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ATTITUDE OF MARKET MEN TOWARDS VIOLENCE AGAINST WOMEN: A STUDY OF MARKETS IN ABOH MBAISE

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ABSTRACT

The phenomenon of gender-based violence against women keeps on increasing in such a way that every free thinker wonders the effectiveness of avalanche of campaigns against the scourge. The negative effect of such violence is not only felt on women but also their families, the community and the country at large. Hence, the study intends to examine the attitude of market men towards violence against women. This research attained the objective through broad study of related literature, coupled with the collection and analysis of empirical data. The researchers adopted descriptive survey, using primary data collected from market men at eight major markets in Aboh Mbaise Local Government Area. The findings showed amongst others that majority of literate market men from high socio-economic status support the need to fight violence against women in our society, and the call for intensifying public information campaigns for such ill behavior adjustment since man is not born with a given attitude rather it is learnt. Based on the findings, the study concludes that certain social support being given to some man's actions over women need to be redressed in order to eradicate gender-based violence against women. Therefore, it is recommended amongst others that there is need to integrate sundry public information media with major agents of socialization such as families, schools. Churches, etcetera in sensitizing both men and women the dangers inherent in violence against women.

Key words: Attitude, Domestic violence, Intimate partner violence, market men
JEL Codes: D1; J12

1.0 INTRODUCTION

Violence Against Women (VAW), synonymously used with intimate partner violence (IPV), and domestic violence in this work, is an age-long gender – based abuse devastating our immediate society, commonly experienced virtually in every tribe in Nigeria including Aboh Mbaise Local Government Area (L.G.A.) which is the locale for this study. Actually, the act of violence against women cuts across the globe and its practice is common, that sometimes it is argued not be an ill among social strata but believe to be an acceptable way of life, especially in African countries. The United Nations (WHO) defines Violence against women as "any act of gender-based violence that leads to or is likely to cause physical, sexual, or mental suffering to women, including threats of such acts, coercion or arbitrary deprivation of freedom, whether occurring in public or private life" (WHO 2019). In more lucid manner, Siemienuk, Krentz, Gish,and Gill (2017) depict pattern of VAW in this order –

physical aggression or assault (hitting, kicking, biting, shoving, restraining, slapping, throwing objects), or statement of intention to inflict pain thereof; sexual abuse; emotional abuse; controlling or domineering; creating fear; harassment; passive/covert abuse otherwise known as neglect; and economic deprivation. These definitions concur that VAW involves acts or behaviours by one partner (man) against another (woman) in a close/intimate relationship such as marriage, cohabitation, even dating which result to physical or other forms of suffering including statements thereof. Act of VAW spreads in such a way that every free thinker wonders the effectiveness of avalanche of campaigns against the gender-based violence. Some cultural expectation of women has been responsible for VAW in Africa. In many tribes, culture has made women to be seen and treated as inferior or as second-class citizens. In Tenuche's (2011) study conducted in Benue and Kogi states, cultural expectations from women like kneeling down to greet elderly men which some women may not want to do is identified as stubbornness, expecting the wife to go to the back of the husband and kneel down before talking to him for approval, improper dressing that does not show the culture of the tribe or the family's religion, even the wife's visitation to her parents without the husband's permission could lead to violence. Worst still, a woman's refusal of brother in-law's sexual advances in Benue state as the culture demands could incur the in-law's disfavor as found by Tenuche. Violence against women usually done by illiterate and/or young men in relationship, involves physical aggression or assault (hitting, kicking, biting, shoving, restraining, slapping, throwing objects), and statements capable of inflicting pains and suffering (Adekola, Aina, & Gbenga-Epebinu 2022)

Civilization has greatly influenced the act of VAW. Some educated men (spouses) are rarely seen openly mating physical aggression or assault on their partners. Men in this category rather engage in abusive statements or seek legal actions especially divorce when confronted with unbearable offence from the partners. No matter the level of civilization and education of some men, VAW is still in vogue and widely exhibited in Aboh Mbaise L.G.A. This observation is in line with the report by Louisa (2010) who acknowledged that some cultural driven behaviours are resistant to change no matter the level of civilization and enlightenment attained by the citizens.

