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RESEARCH ARTICLE

Quantitative and Qualitative Analysis of Traditional Practices and Gender-Based Violence

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Abstract: This study assessed if traditional practices such as early marriage, Female genital cutting and honour violence perpetuate gender-based violence in Obudu Local Government Area of Cross River State, Nigeria. The study adopted the quasi-experimental research design in selecting four hundred samples from Obudu Local Government Area using stratified and purposive sampling technique. The questionnaire and interview guide were the instruments used for data collection. Quantitative data collected was analyzed using multiple regression, while qualitative data were thematically analyzed. Out of the 400 instruments distributed only 331 was returned and was used for analysis. The result from the analysis revealed that Traditional practices such as early marriage, Female genital cutting, honour violence perpetuate gender-based violence in Obudu Local Government Area of Cross River State, Nigeria. The study recommends amongst others that the government through legislation has to increase women enrolment and access to education at all level.

Keywords: Traditional practices, early marriage, Female genital cutting, honour violence gender-based violence.

1. Introduction

Gender-based violence is among the most severe and oppressive gender inequality issues that constitute a barrier to the equal psychosocial and economic development of women and men. Klugmam, Hammer, Thigg, Hassan, McClearySanat-Maria (2004) in their World Bank sponsored research defined gender-based violence as a term used to refer to any harmful act perpetuated on an individual against their will based on socially ascribed gender base differences between men and women. Gender-based violence is a violation of human right that cut across all, economic, religious and cultural boundaries while it affects mostly women and girls, gender-based violence also affects men (Desalegne, 2019).

According to the World Bank Groups (2019) statistics, 35 per cent of women globally have experienced one form of physical or sexual violence from an intimate partner, 7 per cent of women have been sexually assaulted by non-partner. Also as much as 38 per cent of women homicides are committed by an intimate partner and as much as 200 million have undergone female genital cutting (World Bank, 2019). Gender based violence is an obstacle in the attainment of gender equality and justice, posing as a major obstacle and barrier to the achievement of sustainable development, peace and economic development (Dunkle, Jewkes, Brown, Gray, McIntre & Harlow 2004, Global Women's Institute 2017, World Bank 2018).



Gender-based violence is not just devastating for people who survive it and their families; but also comes with a significant economic and social cost (Attah & Angioha, 2018; Bassey, Ojua, Archibong & Bassey, 2012). In countries where gender-based violence is prevalent, results from studies estimates 3.7 per cent of their Gross Domestic Product is lost to gender-based violence (Duyvury, Grown & Redner, 2004). A common characteristic is that gender-based violence has no boundary, affecting people of all socio-economic background in both developing and developed nations.

In Nigeria, a study by United Nations Population and the Norwegian Government (2019) revealed that 28 per cent of Nigerian women between the ages of 25 and 29 have experienced one form of physical violence from the age of 15. 16 per cent of ever partnered women aged between the age of 15-49 year have experienced at least once in their lifetime one form of physical or sexual violence (Nigeria Demographic and Health Survey, 2018), 44 per cent of women aged 20 to 24 have been married before the age of 18 (UNICEF, 2018). 18 per cent of women aged 15 and 49 years have undergone Female genital cutting (UNICEF, 2018). Empirical evidence linked Gender-based violence in Nigeria to harmful traditional practices (Mboho & Udoh, 2018; Benebo, Schumann & Vaezghasemi, 2018; Arisi & Oromaregha, 2011; Bassey, 2015).

Some of these harmful traditional practices include honour violence/murder, forced early marriages and female genital cutting or mutilation. These practices are practised in most communities in Nigeria and are mostly against women and girls and are presented by perpetrators as a society accepted traditional and cultural practices and the perpetrators are most often than not family members. These harmful practices are not considered a crime (Arisi & Oromaregha, 2011; Ukwai, Angioha & Ojong-Ejoh, 2018; Ntamu, Enejì, Edinyang & Omang 2013; Ottong, Bassey & Bassey, 2012). For example, in Northern Nigeria, early marriage is a norm and women are married off as early as at the age of 15. Studies have shown that 48 per cent of Hausa/Fulani women are married by the age of 15 and 78 per cent are in their husband's houses by the age of 18 (United Nations, 2013). According to Nigerian National Bureau of Statistics and UNICEF (2018), 18.4 per cent of women aged 15-49 in Nigeria has undergone some form of Female genital cutting and 25.3 female children aged 0-14 have undergone female genital cutting. Female genital cutting is more prevalent in the South-South region (77 per cent of the Nigerian prevalence rate), followed by the South East and South-West part of the country (Okeke, Anyachie & Ezenyeaku, 2012).

