence in Nigeria is marked by a multifaceted nature, intricately woven into societal attitudes, cultural perceptions, and a notable dearth of comprehensive data[5]. The prevalence of this issue remains obscured, primarily due to the stigma attached to male victims and deeply ingrained cultural views that downplay their suffering. A paucity of research and data on female-perpetrated domestic violence further exacerbates the challenge, hindering awareness, understanding, and the development of effective intervention strategies.

Addressing female-perpetrated domestic violence in Nigeria is complex, and one of the primary hurdles is the scarcity of dedicated research and data focusing specifically on this aspect of gender-based violence[4]. Domestic violence has traditionally been viewed through a gendered lens, with women predominantly cast as victims. This prevailing narrative has overshadowed the experiences of male victims, leading to a skewed perspective and inadequate understanding of the dynamics of female-perpetrated abuse.

The stigma surrounding male victims of domestic violence plays a significant role in perpetuating the underreporting of cases where women are the aggressors. Men who summon the courage to seek help or disclose their experiences may face ridicule, disbelief, and social exclusion. Deeply ingrained cultural norms that associate masculinity with strength and resilience create an environment where male vulnerability is stigmatised[6]. This stigma makes it challenging for male victims to come forward, contributing to a culture of silence that obscures the true extent of female-perpetrated domestic violence in Nigeria.

Societal attitudes, shaped by cultural norms and expectations, further complicate the issue of female-perpetrated domestic violence. The entrenched belief in women as nurturers and

Lead City University DO NOT COPY

caregivers often leads to scepticism and disbelief when female perpetrators are discussed. The image of women as inherently gentle and non-aggressive conflicts with societal perceptions of perpetrators, hindering the acknowledgment and understanding of female-perpetrated domestic violence.

The reluctance to address female-perpetrated domestic violence is deeply rooted in cultural norms that prescribe rigid gender roles and expectations. These norms contribute to the perpetuation of harmful stereotypes that undermine the experiences of male victims[8]. Challenging these ingrained beliefs is crucial for fostering a more inclusive and nuanced understanding of domestic violence that acknowledges the potential for aggression in individuals of any gender.

1.2 Statement of the Problem

Female-perpetrated domestic violence in Nigeria is a complex and multifaceted issue with profound implications for both individuals and society. The challenge is compounded by cultural norms that promote secrecy and stigma, leading to widespread underreporting and a significant gap in comprehensive data. This form of violence affects victims on multiple levels—psychologically, physically, and socially—impacting not only their personal well-being but also their families and the wider community. The societal repercussions extend to influencing both conflict and unity within communities, underscoring the urgent need for a thorough examination of the issue. Addressing female-perpetrated domestic violence requires breaking through cultural barriers that perpetuate silence. Public awareness campaigns are essential to challenge harmful stereotypes and encourage open dialogue about the experiences of male victims. Educational programs in schools that focus on healthy relationships, consent, and nonviolent conflict resolution can help shift societal attitudes and prevent violence. Community-based initiatives, such as workshops and seminars led by local leaders, are crucial in confronting and dismantling harmful norms.

Lead City University DO NOT COPY

Furthermore, establishing comprehensive support services is vital for addressing the unique needs of male victims. Providing safe spaces for therapy, counseling, and support can aid in their recovery and healing. A holistic approach that combines public awareness, education, community engagement, and targeted support is essential to effectively tackle and reduce female-perpetrated domestic violence in Nigeria.

The intersectionality of female-perpetrated domestic violence with broader societal issues highlights the need for comprehensive policies and interventions. Legal reforms should ensure equitable protection and recourse for male victims, including streamlined processes for obtaining restraining orders, access to emergency support services, and legal support for those seeking justice. Recognizing various forms of abuse, including emotional, psychological, and economic, is essential for creating a legal framework that comprehensively addresses the spectrum of violence experienced by male victims.

Economic empowerment programs play a crucial role in addressing female-perpetrated domestic violence. Economic independence provides male victims with the means to escape abusive relationships and reduces their vulnerability to financial manipulation or control. Initiatives such as vocational training and job placement can break the cycle of dependence and foster resilience among male survivors.

Gender norms and biases in Nigeria pose a significant concern, as underreporting of domestic abuse involving male victims can be attributed to societal expectations that men should embody traits of toughness, stoicism, and emotional detachment. Male victims often have a reluctance to seek help or disclose instances of abuse due to concerns about potential damage to their reputation and perceived manhood. The influence of economic factors on female-perpetrated domestic violence in Nigeria is critical, shaping the landscape of abuse within intimate relationships. The nation grapples with a considerable unemployment rate

Lead City University DO NOT COPY

and faces challenges in providing essential services, creating an environment where economic struggles can intensify stress within households and contribute to conflicts in relationships.

The traditional gender roles in Nigerian society, where women are often assigned the roles of caregivers and homemakers, add another layer of complexity to the relationship between economic factors and female domestic violence. Economic struggles can create an environment where power dynamics within relationships become distorted, leading to a potential for violence as a means of asserting control. Addressing female domestic violence necessitates not only recognizing immediate manifestations of abuse but also delving into the root causes rooted in economic challenges and gender expectations.

The phenomenon of male domestic violence in Nigeria has significant implications for social cohesion and conflict dynamics. The occurrence of domestic violence in Nigerian society poses detrimental effects, particularly due to its reliance on robust familial bonds. The observation of domestic violence by children has been found to be associated with the development of enduring psychological problems that contribute to the perpetuation of violence. The occurrence of family violence frequently extends its impact to encompass societal and political issues, thereby impeding the ability to engage in peaceful discourse and settlement. In order to address the issue at hand, it is imperative to get a comprehensive understanding of the manner in which male domestic violence contributes to social conflict and disintegration.

Lead City University DO NOT COPY

1.3 Aim & Objectives of the Study

The primary objective of this study was to examine the prevalence of female-perpetrated abuse among middle-class men in Ibadan Metropolis, Nigeria: An implication for the culture of peace. Nonetheless, there are specific objectives attached to this study, which were to:

i. identify the prevalent forms of domestic violence experienced by men within the Ibadan Metropolis;
ii. identify the perspectives and cultural attitudes towards domestic violence against men within the Ibadan Metropolis;
iii. determine the coping mechanisms and response strategies of male domestic violence victims within the Ibadan Metropolis;
iv. identify the societal implication of domestic violence against men; and,
v. explore the role of violence against men on conflicts in the wider society.

1.4 Research Questions

1. What are the prevalent forms of domestic violence experienced by men within the Ibadan Metropolis?
2. What are perspectives and cultural attitudes towards domestic violence against men within the Ibadan Metropolis?
3. What are the coping mechanisms and response strategies of male domestic violence victims within the Ibadan Metropolis?
4. What are the societal implications of domestic violence against men?
5. What is the role of violence against men on conflicts in the wider society?

1.5 Significance of the Study

The issue of male domestic violence in Nigeria and its impact on conflict is of significant importance and exhibits a multifaceted nature. This study addresses a significant knowledge gap pertaining to a complex and often disregarded matter that has implications for both individuals and society. This study holds significant importance in terms of increasing awareness and addressing the prevailing silence surrounding male domestic abuse. By shedding emphasis on this often-overlooked matter, those who have experienced harm are motivated to seek assistance and disrupt the recurring pattern of mistreatment. The

Lead City University DO NOT COPY

transmission of a potent societal message is evident, emphasizing the universal condemnation of violence, irrespective of gender. Furthermore, the research has an impact on policies and their implementation. By providing fundamental data and insights, this tool assists policymakers in formulating evidence-based responses. These well-informed efforts have the capacity to comprehensively tackle the issue of male domestic violence by enacting legal reforms, assigning appropriate resources, and providing support to victims.

Moreover, this research contributes to the discourse on gender equality and empowerment. This study investigates the perpetuation of male domestic violence by investigating societal norms and economic factors that contribute to the reinforcement of destructive beliefs and gender stereotypes. By fostering equitable and health-promoting relationships between individuals of different genders, it cultivates an environment conducive to the holistic well-being and flourishing of all individuals involved. One crucial element of the research is to safeguarding vulnerable groups, including children who are victims of domestic abuse. The psychological and emotional impact experienced by these young individuals underscores the imperative for robust child protection and assistance initiatives.

Ultimately, this study acknowledges the significance of dispute resolution and societal cohesion. This study delves into the intricate dynamics between domestic violence within marriages and the resulting societal conflicts. This analysis sheds light on the ways in which domestic violence can contribute to the exacerbation of societal and political conflicts, offering significant perspectives on the promotion of peaceful conflict resolution and social unity, particularly within Nigeria, a country characterized by longstanding ethnic and communal divisions.

Lead City University DO NOT COPY

1.6 Scope of the Study

This study focuses on female-perpetrated abuse among middle-class men in Ibadan Metropolis, Nigeria**,** and examined its implications for the culture of peace within households and the broader community. The study is confined to Ibadan Metropolis, the capital of Oyo State in southwestern Nigeria. It includes selected urban and semi-urban areas where middle-class households are predominantly located. This locale is chosen due to its demographic diversity, social structure, and representation of evolving gender dynamics in Nigerian society.

The target population comprises middle-class adult men (aged 25 and above) who are either currently in or have recently exited heterosexual intimate relationships or marriages. Middle-class status is operationally defined by criteria such as income level, occupation, education, and residential location. The study focuses on experiences of abuse occurring within the past tenyears, to capture recent trends and relevant shifts in gender relations and family structures.

1.7 Limitation of the Study

This study is limited by the availability and reliability of data on male domestic violence in Nigeria, as underreporting due to stigma and cultural norms may affect accuracy. Additionally, the findings may not be generalizable to all regions of Nigeria due to socio-cultural diversity and varying levels of awareness.

1.8 Operational Definition of Terms

Abuse in this study, refers to any intentional act; physical, emotional, psychological, verbal, sexual, or financial—that causes harm, intimidation, control, or distress to another person

Lead City University DO NOT COPY

within a domestic or intimate relationship. It includes both overt and subtle forms of aggression and control, particularly when used to dominate or humiliate.

Gender refers to the socially constructed roles, responsibilities, and behaviors associated with being male or female in a given cultural context. In this study, gender is analyzed in relation to how both men and women experience and perpetrate abuse, with specific focus on the non-traditional dynamic of women as perpetrators and men as victims within intimate relationships.

Female-perpetrated Abuse is defined in this study as any form of abusive behavior; verbal, emotional, psychological, physical, sexual, or economic; committed by women against their male partners. It encompasses both active (e.g., hitting, threatening) and passive (e.g., manipulation, coercion, neglect) forms of abuse within domestic or intimate settings.

Middle-class Men refer to adult male individuals (aged 25 and above) residing in Ibadan Metropolis who possess at least a post-secondary education, are engaged in white-collar or skilled professional jobs, and earn a regular income that affords them a moderate standard of living—characterized by access to stable housing, healthcare, education, and other basic amenities.

Culture of Peace & Conflict: In this study, the culture of peace refers to the set of values, attitudes, traditions, and modes of behaviour that reflect respect for life, human dignity, and non-violence. It involves promoting understanding, tolerance, and solidarity to prevent conflicts and resolve them peacefully. Conversely, the culture of conflict refers to environments where violence, aggression, and power struggles are normalized as means of settling disputes or asserting control. The study explored how the presence of male domestic violence disrupts a culture of peace within the family unit and broader community, contributing to ongoing conflict and instability.

Lead City University DO NOT COPY

Endnotes

1. O.B. Adegbite, & A.J. Ajuwon. *Intimate partner violence among women of child bearing age in Alimosho LGA of Lagos State, Nigeria*. **African Journal of Biomedical Research**, 18(2), 2018, pp. 135-146.

2. A. Adelaja, & J. *George. Effects of conflict on agriculture: Evidence from the Boko Haram insurgency*. World Development, 117, 2018, pp. 184-195.

3. V. Adjiwanou &A. N'Bouke. *Exploring the paradox of intimate partner violence and increased contraceptive use in sub-Saharan Africa*. Studies in Family Planning, 46(2), 2015, pp. 127-142.

4. B.O. Ahinkorah. *Polygyny and intimate partner violence in sub-Saharan Africa: Evidence from 16 cross-sectional demographic and health surveys*. SSM-Population Health, 13, 2021 pp. 100729.

5. A.S. Beyene, C. Chojenta, H. S. Roba, A.S. Melka, & D. Loxton. *Gender-based violence among female youths in educational institutions of Sub-Saharan Africa: A systematic review and meta-analysis.* Systematic Reviews, 8, 2019, pp. 1-14.

6. B.B. Bifftu, B. A. Dachew, B. Tadesse Tiruneh, & A.Z. Zewoldie. *Domestic violence among pregnant mothers in Northwest Ethiopia: prevalence and associated factors.* Advances in Public Health, 2017.

Lead City University

Chapter Two
Literature Review

In this section, the review of previous scholarly works was done. The purpose was to have an insight of the ideas about subject matter that have been discussed previously. In addition, the social learning, masculinity and conflict transformation theories were used to explain the subject matter of this study.

2.1 Conceptual Review

2.1.1 Abuse

Abuse refers to a pattern of behavior used by one individual to gain and maintain power and control over another individual. It encompasses actions or inactions that cause harm, distress, or violate the rights and dignity of the victim. Abuse may manifest in various forms; physical, emotional, psychological, sexual, financial, or social; and does not necessarily involve visible harm or physical violence. Abuse can occur in different relationships (intimate partners, family members, caregivers, etc.), and it often involves manipulation, coercion, exploitation, or denial of autonomy[1].

1. Physical Abuse

Physical abuse involves intentional bodily harm or trauma to another person; not accidentally caused; and includes Slapping, pushing, kicking, choking, or use of weapons, striking, restraint, burning, or misuse of medication or confinement. Physical abuse can lead to chronic pain, injuries, disability, depression, PTSD, anxiety, and substance misuse

2. Emotional / Psychological Abuse

This abuse involves behavior that systematically undermines emotional well-being and autonomy; through humiliation, threats, isolation, gaslighting, intimidation, or constant

Lead City University DO NOT COPY

criticism; without physical contact. Typical behaviours include; constant belittling, insults ("worthless," "stupid"), demeaning comments; gaslighting: denying reality, manipulating victim's perception; withholding affection, threatening abandonment or self-harm to control Severe emotional abuse is strongly associated with depression, anxiety, suicidal ideation, low self-worth, and PTSD—and is often more damaging than day-to-day physical abuse

3. Financial / Economic Abuse

Economic abuse, also called financial abuse or exploitation, occurs when someone exerts control over another's access to economic resources—restricting their ability to sustain independence or basic needs. Denying access to shared funds or bank accounts; sabotaging work or denying employment; removing personal property, running up debt in the victim's name. This form of abuse can trap victims in relationships, impair their ability to meet basic needs, cause long-term debt and credit damage, and lead to psychological distress.

4. Sexual Abuse

Sexual abuse includes any non-consensual sexual contact or behavior—ranging from coerced sexual acts to rape—and extends to emotional manipulation around sex (e.g. withholding intimacy as punishment). Forced intercourse or kissing; sexual coercion or emotional manipulation to obtain sex; Exposure to pornography, sexual teasing or harassment without consent Can result in PTSD, guilt, trust issues, physical injury, and enduring psychological trauma.

5. Social / Isolation Abuse

Social abuse also referred to as isolating behavior—is a tactic of controlling the victim's social interactions and limiting sources of emotional support and autonomy. Preventing

Lead City University DO NOT COPY

contact with friends or family, limiting communication channels; Monitoring communications or movement; Publicly humiliating or demeaning relationships outside the abusive context. Victims become dependent on the abuser, experience loneliness, worsening mental health, diminished resilience and inability to seek help.

2.1.2 Domestic Violence

Domestic violence is a pervasive and complex issue that affects individuals and families across the globe, cutting across boundaries of race, class, and gender. It encompasses a range of abusive behaviours used by one partner to exert power and control over another within an intimate relationship. Generally defined, domestic violence includes any behaviour within an intimate relationship that causes physical, psychological, or sexual harm to those involved. The various forms of domestic violence include physical abuse, emotional or psychological abuse, sexual abuse, economic or financial abuse, and stalking. Physical abuse involves acts that cause physical injury, such as hitting, slapping, or punching. Emotional or psychological abuse undermines an individual's sense of self-worth through verbal abuse, threats, and manipulation. Sexual abuse includes non-consensual sexual activities, ranging from forced intercourse to unwanted touching. Economic or financial abuse involves controlling an individual's access to financial resources, limiting their independence. Stalking entails repeated, unwanted attention and surveillance that causes fear and concern for safety[2].

The causes of domestic violence are multifaceted and can be understood through various lenses, including individual, relational, community, and societal factors. Individual factors may include personality traits and psychological conditions such as low self-esteem, jealousy, or a need for control, as well as substance abuse. Relational factors involve dynamics within the relationship, such as power imbalances, communication issues, and

Lead City University DO NOT COPY

dependency. Community factors include norms and practices that may condone aggressive behaviours or stigmatize victims, while societal factors encompass broader influences such as cultural norms, economic conditions, and legal frameworks. Patriarchal societies with prevalent gender inequality often have higher incidences of domestic violence, and economic stressors like unemployment and poverty can escalate tensions and contribute to abuse.

Theoretical frameworks provide valuable insights into the phenomenon of domestic violence. Feminist theory, for instance, argues that domestic violence is a result of patriarchal structures that perpetuate gender inequality, emphasizing the power dynamics and societal norms that reinforce male dominance and control over women. Social learning theory posits that domestic violence is a learned behaviour, with individuals who witness or experience violence in their families of origin being more likely to replicate such behaviours in their relationships. Attachment theory suggests that early childhood experiences with caregivers shape an individual's ability to form healthy relationships, with insecure attachment styles potentially leading to dependency, jealousy, and abusive behaviours. The ecological model considers multiple levels of influence, from individual to societal, integrating various factors to provide a comprehensive understanding of the causes and effects of domestic violence[3].

The impact of domestic violence is profound and far-reaching, affecting not only the victims but also their families and communities. Victims often suffer from a range of physical injuries, from bruises and cuts to severe injuries like fractures and internal bleeding. Chronic health problems such as gastrointestinal disorders, chronic pain, and reproductive health issues are also common among survivors. The psychological impact is significant, with victims experiencing depression, anxiety, post-traumatic stress disorder (PTSD), and other mental health conditions. The trauma of abuse can lead to long-term emotional scars,

Lead City University DO NOT COPY

affecting the individual's ability to function and maintain healthy relationships. Social consequences include isolation, as victims may withdraw from friends and family or be cut off by their abusers. Economic abuse and financial instability can trap victims in abusive relationships, and the cost of healthcare, legal services, and loss of productivity further strains the economic situation of survivors. Children who witness domestic violence are at risk of developing emotional, behavioural, and cognitive problems, with potential long-term impacts on their relationships and well-being[4].

Addressing domestic violence requires a multifaceted approach that includes prevention, intervention, and support services. Prevention programs such as community education and awareness campaigns can challenge the norms and behaviours that perpetuate domestic violence. School-based programs that teach healthy relationship skills and conflict resolution are also crucial. Strengthening legal frameworks to protect victims and hold abusers accountable is critical, including enforcing restraining orders, providing legal aid to victims, and ensuring that perpetrators face appropriate consequences. Comprehensive support services for victims are essential, including safe housing, counselling, medical care, and financial assistance. Helplines and crisis centres offer immediate support and guidance. Counselling and therapy for both victims and perpetrators can address the underlying issues contributing to domestic violence, with trauma-informed care being particularly important for helping survivors heal and rebuild their lives. Long-term solutions require addressing the root causes of domestic violence, such as gender inequality and economic disparity. Promoting gender equality, supporting economic empowerment, and fostering community resilience are vital steps towards reducing domestic violence[5].

In addition to societal attitudes, the scarcity of data on female-perpetrated domestic violence in Nigeria poses a significant challenge. Existing research and statistics on domestic violence often focus disproportionately on male perpetrators and female victims, leaving a

Lead City University DO NOT COPY

critical gap in our understanding of the experiences faced by male victims and the prevalence of female perpetrators[5]. The lack of dedicated research on female-perpetrated domestic violence limits the development of targeted interventions, support services, and policies tailored to address the unique needs of male victims.

The dearth of comprehensive data also raises concerns about the accuracy of existing statistics related to female-perpetrated domestic violence. The cultural reluctance to discuss and report cases involving female perpetrators contributes to an environment where the true scale of the problem remains hidden. The limited availability of accurate data hampers efforts to assess the prevalence, identify patterns, and develop effective strategies for intervention and prevention of female-perpetrated domestic violence[1].

To address the multifaceted nature of female-perpetrated domestic violence in Nigeria, a paradigm shift in societal attitudes is necessary, along with robust research initiatives dedicated to understanding the experiences of male victims and the dynamics of female-perpetrated abuse. Breaking the stigma surrounding male victimhood requires a concerted effort to challenge deeply ingrained cultural norms that perpetuate harmful stereotypes about gender and aggression.

Public awareness campaigns can play a crucial role in challenging stereotypes and dispelling misconceptions surrounding female-perpetrated domestic violence. These campaigns should emphasize the importance of acknowledging the diverse experiences of victims, regardless of gender, and promote a culture of empathy and support[3]. By fostering an environment where male victims feel safe to come forward and share their experiences, society can take a significant step toward dismantling the culture of silence that surrounds female-perpetrated domestic violence.

Lead City University DO NOT COPY

Moreover, research initiatives focusing specifically on female-perpetrated domestic violence are essential to fill the existing knowledge gap. These studies should explore the prevalence, dynamics, and impact of female-perpetrated domestic violence, providing a foundation for evidence-based interventions and policies. Researchers and policymakers must collaborate to develop methodologies that capture the nuances of female perpetration, ensuring that data accurately reflects the realities faced by this often-overlooked demographic.

In parallel, efforts should be made to sensitize healthcare professionals, law enforcement agencies, and social service providers about the unique challenges faced by male victims of female-perpetrated domestic violence[3]. Training programs should incorporate a gender-inclusive perspective, equipping professionals with the knowledge and skills to recognize and respond to male victims effectively[7.] Creating a supportive and non-judgmental environment within these sectors is crucial for encouraging male victims to seek help and access the necessary support services.

Legal frameworks should also be revisited to ensure they provide equitable protection and recourse for both male and female victims of domestic violence. Addressing the gender bias within existing legal structures is essential to guarantee that female perpetrators are not overlooked or disadvantaged when seeking justice. This includes re-evaluating stereotypes embedded in legal definitions and ensuring that the law recognizes and responds to the diverse experiences of victims, irrespective of gender.

The presence of gender stereotypes and societal norms in Nigeria is a contributing factor to the occurrence of domestic violence perpetrated by males. The underreporting of abuse may be attributed to societal expectations that men should embody traits of toughness, stoicism, and emotional detachment. Victims of domestic violence may experience feelings of emasculation and hold the belief that seeking assistance will compromise their sense of

Lead City University DO NOT COPY

manhood. The prevailing concept of toxic masculinity perpetuates a situation where men endure emotional distress without openly acknowledging their weakness or seeking assistance.

The landscape of female-perpetrated domestic violence in Nigeria is a nuanced and multifaceted issue, deeply influenced by a complex interplay of economic factors, societal attitudes, and cultural expectations. Understanding the dynamics of female domestic violence requires a comprehensive examination of the current economic state, traditional gender roles, and the impact on both individual relationships and the broader societal fabric.

In Nigeria, as in many societies, economic challenges play a significant role in shaping the occurrence and escalation of domestic violence. The prevailing economic landscape is characterized by escalating unemployment rates and a shortage of essential services, creating an environment where financial strain becomes a potent catalyst for interpersonal conflicts within households[6]. The societal expectation that women often bear the responsibility of caregiving and homemaking can contribute to heightened tensions when economic pressures intensify, leading to a distorted expression of power dynamics within relationships.

The economic challenges prevalent in Nigeria add a layer of complexity to the issue of female-perpetrated domestic violence. Traditional gender norms in Nigerian society often place the burden of caregiving and maintaining the household on women. In situations where women encounter difficulties in meeting these responsibilities due to economic hardships, the resulting frustration and stress can manifest in aggressive behaviours as a misguided means to assert control or cope with financial adversity[7]. The societal expectations placed on women to fulfil these roles can exacerbate feelings of powerlessness and lead to the adoption of harmful coping mechanisms, including resorting to violence.

Lead City University DO NOT COPY

The association between economic factors and female-perpetrated domestic violence underscores the intricate ways in which financial instability can impact familial relationships. Women, conditioned to bear the weight of caregiving and homemaking, may experience a profound sense of frustration and powerlessness when faced with economic challenges[8]. This frustration can find expression in aggressive behaviours within the household, creating a cycle of violence that further strains relationships.

The consequences of economic strain on female-perpetrated domestic violence are not confined to individual relationships; they extend to the broader societal context. The occurrence of domestic violence, regardless of the gender of the perpetrator, has profound implications for the social fabric, peace, and cohesion of a diverse nation like Nigeria[9]. Domestic violence has the potential to erode communal bonds, disrupt social harmony, and generate tensions within a society already characterized by its rich diversity.

Nigeria, with its diverse ethnicities, cultures, and traditions, stands as a tapestry woven together by the threads of diversity. However, the issue of domestic violence, particularly when fuelled by economic strain, threatens to unravel this intricate fabric[10]. As incidents of female-perpetrated domestic violence increase, the broader societal repercussions become more pronounced, posing a threat to the very foundations of communal well-being.

The link between economic challenges and female-perpetrated domestic violence highlights the urgent need for comprehensive interventions that address both economic disparities and the underlying gender dynamics contributing to this issue. Initiatives aimed at mitigating unemployment rates, providing economic empowerment opportunities, and bolstering social services can play a pivotal role in alleviating the economic pressures that contribute to domestic violence.

Lead City University DO NOT COPY

Efforts to address female-perpetrated domestic violence should extend beyond individual relationships to encompass a societal perspective. Community-based programs that foster economic resilience and promote healthy coping mechanisms for individuals facing financial hardships can contribute to breaking the cycle of violence[11]. Moreover, these initiatives should challenge traditional gender norms and expectations, fostering an environment where women feel supported in seeking non-violent avenues to cope with economic challenges.

The role of education is paramount in transforming societal attitudes toward the connection between economic factors and domestic violence, especially when perpetrated by women. Educational campaigns should aim to dispel the misconception that resorting to violence is an acceptable response to financial difficulties, irrespective of the gender of the perpetrator[12]. By promoting awareness about healthy coping mechanisms, communication skills, and the importance of seeking help, these campaigns can contribute to reshaping cultural narratives surrounding femininity, economic adversity, and interpersonal relationships.

Furthermore, the integration of mental health support services is crucial in addressing the impact of economic strain on individuals involved in female-perpetrated domestic violence situations. Economic hardships often contribute to heightened stress, anxiety, and mental health challenges, which can, in turn, fuel aggressive behaviour[13]. Mental health services tailored to the unique needs of both perpetrators and victims can play a vital role in breaking the cycle of violence and promoting healthier coping mechanisms.

The intersection of economic factors with female-perpetrated domestic violence in Nigeria underscores the need for a holistic and multidimensional approach. Interventions should not only focus on addressing immediate instances of violence but also strive to create an

Lead City University DO NOT COPY

environment that prevents and mitigates the underlying factors contributing to such behaviour. By fostering economic resilience, challenging harmful gender norms, promoting education, fortifying legal protections, and integrating mental health support, Nigeria can work towards a society where domestic violence, regardless of the gender of the perpetrator, is not only addressed but prevented[20].

The occurrence of male-perpetrated domestic violence has detrimental effects on familial relationships, leading to the disruption of harmony within households. The Nigerian society is fundamentally structured around the institution of the family, and the presence of violence inside these familial units undermines its cohesion and stability[14]. The occurrence of domestic violence perpetrated against either mothers or fathers has been found to have a lasting impact on the psychological well-being of children. The younger generation may possess inaccurate understandings of interpersonal interactions, hence contributing to the perpetuation of domestic violence within families[15]. The occurrence of domestic violence has detrimental effects on families, as it disrupts the transmission of values and norms between generations that are essential for fostering peaceful collaboration, ultimately leading to social instability.

Male domestic violence in Nigeria not only has detrimental effects on families, but also poses a significant threat to women's empowerment and contributes to social unrest. The full participation of women in society is hindered when they experience violence from their male partners. The potential negative consequences of the situation may manifest in economic opportunities, educational outcomes, and emotional well-being. The occurrence of gender-based discrimination has the potential to incite feelings of resentment and contribute to social unrest within a society. It is imperative to comprehend that gender-based violence, irrespective of the gender of the victim, perpetuates inequity and prejudice, hence exacerbating social discord[16].

Lead City University DO NOT COPY

Male domestic violence perpetuates harmful aspects of masculinity and reinforces negative gender norms, ultimately contributing to the potential for interpersonal conflict. The normalization of violence as a means of resolving family conflicts has the potential to extend its influence to broader societal and political contexts. The utilization of violence as a legitimate means of asserting authority has the potential to hinder the attainment of peaceful dialogue and the resolution of conflicts. Hence, the prevalence of male domestic abuse in Nigeria may contribute to the cultivation of a violent culture, thereby impeding the prospects of peace and prosperity.

The phenomenon of male domestic violence in Nigeria has significant implications for both the local community and the broader nation. The occurrence of domestic violence has a detrimental impact on trust and social interactions[17]. Neighbours may choose to overlook instances of abuse due to concerns about potential retaliation or due to the inherently private nature of such occurrences. The absence of community support might contribute to the perpetuation of silence and impunity, hence enabling the persistence of abusive behaviour. The occurrence of domestic violence perpetrated by males imposes significant burdens on social services and law enforcement agencies[18]. It is imperative for these agencies to promptly respond to pleas for assistance, conduct thorough investigations, and provide comprehensive support to individuals affected by domestic violence during periods of increased incidence[5]. This phenomenon diverts attention from other significant societal concerns such as the prevention and resolution of conflicts. Hence, the occurrence of male domestic violence in Nigeria has the potential to exacerbate the challenges faced by an already burdened society.

The issue of female-perpetrated domestic violence in Nigeria is a multifaceted challenge that demands a diverse and comprehensive approach. It is essential to tackle and transform gender norms and stereotypes that contribute to and endorse acts of violence. Advocating

Lead City University DO NOT COPY

for a redefinition of femininity that prioritizes health and well-being while dissociating power from aggression becomes imperative in addressing this complex issue[6]. Educational institutions and communities must actively engage in activities that promote gender equality and nonviolent dispute resolution, fostering a culture that rejects harmful stereotypes and encourages healthy relationships.

To effectively address female-perpetrated domestic violence, there is a critical need to integrate victim aid as a fundamental component of prevention efforts. The establishment of safe and supportive environments for women who have experienced abuse is imperative, providing access to therapy services tailored to their unique experiences and specific needs[2]. These programs must demonstrate inclusivity and empathy towards female victims, acknowledging the distinct challenges they may face, which can differ from those encountered by male victims[4].

Central to addressing female-perpetrated domestic violence is the transformation of gender norms and stereotypes that contribute to the perpetuation of abusive behaviours. These harmful norms often stem from societal expectations placed on women, shaping their roles and behaviour within the household[8]. Advocating for a redefined femininity that prioritizes emotional health, well-being, and rejects the association of power with aggression is crucial. This shift in perspective seeks to challenge traditional notions of femininity that may contribute to the justification or acceptance of violent behaviour[10].

Educational institutions and communities play a pivotal role in challenging and reshaping these ingrained gender norms. Implementing programs that promote gender equality and nonviolent dispute resolution within educational curricula can foster a mindset shift among future generations[12]. By integrating discussions on healthy relationships, consent, and respectful communication, educational institutions contribute to the creation of an

Lead City University DO NOT COPY

environment where harmful stereotypes are dismantled, and a culture of mutual respect and understanding is cultivated.

Community-based initiatives are equally vital in addressing female-perpetrated domestic violence. These programs can include workshops, seminars, and awareness campaigns focused on promoting healthy relationships and debunking harmful stereotypes. By involving community leaders, influencers, and local organizations, these initiatives have the potential to reach a broader audience, challenging existing norms and fostering an atmosphere that rejects violence as a means of conflict resolution[7].

Incorporating victim aid as an integral part of prevention efforts is paramount in addressing the unique challenges faced by female victims of domestic violence. Creating safe spaces where women can access therapy services, counselling, and support is crucial for their healing and recovery. It is imperative for these programs to demonstrate inclusivity and empathy towards female victims, recognizing the specific needs that may arise from their experiences[19].

The establishment of shelters and support services specifically designed for female victims contributes to creating a network of resources tailored to their unique circumstances. These services should address not only the immediate physical safety of victims but also provide comprehensive assistance, including legal support, mental health services, and economic empowerment programs[12]. By addressing the multifaceted needs of female victims, these initiatives work towards breaking the cycle of violence and supporting survivors on their path to recovery.

Furthermore, legal reforms are essential in ensuring that the legal framework provides adequate protection and recourse for female victims of domestic violence. This includes stringent measures against perpetrators, streamlined processes for obtaining restraining

Lead City University DO NOT COPY

orders, and legal support for victims seeking justice. Legal frameworks should explicitly recognize the various forms of abuse, including emotional, psychological, and economic abuse, ensuring that the law comprehensively addresses the spectrum of violence experienced by female victims.

Empowering women economically is a crucial aspect of preventing and addressing female-perpetrated domestic violence. Economic independence provides women with the means to escape abusive relationships and reduces their vulnerability to financial manipulation or control. Implementing economic empowerment programs, such as vocational training and job placement initiatives, can contribute to breaking the cycle of dependence and fostering resilience among female survivors[13.]

There is a need to strengthen legal and policy frameworks in order to provide comprehensive protection for victims of domestic violence, irrespective of their gender. The criminalization of domestic violence and the imposition of penalties on perpetrators should be implemented. It is imperative that law enforcement personnel have comprehensive education and training to effectively address incidents of domestic abuse with sensitivity and professionalism[8.] Additionally, the judicial system should prioritize the expeditious handling of these cases. Community-based interventions have the potential to contribute to the prevention of domestic abuse among males[12.] Community leaders, religious institutions, and civil society organizations possess the capacity to enhance social consciousness and combat deleterious cultural conventions. These community-based initiatives have the potential to alter societal perspectives on domestic abuse and foster a culture of absolute intolerance for such behaviour.

Furthermore, it is imperative to acknowledge and address the economic factors that contribute to male perpetration of domestic abuse. Enhanced economic opportunities and

Lead City University DO NOT COPY

reduced unemployment rates have the potential to alleviate pressures associated with domestic violence[15]. The provision of vocational training and microfinance opportunities has the potential to foster self-sufficiency among individuals and mitigate the reliance on violence as a means of exerting control.

2.1.3 Gender-Based Violence

Gender-based violence (GBV) is a multifaceted and deeply entrenched issue that reflects and perpetuates gender inequalities across the world. It refers to any harm or suffering inflicted upon individuals based on their gender or gender identity, and it is often rooted in power imbalances and societal norms that privilege one gender over another. GBV is not limited to physical violence but also encompasses sexual, emotional, psychological, and economic abuse. The concept of GBV is critical in understanding the pervasive nature of violence that targets individuals because of their gender, revealing the broader social, cultural, and institutional structures that sustain such violence.

Historically, GBV has been predominantly associated with violence against women and girls, who are disproportionately affected due to patriarchal systems that devalue female identities. The United Nations Declaration on the Elimination of Violence against Women defines GBV as "any act of gender-based violence that results in, or is likely to result in, physical, sexual, or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life." This definition highlights the pervasive nature of GBV and its capacity to infiltrate both public and private spheres, affecting women in various aspects of their lives.

The conceptualization of GBV, however, extends beyond violence against women to include violence against men, particularly when they do not conform to traditional gender roles. This broader understanding is essential in recognizing that GBV is not exclusive to one gender but is a consequence of rigid gender norms and power dynamics that affect all

Lead City University DO NOT COPY

individuals. For instance, men who do not adhere to traditional notions of masculinity may experience violence, discrimination, or social ostracism. Similarly, non-binary and transgender individuals often face severe forms of GBV, as their identities challenge societal expectations of gender. Thus, GBV is fundamentally linked to societal structures that enforce and perpetuate gender hierarchies, making it a critical area of study in efforts to achieve gender equality[20].

The cultural context plays a significant role in shaping the manifestation and perception of GBV. In many societies, traditional gender roles and norms dictate the behaviour, opportunities, and rights of individuals, often justifying or normalizing violence against those who deviate from these norms. For example, in some cultures, practices such as female genital mutilation, child marriage, or "honour" killings are upheld as cultural traditions, despite their violent nature and the harm they cause to women and girls. These practices are often supported by community members and even by women themselves, who may see them as necessary for social acceptance or protection. This illustrates how deeply ingrained cultural norms can perpetuate GBV and make it challenging to address, as efforts to combat such violence are often perceived as attacks on cultural identity.

Moreover, the legal and institutional frameworks within a society can either perpetuate or challenge GBV. In many countries, laws and policies do not adequately protect victims of GBV, often due to gender biases within legal systems that prioritize male perspectives. For instance, in some jurisdictions, marital rape is not recognized as a crime, or laws may require a higher burden of proof for victims of sexual violence. Additionally, law enforcement and judicial systems may be reluctant to intervene in cases of domestic violence, viewing them as private matters rather than criminal offenses. These legal shortcomings reflect and reinforce societal attitudes that minimize the severity of GBV and fail to provide justice for victims. Conversely, progressive legal frameworks that recognize

Lead City University DO NOT COPY

and address GBV are crucial for protecting victims, holding perpetrators accountable, and challenging the social norms that perpetuate violence[21].

Economic factors also contribute to the prevalence and perpetuation of GBV. Economic dependence is a significant factor that often traps individuals in abusive relationships, particularly women who may lack access to financial resources or employment opportunities. In many parts of the world, women are economically disadvantaged due to systemic inequalities in education, employment, and property rights, which limit their autonomy and increase their vulnerability to GBV. Economic abuse, a form of GBV, involves controlling a person's access to financial resources, thereby maintaining power and control over them. This can include preventing a partner from working, controlling their income, or restricting their access to basic necessities. Addressing the economic dimensions of GBV is therefore critical in empowering individuals to escape abusive situations and achieve greater autonomy.

The intersectionality of GBV with other forms of discrimination and oppression is another critical aspect of its conceptualization. GBV often intersects with issues of race, ethnicity, class, sexuality, and disability, creating compounded vulnerabilities for certain groups. For example, women of colour, migrant women, and indigenous women often face higher rates of GBV due to the intersection of gender discrimination with racism and xenophobia. Similarly, LGBTQ+ individuals, particularly transgender women of colour, are disproportionately affected by GBV due to the combined effects of homophobia, transphobia, and sexism. Understanding GBV through an intersectional lens is essential for developing inclusive and effective strategies to combat violence, as it recognizes the unique experiences and needs of different groups[22].

Lead City University DO NOT COPY

The impact of GBV is far-reaching, affecting not only individuals but also communities and societies as a whole. The physical and psychological consequences of GBV can be severe, leading to long-term health problems, trauma, and even death. Survivors of GBV often experience depression, anxiety, post-traumatic stress disorder (PTSD), and other mental health issues, which can hinder their ability to work, study, and participate in social life. The social stigma associated with GBV, particularly sexual violence, can further isolate survivors, leading to social exclusion and marginalization. In addition to its human costs, GBV also has significant economic implications, including healthcare costs, lost productivity, and the costs of legal and social services. These costs are borne not only by the victims but also by society as a whole, making GBV a significant barrier to social and economic development.

Efforts to combat GBV must therefore be comprehensive and multi-faceted, addressing the root causes of violence and the various factors that sustain it. Education and awareness-raising are crucial in challenging the social norms and attitudes that condone GBV. This includes promoting gender equality, challenging harmful stereotypes, and educating individuals about their rights. Legal reforms are also essential to ensure that laws and policies effectively protect victims and hold perpetrators accountable. Additionally, providing support services for survivors, such as shelters, counselling, and legal aid, is critical in helping them recover and rebuild their lives.

International frameworks and agreements, such as the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) and the Istanbul Convention, play a key role in guiding national efforts to combat GBV. These frameworks provide a basis for the development of national laws and policies, as well as mechanisms for monitoring and accountability. However, the effectiveness of these frameworks depends on their

Lead City University DO NOT COPY

implementation at the national level, which requires political will, resources, and coordination among various stakeholders.

The role of men and boys in combating GBV is increasingly recognized as critical to achieving gender equality. Engaging men and boys in efforts to challenge harmful gender norms and promote respect for women's rights is essential in preventing GBV. This includes promoting positive models of masculinity that reject violence and embrace equality, as well as involving men in advocacy and education efforts. Men's participation in the fight against GBV is not only important for preventing violence but also for challenging the broader gender inequalities that underlie it[23].