However, November 25 is the International Day for elimination of Violence Against Women. This day was recognized by the General Assemble of the United Nations in 1999 with a view to raising public awareness of violation of the right of women. Hence, all levels of government in UN member countries including Aboh Mbaise L.G.A. has joined in the campaign. The campaigns are done through radio, television, newspaper, seminars, workshop, and men forum. In the campaign, dangers inherent in VAW are exposed to men. The campaigns have reached to all nooks and

corners of the Aboh Mbaise L.G.A. The campaigns are mostly sponsored by National Orientation Agency of the Local Government Area. It is expected that such campaign, based on the intensity and extensity, should have positive impact on the lives and people of Aboh Mbaise L.G.A. Imo state, Nigeria.

Violence Against Women is not peculiar to Aboh Mbaise L.G.A rather it is a global issue, To former UN Secretary General, Kofi Annan, cited in Awake (January 2008) "violence against women is global in reach, and takes place in all societies and cultures. Statistics issued by a Victimology Institution in Holland (2008) indicates that 23% of women in one South American country, or about 1 in 4, suffer some form of domestic violence. According to the British Home Office in England and Wales (2019), an average of two women each week was killed by current or former partner. Studies conducted in sub-Saharan African and Asian countries showed an IPV rate ranging from 28% in Madagascar, 74% in Ethiopia, and 57% in India to 87% in Jordan (de Waal, Dekker, Kikkert, Kleinhesselink, & Goudriaan, 2017). Back to Nigeria, studies conducted in different regions in Nigeria have reported prevalence of IPV ranging from 42% in the North, 29% in the South West, 78.8% South East, to 41% in the South-South (Obi & Ozumba, 2017). These reports lend support to the researcher`s observation on the magnitude of VAW in the locale of the study. The campaigns mounted so far may have impacted positively or negatively on the attitude of the men towards VAW.

Attitudes in Fishbein (1975; cited in Agbonifor, Ogwo, Nnolim, & Nkamnebe, 2007) are "learned tendencies to perceive and act in some consistently favourable or unfavourable manner with regard to a given object or idea such as product, service, brand, company, etcetera. Similarly, Rokeach (1968; cited in Inyanga 2008) defines attitudes as learned, long-lasting sets of beliefs about an object or situation, disposing a person toward some response. Deducing in these definitions is attitudes are learned by people that enable them to react either in positive (favourable) or negative (unfavourable) to issues or ideas. Thus, one is not born with a given attitude rather one acquires attitude through personal experiences, interaction and discussions with friends, acquaintances and relations, early basic learning and other means including promotional messages. Culture and personality also influence attitudes. For example, our attitudes towards gender-based issues may have their roots in our literacy, and socio-economic status, even among young people in the society. Men are more likely to carry out violence if they have low education, low economic status, younger, exposure to domestic violence against their mothers, harmful use of alcohol, unequal gender norms including attitudes embracing violence, and a sense of deserving some privileges over women (WHO, 2017).

Violence against women is an uncompromised serious abuse of human rights. Its adverse consequence ranges from immediate to long-

term multiple physical, sexual, and mental effects on women including death. It influences women's general well-being negatively and prevents them from fully participating in Society. The negative effect of such violence is not only felt on women but also their families, the community and the country at large. Its tremendous costs, from greater health care and legal expenses and losses in productivity, impact on national budgets and overall development necessitate global campaigns designed for eradication of violence against women. The problem of the study therefore is to find out what type of attitude market men in Aboh Mbaise Local Government Area still hold towards the practice of violence against women. Till date, no study had been done to ascertain attitude of market men towards violence against women in the locale of this study. Accordingly, this study is set out to achieve the following objectives: (1) to verify the attitude of literate market men towards violence against women (2) to determine attitude of illiterate market men towards violence against women (3) investigate the attitude of market men from high socio-economic status towards violence against women (4) to find out attitude of market men from low socio-economic status towards violence against women.

2. REVIEW OF RELATED LITERATURE

Normalization Theories of Attitude

Theories abound to explain the existence of tolerant attitudes. One of them is the normalization theory which is often refers as feministic attitude theory that describes the continuous shifting of boundaries until acts of violence gradually eradicated in the society (Lundgren, 1993; Lundgren, Heimer, Westerstrand, & Kalliokoski, 2001). The woman primarily justifies man's violence on her as her inability of doing what is expected from her perhaps as culture and tradition of the land demands. Normalization in this context includes all kinds of assumptions that view physical violence as a way of making a woman submit or 'submissive to the husband'. Examples of assumption are those arising from the practice of patriarchy and the misconception that violence is a normal part of a romantic relationship. Normalization theory provides a framework for understanding the misconceptions that violence is a marginal problem practiced under special circumstances (anger including alcohol influence), directed at certain types of women and practiced by certain categories of men (Lundgren, 1993). Following this supposition, in some local communities in Nigeria, violence may be considered as what is necessary to be done to women who nag, disobey or insult or want to take over the seat of dominance from the man, who is always reverenced as head of the society – call it community, village, kindred, family, etcetera. The mindset that women are inferior to their men counterpart is not confined to races, ages, financial status, skin, colour, social status of an individual, neither political power nor educational qualifications. For instance, former President of Nigeria, Muhammed Buhari