The Nigerian government in an attempt to put a stop to gender-based violence have come up with different special and spurious policies that camouflage protection for women, but yet fall short of their needed objectives (Arisi & Oromanega, 2011; Ibiam, Bekomson & Angioha, 2019; Okoi & Omang, 2018). In Obudu, women still suffer from one form of gender-based violence and most times, these take the form of psychological and physical form. It is in light of these that this study looks at the extent to which harmful traditional practices such as early marriage, Female genital cutting, honour violence influences gender-based violence in Obudu Local Government Area of Cross River State, Nigeria.

2. Literature Review

Existing literature has shown that some cultural aspects influence gender-based violence (Gao, Zuo Wang, Lou, Chang & Zasin, 2012; Bishwajit, Sarkar & Yaya, 2018) Bishwajit, Sarker and Yaya, (2016) Study attempts to analyze socio-cultural aspects of gender-based violence in South Asia. The study was a review of scholarly works from Cochrane, Database of Systematic Review, Embase, Ovid Medline, Web of Science from 2000 to 2015 the study adopted the Boolean search engine to search for suitable articles. Review of literature revealed that gender-based violence is essentially a socio-cultural issue which calls for the development of sensitive social policies towards promoting a more nuance of women's health.



Fakunmoju and Barmmeke (2017) carried out a study on gender-based violence beliefs and stereotypes using different theoretical perspectives, values, beliefs and stereotypes. The study tried to analyze these through the study of cultural values, beliefs and stereotypes. The study adopted cross sectional design to collect data from 363 samples using convenience sampling from three different nations. Findings highlighted the differential effects of the patriarchal structures of different culture effect on gender-based violence. Odumegu and Okemgbo (2003) study examined cultural-based gender role ideology and incidence of violence against women as perceived by sexual coercion or rape and Female genital cutting. Data was collected from 308 women that are aged between 15 and 50 from selected areas in Imo State, Nigeria using the multi-stage cluster sampling technique. The instrument used in data collection is the questionnaire and key informant interview guide. The findings from the study revealed that attitudes about violence against women are influenced by male dominated cultural ideology. The study also revealed that women irrespective of their place of residence subscribe to their gender role of male authority.

3. Materials and Methods

3.1. Study Area

Obudu is one of the 18 Local Governments Area that makes up Cross River State in the Southern part of Nigeria. With a projected population of 215,800 according to the National Population Commission (NPC, 2018), Obudu is situated between latitude 6°40 "30" North and longitude 8°41 "0" East. The local Government Area covers an area of 379,164 square metres. The Local government Area is made of ten wards and five autonomous communities that speak different dialects. Obudu's topography is dominated by mountains and hills with a topography that gradually ascends from the South West to East with isolated ridges at Okorshe through Bedia to Kakung village (Ejemot-Nwadiaro & Libio-Beshel, 2019; Ojong, Iji & Angioha, 2019), the population of women in the study area stands at 79,920.

3.2. Research Design

The study adopts the quasi-experimental research design. The design involves the manipulation of independent variables without randomly assigning the object of study to conditions. This design is conducted in field settings where random assignment of the object of study is impossible.

3.3. Population

The population of the study are women found in the study area, who have experience or have knowledge of gender-based violence. The population covered women aged 17 and above. According to the National Population Commission Census of 2006, the population of women in the study area stands at 79,920. It is from this population that the sample for the study will be selected from sample and sampling.