2.1.4 Male Domestic Violence

Male domestic violence, often overshadowed by the more widely recognized issue of violence against women, is an underexplored and underreported phenomenon. In many societies, including Nigeria, domestic violence is typically framed as an issue affecting women, with men seen as the primary perpetrators. However, emerging evidence suggests that men can also be victims of domestic violence, a reality that challenges traditional gender norms and exposes the complexities of power dynamics within intimate relationships.

Male domestic violence manifests in various forms, much like violence against women. Physical abuse is perhaps the most visible, encompassing acts such as hitting, slapping, punching, and other forms of physical aggression. However, male domestic violence also includes psychological abuse, which can be just as damaging. Psychological abuse may involve manipulation, verbal assaults, threats, and controlling behaviours that undermine the victim's sense of self-worth and autonomy. Emotional abuse, a subset of psychological abuse, may include tactics like gas-lighting, constant criticism, and humiliation, all aimed at destabilizing the victim's mental and emotional well-being.

Lead City University DO NOT COPY

Sexual abuse is another, albeit less discussed, aspect of male domestic violence. It involves non-consensual sexual activities, coercion, or sexual manipulation by a partner. Men, like women, may be subjected to sexual violence, but societal stereotypes about male sexuality and strength often make it difficult for male victims to come forward. Financial abuse, where the abuser controls the victim's access to financial resources, is also prevalent. This form of abuse can leave male victims financially dependent and unable to escape the abusive relationship. Lastly, neglect is another form of abuse that may occur in domestic settings, where a partner may intentionally ignore the needs of the male victim, whether physical, emotional, or psychological, further contributing to their distress.

The occurrence of male domestic violence cannot be fully understood without considering the socio-cultural factors that contribute to its prevalence and underreporting. In many cultures, including Nigeria, traditional gender roles dictate that men should be strong, stoic, and in control. These expectations create an environment, where admitting to being a victim of domestic violence is seen as a sign of weakness, thereby discouraging men from seeking help or reporting their abuse. The stigma associated with male victimhood is a significant barrier to addressing this issue, as it perpetuates silence and isolation among male victims[24].

Moreover, the cultural perception of masculinity often implies that men cannot be victims of domestic violence, particularly at the hands of women. This belief is rooted in patriarchal structures that equate masculinity with dominance and physical strength, making it difficult for society to acknowledge that men can also be vulnerable to abuse. As a result, male victims are often met with disbelief or ridicule when they attempt to report their abuse, further entrenching the culture of silence surrounding male domestic violence. Additionally, there is a lack of awareness and education about the fact that domestic violence can happen to anyone, regardless of gender, which further complicates efforts to address the issue.

Lead City University DO NOT COPY

The implications of male domestic violence are profound, affecting not only the victims but also the wider society. For the victims, the impact of domestic violence can be devastating, leading to long-term psychological, emotional, and physical harm. Men who experience domestic violence often suffer from anxiety, depression, and post-traumatic stress disorder (PTSD). The constant fear and stress associated with living in an abusive relationship can lead to severe mental health issues, which may go untreated due to the stigma surrounding male victimhood. Moreover, the physical injuries sustained from domestic violence can have lasting consequences, including chronic pain, disability, and in extreme cases, death[25].

Beyond the individual, male domestic violence has broader societal implications. It contributes to a culture of conflict within families and communities, as unresolved domestic violence can escalate into more severe forms of violence, including retaliatory violence by the victim or violence against other family members. Children who witness domestic violence, whether the victim is male or female, are at risk of developing behavioural and emotional problems, perpetuating a cycle of violence that can extend into future generations. Furthermore, the societal neglect of male domestic violence perpetuates harmful gender stereotypes, reinforcing the idea that men must always be strong and in control, which can hinder efforts to promote gender equality and challenge traditional power dynamics.

The legal and support systems in place to address domestic violence are often inadequate when it comes to male victims. In many countries, including Nigeria, legal frameworks are primarily designed to protect women and children from domestic violence, with little consideration for male victims. While these frameworks are crucial for addressing the pervasive issue of violence against women, the lack of provisions for men who experience domestic violence leaves male victims without the necessary legal protections and resources. For instance, restraining orders, shelters, and support services are often geared toward female victims, making it difficult for men to access the help they need.

Lead City University DO NOT COPY

Furthermore, law enforcement agencies may not take reports of male domestic violence seriously, reflecting broader societal attitudes that dismiss or minimize the experiences of male victims. Police officers and other authorities may be less likely to intervene in cases where the victim is male, assuming that the man should be able to "handle" the situation himself. This lack of support from the legal system can discourage male victims from reporting their abuse, further entrenching the problem. In addition to legal barriers, the availability of support services for male victims is often limited. Shelters, hotlines, and counselling services are typically designed with female victims in mind, and there is a lack of specialized services that address the unique needs of male victims[26].

Addressing male domestic violence requires a concerted effort to raise awareness and challenge the stereotypes and stigmas that prevent male victims from coming forward. Public awareness campaigns, educational programs, and media representation can play a critical role in shifting societal perceptions and making it clear that domestic violence is not limited to any one gender. These initiatives can help to create a more inclusive understanding of domestic violence, one that recognizes the experiences of male victims and provides them with the support and resources they need.

Education is also key in this regard. Schools, community organizations, and workplaces can all contribute to a more comprehensive understanding of domestic violence by including discussions about male victimhood in their programs. This education should extend to law enforcement and legal professionals, ensuring that they are trained to recognize and respond to cases of male domestic violence with the same seriousness and sensitivity as they would cases involving female victims. By fostering a more inclusive and empathetic approach to domestic violence, society can begin to dismantle the barriers that prevent male victims from seeking help and support.

Lead City University DO NOT COPY

Male domestic violence is a complex and multifaceted issue that requires a comprehensive and inclusive approach. While it is less visible and less discussed than violence against women, it is no less serious and deserves the same level of attention and intervention. By critically conceptualizing male domestic violence, this essay has highlighted the various forms it takes, the socio-cultural factors that contribute to it, and the profound implications it has for victims and society[27]. Addressing this issue will require a shift in societal attitudes, increased awareness and education, and the development of policies and support systems that recognize and respond to the needs of male victims. Only by taking these steps can we hope to create a society where domestic violence is not tolerated in any form, and where all victims, regardless of gender, are given the support and protection they need.

2.1.5 Conflict

Conflict is ubiquitous, it's contextual-specific, multi-causal and multidimensional and can result from a combination of factors. It's a form of disagreement typically a protracted one. If two people or groups are in conflict, they have had a serious disagreement or argument and have not yet reached agreement. In recent decades, the world has seen many internal violent conflicts that dramatically affect the social, economic, and political conditions of human geographies at multiple spatial scales, from the national level to the scale of individual cities and communities[28]. Conflict is inherent in all societies and arises when two or more groups believe their interests are incompatible. Conflict is not, however, interchangeable with 'violence'.

Conflict has been defined differently by scholars. Different definitions came as a result of the angle from which the concept is being considered and the issue under discussions. Wikipedia defines conflict as a clash of interest. The basis of conflict may vary but it is always a part of society. Basics of conflict is personal, racial, class, caste, political and international. Conflict in groups often follows a specific course. Conflict can be defined as a

Lead City University DO NOT COPY

serious disagreement between people, organization or countries with opposing opinion. It can also be defined as a situation in which there are opposing demands or ideas and a choice have to be made between them. Conflict is the interaction of interdependent people who perceive incompatible goal and interference from each other in achieving these goals.

Conflict arises whenever individual or group of people have different values, opinion, needs, interest and are unable to find a middle way. The causes of Conflict in Nigeria include social/interpersonal related matters, struggle for political-economic resources, religious/ethnic reasons, struggle and claim of land ownership and globalization[29]. This disagreement has declined the moral standard of the society and as such has affected the society negatively. In as much as conflict is devastating, it also has its positive side because it can as well be a sign of healthy process of putting the society together. Conflict helps to understand the situation in another perspective that has not been thought of initially.

The terminology used to address conflicts differs across different approaches. Similar to the term conflict, the terms knowledge and knowledge integration are defined and understood differently in different disciplines and studies. The varying definitions and understandings of the terms imply difficulties when searching for texts to review. It can therefore be clarified based on how terms are defined both for the purpose of methodological clarity and to facilitate the analysis.

Traditional definition of conflict regards it as "a struggle over values and claims to scarce status, power and resources in which the aim of the opponents is to neutralize, injure or eliminate their rivals"[30]. Conflict can also be defined as a clash between individuals arising out of a difference in thought, process, attitudes, understanding, interest, requirements and even sometimes perceptions. Conflict is nothing but a fight either between two individuals or among group members. Disagreement among individuals leads to conflict and fight.

Lead City University DO NOT COPY

Conflict arises whenever individual have different value, opinion, needs, interest and are unable to find a middle way. In my view, conflict is a natural way by which man response to incompatible situation that might arise from interest, belief or value in which one part of the group seems to gain from it.

Conflicts is one of the core challenges in reaching sustainable development today. The ways in which conflicts are managed are decisive for social justice, human rights, democratic participation and long-term environmental protection and conservation, all of which are foundations of sustainable development as well central issues within the newly launched United Nations Sustainable Development Goals. A number of approaches from different subject areas and theoretical traditions focus on conflicts both implicitly, through collaboration and consensus building (i.e., in urban planning and transdisciplinary knowledge production research), and explicitly, in studies of conflict resolution and mitigation (i.e., in natural resource management and environmental governance).

For example, while conflict is a given starting point for this discourse had been approached in terms of communication, collaboration and consensus building, as well as in terms of emancipation and agonism regarding the role of power relations and domination in planning processes and outcomes. A few recent studies present more in-depth analyses of the processes that specifically constitute conflict development and resolution. In contrast, conflicts over natural resources, land use and their resolution have been intensively. A few recent studies suggest that a hitherto neglected component of knowledge integration might be one of the key elements to support conflict resolution on the way to sustainability[31].

Similarly, the importance of knowledge integration as a crucial component for "societal problem solving" in urban planning, is highlighted in studies on transdisciplinary research.

Lead City University DO NOT COPY

In these studies, integration of multiple knowledge types from diverse sources is presented as central for sustainable development, resource management and planning.

The integration of different knowledge is especially important for the management and governance of complex issues, including conflict resolution with multiple actors. Research suggests that the integration of different knowledge may help to manage the complexity of conflicts by stimulating different kinds of awareness among the actor's complexity awareness, awareness of different perspectives and critical knowledge gaps, and whole system awareness. For example, complexity awareness helps to "select strategically central aspects of the issue complex and develop effective action plans" for which the actors usually need "a thorough understanding of conditions and causality". Integration of knowledge may facilitate common understanding of the problem at hand, its causes, help anticipate consequences and develop proposals for actions.

Non-violent resolution is possible when individuals and groups have trust in their governing structures, society and institutions to manage incompatible interests. While conflict becomes a challenge when trust and respective conflict management capacities are absent and conflicting parties choose instead to resort to the use of force to secure their goals[32]. Violent conflict in sub-Saharan Africa has been responsible for the direct and indirect deaths of millions of civilians and has contributed significantly to the low levels of human security in the region. It's generally acknowledged that the number of conflicts between sovereign states in Africa has declined recently, although conflicts between different groups in the same country are on the rise because of tensions rooted in inequalities of power aligned with divides along ethnic, religious or racial lines. These conflicts, in many cases, are exacerbated by the historical enmity of tribes towards one another.

Lead City University DO NOT COPY

Identifying and understanding the interactions between various causes, dimensions, correlates and dynamics of conflict and the particular contexts in which conflict arises is essential in determining potential areas of intervention; and designing appropriate approaches and methods for conflict prevention, resolution and transformation. While some scholars identified conflict drivers to be; weak state institutions, elite power struggles and political exclusion, breakdown in social contract, corruption, identity politics, inequality, exclusion and marginalization, absence or weakening of social cohesion, poverty greed, scarcity of national resources often due to population growth leading to environmental insecurity, unjust resource exploitation have been identified as notable causes of conflicts[33].

Scholars identified the driver of conflicts to be; weak governance, historical animosities, exclusionary politics, contested legitimacy, resource competition, external factors, globalized conflicts and extremist ideologies have combined to create various episodes of violent conflict across the African continent since most countries gained independence in the 1960s. He further noted that although governance deficit appears to be at the core of most conflict across the continent since the 1960s, it is worth noting that a confluence of economic, social and external factors helps explain the complex emergencies that unfolded over time[34]. Attempts at classifying violent conflict in Africa have always been fraught with difficulty.

2.1.5 Cultural Violence

Cultural evolution can be considered as the third major wave of evolution following the pre-organic and organic phases. Hence culture might be viewed either as a mere extension of the organic evolution with almost the same features and laws as it is usually discussed in the human ethology, or a separate and different process with its own specific characteristics as considered in the non-evolutionary approaches to culture. As explicated in a study, it is

Lead City University DO NOT COPY

inappropriate to dismiss culture as a predictable extension of biological evolution[35]. The study finds the application of the Darwinian theory insufficient for the explanation of culture. Because human mind with all its complicated conscious functions "refines", "evaluates", and "selects cultural novelty".

The biological foundations of behaviour have widely been described by ethological terms such as the fixed patterns of action including reflexes and instincts. However, in the cultural level the relation between biological needs and the consequent proportionate behaviour is mediated by cognition and conscious processes, and hence may necessitate more subtle concepts than those biological terms. Though, in general it seems that the dominant tendency in the modern science has been to infer human behaviour (including his social conduct) on the basis of our biological knowledge. In a presentation, while speaking about the future survival of mankind states that "our genetic codes still carry the selfish and aggressive instincts that were of survival advantage in the past[35].

Many scholars prefer to pay more attention to the biological, rather than social backgrounds of human behaviour. The cultural phase developed when human groups invented new ways for coexistence and for cognitively mediated adaptation to their environments. Such adaptations had been possible consequent to gradual changes in the size and complexity of the human forebrains (consisting of loci for information processing and volitional behaviour). Increasing use of symbols led to unprecedented social relations. The new modes of mutual behaviours might be called para-biological because they reflected such emotions as fear, jealousy, and sexual desires (also shared with primates) in such a sublimated manner that in effect became congruent to social necessities and regulations[36]. In this sense, these new modes of social behaviour might be even construed as anti-biological because they would practically lead to the repression of such forceful biological instincts as sexual

Lead City University DO NOT COPY

drives. Therefore, culture serves also the function of regulating and controlling our biologically based behaviours.

The increasing body of social and political regulations, economic institutions, technological inventions, arts, common beliefs and customs, which form a culture, may last for a long time, because of the functions they serve for maintaining the adaptive relation of man to his environment. So the evolution of any specific culture -because of being embedded in a special environmental context does not follow a universal pattern, and is not necessarily the same as of another. Thus, non-homogenous cultures arise in different environments (and we may logically expect similar cultures to be arisen in similar ecologies)[37].

However, both cultural and social norms are highly influential in shaping individual behaviour, including the use of violence. Norms can protect against violence, but they can also support and encourage the use of it. For instance, cultural acceptance of violence, either as a normal method of resolving conflict or as a usual part of rearing a child, is a risk factor for all types of interpersonal violence[38]. While violence has been commonly thought of as something one party does to another by use of force, an overt, physical act causing injury to a person or property. Nevertheless, such understanding of the forms of violence is inadequate because it focuses only on crime related events like killing, torture, rape, sexual assault etc. That is why definition of violence was challenged when people understood violence not only as the harmful use of force against persons but also as social structures which cause the oppression of human beings.

Violence as an act or force exerted to impart physical harm or injury on other person becomes inadequate on at least three accounts. First, the standard definition of violence exclusively refers to physical harm or injury and neglects the psychological abuses or attacks. Secondly, it lists only human beings as the potential victims of violence, whereas

Lead City University DO NOT COPY

animals or inanimate objects can also be the targets of violence[39]. Last but not the least, the definition assumes that there is a direct link joining the perpetrator and the victim of violence, overlooking the fact that violence often operates in indirect ways.

These definitional inadequacies of violence over the years have led to many fragmented, diverse perspectives, models and theories that try to explain people's 'commitment' towards conflictive behaviour in general and violence in particular. These perspectives not only led to richer and accurate determinants and standards of violence but also to the conditions of non-violence. For the purpose of our study of structural violence, we shall deal with violence as the direct or indirect physical attack, injury or psychological abuse of a person or animal, or the direct or indirect destruction or damage of the property or potential property[40].

Violence is an endemic problem in the world and captures one's attention like few other human events. People on daily basis hear, see or witness incidents of violence, which victimize millions of people each year with varied degrees of intensities. Violence can come from many sources and can be inter-personal like domestic violence; intercommunity or communal violence; violence in armed conflicts; legitimate use of force by the state and structural violence. In this Unit we focus on structural violence.

Violence can be defined from many perspectives such as from an injury perspective, criminal justice perspective, a domestic violence perspective, a medical perspective, and a sociological perspective, among others. If we look at major categories of violence discussed in the literature, we find primarily the crime-related violence, like homicide, robbery, rape and aggravated assault. One also comes across events, which involve firearms, suicides, and domestic violence. There is however, lesser use of the concept of structural violence[41].

Lead City University DO NOT COPY

By 'cultural violence' we mean those aspects of culture, the symbolic sphere of our existence -exemplified by religion and ideology. Language and art, empirical science and formal science (logic, mathematics) that can be used to justify or legitimize direct or structural violence. A person encouraging a potential killer, shouting 'Killing is self-realization', may prove that the English language is capable of expressing such thoughts, but not that the English language as such is violent. Entire cultures can hardly be classified as violent; this is one reason for preferring the expression aspect A of culture C is an example of cultural violence to cultural stereotypes like culture C is violent[42].

On the other hand, cultures could be imagined and even encountered with not only one but a set of aspects so violent, extensive and diverse, spanning all cultural domains, that the step from talking about cases of cultural violence to violent cultures may be warranted. For that, a systematic research process is needed. One place to start would be to clarify cultural violence by searching for its negation. If the opposite of violence is peace, the subject matter of peace research and peace studies, then the opposite of cultural violence would be "cultural peace". This means aspects of a culture that serve to justify and legitimize direct peace and structural peace. If many and diverse aspects of that kind are found in a culture, we can refer to it as a "culture of peace"[43].

A major task of peace research and the peace movement in general, is that never ending search for a peace culture; problematic, because of the temptation to institutionalize that culture. Making it obligatory with the hope of internalizing it everywhere; and that would already be direct violence, imposing a culture. Cultural violence makes direct and structural violence look even feel right - or at least not wrong. Just as political science is about two problems - the use of power and the legitimation of the use of power - violence studies are about two problems: the use of violence and the legitimation of that use[44].

Lead City University DO NOT COPY

Cultural Violence is any aspect of violence that can be used to legitimise violence in its direct or structural form. He argued that though symbolic violence might not maim or kill people like direct violence, it is nonetheless used to legitimise it. He described direct violence as an event, and structural violence as a process with ups and downs and cultural violent as an invariant remaining essentially the same over long periods given the slow pace of transformation of basic cultures. The operative meaning of violence is generally agreed by most scholars to involve threats to and destruction of lives and properties.

However, violence remains a contested concept with no empirically accepted definition as most scholars do not agree on a definite and exact meaning of the term. The suggestion that the best way to arrive at an agreeable definition is to identify what is common to all phenomena termed as violence. Two commonalities that emerged from these confluences of viewpoints are the destruction of lives and property and anything avoidable that impedes human self-realisation[45]. In this sense, we consider the following definitions:

Violence, as conceived by the US Department of Justice define as psychological or physical force exerted for the purpose of injuring, damaging or abusing people or property[45]. Another conception put forward the definition as physical violence as direct harm to someone's body or mind, that is, violation as in torture, rape, mutilation or beating and ultimately a threat to life itself (killing) to exert coercive influence on the opponent or third parties. It can be a result of an aggressive attitude or impulse, or the result of instrumental behaviour meant to injure, or destroy human beings to achieve a variety of ends such as enforcing (or avoiding) dominance. Structural violence would then mean the social, economic and political asymmetries that targets the mind and enshrined in our myths, values, traditions, culture and histories.

Lead City University DO NOT COPY

The study of cultural violence highlights the way in which the act of direct violence and the fact of structural violence are legitimized and thus rendered acceptable in society. One-way cultural violence works is by changing the moral colour of an act from red wrong to green right or at least to yellow acceptable; an example being 'murder on behalf of the country as right, on behalf of oneself wrong. Another way is by making reality opaque, so that we do not see the violent act or fact, or at least not as violent. Obviously, this is more easily done with some forms of violence than with others; an example being *abortus provocufirs*. Hence, this study will contribute to peace studies by exemplifying the studies of culture of violence among old Bende people in Abia state. It's as much as important in the same way as a pathology is among the prerequisites for health studies[46].

2.1.6 Culture of Peace

Peace has to do with values, knowledge and developing the attitudes, skills and behaviours to live in harmony and tranquillity with oneself, with others and the natural environment. To bring about the culture of peace, suffice it to mean that we should have desires for harmony especially in managing problems, confusions and conflicts. There should be adequate critical analysis of structural arrangements that produce and legitimize injustice and inequality. With culture of peace and non-violence, there enthusiasm and ability to transform lives and help make the world a better place.

Peace is described as the absence of physical and structural violence, the presence of justice. People should explore and be aware of human right laws, contract laws, industrial laws, general laws of this country and should be duly bound to obey them with strictest disciplines as to bring about social justice[47]. Non-violence and social justice show means or methods to

Lead City University DO NOT COPY

achieving peace by manifesting physical and mental potentials, moving the society ever closer to their realization. Non-violence as a philosophy provides a code of conduct for the practice. Political, economic, social, environmental, technological, educational, physical is all encompassing for an effective peace and non-violence culture in this practice.

Peace is a term commonly used to describe a state of being calm and quiet, a state of tranquillity, free from argument, conflict, violence and disturbances. It is an avenue permeated with attitudes that allow people of all ages and all levels to co-habit in harmony. It is also considered as the development of behaviour that can prevent the occurrence of conflict. Peace is a quality describing a society or a relationship that is operating harmoniously. This is commonly understood as the absence of hostility, or the existence of healthy or newly-healed, safety in matters of social or economic welfare, the acknowledgment of equality and fairness in political relationships and, in world matters, it is a state of being absent of any war or conflict. Reflection on the nature of peace is also bound up with considerations of the causes for its absence or loss, a reflection of nonviolent lifestyle, which also describes a relationship between any people characterized by an absence of disturbance or agitation[48]. Peace can make the world feel like a home. Peace is a state in human relations that implies a sense of community, support of each other and enables freedom of expression of thought. Peace needs functioning channels for communication among people, which can express all emotions and also aggression by not using violence. This would lead to far less division of humanity.

Non-violence is the personal practice of not causing harm to others under any condition. Its reason can be considered as strategic or pragmatic to achieving physical or social change, thereby forming harmonious mutually beneficial relationships holistically. This involves the civic values necessary for consensual peace needed to be inculcated, such as commitment to

Lead City University DO NOT COPY

the common good and to the wellbeing of others; a sense of responsibility to contribute one's fair share of the work, equality and compassion.

In 1992, a document of declaration on the culture of peace was proposed by UNESCO as a contribution to the peace building activities of the United Nation System. It was described as comprehensive efforts to identify and support structures which tend to consolidate peace and advance a sense of confidence and well-being among people. Since then, the concept has been used for prevention of violent conflict in situations where such a potential exists. Quoting from Article I of the UNESCO declaration, which was adopted in September 1999, a culture of peace is described as "a set of values, attitudes, traditions and modes of behaviour and ways of life based on ideas like respect for life, ending of violence and promotion and practice of non-violence through education, dialogue and cooperation and adherence to the principles of freedom, justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue and understanding at all levels of society and among nations"[49]. The UNESCO organization continues to work in accordance with the principles adopted in its 1974 recommendation on education for international understanding, cooperation and peace. These principles include among others, understanding and respect for all people, their cultures, civilization, values and ways of life, including domestic ethnic cultures and cultures of other nations.

All of the fields of competence of UNESCO, that is, education, science, culture and communication have been engaged in the organizations' transdisciplinary approach to the culture of peace. To achieve this culture of peace, peace education which is a participatory process that develops critical capacities for solutions to the challenge of war, terrorism, economic and racial violence, gender exploitation, environmental damage to be integral to all schools' curricular need to be adopted. Peace education involves activities that promote knowledge, skills and social conditions that are conducive to peace. Peace education is still

Lead City University DO NOT COPY

a fairly controversial term because some feel that education in general should automatically imply 'Peace Education'[50].

However, whatever the focus taken, peace education is needed to educate the populace to embrace a culture of peace, such that the youthful energy can be redirected to improve the condition of the human society using peaceful initiatives. Peace loving human beings haunt for peace and are generally inclined to living in peace. The UNESCO document of declaration on a culture of peace says, "since wars begin in the minds of men; it is in the minds of men that the defences of peace must be constructed".

2.1.7 Cultural and Gender Perspectives of Violence

This perspective explains violence from the cultural lens by focusing on those aspects of culture, values and practices, structures, processes that promotes, condones and sustains violence. Found in every culture is a process of violence legitimisation through supporting institutions that in some way approve of violence as normal and a necessary requirement for the survival of the society. Some of the processes in some sub-culture of the Igbo include boyhood and manhood initiations aimed imparting values of aggression as part of the moral code and through this means, a culture of violence was created. To properly understand this perspective violence and the creation of violent culture, we should first and foremost understand the concept of culture.

Culture is simply an embodiment of people's way of life and worldview which are encapsulated in their histories, myths and legends, beliefs, symbolic systems. Conversely, cultural violence or violent culture defines those aspects of a culture that approves of violence which has become legitimised, accepted and practiced in a given society. Once legitimised, such cultural practices become a norm that serve both ends as instrument of

Lead City University DO NOT COPY

social control and cohesion and as a means to achieve collective needs, destiny and survival of a group[51].

Culture plays a crucial role in the establishment normative order by way of imparting values and moderating behaviours and attitudes. It is central to identity formation and of defining an in-group from an out-group easily discernible through identity markers such as language, history and symbolic systems. Thus, every culture embeds a system of belief through which individuals and groups perceive and interpret their world and from thence emanates action or inaction. Of significant is the fact that culture nurtures and inculcates values which the child grows up from early childhood development to adolescent age and passed on trans-generationally through a process of informal training and socialisation.

This process oftentimes involves systematic brain washing of a person to induce certain behaviour. This type of training, it should be noted does not give the child freedom of choice and involves indoctrination to mould the desired traits often involving extolling the ideals of aggressive behaviour and dominance in the young male through series of initiation rituals and rites de passages. In the *Bende*-Igbo culture, land this is achieved through the age grade system and initiation into cults which marks the beginning of cultural legitimisation of violence. Failure to participate in the processes attracts severe consequences.

Many other ethnic or sub-ethnic groups and communities in Nigeria, share the same culture though the institutions or structures used to actualise it may vary and differ yet the general notion is the capture the essence of manhood and masculinity associated with valour and bravery, fending and protecting. This is the reason why in most cultures in Africa, men are not expected to behave cowardly or show signs of fear or take flight in the face of danger. They are expected to pursue aggressive dominance and to fend off enemies and to protect their families and communities from external invasion or internal rebellion. It is in taking up

Lead City University DO NOT COPY

these responsibilities and roles that they are able to meet societal expectations in order to gain recognition and high social status[52]. Interestingly, societal expectations regarding masculinity in most cultures are in tandem with people's cultural values about conflicts and violence making it as an established norm, repetitive and enduring.

A sharp contrast of it is that in most cultures, women or the feminine gender are conceived of as the weaker sex to be confined to expectations of home making and peace building roles and activities. But this is not an empirical fact as in some culture; women also play roles or undertake activities that are supposed to be an exclusive reserve for men. However, development changes both positive and negative have affected the traditional expectations and roles of men and women in a profound way as there is marked departure from what used to obtain in the past[53]. For example, women are now breadwinners of their families by reason of the death of their husbands in war. But in spite of the noticeable changes, gender norms remain an enduring feature of many African communities.

The pre-colonial African history has been described as a study of its violent past by some writers. Many of them had argued that in pre-colonial Africa violence were rife with the frequent occurrence of duelling, feuding, bloodletting and warring as part of its culture. However, violence in Africa or elsewhere have multi-dimensional causes including the quest for dominance and conquest sometimes triggered by arrogant display of valour, heroism and the myth of male invincibility. A vanquished group today will ultimately try to undo the shame, the wrong and injury inflicted on its psyche and pride and by so doing produce a culture of violence that becomes repetitive. Besides conquest and domination, violence was also undertaken as part of the culture of adventurism for prestige and honour or as part of the requirements for attaining manhood status. In the modern state, violent culture has been entrenched as a matter of national honour and pride and in the defence of

Lead City University DO NOT COPY

the father land[54]. Men were driven to war and violence in an attempt to prove manliness and to salvage masculinity.

Much of the explanation for human behaviour can be found in the culturally significant beliefs and values in which social action is embedded in cultural beliefs and norms both prescribe various actions and guide individuals in interpreting the world around us. Similarly, violence in Africa has also been explained as crystallising in the process of state evolution and formation as a characteristic feature of empire building and collapse. This meant that warring was an essential ingredient of empires building which came by conquest and thus much of the studies on war centred on empire building groups while others whose war exploits did not yield such enterprise were either not recorded or lost in the mist of intellectual laziness and thus were left out.

In the view of these scholars, much of Africa had engaged in complex wars of resistance and conquest among tribal groups and violence seemed legitimised (sanctioned) through process of initiations, rituals and other cultural practices. Several scholars seem to assert that African culture is inherently violent which accounts for the reason why tribes and ethnic groups were perpetually locked in wars of conquest and domination in the process of state formation. They pointed out that pre-modern African societies were not only conflicts prone and violent but that this violent culture could probably be the explanation for the present-day violence across the continent. Expounding further on this view point they pointed out that traditional African societies existed in a perpetual state of war against all as the most cost-effective means of settling disputes and that warring and violence was an integral part of the process of conflict management[55].

In fact, western historical and anthropological accounts have used such terms as internecine wars, feuding, regicide and inherent civil wars to describe political relations in African

Lead City University DO NOT COPY

societies. However, these studies cannot be taken to mean nor suggest that pre-colonial African societies though violent and volatile were the only ones implicated as other parts of the world in Europe, America and Asia have their own accounts. It is evident that violence and war making is a general human activity that had ran through all epochs of human history from the dark ages up to the medieval and renaissance period and into our contemporary period. This fact is incontrovertible judging from the spate of civil and national wars, international wars, insurgencies and terrorism that have been ravaging humanity. Instructively, in all of this, violence and war making are supported and mobilised through the manipulation of gender norms of masculinity.

As noted in the Gender Analysis Toolkit, the manipulation of existing stereotypes of masculinity appears to have been an important factor for ensuring support for participation in violence. For example, the balkanisation of Yugoslavia saw both Serbian and Albanian nationalist using narratives of national myth about masculinity to mobilise support for war. The Yugoslav state-run and Serbia media portrayed Serbia national identity of toughness, dominance and heroism as being emasculated by the Kosovo Albanian population[56]. They offered militarism "as a way of wining back both individual manliness and national dignity which played a role in making war thinkable even attractive. In another study on masculinity in the British military intervention in Iraq and Afghanistan, it was discovered that gender norms strongly influenced the way the British soldiers approached their mission.

Among the pastoral communities in Karamoja of north-eastern Uganda, masculinity is closely associated with ownership of cattle, a norm which drove many men and boys to participate in cattle raiding and thus sparking off violent conflicts between communities. In Nigeria, Fulani males embody the notion and ideals of aggressive dominance[57]. As boys, they are taught to beat their cattle to prevent them from wandering off and to fight unhesitatingly wherever they are attacked. If they refrain from fighting back or retaliating,

Lead City University DO NOT COPY

they are mocked as cowards. The Fulani show virtually no emotion when struck with sticks during increasingly serious fights and by the time they are young men, they are proud of their battle scars and therefore it is not surprisingly that they are prone to personal fighting as well as warfare. Fundamentally, it is the desire to salvage thwarted masculinity that leads to inter and intra group violence with unemployed men participating in fighting to regain social status and to become acceptable and respected in the society.

2.1.8 Conflict Resolution

Conflict resolution provides opportunity to interact with the parties in conflict. There is no conflict that cannot be resolved no matter how far the conflict has escalated. Conflict resolution is a process which is aimed at bringing parties in conflict to a new beginning and this new beginning has new values attached to it to be adhered to by the parties in conflict. "To resolve conflict requires sometimes a third-party or certain persons who enjoy the confidence of their fellow human beings in a political society that can appeal to such relationships to reconcile differences among members of society"[58].

In the Nigerian traditional societies, mediation was used as a tool for preserving cultural norms and values. Mediation prevented disputes from festering, maintained peace and preserved traditional values (e.g. the elder is always right, and the younger has no alternative but to accept the words of the elder). Conflict is a term that captures diverging interests or disagreements and is referred to in a number of ways including: dispute, clash of interests, competing interests or simply problem. Conflict resolution is also referred to in different ways, for example as conflict prevention, mitigation, management, transformation, consensus building, cooperation, reconciliation, and collaboration.

In this study, the term conflict, may be to refer to local non-violent resource use conflicts that arise around the use of natural resources, primarily land, and to a lesser extent other natural resources, such as different species. High levels of complexity characterize such

Lead City University DO NOT COPY

conflicts including multiple stakeholders with different interests, values and knowledge who are associated with a variety of political and administrative contexts and levels[59].

In this context, conflicts occur when a planned change in land use infringes upon the interests and values of different stakeholders to such a degree that they cannot accept the change without some sort of negotiation. Here, conflict is broadly understood as a situation where stakeholders have incompatible interests related to certain geographically defined land-use units or resource. Conflict resolution is a process where a variety of approaches, methods, and policy and management instruments are applied. These include formal and informal resolution, governmental and user-based procedures, as well as other types of arbitration and mediation, which are direct and indirect, legally enforced and voluntary, knowledge based or culture specific, or a combination of these.

Throughout this study, conflict resolution is understood as a dynamic iterative process where different stakeholders (not only courts and mediators) initiate attempts to solve the conflict formally and informally in search of "better" management solutions. In this process, stakeholders co-produce, test, use and integrate different knowledge types. In as much as we have man in existence and they relate together, there is bound to be conflict and these conflicts has to be resolved.

The main objective of conflict resolution is a purposeful, constructive and productive transformation of conflicts, aimed at minimizing the use of violence, overcoming antagonisms between the sides of conflicts and maintaining the conflict solving in a long-term perspective. Conflict resolution also involves creating short-term and long-term strategies, studying the interests and goals of the participants, their behaviour, way of negotiating, their surroundings and the environment of the conflict, third parties involved,

Lead City University DO NOT COPY

etc[60]. Other studied factors are the way agreement can be reached and realized, and also long-term maintenance of the agreement.

An important feature of conflict resolution is also creating ways and methods of effective prevention of conflicts, both violent and non-violent. The starting point for an effective prevention and resolution are the research and analysis of conflicts, their characteristics and individual phases that are defined in the next part. To analyse conflicts correctly we must recognize differences between the terms ending the conflict and resolving the conflict. Not all the ended conflicts can be considered resolved. From the standpoint of the conflict solving process, we must determine all the actions and processes that are part of ending and resolving.

Conflict transformation is a complex term representing activities and processes that lead to changes of various typical attributes of conflicts by means of solving the original causes of a particular conflict during a longer period of time. This term is used to determine both the process of conflict and its ending. It includes processes such as conflict prevention, conflict resolution and it is also related to conflict reconciliation.

Conflict prevention represents the activity before the formation of a conflict. Its goal is to identify the situation and circumstances which could escalate into a violent conflict, reduce the number of emerging disputes, prevent escalation into violence and eliminate the causes of disputes before there is a possibility for an armed encounter[61]. Conflict management includes actions, which lead to limiting, moderating and suppressing an open conflict, so that negative and disruptive displays can be prevented. Its goal is to end the conflict in a way that prevents escalation or repeated violence.

Conflict resolution can be generally characterized as an activity, which is primarily oriented on defining and studying the causes of a conflict. Another goal of conflict resolution is an

Lead City University DO NOT COPY

examination of progress of the relationships between the parties involved. The goal is to reach agreement between the sides of the conflict and settle the problem, so that it would not become a basis for new disputes in the future. Another scholar defines conflict resolution as a social situation, in which the participants of an armed conflict voluntarily choose to coexist peacefully or to solve the basic causes of incompatibility of their interests so that the violence can be stopped. This definition only concerns armed conflicts. Conflict resolution was also defined as a complex term indicating the fact that deeply rooted causes of a conflict have already been identified and transformed. As a result, the behaviour of the parties involved is not violent any more, the views are not hostile and the structure of the conflict has changed.

There are various approaches to conflicts, but only four basic ways of conflict resolution at the level of behaviour: escape, which represents passive approach towards the conflict, attack, which can be verbal, but might escalate into physical aggression, manipulation, when participants try to influence their opponent by various means, non-violent way of satisfying the participant's needs, which is straightforward[62].

The concept of conflict resolution prefers the last, non-violent possibility. The goal is to solve the conflict constructively, so that the requirements of all the parties involved are met. In this context, psychology recognizes the cognitive approach and works with functions such as the thought process, will, memory, rational choice. It is based on the fact that in social society conflicts do not occur. Philosophical approach prefers the idea of non-conflictual coexistence[63]. In the case where a conflict emerges, the parties involved should not avoid and deny it, but at the same time, they shouldn't escalate it into a higher level. Conflicts should be dealt with in the early stages and an appropriate method of solving them must be found.

Lead City University DO NOT COPY

Basic conflict resolution methods and dependent resolution approaches: negotiation, facilitation, mediation, arbitration, adjudication was analysed to allow the participants to eliminate their emotions, rationally consider the situation, decide on certain steps and approaches and make a particular, measurable and realistic agreement with their opponents. Agreement based on sustainability as a harmony of all the parts with the whole is the basic goal for each of the conflict resolution methods[64].

Before the advent of British administration in Nigeria who introduced the court system in resolving conflicts, different ethnic groups in Nigeria have the way they resolve their conflict in the community[163]. The Yoruba ethnic group has a democratic and well-structured way of resolving conflict. That is through organized structure. There is Mogaji or Olori Ebi mostly the eldest in the family (Head of the family), Baale (Compound Head), Baale (Community Head) and Oba (King) who is the supreme head and has absolute power. However, in Yoruba land today, settlement of conflict has taken other channel, one is the use of media. Radio and Television has developed structures for settlement of conflict through their programs like Agborandun (Nigeria Television Authority, NTA), Soo da be (Broadcasting Corporation of Oyo State (BCOS) and others, this is done by inviting elders in the community with wealth of experience to mediate into the matters brought for settlement[65].

Apart from all these institutions for resolving various conflicts, Igbos also use oath taking in resolving conflict. The oath which is binding on every indigene of the participating communities is taken seriously because violators of this oath taking face the wrath of the deities. For instance, the resolution of the *Umokuzu Umuleri-Aguleri* land dispute. The methods used by the two ethnic groups mentioned in this study foster healthy relationship between disputing groups and matters are quickly disposed of. The British who colonized the country brought their system of resolving conflict which is the Court system.

Lead City University DO NOT COPY

1. Negotiation

The use of a conflict resolution method depends on the particular conflict stage. In the initial stage, parties involved are willing to come to an agreement and solve the conflict by means of negotiation. Sustainability in negotiations is a good balance of actions, proportionality associated with: actions structure of negotiator, the timing of the negotiating actions, compliance of behaviour to actions of opponent (partner, the interviewer)[65].

Immediate, alive chat in negotiations offers significant opportunities to provide for the interviewer the background of your position. The fact that it is not possible to repeat the conversation encourages negotiator to seek sustainability and systematic exposure to opponent, to use all opportunities given. For this purpose, the following negotiator's positions reasoning techniques are used: proof arguments, counterarguments, bluffing, manipulation, persuasion, suggestion.

Negotiation represents an informal process, during which the sides of a conflict voluntarily hold talks about the possibility of its resolution. Mutual agreement about the suggested solution is needed. The process can be formal in some cases. This depends on the approach of the parties involved. A typical feature of negotiation is the absence of any judge, mediator or a third party. Negotiation is an interpersonal or inter-group approach, which can function on multiple levels: personal level, organization level, international (diplomatic) level.