knowingly or unknowingly fall prey to this premise of this theory in Germany when reacting to question pertaining to his wife – Aisha's comment that didn't show her support for her husband for second term in office (thus, if he ran for the Nigerian election in 2019). Former President Buhari openly said he did not know which party his wife belong to but "she belongs to his kitchen and his living rooms and the other room" (Punch, Oct 14, 2016).

Social Leaning Theory

Unlike the normalization theory, the social learning theory buttresses that people learn and adopt behaviours which they have observed among their role models (Bandura, 1963; Bandura & Park, 1972). To this theory, learning is a cognitive process occurring within a social context through observation or direct instruction. The extent and magnitude of what is learned is reinforced by rewards (of socially acceptable behaviours) or punishment (of socially unacceptable behaviours) during the learning process. Social norms and gender roles in a patriarchal society like that of African setting, for instance, are learned within social groups and transmitted from generation to generation. The social construction of gender which gives rise to specific defined ideas about what women and men are and what roles they play in a society is in many ways reinforced by the social learning theory. That is why in the opinion of West & Zimmerman (1987), gender is an achieved status, constructed through psychological, cultural, and social means. From the standpoint of the social learning theory, every individual is social animal. Hence, it is or it will be difficult for him to remain in one form of attitude all his life time. Attitudes change become paramount if not for anything the quest for globalization that move in conjunction with technology, culture, politics, social and other businesses. Put in another way, because attitude formation is learned and influenced by certain factors, attitude changes are also learned and equally influenced by personal experiences and other sources of information including public information campaign.

Public Campaigns on Violence Against Women

Public information (PI) campaigns, as the name implies, aim to inform and educate a public on a given subject. They are persuasive in nature and their ultimate goal is to change a public's behaviour by altering the public's attitude. Sundry professional organizations may use public information campaigns, common experiences indicate that they are primarily used by groups that perform social services such as health care and government agencies. Cohen (1987) stated that organizations which by definition are devoted to public services, will often develop a public relations program to educate the public on a particular issue or promote a particular public service message.

Gambal (1990), citing Grunig and Hunt (1984) reported that public information campaigns have three things in common: they are media campaigns, they use marketing strategies, and they are social marketing programs. Often times

practitioners try to alter certain unhealthy public behaviour through the use of mass mediated public service announcements on radio and television, advertisements in newspapers and magazines, as well as in-house publications. The campaigns frequently try to stop an undesirable behaviour, such as violence against women, smoking, drug abuse, et cetera. Unlike product promotion which tries to start a behaviour, such as product use, public information campaigns on violence against women tend to preach end of undesirable behaviour against women.

Reviews of research on anti-gender-based campaigns have been fairly limited in number and in scope. In the past, practitioners have developed anti-gender-based campaigns based on "traditional" approaches to persuasion (Petty &Cacioppo, 1981) or by "seat of the pants" design, disregarding any type of research. A few however, have incorporated traditional approaches into scholarly field experiments on such PI campaign effectiveness. These traditional approaches have focused on source credibility (Lirtzman & Shuv-Ami, 1986), level of involvement with topic (Grunig &Ipes, 1983), fear arousal (Maddux & Rogers, 1983; Siero, Kok, &Pruyn, 1984), mass media effects (Atkin, 1979; Gray, 1982), and demographic factors (Ettema, Brown, & Leupker, 1983). The results have produced wonderful outcomes that are helpful to effective PI campaigns.

2.1 Review of Related Empirical Studies

In Canada, Siemienuk, Krentz, Gish. and Gill (2010) engaged in Domestic Violence Screening: Prevalence and Outcomes in a Canadian HIV Population. Adopting results of abuse screening interview that involved 1053 consecutive regular Southern Alberta HIV Clinic (SAC) in Calgary, Alberta, Canada patient visits between May 27, 2009 and December 27, 2009, thirty-four percent (34%) patients screened reported abuse. A simple domestic violence screening tool assisted the researchers in identifying patients experiencing abuse in the diverse HIV-infected population of the country. Results from May through December 2009 were reported, including the prevalence and outcomes of abuse. "All patients at SAC were eligible to be screened and were included in the study population except those with extenuating circumstances, including an inability to isolate the patient (such as those with a family member or in police custody), a significant language barrier, impaired cognitive function, or more urgent medical care issues". While Siemienuk et al (2010) sampled HIV patients in Canada, the present study sampled market men in one of the local governments in Imo, Nigeria