3.4. Sampling

The sample size used for the study is four hundred (400). This was arrived at using the Taro Yamane sample size determinant technique. The Taro Yamane sample size determinant technique, the formula for Taro Yamane is:

$$\begin{aligned} \frac{n}{1+n(e)^2} &= \frac{79,920}{1+79,920(0.05)^2} \\ &= \frac{79,920}{79,920(0.0025)} \\ &= \frac{79,920}{199.8025} \\ &= 399.99 \end{aligned}$$

The sample size for this study is four hundred (400). The study adopted the stratified and purposive sampling technique. The stratified sampling technique was adopted in stratifying

Obudu Local Government Area into ten (10) strata according to the wards that make up the Local Government Area. From the ten strata, the purposive sampling technique was used in selecting 4 wards out of the ten (10) wards. The purposive sampling technique was used because of the selected ward location and easy access to the location. The wards selected are Obudu Urban I, Ukpe, Utugwang Central and Alege. From the selected strata (wards), four communities were selected from each of the selected wards. This is highlighted in table 1. The researcher then used purposive sampling technique in selecting twenty-five (25) women from each of the selected communities.

Table 1: Showing the Selected Sample from Obudu L.G.A

S/N	Wards	Selected Communities
1	Obudu Urban I	Okwel-obudu, Bebuwhan, Atiekpe, Bebuagam
2	Ukpe	Ashikpe, Owong, Ikong, Karu
3	Utugwang South	Biwhue, Okorogung, Ukpada, Eluka
4	Alege	Amukwong, Ngorkpu, Okweriseng, Biwhue

3.5. Instrument of Data Collection

Structured questionnaire and key informant interview were used as the method of data collection. The questionnaire was structured in a four-point Likert Scale format of strongly agreed, Agreed, disagreed and strongly disagreed. The questionnaire contains twelve item questions that will help elicit quantitative data for the study. With the aid of an interview guide, the researcher interviewed women leaders in the selected wards in Obudu.

3.6. Method of Data Analysis

Quantitative data collected from the field was analyzed using frequency distribution and multiple Regression at 0.05 level of significance. The qualitative data (oral Interview) was gathered with the aid of a tape recorder and note pad. Data gathered was thematically analyzed.

4. Findings and Discussion

Out of the 400 questionnaires was distributed to respondents in the study area, only 331 was retrieved without mutilation or missing and this number was used for analysis

4.1. Test of Hypothesis

Traditional practices predictor variables variable (early marriage, Female genital cutting, honour violence) does not jointly significantly perpetuate gender-based violence in Obudu Local Government Area of Cross River State, Nigeria. Traditional practices predictor variable (early marriage, Female genital cutting, honour violence) is the independent variable, while gender-based violence is the dependent variable. The adoption of multiple linear regression (modelling application) was to assist the researcher to explain the linear relationship that exists between and or among the independent variables at 95 per cent confidence level.

The regression equation is given thus:

$$Y_i = B_0 + B_1X_1 + B_2X_2 + B_3X_3 + e_i$$

Where:

Y = predicted value of the DV (gender-based violence)

X1 = early marriage

X2 = Female genital cutting



- X3 = honour violence
- Bo = refers Y-intercept and
- ei = the error of prediction known as residuals

Table 2: Inter-correlation Matrix of the Variables

	DV	Know	Mgt	Use	Access
DV	1.00				
EM	0.416	1.00			
FGM	0.170	0.052	1.00		
HV	0.093	0.188	0.141	1.00	
Mean	13.28	8.88	9.66	7.41	7.01
SD	5.49	1.28	2.32	1.09	0.82

KEY: DV = Workers productivity
 EM = Early Marriage
 FGM = Female genital cutting
 HV = Honour Violence

Table 2 shows that multicollinearity does not occur among the three (3) predictor variables (early marriage, Female genital cutting, honour violence) because the zero-order correlation is less than 0.85. Importantly also, none of the correlations among the independent variables is greater than 0.55.