The goal of the negotiation process is to create and build relationships, by which the participants try to come to an agreement about the issues of individual or mutual interests. Conflict participants create a direct connection – verbal, written or using a negotiator. The sides to the dispute define the subjects of discussion and decide how the dialogue will run. They also hand each other information and messages, discuss their goals, interests, possible

Lead City University DO NOT COPY

needs and demands, create possibilities for conflict resolution and analyse their practicability. Negotiation is a communication process and one of the participants' goals is to influence the opponent and gain benefits. The force of negotiation is defined by the ability to influence the other side's decision. The negotiation process is divided into three basic stages:

a. **1st Phase: Preparation.** In this stage, it is essential to analyse the conflict situation and summarise all the information. The object of the analysis is also to determine interests, goals and needs of the parties involved. The next step is to consider possible results of negotiation and pick the best option available. The last part of the preparation stage is to establish contact with the opponent and mutually agree about the place and process of negotiation. This agreement involves basic rules and the object of the negotiations.
b. **2nd Phase:** Interaction. In this stage, the key is to analyse the situation from various points of view and agree about an accurate definition of the problem. Interaction also represents evaluating and defining the priorities of different possibilities according to the interests and needs of parties involved, and a choice of the best alternative or combination of alternatives that satisfy the interests and demands of the parties involved.
c. **3rd Phase:** The main goal of the negotiation process is to achieve a binding settlement between the parties involved, which would satisfy their legitimate needs. The goal is not to come to a state in which one side adjusts to the demands of the other, but to achieve a willingness of the participants to combine possibilities trying to find an adequate solution. In the case where a negotiator represents a large group, he or she must have an unequivocal mandate from this group and also the conditions of their mutual communication must be clearly stated. The conclusion stage also involves creating an action plan for the parties involved and a plan of evaluation, control and agreement.

Lead City University DO NOT COPY

It must be stress that negotiation is considered to be one of the basic tools of international conflicts and disputes resolution. Contemporary processes of globalization affect the density of interactions between countries and societies. The frequency and depth of these interactions are causes of conflictual relationships' emergence. Subjects of negotiations are, e.g., the questions of trade policy, economic policy, investments, natural resources, environment, etc.

An effort to solve the questions of war in a peaceful way, by means of international negotiations and diplomacy, has been a characteristic feature for the period since World War II. The quickly increasing number of international institutions in the 20th century was another impulse for the development of negotiations. The talks between these institutions were also essential for the development of this process. It must also be stress that the fact that a main correct approach does not exist. There are just less effective and more effective approaches, which differ according to different factors of the context. The importance of negotiations when solving international conflicts (inter-state, internal or civil) has been apparent in the last decades. It follows that an increased interest for this conflict resolution method is shown among the experts.

2. Facilitation

If the conflict is not being solved and the participants insist on their standpoints, being unable to reach appropriate communication, the conflict escalates and its resolution is impossible without the entry of a third – neutral party. In this stage of a conflict, an appropriate tool is facilitation, i.e. creating conditions that allow the participants to communicate. Successful facilitation means the negotiating environment, rules, time horizon and process of discussion, so that it is possible to overcome opinion, interest or value barriers between the parties involved.

Lead City University DO NOT COPY

Facilitation is a process, which creates an environment for an effective and secure dialogue about complex issues. It is a structured method, which should simplify the negotiations despite polarized standpoints of the participants. A basic principle is to use mutual consensus in each step. Its goal does not have to solve all the disputable questions. It is considered a success is if the opponents are able to listen to each other, understand the position of one another, openly showcase their interests and describe their views of the situation[66].

Facilitation is used in different environments, e.g. local communities, educational institutions, corporations. Facilitation is a controlled negotiation with the presence of a neutral expert, who helps the participants coordinate the dialogue. The facilitator is a part of the system the conflict emerged in. He helps the sides to analyse problems, find solutions of disputes and ways of using them. The facilitator tries to make the dialogue more effective and helps find consensus, without using ultimatums. A good facilitator does not solve conflicts, but simplifies the communication. He does not intervene in the subject of discussion, but ensures its fluency and direction, allowing all the parties involved to have equal opportunities to influence it. The presence of a facilitator can be enough to direct the dialogue so that it could be successful. Facilitation can help solve the conflict or make it just a "disagreement"[67].

3. Mediation

When a conflict is dynamically developing, strong polarization may occur, one side refusing to communicate with the other. In such case we distinguish separation (partial contact interruption) and isolation (complete contact interruption). In this situation, negotiation is impossible as the sides refuse to communicate. Facilitation is not possible either, because an environment for communication between the participants cannot be created. Disputes

Lead City University DO NOT COPY

between parties that refuse to mutually negotiate can be solved by mediation. An effective solution is to involve a mediator in the talks. The term "mediation" originates from Latin *mediato* – arrangement. The term “mediation” in international law means any process, involving the victim and the offender of the criminal offense, who, freely and without any influence, agree to eliminate the problems, caused by a criminal dispute, acting with the help of a neutral third party named as mediator.

Mediation represents an assisted negotiation. It is an organized process in which a third party with no decisive authority helps the sides of a conflict to negotiate a mutually acceptable agreement. The basic goal of mediation is creating or re-creating communication channels between the conflict participants using a mediator. This means a systematic emphasizing of communication by means of the mediator and not directly between the sides of a conflict, at least in the stages focused on history[68]. This approach crates a communication inter-stage, and the opponents can then seek solutions via the mediator. If the conflict is in a stage of isolation, parties involved do not need to meet at all.

Mediation functions strictly according to the principle of having permission from both sides for each step of the process. A mediator does not make individual decisions on participants' behalf, but helps the opponents find a solution on their own. In certain cases, the mediator gives impulses, propositions or formal suggestions for reconciliation of the dispute. First of all, the mediator is a "procedural expert" who helps the parties involved determine the program of negotiations, define and re-frame ideas, lead the dialogue more effectively, find a common interest and, of course, reach a mutually acceptable agreement. From the historical point of view, the original and "natural" mediators were priests, shamans, elder members of the tribe, etc., because they had the trust of the community, which is an important feature even in today's use of mediation. A mediator takes action in situations of disagreement, misunderstanding, armed attack and other disputes where considerable

Lead City University DO NOT COPY

mistrust exists between the participants. That is why it is important for the mediator to represent a trustworthy link between the opponents. Another important feature of successful mediation is the ability to persuade.

The mediator also has to be able to create a more productive dialogue than the conflict sides can. To achieve this, mediators help the participants with mapping the facts, show empathy and impartiality to both sides and help them create new ideas. Mediators also apply strategic abilities and use persuading to achieve a state, when the participants moderate their extreme positions.

The result of a targeted and successful mediation is a consensus, which the participants accept explicitly and which is satisfactory for each one of them. One of the goals of mediation is to make the individuals or groups involved in a conflict active participants of negotiations. All the sides should actively seek agreement, which is acceptable for everybody and which satisfies the goals, needs and interests of all the participants. The goal of active contribution to the mediation process is to divert attention of the participants away from other impulses, which could lead to escalation of conflicts, e.g. strikes, armed attacks, legal disputes, etc[69]. The goal of mediation is to allow the parties involved to meet, to try to improve mutual relations and understand problems, which should lead to avoiding polarization and creating space for more discussions and negotiations. The result of a successful mediation is an agreement, confirmed by all the parties involved. The agreement should also specify the ways of how given goals have been accomplished.

2.1.8.1 Conflict Resolution in Patriarchy Environment

Conflict resolution in patriarchal environments presents unique challenges and complexities that are deeply rooted in societal structures and cultural norms. Patriarchy, characterized by male dominance and the subordination of women, influences how conflicts are perceived, addressed, and resolved. In many societies, particularly in Africa, patriarchal norms dictate

Lead City University DO NOT COPY

gender roles and power dynamics, often marginalizing women's voices and perpetuating inequalities.

Patriarchy is a social system in which men hold primary power and predominate in roles of political leadership, moral authority, social privilege, and control over property. This system often leads to the marginalization of women and other non-dominant groups, creating power imbalances that are reflected in various aspects of society, including conflict resolution. In patriarchal environments, conflicts are frequently resolved in ways that reinforce male dominance and perpetuate gender inequalities[70].

In many African societies, for instance, traditional conflict resolution mechanisms are deeply entrenched in patriarchal norms. Elders, who are predominantly male, often serve as the primary arbitrators of disputes. Their decisions are influenced by cultural beliefs and practices that prioritize male authority and the maintenance of social order over gender equality. This can lead to resolutions that favour men, even in cases where women are the aggrieved parties. For example, in some communities, women may be pressured to accept unfair settlements in domestic disputes to preserve family honour or social harmony, reflecting the patriarchal value placed on male authority and control.

Gender plays a significant role in how conflicts are perceived and resolved in patriarchal environments. In many cases, women's experiences and perspectives are devalued or ignored, leading to resolutions that fail to address their needs and concerns. This marginalization of women in conflict resolution is often justified by patriarchal ideologies that portray men as natural leaders and decision-makers, while women are expected to be submissive and supportive.

For instance, in some African societies, conflicts related to land ownership and inheritance are often resolved in ways that disadvantage women. Traditional laws and customs, which

Lead City University DO NOT COPY

are largely patriarchal, may deny women the right to own or inherit land, despite their significant contributions to agriculture and family livelihoods. In such cases, conflict resolution mechanisms tend to uphold these discriminatory practices, reinforcing the gendered power imbalance and perpetuating women's economic dependency on men. The exclusion of women from decision-making processes in these contexts not only denies them justice but also undermines the long-term sustainability of conflict resolution efforts[71].

Moreover, in patriarchal environments, conflicts involving domestic violence are often resolved in ways that protect the interests of men. In many African communities, domestic violence is viewed as a private matter to be resolved within the family, rather than a criminal issue that warrants external intervention. This perspective is rooted in patriarchal beliefs that men have the right to discipline their wives and children, and that women should tolerate such behaviour to maintain family cohesion. As a result, conflict resolution mechanisms may focus on reconciliation and the preservation of the family unit, rather than holding perpetrators accountable and ensuring the safety and well-being of women and children.

Power dynamics in patriarchal environments significantly influence the processes and outcomes of conflict resolution. In these settings, men typically hold more power and authority, both within the family and in the broader community. This power imbalance affects how conflicts are framed, who is involved in the resolution process, and what solutions are considered acceptable.

For example, in some African societies, the practice of bride price or dowry can create power imbalances that affect conflict resolution in marriage. When a man pays a bride price, he may feel entitled to control his wife, and conflicts that arise in the marriage are often resolved in ways that reflect this perceived ownership. In such cases, women may have little

Lead City University DO NOT COPY

say in the resolution process, and their grievances may be dismissed or minimized. The resolution may involve the wife being pressured to return to her husband, even in situations of abuse, reinforcing the patriarchal notion that a woman's place is with her husband, regardless of the circumstances[72].

In patriarchal environments, the involvement of traditional leaders in conflict resolution can further reinforce power imbalances. These leaders, who are typically male, are often seen as the custodians of culture and tradition. Their authority is derived from their knowledge of customary laws and their role in maintaining social order. However, their decisions are often influenced by patriarchal values, leading to outcomes that favour men and uphold gender inequalities. For instance, in disputes over land or inheritance, traditional leaders may rule in favour of male relatives, even when women have legitimate claims, reflecting the patriarchal belief that men are the rightful owners and protectors of family property[73].

Culture plays a crucial role in shaping conflict resolution processes in patriarchal environments. Cultural norms, values, and beliefs influence how conflicts are understood, who is involved in resolving them, and what outcomes are considered desirable. In patriarchal societies, cultural norms often prioritize male authority and the preservation of social order, leading to conflict resolution processes that reinforce gender hierarchies.

In many African societies, cultural beliefs about gender roles and family structures influence how conflicts are resolved. For example, in polygamous communities, conflicts between co-wives or between a wife and her husband are often resolved in ways that uphold the husband's authority and the family's honour. The husband may be allowed to mediate the conflict, with the expectation that his decision will be final and binding. This approach reflects the patriarchal belief that men are the head of the household and that their authority should not be challenged. In such cases, conflict resolution serves to reinforce the existing

Lead City University DO NOT COPY

power dynamics within the family, rather than addressing the underlying issues of inequality and injustice[74].

Similarly, cultural norms that emphasize respect for elders and community leaders can also affect conflict resolution in patriarchal environments. In many African communities, elders are seen as the custodians of tradition and the ultimate authority in resolving disputes. Their decisions are often based on cultural values that prioritize social harmony and the preservation of traditional gender roles. As a result, conflict resolution processes may focus on maintaining the status quo, rather than challenging the patriarchal structures that contribute to the conflict. For example, in cases of domestic violence, elders may encourage women to endure the abuse for the sake of family unity, rather than advocating for their rights and protection.

To illustrate the challenges of conflict resolution in patriarchal environments, it is useful to examine specific examples from African societies. In Nigeria, for instance, the Igbo people have a traditional conflict resolution system known as Igba Ndu, which involves the intervention of family members and community elders in resolving disputes. While this system is effective in promoting reconciliation and social harmony, it is also deeply rooted in patriarchal norms that prioritize male authority. In cases of marital conflict, for example, the emphasis is often on preserving the marriage and maintaining the husband's authority, rather than addressing the wife's grievances. This can lead to resolutions that favour the husband, even in cases where he is the primary aggressor[75].

In Kenya, the Maasai community has a traditional conflict resolution system known as Elders' Court, were male elder's mediate disputes between community members. This system is based on the patriarchal belief that men are the natural leaders and decision-makers. As a result, women's voices are often excluded from the resolution process, and

Lead City University DO NOT COPY

their interests may be overlooked. For example, in disputes over land, the elders may rule in favour of male relatives, even when women have legitimate claims. This reflects the patriarchal belief that men are the rightful owners of land and property, and that women's role is to support their male relatives.

In South Africa, the Ubuntu philosophy, which emphasizes the interconnectedness of all people and the importance of communal relationships, plays a significant role in conflict resolution. While Ubuntu promotes values such as compassion, forgiveness, and reconciliation, it is also influenced by patriarchal norms that prioritize male authority. In some cases, conflict resolution processes based on Ubuntu may focus on restoring social harmony, rather than addressing the power imbalances that contribute to the conflict. For example, in cases of domestic violence, the emphasis may be on reconciliation and forgiveness, rather than holding the perpetrator accountable and ensuring the victim's safety.

Conflict resolution in patriarchal environments presents significant challenges, but it also offers opportunities for transformation. One of the main challenges is the deeply entrenched nature of patriarchal norms, which influence how conflicts are perceived, who is involved in resolving them, and what outcomes are considered acceptable. These norms often lead to resolutions that reinforce gender inequalities and marginalize women's voices. However, there is also the potential for conflict resolution processes to challenge and transform these norms, promoting greater gender equality and justice.

One opportunity for transformative conflict resolution is the inclusion of women and other marginalized groups in decision-making processes. By involving women in conflict resolution, either as mediators or participants, it is possible to address the power imbalances that contribute to conflict and create more equitable and just outcomes. For example, in

Lead City University DO NOT COPY

Rwanda, the Gacaca courts, which were established to address the crimes committed during the 1994 genocide, included women as judges and participants[76]. This inclusion of women helped to challenge patriarchal norms and ensure that women's voices were heard in the resolution of conflicts. It also contributed to a more holistic approach to justice, which recognized the gendered impact of the genocide and addressed the needs of female survivors.

Another opportunity for transformative conflict resolution is the use of alternative dispute resolution mechanisms that challenge patriarchal norms. For example, in some African communities, women's groups have developed their own conflict resolution processes that prioritize gender equality and justice. These processes often involve collective decision-making, where women work together to resolve conflicts and support each other. This approach challenges the patriarchal belief that men are the natural leaders and decision-makers and promotes a more inclusive and equitable approach to conflict resolution.

Conflict resolution in patriarchal environments is a complex and challenging process that is deeply influenced by gender, power, and cultural norms. Patriarchal structures often lead to conflict resolution processes that reinforce male dominance and marginalize women's voices, perpetuating gender inequalities and injustices. However, there are also opportunities for transformative conflict resolution that challenge these norms and promote greater gender equality and justice. By including women and other marginalized groups in decision-making processes, and by developing alternative dispute resolution mechanisms that prioritize equity, it is possible to create more inclusive and just outcomes. In doing so, conflict resolution can become a powerful tool for challenging and transforming patriarchal structures, promoting a more just and equitable society[77].

2.1.8.2 Conflict Resolution in Feminist Environment

Lead City University DO NOT COPY

Conflict resolution within a feminist environment presents a unique approach that emphasizes equality, inclusivity, and the dismantling of traditional power hierarchies. Feminist perspectives on conflict resolution seek to address not only the immediate issues at hand but also the deeper systemic inequalities that often underpin conflicts.

At the heart of feminist conflict resolution is the commitment to equality and the recognition of diverse voices. Feminism challenges traditional power structures that privilege certain groups—often white, male, and economically advantaged—over others. In the context of conflict resolution, this means striving for an approach that values the perspectives and experiences of all parties, particularly those who have historically been marginalized or oppressed. Feminist conflict resolution seeks to empower these voices, ensuring that they have an equal say in the resolution process.

This approach also involves a critical examination of how gender dynamics influence conflict and its resolution. Feminists argue that many conflicts are rooted in patriarchal systems that perpetuate gender-based inequalities. For instance, in domestic disputes, traditional conflict resolution methods may overlook the power imbalances between men and women, resulting in solutions that reinforce, rather than challenge, these inequalities. Feminist conflict resolution, therefore, prioritizes addressing these underlying power dynamics to achieve more equitable outcomes[68].

A key aspect of feminist conflict resolution is the concept of intersectionality, which recognizes that individuals' experiences of conflict and oppression are shaped by multiple, overlapping identities, including gender, race, class, sexuality, and more. Intersectionality, a term coined by Kimberlé Crenshaw, is essential in understanding that conflicts are rarely just about one issue; they often involve a complex interplay of various forms of discrimination and oppression.

Lead City University DO NOT COPY

In the Western world, intersectional approaches to conflict resolution have been increasingly adopted, particularly in feminist spaces that recognize the diverse experiences of women and other marginalized groups. For example, in the context of workplace conflicts, intersectional feminist approaches may involve considering how race, gender, and class intersect to shape the experiences of employees. This might involve addressing not only gender discrimination but also racial bias, economic inequality, and other intersecting forms of oppression.

One notable example is the approach taken by some feminist organizations in the United States and Europe that work with survivors of domestic violence. These organizations often adopt intersectional frameworks that recognize how factors like race, immigration status, and sexual orientation can impact a survivor's experience and access to resources. By taking an intersectional approach, these organizations can better address the unique needs of each individual, leading to more effective and equitable conflict resolution[78].

Feminist conflict resolution also involves a critical focus on the redistribution of power. Traditional conflict resolution methods often assume that all parties have equal power and resources, an assumption that can lead to inequitable outcomes in practice. Feminists argue that to achieve true justice, conflict resolution must involve a redistribution of power, ensuring that marginalized voices are not only heard but also have the authority to influence the outcome.

In the Western world, this approach has been applied in various contexts, including community organizing and activism. For example, in the Black Lives Matter movement, conflict resolution efforts often involve centring the voices of those most affected by racial injustice—particularly Black women, LGBTQ+ individuals, and other marginalized groups. By prioritizing these voices and redistributing power within the movement, feminist

Lead City University DO NOT COPY

activists aim to create more inclusive and equitable resolutions to conflicts around racial justice.

Another example can be seen in feminist legal approaches that seek to address power imbalances in the justice system. In cases of sexual harassment or assault, traditional legal approaches often disadvantage victims, particularly women, by focusing on credibility and consent in ways that ignore power dynamics. Feminist legal scholars and activists have advocated for changes to these systems, such as shifting the burden of proof or redefining consent, to better account for the power imbalances inherent in these situations. These changes aim to create a more just and equitable process for resolving conflicts related to sexual violence[79].

Feminist conflict resolution also recognizes the importance of emotions in the resolution process. Traditional conflict resolution approaches often emphasize rationality and objectivity, sidelining the emotional dimensions of conflict. Feminists argue that this can lead to incomplete resolutions that fail to address the emotional harm caused by conflicts, particularly in cases of gender-based violence or discrimination.

In a feminist environment, emotions are not seen as obstacles to conflict resolution but as essential components that need to be acknowledged and addressed. This is particularly important in cases of trauma, where the emotional impact of conflict can be profound. Feminist approaches to conflict resolution might involve creating safe spaces for emotional expression, using restorative justice practices that focus on healing rather than punishment, and ensuring that the emotional needs of all parties are met.

An example of this can be found in feminist approaches to restorative justice, which have been used in cases of sexual violence in Western societies. Restorative justice practices, which focus on healing and reconciliation rather than retribution, often involve creating

Lead City University DO NOT COPY

spaces where survivors can express their emotions and be heard by their perpetrators. This approach recognizes the importance of addressing the emotional harm caused by the conflict and seeks to create resolutions that promote healing for all parties involved.

Feminist conflict resolution also emphasizes collaborative and non-hierarchical approaches to resolving conflicts. Traditional conflict resolution methods often rely on top-down decision-making processes, where a mediator or authority figure dictates the terms of the resolution. Feminists argue that this approach can reinforce existing power dynamics and exclude marginalized voices from the decision-making process.

In contrast, feminist conflict resolution prioritizes collaboration and consensus-building, where all parties are actively involved in the resolution process. This approach seeks to create a more egalitarian process where everyone's perspectives are valued, and the final resolution is co-created by all parties involved[80].

One example of this approach in practice can be seen in feminist consensus-building processes used in activist organizations and community groups in the Western world. These processes often involve lengthy discussions and negotiations where all members of the group have an equal say in the decision-making process. While this approach can be time-consuming, it ensures that the final resolution reflects the needs and perspectives of everyone involved, rather than just those in positions of power.

While feminist conflict resolution offers a more inclusive and equitable approach to resolving conflicts, it is not without its challenges and critiques. One of the main challenges is the potential for feminist approaches to be co-opted or diluted when implemented within traditional institutions that are resistant to change. For example, efforts to incorporate feminist principles into legal systems or workplaces may be met with resistance from those who benefit from maintaining the status quo[81].

Lead City University DO NOT COPY

Additionally, feminist conflict resolution can be difficult to implement in practice, particularly in environments where power imbalances are deeply entrenched. In some cases, efforts to redistribute power or prioritize marginalized voices may be met with backlash or further conflict. This highlights the importance of ongoing advocacy and education to challenge traditional power structures and promote feminist principles in conflict resolution.

Another critique of feminist conflict resolution is that it may not always be feasible or appropriate in every context. For example, in situations where there is an immediate threat of violence or harm, feminist approaches that prioritize collaboration and consensus-building may not be practical[82]. In these cases, more traditional conflict resolution methods may be necessary to ensure the safety and well-being of those involved.

2.2 Theoretical Framework

This review explores the intersection of social learning theory and peace and conflict theory, two theoretical frameworks that illuminate the dynamics of behaviour in social context

2.2.1 Social Learning Theory

Social learning theory, proposed by psychologist Albert Bandura, suggests that individuals learn behaviours through observation, imitation, and reinforcement. This theory can be applied to understanding the prevalence of domestic violence against males in Nigeria and its implications on conflict, as well as addressing common myths and facts surrounding this issue.

Social learning theory posits that individuals learn behaviours by observing others, particularly those they perceive as role models or authority figures, and by experiencing rewards or punishments associated with those behaviours[67]. In the context of domestic violence against males in Nigeria, social learning theory suggests that individuals may learn

Lead City University DO NOT COPY

and perpetrate violent behaviours within intimate relationships through observation and reinforcement of gender-based power dynamics, cultural norms, and societal attitudes.

One factor contributing to the prevalence of domestic violence against males in Nigeria is the perpetuation of traditional gender roles and power dynamics within intimate relationships. Nigerian society is patriarchal, with men traditionally occupying positions of authority and power within the family and society. From a young age, boys may observe and internalize these gendered power dynamics, learning that dominance, control, and aggression are acceptable means of asserting authority and maintaining control within intimate relationships.

Moreover, exposure to violence in the family or community can reinforce these learned behaviours and attitudes towards violence. Children who witness domestic violence in their homes may learn that violence is a normal and acceptable way of resolving conflicts and exerting power within relationships. This observation of violence can shape their beliefs and attitudes towards violence in adulthood, perpetuating cycles of abuse across generations.

Furthermore, societal attitudes and cultural norms surrounding masculinity and femininity can influence individuals' perceptions of domestic violence against males. In Nigerian culture, there is often a stigma attached to male victimization, with male victims being seen as weak, emasculated, or less masculine for experiencing abuse[68]. This stigma can deter male victims from seeking help or disclosing their experiences of abuse, further perpetuating silence and invisibility surrounding male victimization.

The implications of domestic violence against males on conflict within intimate relationships are significant and multifaceted. Violence within intimate relationships can exacerbate conflict and escalate tensions between partners, leading to cycles of abuse and retaliation. Social learning theory suggests that individuals may model violent behaviours

Lead City University DO NOT COPY

they have witnessed or experienced in the past, perpetuating patterns of aggression and conflict within their own relationships.

Moreover, domestic violence can erode trust, communication, and cohesion within intimate relationships, making it difficult for partners to resolve conflicts and address underlying issues. Male victims of domestic violence may feel powerless or unable to assert themselves within their relationships, fearing further violence or retaliation from their abuser. This power imbalance can perpetuate feelings of helplessness and hopelessness, leading to ongoing conflict and tension within the relationship.

Additionally, the psychological and emotional toll of domestic violence can impact individuals' ability to manage conflict and regulate their emotions effectively. Victims of domestic violence may experience symptoms of anxiety, depression, and post-traumatic stress disorder (PTSD), which can impair their ability to communicate openly and constructively with their partners. As a result, conflicts may escalate into violence or remain unresolved, perpetuating cycles of abuse and conflict within the relationship.

Furthermore, societal attitudes and cultural beliefs surrounding gender roles and family dynamics can contribute to conflict within intimate relationships. Nigerian culture often valourizes traditional gender roles and expectations, with men expected to be strong, stoic, and in control, while women are expected to be submissive, nurturing, and obedient. These rigid gender norms can create power imbalances and conflict within relationships, as individuals may struggle to reconcile their own desires and identities with societal expectations.

Debunking myths surrounding male victimization is essential for addressing the prevalence of domestic violence against males in Nigeria and promoting gender equality and empowerment. One common myth is that domestic violence only affects women, while men

Lead City University DO NOT COPY

are always the perpetrators. However, research has shown that domestic violence can occur in any relationship, regardless of gender, and that men can be victims of abuse perpetrated by both male and female partners.

Another myth is that male victims of domestic violence are weak or less masculine for experiencing abuse. This myth perpetuates stigma and shame surrounding male victimization, discouraging male victims from seeking help or disclosing their experiences of abuse. In reality, male victims of domestic violence come from diverse backgrounds and experiences and may face numerous barriers to seeking assistance, including fear of judgment, lack of awareness about available resources, and limited access to support services[69].

Furthermore, the myth that domestic violence against males is rare or insignificant undermines the experiences and struggles of male victims and perpetuates silence and invisibility surrounding male victimization. By acknowledging and addressing the prevalence of domestic violence against males in Nigeria, we can challenge these myths and stereotypes and create a supportive environment for male victims to seek help and access resources.

In conclusion, social learning theory provides valuable insights into understanding the prevalence of domestic violence against males in Nigeria and its implications on conflict within intimate relationships. By examining how individuals learn behaviours through observation, imitation, and reinforcement, we can better understand the perpetuation of violence within intimate relationships and the challenges faced by male victims in seeking help and disclosing their experiences of abuse. By debunking myths surrounding male victimization and promoting gender equality and empowerment, we can work towards

Lead City University DO NOT COPY

ending the cycle of domestic violence and creating safer, healthier communities for all individuals, regardless of gender.

2.2.2 Masculinity Theory

Masculinity theory is an important framework for understanding gender dynamics and the prevalence of violence, including female-perpetrated abuse[83]. This is particularly relevant in the Nigerian context, where societal norms dictate various expressions of masculinity and femininity. In examining the prevalence of female-perpetrated abuse among middle-class men in Ibadan metropolis, Oyo State, it is essential to explore how masculinity is constructed, enforced, and challenged within this cultural context.

Masculinity is a socially constructed concept that varies significantly across cultures and historical periods. The framework of hegemonic masculinity is particularly useful for analysing the power dynamics associated with male identities and the potential for violence, including against men by women[84]. Hegemonic masculinity denotes the dominant form of masculinity that is associated with authority, control, and the subordination of women and alternative masculinities.

In Nigeria, traditional male roles emphasize strength, emotional stoicism, and dominance over women. This cultural expectation can create a context where men may feel less able to report abuse or seek help due to perceptions of weakness[85]. Middle-class Nigerian men, for instance, often grapple with expectations to balance modernity and tradition, leading to complex manifestations of masculinity.

As societal contexts evolve, instances of female-perpetrated abuse may emerge, challenging traditional notions of male dominance. Research indicates that women may engage in various forms of abuse, including emotional, psychological, and even physical violence[72]. In middle-class settings in Ibadan, the dynamics of power can shift, allowing for women's

Lead City University DO NOT COPY

aggression to be expressed, sometimes as a reaction to economic pressures, psychological issues, or relational conflicts.

The prevalence of female-perpetrated abuse among middle-class men not only complicates the understanding of hegemonic masculinity but also reveals the fragility of masculine identity in the face of domestic violence. Men who experience abuse may face challenges in their perception of masculinity, leading to mental health issues such as depression and anxiety[86].

Cultural narratives significantly affect both men's and women's behaviours regarding abuse. In the Nigerian context, cultural norms may stigmatize victims of female-perpetrated abuse, as men are socialized to be invulnerable[87]. This stigma can deter men from reporting abuse, further rendering the issue invisible. Understanding female-perpetrated abuse within the framework of masculinity theory has important implications for peace-building in Nigeria. Addressing the dynamics of gender-based violence requires a multifaceted approach.

1. Education: Promoting gender equality and teaching about healthy relationships can challenge traditional notions of masculinity.

2. Support Services: Establishing safe spaces for men to discuss their experiences and seek help can facilitate healing and reduce stigma.

3. Policy Interventions: Government and non-governmental organizations must create policies that recognize and address all forms of domestic violence while promoting gender-sensitive approaches to crisis intervention.

The prevalence of female-perpetrated abuse among middle-class men in Ibadan metropolis underscores the complexity of masculinity in a changing socio-cultural landscape. By utilizing masculinity theory, we gain a deeper understanding of the power dynamics at play

Lead City University DO NOT COPY

and the need for inclusive solutions that address the needs of all individuals affected by violence. Such approaches are crucial for fostering a culture of peace and resilience in society[88].

2.2.3 Conflict Transformation Theory

The prevalence of male domestic violence in Nigeria is a complex and underexplored issue that has significant implications for both individual well-being and broader societal conflicts. Conflict Transformation Theory, which focuses on addressing the root causes of conflict and transforming relationships and social structures, provides a useful framework for understanding and addressing this issue. This theory, developed by scholars like John Paul Lederach, emphasizes the need for long-term peacebuilding efforts that go beyond merely resolving specific conflicts, aiming instead to transform the underlying structures and relationships that give rise to violence and conflict.

Male domestic violence, defined as physical, emotional, or psychological abuse directed towards men by their intimate partners or family members, is an issue that has received limited attention in Nigeria. Traditionally, domestic violence has been framed as an issue that predominantly affects women, which has led to the marginalization of male victims. However, emerging research and anecdotal evidence suggest that male domestic violence is a significant problem, with many men suffering in silence due to cultural stigmas, gender norms, and a lack of supportive structures.

In the Nigerian context, societal expectations often dictate that men should be strong, dominant, and resilient, which can discourage them from reporting abuse or seeking help. The cultural perception that men cannot be victims of domestic violence further exacerbates this issue, leading to underreporting and a lack of adequate support systems for male victims. This situation is compounded by legal and institutional frameworks that are

Lead City University DO NOT COPY

primarily designed to protect women and children, often neglecting the needs of male victims.

Conflict Transformation Theory provides a lens through which the prevalence of male domestic violence in Nigeria can be understood and addressed. According to this theory, conflicts are not just isolated incidents but are deeply rooted in social, economic, and political structures. Therefore, to address male domestic violence, it is essential to transform the underlying societal norms, power dynamics, and institutional structures that perpetuate this form of violence.

One of the primary drivers of male domestic violence in Nigeria is the rigid gender roles and expectations that define masculinity and femininity. These roles often place men in positions of power within the household while simultaneously burdening them with the expectation of being invulnerable to abuse. Conflict Transformation Theory suggests that to address this issue, there needs to be a cultural shift that challenges these traditional gender roles and promotes a more equitable understanding of masculinity. This could involve educational campaigns, community dialogues, and media representations that depict men as both capable of experiencing vulnerability and deserving of support.

Another critical aspect of Conflict Transformation Theory is its emphasis on transforming relationships. In the context of male domestic violence, this means addressing the power dynamics within intimate relationships that allow abuse to occur. In many cases, domestic violence is a manifestation of deeper issues related to control, power and communication within relationships. Transformative approaches would involve couples counselling, conflict resolution training, and community support groups that encourage healthier, more equitable relationships.

Lead City University DO NOT COPY

The implications of male domestic violence extend beyond the individual level, influencing broader societal conflicts in Nigeria. When domestic violence is prevalent, it contributes to a culture of violence that normalizes the use of force and coercion in resolving disputes. This culture can spill over into other areas of society, exacerbating community tensions, intergroup conflicts, and even political violence.

Moreover, the silence and stigma surrounding male domestic violence can lead to unaddressed trauma, which may manifest in other destructive ways. Men who experience domestic violence but are unable to express their suffering or seek help may resort to substance abuse, aggressive behaviour, or even perpetuate violence in other areas of their lives. This cycle of violence can contribute to the perpetuation of broader social conflicts, making it essential to address male domestic violence as part of a comprehensive peacebuilding strategy.

From a conflict transformation perspective, addressing male domestic violence involves not only providing immediate support to victims but also engaging in long-term efforts to change societal attitudes and structures that enable such violence. This includes reforming legal frameworks to recognize and protect male victims, establishing support networks and services specifically for men, and promoting public awareness about the issue.

The prevalence of male domestic violence in Nigeria is a significant issue that requires a transformative approach to address both its immediate impacts and its broader societal implications. Conflict Transformation Theory offers a comprehensive framework for understanding and tackling this issue by focusing on the underlying cultural, relational, and structural factors that contribute to male domestic violence. By challenging traditional gender norms, transforming power dynamics within relationships, and addressing the

Lead City University DO NOT COPY

broader culture of violence, it is possible to reduce the prevalence of male domestic violence and contribute to more peaceful and equitable societies in Nigeria.

2.3 Review of Empirical Studies

2.3.1 Socio-cultural Organization of Gender Roles in Africa

The historical development of gender roles in Africa is deeply rooted in the continent's diverse cultures, traditions, and societal structures. Before the onset of colonialism, African societies had varied and complex systems of gender relations that shaped the roles and expectations of men and women in various aspects of life, including family, community, economy, and politics[1]. In traditional African societies, gender roles were often defined by cultural norms, religious beliefs, and economic activities. While these roles varied significantly across different regions and ethnic groups, there were some commonalities in the way gender was perceived and organized.

Family structure in pre-colonial Africa was typically patriarchal, with men holding primary authority and decision-making power within the household. Men were responsible for providing for their families economically, often through activities such as farming, hunting, or trading[2.] Women, on the other hand, played essential roles in domestic labour, including childcare, cooking, and household maintenance. Despite these divisions, the family unit was seen as a collective entity, with both men and women contributing to its overall well-being[3.]

In many traditional African societies, women also held significant social and economic responsibilities outside the home. For example, in agricultural societies, women were actively involved in farming activities, including planting, harvesting, and processing crops. In matrilineal societies found in regions like Ghana and parts of Nigeria, women often held inheritable property rights and played prominent roles in lineage and kinship systems[4.]

Lead City University DO NOT COPY

Similarly, in societies where craft production was important, women were often skilled artisans, producing pottery, textiles, and other goods for local consumption and trade[2].

Community life in pre-colonial Africa was often organized around gender-specific roles and responsibilities. Men typically held leadership positions within the community, such as chiefs, elders, or religious leaders, and played key roles in decision-making and conflict resolution[1]. Women, meanwhile, often held informal positions of influence within their communities, serving as mediators, healers, or custodians of traditional knowledge and cultural practices. While men were more visible in public spheres, women's contributions to community life were equally valued and recognized[3].

In terms of the economy, pre-colonial African societies often had diverse and decentralized systems of production and exchange. While men were typically involved in activities such as agriculture, livestock herding, and trade, women played crucial roles in food production, processing, and distribution[5.] Women's economic contributions were essential for household survival and community well-being, as they often managed small-scale farming plots, tended to domestic animals, and engaged in market activities to supplement household income[4.]

In the political sphere, gender roles in pre-colonial Africa were often influenced by systems of governance and leadership unique to each society. While men generally held formal positions of authority, such as chiefs or council members, women often exercised influence through informal channels, such as family networks, religious institutions, or secret societies[5.] In some societies, women had the right to participate in decision-making processes through councils or assemblies, where they could voice their opinions and contribute to community governance[6.]

Lead City University DO NOT COPY

It is essential to recognize that the roles and status of men and women in pre-colonial Africa were not static or uniform across the continent. Instead, they were shaped by a complex interplay of cultural, social, economic, and environmental factors specific to each society[1]. Additionally, gender relations in Africa were dynamic and evolving, with changes occurring over time in response to internal and external influences, including interactions with other societies, migration, trade, and technological advancements[7].

The impact of colonialism on African gender roles was profound and multifaceted, reshaping traditional social, economic, and political structures in ways that profoundly affected the status, roles, and rights of men and women across the continent[8]. Colonial powers introduced new ideologies, institutions, and economic structures that often-disrupted traditional gender dynamics, leading to significant changes in African societies[9].

Colonialism brought with it a set of ideologies that reinforced Western notions of gender roles and hierarchies, imposing European standards of masculinity and femininity onto African societies[4]. European colonizers viewed African societies through the lens of their own patriarchal worldview, which often resulted in the marginalization and subordination of women within colonial contexts. Additionally, colonial authorities sought to impose Christian values and moral codes that emphasized the nuclear family model, with men as breadwinners and women as homemakers, which contradicted many traditional African social structures[3].

The introduction of colonial institutions and legal systems further exacerbated gender inequalities in African societies. Colonial administrators often implemented laws and policies that discriminated against women and reinforced existing patriarchal structures[8]. For example, colonial legal systems often denied women property rights, inheritance rights, and the right to participate in political and legal processes[9]. Additionally, colonial authorities

Lead City University DO NOT COPY

frequently favoured customary law, which often privileged male authority and control within the family, over indigenous legal systems that may have provided more equitable treatment for women[10.]

Economic changes brought about by colonialism also had a significant impact on gender roles in Africa. Colonial powers imposed cash crop economies and extractive industries that disrupted traditional subsistence-based economies, leading to the marginalization of women's economic activities[11.] Women, who had previously played vital roles in agricultural production and small-scale trade, found their economic opportunities limited by colonial policies that favoured male-dominated cash crop cultivation and wage labor[6.] Moreover, colonial labour practices often exploited women's labour in low-paying, menial jobs, further entrenching gender disparities in the workforce[4.]

The colonial education system also played a role in shaping gender roles in Africa. European missionaries and colonial authorities established schools that often reinforced gender stereotypes and norms, with curricula that emphasized domesticity and obedience for girls while promoting academic and leadership opportunities for boys[11.] This educational divide perpetuated gender inequalities by limiting women's access to formal education and opportunities for social and economic advancement[12.]

In addition to these broader structural changes, colonialism had specific impacts on women's status, roles, and rights in African societies. In many cases, colonial policies undermined indigenous systems of female authority and governance, leading to the erosion of women's political power and influence[13.] For example, colonial authorities often appointed male chiefs and leaders, sidelining indigenous female rulers and councils. Furthermore, colonialism often disrupted traditional forms of women's collective organizing and

Lead City University DO NOT COPY

resistance, such as women's councils, market associations, and religious societies, which were often targeted by colonial authorities for their perceived threat to colonial rule[14.]

Despite these challenges, colonialism also provided opportunities for resistance and activism that contributed to the advancement of women's rights in Africa. Women played active roles in anti-colonial movements, participating in protests, boycotts, and nationalist struggles against colonial rule[15.] These movements helped to galvanize support for women's rights and paved the way for post-independence reforms that sought to address gender inequalities in African societies[16.]

Contemporary gender dynamics in Africa are complex and diverse, reflecting the continent's rich tapestry of cultures, traditions, and histories. Across the continent, gender roles are shaped by a myriad of factors, including religion, ethnicity, urbanization, globalization, and education[17.] Understanding the current sociocultural organization of gender roles in Africa requires an exploration of these various influences and their interplay within different African societies[18.]