Emegwa, Lawoko and Jansson (2016) studied attitudes toward physical Intimate Partner Violence against Women in Nigeria. Data from 33,385 women and 15,486 men from the 2008 Nigerian demographic and health surveys were analysed using chi-square test and multiple logistic regressions. The 2008 Nigerian Demographic and Health Survey (NDHS) sample was selected using a stratified two-stage

cluster design consisting of 888 clusters, 286 in the urban and 602 in the rural areas. While Emegwa et al (2016) adopted national secondary data from both women and men; the present study used data from market men from a given local government in Imo state, Nigeria.

In a related study, Adekola, Aina, and Gbenga-Epebinu (2022) studied knowledge and attitude towards violence against women among male health workers in Akure south local government area, Ondo state, using a sample of 191 male workers randomly drawn from the population of 21 institutions in Akure south local government area. Data were obtained from the sample using questionnaire administered to 191 male health workers. Using chi-square and logistic regression at 0.05 level of significance, it reveals that respondents have poor knowledge of violence against women. While Adekola et al (2022) sampled male health workers in Akure Ondo State in Nigeria, the present study sampled market men in Aboh Mbaise Local Government in Imo State, Nigeria.

Olaseinde and Ogwuche (2022) studied audience perception of television portrayal of domestic violence against men in Nigeria using data collected from 200 respondents randomly drawn from the population of 793,681 indigenes the four local government areas of Abeokuta metropolis in Ogun state. The qualitative content analysis was adopted to analyse the sampled Nollywood film titled "Mr & Mrs Abbah". Findings from the study revealed amongst others that the respondents were highly exposed to domestic violence content on television. While Olaseinde et al (2022) sampled responses from viewers of a given film, the present study sampled opinion of market men in a given local government area in Imo state.

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Adika, Agada, Bodise-Ere and Ojokojo (2013) investigated men's attitude and knowledge towards gender-based violence against women in Yenagoa, Bayelsa state Nigeria. Using a stratified probability sampling, the researchers draw a sample of 200 men aged 25-55 years, who responded to 21 gender-based violation items. While Adika et al (2013) used men generally in their study, the present study used market men in a given local government area of Imo state.

2.2 Theoretical Framework

This work is anchored on Ajzen's and Fishbein's (1980) Theory of Reasoned Action

(TRA). In one of their research works titled "Understanding Attitudes and Predicting Social Behaviour," they not only emphasize on the science of interpretative understanding of social action, but also extend to assess peoples' intentions to perform a specific behaviour by examining their most deep-rooted beliefs about the pragmatic consequences of performing the behaviour and their perceptions of the social support they would receive for performing that action. Very popular and widely used in attitude change and public information campaigns, the correlational data gathered with the Ajzen and Fishbein model has enabled researchers to predict various behaviours including gender-based violence, smoking, dieting, use of birth control, and engaging in premarital sex.

The TRA buttresses that the best predictor of behaviour is the intention to perform the behaviour in question. Intention is then predicted by two components: attitude about performing the behaviour and perceptions of social support or subjective norm. In all, both attitude and subjective norm are predicted by set of beliefs-- behavioural beliefs and normative beliefs respectively. Ajzen and Fishbein (1980) suggest that by knowing these deep-rooted beliefs, the related behaviour can be understood and predicted. In theory, by altering these beliefs it is possible to alter the attitudes and subjective norm, which, in turn, alter intentions, and ultimately, behaviour.

The theory of reasoned action (TRA) is perhaps more useful to practitioners as a tool to combat negative behaviour and to support positive behaviour through a persuasive message than it is as a tool to predict such a behaviour. Its applied value for behavioural change can be tested in the quest for non-gender-based violence against women.

2.3 Summary of Literature

Literature reviewed in this study consists of both theoretical and empirical reports. From the theoretical perspective, Normalization Theories of Attitude, Social Leaning Theory, and Theory of Reasoned Action (TRA) x-rayed attitudes, as well as behaviours of men toward violence against women.

While the normalization theory sees violence from perspective of acts of culture and tradition. Thus, as certain cultures and traditions of some societies demand on what is necessary to be done to women in certain situations; in the cases of women who nag, disobey or insult or want to take over the seat of dominance from the man who is always reverenced as head of the society – call it community, village, kindred, family, etcetera, Social Learning Theory (SLT) considered what constitute societies' cultures and traditions. To SLT, people learn and adopt behaviours which they have observed among their role models (Bandura, 1963; Bandura & Park, 1972). From the standpoint of the social learning theory, every individual is social animal. Hence, it is or it will be difficult for him to remain in one form of attitude all his life time. Therefore, attitudes change become paramount if not for anything the quest for globalization that move in conjunction with technology, culture, politics, social and other businesses. Justifying the postulation, since attitude formation is learned and influenced by

certain factors, attitude changes can be learnt and equally influenced by personal experiences and other sources of information including public information campaign. Theory of Reasoned Action (TRA) which this study adopted as the theoretical framework added flesh to social learning theory. To TRA, since attitude is learnt, understanding how the attitude is learnt by individuals enhances prediction of certain social behaviour of the individuals. The theory of reasoned action (TRA) is perhaps more useful in this work as it serves as tool to combat negative behaviour and to support positive behaviour through a persuasive message.

From the reviewed empirical studies, it had been factual obvious that till day no research work had been done to ascertain impact of gender-based violence and its campaigns in the Aboh Mbaise Local Government Area of Imo State.

3. METHODOLOGY

Descriptive survey design was adopted for the study. The study was carried out in eight (8) major markets in Aboh Mbaise Local Government Area (L.G.A.) in Imo State, Nigeria. The markets are Orie Uvuru, Nkwo Mbutu, Nkwo Lagwa, Afor Enyiogugu, Afor Amuzu, Eke Nguru, Afor Ajala, and Nkwo Ogwu. Data were collected from the markets. The sample of the study consists of 600 people randomly sampled from the study area. A non-proportional stratified random sampling technique was used in drawing sample from 103 (17.2%) literate market men, 131 (21.8%) illiterate market men, 162 (27%) high socio-economic status, and 204 (34%) low socio-economic status. Non-proportional stratified random sampling is necessary in this study because the researcher found it difficult to determine population size of sundry subgroups which is a criterion for application of proportional allocation. The instruments used for data collection were questionnaire and interview designed by the researchers and validated by experts. The questionnaires were divided into three sections, section "A" contains question on bio-data of the respondents while section "B" and "C" are made up of questions based on the demands of research questions. The response format adopted was a modified five-point Likert type scale of strongly agree, agree, undecided, disagree and strongly disagree. They are weighted 5, 4, 3, 2 and 1 respectively.

The questionnaires were distributed to the respondents by the researchers and three trained research assistants. The respondents were given sufficient time to complete and make available the instrument. The researchers guided the respondents in the completion of the questionnaire and explained some technical concepts. With this procedure, 526 copies of questionnaire duly completed were retrieved and used for the study. The research questions were answered using mean and standard deviation. A mean rating of 3.5 and above was considered a positive response while below was considered negative.

RQ1: Awareness of campaigns and programmes designed to curb violence against women

Respondents were asked if they are aware of numerous campaigns and programmes of agencies and ministries targeted to minimize the rate of harm man's overzealous attachment to cultures and traditions that position female children as second-class citizens' causes womanhood and society.

Table 2: Distribution of Reponses Showing Respondents Awareness of Campaign on Violence Against Women

	Awareness and Behaviour	SA	A	U	D	SD	Mean	STD	Decision
1	I'm aware of campaign(s) that preach against physical assault and statements capable of inflicting pains and suffering to female partner in Nigeria	258	198	45	25	-	4.31	0.819	Yes
2	Such campaign(s) are done often in Nigeria	60	115	129	172	50	2.93	1.175	No

Source: 2023 field Survey

Table 3 shows the analysis of data from Respondents showing favourable (positive) and unfavourable (negative) attitude towards public information campaigns' influence on the fight against physical assaults and debasing statements mating on women by their male partners in Nigeria.

Table 3: Data Analysis

S/N	Attitudes and Behaviours	SA	A	U	D	SD	Mean	STD	Decision
1	Analysis of the attitude of literate market men towards violence against women.	31	37	11	18	6	3.54	1.27	Negative
2	Analysis of attitude of illiterate market men against violence against women.	21	27	15	538	30	2.10	1.193	Positive
3	Analysis of attitude of market men from high –socio-economic status towards violence against women.	48	43	11	29	31	4.09	0.91	Negative
4	Analysis of attitude of market men from low socio-economic status towards violence against women	37	41	13	50	63	229	1.085	Positive

Source: 2023 field Survey

The statements in table 3 above received positive and negative responses. 68(66%) literate market men support the need to fight Violence Against Women in our society, and the call for intensifying public information campaigns for such ill behaviour adjustment since man is not born with a given attitude rather it is learnt.