Religion plays a significant role in shaping gender dynamics in Africa, with Christianity and Islam being the dominant faiths in many regions. Both religions have diverse interpretations and practices regarding gender roles, which often intersect with traditional cultural norms[19.] In some cases, religious teachings may reinforce patriarchal values and norms, emphasizing male authority and female submission[20.] However, religious institutions can also be sites of resistance and advocacy for gender equality, promoting alternative interpretations of scripture and advocating for women's rights[21.]

Ethnicity is another important factor influencing gender roles in Africa, as cultural practices and traditions vary widely across different ethnic groups. Each ethnic group has its own unique gender norms, expectations, and practices, which are often shaped by historical,

Lead City University DO NOT COPY

social, and economic factors[22]. For example, in matrilineal societies such as the Ashanti in Ghana, women may hold significant economic and social power, while in patrilineal societies, such as the Maasai in Kenya, men may have greater authority and control[23]. Additionally, urbanization and migration have led to the emergence of new gender dynamics in urban areas, where traditional cultural practices may intersect with modern influences[24].

Globalization has also had a significant impact on gender roles in Africa, as increased interconnectedness and exposure to Western ideas have led to shifts in cultural norms and expectations[25]. Western notions of gender equality and women's rights have influenced activism and advocacy efforts in many African countries, leading to legal reforms and policy initiatives aimed at promoting gender equality. However, globalization has also brought with it challenges, such as the spread of harmful gender stereotypes through media and popular culture.

Education plays a crucial role in shaping gender dynamics in Africa, as access to education can empower individuals to challenge traditional gender norms and pursue opportunities beyond traditional gender roles[26]. However, access to education remains uneven across the continent, particularly for girls and women in rural and marginalized communities. In many African societies, girls may face barriers to education due to factors such as poverty, early marriage, and cultural norms that prioritize boys' education[17].

In contemporary African societies, gender dynamics are influenced by a complex interplay of these various factors, resulting in a diverse range of gender norms, expectations, and practices. While progress has been made in advancing gender equality and women's rights, significant challenges remain, including persistent gender-based violence, unequal access to resources and opportunities, and discriminatory laws and policies[20]. Addressing these

Lead City University DO NOT COPY

challenges requires a holistic approach that addresses the root causes of gender inequality and promotes social, economic, and political empowerment for all individuals, regardless of gender[21].

Gender roles within the context of the family unit in Africa have undergone significant transformations over time, influenced by both traditional cultural norms and modern socio-economic changes[27]. The family unit is central to African societies, serving as the primary social institution where gender roles are learned, practiced, and negotiated. Understanding the dynamics of gender within African families requires an exploration of both traditional and modern patterns of division of labour, decision-making power, and familial responsibilities between men and women, as well as an examination of how changes in family structure, such as increasing urbanization and migration, impact these roles[28].

Traditionally, African families were organized along patriarchal lines, with men holding primary authority and decision-making power within the household. Men were responsible for providing for their families economically, often through activities such as farming, hunting, or trading, while women were primarily responsible for domestic labour, including childcare, cooking, and household maintenance[29]. These gender roles were reinforced by cultural norms and religious beliefs that emphasized male dominance and female submission, as well as by social and economic structures that limited women's access to resources and opportunities[16].

However, traditional gender roles within African families were not static or uniform across the continent. They varied significantly depending on factors such as ethnicity, religion, and socio-economic status[30]. For example, in matrilineal societies found in regions such as Ghana and parts of Nigeria, women often held inheritable property rights and played prominent roles in lineage and kinship systems[19]. Similarly, among pastoralist communities

Lead City University DO NOT COPY

such as the Maasai in Kenya, women were actively involved in livestock herding and management, challenging conventional notions of gendered divisions of labor[20.]

In recent decades, Africa has undergone rapid urbanization and migration, leading to changes in family structure and dynamics. Urbanization has created new opportunities and challenges for men and women, as they navigate shifting economic, social, and cultural landscapes. In urban areas, traditional gender roles may be less rigidly enforced, as families adapt to the demands of urban life and engage in a more diverse range of economic activities[15.] Women may enter the formal workforce in greater numbers, contributing to household income and challenging traditional notions of male breadwinning[29.]

However, urbanization also presents new challenges for gender equality within African families. Women may face barriers to employment and economic opportunities due to factors such as discrimination, lack of access to education and training, and limited childcare options[32.] Additionally, urban life may exacerbate gender-based violence and other forms of gender inequality, as families grapple with increased economic pressures, social isolation, and cultural dislocation[10.]

Migration is another factor shaping gender roles within African families, as individuals and families move within and between countries in search of economic opportunities, security, and better living conditions[31.] Migration can disrupt traditional family structures and support networks, leading to changes in familial responsibilities and decision-making processes. For example, when men migrate for work, women may assume greater responsibility for household management and decision-making, while also facing increased vulnerability to economic exploitation and gender-based violence[24.]

2.3.2 Violence against Male in Nigeria

Lead City University DO NOT COPY

In Nigeria, as in many other societies around the world, domestic violence against males is a complex and often overlooked issue deeply intertwined with sociocultural factors and prevailing gender norms. Understanding the dynamics of domestic violence against males in Nigeria requires an examination of the cultural context, societal expectations, and gender roles that shape individuals' experiences within intimate relationships. Additionally, exploring how these norms impact reporting and seeking help is essential for developing effective interventions and support systems for male victims.

One significant sociocultural factor contributing to the prevalence of domestic violence against males in Nigeria is the patriarchal nature of society. Nigerian culture traditionally values male dominance and authority within the family structure, which can create power imbalances and enable abusive behaviour[33.] In this patriarchal system, men are often seen as the primary decision-makers and providers, while women are expected to be submissive and obedient. This ingrained gender hierarchy can perpetuate a sense of entitlement among men, leading to the belief that they have the right to control and discipline their partners or family members as they see fit[22.]

Within this framework, the expectation that men should be strong, stoic, and in control further exacerbates the issue. Nigerian society often places a premium on qualities such as toughness, resilience, and emotional restraint in men[26.] Any deviation from these expectations can be met with ridicule or ostracism. Consequently, male victims of domestic violence may feel pressured to conform to these ideals, even when facing abuse within their relationships. Admitting vulnerability or seeking help may be perceived as a sign of weakness, contradicting societal norms of masculinity[29.]

The cultural emphasis on preserving family honour and reputation also plays a role in inhibiting male victims from reporting domestic violence. In Nigerian society, maintaining

Lead City University DO NOT COPY

the appearance of harmony and respectability within the family unit is highly valued[21]. Public disclosure of domestic abuse can be seen as bringing shame upon the family and may lead to social ostracism or loss of status[34]. Male victims may fear the repercussions of tarnishing their family's reputation and choose to endure abuse silently rather than risk public scrutiny.

Religious beliefs and cultural practices further compound the issue of domestic violence against males in Nigeria. Many religious teachings and cultural customs uphold traditional gender roles and emphasize obedience and submission to authority[32]. These beliefs can be manipulated to justify abusive behaviour, with perpetrators citing religious or cultural justifications for their actions[35]. Additionally, religious and community leaders may be reluctant to intervene in cases of domestic violence, viewing it as a private matter or attributing it to divine will.

The lack of awareness and education about domestic violence also contributes to its prevalence against males in Nigeria. Due to societal taboos and the stigma surrounding discussions of intimate partner violence, many individuals lack the knowledge or language to recognize and address abusive behaviour within their relationships[14]. This ignorance extends to healthcare providers, law enforcement officials, and other institutions responsible for responding to domestic violence. As a result, male victims may encounter disbelief, minimization, or victim-blaming when attempting to seek help or report abuse[18].

The legal framework and institutional response to domestic violence in Nigeria also pose significant barriers for male victims. The legal system may not adequately recognize or address male victims' experiences of abuse, leading to a lack of legal protections and support services tailored to their needs[23]. Furthermore, societal attitudes and gender biases among law enforcement officials and judiciary personnel can hinder male victims' access to

Lead City University DO NOT COPY

justice and redress. Fear of reprisal or further victimization may deter male victims from seeking legal recourse, particularly if their abuser holds power or influence within the community[3].

Moreover, gender norms in Nigeria often reinforce the idea that men should be providers and protectors, responsible for the well-being and safety of their families. This deeply ingrained expectation places additional pressure on male victims to maintain a facade of strength and competence, even when they are experiencing abuse within their homes[7]. In Nigerian society, there is a pervasive belief that a man's worth is tied to his ability to fulfil the role of the breadwinner and protector[9]. As a result, male victims of domestic violence may feel compelled to prioritize their perceived societal role over their own safety and well-being.

The cultural emphasis on male providers and protection creates a significant barrier for male victims seeking help or speaking out about their experiences of abuse. The fear of being perceived as incapable or emasculated can have profound psychological effects on male victims, further reinforcing their reluctance to seek assistance[12]. Admitting vulnerability or acknowledging that they are unable to fulfil their perceived societal roles may be seen as a threat to their masculinity, leading to feelings of shame, inadequacy, and self-doubt[17]. Consequently, many male victims choose to suffer in silence rather than risk damaging their sense of identity and social standing.

Additionally, societal attitudes that minimize or dismiss the possibility of male victimization further compound the challenges faced by those seeking support. In Nigeria, there exists a prevailing belief that men are inherently strong and resilient, and therefore cannot be victims of abuse[19]. This stereotype not only undermines the experiences of male victims but also perpetuates the myth that domestic violence is solely a women's issue. As a result, male

Lead City University DO NOT COPY

victims may encounter scepticism, disbelief, or outright denial when attempting to disclose their abuse or seek assistance.

The normalization of male aggression and female submission in Nigerian culture also contributes to the minimization of male victimization. Traditional gender roles dictate that men should exercise authority and control within relationships, while women are expected to be passive and obedient[29.] This power dynamic can obscure the reality of abusive relationships, leading to the normalization of violence and the perception that male victims are somehow complicit in their own abuse[30.] Consequently, male victims may internalize feelings of guilt and self-blame, further deterring them from seeking help or speaking out against their abusers.

Furthermore, the lack of recognition and support for male victims within existing domestic violence services exacerbates their vulnerability and isolation. Many support services and shelters in Nigeria are tailored primarily to female victims, with limited resources and accommodations available for male survivors[32.] Male victims may face discrimination or exclusion when attempting to access these services, leaving them with few options for escape or assistance. The absence of specialized support for male victims reinforces the notion that domestic violence is a gendered issue, further marginalizing male survivors and perpetuating their invisibility within the broader discourse on intimate partner violence[33.]

Religious and cultural beliefs also play a significant role in shaping attitudes towards domestic violence and help-seeking behaviours in Nigeria. Religious teachings and cultural practices may uphold patriarchal values and reinforce gender roles, perpetuating the idea that men are inherently superior to women and entitled to exert control over their partners[6.] In some cases, religious interpretations may be used to justify abusive behaviour or discourage victims from seeking assistance outside the family or community. The influence

Lead City University DO NOT COPY

of religious leaders and traditional healers can impact survivors' access to support services and shape their perceptions of acceptable forms of intervention[12.]

Furthermore, the stigma surrounding mental health and counselling services in Nigeria can deter male victims of domestic violence from seeking professional help. Mental health issues are often stigmatized and viewed as a sign of weakness or moral failing, particularly for men. The reluctance to acknowledge emotional or psychological distress may prevent male survivors from accessing the support they need to heal from the trauma of abuse[17.] Additionally, the lack of culturally sensitive and gender-inclusive mental health services further limits survivors' options for seeking assistance[26.]

Another significant barrier to reporting and seeking help for male victims of domestic violence in Nigeria is the fear of legal repercussions and social ostracism. The legal system may be biased against male victims, with laws and policies often focused on protecting women and children from abuse[28.] Male victims may fear being disbelieved, ridiculed, or even accused of being the perpetrator if they disclose their experiences to authorities. Moreover, the lack of legal protections and support services specifically tailored to male survivors can leave them feeling isolated and powerless to escape abusive situations[31.]

Social and economic dependence on abusive partners can also hinder male victims' ability to leave or seek help. Economic factors, such as unemployment or financial instability, may make it difficult for men to assert their independence or find alternative housing arrangements[13.] Additionally, the societal expectation that men should be breadwinners may pressure male victims to prioritize providing for their families over their own safety and well-being. Without access to resources or social support networks, male survivors may feel trapped in abusive relationships with limited options for escape[17.]

Lead City University DO NOT COPY

The normalization of violence and conflict within intimate relationships further complicates the issue of domestic violence against males in Nigeria. Cultural attitudes that condone or trivialize aggression as a means of resolving disputes can create an environment where abuse is tolerated or excused[19.] The normalization of physical discipline and corporal punishment within families may blur the line between acceptable discipline and outright abuse, making it difficult for victims to recognize the severity of their experiences or seek help[28.]

Given the intricate interplay of sociocultural factors and prevailing gender norms in Nigeria, effectively addressing domestic violence against males demands a comprehensive strategy that tackles both individual and systemic obstacles hindering reporting and seeking help[19.] It is imperative to undertake concerted efforts aimed at challenging entrenched gender roles, advancing gender equality, and fostering awareness about male victimization to dismantle the pervasive silence surrounding domestic violence against males[27.]

To begin with, initiatives aimed at challenging traditional gender roles are crucial. These efforts involve redefining societal expectations placed on men and women and promoting a more equitable distribution of power and responsibilities within relationships and families[26.] By challenging the notion that men should always be strong and in control, and that women should be submissive and obedient, society can create space for male victims to acknowledge their experiences without fear of judgment or stigma[7.]

Furthermore, promoting gender equality is essential for combating domestic violence against males. This entails advocating for laws and policies that guarantee equal rights and opportunities for men and women, as well as challenging discriminatory practices and attitudes that perpetuate gender-based violence[26]. By fostering a culture of respect and

Lead City University DO NOT COPY

mutual understanding between genders, society can create an environment where male victims feel empowered to seek help and support[24].

Raising awareness about male victimization is another critical component of addressing domestic violence in Nigeria. This involves challenging misconceptions and stereotypes surrounding domestic violence and highlighting the prevalence of abuse against males. Educational campaigns, media outreach, and community engagement initiatives can help dispel myths and break the silence surrounding male victimization, encouraging survivors to come forward and seek assistance[18].

Moreover, providing gender-sensitive training for key stakeholders such as law enforcement officials, healthcare providers, and social service workers is essential. By equipping these professionals with the knowledge and skills to recognize and respond to male survivors' needs effectively, society can ensure that male victims receive the support and protection they deserve[17]. Training programs should emphasize the importance of listening to survivors without judgment, providing trauma-informed care, and offering appropriate resources and referrals.

In addition to individual-level interventions, systemic changes are also necessary to address domestic violence against males effectively. This includes strengthening laws and policies to provide better protection for male survivors and hold perpetrators accountable for their actions. It also involves expanding access to support services and shelters specifically tailored to the needs of male victims, ensuring that they have a safe space to turn to in times of crisis[9].

Additionally, expanding access to culturally appropriate and gender-inclusive support services, including counselling, legal aid, and emergency shelter, is critical for empowering male victims to seek help and rebuild their lives free from violence[9]. This may involve

Lead City University DO NOT COPY

collaboration with religious and community leaders to challenge harmful beliefs and promote respectful and equitable relationships[7]. Creating safe spaces for male survivors to share their experiences and access support networks can also play a vital role in breaking down the stigma and isolation that often accompany male victimization[25].

Ultimately, addressing domestic violence against males in Nigeria requires a shift in societal attitudes and norms that perpetuate gender-based violence and inequality. By fostering a culture of respect, empathy, and accountability within families and communities, there can be a society where all individuals, regardless of gender, feel safe, valued, and empowered to seek help in times of need[16].

2.3.3 The Economic Participation of Gender in Nigeria

Gender disparities in labour force participation rates between men and women in Nigeria are significant and multifaceted, reflecting a complex interplay of cultural, socio-economic, and structural factors. Despite progress in recent years, women continue to face barriers to full participation in the labour force, with disparities evident across various sectors and regions of the country.

Cultural norms and traditional gender roles play a significant role in shaping gender disparities in labour force participation in Nigeria. Patriarchal beliefs and expectations often prioritize men's economic contributions over women's, relegating women to roles primarily focused on domestic labour and caregiving within the family[19]. As a result, women may face social and familial pressure to prioritize household responsibilities over paid employment, limiting their opportunities for economic participation outside the home[29].

Educational attainment also contributes to gender disparities in labour force participation in Nigeria. While significant strides have been made in improving access to education for girls and women in recent years, disparities persist, particularly in rural and marginalized

Lead City University DO NOT COPY

communities. Limited access to quality education can constrain women's ability to acquire the skills and qualifications necessary for employment in formal sectors of the economy, leading to higher rates of unemployment or underemployment among women compared to men[13].

Household responsibilities, including caregiving and household management, disproportionately burden women in Nigeria, further constraining their ability to participate fully in the labour force[29]. Women often bear the primary responsibility for childcare, eldercare, and household chores, which can limit their availability for paid employment and career advancement. Additionally, social expectations regarding women's role as caregivers may discourage employers from hiring or promoting women, contributing to gender disparities in the workforce[32].

Access to economic opportunities is another factor contributing to gender disparities in labour force participation in Nigeria. Women often face systemic barriers to accessing formal employment, including discrimination, lack of access to credit and financial resources, and limited representation in decision-making roles within the private and public sectors[36]. Additionally, women are more likely to be employed in informal sectors of the economy, such as agriculture, petty trading, and domestic work, which offer lower wages, limited job security, and fewer opportunities for advancement compared to formal employment[35].

Moreover, structural inequalities, including gender-based violence, lack of legal protections, and limited access to social services, exacerbate gender disparities in labour force participation in Nigeria[32]. Gender-based violence, including sexual harassment and exploitation in the workplace, can deter women from seeking employment or pursuing career advancement opportunities, further marginalizing them in the labour market[22.]

Lead City University DO NOT COPY

Additionally, the lack of legal protections and enforcement mechanisms leaves women vulnerable to discrimination and exploitation in the workplace, perpetuating gender disparities in employment and earnings[24.]

Addressing gender disparities in labour force participation in Nigeria requires a multifaceted approach that addresses the root causes of inequality and promotes gender equality and women's empowerment across all sectors of society[27.] Efforts to challenge traditional gender norms and stereotypes, improve access to education and training, and promote work-life balance policies can help create an enabling environment for women to participate fully in the labour force[33.] Additionally, measures to address structural inequalities, including gender-based violence and discrimination, and to strengthen legal protections for women in the workplace are essential for advancing gender equality in Nigeria[15.] By addressing these barriers and promoting gender-inclusive policies and practices, Nigeria can harness the full potential of its workforce and contribute to sustainable economic growth and development for all its citizens.

Occupational segregation based on gender is a prevalent phenomenon in Nigeria, reflecting deeply entrenched societal norms, cultural beliefs, and structural inequalities. This segregation manifests in the disproportionate concentration of men and women in specific types of jobs and industries, perpetuating gender disparities in employment opportunities, wages, and career advancement[18.] Exploring the pattern of occupational segregation in Nigeria involves examining the types of jobs traditionally performed by men and women, as well as analysing the implications of this segregation for gender equality and economic development[17.]

Traditionally, men and women in Nigeria have been channelled into distinct occupational spheres, with certain industries and sectors dominated by one gender or the other. In many

Lead City University DO NOT COPY

cases, these patterns of occupational segregation reflect and reinforce traditional gender roles and expectations regarding men's and women's capabilities, interests, and responsibilities[19].

In Nigeria, men are often overrepresented in industries such as construction, manufacturing, mining, and transportation, which are typically characterized by physically demanding work, long hours, and higher wages. These industries are often perceived as male-dominated spaces, where men are expected to demonstrate strength, toughness, and technical skills[24]. As a result, women may face barriers to entry and advancement in these sectors, as they are often seen as less capable or suitable for the demands of the job[29].

On the other hand, women in Nigeria are more likely to be concentrated in sectors such as agriculture, healthcare, education, and informal services, including domestic work, retail, and petty trading[22]. These sectors are often associated with caregiving, nurturing, and service-oriented roles, which are traditionally assigned to women within the family and community. While women's participation in these sectors is essential for sustaining households and communities, they often face lower wages, limited job security, and fewer opportunities for career advancement compared to men in male-dominated industries[35].

The implications of occupational segregation for gender equality and economic development in Nigeria are profound and multifaceted. On one hand, occupational segregation reinforces gender stereotypes and inequalities, limiting women's access to high-paying jobs, leadership positions, and economic opportunities[27]. This perpetuates the feminization of poverty and contributes to the persistence of gender wage gaps, as women are concentrated in low-wage, low-skilled sectors with limited prospects for upward mobility[29].Moreover, occupational segregation undermines women's economic empowerment and autonomy, as they are often confined to roles that offer limited financial

Lead City University DO NOT COPY

independence and decision-making power[32.] This perpetuates dependency on male partners and family members for economic support and reinforces traditional gender norms that prioritize men's economic contributions over women's[33.]

Additionally, occupational segregation has implications for economic development and productivity in Nigeria. By limiting women's participation in certain industries and sectors, Nigeria is effectively underutilizing a significant portion of its human capital and talent pool[25.] Research has shown that promoting gender diversity and inclusion in the workforce can lead to increased innovation, productivity, and competitiveness, as diverse perspectives and experiences contribute to better decision-making and problem-solving[29.]

Addressing occupational segregation in Nigeria requires a comprehensive approach that tackles the root causes of gender inequality and promotes gender equality and women's empowerment across all sectors of the economy[19.] Efforts to challenge traditional gender norms and stereotypes, improve access to education and training, and promote policies and initiatives that support women's economic participation and advancement are essential for dismantling occupational segregation and creating a more inclusive and equitable workforce[28.]

Furthermore, measures to address structural barriers, including discrimination, harassment, and lack of access to childcare and family-friendly work policies, are critical for ensuring that women have equal opportunities to succeed in male-dominated industries and sectors[24.] This requires collaboration between governments, employers, civil society organizations, and other stakeholders to implement gender-sensitive policies and practices that promote diversity, inclusion, and equal opportunity for all individuals, regardless of gender[23.]

The gender wage gap in Nigeria, like in many other countries, is a significant issue that reflects persistent inequalities between men and women in the labour market. Despite

Lead City University DO NOT COPY

progress in recent years, women in Nigeria continue to earn less than men on average, with various factors contributing to these wage disparities[24.] Examining the existence and extent of the gender wage gap in Nigeria requires an exploration of the underlying factors shaping earnings differentials between men and women, including discrimination, education, work experience, and sectoral differences[12.]

It is important to acknowledge the existence of a gender wage gap in Nigeria. While precise data on the extent of the gap is limited, studies and surveys consistently indicate that women in Nigeria earn less than men across various sectors and industries[18.] According to the World Bank, women in Nigeria earn on average 25% less than men, highlighting the significant disparity in earnings between genders[16.]

One of the key factors contributing to the gender wage gap in Nigeria is discrimination in the labour market. Women often face systemic biases and discriminatory practices that result in lower wages and limited opportunities for career advancement[20.] Discrimination can take various forms, including unequal pay for equal work, gender-based harassment and exploitation, and limited access to high-paying jobs and leadership positions[14.] Additionally, cultural and societal norms that prioritize men's economic contributions over women's further perpetuate gender-based discrimination in the labour market[35.]

Education also plays a significant role in shaping wage differentials between men and women in Nigeria. While access to education has improved in recent years, gender disparities in educational attainment persist, particularly in rural and marginalized communities[37.] Women are often less likely to have access to quality education and training opportunities, limiting their ability to acquire the skills and qualifications necessary for higher-paying jobs and career advancement[38.] As a result, women may be concentrated in low-skilled and low-paying sectors of the economy, contributing to the gender wage gap[19.]

Lead City University DO NOT COPY

Work experience is another factor contributing to wage disparities between men and women in Nigeria. Women often face interruptions in their careers due to caregiving responsibilities, including childcare, eldercare, and household management[17]. These interruptions can result in gaps in work experience and employment continuity, which may negatively impact women's earning potential and career progression[39]. Additionally, women may be more likely to work part-time or in informal sectors of the economy, which offer lower wages and limited opportunities for advancement compared to full-time, formal employment[5].

Sectoral differences also contribute to the gender wage gap in Nigeria, as men and women are often concentrated in different industries and sectors of the economy. Men are more likely to be employed in higher-paying sectors such as finance, technology, and manufacturing, while women are disproportionately represented in lower-paying sectors such as agriculture, healthcare, and education[11]. These sectoral differences reflect and reinforce traditional gender roles and expectations regarding men's and women's capabilities, interests, and responsibilities, contributing to wage disparities between genders[13].

Addressing the gender wage gap in Nigeria requires a multifaceted approach that tackles the root causes of inequality and promotes gender equality and women's empowerment across all sectors of society[23]. Efforts to challenge discriminatory practices and biases in the labour market, improve access to quality education and training, and promote policies and initiatives that support women's economic participation and advancement are essential for closing the gender wage gap[16]. Additionally, measures to address structural barriers, including gender-based violence, lack of access to childcare and family-friendly work policies, and limited representation in decision-making roles within the private and public

Lead City University DO NOT COPY

sectors, are critical for ensuring that women have equal opportunities to succeed in the labour market[27].

Furthermore, raising awareness about the importance of gender equality and women's empowerment and fostering a culture of diversity and inclusion in the workplace are essential for challenging traditional gender norms and stereotypes that perpetuate the gender wage gap[23]. By addressing these barriers and promoting gender-sensitive policies and practices, Nigeria can create a more inclusive and equitable labour market that benefits all individuals, regardless of gender[36].

Access to economic resources, including land, credit, and entrepreneurship opportunities, remains a critical issue in Nigeria, with significant disparities existing between men and women. Despite progress in recent years, women continue to face systemic barriers that limit their ability to access and control economic resources, perpetuating gender inequalities and hindering economic development[37]. Examining gender disparities in access to economic resources in Nigeria requires an exploration of the various barriers faced by women, including cultural norms, legal constraints, and socio-economic factors, as well as an analysis of the implications of these disparities for women's empowerment and economic growth[30].

Starting with land ownership, women in Nigeria face significant challenges in accessing and controlling land resources, which are often governed by traditional customs and legal frameworks that favour men's ownership and control[33]. In many communities, land rights are inherited patrilineal, meaning that land is passed down through male lineage, excluding women from land ownership and control[18]. Even in cases where women have legal rights to land, these rights are often not recognized or enforced, leaving women vulnerable to dispossession, eviction, and land grabbing[24]. As a result, women in Nigeria are less likely to

Lead City University DO NOT COPY

own land or have secure land tenure, limiting their ability to engage in agriculture, generate income, and build wealth.

Access to credit is another key area of concern for women in Nigeria, as they face significant barriers in accessing formal financial services and obtaining credit for entrepreneurial activities. Women are often excluded from formal banking systems due to factors such as lack of collateral, limited financial literacy, and discriminatory lending practices[26.] Additionally, cultural norms and social expectations may discourage women from seeking loans or engaging in financial transactions outside the household, further limiting their access to credit and financial resources[37.] As a result, women in Nigeria are more likely to rely on informal sources of credit, such as money lenders and microfinance institutions, which may charge higher interest rates and offer limited financial products and services[20.]

Entrepreneurship opportunities are also limited for women in Nigeria, with structural barriers such as limited access to education, training, and market information, as well as discriminatory practices and gender stereotypes, hindering women's ability to start and grow businesses[20.] Women entrepreneurs often face challenges in accessing capital, markets, and networks, as well as in navigating regulatory frameworks and business environments that may be biased against women[21.] Additionally, women's entrepreneurship in Nigeria is often concentrated in low-profit and low-growth sectors such as retail, catering, and small-scale trading, limiting their potential for economic advancement and wealth creation[26.]

Addressing gender disparities in access to economic resources in Nigeria requires a comprehensive approach that tackles the root causes of inequality and promotes gender equality and women's empowerment across all sectors of society[26.] Efforts to reform land tenure systems, strengthen legal protections for women's land rights, and promote women's

Lead City University DO NOT COPY

participation in decision-making processes related to land governance are essential for ensuring that women have equal access to and control over land resources[27.] Additionally, measures to improve women's access to formal financial services, including microfinance, savings groups, and mobile banking, can help expand women's access to credit and financial resources, enabling them to invest in income-generating activities and build assets[20.]

Furthermore, promoting women's entrepreneurship in Nigeria requires targeted interventions that address the unique challenges faced by women in starting and growing businesses. This includes providing access to training and mentorship programs, facilitating access to markets and networks, and offering financial support and incentives for women entrepreneurs[34.] Additionally, promoting gender-sensitive policies and practices that support work-life balance, childcare, and family-friendly work environments can help create an enabling environment for women to pursue entrepreneurship opportunities and achieve economic success[36].

2.3.4 The Economic Driver of Domestic Violence against Male

Economic stressors such as unemployment, underemployment, financial strain, and poverty can have significant ramifications on individuals and families, contributing to a myriad of social and psychological challenges[22.] One of the lesser-discussed consequences of economic stress is its potential to fuel domestic violence against males. While domestic violence is often perceived as a gendered issue affecting women, it is crucial to recognize that men can also be victims, and economic stress can exacerbate vulnerabilities, tensions, and power dynamics within intimate relationships, leading to conflicts and violence[6.]

Unemployment or underemployment, for instance, can be a major source of stress for men, especially in societies where masculinity is closely tied to providing for one's family. In Nigeria, where traditional gender roles often dictate that men are the primary breadwinners, losing a job or facing difficulties in finding stable employment can profoundly impact men's

Lead City University DO NOT COPY

sense of self-worth and identity[18]. The inability to fulfil societal expectations of being a provider can lead to feelings of emasculation and inadequacy, which may manifest in strained relationships and, in extreme cases, domestic violence[16].

Financial strain and poverty are also significant contributors to domestic violence against males. Economic hardship can strain relationships and exacerbate existing tensions, as couples struggle to make ends meet, pay bills, and provide for their families[20]. The stress of financial insecurity can lead to increased arguments, conflicts over money, and feelings of frustration and hopelessness, all of which can escalate into violence within the home[22]. In Nigeria, where poverty rates remain high, economic stressors are particularly acute, with many families struggling to meet their basic needs amidst economic challenges and uncertainty[35].

Furthermore, financial instability can impact power dynamics within intimate relationships, leading to imbalances that can predispose men to become victims of domestic violence. In societies where men are traditionally seen as the primary decision-makers and providers, losing economic status or control over financial resources can lead to feelings of powerlessness and resentment[31]. In such cases, some men may resort to violence as a means of exerting control or asserting dominance within the relationship, further perpetuating cycles of abuse and trauma.

Moreover, economic stressors can intersect with other forms of vulnerability, such as mental health issues and substance abuse, further increasing the likelihood of domestic violence against males[25]. Men experiencing unemployment or financial strain may be more susceptible to depression, anxiety, and other mental health challenges, which can exacerbate conflicts and escalate into violence within the home[29]. Similarly, substance abuse, often used

Lead City University DO NOT COPY

as a coping mechanism for dealing with stress, can impair judgment and increase the risk of aggressive behaviour, further heightening the likelihood of domestic violence[34].

It is important to recognize that the stigma surrounding male victimization and the societal expectation of men to be strong and stoic can pose additional barriers to seeking help and support[34]. Men may be reluctant to disclose their experiences of abuse or seek assistance due to fear of judgment, shame, or disbelief. Moreover, the lack of awareness and resources specifically tailored to male victims of domestic violence can further isolate and marginalize those in need of help, perpetuating cycles of abuse and trauma[36].

In order to address domestic violence against males exacerbated by economic stressors, it is essential to adopt a multifaceted approach that addresses both individual and systemic factors. This includes raising awareness about the prevalence of male victimization and challenging societal norms and stereotypes surrounding masculinity and help-seeking behaviour[30]. Providing accessible and gender-sensitive support services, including counselling, legal assistance, and emergency shelter, is crucial for ensuring that male victims have the resources and support they need to break free from abusive situations and rebuild their lives[32].

Additionally, efforts to address economic stressors and promote financial stability can help mitigate the risk of domestic violence within intimate relationships. This includes initiatives aimed at improving access to education, training, and employment opportunities for men, as well as implementing social safety nets and poverty alleviation programs to support vulnerable families[26]. Strengthening legal frameworks and enforcement mechanisms to hold perpetrators of domestic violence accountable is also essential for ensuring justice and protection for victims, regardless of gender[34].

Lead City University DO NOT COPY

Furthermore, fostering gender-equitable relationships and promoting healthy communication and conflict resolution skills can help prevent domestic violence and promote positive and respectful interactions within intimate relationships[33]. By addressing the root causes of domestic violence and supporting victims, survivors, and perpetrators alike, communities and policymakers can work towards creating safer and more supportive environments for all individuals, regardless of gender[38].

Power dynamics within intimate relationships play a crucial role in shaping individuals' experiences of vulnerability, autonomy, and agency. Economic dependency, in particular, can significantly influence power dynamics within relationships, as financial resources often dictate one's ability to make choices, assert boundaries, and access resources and support[39]. Analysing the role of power dynamics in the context of economic dependency sheds light on how individuals, particularly males, may become more vulnerable to abuse and find themselves limited in their options for leaving abusive situations[40].

Economic dependency occurs when one partner relies on the other for financial support, whether due to unemployment, underemployment, or unequal earning potential. In many societies, traditional gender roles dictate that men are the primary breadwinners, while women are expected to take on caregiving and domestic responsibilities[40]. As a result, men may face societal pressure to fulfil the role of provider and may feel emasculated or inadequate if they are unable to meet these expectations[41].

Within such dynamics, economic dependency can create imbalances in power and control within relationships, with the partner who holds the purse strings often wielding greater influence and authority[42]. This power differential can manifest in various forms, including decisions about household finances, major purchases, and lifestyle choices. Moreover, economic dependency may exacerbate feelings of insecurity and dependence, as individuals

Lead City University DO NOT COPY

may fear losing their financial support and stability if they assert themselves or challenge their partner's authority[43].

For males who are economically dependent on their partners, this imbalance of power can increase vulnerability to abuse and exploitation. In abusive relationships, perpetrators often use economic control as a means of exerting power and maintaining dominance over their partners[44]. Economic abusers may withhold access to money, restrict financial autonomy, and sabotage employment opportunities as a way of asserting control and undermining their partner's independence[45]. In cases where males are the victims of economic abuse, they may find themselves trapped in abusive situations, unable to leave or seek help due to financial constraints and limited resources[40].

Furthermore, economic dependency can limit options for leaving abusive situations for males, as they may lack the financial resources and support networks necessary to escape and rebuild their lives independently[39]. In societies where gender roles are rigidly defined and traditional norms dictate that men should be self-sufficient and resilient, seeking help or admitting vulnerability may be stigmatized and seen as a sign of weakness[32]. This stigma can deter males from reaching out for support and accessing services, further perpetuating cycles of abuse and isolation.

Additionally, the lack of awareness and resources specifically tailored to male victims of domestic violence can further exacerbate their vulnerability and limit their options for seeking help. Many support services and shelters are designed primarily for female victims, leaving males with few places to turn for assistance[46]. Moreover, societal attitudes and stereotypes surrounding masculinity and victimization may discourage males from coming forward or seeking assistance, as they may fear being perceived as less masculine or capable[47].

Lead City University DO NOT COPY

In order to address the intersection of power dynamics and economic dependency within intimate relationships, it is essential to adopt a gender-sensitive and trauma-informed approach that recognizes the unique experiences and needs of male victims of abuse[48.] This includes raising awareness about the prevalence of male victimization and challenging societal norms and stereotypes surrounding masculinity and help-seeking behaviour[49.] Providing accessible and gender-inclusive support services, including counselling, legal assistance, and emergency shelter, is crucial for ensuring that male victims have the resources and support they need to break free from abusive situations and rebuild their lives[50.]

Furthermore, efforts to address economic dependency and promote financial empowerment for males are essential for mitigating the risk of abuse and exploitation within intimate relationships[12.] This includes initiatives aimed at improving access to education, training, and employment opportunities for males, as well as implementing social safety nets and poverty alleviation programs to support vulnerable individuals and families[8.] Strengthening legal frameworks and enforcement mechanisms to hold perpetrators of domestic violence accountable is also essential for ensuring justice and protection for victims, regardless of gender[28.]

Moreover, fostering gender-equitable relationships and promoting healthy communication and conflict resolution skills can help prevent abuse and promote positive and respectful interactions within intimate relationships[38.] By addressing the root causes of domestic violence and supporting victims, survivors, and perpetrators alike, communities and policymakers can work towards creating safer and more supportive environments for all individuals, regardless of gender[39.]

Lead City University DO NOT COPY

Employment and workplace stress, along with job insecurity and occupational hazards, can have significant implications for individuals' well-being and mental health. For male victims of domestic violence, these stressors can exacerbate vulnerabilities, impact behaviour and coping mechanisms, and potentially spill over into domestic situations, leading to increased tensions and conflicts that may escalate into violence[40]. Examining the impact of workplace stress on male victims of domestic violence sheds light on the complex interplay between work-related factors and intimate partner violence[42].

Workplace stress encompasses a range of factors, including high job demands, long hours, low control over work tasks, interpersonal conflicts, and organizational culture. These stressors can take a toll on individuals' mental and physical health, leading to symptoms such as anxiety, depression, insomnia, and fatigue[45]. For male victims of domestic violence, workplace stressors can compound existing vulnerabilities and increase susceptibility to abuse and exploitation within intimate relationships.

Job insecurity is another significant stressor that can impact male victims of domestic violence. In today's uncertain economic climate, many individuals face the threat of layoffs, downsizing, and precarious employment arrangements, leading to feelings of insecurity and uncertainty about the future[9]. Job insecurity can create financial strain, exacerbate feelings of inadequacy and helplessness, and erode self-esteem and confidence, all of which can contribute to increased stress and vulnerability to abuse within intimate relationships.

Occupational hazards, such as exposure to physical violence, harassment, and unsafe working conditions, can also impact male victims of domestic violence. Men working in high-risk industries, such as law enforcement, healthcare, and construction, may face increased exposure to violence and trauma, which can have lasting effects on their mental and emotional well-being[16]. Moreover, workplace harassment and discrimination can create

Lead City University DO NOT COPY

hostile work environments, further exacerbating stress and increasing susceptibility to abuse within intimate relationships.

The impact of workplace stress on male victims of domestic violence extends beyond the workplace, as stressors and coping mechanisms can spill over into domestic situations, influencing behaviour and interactions with intimate partners[46]. For example, men experiencing high levels of job-related stress may exhibit irritability, anger, and emotional volatility, which can escalate tensions and conflicts within the home[43]. Similarly, coping mechanisms such as substance abuse, withdrawal, and avoidance may be employed as maladaptive ways of dealing with workplace stress, further exacerbating relationship dynamics and increasing the risk of violence.

Moreover, the stigma surrounding male victimization and the societal expectation of men to be strong and stoic may pose additional barriers to seeking help and support for workplace-related stressors and domestic violence[27]. Men may be reluctant to disclose their experiences of abuse or seek assistance due to fear of judgment, shame, or disbelief. Moreover, the lack of awareness and resources specifically tailored to male victims of domestic violence can further isolate and marginalize those in need of help, perpetuating cycles of abuse and trauma[9].

Addressing the impact of workplace stress on male victims of domestic violence requires a multifaceted approach that addresses both individual and systemic factors. This includes raising awareness about the prevalence of male victimization and challenging societal norms and stereotypes surrounding masculinity and help-seeking behaviour[46]. Providing accessible and gender-sensitive support services, including counselling, legal assistance, and emergency shelter, is crucial for ensuring that male victims have the resources and support they need to break free from abusive situations and rebuild their lives[47].

Lead City University DO NOT COPY

Furthermore, efforts to address workplace stress and promote mental health and well-being among employees can help mitigate the risk of domestic violence within intimate relationships. This includes initiatives aimed at reducing job demands, promoting work-life balance, and fostering supportive and inclusive work environments where employees feel valued, respected, and empowered[29.] Strengthening legal frameworks and enforcement mechanisms to hold perpetrators of domestic violence accountable is also essential for ensuring justice and protection for victims, regardless of gender.

Moreover, fostering gender-equitable relationships and promoting healthy communication and conflict resolution skills can help prevent abuse and promote positive and respectful interactions within intimate relationships[34.] By addressing the root causes of domestic violence and supporting victims, survivors, and perpetrators alike, communities and policymakers can work towards creating safer and more supportive environments for all individuals, regardless of gender[32.]