Unfortunately, the illiterate ones are yet to support the effort eradicating violence "mild discipline" against women in the society. 68(51.9%) responded positively towards violence against women in the society. Perhaps, they are still deeply under the influence of the culture and tradition that hold supremacy of male over female counterpart.

However, 91(56.2%) market men from high socio-economic background responded negatively to violence against women in the society. On the contrary 113 (55.4%) of those from low socio-economic status responded positively.

INTERVIEW SHOWING PEOPLE'S PERCEPTION OVER VIOLENCE AGAINST WOMEN CAMPAIGNS

These reflect results of interview conducted in selected major markets in Aboh Mbaise Local Government Area, Imo State.

Majority of the respondents (86.5%), buttress that both men and women experience violence in the form - physical assaults and statements capable of inflicting pains, injuries and sufferings to the partner. To them, many women are capable of killing their male partner with certain comments on daily basis.

A RESPONDENT REVEALED THIS BY SAYING

Women from families where mothers do not respect the husband replicate same in their marital home. Men from such homes may think of staying far from the women may minimize the violence from the partner.

ANOTHER SET OF INTERVIEWEES BUTTRESS THIS BY SAYING

Many married people see acts of violence as normal phenomenon in marriage. Even, many of them justified their opinion with the marital vow "for better, for worst" during sacrament of matrimony as administered to Christian faithful by their priest as tradition of the church demands for couple.

FINDINGS AND DISCUSSION

The finding reveals that 24% of literate, with 55.4% market men from low socio-economic status have positive attitude towards violence against women while 66% literate, with 56.2% market men from high socio-economic status have negative attitude towards it, Thus, majority of them would prefer gender-based violence women to be eradicated. The result means that a greater percentage of literate market men do not see violence women in good light and thus would want such act to stop, while a small percentage would still like the act to continue. The result that majority of the literate market men would desire the act of violence against women to stop is **expected** and not **surprising.** This is because the campaigns against the act have exposed serious dangers associated with violence against women and probably no man would want to endanger the lives of their

partner. The negative attitude of a greater percentage of the literate market men towards violence against women could be attributed to certain reasons. Perhaps the series of campaigns organized together with effort of religious leaders against such acts are yielding positive results. Similarly, majority of literate market men may have understood the futility and dangers associated with gender-based violence against women. On the other hand, 24% of the literate market men who are opposed to eradication of violence against women could be those who may not have understood dangers associated with such scourge. It could be that such literate market men are resistant to change emanating from cultural rites. The present result is in agreement with some research findings. For example, Adekola, Aina, and Gbenga-Epebinu (2022) and Adika, Agada, Bodise-Ere and Ojokojo (2013) investigated men's attitude and knowledge towards gender-based violence against women in Yenagoa, Bayelsa and Akure Local Government Area in Ondo, found out that majority of them want the acts to be stopped.

However, the findings reveal that 51.9%illiterate, with 55.4% market men from low socio-economic status have positive attitude towards violence against women, thus majority of them are of opinion that such may not be wrong in certain situation for corrective purposes. The result that majority of these caliber of respondents is an indication that more public enlightenment needs to be done perhaps because these category of people may have not understood dangers inherent in violence against women. This result is not far from the finding of past research. For instance, Tenuche (2011), in a study titled: The Burden of Marital Vows: A Study of Domestic Violence in Benue, and in Obi and Ozumba's, (2017),work titled Factors associated with domestic violence in South-East Nigeria, it was discovered that there are cultural expectations of a woman and these causes violence where a woman refuses to fully observe them.

5. CONCLUSION AND RECOMMENDATIONS

There is no doubt that certain cultural and traditional rites have become impediment to effort geared towards eradication of violence against women in certain societies including Aboh Mbaise the locale of this study. As facts put it forward no man is born with culture and tradition rather they are learnt. Hence, effort is required to redirect the social support certain actions receive in the society. Violence against women in any form should be seen as taboo, So that men can shy away from it. Hence, there need to integrate sundry public information media with agent of socialization such as families, schools. Churches, etcetera in sensitizing both men and women dangers inherent in violence against women. Meanwhile, cultural and traditional practices that encourage gender-based violence should be redressed in accordance with laws and declarations of United Nations Organisations on elimination of such acts.

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