Intersectionality is a critical framework for understanding how multiple dimensions of identity, such as race, ethnicity, sexual orientation, and disability, intersect and interact with each other to shape individuals' experiences of privilege, oppression, and discrimination[38.] When examining the intersection of identities with economic factors in the context of domestic violence against males, it becomes evident that marginalized individuals face unique challenges and vulnerabilities that can exacerbate their risk of experiencing abuse and limit their access to support services[43.]

Race and ethnicity are significant factors that intersect with economic status to influence experiences of domestic violence for males. In many societies, racial and ethnic minorities face systemic inequalities and discrimination in various aspects of life, including employment, education, housing, and healthcare[31.] These inequalities can exacerbate

Lead City University DO NOT COPY

economic disparities and create additional barriers to accessing resources and support services for victims of domestic violence[32.] For example, racial and ethnic minorities may be more likely to experience poverty, unemployment, and housing instability, which can increase vulnerability to abuse and limit options for leaving abusive situations.

Moreover, systemic racism and racial profiling within the criminal justice system can further marginalize racial and ethnic minority victims of domestic violence, leading to disparities in access to legal protection and support[41.] Additionally, cultural norms and stereotypes surrounding masculinity and help-seeking behaviour may intersect with racial and ethnic identities, influencing how male victims of domestic violence are perceived and treated within their communities and by service providers.

Sexual orientation and gender identity are also intersecting factors that shape experiences of domestic violence for males. LGBTQ+ individuals may face unique challenges and barriers to accessing support services due to discrimination, stigma, and lack of culturally competent care[11.] LGBTQ+ individuals are disproportionately affected by poverty, homelessness, and unemployment, which can increase vulnerability to abuse and limit access to resources and support networks[21.]

Furthermore, LGBTQ+ individuals may experience additional barriers to seeking help and support due to fear of discrimination or mistreatment from service providers, as well as concerns about outing themselves or risking further harm by disclosing their sexual orientation or gender identity[31.] This can lead to underreporting and invisibility of LGBTQ+ victims of domestic violence, perpetuating cycles of abuse and isolation within marginalized communities.

Disability is another intersecting identity that influences experiences of domestic violence for males. Individuals with disabilities are disproportionately affected by violence and

Lead City University DO NOT COPY

abuse, including domestic violence, due to factors such as dependence on caregivers, social isolation, and lack of access to support services[24.] Moreover, individuals with disabilities may face barriers to employment, education, and healthcare, which can exacerbate economic disparities and increase vulnerability to abuse[4.]

Additionally, individuals with disabilities may experience unique forms of abuse and exploitation, including financial abuse, neglect, and withholding of necessary care and support. These forms of abuse can further exacerbate economic dependence and limit options for leaving abusive situations for male victims with disabilities[13.]

Intersectionality also highlights the importance of considering the intersection of multiple identities and experiences when designing and implementing support services for male victims of domestic violence[6.] This includes providing culturally competent care that takes into account the unique needs and challenges faced by individuals with intersecting identities, as well as addressing systemic barriers and inequalities that contribute to marginalization and vulnerability to abuse[9.]

Furthermore, efforts to address economic disparities and promote financial empowerment for marginalized individuals are essential for mitigating the risk of domestic violence and increasing access to support services[6.] This includes initiatives aimed at reducing poverty, homelessness, and unemployment among marginalized communities, as well as providing access to affordable housing, healthcare, and education[32.]

Moreover, fostering inclusive and supportive communities where individuals feel safe and supported to seek help and support is crucial for addressing domestic violence and promoting resilience and healing among marginalized populations[30.] This includes raising awareness about the intersection of multiple identities and experiences with domestic

Lead City University DO NOT COPY

violence, as well as challenging stigma, discrimination, and victim-blaming attitudes within society[27.]

2.3.5 The Existing Experiences of Male Victims of Domestic Violence

Domestic violence against males is a significant but often overlooked issue in Nigeria, where societal norms and gender roles often dictate that men should be strong, stoic, and immune to victimization[12.] Despite increasing recognition of male victimization, there remains a pervasive stigma surrounding male domestic violence, contributing to significant underreporting and limited data on the prevalence of abuse against males in Nigeria.

Research on the prevalence of domestic violence against males in Nigeria is limited compared to studies focusing on female victims. However, existing data and studies suggest that male victimization is more widespread than commonly acknowledged. A study published in the International Journal of Mental Health Systems in 2019 found that 14.4% of men surveyed in Nigeria reported experiencing physical violence from an intimate partner in their lifetime[14.]Another study published in BMC Public Health in 2017 found that 15.4% of men surveyed reported experiencing physical violence from an intimate partner in the past 12 months[18.]

Despite these findings, underreporting remains a significant challenge in accurately assessing the prevalence of domestic violence against males in Nigeria. Societal perceptions of masculinity and gender norms play a crucial role in shaping men's willingness to report abuse and seek help[28.] In Nigeria, traditional notions of masculinity emphasize strength, dominance, and emotional resilience, while vulnerability and victimhood are often stigmatized and seen as signs of weakness[17.] As a result, many male victims may feel ashamed or embarrassed to admit that they are being abused, fearing judgment or disbelief from others.

Lead City University DO NOT COPY

Moreover, the lack of awareness and understanding surrounding male victimization further contributes to underreporting. Many men may not recognize or acknowledge that they are experiencing abuse, as societal narratives and stereotypes often portray men as perpetrators rather than victims of domestic violence[19.] Additionally, male victims may face skepticism or disbelief when disclosing their experiences, as there is a widespread misconception that domestic violence primarily affects women[50.]

Furthermore, the stigma surrounding male victimization is perpetuated by societal attitudes and institutional responses that prioritize female victims and overlook the needs and experiences of male victims[51.] Service providers may lack the training and awareness to recognize and respond effectively to male victims of domestic violence, further compounding barriers to seeking help and support[52.] Additionally, legal frameworks and policies may be gender-biased, offering limited protection and recourse for male victims of abuse.

Challenges related to underreporting and stigma surrounding male victimization have significant implications for policy and practice in addressing domestic violence in Nigeria. Efforts to increase awareness and understanding of male victimization are essential for challenging stereotypes and promoting inclusive and gender-sensitive responses to domestic violence[5.] This includes providing training and capacity-building for service providers, law enforcement officials, and other stakeholders to recognize and respond effectively to male victims of abuse[53.]

Furthermore, initiatives aimed at challenging societal norms and attitudes surrounding masculinity and victimization are crucial for creating an environment where male victims feel safe and supported to seek help[54.] This includes promoting healthy and respectful

Lead City University DO NOT COPY

relationships, challenging gender stereotypes, and fostering open dialogue about domestic violence and its impact on both men and women.

Moreover, addressing underreporting and stigma surrounding male victimization requires systemic changes in how domestic violence is addressed and supported at the policy level. This includes advocating for gender-inclusive legal frameworks and policies that recognize and protect the rights of all victims of domestic violence, regardless of gender[55.] Additionally, resources and support services should be made accessible and available to male victims, including shelters, counselling, legal assistance, and helplines.

Barriers to help-seeking among male victims of domestic violence in Nigeria represent a multifaceted challenge rooted in societal norms, cultural attitudes, and systemic gaps in support services[52.] Despite growing recognition of male victimization, barriers persist, hindering many men from seeking assistance or accessing the support they need to escape abusive situations.

Fear of stigma is one of the most significant barriers that prevent male victims of domestic violence from seeking help or disclosing their experiences of abuse. In Nigerian society, as in many other cultures, there exists a pervasive stigma surrounding male victimization, rooted in traditional gender norms and stereotypes[34.] Men are often expected to be strong, stoic, and self-sufficient, and admitting vulnerability or seeking help may be perceived as a sign of weakness or emasculation. Consequently, male victims may fear being judged, ridiculed, or ostracized if they disclose their experiences of abuse, leading them to suffer in silence rather than risk social condemnation[55.]

Moreover, societal perceptions of masculinity further compound the stigma surrounding male victimization and discourage men from seeking help. In Nigeria, as in many patriarchal societies, masculinity is often equated with power, control, and dominance,

Lead City University DO NOT COPY

while vulnerability and victimhood are viewed as antithetical to traditional notions of manhood[51.] As a result, male victims may internalize these gender norms and feel ashamed or embarrassed to acknowledge their experiences of abuse, further deterring them from seeking assistance or disclosing their situation to others[50.]

Additionally, there is a lack of awareness among male victims about available resources and support services for domestic violence in Nigeria. Many men may not be aware that they are experiencing abuse or recognize the signs of domestic violence, as societal narratives often focus on female victimization and downplay or dismiss male victimization altogether[46.] Furthermore, there is a pervasive myth that domestic violence only affects women, leading male victims to believe that they are alone in their experiences and that seeking help is not an option for them.

Even when male victims are aware of available resources, they may face challenges accessing gender-sensitive support services that are tailored to their needs. Many existing support services for domestic violence in Nigeria are designed primarily for female victims, and there is a lack of specialized services and programs that address the unique experiences and challenges faced by male victims[44.] As a result, male victims may encounter resistance or skepticism when attempting to access support services, further discouraging them from seeking help.

Moreover, limited access to legal protection and recourse further impedes male victims' ability to seek help and escape abusive situations. In Nigeria, legal frameworks and enforcement mechanisms related to domestic violence often prioritize female victims, leaving male victims with few options for legal redress or protection[48.] This lack of legal protection can leave male victims feeling powerless and vulnerable, reinforcing their reluctance to seek help or disclose their experiences of abuse.

Lead City University DO NOT COPY

Furthermore, societal attitudes and cultural beliefs surrounding gender roles and family dynamics can create additional barriers to help-seeking for male victims of domestic violence. In many Nigerian communities, there is a prevailing belief that men should be the head of the household and have authority over their partners and children[49.] This belief may deter male victims from seeking help or disclosing their experiences of abuse, as they may fear being seen as weak or incompetent in fulfilling their traditional roles as protectors and providers[50.]

Religious and cultural norms may also play a role in perpetuating barriers to help-seeking among male victims of domestic violence. In Nigeria, where religion plays a significant role in shaping social norms and values, religious teachings and interpretations may reinforce traditional gender roles and discourage male victims from seeking assistance or disclosing their experiences of abuse[51.] Additionally, cultural practices such as dowry payments and bride prices may create financial dependencies that further entrap male victims in abusive relationships, making it difficult for them to leave or seek help[52.]

Moreover, economic factors such as poverty, unemployment, and financial instability can exacerbate barriers to help-seeking for male victims of domestic violence. Men who are economically dependent on their abusive partners may feel trapped in abusive situations due to financial constraints and limited resources[55.] The fear of losing financial support or facing homelessness may deter male victims from seeking help or leaving abusive relationships, as they may perceive the risks of leaving as greater than the risks of staying.

Barriers to help-seeking among male victims of domestic violence in Nigeria represent a complex interplay of societal norms, cultural attitudes, and systemic gaps in support services. Fear of stigma, lack of awareness about available resources, limited access to gender-sensitive support services, and economic factors all contribute to the reluctance of

Lead City University DO NOT COPY

male victims to seek help or disclose their experiences of abuse[48.] Addressing these barriers requires a comprehensive and multifaceted approach that challenges traditional gender norms, raises awareness about male victimization, and improves access to gender-sensitive support services tailored to the needs of male victims[8.] By breaking down these barriers and creating a supportive environment for male victims to seek help and access resources, Nigeria can work towards ending the cycle of domestic violence and ensuring the safety and well-being of all individuals, regardless of gender.

Domestic violence against male victims in Nigeria not only inflicts physical harm but also leaves deep emotional and psychological scars that can have long-lasting effects on their health and well-being[7.] Despite the prevalence of domestic violence against males, there are significant challenges in accessing healthcare and mental health services, compounded by the stigma surrounding help-seeking behaviour among males[54.]

Domestic violence against males can result in a range of physical injuries, including bruises, cuts, fractures, and internal injuries. These injuries may require medical attention, including emergency treatment, surgery, and rehabilitation[9.] However, many male victims may delay or avoid seeking medical care due to fear of stigma, shame, or retaliation from their abuser. As a result, injuries may go untreated or worsen over time, leading to chronic pain, disability, and long-term health complications[10.]

Moreover, domestic violence can exacerbate existing health conditions or contribute to the development of new health problems. For example, male victims may experience increased stress, anxiety, and depression, which can manifest in physical symptoms such as headaches, gastrointestinal problems, and cardiovascular issues[29.] Chronic exposure to stress hormones such as cortisol and adrenaline can weaken the immune system, making individuals more susceptible to infections and illnesses.

Lead City University DO NOT COPY

The emotional toll of domestic violence on male victims in Nigeria is profound and multifaceted. Male victims may experience a range of negative emotions, including fear, shame, guilt, anger, and helplessness[52.] These emotions can impact their self-esteem, self-worth, and sense of identity, leading to feelings of worthlessness, inadequacy, and despair. Moreover, male victims may struggle with feelings of betrayal and betrayal by their abuser, as well as feelings of isolation and alienation from friends, family, and society[54.]

Furthermore, domestic violence can erode trust and intimacy within intimate relationships, making it difficult for male victims to form healthy and fulfilling connections with others. Male victims may struggle with feelings of mistrust and suspicion, leading to social withdrawal and isolation. Additionally, the trauma of domestic violence can disrupt sleep patterns, appetite, and concentration, impairing daily functioning and quality of life[49.]

The psychological impact of domestic violence on male victims in Nigeria can be profound and long-lasting. Male victims may experience symptoms of post-traumatic stress disorder (PTSD), including intrusive memories, nightmares, flashbacks, and hypervigilance[43.] These symptoms can significantly impair their ability to function in daily life, affecting work, relationships, and overall well-being[51.]

Moreover, male victims may develop other mental health conditions, such as depression, anxiety, and substance abuse disorders, as coping mechanisms for dealing with the trauma of domestic violence[18.] These conditions can further exacerbate feelings of hopelessness, helplessness, and despair, leading to suicidal ideation and self-harm. However, many male victims may be reluctant to seek help for their mental health concerns due to fear of stigma, shame, or discrimination[48.]

Male victims of domestic violence in Nigeria face significant barriers in accessing healthcare and mental health services, further exacerbating their physical, emotional, and

Lead City University DO NOT COPY

psychological suffering. One of the main barriers is the lack of awareness and recognition of male victimization among healthcare providers and mental health professionals[56.] Many healthcare providers may not be adequately trained to recognize the signs of domestic violence in male patients or may hold biased beliefs and stereotypes about male victimization.

Moreover, male victims may face stigma and discrimination when seeking help for domestic violence-related injuries or mental health concerns. Healthcare providers may dismiss or minimize their experiences of abuse, blame them for their victimization, or fail to provide appropriate care and support[30.] As a result, male victims may feel invalidated, disbelieved, and discouraged from seeking help in the future.

Furthermore, there is a lack of gender-sensitive support services and resources specifically tailored to the needs of male victims of domestic violence in Nigeria. While there are some organizations and helplines that provide support for male victims, they are often underfunded, understaffed, and inaccessible to those in need[50.] Male victims may struggle to find safe and confidential spaces where they can access support without fear of judgment, stigma, or retaliation from their abuser.

The stigma surrounding help-seeking behaviour among males is a pervasive barrier that prevents many male victims of domestic violence from seeking assistance or disclosing their experiences of abuse[41.] In Nigerian society, as in many other cultures, there exists a pervasive stigma surrounding male victimization, rooted in traditional gender norms and stereotypes. Men are often expected to be strong, stoic, and self-sufficient, and admitting vulnerability or seeking help may be perceived as a sign of weakness or emasculation.

Moreover, societal perceptions of masculinity further compound the stigma surrounding help-seeking behaviour among males. Men who seek help for domestic violence may be

Lead City University DO NOT COPY

seen as less masculine or capable, leading to feelings of shame, embarrassment, and self-doubt[52.] Additionally, male victims may fear being judged, ridiculed, or ostracized by their peers, family, and community if they disclose their experiences of abuse[56.]

Furthermore, there is a pervasive myth that domestic violence only affects women, leading male victims to believe that they are alone in their experiences and that seeking help is not an option for them[48.] This myth is reinforced by societal narratives and media portrayals that focus primarily on female victimization and downplay or dismiss male victimization altogether. As a result, male victims may internalize these messages and feel ashamed or embarrassed to acknowledge their experiences of abuse, further deterring them from seeking assistance or disclosing their situation to others[38.]

Domestic violence against males in Nigeria has profound physical, emotional, and psychological consequences that can have long-lasting effects on victims' health and well-being. Despite growing recognition of male victimization, many men continue to suffer in silence, facing numerous challenges in accessing healthcare and mental health services, as well as stigma surrounding help-seeking behaviour[49.]

It is important to acknowledge the physical consequences of domestic violence on male victims in Nigeria. Domestic violence can result in a range of injuries, including bruises, cuts, fractures, and internal injuries, which may require medical attention and treatment. However, many male victims may hesitate to seek medical care due to fear of stigma or retaliation from their abuser[50.] As a result, injuries may go untreated or undiagnosed, leading to complications and long-term health problems[54.]

Moreover, domestic violence can have a significant impact on male victims' mental and emotional well-being. Many male victims experience feelings of shame, guilt, and self-blame, as well as anxiety, depression, and post-traumatic stress disorder (PTSD)[47.] The

Lead City University DO NOT COPY

trauma of abuse can erode victims' self-esteem and confidence, leaving them feeling isolated, hopeless, and helpless. Additionally, male victims may struggle with feelings of anger, rage, and powerlessness, as well as difficulties in trusting others and forming intimate relationships[55.]

Furthermore, domestic violence can disrupt victims' social and interpersonal relationships, leading to social isolation and withdrawal. Male victims may feel ashamed or embarrassed to disclose their experiences of abuse to family, friends, or co-workers, fearing judgment or disbelief[32.] As a result, they may withdraw from social activities and support networks, further exacerbating feelings of loneliness and alienation[35.]

In addition to the physical and emotional consequences, domestic violence can have profound psychological effects on male victims in Nigeria. Many male victims experience hypervigilance, nightmares, and flashbacks, as well as difficulties in concentrating and functioning in daily life. The constant threat of violence and fear of retribution from their abuser can lead to chronic stress and anxiety, impacting victims' overall health and well-being[57.]

Despite the significant impact of domestic violence on male victims' health and psychosocial well-being, many face challenges in accessing healthcare and mental health services in Nigeria. There is a pervasive stigma surrounding help-seeking behaviour among males, with societal norms dictating that men should be strong, stoic, and self-reliant[45.] As a result, many male victims may hesitate to seek medical or psychological assistance, fearing that doing so will be perceived as a sign of weakness or inadequacy[44.]

Furthermore, there is a lack of awareness and understanding among healthcare providers about the prevalence and unique needs of male victims of domestic violence. Many healthcare facilities in Nigeria may not have protocols in place for identifying and

Lead City University DO NOT COPY

responding to male victims of abuse, leading to missed opportunities for intervention and support[49]. Additionally, healthcare providers may lack training in trauma-informed care and may inadvertently reinforce gender stereotypes and biases, further alienating male victims and discouraging help-seeking behaviour[56].

Moreover, there are systemic barriers to accessing mental health services in Nigeria, including limited availability of services, long wait times, and high costs. Mental health services are often concentrated in urban areas, leaving rural and remote communities underserved[55]. Additionally, there is a shortage of trained mental health professionals, particularly in the public sector, leading to long wait times for appointments and limited access to care[54].

Furthermore, there is a pervasive stigma surrounding mental illness in Nigeria, which can discourage individuals from seeking help and accessing treatment. Mental health disorders are often viewed as a personal failing or moral weakness, rather than legitimate medical conditions requiring treatment and support[57]. This stigma can prevent male victims of domestic violence from disclosing their experiences or seeking help for their mental health symptoms, further exacerbating their suffering and isolation[42].

Addressing the health and psychosocial impacts of domestic violence on male victims in Nigeria requires a comprehensive and multi-sectoral approach that addresses both individual and systemic barriers to accessing care and support[46]. This includes raising awareness about the prevalence of male victimization and challenging societal norms and stereotypes surrounding masculinity and help-seeking behaviour[58].

Moreover, efforts to improve access to healthcare and mental health services for male victims of domestic violence are essential for addressing their health and psychosocial needs. This includes integrating screening and support services for male victims into

Lead City University DO NOT COPY

existing healthcare systems, as well as providing training for healthcare providers on identifying and responding to domestic violence among male patients[58.]

Additionally, community-based interventions and support programs can play a crucial role in addressing the health and psychosocial needs of male victims of domestic violence in Nigeria. Peer support groups, counselling services, and crisis hotlines can provide male victims with a safe and supportive space to share their experiences, access information and resources, and connect with other survivors[43.]

Furthermore, efforts to challenge stigma and promote gender equality and empowerment are essential for addressing the root causes of domestic violence and creating a supportive environment for male victims to seek help and access resources[53.] This includes challenging traditional gender norms and stereotypes that perpetuate male victimization and promoting positive and respectful relationships based on equality, consent, and mutual respect.

Domestic violence has profound physical, emotional, and psychological consequences on male victims in Nigeria. Despite the significant impact of abuse on their health and well-being, many male victims face barriers to accessing healthcare and mental health services, including stigma surrounding help-seeking behaviour and systemic gaps in support services[54.] Addressing the health and psychosocial needs of male victims requires a comprehensive and multi-sectoral approach that addresses both individual and systemic barriers and promotes gender equality and empowerment. By addressing these barriers and supporting male victims in accessing care and support, Nigeria can work towards ending the cycle of domestic violence and ensuring the health and well-being of all individuals, regardless of gender[58.]

2.3.6 The Effects of Domestic Violence on Societal Structures

Lead City University DO NOT COPY

Domestic violence against males in Nigeria not only has profound effects on the individual victims but also impacts family dynamics and structures in significant ways. Violence within intimate relationships can erode trust, communication, and cohesion within families, leading to fragmentation and instability.

It is crucial to recognize that domestic violence against males affects not only the victim but also other family members, including partners, children, and extended relatives. When violence occurs within intimate relationships, it creates a climate of fear, tension, and uncertainty that permeates the entire family system[59]. Children who witness domestic violence may experience emotional distress, anxiety, and trauma, which can have lasting effects on their development and well-being. Additionally, partners and other family members may feel powerless, helpless, and overwhelmed by the violence, leading to feelings of anger, resentment, and betrayal[60].

Moreover, domestic violence can erode trust and communication within families, making it difficult for family members to feel safe, secure, and connected to one another. Victims of domestic violence may feel isolated and alienated from their loved ones, fearing judgment, blame, or disbelief if they disclose their experiences of abuse[3]. Similarly, perpetrators of violence may manipulate and control their partners through tactics such as gaslighting, intimidation, and coercion, undermining the trust and openness that are essential for healthy relationships.

Furthermore, domestic violence can fragment families and create instability within the household, as victims may struggle to maintain their sense of autonomy and agency in the face of abuse[28]. Victims may feel trapped in abusive relationships, unable to leave or seek help due to fear of retaliation or financial dependence[41]. As a result, family members may experience a sense of powerlessness and hopelessness, as they witness their loved ones suffering and feel unable to intervene or provide support[39].

Lead City University DO NOT COPY

Additionally, domestic violence can have intergenerational effects, perpetuating cycles of abuse and trauma within families. Children who witness domestic violence may internalize dysfunctional relationship patterns and attitudes, leading to an increased risk of perpetrating or experiencing abuse in their own adult relationships[59.] Similarly, victims of domestic violence may struggle to break free from abusive cycles, as they may lack the resources, support, and self-esteem necessary to leave abusive partners and rebuild their lives[60.]

Moreover, domestic violence can strain familial relationships and create rifts between family members, as they grapple with conflicting loyalties and responsibilities. Family members may feel torn between supporting the victim and maintaining loyalty to the perpetrator, leading to tension and conflict within the household[62.] Additionally, victims of domestic violence may face judgment, blame, or victim-blaming attitudes from their own family members, further exacerbating feelings of isolation and alienation[63.]

Furthermore, domestic violence can disrupt traditional gender roles and expectations within families, challenging notions of masculinity, femininity, and power dynamics. In Nigeria, as in many patriarchal societies, traditional gender norms dictate that men should be strong, dominant, and in control, while women should be submissive, nurturing, and obedient[55.] However, domestic violence can shatter these rigid gender roles, as victims and perpetrators may deviate from societal expectations and challenge traditional power dynamics within intimate relationships[56.]

Domestic violence against males in Nigeria not only affects the victims themselves but also has significant implications for parental relationships and co-parenting dynamics. When violence occurs within intimate relationships, it can have profound effects on the ability of parents to effectively co-parent and make decisions regarding the care and upbringing of their children[59.]

Lead City University DO NOT COPY

It is important to recognize that domestic violence can have direct and indirect effects on parental relationships, regardless of the gender of the victim. When violence occurs within intimate relationships, it creates a climate of fear, tension, and instability that can strain the bond between parents and impact their ability to effectively coparent[62.] Victims of domestic violence may experience feelings of shame, guilt, and self-blame, as well as anxiety, depression, and post-traumatic stress disorder (PTSD), which can affect their ability to engage in positive and supportive parenting behaviours[61.]

Moreover, perpetrators of domestic violence may use tactics such as intimidation, coercion, and manipulation to control and dominate their partners, undermining their authority and autonomy as parents[62.] This can create power imbalances within parental relationships and hinder effective co-parenting, as victims may feel powerless to assert their rights and make decisions regarding the care and upbringing of their children[61.] Additionally, children who witness domestic violence may experience emotional distress, anxiety, and trauma, which can further disrupt parental relationships and co-parenting dynamics[64.]

Furthermore, domestic violence can impact parenting coordination and decision-making within families, as victims may struggle to assert their rights and preferences in the face of abuse. Victims of domestic violence may feel pressured or coerced into complying with the demands of their abuser, even if it goes against their own wishes or beliefs regarding parenting and child-rearing[60.] This can create tension and conflict within co-parenting relationships, as victims may feel unable to advocate for their children's best interests or express their concerns about their safety and well-being.

Additionally, domestic violence can create challenges related to communication and conflict resolution within co-parenting relationships. Victims of domestic violence may fear confrontation or retaliation from their abuser, leading them to avoid discussing sensitive

Lead City University DO NOT COPY

topics or raising concerns about their children's welfare[43.] Perpetrators of violence may use tactics such as gas-lighting, manipulation, and blame-shifting to undermine victims' credibility and dismiss their concerns, further exacerbating communication breakdowns and conflict within co-parenting relationships[21.]

Moreover, domestic violence can create challenges related to establishing and maintaining boundaries within co-parenting relationships. Victims of domestic violence may struggle to assert their rights and preferences regarding parenting arrangements, visitation schedules, and decision-making authority, as they may fear retribution or escalation of violence from their abuser[62.] Perpetrators of violence may attempt to exert control over their victims through tactics such as stalking, harassment, and threats, further undermining their ability to establish healthy boundaries and ensure the safety and well-being of themselves and their children.

Furthermore, domestic violence can impact parental relationships and co-parenting dynamics beyond the immediate family unit, affecting interactions with extended family members, social networks, and community resources. Victims of domestic violence may feel isolated and alienated from their support networks, as they may fear judgment, blame, or disbelief if they disclose their experiences of abuse[62.] Perpetrators of violence may also attempt to manipulate and control their victims' relationships with others, isolating them from sources of support and undermining their ability to access resources and assistance[65.]

Exposure to domestic violence against males can have profound and long-lasting effects on children's psychological well-being. Witnessing violence within the family can lead to a range of psychological consequences, including anxiety, depression, trauma, behavioural problems, and difficulties forming healthy relationships.

Lead City University DO NOT COPY

It essential to recognize that children who witness domestic violence against males experience a wide range of emotional and psychological responses to the violence. For many children, witnessing violence within the family can be traumatic, leading to feelings of fear, helplessness, and confusion[66.] Children may struggle to make sense of the violence and may feel responsible or guilty for what is happening, even if they are not directly involved in the abuse.

Moreover, exposure to domestic violence can have significant effects on children's mental health, leading to symptoms of anxiety and depression. Children who witness violence within the family may experience constant fear and worry about their safety and the safety of their loved ones[61.] They may also develop symptoms of depression, including sadness, hopelessness, and feelings of worthlessness, as they struggle to cope with the trauma of the violence.

Furthermore, exposure to domestic violence can impact children's emotional regulation and coping skills, leading to difficulties managing their emotions and behaviours. Children who witness violence within the family may exhibit symptoms of post-traumatic stress disorder (PTSD), including intrusive thoughts, nightmares, and flashbacks of the violence[51.] They may also engage in maladaptive coping strategies, such as avoidance, denial, or self-harm, as they try to cope with the trauma of the violence[53.]

Additionally, exposure to domestic violence can have profound effects on children's social and interpersonal relationships. Children who witness violence within the family may struggle to trust others and form healthy attachments, as they may have experienced betrayal and abandonment by their caregivers[32.] They may also have difficulty forming peer relationships and may struggle with social skills, such as communication and problem-solving, as they navigate the complexities of their home environment[33.]

Lead City University DO NOT COPY

Moreover, exposure to domestic violence can impact children's academic performance and educational attainment. Children who witness violence within the family may have difficulty concentrating and focusing on their schoolwork, leading to academic underachievement and poor attendance[31.] They may also experience disruptions in their schooling due to frequent moves or changes in living arrangements, further exacerbating their academic difficulties.

Furthermore, exposure to domestic violence can have intergenerational effects, perpetuating cycles of violence and trauma within families. Children who witness violence within the family may internalize dysfunctional relationship patterns and attitudes, leading to an increased risk of perpetrating or experiencing abuse in their own adult relationships[63.] Similarly, children who grow up in violent households may struggle to break free from abusive cycles, as they may lack the resources, support, and self-esteem necessary to leave abusive partners and rebuild their lives[52.]

Moreover, exposure to domestic violence can have long-term effects on children's mental health and emotional well-being, impacting their functioning well into adulthood. Research has shown that children who witness violence within the family are at increased risk of developing a range of mental health disorders, including anxiety disorders, mood disorders, substance abuse disorders, and personality disorders[62.] Additionally, they may experience difficulties forming and maintaining intimate relationships, as they may struggle with trust, intimacy, and communication due to their experiences of violence and trauma.

Addressing the psychological consequences of children witnessing domestic violence against males requires a comprehensive and multi-sectoral approach that addresses both individual and systemic factors[56.] This includes providing trauma-informed care and support services for children and families affected by domestic violence, as well as implementing

Lead City University DO NOT COPY

interventions to prevent and mitigate the impacts of violence on children's mental health and emotional well-being[55.]

Moreover, efforts to promote healthy and supportive family environments are essential for addressing the root causes of domestic violence and creating a safe and nurturing environment for children to thrive[52.] This includes promoting positive parenting practices, strengthening parent-child relationships, and providing support for families to address underlying issues such as poverty, unemployment, and substance abuse that may contribute to domestic violence[41.]

Furthermore, education and awareness-raising initiatives are crucial for challenging societal attitudes and beliefs surrounding domestic violence and promoting positive social norms and behaviours[56.] By raising awareness about the impact of domestic violence on children's psychological well-being and providing resources and support for families affected by violence, Nigeria can work towards breaking the cycle of violence and creating a safer and more supportive environment for all children to grow and thrive. Exposure to domestic violence against males during childhood can have profound and lasting effects on children's development and well-being, shaping their developmental trajectories and influencing various aspects of their lives[54.]

It is essential to acknowledge that children who witness domestic violence against male's experience trauma and distress that can have far-reaching consequences throughout their lives. Exposure to violence within the family can disrupt children's sense of safety, security, and trust, leading to feelings of fear, anxiety, and helplessness[58.] Moreover, children may internalize dysfunctional relationship patterns and attitudes, as they witness unhealthy dynamics between their parents and learn to associate love with violence and control.

Lead City University DO NOT COPY

Furthermore, exposure to domestic violence against males during childhood can impact children's academic performance and educational attainment. Children who witness violence may struggle to concentrate, focus, and engage in learning activities, as they grapple with feelings of fear, stress, and uncertainty[45.] Additionally, the emotional and psychological toll of exposure to violence may lead to difficulties in regulating emotions and managing behaviour, which can manifest as disruptive behaviours, aggression, and academic underachievement.

Moreover, exposure to domestic violence can impair children's social and emotional development, affecting their ability to form healthy relationships and navigate social interactions. Children who witness violence may struggle with trust issues, intimacy, and attachment, as they may fear being hurt or betrayed by others[32.] Additionally, exposure to violence can disrupt children's social skills and communication abilities, leading to difficulties in making friends, resolving conflicts, and forming meaningful connections with others.

Furthermore, exposure to domestic violence against males during childhood can have long-term effects on children's mental health and well-being. Research has consistently shown that children who witness violence are at increased risk of experiencing anxiety, depression, and post-traumatic stress disorder (PTSD) later in life[66.] The trauma of witnessing violence can linger into adulthood, impacting individuals' self-esteem, sense of identity, and overall psychological functioning.

Additionally, exposure to domestic violence during childhood can increase the likelihood of engaging in risky behaviours and maladaptive coping strategies, such as stance abuse, self-harm, and delinquency. Children who witness violence may use these behaviours as a means

Lead City University DO NOT COPY

of coping with their emotional pain and distress, further exacerbating their vulnerability to poor mental health outcomes[59,62.]

Moreover, exposure to domestic violence against males during childhood can impact children's future romantic relationships and family dynamics. Research has shown that individuals who have been exposed to violence in childhood are more likely to experience intimate partner violence in adulthood, perpetuating cycles of abuse across generations[37.] Additionally, the intergenerational transmission of violence can have profound effects on family dynamics, as individuals may struggle to establish healthy boundaries, communicate effectively, and resolve conflicts within their own relationships[53.]

Furthermore, exposure to domestic violence during childhood can have broader societal implications, impacting communities and perpetuating cycles of violence and trauma. Children who witness violence may grow up to perpetrate violence themselves or become victims of violence in their own adult relationships, contributing to the cycle of abuse within families and communities. Additionally, the psychological and emotional toll of exposure to violence can strain social support networks and community resources, as individuals may struggle to access the support and resources they need to heal and recover from their experiences.

Lead City University DO NOT COPY

2.4 Conceptual Model

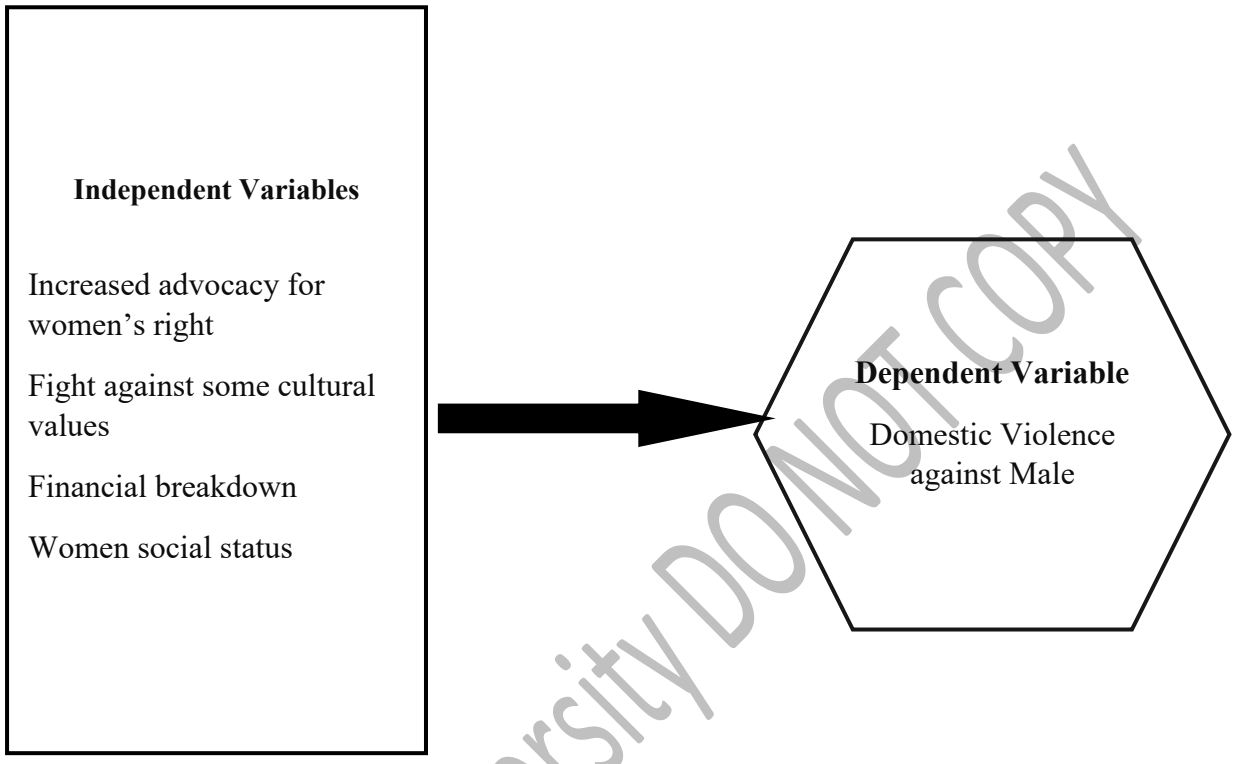


Fig. 2.1: Conceptual Framework on Female Perpetrated Abuse among Middle-class Men in Ibadan

Source: The Researcher, 2025

Lead City University DO NOT COPY

The diagram illustrates the relationship between various independent variables and the potential impact on the dependent variable, which is domestic violence against men. The independent variables include factors like increased advocacy for women's rights, the fight against some cultural values, financial breakdown, and changes in women's social status. These factors can contribute to a shift in traditional gender roles and dynamics within relationships, possibly leading to conflicts that manifest as domestic violence against men. The arrows in the diagram indicate that each independent variable can potentially influence

the prevalence of domestic violence against men, highlighting the complex interplay between social, economic, and cultural factors in this issue.

Lead City University DO NOT COPY

2.5 Summary of Gap in Literature Reviewed

Domestic violence is a global issue that affects individuals and families, affecting race, class, and gender. It involves abusive behaviours used by one partner to exert power and control over another within an intimate relationship. The social learning theory can be applied to understand the prevalence of domestic violence against males in Nigeria and its implications on conflict.

Social learning theory suggests that individuals learn behaviours by observing others, particularly those they perceive as role models or authority figures, and by experiencing rewards or punishments associated with those behaviours. In the context of domestic violence against males in Nigeria, social learning theory suggests that individuals may learn and perpetrate violent behaviours within intimate relationships through observation and reinforcement of gender-based power dynamics, cultural norms, and societal attitudes.

Gender roles in Africa are deeply rooted in the continent's diverse cultures, traditions, and societal structures. Before colonialism, African societies had varied and complex systems of gender relations that shaped the roles and expectations of men and women in various aspects of life, including family, community, economy, and politics. Traditional African societies often defined gender roles by cultural norms, religious beliefs, and economic activities.

In pre-colonial Africa, family structure was typically patriarchal, with men holding primary authority and decision-making power within the household. Women played essential roles in domestic labour, childcare, cooking, and household maintenance. In matrilineal societies, women often held inheritable property rights and played prominent roles in lineage and kinship systems.

Gender disparities in labour force participation rates between men and women in Nigeria are significant and multifaceted, reflecting a complex interplay of cultural, socio-economic, and

Lead City University DO NOT COPY

structural factors. Cultural norms and traditional gender roles play a significant role in shaping these disparities, as patriarchal beliefs and expectations often prioritize men's economic contributions over women's.

Lead City University DO NOT COPY

Endnotes

1 A.J. Gage & N.J. Thomas. *Women's work, gender roles, and intimate partner violence in Nigeria.* Archives of Sexual Behaviour, *46*, 2017, pp. 1923-1938.

2 C.O. Igbolekwu, O. Arusukwu, N.J. Nwogu, B. Rasak, F. Asamu, & N.O. Osueke. *Domestic violence against women in the Nigerian rural context.* 2017.

3 F.O. Benebo, B. Schumann, & M. Vaezghasemi. *Intimate partner violence against women in Nigeria: A multilevel study investigating the effect of women's status and community norms.* **BMC Women's Health**, 2017. 18(1), 1-17.

4 J.O. Ayodele. *The socio-cultural causes of male victimisation in domestic contexts in Lagos, Nigeria: A qualitative analysis.* **International Journal of Criminal Justice Sciences**, 12(2), 2017.

5 E.I. Obarisiagbon, & M.I. Omage. *Emerging trend in the culture of domestic violence against men in southern Nigeria.* **International Journal of Humanities and Social Science**, 2019, *9*(3), 50-56.

6 J.E. Umana, O.I. Fawole, & I.A. Adeoye. *Prevalence and correlates of intimate partner violence towards female students of the University of Ibadan, Nigeria*. BMC Women's Health, 14, 2014, pp. 1-8.

7 L. Okenwa-Emegwa, S. Lawoko, & B. Jansson. *Attitudes toward physical intimate partner violence against women in Nigeria.* **Sage Open***, 6*(4), 2016. 2158244016667993.

8 F.C. Anolue & O.I. Uzoma. *Intimate partner violence: prevalence, contributing factors and spectrum among married couples in Southeast Nigeria.* **International Journal of Reproduction, Contraception, Obstetrics and Gynaecology**, 2017, *6*(9), 2017, pp. 3748-3754.

9 E.E. Dim, & P. Elabor-Idemudia. *Social structure, social learning, and the severity of physical intimate partner violence against women in Nigeria.* **Journal of Interpersonal Violence**, 36(5-6), 2921, pp. 2862-2886.

10 M.O. Balogun & Y.O. John-Akinola. *A qualitative study of intimate partner violence among women in Nigeria.* **Journal of Interpersonal Violence**, 30(14), 2015, pp. 2410-2427.

11 K.A. Oyediran. *Explaining trends and patterns in attitudes towards wife-beating among women in Nigeria: analysis of 2003, 2008, and 2013***.** Demographic and Health Survey Data. Genus, 2016, *72*(1), 2016, pp. 1-25.

12 E.O. Oluwole, N.C. Onwumelu, & I.P. Okafor. *Prevalence and determinants of intimate partner violence among adult women in an urban community in Lagos, Southwest Nigeria.* **Pan African Medical Journal**, 36(1), 2020.

Do Not Copy

13 S.B. Fakunmoju & S. Rasool. *Exposure to violence and beliefs about violence against women among adolescents in Nigeria and South Africa.* **Sage Open**, 2018, 8(4), 2158244018817591.

14 P.O.U. Adogu, U.C. Chimah, A.L. Ilika, & C.F. Ubajaka. *Factors associated with intimate partner violence among wives of military and civilian men in Abuja Nigeria*. **Sociology Mind**, 5(2), 2015, pp. 61.

15 A. Jabbi, B. Ndow, T. Senghore, E. Sanyang, J.C. Kargbo, & P. Bass. *Prevalence and factors associated with intimate partner violence against women in The Gambia: A population-based analysis.* **Women & Health**, 2020, *60*(8), 2020, pp. 912-928.

16 A.A. Adejimi, O.I. Fawole, O.O. Sekoni, & D.N. Kyriacou. *Prevalence and correlates of intimate partner violence among male civil servants in Ibadan, Nigeria*. **African Journal of Medicine and Medical Sciences**, 2014, *43*(Suppl 1), pp. 51.

17 O.O. Adeyemo, & I. Bamidele. *The menace of domestic violence: Improving the lives of women in Nigeria.* **African Journal of Legal Studies**, 9(3), 2016, pp. 177-198.

18 C. Nwabunike & E.Y. Tenkorang. *Domestic and marital violence among three ethnic groups in Nigeria.* **Journal of interpersonal Violence**, 32(18), 2017, pp. 2751-2776.

19 L.K. Gilbert, F.B. Annor, & H. Kress. *Associations between endorsement of inequitable gender norms and intimate partner violence and sexual risk behaviours among youth in Nigeria: Violence Against Children Survey,* **Journal of Interpersonal Violence**, *37*(11-12), 2022, NP8507-NP8533.

20 T.S. Tanimu, S. Yohanna, & S.Y. Omeiza. The pattern and correlates of intimate partner violence among women in Kano, Nigeria. **African Journal of Primary Health Care and Family Medicine**, 8(1), 2016, pp. 1-6.

21 P. Okeke-Ihejirika, B. Salami, & O. Amodu. Exploring intimate partner violence from the perspective of African men: A meta-synthesis. Aggression and Violent Behaviour, 46, 2019. pp. 98-108.

22 A. Alesina, B. Brioschi, & E. La Ferrara. *Violence against women: a cross-cultural analysis for Africa.* **Economica**, *88*(349), 2021. pp. 70-104.

23 F.D. Oluremi. *Domestic "violence against women in Nigeria*.". **European Journal of Psychological Research**, 2015, *2*(1).

24 E.E. Dim. Differentials and predictors of IPV against Nigerian women in rural and urban areas. **Journal of Aggression, Maltreatment & Trauma**, 2020, *29*(7), pp. 785-807.

25 A.E. Iyanda, K.A. Boakye, O.H. Olowofeso, Y. Lu, & J. Salcido Giles. *Determinants of gender-based violence and its physiological effects among women in 12 African countries.* **Journal of Interpersonal Violence**, 2021, *36*(21-22), NP11800-NP11823.

26 A.A. Adebayo. *Sociological implications of domestic violence on childrenâ™ s development in Nigeria*. **Journal of African Studies and Development**, 2014, *6*(1), pp. 8-13.

27 A.O. Ogunwale, F.O. Oshiname, & F. O. Ajagunna. *A review of the conceptual issues, social epidemiology, prevention and control efforts relating to rape in Nigeria*. **African Journal of Reproductive Health**, 2019, *23*(4), pp. 108-123.

28 C. Izugbara. *Spousal age differences and violence against women in Nigeria and Tanzania.* **Health Care for Women International**, 2018, *39*(8), pp. 872-887.

29 F. Abdi, Z. Mahmoodi, F. Afsahi, N. Shaterian, & F.A. Rahnemaei. *Social determinants of domestic violence against suburban women in developing countries: a systematic review*. **Obstetrics & Gynaecology Science**, 2021, *64*(2), pp. 131-142.

30 G. Bishwajit & S. Yaya. *Domestic violence: A hidden barrier to contraceptive use among women in Nigeria*. **Open Access Journal of Contraception**, 2018, pp. 21-28.

31 M. Blay-Tofey & B.X. Lee. *Preventing gender-based violence engendered by conflict: The case of Côte d'Ivoire.* Social Science & Medicine, 146, 2015, pp. 341-347.

32 A.J. Gage & N.J. Thomas. *Women's work, gender roles, and intimate partner violence in Nigeria.* Archives of Sexual Behaviour, 46, 2017, pp. 1923-1938.

33 K. Graaff. *The Implications of a narrow understanding of gender-based violence.* Feminist Encounters, 5(1), 2021, pp. 1-12.

34 S. Gurung & J. Acharya. *Gender-based violence among pregnant women of Syangja district, Nepal*. Osong Public Health and Research Perspectives, 7(2),2016, pp. 101-107.

35 N. He, J. Zhao, & C.A. Archbold. *Gender and police stress: The convergent and divergent impact of work environment, work-family conflict, and stress coping mechanisms of female and male police officers*. Routledge, 2017, pp. 151-172.

36 R. Heath, M. Hidrobo, & S. Roy. *Cash transfers, polygamy, and intimate partner violence: Experimental evidence from Mali*. **Journal of Development Economics**, 143, 2020. Pp. 102410.

37 S. Hellemans, T. Loeys, A. Buysse, & O. De Smet. *Prevalence and impact of intimate partner violence (IPV) among an ethnic minority population*. **Journal of Interpersonal Violence**, 2015, 30(19), 2015. pp. 3389-3418.

38 P.P. Heppner, B.E. Wampold, J. Owen, & K.T. Wang. *Research design in counseling*. Cengage Learning 2015.

39 V. Kolbe, & A. Büttner. *Domestic violence against men—prevalence and risk factors.* **Deutsches Ärzteblatt International**, 117, 2020. pp. 31-32, 534.

40 G. La Mattina. *Civil conflict, domestic violence and intra-household bargaining in post-genocide Rwanda*. **Journal of Development Economics**, 124, 2017. pp,168-198.

41 R. Lundgren, & A. Amin. *Addressing intimate partner violence and sexual violence among adolescents: emerging evidence of effectiveness*. **Journal of Adolescent Health**, 56(1), 2015. pp. S42-S50.

42 O. Makinde, K. Björkqvist, & K. Österman. *Overcrowding as a risk factor for domestic violence and antisocial behaviour among adolescents in Ejigbo, Lagos, Nigeria.* Global Mental Health, 3, pp. e16.

43 M.I. Mulawa, H.L.M. Reyes, V.A. Foshee, C.T. Halpern, S.L. Martin, L.J. Kajula, & S. Maman. *Associations between peer network gender norms and the perpetration of intimate partner violence among urban Tanzanian men: a multilevel analysis.* Prevention Science, 19,2018, pp. 427-436.

44 O.O. Oyefara, R.C. Ojo, & S. Jegede. *Rural-urban differentials in the prevalence and perception about determinants of domestic violence among couples in Lagos state, Nigeria.* **IFE PsychologIA: An International Journal**, 2018, *26*(2), pp. 114-128.

45 T. Ajala. *Social construction of gender roles and women's poverty in African societies: The case of the Nigerian woman*. **International Journal of Gender and Women's Studies**, 2016, *4*(2), pp.1-10.

46 E. Nwakanma, & O.P. Abu. *Cultural issues in violence against women and ritual killings in Nigeria: Assessing the implications for sustainable development*. **Gender and Behaviour**, 2020, *18*(2), pp. 15447-15457.

47 E.E. Dim, & O. Ogunye. *Perpetration and experience of intimate partner violence among residents in Bariga local community development area, Lagos State, Nigeria*. **Journal of Interpersonal Violence**, 2021, *36*(1-2), NP1029-NP1049.

48 B.O. Igwe. *Overcoming cultural, traditional and religious* beliefs and practices in understanding and combating domestic violence in Nigeria. **International Journal of Innovative Research and Development**, 2015, *4*(13), pp. 115-125.

49 T.G. Amole, S. Bello, C. Odoh, M.H. Aliyu & Z. Iliyasu. *Correlates of female-perpetrated intimate partner violence in Kano, Northern Nigeria*. **Journal of Interpersonal Violence**, 2016, *31*(12), pp. 2240-2254.

50 S.A. Ishola. *Domestic Violence: The Nigerian Experience*. **Asia-Africa Journal of Mission and Ministry**, 2016, *13*, pp. 3-16.

51 O. Femi-Ajao. *Intimate partner violence and abuse against Nigerian women resident in England, UK: a cross-sectional qualitative study*. **BMC Women's Health**, 2016, *18*, pp. 1-13.

52 C.U. Chimah, P.O.U Adogu, K. Odeyemi, & A.L. Ilika. *Comparative analysis of prevalence of intimate partner violence against women in military and civilian communities in Abuja, Nigeria*. **International Journal of Women's Health**, 2015, pp. 287-295.

53 F.J. Para-Mallam. *Gender equality in Nigeria*. Gender Equality in a Global Perspective, 2017, *23*(53), pp. 23-53.

54 C.B. Duru, C.M. Aguocha, A.C. Iwu, U.R. Oluoha, K.C. Diwe, I.N. Okedo-Alex & E. Nwaigbo. *Domestic violence among women in households in Imo state, Nigeria: Prevalence, pattern and determinants*. **Asian Journal of Social Science Studies**, 2018, *3*(1), pp. 15.

55 J. Orpin, C. Papadopoulos & S. Puthussery. *The prevalence of domestic violence among pregnant women in Nigeria: a systematic review*. **Trauma, Violence, & Abuse**, *21*(1), 2020, pp. 3-15.

56 A. Kalunta-Crumpton. *Intersections of patriarchy, national origin and immigrant Nigerian women's experiences of intimate partner violence in the United States*. **International Journal of Sociology of the Family**, 2015, pp.1-29.

57 E. K. M. Darteh, K.S. Dickson, S.D. Rominski, & C.A. *Moyer. Justification of physical intimate partner violence among men in sub-Saharan Africa: a multinational analysis of demographic and health survey data.* **Journal of Public Health**, *29*, 2021, pp. 1433-1441.

58 I. Dery, & A.L. Diedong. *Domestic violence against women in Ghana: An exploratory study in Upper West Region, Ghana*. **International Journal of Humanities and Social Science**, *4*(12), 2014, pp. 228-244.

59 O.M. Folami. *Survey of unreported cases of domestic violence in two heterogeneous communities in Nigeria*. International Review of Law, *2013*(4), 2014. 4.

60 S. Vyas & L. Heise. *How do area-level socioeconomic status and gender norms affect partner violence against women? Evidence from Tanzania*. **International Journal of Public Health**, *61*, 2016. Pp. 971-980.

61 O.Y. Olonade, B.O. Oyibode, B. O. Idowu, T.O. George, O.S. Iwelumor, M.I. Ozoya., ... & C.O. Adetunde. *Understanding gender issues in Nigeria: the imperative for sustainable development*. **Heliyon**, 7(7), 2021.

62 L. Mshweshwe. *Understanding domestic violence: masculinity, culture, traditions*. **Heliyon**, *6*(10). 2020.

63 O.A. Fawole, T.A. Akangbe, & B. Durowaiye. *Influence of intimate partner violence experience in family of origin on family of destination in Sokoto state, Nigeria*. **International Journal of Social Sciences and Humanities Review** 6(3), 2016.

64 M.I. Mulawa, H.L.M. Reyes, V.A. Foshee, C.T. Halpern, S.L. Martin, L.J. Kajula, & S. Maman. *Associations between peer network gender norms and the perpetration of intimate partner violence among urban Tanzanian men: a multilevel analysis*. Prevention Science, *19*, 2018, pp. 427-436.

65 J.C. Madu. *Domestic violence legislation for development, peace and security in Nigeria*. African Security Review, *24*(3), 2015, pp. 279-290.

66 T.J. Omidoyin. *Violence against persons (prohibition) act 2015: a positive step to the eradication of domestic violence in Nigeria*. **Nnamdi Azikiwe University Journal of International Law and Jurisprudence**, *9*(1), 2018, pp. 39-51.

67 A. Mojahed, N. Alaidarous, H. Shabta, J. Hegewald, & S. Garthus-Niegel. *Intimate partner violence against women in the Arab countries: a systematic review of risk factors*. **Trauma, Violence, & Abuse**, *23*(2), 2022, pp. 390-407.

68 T. Ajibade Adisa, C. Mordi, R. Simpson, & V. Iwowo, *Social dominance, hypermasculinity, and career barriers in Nigeria*. **Gender, Work & Organization**, *28*(1), 2021, pp. 175-194.

69 C. Odimegwu, O.S. Bamiwuye, & S.A. Adedini. *Gender-based violence as a new proximate determinant of fertility in sub-Saharan Africa*. **Southern African Journal of Demography**, *16*(1), 2015, pp. 87-121.

70 A.S. Adebowale. *Spousal age difference and associated predictors of intimate partner violence in Nigeria*. **BMC Public Health**, *18*(1), 2018, pp. 1-15.

71 N. Cofie. *A multilevel analysis of contextual risk factors for intimate partner violence in Ghana.* **International Review of Victimology**, *26*(1), 2020, pp. 50-78.

72 M. Meinhart, I. Seff, G.L. Darmstadt, A.M. Weber, & L. Stark. *Attitudinal acceptance of intimate partner violence among adolescents and young adults in Nigeria and Tanzania: an exploration into target reference groups*. **Journal of Adolescent Health**, *66*(1), 2020, S3-S8.

73 E.M. Osei-Tutu, & E. Ampadu. *Domestic violence against women in Ghana: The attitudes of men toward wife-beating*. **Journal of International Women's Studies**, 2017, *18*(4), pp. 106-116.

74 A.M. Sunmola, O.A. Mayungbo, G.A. Ashefor, & L.A. Morakinyo. *Does relation between women's justification of wife beating and intimate partner violence differ in context of husband's controlling attitudes in Nigeria?* **Journal of Family Issues**, *41*(1), 2020, pp. 85-108.

75 C.C. Ezeudu, O. Akpa, N.E. Waziri, A. Oladimeji, E. Adedire, I. Saude, & O.I. Fawole. *Prevalence and correlates of intimate partner violence, before and during pregnancy among attendees of maternal and child health services, Enugu, Nigeria: mixed method approach, January 2015*. **The Pan African Medical Journal**, 2019, *32*(Suppl 1).

76 S. Babalola, & O. Oyenubi. *Factors explaining the North–South differentials in contraceptive use in Nigeria: A nonlinear decomposition analysis*. **Demographic Research**, *38*, 2018, 287-308.

77 C.C. Okigbo, I.S. Speizer, M.E. Domino, S.L. Curtis, C.T. Halpern, & J.C. Fotso. *Gender norms and modern contraceptive use in urban Nigeria: a multilevel longitudinal study*. BMC Women's Health, *18*, 2018, pp.1-17.

78 P. Memiah, T. Ah Mu, K. Prevot, C.K. Cook, M.M. Mwangi, E.W. Mwangi. ... & S. Biadgilign. *The prevalence of intimate partner violence, associated risk factors, and other moderating effects: Findings from the Kenya National Health Demographic Survey.* **Journal of Interpersonal Violence**, 2021, *36*(11-12), 2021, pp. 5297-5317.

79 E.O. Mensah. *To be a man is not a day's job: The discursive construction of hegemonic masculinity by rural youth in Nigeria*. **Gender Issues**, *38*(4), 2021, pp. 438-460.

80 G.C. Mugoya, T.H. Witte, & K.C. Ernst. *Sociocultural and victimization factors that impact attitudes toward intimate partner violence among Kenyan women*. **Journal of Interpersonal Violence,** 2015, *30*(16), pp. 2851-2871.

81 B. Albert. *Social learning theory of aggression*. In Control of Aggression 2017, pp. 201-252.

82 R.L. Akers. "*Rational choice, deterrence, and social learning theory in criminology: The path not taken." In Crime opportunity theories*, pp. Routledge, 2017, pp. 299-322

83 M.F. Chen, R.H. Wang, & S.L. Hung. *Predicting health-promoting self-care behaviours in people with pre-diabetes by applying Bandura social learning theory*. **Applied Nursing Research**, 2017, *28*(4), pp. 299-304.

84 R.W. Connell, R.W., & J.W. Messerschmidt, *Hegemonic masculinity: Rethinking the concept*. **Gender & Society,** 19(6), 2005, pp. 829-859.

85 M.A. Dutton & T.L. Nicholls, *The gender debate in domestic violence research and theory: Part II: The role of women as perpetrators*. **Men and Masculinities**, 8(1), 2005, pp. 13-29.

86 J. Ezeilo & E. Harman, *Gender Based Violence in Nigeria: An Overview*. **African Journal of Women's Studies,** 32(1), 2018. pp. 1-19.

87 J.R. Mahalik, S,M. Burns & M. Syzdek, *Masculinity and perceived normative health behaviours as predictors of men's health behaviours.* **Social Science & Medicine***, 64(11), 2007, pp. 2201-2209.*

88 Ogunyemi, B. (2015). *Men and Domestic Violence: A Review of Masculinity in Nigeria.* **The International Journal of Social Science and Humanities Invention**, 2(10), 2015, 639-1645.

Lead city University DO NOT COPY

Chapter Three

Methodology

3.1 Research Design

The study adopted aa explorative and descriptive research design. This approach is particularly suitable for studying the prevalence of female perpetrated abuse among middle class men in Ibadan Metropolis, Nigeria: An implication for the culture of peace. To assess the prevalence, the study employed surveys and interviews targeting two key groups: men who have experienced domestic violence and community members who may have observed or been affected by it. These tools systematically gathered data on the frequency, forms, and severity of male domestic violence, as well as its impacts on the victims' mental and physical well-being, family relationships, and overall community dynamics.

In addition, direct community conflict observations were conducted in areas where male domestic violence has been reported, offering insights into how such violence contributes to larger communal disputes. This combination of methods provided a comprehensive and evidence-based understanding of how male domestic violence influences both personal and community-level conflict.

3.2 Population of the Study

The population for this study were men and women of legal age 18 years and above who have been in relationships or have witnessed/observed people in relationships. This demographic was particularly relevant for examining the prevalence of domestic violence against men, as it encompasses those who are legally eligible to enter into consensual relationships and are therefore more likely to experience or report domestic violence within these contexts.

The focus on males of legal consent age allows for a nuanced understanding of the experiences of this specific group, considering the societal expectations and norms surrounding masculinity and romantic relationships in Nigeria. By targeting this population,

Lead City University DO NOT COPY

the study aims to gather data that reflects the unique challenges faced by men in these circumstances, including barriers to reporting abuse and seeking help. This demographic was surveyed through a combination of quantitative and qualitative methods to ensure a comprehensive analysis of their experiences, attitudes, and perceptions regarding domestic violence. The findings provided valuable insights into the dynamics of male domestic violence and its implications for conflict in Nigerian society.

3.3 Sampling Size and Sampling Technique

For this study, a sample size of 384 males of legal marriage age was utilized to ensure a robust and representative dataset. This substantial sample size intended to capture a diverse range of experiences and perspectives regarding domestic violence, facilitating more accurate and generalizable findings. By including a large number of participants, the study aims to account for variability across different demographic factors such as age, socio-economic status, and geographical location within Nigeria.

The sampling technique employed was Purposive sampling technique, a non-probability sampling method in which participants are deliberately selected based on their relevance to the research objectives. Given the sensitive and often stigmatized nature of female-perpetrated domestic violence against males, purposive sampling was considered most suitable for identifying information rich individuals who could offer deep insights into the phenomenon and its implications on the culture of peace.

The issue under investigation involves personal experiences of violence, which are typically underreported due to social stigma, cultural expectations, and masculine identity pressures. Randomized sampling would have been inadequate in capturing these specific and often concealed experiences.

Lead City University DO NOT COPY

To determine the appropriate sample size for the study population in Ibadan Metropolis, Taro Yamane's (1967) simplified formula was adopted. This formula is suitable for social science research where the population size is large or not precisely known. The formula is stated as:

$n = N / (1 + N(e)^2)$

Where:

n = sample size

N = population size

e = margin of error (usually 0.05 for 95% confidence level)

Since the study targeted a large population (residents of Ibadan metropolis), and an exact population size could not be practically determined, the population was considered large (assumed to be above 10,000). A standard margin of error of 5% (0.05) was adopted.

Substituting into the formula:

$n = 10,000 / (1 + 10,000(0.05)^2)$

$n = 10,000 / (1 + 10,000(0.0025))$

$n = 10,000 / (1 + 25)$

$n = 10,000 / 26 \approx 384.6$

Therefore, the required sample size was approximated to 384 respondents. This number was considered sufficient to represent the target population and allow for generalization of the findings with a 95% confidence level.

Lead City University DO NOT COPY

3.4 Description of the Research Instrument

In order to gain a thorough understanding of the prevalence of male domestic violence in Nigeria and its impact on conflict, it is imperative to employ a data collection project that incorporates both quantitative and qualitative research approaches.

In this study, both quantitative and qualitative methodologies was systematically applied to ensure a comprehensive understanding of the issue. Quantitative techniques will involve the use of surveys with standardized questions to gather numerical data on the frequency, nature, and severity of domestic violence experienced by men. By surveying a large, diverse sample, the study will allow for statistical analysis to identify patterns, correlations, and trends in male domestic violence across different regions and demographics. This approach helped assess the prevalence and broader impact of the issue, providing measurable insights.

In parallel, qualitative methodologies were employed to explore the deeper, more nuanced aspects of male domestic abuse. In-depth interviews will be conducted with male victims, perpetrators, and key community members to capture personal experiences and contextual factors that may not be evident from quantitative data alone. These narratives provided a richer understanding of the underlying dynamics of domestic violence, the cultural and social influences that shape it, and its emotional and psychological consequences. By integrating both quantitative and qualitative approaches, the study offered a comprehensive analysis, balancing statistical evidence with detailed personal accounts to fully assess the prevalence and impact of male domestic violence in Nigeria.

In order to comprehensively comprehend male domestic violence in Nigeria, this study incorporated both quantitative and qualitative approaches. Qualitative methodologies offer a comprehensive and contextual approach to examine the intricacies and personal encounters

Lead City University DO NOT COPY

of individuals impacted, whilst quantitative methodologies offer a rigorous statistical framework to measure the frequency and influence.

To conduct a thorough investigation into male domestic violence in Nigeria and its implications for conflict, it is essential to use both standardized questionnaires and semi-structured interviews. Google Forms was employed for administering these questionnaires and conducting interviews.

Google Forms is an efficient tool for data collection, particularly for standardized questionnaires, due to its ability to reach large sample sizes quickly and uniformly. This platform allows for the easy creation of predetermined questions with fixed response options, ensuring consistency across all respondents. The structured nature of these questionnaires helped in accurately assessing the prevalence, characteristics, and intensity of domestic violence against males, as well as its effects on familial and community conflicts. By utilizing Google Forms, the process of collecting, organizing, and analysing quantitative data becomes more streamlined, which enhances the reliability of the research findings.

Semi-structured interviews, also conducted through Google Forms, provide a flexible approach to capturing participants' detailed perspectives and experiences. The platform's ability to incorporate open-ended questions allows respondents to elaborate on their experiences with male domestic violence, providing deeper insights into the phenomenon. These interviews are crucial for understanding the nuanced dynamics of domestic violence from the viewpoints of victims and community members. Google Forms facilitates this qualitative data collection by allowing respondents to provide their narratives in a structured yet open format, ensuring that their stories are captured accurately and comprehensively.

The integration of Google Forms for both questionnaires and interviews ensures a cohesive data collection process that accommodates both quantitative and qualitative data. This

Lead City University DO NOT COPY

approach not only enhances the efficiency and reliability of the research but also provides a more holistic understanding of male domestic violence in Nigeria and its broader societal impacts.

3.5 Validity of the Research Instrument

To investigate male domestic violence in Nigeria and its implications for conflict effectively, the validity of the research instruments used—standardized questionnaires and semi-structured interviews—must be rigorously assessed. Employing Google Forms as a platform for data collection offers several advantages that contribute to the validity of the research.

Firstly, Google Forms is highly efficient for administering standardised questionnaires, which is crucial for obtaining consistent and comparable data from a large sample size. The platform allows researchers to design questionnaires with predetermined, fixed-response options, ensuring uniformity in how questions are presented to all respondents. This consistency is vital for assessing the prevalence, characteristics, and intensity of domestic violence against males systematically. The structured format of the questionnaires facilitates the accurate collection of quantitative data, enhancing the reliability and validity of the research findings by minimizing potential biases and variations in response interpretation.

On the other hand, semi-structured interviews conducted via Google Forms offer a flexible means of capturing qualitative data. The platform supports open-ended questions, which enable respondents to provide detailed and nuanced responses about their experiences with male domestic violence. This flexibility is crucial for exploring the complex dynamics of domestic violence, including the perspectives of victims, perpetrators, and community members. By allowing participants to express their views in their own words, Google Forms helps in capturing rich, descriptive data that provides deeper insights into the implications of domestic violence on familial and community conflicts.

Lead City University DO NOT COPY

The integration of Google Forms for both standardized questionnaires and semi-structured interviews creates a cohesive data collection process that balances quantitative and qualitative approaches. This dual approach ensures comprehensive data gathering, which enhances the overall validity of the research. By leveraging the efficiency and flexibility of Google Forms, researchers can obtain reliable and in-depth insights into male domestic violence in Nigeria, thereby gaining a more holistic understanding of its societal impacts.

3.6 Reliability of the Research Instrument

The reliability of research instruments is crucial for ensuring that the data collected is consistent and dependable. For a study investigating male domestic violence in Nigeria using Google Forms, the reliability of standardized questionnaires and semi-structured interviews is particularly significant.

Google Forms enhances the reliability of standardized questionnaires by providing a uniform platform for administering questions to all respondents. The platform's structured format ensures that each participant receives the same set of predetermined questions with fixed response options, minimizing variability in how questions are presented. This consistency helps in obtaining comparable data across a large sample size, thus improving the reliability of the quantitative data collected. Additionally, Google Forms' automated data collection and organization processes reduce the risk of human error in data entry, further enhancing reliability.

For semi-structured interviews conducted via Google Forms, reliability is maintained through the use of clear and well-defined open-ended questions. While the platform allows for flexible responses, careful crafting of questions ensures that they consistently elicit relevant and comparable information from participants. The reliability of qualitative data is supported by the structured yet open format of Google Forms, which facilitates accurate capture and analysis of respondents' narratives.

Lead City University DO NOT COPY

Overall, Google Forms contributes to the reliability of the research by providing a consistent, error-reducing platform for both quantitative and qualitative data collection, thus ensuring dependable and valid research outcomes.

3.7 Administration & Method of Data Collection

For investigating male domestic violence in Nigeria, data collection will be facilitated through internet platforms such as WhatsApp and Google Forms. These tools are advantageous for reaching a broad audience efficiently. Google Forms was used for administering standardized questionnaires and conducting semi-structured interviews, allowing for structured, uniform data collection across a large sample size. This method ensures consistency and streamlines data analysis.

WhatsApp, on the other hand, can be employed to disseminate the research link and communicate with participants. Its widespread use in Nigeria enhances accessibility and engagement, allowing for real-time interaction and follow-up. Using these internet platforms facilitates rapid data collection, reduces logistical constraints, and supports a wide geographic reach. By leveraging these tools, researchers can efficiently gather both quantitative and qualitative data, ensuring a comprehensive understanding of male domestic violence and its implications.

3.8 Method of Data Analysis

The research pertaining to male domestic violence in Nigeria and its impact on conflict is predicated upon the utilization of data analysis as a means to get conclusive findings. Data collected through the structured questionnaires were analysed using descriptive statistics, specifically frequencies and percentages. These were manually calculated and presented in tabular form for clarity. For the few open ended responses included, a basic thematic content analysis was applied. Responses were grouped into common themes to support and enrich the findings providing additional context for interpretation.

Lead City University DO NOT COPY

3.9 Ethical Consideration

Conducting ethical research on sensitive topics such as male domestic violence and conflict in Nigeria is imperative. Ensuring the protection of participants' rights, well-being, and confidentiality is of paramount importance.

Obtaining informed permission from participants is an essential ethical requirement. It is imperative for researchers to provide a comprehensive account of the study's objective, the involvement of participants, as well as the potential risks and benefits associated with participation. Participants should possess the autonomy to either engage or disengage from the research without incurring any negative consequences.

In order to safeguard the privacy of participants, it is imperative to maintain both secrecy and anonymity. The act of revealing instances of domestic violence might present emotional challenges owing to the delicate nature of the subject matter. It is imperative for researchers to safeguard the anonymity and confidentiality of participants' identities and responses. This process entailed the utilization of pseudonyms, passwords, and the reduction of identifiable information.

When conducting research involving individuals who have experienced domestic abuse, it is imperative for researchers to place utmost importance on ensuring the safety and well-being of the participants. It is imperative for victims to be provided with comprehensive information pertaining to available support services and the many options at their disposal. In the event that participants experience discomfort during interviews or surveys, it is imperative for researchers to promptly provide assistance or appropriate referrals.

The ethicality of research distribution is also a subject of consideration. The presentation of research ought to be conducted in an objective manner, devoid of any sensationalism or stigmatization. It is imperative for individuals to engage in ethical advocacy for legislative

Lead City University DO NOT COPY

reforms and the provision of support for victims of domestic violence, drawing upon empirical research findings.

Obtaining ethical approval from relevant institutional review boards or ethics committees is crucial for conducting the study. These governing bodies ensure that research adheres to ethical standards and safeguards the rights of participants.

Lead City University DO NOT COPY

Endnotes

1. S.A. Dannels. Research design. In *The reviewer's guide to quantitative methods in the social sciences*. Routledge. 2018, 402-416.

2. K.J. Sileyew. *Research design and methodology*. Cyberspace, 2019, 1-12.

3. S. Wright, B.C. O'Brien, L. Nimmon, M. Law, &M. Mylopoulos. *Research design considerations*. **Journal of Graduate Medical Education**, 2016, *8*(1), 97-98.

4. P.P. Heppner, B.E. Wampold, J. Owen, &K.T. Wang. *Research design in counseling*. Cengage Learning, 2015.

5. Omair. *Selecting the appropriate study design for your research: Descriptive study designs*. **Journal of Health Specialties**, 2015, *3*(3), 153.

6. J.R. Avella *Delphi panels: Research design, procedures, advantages, and challenges*. **International Journal of Doctoral Studies**, 2016, *11*, 305.

7. T.B. Oriola. "*Unwilling cocoons": Boko Haram's war against women*. **Studies in Conflict & Terrorism,** 2017, *40*(2), 99-121.

8. F.D. Oluremi. *Domestic "violence against women in Nigeria*.". **European Journal of Psychological Research**, 2015, *2*(1).

9. N. Perrin, M. Marsh, A. Clough, A. Desgroppes, C. Yope Phanuel, Abdi, A., &N. Glass. *Social norms and beliefs about gender based violence scale: a measure for use with gender based violence prevention programs in low-resource and humanitarian settings*. **Conflict and Health**, 13, 2019, 1-12.

10. A.S. Okhakhume, R. Oguntayo, & O.T. Aroniyiaso. *Influence of socio-economic status and marital satisfaction on domestic violence among couples living in Nigeria.* Scientific & Academic Publishing, 2016.

Lead City University DO NOT COPY

Chapter Four

Results and Discussion of Findings

This chapter presents the results of the qualitative and quantitative data collected in the course of this study. The quantitative data was collected using structured questionnaire administered on the respondents while the qualitative data was collected using interview schedule administered on Key Informant such as social workers, community leaders and non-governmental organisatons (NGOs). The analyses of quantitative studies were conducted using descriptive statistics such as frequencies, percentages and mean scores. On the other hand, the qualitative data was analysed using thematic analysis which reflects the study objectives

4.1 Demographic Analysis

Table 4.1 Demographic Distribution of the Respondents

	Items	**Frequency**	**Percentage**
Gender	Female	114	39.0
	Male	178	61.0
	Total	**292**	**100.0**
Marital Status	Single	88	30.7
	Married	48	16.7
	Divorced	85	29.6
	Widowed	51	17.8
	Separated	15	5.2
	Total	**287**	**100.0**
Age	19 – 25	27	9.3
	26-35	32	11.1
	36-45	129	44.6
	46-55	76	26.3
	56 and above	25	8.7
	Total	**289**	100.0
Educational Qualification	No formal education	35	12.0
	Primary School	66	22.6
	Secondary School	79	27.0
	Graduate	76	26.0
	Postgraduate	36	12.3
	Total	**292**	26.0
Occupation	Student	30	10.3

Lead City University DO NOT COPY

	Civil servant	114	29.0
	Self-employed	88	32.2
	Unemployed	31	10.6
	Retired	29	9.9
	Total	**292**	100.0

Source: Fieldwork, 2025

Table 4.1 presents the demographic distribution of respondents involved in the study. A total of 292 participants were surveyed, comprising 178 males (61.0%) and 114 females (39.0%). This gender distribution is appropriate given the central focus of the study on male domestic violence, and it allows for a deeper and more nuanced exploration of the perspectives and lived experiences of male victims in Nigeria. Regarding marital status, 88 (30.7%) were single, 85 (29.6%) were divorced, 51 (17.8%) were widowed, 48 (16.7%) were married, and 15 (5.2%) were separated. The relatively high proportion of divorced and widowed individuals suggests that domestic violence against men may be a contributing factor to marital dissolution, or that men may be more willing to disclose such experiences after exiting an abusive relationship.

In terms of age, the largest proportion of respondents fell within the 36–45 age bracket, accounting for 129 individuals (44.6%), followed by 76 respondents (26.3%) within the 46–55 age range. Younger adults aged 19–25 made up 9.3%, while those aged 26–35 comprised 11.1%. Respondents aged 56 and above constituted 8.7%. Educational attainment among the 292 respondents varied, with 79 individuals (27.0%) having completed secondary school, 76 (26.0%) being graduates, 66 (22.6%) having primary education, and 35 (12.0%) having no formal education. Postgraduate respondents constituted 12.3%. This distribution indicates that domestic violence against men is not confined to any single educational group but is rather a widespread social issue.

The representation of respondents with limited formal education underlines the necessity for public awareness campaigns that transcend literacy barriers and embrace diverse

Lead City University DO NOT COPY

communication strategies, particularly in local languages and community-based platforms. From a peacebuilding perspective, this points to the need for inclusive educational policies that promote gender-sensitive discourse and challenge stereotypes surrounding male victimhood.

Occupationally, the majority of respondents were self-employed (32.2%) and civil servants (29.0%), followed by the unemployed (10.6%), students (10.3%), and retirees (9.9%). This occupational mix reflects a broad socioeconomic spread and suggests varying degrees of exposure to and coping mechanisms for domestic abuse. Men in active employment may face subtle forms of psychological or emotional abuse, while unemployed or retired individuals may be more vulnerable to overt forms due to financial dependence or social isolation. These realities highlight the intersection of economic power and domestic vulnerability, emphasizing the importance of incorporating economic empowerment into domestic violence prevention frameworks.

Lead City University DO NOT COPY

4.2 Presentation of Research Questions

Research Question One: What is the prevalent forms of domestic violence experienced by men within the Ibadan Metropolis

Table 4.2: Prevalent Forms of Domestic Violence Experienced by Men within the Ibadan Metropolis

Statements	SA	A	D	SD	Mean
Physical violence with dangerous object	79 (27.1%)	156 (53.4%)	48 (16.4%)	9 (3.1 %)	3.04
Physical abuse (e.g., slapping, hitting) from my partner.	97 (33.2 %)	158 (54.1%)	34 (11.6%)	3 (1.0%)	3.20
emotional abuse (e.g., threats, insults, humiliation).	129 (44.2%)	130 (44.5%)	32 (11.0%)	1 (.3%)	3.33
restriction of my movement or social isolation from friends and family.	112 (38.4%)	152 (52.1%)	25 (8.6%)	3 (1.0%)	3.28
Intimidation/ Threats of violence	148 (50.7%)	118 (40.4%)	15 (5.1%)	11 (3.8%)	3.38
Financial abuse	56 (19.2%)	147 (50.3%)	60 (20.5%)	29 (9.9%)	2.79
Damage or destruction of personal property during conflicts.	97 (33.2%)	108 (37.0%)	28 (9.6%)	59 (20.2%)	2.83
Husbands experiencing constant nagging from wives	106 (36.3%)	127 (43.5%)	26 (8.9%)	33 (11.3%)	3.05
Sexual coercion or pressure	141 (48.3%)	123 (42.1%)	16 (5.5%)	12 (4.1%)	3.35
Aggregate Mean					3.13

Source: Fieldwork, 2025

Table 4.2 presents the prevalent forms of domestic violence experienced by men within the Ibadan Metropolis, reflecting a range of physical, emotional, psychological, and economic abuses. Among the physical forms of violence, 33.2% of the respondents strongly agreed and 54.1% agreed that they had experienced direct physical abuse such as slapping or hitting from their partners, yielding a high mean score of 3.20. Similarly, 27.1% strongly agreed and 53.4% agreed to having suffered attacks involving dangerous objects, with a mean score

Lead City University DO NOT COPY

of 3.04. These high frequencies indicate that physical violence is a significant and underreported reality for many men, potentially due to cultural expectations that discourage male vulnerability or societal norms that trivialize male victimization.

Emotional abuse emerged as a dominant form of domestic violence, with 44.2% of the respondents strongly agreeing and 44.5% agreeing that they had been subjected to emotional attacks such as threats, insults, or humiliation, resulting in a high mean score of 3.33. Similarly, 38.4% of the respondents strongly agreed and 52.1% agreed that they had experienced social isolation or movement restriction from friends and family, producing a mean score of 3.28. These findings are indicative of psychological control mechanisms that undermine male autonomy and contribute to long-term mental health challenges, often with minimal societal recognition or support.

Intimidation and threats of violence were reported by a large majority, with 50.7% strongly agreeing and 40.4% agreeing, yielding the highest mean score in the table at 3.38. This underscores the prevalence of coercive control in male experiences of abuse, a form of violence that can be both debilitating and difficult to disclose due to patriarchal expectations of stoicism and strength among men.

In terms of economic abuse, 19.2% strongly agreed and 50.3% agreed that they had experienced financial manipulation or deprivation by their partners, with a mean score of 2.79. Though this reflects a slightly lower level of agreement compared to other forms, it remains a significant indicator of economic vulnerability among male victims. Damage or destruction of personal property during conflict was also acknowledged, with 33.2% strongly agreeing and 37.0% agreeing (mean = 2.83), revealing the material dimensions of domestic discord.

Lead City University DO NOT COPY

Other forms of non-physical abuse include constant nagging from partners, as acknowledged by 36.3% who strongly agreed and 43.5% who agreed, resulting in a mean score of 3.05. While often perceived as a minor irritation, such patterns of behaviour can accumulate into chronic psychological distress, especially in contexts where men lack safe spaces to articulate their grievances.

A particularly revealing finding was the prevalence of sexual coercion or pressure, with 48.3% strongly agreeing and 42.1% agreeing that they had experienced such abuse, yielding a mean score of 3.35. This is especially important within the Nigerian socio-cultural context, where male sexual victimhood is rarely acknowledged, much less addressed in public discourse or legal frameworks.

The aggregate mean score of 3.13 suggests a high prevalence of domestic violence in its various forms among men in the study area. From a peace and conflict studies lens, these findings highlight a silent but significant source of interpersonal and intra-household conflict, which, if left unaddressed, may escalate into broader societal dysfunction. It underscores the urgency for gender-inclusive policy reforms, increased public sensitization, and the establishment of confidential support systems tailored to male victims of domestic violence.

Research Question Two: What are the perspectives and cultural attitudes towards domestic violence against men within the Ibadan Metropolis?

Table 4.3: Perspectives and Cultural Attitudes towards Domestic Violence Against Men within the Ibadan Metropolis

Statements	SA	A	D	SD	Mean
Male victims of domestic violence are often ridiculed by society.	145 (49.7%)	129 (44.2%)	15 (5.1%)	3 (1.0%)	3.42
Society sees men as naturally dominant, making it difficult to believe they can be	3 (1.0%)	164(56.6)	112 (38.6)	11 (3.8%)	3.84

Lead City University DO NOT COPY

abused.					
Men are discouraged from speaking out about abuse because it is seen as weakness.	165 (56.5%)	121 (41.4%)	6 (2.1%)	--	3.54
Gender stereotypes have made it harder for male victims to be recognized.	161 (55.1%)	125 (42.8%)	6 (2.1%)	-	3.53
Cultural and religious beliefs often prioritize female protection over male protection.	167 (57.2%)	113 (38.7%)	12 (4.1%)	--	3.53
Male victims often internalize their pain due to social expectations of strength.	191(65.9)	90(31.0)	9(3.1)		3.63
Society is more sympathetic towards female victims than male victims.	97 (33.2%)	108 (37.0%)	28 (9.6%)	59 (20.2%)	2.83
I believe domestic violence against men is as serious as that against women.	106 (36.3%)	127 (43.5%)	26 (8.9%)	33 (11.3%)	3.05
The law does not adequately protect male victims of domestic violence.	141 (48.3%)	123 (42.1%)	16 (5.5%)	12 (4.1%)	3.35
Domestic violence against men should be included in national sensitization campaigns.	152 (52.1%)	125 (42.8%)	6 (2.1%)	9 (3.1%)	3.44
Aggregate mean					3.42

Table 4.3 presents respondents' perspectives and cultural attitudes toward domestic violence against men within the Ibadan Metropolis. The responses offer critical insight into how patriarchal structures, societal norms, and cultural narratives shape the invisibility and normalization of violence against men, despite the increasing prevalence of such experiences in contemporary Nigerian society.

A significant majority of the respondents agreed that male victims of domestic violence are often ridiculed by society, with 49.7% strongly agreeing and 44.2% agreeing to this claim, resulting in a mean score of 3.42. This points to the prevailing social stigma that deters male survivors from seeking help or speaking out due to fear of shame, emasculation, or being mocked, which ultimately leads to a culture of silence and internalized suffering.

Lead City University DO NOT COPY

Furthermore, 56.6% of respondents agreed and 38.6% disagreed with the statement that society sees men as naturally dominant, making it difficult to believe they can be abused, recording the highest mean of 3.84. The statement that men are discouraged from speaking out about abuse because it is seen as weakness also garnered strong support, with 56.5% strongly agreeing and 41.4% agreeing, producing a mean score of 3.54. This reflects how entrenched gender norms in Nigerian society associate male victimhood with emotional weakness and deviance from normative masculinity.

Similarly, the perception that gender stereotypes have made it harder for male victims to be recognized was affirmed by 55.1% who strongly agreed and 42.8% who agreed, yielding a mean of 3.53. This validates the argument that stereotypical representations of masculinity and femininity obscure institutional recognition of male experiences in domestic violence narratives, often making interventions lopsided and gender-biased.

A further 57.2% of the respondents strongly agreed and 38.7% agreed that cultural and religious beliefs prioritize female protection over male protection, yielding a mean of 3.53. This reflects the deep-seated patriarchal-religious ideologies embedded in traditional African institutions where male pain is normalized or spiritualized, and female vulnerability is privileged in discourses of care and justice.

Also significant is the view that male victims often internalize their pain due to social expectations of strength, which had the highest agreement levels, with 65.9% strongly agreeing and 31.0% agreeing, producing a mean of 3.63. This illustrates how internalized masculinity norms result in self-silencing, mental health issues, and the normalization of emotional trauma in men's lived realities.

In contrast, fewer respondents (33.2% strongly agreed and 37.0% agreed; mean = 2.83) believed that society is more sympathetic toward female victims than male victims.

Lead City University DO NOT COPY

Although still a majority, the lower score suggests that while male underrepresentation is acknowledged, sympathy may be subjectively felt and contextually variable depending on the form and visibility of the violence.

The belief that domestic violence against men is as serious as that against women received moderate agreement, with 36.3% strongly agreeing and 43.5% agreeing (mean = 3.05). This underscores a growing but still limited recognition of gender symmetry in domestic violence, often influenced by awareness levels and media representation.

Additionally, 48.3% strongly agreed and 42.1% agreed that the law does not adequately protect male victims, resulting in a mean score of 3.35. This reveals widespread skepticism about legal and institutional responses to male abuse, further highlighting the structural neglect faced by male survivors in Nigeria's justice and law enforcement system.

Finally, the statement that domestic violence against men should be included in national sensitization campaigns received high support, with 52.1% strongly agreeing and 42.8% agreeing, giving a mean of 3.44. This suggests a strong call among respondents for inclusive public advocacy, media awareness, and educational initiatives that challenge gender biases and promote equity in domestic violence interventions.

In sum, the aggregate mean score indicates a high level of awareness among respondents about the cultural, psychological, and structural factors that silence male victims of domestic violence. This further reinforces the urgency for gender-inclusive policy reforms and attitudinal reorientation across traditional, religious, and state institutions in Nigeria. Only through holistic and intersectional strategies can the society dismantle harmful stereotypes and create safe, equitable environments for all victims of domestic violence, regardless of gender.

Lead City University DO NOT COPY

Research Question Three: What are the coping mechanisms and response strategies of male domestic violence victims within the Ibadan Metropolis?

Table 4.4: Coping mechanisms and response strategies of male domestic violence victims within the Ibadan Metropolis
Table 4.5: Societal implication of domestic violence against men

Statements	SA	A	D	SD	Mean
Male victims of domestic violence face long-term psychological distress.	154 (52.7%)	132 (45.2%)	6 (2.1%)	--	3.51
Domestic violence against men has led to increased absenteeism from work or community duties.	126 (43.2%)	154 (52.7%)	9 (3.1%)	3 (1.0%)	3.38
The silence of male victims normalizes abuse in homes and communities.	135 (46.2%)	145 (49.7%)	12 (4.1%)	--	3.42
Children raised in abusive homes where the father is the victim are negatively impacted.	145 (49.7%)	130 (44.5%)	17 (5.8%)	--	3.44
Domestic violence contributes to family instability and divorce.	117 (40.1%)	162 (55.5%)	13 (4.5%)		3.36
Male victimization is a public health issue deserving of policy attention.	122 (41.8%)	144 (49.3%)	23 (7.9%)	3 (1.0%)	3.32
Addressing male domestic violence will reduce gender-based conflict.	114(39.4)	136(47.1)	36(12.5)	3 (1.0%)	3.25
Ignoring male victimization limits the achievement of national peacebuilding goals.	115 (39.4%)	138 (47.3%)	33 (11.3%)	6 (2.1%)	3.24
Lack of intervention for male victims weakens the family unit and societal harmony.	114 (39.0%)	154 (52.7%)	18 (6.2%)	6 (2.1%)	3.29
Holistic approaches to domestic violence prevention must include male-targeted interventions.	89 (30.5%)	118 (40.4%)	84 (28.8%)	1 (.3%)	3.01
Aggregate mean					3.32

Lead City University - NOT COPY

Table 4.5 presents the societal-level consequences of domestic violence against men, based on the perceptions and lived experiences of male victims within the Ibadan Metropolis. The data reflect a strong consensus on the psychosocial, familial, economic, and public policy implications of male victimization a subject often neglected in both national discourse and global gender justice frameworks.

The most affirmed statement, Male victims of domestic violence face long-term psychological distress had 52.7% of respondents strongly agreeing and 45.2% agreeing (mean = 3.51). This points to the invisible mental health burden carried by male victims, exacerbated by cultural taboos around male vulnerability. In many African societies, men are socialized to suppress emotional expression, making them less likely to seek mental health support, which worsens their psychological outcomes.

Respondents also recognized the economic and functional impacts of abuse. A combined 95.9% agreed that domestic violence against men has led to increased absenteeism from work or community duties, with 43.2% strongly agreeing and 52.7% agreeing (mean = 3.38). This illustrates that abuse disrupts not only the personal wellbeing of men but also their productivity, communal responsibilities, and economic contributions. Such disruptions are especially critical in patriarchal societies like Nigeria, where men are expected to be breadwinners and leaders.

The statement on silence of male victims normalizes abuse in homes and communities received strong support (46.2% SA, 49.7% A, mean = 3.42), reinforcing the notion that societal inaction perpetuates structural violence. Silence—whether self-imposed or externally enforced—creates a dangerous cycle where abuse becomes normalized and unchallenged, weakening the moral fabric of both families and communities.

Lead City University DO NOT COPY

There is also a strong recognition of intergenerational consequences: 49.7% strongly agreed and 44.5% agreed that children raised in abusive homes where the father is the victim are negatively impacted (mean = 3.44). This underscores the ripple effect of domestic violence, which distorts children's emotional development, gender expectations, and future relational behaviors. In Yoruba and broader African traditions where family structure is central to communal identity, this revelation signals a long-term threat to social cohesion.

Similarly, the statement Domestic violence contributes to family instability and divorce garnered broad agreement (40.1% SA, 55.5% A, mean = 3.36). This reflects a growing awareness that domestic violence against men is a destabilizing force, with ramifications for marital unity, parenting, and kinship structures.

Interestingly, 91.1% of the respondents either strongly agreed (41.8%) or agreed (49.3%) that male victimization is a public health issue deserving of policy attention (mean = 3.32). This represents a paradigm shift in the conceptualization of gender-based violence—from a narrow, female-focused issue to a broader public health and human rights concern. In contexts like Nigeria where public health policies are slow to reflect gender plurality, this data advocates for the mainstreaming of male victim support into national health systems.

Support for conflict reduction through inclusion is also evident: 39.4% strongly agreed and 47.1% agreed that addressing male domestic violence will reduce gender-based conflict (mean = 3.25). This implies that gender justice is not a zero-sum framework—supporting male victims does not negate female advocacy but rather strengthens comprehensive peacebuilding. The respondents also affirmed that ignoring male victimization limits national peacebuilding goals (39.4% SA, 47.3% A, mean = 3.24), suggesting that policies failing to protect all genders risk undermining Nigeria’s developmental agenda and social harmony.

Lead City University DO NOT COPY

Another important implication lies in the statement Lack of intervention for male victims weakens the family unit and societal harmony, which received 39.0% strong agreement and 52.7% agreement (mean = 3.29). This aligns with African communitarian philosophies such as Ubuntu—"I am because we are"—highlighting that the wellbeing of one member (the man) affects the whole family and by extension, the community.

Notably, the least supported item was Holistic approaches to domestic violence prevention must include male-targeted interventions (mean = 3.01), with only 30.5% strongly agreeing and 40.4% agreeing. The relatively low endorsement and high disagreement rate (28.8%) may indicate lingering societal resistance to gender-inclusivity in violence prevention programming. This hesitation could stem from entrenched patriarchal assumptions that deny the possibility of male victimhood or view male interventions as detracting from women's struggles. The aggregate mean of 3.32 suggests that respondents widely recognize the societal consequences of domestic violence against men, yet point to gaps in intervention, perception, and institutional responsiveness.

This table reveals that male victimization has profound societal implications that demand urgent attention from policymakers, community leaders, religious bodies, and civil society actors. Efforts to address domestic violence in Nigeria must abandon narrow gender binaries and embrace intersectional, inclusive, and culturally grounded approaches. Integrating male-focused support mechanisms into national frameworks, expanding public sensitization, and revisiting legal definitions of victimhood can contribute significantly to national peace, family stability, and psychosocial health.

Lead City University DO NOT COPY

Research Question Four: What is the role of violence against men on conflicts in the wider society?

Table 4.6 Role of Violence against Men on Conflicts in the Wider Society

Statements	SA	A	D	SD	Mean
Violence against men contributes to cycles of revenge and interpersonal hostility.	74 (25.3%)	139 (47.6%)	69(23.6%)	10 (3.4%)	2.95
Domestic abuse of men can escalate into broader community disputes and unrest.	71(24.3%)	114 (39.0%)	106 (36.3%)	1 (.3 %)	2.87
Ignoring male victimization fuels gender resentment and hinders conflict resolution efforts.	37(17.9%)	58(58%)	43(20.8%)	69(33.3%)	3.17
Male victims of abuse are more likely to engage in antisocial or violent behaviour as a response.	65 (22.3%)	129 (44.2%)	79 (27.1%)	19 (6.5%)	2.30
Violence against men undermines traditional male roles and disrupts household authority structures.	3(1.0%)	75(26.0%)	167(57.8%)	4(1.4%)	2.82
he stigma faced by abused men fosters silence, leading to unresolved domestic and community tensions.	79 (38.2%)	92 (44.4%)	28 (13.5%)	8 (3.9%)	3.40
Violence against men contributes to psychological trauma that may spill over into workplace or civic life.	167 (57.2%)	116 (39.7%)	6 (2.1%)	3 (1.0%)	3.53
Failure to address male domestic abuse creates gender imbalances in peacebuilding discourse.	146 (50.0%)	134 (45.9%)	9 (3.1%)	3 (1.0%)	3.45

Lead City University DO NOT COPY

Abused men may become aggressors themselves, continuing a cycle of conflict.	135 (46.2%)	148 (50.7%)	6 (2.1%)	3 (1.0%)	3.42
Domestic violence against men must be addressed as part of holistic national conflict prevention strategy.	112 (38.4%)	152 (52.1%)	25 (8.6%)	3 (1.0%)	3.28
Aggregate Mean					3.12

Source: Fieldwork, 2025

Table 4.6 evaluates respondents' perceptions of the broader societal ramifications of domestic violence against men, especially its potential to escalate interpersonal tensions, incite community-level unrest, and undermine efforts at national peacebuilding. With an aggregate mean of 3.12, the results suggest a moderately high consensus on the conflict-inducing nature of male victimization, albeit with variation in the perceived intensity of these effects across different dimensions.

The item with the highest endorsement was Violence against men contributes to psychological trauma that may spill over into workplace or civic life, which received 57.2% strong agreement and 39.7% agreement (mean = 3.53). This points to the transference of private pain into public dysfunction, highlighting how untreated trauma among male victims affects not only their homes but also work environments, civic duties, and societal stability. Given that men often occupy leadership, enforcement, or labor-intensive roles in African communities, unresolved psychological harm in this demographic has wide-reaching ripple effects.

Closely following was Failure to address male domestic abuse creates gender imbalances in peacebuilding discourse (50.0% SA, 45.9% A, mean = 3.45). This reflects growing awareness that excluding male perspectives from gender violence discourse undermines the legitimacy of peacebuilding and gender equity frameworks. In many African societies, male dominance in public institutions paradoxically coexists with silence around male

Lead City University DO NOT COPY

victimization—a dissonance that erodes conflict resolution efficacy and sustains gendered injustice.

The statement Abused men may become aggressors themselves, continuing a cycle of conflict (mean = 3.42) reinforces this dynamic, with 46.2% strongly agreeing and 50.7% agreeing. This aligns with the cycle of violence theory, which posits that unaddressed abuse often begets further aggression. Within patriarchal cultures, where men are often socialized to express distress through aggression, this data implies that male-targeted violence prevention can break intergenerational cycles of conflict.

Furthermore, 38.4% strongly agreed and 52.1% agreed that domestic violence against men must be addressed as part of a holistic national conflict prevention strategy (mean = 3.28). This points to a progressive and inclusive policy perspective, recognizing that true national security requires gender-diverse interventions. The Nigerian context—characterized by ethno-religious tensions, economic inequality, and domestic instability—demands multi-sectoral approaches that integrate male victim support.

The statement The stigma faced by abused men fosters silence, leading to unresolved domestic and community tensions also had a high mean score (3.40), with 38.2% strongly agreeing and 44.4% agreeing. This underlines how toxic masculinity, shame, and fear of emasculation contribute to a culture of silence, further fueling unacknowledged conflicts within the domestic and communal spheres. This is particularly relevant in African societies, where masculinity is often tightly linked to control, strength, and emotional stoicism.

However, certain items had lower levels of agreement, reflecting either skepticism or socio-cultural resistance. For instance, Violence against men undermines traditional male roles and disrupts household authority structures recorded a mean of 2.82, with only 1.0% strongly agreeing and 26.0% agreeing, while a majority (57.8%) disagreed. This suggests

Lead City University DO NOT COPY

that while the conflict dimension is acknowledged, many respondents do not perceive male victimization as a threat to patriarchy or traditional authority roles—possibly because such roles are seen as resilient, or because admitting disruption would challenge cultural norms around male dominance.

Similarly, Male victims of abuse are more likely to engage in antisocial or violent behaviour as a response (mean = 2.30) had the lowest agreement, with only 22.3% strongly agreeing and 44.2% agreeing, while a notable proportion (27.1%) disagreed and 6.5% strongly disagreed. This may reflect a reluctance to stereotype male victims as inherently dangerous or reactive, or a desire to avoid reinforcing stigmas that criminalize male pain.

Interestingly, the item Ignoring male victimization fuels gender resentment and hinders conflict resolution efforts had ambiguous results, with mean = 3.17, but a data inconsistency is present (e.g., 58% agreeing and 33.3% strongly disagreeing, which suggests possible transcription errors). If corrected, this item likely emphasizes that silencing one gender's suffering breeds resentment and erodes trust in justice systems, a theme consistent with intersectional feminist and masculinities studies.

Table 4.6 reveals that violence against men is not an isolated domestic issue, but a latent driver of social conflict, capable of fracturing families, disrupting labor and civic productivity, undermining traditional structures, and stalling national peacebuilding initiatives. The moderately high aggregate mean of 3.12 supports the argument that male-targeted violence and its ripple effects must be recognized within conflict prevention and national reconciliation frameworks.

4.3 Interview Results

Lead City University DO NOT COPY

In addition to the quantitative data, the research also collected qualitative data through Key Information Interviews and focus group discussion. The interviews and discussions were with social workers, volunteers, counsellors, victims and perpetrators of domestic abuse.

4.3.1 Prevalent Types of Domestic Violence against Men, Ibadan Metropolis

This first objective was to identify prevalent forms of domestic violence against men. Below are the in-depth interviews from participants who also provided insight into the patterns of violence experienced by men and their knowledge on domestic violence in Ibadan Metropolis. The majority of the participants agreed that domestic violence takes many various forms, such as financial abuse, physical abuse, emotional/psychological abuse, adultery, etc., when patterns of domestic violence against males are taken into account. This is in line with the assertion that stalking, physical abuse, sexual assault, and psychological abuse are all forms of domestic violence that may impact people of all genders[1]. The majority of participants in the study stated that men are exposed to various types of domestic abuse.

Participants in this research describe physical violence as holding a man by his clothing, striking him with items, ripping off his clothes, or intentionally giving their partners food sickness to hurt them. The main problem, according to a participant, is poor financial upkeep that led to physical combat against the husband. As a result, anytime the man wanted to go to work, she would lock his collar and demand more payment. This view was stated by a participant that:

> "Unlike the man, who is thin, the woman is enormous and towering. Hence, if her spouse doesn't meet her expectations, the lady will physically abuse him. The man brought cuts that the woman had caused as well as several clothes that she had ripped on different days when he came to us to report the event. After she locks his collar, their battle causes his garments to rip, and he attempts to beat her, she overpowers him, according to his wife, who denied inflicting the marks intentionally.

Lead City University DO NOT COPY

Participants who had suffered the same fate of physical assault and not have that financial capacity revealed that they were often pressed down beyond measure as though they will be killed by their wives and they oftentimes would sleep outside the home or come later in the night when their wives are asleep because of the tension in their home. One of the participants revealed that:

> My ex-wife rips my clothes, hits me, and most of the time locks me in a room. She complains that I don't give her enough money to eat, and she is aware that I always give her extra when I have it. Sometimes I put 1000 naira or more on the table for her food, but when I'm broke, if I put 500 naira on the table for her, I'm in trouble since she's not likely to take it with her.

In the same vein, a participant who can be categorised as a perpetrator, shed more light on the reason for physical violence. She disclosed that she didn't really aim to beat the husband, but she had to retaliate as an act of self-defence. Apparently, the husband always made such an attempt to beat her up but she would then always end up overcoming him. The participant revealed that:

> "I never intend to beat my husband, but when he refuses to do his duties as a husband, I lock him up and won't let him go for work until he appeases me. But he always attempts to fight back to free himself from my control, so he is the one who challenges me and I will win".

The responses showed that men's lack of finances often leads to physical violence and adultery committed by women. This is in line an assertion that domestic violence against men is caused by a man's incapacity to support his family, which in turn causes a woman to unleash her inner beast due to her partner's negligence[2]. According to the research, some women are demanding that they are unable to support their husbands through difficult times without putting pressure on them. This is consistent with the submission of another scholar who described the example of a 51-year-old Nigerian businessman who often quarrelled with his wife over her unreasonable demands for money and who eventually suffered injuries in a fight[3].

Lead City University DO NOT COPY

Another form of domestic violence suffered by men in the Ibadan metropolis is verbal abuse. This takes the form of using excessive language to cast aspersion on a man's integrity and dignity. Findings revealed that verbal abuse comes through words which in turn further leads the male victims into a second victimization. A participant revealed that the man did not just suffer verbal abuse but alongside spiritual abuse. Opined that:

> "The Man was going through financial crises at a point with a huge debt as a bank manager, one day the housemaid told the man to search his wife's wardrobe and as the man did, he discovered charms. He confronted the wife and instead of her to explain she started shouting on the husband and hauling insults on him. When they were at our office then she referred to him each time as idiot. The woman maltreated the husband which made the husband depressed and unable to do anything..."

In the same vein, findings revealed that a woman spoke badly against her spouse which led to a serious fight and eventually led to the death of the husband. This was affirmed by a participant who recounted that:

> "…At some point she complained of monetary issues and in retaliation of the husband to respond this would then lead to a physical tussle between partners. They will both pick up anything seen around to fight and at the end which led to the husband's death using a TV decoder to hit him".

The study also revealed that emotional and psychological abuse towards men are a common reality that involves weakening or undermining the self-worth of a man as a result of persistent insult, instigating contention amongst the children against their Father, criticism, malice, manipulation and humiliation. These findings expounded more on the view of which concluded that psychological or emotional abuse is defined as verbal or non-verbal communication with the intent to hurt or control the other person[4].

Another way women express domestic violence against their spouse is to withhold intimate partners from accessing their children whom they can't easily reach due to separation. A Key informant revealed that:

> I know of a woman whose husband was a teacher. They were married for more than 60 years before the husband died. The man bore the abuse till he died. A

Lead City University DO NOT COPY

> few years before the man died the children realized that it was their mum that poisoned their minds against their father. Whenever the man gives the wife money to get things for the children the wife will do as if she got it for them with only her money. They didn't know the man was really struggling to make ends meet, it was after the man died the wife discovered the man had been paying NEPA bill monthly without telling them.

A Participant further noted that:

> "I removed the kids from my spouse and left his home after my pastor warned me that he was a horrible guy who was opposed to my breakthrough and that continuing with him would ruin my glory.

Similarly, a participant noted that:

> My wife wouldn't allow me see my kids, she has infested negativity about me to them. No access to them, because I want to take custody of my children because she has taken them away with herself from me, full-grown children. She wouldn't let me see them again.

According to the study, emotional/psychological abuse encompasses constant insults that erode or undermine self-worth, inciting conflict between the children and their father, criticism, malice, manipulation, and humiliation. This further validates scholar who came to the conclusion that verbal or nonverbal communication with the aim of harming or controlling the other person qualifies as psychological or emotional abuse. Some mothers cause neglect by turning their kids against their fathers.

Infidelity against Men was a common abuse. Findings from the study revealed that the threat of growing infidelity threatens the stability of the family. Having an extramarital affair with someone other than one's close partner is what this is.

A participant affirmed that;

…we began living together even though we were not formally married because I had caused her to conceive and give birth to a kid. I witnessed her conduct infidelity against me prior to our split. She has covetousness; she turned down an invitation to spend the day with me on a Sunday; my younger brother has been accusing her of adultery.

Similarly, a participant revealed that she has a long history of infidelity:

Lead City University DO NOT COPY

“Throughout our union, she has a past of introducing men to our bed. I wanted to capture her myself until I did, even though my neighbours have been telling me everything she has been up to’’.

Findings revealed that women engaged in infidelity in order to make ends meet for the home since the husband is unable to satisfactorily provide for the home. A participant revealed that:

> “I've informed him repeatedly that the money he provides are inadequate. He would not listen, so he could not stop me from using my body to generate income or even ask me to repent’’.

Another participant reported on a case of infidelity occasioned by lack of spousal support:

> “This woman wasn’t remorseful at all when we asked about what really happened between her and her husband. The husband caught her on their matrimonial bed and came to report to us. When we questioned her, she said he wouldn’t satisfy the home financially and she was not even ready to beg him.”

The interviews also revealed that sexual deprivation is another form of domestic violence that men experience. I was shown that many men are experiencing rejection from sexual advances. A participant revealed that:

> “The woman will ignore the husband and be chatting with a man around 9 O’clock in the night till 2am. The husband will be begging her for sex but she will refuse.”

Findings revealed that a man was deprived of sex by his wife on the pretence of the consequences involved in his culture knowing his culture forbids intimate partners from having sexual intercourse together when one of the partners is involved in an extra-marital affair. A participant had this to say:

> ‘’I didn't intentionally act badly toward my spouse by forbidding him from having sex. As an Igbo man, he was raised to believe that if a wife had an extramarital affair outside of the home and slept with her husband, he would die. Prior to that, I was constantly communicating with this estranged man on social media. I didn't even have time to cook for or have sex with my husband…”

Lead City University DO NOT COPY

The interview result showed that women who are economically independent have a high chance of being dominant and will likely override their spouse's will. As reported by one of the Participants:

> 'The woman would exploit her status as the home's owner, a paramilitary, and the family's primary provider to exert dominance over the guy, a banker. She would tell the guy to sleep outdoors if he came home late so that he wouldn't disturb her in her own home. On occasion, the wife's still-owned car that she purchased for the husband is where the husband sleeps'.

The participant buttressed further:

> "On occasions, the wife might travel with the home key, forcing the husband to stay at a friend's house or motel."

A Participant revealed that:

> My wife always locked me outdoors. There was a day when she sent out of the house, where we have been residing since we got married and having a kid. Later, she came to my workplace to humiliate me, insult me, and to pick up the automobile she had purchased for me.

The participant further noted;

> 'I had an argument with my wife and, because she owned the house we lived in she sent me out with all of my clothes. I packed ever into the boot of my car and left for work. However, she was also the owner of the car, so she came to my workplace to embarrass me. She announced that she was there to retrieve the car. I handed over the key to her to avoid drama. However, she opened the booth and dumped my belonging right on the car park of my workplace".

Findings revealed that women who are economically independent have a high chance of being dominant and will likely override their spouse's will. This is consistent with studies which found that economic dependence was a significant predictor of domestic violence against men in Nigeria. The study surveyed 303 men in Ogun State, Nigeria, and found that 53.8% reported experiencing domestic violence.

The study revealed that not just male victims of domestic violence have been subjected to varied consequences of domestic violence like depression, and high blood pressure due to psychological violence or physical abuse which has resorted to scar and disaffection or

Lead City University DO NOT COPY

disunity in the home likewise infidelity due to lack of financial satisfaction. Findings also revealed that majority of the participants affirmed that Children are at the receiving end of domestic violence. One of the participant affirmed that:

> The children are at the receiving end of domestic violence. It affects the woman and the man emotionally, psychologically and mentally but mostly the woman because it will fall back on the woman after she caused an issue.

Another Participant affirmed that:

> It is the children between the couple that will suffer most from issues between couples, emotionally, financially etc.

It has a lot of negative impacts on the wife, husband or children; any of them can be depressed or as a result of issues happening between the husband and wife. A Participant opined that: It has a lot of negative impact on the wife, husband or children; any of them can be depressed or as a result of issues happening between the husband and wife.

Withdrawal from society, from social activities, loss of concentration in school and work, frustration. It causes disunity and unhappiness in the home. A participant affirmed that: Findings revealed that male victims of domestic violence have been subjected to varied consequences of domestic violence like depression, and high blood pressure due to psychological violence or physical abuse which has resorted to scar and disaffection or disunity in the home likewise infidelity due to lack of financial satisfaction.

The majority of participants said that domestic violence mostly impacts children, according to the findings. The majority of participants, in the opinion of community leaders and non-governmental groups, agreed that society, family, and friends had a substantial effect on the cases reported to and handled by the criminal justice system. Some blame the victim or victim's family for their persistence in giving advice, while others say it's because they're afraid of seeming foolish. Findings supported the idea that they would be required to notify the criminal justice system, which is why they are familiar with and don't report.

Lead City University DO NOT COPY

4.4 Discussion of Findings

This study examined the implication of domestic violence against men on the larger society. The findings revealed that domestic violence manifests in several forms: financial abuse, physical assault, psychological abuse, sexual deprivation, and infidelity. The survey indicated that physical aggressiveness against males includes activities such as restricting them by their clothing, employing items to cause damage, ripping their garments, and interfering with their food. This qualitative data further buttressed this finding with specific case studies to underscore the prevalence of each form of abuse.

This finding aligns with existing studies which have indicated that women who perpetrate verbal abuse aim to adversely affect men's emotions, frequently resulting in physical aggression as the victim feels driven to respond, leading to some males sustaining injuries[5]. This is also consistent with the finding of recent studies which has shown that violence against men are on the rise. Their study indicates that an abusive spouse utilizes psychological or emotional abuse to manipulate threats of violence or other repercussions if one fails to acquiesce to their demands[6]. The study's findings indicated that emotional and psychological abuse directed at men is prevalent, characterized by the erosion of self-worth through continuous insults, inciting conflict among children against their father, criticism, malevolence, manipulation, and humiliation.

The finding on the emotion abuse of men in marital relationships elaborated on the perspective of a scholar who defined psychological or emotional abuse as verbal or non-verbal communication aimed at harming or controlling another individual. Subsequent studies indicated that one method by which women manifest domestic violence is by restricting their partner's access to their children during separation[7]. The study's findings indicate that impatience among women in financially distressed households precipitates

Lead City University DO NOT COPY

domestic violence. Findings indicated that women exhibit insufficient endurance and satisfaction to support their spouses during challenging periods, instead exacerbating the burden. This substantiates the findings of studies which submitted that economic abuse manifests in several ways, such as offering an inadequate allowance, restricting or denying access to home funds, and hiding financial information or obstructing access to bank accounts[8].

The study's findings suggest that men's financial uncertainty may occasionally lead to physical violence and adultery among women. This aligns with a statement that domestic violence against males is precipitated by a man's inability to provide for his family, therefore provoking a woman to exhibit aggressive behaviour due to her partner's neglect[9]. Similarly, a scholar contended that occurrences of males suffering domestic violence perpetrated by women might be ascribed to several variables. The variables encompass insufficient financial assistance, absence of involvement in domestic duties, adultery, jealousy, mistrust, alcohol abuse, dependency stemming from restricted or non-existent income, and engagement in nocturnal activities[10].

Furthermore, the study's findings indicate that the increasing prevalence of adultery jeopardizes familial stability. This refers to engaging in an extramarital affair with an individual other than one's intimate spouse. Vanguard Nigeria (2021) indicated that a husband's adultery may provoke extreme reactions in a wife, as seen by the cases of Hadiza Musa and Ms. Sa'idu, who murdered their spouses following communications from mysterious female callers. The findings indicated that adultery was a prevalent allegation made by the studied males against their wives. They recounted that it served as a means of sustenance for women who believed their husbands did not provide adequate financial support.

Lead City University DO NOT COPY

The second research objective seeks to understand societal attitude towards domestic violence against men. The study found that patriarchal structures, societal norms, and cultural narratives have led to the invisibility and normalization of violence against men, despite the increasing prevalence of such experiences in contemporary Nigerian society. This finding aligns with what has been reported in previous studies. Patriarchy not only positions men as dominant figures but also imposes rigid expectations of strength, stoicism, and control. These expectations create a paradox where men who experience abuse are perceived as having failed in their societal roles, leading to stigma and silence. Scholars have discussed how masculinity is constructed in Nigeria and how domestic violence against men affects their perceived masculinity, revealing experiences of stigmatization, discrimination, and ridicule among male victims[11]. Similarly, an expert found that the patriarchal nature of Nigerian society leads to the general belief that men cannot be victims of domestic violence, resulting in underreporting and lack of media coverage on the issue[12].

Cultural narratives in Nigeria often depict men as aggressors and women as victims, making it difficult for male victims to be recognized. This is compounded by societal norms that discourage men from expressing vulnerability. A group of scholars highlight that male victims are often disbelieved due to the patriarchal nature of Nigerian society, where it is assumed that men are usually the perpetrators of spousal abuse[13]. Another scholar also notes that domestic violence against men is largely unspoken in Nigeria, with societal expectations placing a burden on men not to act weak, leading to underreporting and lack of support for male victims[14].

Literature has also revealed that the media plays a significant role in shaping public discourse on domestic violence. However, studies have shown that domestic violence against men receives less media coverage compared to violence against women. A scholar found that the Nigerian media does not place much coverage value on domestic violence

Lead City University DO NOT COPY

against men, further promoting silence and disbelief[15]. This lack of representation in media narratives contributes to the societal invisibility of male victims and reinforces the normalization of their experiences.

The underreporting and normalization of domestic violence against men have significant implications for policy and support systems in Nigeria. The Violence against Persons (Prohibition) Act of 2015 aims to eliminate violence in private and public life, but its implementation often overlooks male victims due to societal biases. Furthermore, the lack of tailored support services for male victims, including counselling and legal assistance, exacerbates their vulnerability. Addressing these gaps requires a cultural paradigm shift that recognizes domestic violence as a human rights issue affecting all genders and the implementation of support systems that are inclusive of male victims.

The third objective of the study explore the coping mechanisms adopted by male victims of domestic abuse. The study found that male victims of domestic violence in the Ibadan metropolis predominantly adopt self-reliant, informal, and often maladaptive strategies to cope with domestic abuse. The study's aligns with existing literature highlighting the challenges male victims face in seeking help due to societal norms and stigmatization.

Male victims often resort to coping strategies such as avoidance, resignation, and reliance on religious practices. These approaches are primarily self-managed and lack formal support structures. For instance, a study identified that men cope with abuse through avoidance, divorce, resignation, adjustment, and religion. Such strategies, while providing temporary relief, do not address the underlying issues and may lead to prolonged psychological distress[16].

The reliance on maladaptive coping mechanisms, such as substance use or complete withdrawal from social interactions, can exacerbate the victims' mental health challenges.

Lead City University DO NOT COPY

These strategies often stem from societal expectations that discourage men from expressing vulnerability or seeking help. As noted by experts, the stigma and culture of silence surrounding male victimization contribute to the persistence of these maladaptive behaviours[17] . Societal perceptions in Nigeria often view men as the dominant gender, making it difficult for male victims to come forward. The fear of being perceived as weak or unmanly discourages many from reporting abuse or seeking assistance. The study discusses how societal expectations and the fear of stigmatization lead many male victims to suffer in silence[18] .

The study also found that domestic violence against men has effects such as psychosocial, economic, and public policy implications of male victimization a subject often neglected in both national discourse and global gender justice frameworks. Experts have observed that Male victims of domestic violence often endure significant psychological distress, including depression, anxiety, and post-traumatic stress disorder. Societal expectations of masculinity discourage men from expressing vulnerability, leading to underreporting and internalization of abuse. This silence exacerbates mental health issues and hinders access to support services.

In addition, the economic impact of domestic violence on male victims includes reduced productivity, absenteeism, and job loss. Financial dependence on abusive partners or the burden of legal and medical expenses further complicates their situation. These economic strains not only affect individual well-being but also have broader implications for community development and economic stability.

Unfortunately, While Nigeria's Violence Against Persons (Prohibition) Act of 2015 provides a legal framework to address domestic violence, its implementation often overlooks male victims. The lack of gender-inclusive policies and support systems means that male victims

Lead City University DO NOT COPY

have limited access to legal recourse, shelters, and counselling services. This policy gap perpetuates the invisibility of male victimization and undermines efforts to address domestic violence comprehensively. This is in line with globally, discussions on domestic violence which predominantly focus on women, marginalizing male experiences. This gendered narrative influences funding, research, and policy development, leading to a lack of resources for male victims. In Nigeria, cultural norms and societal expectations further silence male victims, making it challenging to bring their experiences into public discourse and policy considerations[15].

Finally, the study found that domestic violence against men has implications for conflicts in the society as male victims of domestic abuse may lash out at soft targets. In addition, children who watch their parents being molested may grow up to become maladjusted individuals. Studies have shown that male victims of domestic abuse may experience psychological distress, leading to maladaptive coping mechanisms such as aggression towards others, including "soft targets" like children or subordinates. This behaviour can perpetuate a cycle of violence within the community. Studies have shown that exposure to domestic violence is associated with increased likelihood of individuals engaging in antisocial or violent behaviour as a response.

Children who witness domestic violence, including instances where their fathers are victims, are at risk of developing emotional and behavioural issues. These children may exhibit symptoms such as anxiety, depression, aggression, and difficulties in social interactions. The exposure can distort their understanding of relationships, potentially leading them to replicate similar patterns of abuse in their future relationships.

The normalization and invisibility of male victimization in domestic violence discourse hinder the development of comprehensive support systems. Addressing this issue requires

Lead City University. DO NOT COPY

inclusive policies that recognize male victims and provide appropriate support services. Implementing educational programs that challenge traditional gender norms and promote healthy relationship dynamics is essential in breaking the cycle of violence.

Domestic violence against men has far-reaching implications that extend beyond individual experiences, affecting societal harmony and the well-being of future generations. Recognizing and addressing male victimization is crucial in developing holistic strategies to combat domestic violence and promote a more equitable and peaceful society.

This finding also aligns with the frustration-aggression theory which has guided this study. According to the theory, when an individual or someone fails to attain a certain objective, their dissatisfaction may subsequently incite violent behaviour. The hypothesis posits that violence originates from frustration. The frustration-aggression theory posits that an individual's propensity for violence stems from dissatisfaction with their social circumstances. The study's findings indicated that the absence of economic assistance and management by male victims contributes to domestic violence. This aligns with a study, which confirmed that post-marital experiences of violence were attributed to financial disaster (experienced by the husband), job loss, delayed unpaid salary, business downturn, and childlessness[19].

The child's mental health will be influenced, perhaps affecting their socialization into adulthood. The research indicates that women report incidences of domestic abuse at elevated rates compared to males. This is probably attributable to societal perceptions of women as vulnerable and delicate, enabling them to disclose occurrences of domestic abuse without experiencing shame. Nevertheless, the study's findings indicated that the complainant frequently, if not invariably, emerges as a perpetrator upon thorough examination of the scenario. The research revealed that domestic violence adversely

Lead City University DO NOT COPY

impacts victims of all genders, not only men. These impacts encompass depression, hypertension resulting from psychological or physical abuse that has inflicted scars, discord or division within the household, as well as adultery stemming from financial dissatisfaction.

Lead City University DO NOT COPY

Endnotes

1. World Health Organization. *Global status report on violence prevention 2014.* 2014. https://apps.who.int/iris/bitstream/handle/10665/145087/WHO_NMH_NVI_14.2_eng.pdf?sequence=3

2. M. O. Kgatle, & P. Mafa, *Hidden Trauma: Men's Non-Disclosure of Female Perpetrated Partner Violence in Selected Communities of Limpopo Province*. **Humanit. Soc. Sci. Rev.,** 9(5), 2021. 68-74.

3. M. Mwikali, J. Masinde, & K Rono, *Male Lived Experience of Domestic Violence in the Households, Nyeri County, Kenya*. 2022.

4. S. Smith, J. Chen, K. Basile, M. Merrick, N. Patel, M. Walling & A. Jain, *The national intimate partner and sexual violence survey (NISVS): 2010-2012 state report*. Centres for Disease Control and Prevention. 2017. https://www.cdc.gov/violenceprevention/pdf/nisvs-statereportbook.pdf

5. M.E. Bagwell-Gray, J.T. Messing, I.N. Ogbonnaya & M.L. Brown, *Definitions and Measurement of Family Violence and Aggression: Spotlight on Intimate Partner Violence. In Violence in Families: Integrating Research into Practice*. Cham: Springer International Publishing. 2023. pp. 31-61

6. M.A. Melinda-Smith, S. Jeanne, *Improving emotional intelligence (EQ).* 2021. Rerieved from https://www. helpguide. org> articles.

7. K.C. Basile, S.G. Smith, Y. Liu, E. Miller, & M.J. Kresnow, *Prevalence of Intimate Partner Reproductive Coercion in the United States: Racial and Ethnic Differences*. **Journal of interpersonal violence**, 36(21-22), 2021. NP12324-NP12341.

8. J. Njuguna, *Causes and consequences of domestic violence against men in Mukurwe-in Constituency, Kenya*. Doctoral Dissertation, University of Nairobi. 2014.

9. R. Aborisade, & S. Adedayo, *Gender and Sentencing in the Nigerian Justice System: Are Women Given Preferential Treatments?* **Gender and Behaviour**, 18(2), 15581-11590. 2020.

10. R.A. Aborisade, S.S. Adebayo & A.R. Shontan, *Spousal Homicide in Nigeria: Socio-Psychological Profiles of Men Who Kill Their Wives*, **Journal of Management and Social Sciences,** 8(1) 2019. 487-502

11. R.A. Aborisade, *Report and Risk Being Called a Weakling? Perspectives Of Male Victims on Sociocultural Barriers to Reporting Spousal Abuse* **Journal of Aggression, Maltreatment & Trauma** 2023. https://doi.org/10.1080/10926771.2023.2194252

Lead City University DO NOT COPY

12. I.U. Chukwuma, & A.A. Aderinto, *'I Will Show the Man Pepper': Factors Underlying Male Spousal Abuse in Lagos Metropolis*. International Review of Victimology, 2024. 02697580251330322.

13. I. Chukwuma, & A. Aderinto, *Socio-Demographic Characteristics of Spouses and Incidence of Spousal Abuse Against Men in Lagos State, Nigeria*. **Journal Of Social Theory and Research (Jostar)** Vol 4(1). 2024.

14. R.A. Olorunpomi, O. Ajaegbu, & E. Ikpegbu, *Gender Inequality: Male Victims' responses to Social Media Framing of Domestic Violence Against Men in Nigeria*. **International Journal of Social Science Research and Anthropology**. 2025.

15. O.O. Aboderin, A.O. Ademuson, O.O. Adegoke, & O. Akanle, *Context of Abuse Against Men: Perspectives on Causes, Consequences and Coping Mechanisms*. **African Population Studies,** 35(1). 2021.

16. J.A. Ogunyemi, & R. Aborisade, *Domestic Violence Against Men on Familial Relationships in Nigeria: Evidence from A Qualitative Study*. **African Journal for the Psychological Studies of Social Issues,** 26(3). 2023.

17. M.O.D. Ojo, G.D. Akazue & D. Andara, *Spouse Abuse and Coping Strategies Among Female Victims in Gashua Community of Yobe State*. **Sapientia Foundation Journal of Education, Sciences and Gender Studies**, 3(4). 2021.

18. O.C. Arisukwu, J. Nwogu, B. Rasak, F. Asamu, & N. Osueke, *Domestic violence against women in the Nigerian rural context*. **Journal of International Women's Studies,** 22(1), 2021. 226-245.

Lead City University DO NOT COPY

Lead City University DO NOT COPY

Chapter Five
Conclusion

5.1 Summary of Findings

The findings of this study can be summarised as follows;

The findings revealed that domestic violence manifests in several forms: financial abuse, physical assault, psychological abuse, sexual deprivation, and infidelity. The study found that patriarchal structures, societal norms, and cultural narratives have led to the invisibility and normalization of violence against men, despite the increasing prevalence of such experiences in contemporary Nigerian society. The study found that male victims of domestic violence in the Ibadan metropolis predominantly adopt self-reliant, informal, and often maladaptive strategies to cope with domestic abuse.

The study found that domestic violence against men has effects such as psychosocial, economic, and public policy implications of male victimization a subject often neglected in both national discourse and global gender justice frameworks.

Domestic violence against men has implications for conflicts in the society as male victims of domestic abuse may lash out at soft targets. In addition, children who watch their parents being molested may grow up to become maladjusted individuals

5.2 Conclusion

This study has illuminated the multifaceted nature of domestic violence against men in the Ibadan metropolis, revealing its manifestations in financial abuse, physical assault, psychological abuse, sexual deprivation, and infidelity. The findings underscore the profound impact of patriarchal structures, societal norms, and cultural narratives in

Lead City University DO NOT COPY

rendering male victimization invisible and normalized within Nigerian society. Male victims predominantly resort to self-reliant, informal, and often maladaptive coping strategies, which not only exacerbate their psychosocial and economic challenges but also have broader public policy implications.

This study underscores the intricate interplay between domestic violence against men and broader societal dynamics in the Ibadan metropolis. The manifestations of abuse—ranging from financial and physical to psychological and sexual—are not isolated incidents but are deeply embedded within patriarchal structures, societal norms, and cultural narratives that perpetuate gender-based violence. These systemic factors contribute to the normalization and invisibility of male victimization, often compelling victims to adopt self-reliant and maladaptive coping strategies. Such approaches not only exacerbate individual psychosocial and economic challenges but also have far-reaching implications for public policy and societal stability.

The ripple effects of domestic violence against men extend beyond the immediate victims, potentially leading to societal conflicts. Male victims may, in some cases, redirect their trauma towards vulnerable individuals, while children exposed to such environments risk developing maladaptive behaviours, thereby perpetuating a cycle of violence. Addressing these issues necessitates comprehensive interventions that recognize and tackle the unique experiences of male victims within the broader context of domestic violence. Integrating conflict resolution and peacebuilding strategies, such as restorative justice and community-based support systems, can play a pivotal role in

Lead City University DO NOT COPY

mitigating the adverse effects of domestic violence and fostering a more inclusive and harmonious society.

5.3 Recommendations

Based on the findings of the study, the following conclusions are considered relevant;

1. Given the varied manifestations of domestic violence against men, it is imperative to develop multifaceted intervention strategies. These should encompass financial counseling, psychological support, legal assistance, and sexual health services tailored to the specific needs of male victims. Such comprehensive approaches will ensure that all forms of abuse are adequately addressed.
2. To combat the invisibility and normalization of male victimization, public awareness campaigns should be launched to challenge entrenched patriarchal norms and cultural narratives. Educational programs, community dialogues, and media engagements can play pivotal roles in reshaping societal perceptions and fostering a more inclusive understanding of domestic violence.
3. The reliance on self-reliant and informal coping mechanisms among male victims underscores the need for formal support systems. Establishing dedicated shelters, helplines, and counselling centres for men will provide safe spaces for victims to seek assistance and begin their healing processes.
4. Recognizing the psychosocial and economic implications of domestic violence against men necessitates their inclusion in public policy frameworks. Policies should be revised to explicitly acknowledge male victims, allocate resources for their support, and ensure equitable access to justice and rehabilitation services.

Lead City University DO NOT COPY

5. To address the broader societal conflicts stemming from domestic violence against men, preventive measures should be instituted. These include community-based interventions aimed at promoting healthy relationships, conflict resolution training, and programs designed to support children exposed to domestic violence, thereby breaking the cycle of abuse.

5.4 Contribution to Knowledge

This study offers significant contributions to the understanding of domestic violence against men in Nigeria, particularly within the Ibadan metropolis. The research introduces a nuanced conceptual framework that encapsulates the multifaceted nature of domestic violence against men. By identifying and categorizing forms of abuse, such as financial abuse, physical assault, psychological abuse, sexual deprivation, and infidelity, the study expands the traditional understanding of domestic violence, which often centres on female victims. This broadened perspective challenges prevailing gender norms and highlights the need for inclusive definitions that recognize male victimization.

Through qualitative and quantitative analyses, the study provides empirical evidence of the prevalence and impact of domestic violence on men in Ibadan. It reveals that male victims often resort to self-reliant and informal coping mechanisms, which are frequently maladaptive. Additionally, the research uncovers the psychosocial and economic ramifications of such abuse, including mental health issues, diminished productivity, and strained familial relationships. These findings fill a critical gap in the literature, offering data-driven insights into an under-researched demographic.

Lead City University DO NOT COPY

The study contributes to theoretical discourse by integrating concepts from gender studies, sociology, and conflict resolution. It examines how patriarchal structures and cultural narratives perpetuate the invisibility of male victims, thereby normalizing their experiences of abuse. Furthermore, the research explores the intergenerational transmission of violence, demonstrating how children exposed to domestic abuse may develop maladaptive behaviours. By situating these findings within existing theoretical frameworks, the study offers a more comprehensive understanding of domestic violence dynamics.

5.5 Suggestions for Further Research

1. Exploring the Role of Cultural Norms in Male Victimization
2. Assessing the Effectiveness of Support Services for Male Victims
3. Longitudinal Study on the Impact of Domestic Violence on Children

Lead City University DO NOT COPY

Bibliography

Book

Akers. R.L. *Rational choice, deterrence, and social learning theory in criminology: The path not taken*. In *Crime Opportunity Theories* 2017, 299-322.

Bagwell-Gray, M. E., Messing, J. T., Ogbonnaya, I. N., & Brown, M. L. *Definitions and Measurement of Family Violence and Aggression: Spotlight on Intimate Partner Violence. In Violence in Families: Integrating Research into Practice*. Cham: Springer International Publishing. 2023. pp. 31-61

He, N. Zhao, J. & Archbold. C.A. *Gender and police stress: The convergent and divergent impact of work environment, work-family conflict, and stress coping mechanisms of female and male police officers*. Routledge, 2017, pp. 151-172.

Heppner, P.P. Wampold, B.E. Owen, J. & Wang. K.T. *Research design in counseling*. Cengage Learning 2015.

Internet Source

Melinda-Smith, M. A., Jeanne, S. *Improving emotional intelligence (EQ).* 2021. Rerieved from https://www. helpguide. org> articles.

Smith, S., Chen, J., Basile, K., Merrick, M., Patel, N., *Walling, M., & Jain, A. The national intimate partner and sexual violence survey (NISVS): 2010-2012 state report*. Centers for Disease Control and Prevention. 2017. https://www.cdc.gov/violenceprevention/pdf/nisvs-statereportbook.pdf

Journal Article

Adelaja, A. & George. J. *Effects of conflict on agriculture: Evidence from the Boko Haram insurgency*. **World Development**, 117, 2018, pp. 184-195.

Alesina, A. Brioschi, B. & La Ferrara. E. *Violence against women: a cross-cultural analysis for Africa*. **Economica**, 2021, *88*(349), 70-104.

Jabbi, A. Ndow, B. Senghore T., Sanyang, E. Kargbo, J.C. & Bass. P. *Prevalence and factors associated with intimate partner violence against women in The Gambia: A population-based analysis.* **Women & Health**, 2020, *60*(8), 2020, pp. 912-928.

Kalunta-Crumpton. A. *Intersections of patriarchy, national origin and immigrant Nigerian women's experiences of intimate partner violence in the United States*. **International Journal of Sociology of the Family**, 2015, 1-29.

Liberty University DO NOT COPY

Mojahed, A. Alaidarous, N. Shabta, H. Hegewald, J. & Garthus-Niegel. S. *Intimate partner violence against women in the Arab countries: a systematic review of risk factors*. **Trauma, Violence, & Abuse**, *23*(2), 2022, 390-407.

Adebayo. A.A. *Sociological implications of domestic violence on childrenâ™ s development in Nigeria*. **Journal of African Studies and Development**, 2014, *6*(1), 8-13.

Adejimi, A.A. Fawole, O.I. Sekoni, O.O. & Kyriacou. D.N. *Prevalence and correlates of intimate partner violence among male civil servants in Ibadan, Nigeria*. **African Journal of Medicine and Medical Sciences**, 2014, *43*(Suppl 1), pp. 51.

Iyanda, A.E. Boakye, K.A. Olowofeso, O.H. Lu, Y.& Salcido Giles. J. *Determinants of gender-based violence and its physiological effects among women in 12 African countries.* **Journal of interpersonal violence**, 2021, *36*(21-22), NP11800-NP11823.

Gage A.J. & Thomas. N.J. *Women's work, gender roles, and intimate partner violence in Nigeria.* **Archives of Sexual Behaviour**, *46*, 2017, pp. 1923-1938.

Sunmola, A.M. Mayungbo, O.A. Ashefor, G.A. & Morakinyo. L.A. *Does relation between women's justification of wife beating and intimate partner violence differ in context of husband's controlling attitudes in Nigeria?* **Journal of family issues**, 2020, *41*(1), 85-108.

Ogunwale, A.O. Oshiname, F.O. & Ajagunna. F. O. *A review of the conceptual issues, social epidemiology, prevention and control efforts relating to rape in Nigeria*. **African journal of reproductive health**, 2019, *23*(4), 108-123.

Adebowale. A.S. *Spousal age difference and associated predictors of intimate partner violence in Nigeria*. **BMC Public health**, 2018, *18*(1), 1-15.

Beyene, A.S. C. Chojenta, H. S. Roba, A.S. Melka, & D. Loxton. *Gender-based violence among female youths in educational institutions of Sub-Saharan Africa: A systematic review and meta-analysis.* **Systematic Reviews**, 8, 2019, pp. 1-14.

Aboderin, O. O., Ademuson, A. O., Adegoke, O. O., & Akanle, O. *Context of Abuse Against Men: Perspectives on Causes, Consequences and Coping Mechanisms*. **African Population Studies,** 35(1). 2021.

Aborisade, R., & Adedayo, S. *Gender and Sentencing in the Nigerian Justice System: Are Women Given Preferential Treatments?* **Gender and Behaviour**, 18(2), 15581-11590. 2020.

Aborisade, R.A. *Report and Risk Being Called a Weakling? Perspectives Of Male Victims on Sociocultural Barriers to Reporting Spousal Abuse* **Journal of Aggression, Maltreatment & Trauma** 2023. https://doi.org/10.1080/10926771.2023.2194252

Aborisade, R.A., Adebayo, S.S., & Shontan, A.R. *Spousal Homicide in Nigeria: Socio-Psychological Profiles of Men Who Kill Their Wives*, **Journal of Management and Social Sciences,** 8(1) 2019. 487-502

Arisukwu, O. C., Nwogu, J., Rasak, B., Asamu, F., & Osueke, N. *Domestic violence against women in the Nigerian rural context*. **Journal of International Women's Studies,** 22(1), 2021. 226-245.

Albert. B. *Social learning theory of aggression*. In **Control of aggression** 2017, 201-252.

Bifftu, B.B. Dachew, B. A. Tadesse Tiruneh, B. & Zewoldie. A.Z. *Domestic violence among pregnant mothers in Northwest Ethiopia: prevalence and associated factors.* **Advances in Public Health**, 2017.

Ahinkorah. B.O. *Polygyny and intimate partner violence in sub-Saharan Africa: Evidence from 16 cross-sectional demographic and health surveys*. **SSM-Population Health**, 13, 2021 pp. 100729.

Igwe. B.O. *Overcoming cultural, traditional and religious beliefs and practices in understanding and combating domestic violence in Nigeria*. **International journal of innovative research and development**, 2015, *4*(13), 115-125.

Basile, K. C., Smith, S. G., Liu, Y., Miller, E., & Kresnow, M. J. *Prevalence of Intimate Partner Reproductive Coercion in the United States: Racial and Ethnic Differences***. Journal of interpersonal violence**, 36(21-22), 2021. NP12324-NP12341.

Izugbara. C. *Spousal age differences and violence against women in Nigeria and Tanzania.* **Health care for women internationa***l*, 2018, *39*(8), 872-887.

Nwabunike C. & Tenkorang. E.Y. *Domestic and marital violence among three ethnic groups in Nigeria.* **Journal of interpersonal Violence**, 32(18), 2017, pp. 2751-2776.

Odimegwu, C. O.S. Bamiwuye, & S.A. Adedini. *Gender-based violence as a new proximate determinant of fertility in sub-Saharan Africa*. **Southern African Journal of Demography**, 2015, *16*(1), 87-121.

Duru, C.B. Aguocha, C.M. Iwu, A.C. Oluoha, U.R. Diwe, K.C. Okedo-Alex, ... I.N. & Nwaigbo. E. *Domestic violence among women in households in Imo state, Nigeria: Prevalence, pattern and determinants*. **Asian Journal of Social Science Studies**, 2018, *3*(1), 15.

Ezeudu, C.C. Akpa, O. Waziri, N.E. Oladimeji, A. Adedire, E. Saude,... I. & Fawole. O.I. *Prevalence and correlates of intimate partner violence, before and during pregnancy among attendees of maternal and child health services, Enugu, Nigeria: mixed method approach*,. **The Pan African Medical Journal**, 2019, *32*(Suppl 1).

Okigbo, C.C. Speizer, I.S. Domino, M.E. Curtis, S.L. Halpern, C.T. & Fotso. J.C. *Gender norms and modern contraceptive use in urban Nigeria: a multilevel longitudinal study*. **BMC women's health**, 2018, *18*, 1-17.

Igbolekwu, C.O. Arusukwu, O. Nwogu, N.J. Rasak, B. Asamu, F. & Osueke. N.O. *Domestic violence against women in the Nigerian rural context.* 2017.

Chimah, C.U. Adogu, P.O.U Odeyemi, K. & Ilika. A.L. *Comparative analysis of prevalence of intimate partner violence against women in military and civilian communities in Abuja, Nigeria*. **International Journal of Women's Health**, 2015, 287-295.

Chukwuma, I. U., & Aderinto, A. A. *'I Will Show the Man Pepper': Factors Underlying Male Spousal Abuse in Lagos Metropolis*. **International Review of Victimology,** 2024. 02697580251330322.

Chukwuma, I., & Aderinto, A. *Socio-Demographic Characteristics of Spouses and Incidence of Spousal Abuse Against Men in Lagos State, Nigeria*. **Journal Of Social Theory and Research (Jostar)** Volume, 4(1). 2024.

Darteh, E. K. M. Dickson, K.S. Rominski, S.D. & Moyer. C.A. *Justification of physical intimate partner violence among men in sub-Saharan Africa: a multinational analysis of demographic and health survey data*. **Journal of Public Health**, *29*, 2021, 1433-1441.

Nwakanma, E. & Abu. O.P. *Cultural issues in violence against women and ritual killings in Nigeria: Assessing the implications for sustainable development*. **Gender and behaviour**, 2020, *18*(2), 15447-15457.

Dim, E.E. & Ogunye. O. *Perpetration and experience of intimate partner violence among residents in Bariga local community development area, Lagos State, Nigeria*. **Journal of interpersonal violence**, 2021, *36*(1-2), NP1029-NP1049.

Dim, E.E. & Elabor-Idemudia. P. *Social structure, social learning, and the severity of physical intimate partner violence against women in Nigeria.* **Journal of Interpersonal Violence**, 36(5-6), 2921, pp. 2862-2886.

Dim. E.E. *Differentials and predictors of IPV against Nigerian women in rural and urban areas.* **Journal of Aggression, Maltreatment & Trauma**, 2020, *29*(7), 785-807.

Obarisiagbon, E.I. & Omage. M.I. *Emerging trend in the culture of domestic violence against men in southern Nigeria.* **International Journal of Humanities and Social Science**, 2019, *9*(3), 50-56.

Osei-Tutu, E.M. & Ampadu. E. *Domestic violence against women in Ghana: The attitudes of men toward wife-beating*. **Journal of International Women's Studies**, 2017, *18*(4), 106-116.

Mensah. E.O. *To be a man is not a day's job: The discursive construction of hegemonic masculinity by rural youth in Nigeria*. **Gender issues**, 2021, *38*(4), 438-460.

Oluwole, E.O. Onwumelu, N.C. & Okafor. I.P. *Prevalence and determinants of intimate partner violence among adult women in an urban community in Lagos, Southwest Nigeria.* **Pan African Medical Journal**, 36(1), 2020.

Abdi, F. Mahmoodi, Z. Afsahi, F. N. Shaterian, & F.A. Rahnemaei. *Social determinants of domestic violence against suburban women in developing countries: a systematic review*. **Obstetrics & Gynecology Science**, 2021, *64*(2), 131-142.

Anolue F.C. & Uzoma. O.I. *Intimate partner violence: prevalence, contributing factors and spectrum among married couples in Southeast Nigeria.* **International Journal of Reproduction, Contraception, Obstetrics and Gynaecology**, 2017, *6*(9), 2017, pp. 3748-3754.

Oluremi. F.D. *Domestic "violence against women in Nigeria*.". **European journal of psychological research**, 2015, *2*(1).

Para-Mallam. F.J. *Gender equality in Nigeria*. **Gender Equality in a Global Perspective**, 2017, *23*(53), 23-53.

Benebo, F.O. Schumann, B. & Vaezghasemi. M. *Intimate partner violence against women in Nigeria: A multilevel study investigating the effect of women's status and community norms.* **BMC Women's Health**, 2017. 18(1), 1-17.

Bishwajit G. & Yaya. S. *Domestic violence: A hidden barrier to contraceptive use among women in Nigeria*. **Open Access Journal of Contraception**, 2018, pp. 21-28.

La Mattina. G. *Civil conflict, domestic violence and intra-household bargaining in post-genocide Rwanda*. **Journal of Development Economics**, 124, 2017. pp,168-198.

Mugoya, G.C. Witte, T.H. & Ernst. K.C. *Sociocultural and victimization factors that impact attitudes toward intimate partner violence among Kenyan women*. **Journal of Interpersonal Violence,** 2015, *30*(16), 2851-2871.

Dery, I. & Diedong. A.L. *Domestic violence against women in Ghana: An exploratory study in Upper West Region, Ghana*. **International Journal of Humanities and Social Science**, *4*(12), 2014, 228-244.

Orpin, J. Papadopoulos C. & Puthussery. S. *The prevalence of domestic violence among pregnant women in Nigeria: a systematic review*. **Trauma, Violence, & Abuse**, *21*(1), 2020, 3-15.

Madu. J.C. *Domestic violence legislation for development, peace and security in Nigeria.* **African Security Review**, *24*(3), 2015, 279-290.

Umana, J.E. Fawole, O.I. & Adeoye. I.A. *Prevalence and correlates of intimate partner violence towards female students of the University of Ibadan, Nigeria*. **BMC Women's Health**, 14, 2014, pp. 1-8.

Ayodele. J.O. *The socio-cultural causes of male victimisation in domestic contexts in Lagos, Nigeria: A qualitative analysis.* **International Journal of Criminal Justice Sciences**, 12(2), 2017.

Graaff. K. *The Implications of a narrow understanding of gender-based violence.* **Feminist Encounters**, 5(1), 2021, pp. 1-12.

Oyediran. K.A. *Explaining trends and patterns in attitudes towards wife-beating among women in Nigeria: analysis of 2003, 2008, and 2013***. Demographic and Health Survey data. *Genus***, 2016, *72*(1), 2016, pp. 1-25.

Kgatle, M. O., & Mafa, P. *Hidden Trauma: Men's Non-Disclosure of Female Perpetrated Partner Violence in Selected Communities of Limpopo Province*. **Humanit. Soc. Sci. Rev.,** 9(5), 2021. 68-74.

Mshweshwe. L. *Understanding domestic violence: masculinity, culture, traditions.* **Heliyon**, 2020, *6*(10).

Okenwa-Emegwa, L. Lawoko, S. & Jansson. B. *Attitudes toward physical intimate partner violence against women in Nigeria.* **Sage Open***, 6*(4), 2016. 2158244016667993.

Gilbert, L.K. Annor, F.B. & Kress. H. *Associations between endorsement of inequitable gender norms and intimate partner violence and sexual risk behaviours among youth in Nigeria: Violence Against Children Survey, 2014*. **Journal of Interpersonal Violence**, *37*(11-12), 2022, NP8507-NP8533.

Blay-Tofey M. & Lee. B.X. *Preventing gender-based violence engendered by conflict: The case of Côte d'Ivoire.* **Social Science & Medicine,** 146, 2015, pp. 341-347.

Meinhart, M. Seff, I. Darmstadt, G.L. Weber, A.M. & Stark. L. *Attitudinal acceptance of intimate partner violence among adolescents and young adults in Nigeria and Tanzania: an exploration into target reference groups*. **Journal of Adolescent Health**, 2020, *66*(1), S3-S8.

Chen, M.F. Wang, R.H. & Hung. S.L. *Predicting health-promoting self-care behaviours in people with pre-diabetes by applying Bandura social learning theory*. **Applied Nursing Research**, 2017, *28*(4), 299-304.

Mulawa, M.I. Reyes, H.L.M. Foshee, V.A. Halpern, C.T. Martin, S.L. Kajula, L.J. & Maman. S. *Associations between peer network gender norms and the perpetration of intimate partner violence among urban Tanzanian men: a multilevel analysis.* **Prevention Science**, 19,2018, pp. 427-436.

Balogun & M.O. John-Akinola. Y.O. *A qualitative study of intimate partner violence among women in Nigeria.* **Journal of Interpersonal Violence**, 30(14), 2015, pp. 2410-2427.

Muia, C. M., Masinde, P., & Rono, D. J. K. *Male Lived Experience of Domestic Violence in the Households, Nyeri County, Kenya*. **International Journal of Research and Innovation in Social Science**, 6(02), 136-145. 2022

Cofie. N. A *multilevel analysis of contextual risk factors for intimate partner violence in Ghana*. **International review of victimology**, 2020, *26*(1), 50-78.

Femi-Ajao. O. *Intimate partner violence and abuse against Nigerian women resident in England, UK: a cross-sectional qualitative study*. **BMC Women's Health**, 2016, *18*, 1-13.

Makinde, O. Björkqvist, K. & Österman. K. *Overcrowding as a risk factor for domestic violence and antisocial behaviour among adolescents in Ejigbo, Lagos, Nigeria.* **Global Mental Health**, 3, pp. e16.

Fawole, O.A. Akangbe, T.A. & Durowaiye. B. *Influence of intimate partner violence experience in family of origin on family of destination in Sokoto state, Nigeria*. **International Journal of Social Sciences and Humanities Review** 6(3), 2016.

Adegbite, O.B. & Ajuwon. A.J. *Intimate partner violence among women of child bearing age in Alimosho LGA of Lagos State, Nigeria*. **African Journal of Biomedical Research**, 18(2), 2018, pp. 135-146.

Folami. O.M. *Survey of unreported cases of domestic violence in two heterogeneous communities in Nigeria*. **International Review of Law**, *2013*(4), 2014. 4.

Adeyemo, O.O. & Bamidele. I. *The menace of domestic violence: Improving the lives of women in Nigeria.* **African Journal of Legal Studies**, 9(3), 2016, pp. 177-198.

Oyefara, O.O. Ojo, R.C. & Jegede. S. *Rural-urban differentials in the prevalence and perception about determinants of domestic violence among couples in Lagos state, Nigeria*. **IFE PsychologIA: An International Journal**, 2018, *26*(2), 114-128.

Olonade, O.Y. Oyibode, B. O. Idowu, B.O. George, T.O. Iwelumor, O.S. Ozoya., M.I.... & Adetunde. C.O. *Understanding gender issues in Nigeria: the imperative for sustainable development*. **Heliyon**, 7(7), 2021.

Ogunyemi, J. A., & Aborisade, R. *Domestic Violence Against Men on Familial Relationships in Nigeria: Evidence from A Qualitative Study*. **African Journal for the Psychological Studies of Social Issues,** 26(3). 2023.

Ojo, M. O. D., Akazue, G. D., & Andara, D. *Spouse Abuse and Coping Strategies Among Female Victims in Gashua Community of Yobe State*. **Sapientia Foundation Journal Of Education, Sciences and Gender Studies**, 3(4). 2021.

Olorunpomi, R. A., Ajaegbu, O., & Ikpegbu, E. *Gender Inequality: Male Victims' responses to Social Media Framing of Domestic Violence Against Men in Nigeria*. **International Journal of Social Science Research and Anthropology**. 2025.

Memiah, P. Ah Mu, T. Prevot, K. Cook, C.K. Mwangi, M.M. Mwangi. E.W.... & Biadgilign. S. *The prevalence of intimate partner violence, associated risk factors, and other moderating effects: Findings from the Kenya National Health Demographic Survey*. **Journal of interpersonal violence**, 2021, *36*(11-12), 5297-5317.

Leadership University College

Okeke-Ihejirika, P. Salami, B. & Amodu. O. *Exploring intimate partner violence from the perspective of African men: A meta-synthesis*. **Aggression and violent behaviour**, 2019, *46*, 98-108.

Adogu, P.O.U. Chimah, U.C. Ilika, A.L. & Ubajaka. C.F. *Factors associated with intimate partner violence among wives of military and civilian men in Abuja Nigeria*. **Sociology Mind**, 5(2), 2015, 61.

Heath, R. Hidrobo, M. & Roy. S. *Cash transfers, polygamy, and intimate partner violence: Experimental evidence from Mali*. **Journal of Development Economics**, 143, 2020. Pp. 102410.

Lundgren, R. & Amin. A. *Addressing intimate partner violence and sexual violence among adolescents: emerging evidence of effectiveness*. **Journal of Adolescent Health**, 56(1), 2015. pp. S42-S50.

Babalola, S. & Oyenubi. O. *Factors explaining the North–South differentials in contraceptive use in Nigeria: A nonlinear decomposition analysis*. **Demographic Research**, 2018, *38*, 287-308.

Gurung S. & Acharya. J. *Gender-based violence among pregnant women of Syangja district, Nepal*. **Osong Public Health and Research Perspectives**, 7(2),2016, pp. 101-107.

Hellemans, S. Loeys, T. Buysse, A. & De Smet. O. *Prevalence and impact of intimate partner violence (IPV) among an ethnic minority population*. **Journal of Interpersonal Violence**, 2015, 30(19), 2015. pp. 3389-3418.

Vyas S. & Heise. L. *How do area-level socioeconomic status and gender norms affect partner violence against women? Evidence from Tanzania*. **International Journal of Public Health**, *61*, 2016. 971-980.

Ishola. S.A. *Domestic Violence: The Nigerian Experience*. **Asia-Africa Journal of Mission and Ministry**, 2016, *13*, 3-16.

Fakunmoju S.B. & Rasool. S. *Exposure to violence and beliefs about violence against women among adolescents in Nigeria and South Africa.* **Sage Open**, 2018, 8(4), 2158244018817591.

Ajala. T. *Social construction of gender roles and women's poverty in African societies: The case of the Nigerian woman*. **International Journal of Gender and Women's Studies**, 2016, *4*(2), 1-10.

Ajibade T. Adisa, C. Mordi, R. Simpson, & Iwowo. V. *Social dominance, hypermasculinity, and career barriers in Nigeria*. **Gender, Work & Organization**, *28*(1), 2021, 175-194.

Amole, S. Bello, C. Odoh, M.H. Aliyu T.G. & Iliyasu. Z. *Correlates of female-perpetrated intimate partner violence in Kano, Northern Nigeria*. **Journal of interpersonal violence**, 2016, *31*(12), 2240-2254.

Omidoyin. T.J. *Violence against persons (prohibition) act 2015: a positive step to the eradication of domestic violence in Nigeria*. **Nnamdi Azikiwe University Journal of International Law and Jurisprudence**, *9*(1), 2018, 39-51.

Tanimu, T.S. Yohanna, S. & Omeiza. S.Y. *The pattern and correlates of intimate partner violence among women in Kano, Nigeria*. **African Journal of Primary Health Care and Family Medicine**, 8(1), 2016, 1-6.

Adjiwanou V. & N'Bouke. A. *Exploring the paradox of intimate partner violence and increased contraceptive use in sub-Saharan Africa*. **Studies in Family Planning**, 46(2), 2015, pp. 127-142.

Kolbe, V. & Büttner. A. *Domestic violence against men—prevalence and risk factors.* **Deutsches Ärzteblatt International**, 117, 2020. pp. 31-32, 534.

World Health Organization. *Global status report on violence prevention 2014.* 2014. https://apps.who.int/iris/bitstream/handle/10665/145087/WHO_NMH_NVI_14.2_eng.pdf?sequence=3

Dissertation

Njuguna, J. *Causes and consequences of domestic violence against men in Mukurwe-in Constituency, Kenya*. (Doctoral Dissertation, University of Nairobi) (2014).

Lead City University DO NOT COPY

Appendix I

Interview Guide

Objective 1: To identify the prevalent forms of domestic violence experienced by men within the Ibadan Metropolis

1. What are the traditional gender roles and expectations in Nigerian society, and how do they influence perceptions of male domestic violence?

2. In your experience, how do sociocultural beliefs and norms affect the willingness of male victims to report domestic violence or seek help?

3. Can you provide examples of how community attitudes toward male domestic violence may differ based on cultural or regional differences within Nigeria?

4. How do you think societal perceptions of masculinity impact the recognition and acknowledgment of male domestic violence?

5. What role do religious or cultural leaders play in shaping community attitudes towards male domestic violence, and how might they influence reporting and support-seeking behaviours?

Objective 2: Identify the perspectives and cultural attitudes towards domestic violence against men within the Ibadan Metropolis

1. How do economic hardships, such as unemployment or financial stress, contribute to the occurrence of domestic violence against men in Nigeria?

2. In what ways do you think limited access to basic services, such as healthcare and education, affects the dynamics of domestic violence in Nigerian households?

3. Can you discuss any observed patterns or correlations between economic instability and the prevalence of male domestic violence in your community or region?

Lead City University DO NOT COPY

4. What are some specific economic pressures that men face in Nigeria that might lead to increased domestic violence incidents?

5. How do economic factors influence the ability of male victims to leave abusive situations or seek assistance?

Objective 3: Determine the coping mechanisms and response strategies of male domestic violence victims within the Ibadan Metropolis

1. What are some common challenges faced by male victims of domestic violence when seeking support and assistance?

2. How adequate are the current support services for male victims of domestic violence in Nigeria, and what specific gaps do you identify?

3. Can you share any experiences or stories of male victims who have sought help, and what obstacles did they encounter?

4. What types of interventions or support services do you think would be most effective in addressing the needs of male victims of domestic violence?

5. How can community organizations, NGOs, and government agencies better tailor their services to support male victims of domestic violence?

Objective 4: Identify the societal implication of domestic violence against men

1. What impact does domestic violence against men have on family dynamics and relationships within the household?

2. How does witnessing domestic violence against their fathers affect the psychological well-being of children?

3. Can you describe any long-term behavioural or emotional consequences observed in children who have been exposed to domestic violence against male family members?

4. What support systems or interventions are currently in place to help children who witness domestic violence, and how effective are they?

Lead City University DO NOT COPY

5. What additional measures or programs do you think could be implemented to mitigate the effects of witnessing domestic violence on children and support their psychological well-being?

Objective 5: Explore the role of violence against men on conflicts in the wider society

1. In what ways do you think domestic violence within families contributes to broader communal or political conflicts in Nigeria?

2. Can you provide examples of how normalized violence in the home might spill over into community interactions and disputes?

3. What role do cultural or societal norms play in perpetuating the cycle of violence from the family unit to the community or political sphere?

4. How can communities work to break the cycle of normalized violence and promote peaceful conflict resolution and social cohesion?

5. What strategies or initiatives have been effective in your experience in reducing the normalization of violence within families and promoting community peace?

Lead City University DO NOT COPY

Appendix II: Questionnaire

Questionnaire: Domestic Violence against Men in Ibadan and Selected Regions of Nigeria

Instructions

- **Section A: Demographic Information**

(Please tick [✓] as appropriate)

1. Age:
   ☐ 18–25 ☐ 26–35 ☐ 36–45 ☐ 46–55 ☐ 56 and above
2. Marital Status:
   ☐ Single ☐ Married ☐ Divorced ☐ Widowed ☐ Separated
3. Educational Qualification:
   ☐ No formal education ☐ Primary ☐ Secondary ☐ Tertiary ☐ Postgraduate
4. Occupation:
   ☐ Student ☐ Civil servant ☐ Self-employed ☐ Unemployed ☐ Retired

SECTION B**:** prevalent forms of domestic violence experienced by men within the Ibadan Metropolis

(Scale: SA = Strongly Agree, A = Agree, D = Disagree, SD = Strongly Disagree)

Statements	SA	A	D	SD
Physical violence with dangerous object				
Physical abuse (e.g., slapping, hitting) from my partner.				
emotional abuse (e.g., threats, insults, humiliation).				
restriction of my movement or social isolation from friends and family.				
Intimidation/ Threats of violence				
financial abuse				
Damage or destruction of personal property during conflicts.				
Husbands experiencing constant nagging from wives				
Sexual coercion or pressure				

Lead City University DO NOT COPY

Section C: Perspectives and Cultural Attitudes towards Domestic Violence against Men within the Ibadan Metropolis

Statements	SA	A	D	SD
Male victims of domestic violence face long-term psychological distress.				
Domestic violence against men has led to increased absenteeism from work or community duties.				
The silence of male victims normalizes abuse in homes and communities.				
Children raised in abusive homes where the father is the victim are negatively impacted.				
Domestic violence contributes to family instability and divorce.				
Male victimization is a public health issue deserving of policy attention.				
Addressing male domestic violence will reduce gender-based conflict.				
Ignoring male victimization limits the achievement of national peacebuilding goals.				
Lack of intervention for male victims weakens the family unit and societal harmony.				
Holistic approaches to domestic violence prevention must include male-targeted interventions.				

SECTION D: role of violence against men on conflicts in the wider society (Scale: SA = Strongly Agree, A = Agree, D = Disagree, SD = Strongly Disagree)

Statements	SA	A	D	SD
Violence against men contributes to cycles of revenge and interpersonal hostility.				
Domestic abuse of men can escalate into broader community disputes and unrest.				
Ignoring male victimization fuels gender resentment and hinders conflict resolution efforts.				
Male victims of abuse are more likely to engage in antisocial or violent behaviour as a response.				
Violence against men undermines traditional male roles and disrupts household authority structures.				
he stigma faced by abused men fosters silence, leading to unresolved domestic and community tensions.				
Violence against men contributes to psychological trauma that may				

Legacy University DO NOT COPY

spill over into workplace or civic life.				
Failure to address male domestic abuse creates gender imbalances in peacebuilding discourse.				
Abused men may become aggressors themselves, continuing a cycle of conflict.				
Domestic violence against men must be addressed as part of holistic national conflict prevention strategy.				

Lead City University DO NOT COPY

Bio-data

A. Personal Data

Full name:	Omosola Maryam ZUBAIR
Address:	Subair's house Olasunkanmi Street, Agbofieti Apata Ibadan, Oyo State
E mail:	omosolazubair@yahoo.com
Phone no:	08064833646, 07088462200
Date of Birth:	8th March 1995
Place of Birth:	Ibadan
Nationality:	Nigerian
Next of Kin:	Oluwadamilola ZUBAIR
Address:	Subair's House, Olasunkanmi Street, Agbofieti Apata Ibadan, Oyo State

B. Educational Background

Educational Institutions Attended with Dates and Qualifications

PhD in Peace and Conflict Studies	Lead City University Ibadan	In View
MA in Peace and Conflict Studies	University of Ibadan	2021
BSc in Political Science	University of Ibadan	2015
West Africa Examination Council		2011

C. Working Experience with date

Social Media Manager for Filmhouse Cinemas | Intelligent Campaign Hub Limited | January – March 2017

VAS Content Officer | Intelligent Campaign Hub Limited | August 2016 – December 2016

Administration Officer | Intelligent Campaign Hub Limited | June 2016 – July 2016

Lead City University DO NOT COPY

D. Awards and Fellowships (if any)

Nil

E. Membership

Member, Society for Peace Studies and Practice

F. Publications

Upcoming

G. Major Conferences Attended with Dates

Nil

H. References

Dr Modupe Albert
Department of Politics and International Relations
Lead City University, Ibadan
albert.modupe@lcu.edu.ng
+2348132552540

Dr Adebola Alade
Department of Politics and International Relations
Lead City University, Ibadan
Alade.adebola@lcu.edu.ng
+2348033987163

Lead City University DO NOT COPY

The University Compliance Certification

This is to certify that, this thesis written by Omosola Maryam ZUBAIR with matriculation number LCU/PG/002606 in the Department of Politics and International Relations in the Faculty of Management and Social Sciences, Lead City University, Ibadan is in full compliance with the approved University format and style.

_____ _____

Signature Date

Lead City University DO NOT COPY