Table 3: Regression Model Summary of Traditional Practices and Gender-based Violence

Model	R	R square	Adjusted R square	Std error of the estimate	
1	0.460	0.212	0.202	4.90	
Source of Variables	Sum of Squares	Df	Mean square	F	Sig.
Regression	2106.978	4	526.745	21.881	.000
Residual	7847.892	326	24.073		
Total	9954.870	330			
Variables	Regression weight		Standard. Coef.	t.value	Sig.
	B	Std error			
(constant)	5.765	3.094		1.863	.063
EM	1.868	0.222	.439	8.413	.000
FGM	.476	0.120	.202	3.963	.000
HV	.077	0.255	.015	0.301	.763

Key:

EM = Early Marriage
 FGM = Female genital cutting
 HV = Honour Violence

Table 3 result revealed that the combination of all the predictor variables (early marriage, Female genital cutting, honour violence) are all joint predictors of gender-based violence. The predictor variables all combined accounted for 20.2% of the variance in gender-based violence.

Also, the regression ANOVA shows that there is a moderate joint contribution of the predictor variables (early marriage, Female genital cutting, honour violence) to gender-based violence $F(4, 326) = 21.881; p < 0.05$. Based on the result, it was revealed that when all the contributor variables (early marriage, Female genital cutting, honour violence) when used together significantly contribute to gender-based violence.

When used individually, using Independent T-Test, from the 331 samples given the research instrument, 204 accounting for 61.6% believe that early marriage perpetuates



gender-based violence, while 127 accounting for 38.3% believe that it does not. which implies that 61.6 % of the variance in gender-based violence is accounted for by early marriage. Using Pearson Production Moment Correlation, the squared correlation $(0.170)^2$ which is a measure of effect size indicates the proportion of explained variance on the dependent variable. Therefore, only 2% of the variance in gender-based violence is accounted for by Female genital cutting. The magnitude of the effect is small. A lot of women in rural areas see Female genital cutting as part of the culture and not gender violence. Using independent T-Test to analyse the relationship between honour violence and gender-based violence, out of the 331 respondents in the study area, 301 representing 90.9% believe that honour violence perpetuates gender-based violence while only 30 respondents representing 9.1% do not.

Therefore, we can conclude that Traditional practices predictor variables (early marriage, Female genital cutting, honour violence) jointly statistically significantly perpetuate gender-based violence in Obudu Local Government Area of Cross River State, Nigeria.

4.2. Qualitative Findings

Qualitative data was also gathered for the study through Oral Interview. The researcher carried out oral interview on four women leaders in the four wards selected for this study. Tape recorder was used to record each interview. The researcher interviewed the women leader in Obudu urban 1, Mrs Akpo. When asked on her knowledge of Gender-based violence. She argued that:

"It is a common occurrence in my constituency. There is never a day that reports are not brought to my table of one incident or the other about women suffering abuse from their husband or family members"

On the most common gender-based violence,

"Husbands or boyfriends beating up their wives for flimsy reason is a piece of everyday news in a male dominated rural community like ours and also sometimes rape, but this has reduced because of the punishment in place for offenders by the communities"

On the early marriage and the statistics available

"Early marriage is a normal thing but the good thing is that with education, parents are becoming enlightened and are first sending their daughters to school and allowing them to pick their life partner themselves. For example, in my family, am the last child and from a polygamous home. My eldest sister got married at the age of fourteen even before I was born, my nephew is five years my senior. But with pressure from her, my parents sent us to school and allowed us to pick our partner our self. But till today parents are still giving their daughters out to be married very early. Some of my friends got married at an early age".

On Female genital cutting, she argued that it has always been cultural and most people still perform the rites and do not see at as abuse. Most times it is the women that put themselves forward for the ritual. But with education, people are beginning to see the side effect of the ritual. In her own words;

"Most people do not know that it is abuse, but see it as part of cultural practice. Even I was circumcised with celebration. It is education that has made us realize that it wrong. Most of us that are educated will not allow our daughters to go through the humiliating experience. There is a need for the government to put in place those policies that will help fight against such unholy acts".

A lady in Ashikpe in Ukpe (Mrs. Ashipu) was asked on the issue of honour violence. She did not understand its meaning but when she was given the meaning, she responded;

"I have never heard of family members of spouse killing a member of their family to keep the family honour but there are cases of punishing a member of their family for putting their family name in disrepute. There is even a case of a girl in my community who rejected marrying the

man the family arranged for her to marry. She was locked up in their barn for days without food or water. If not for the women in the community, she would have died”

When asked about early marriage;

“I am among the lucky ones; I was married off by my family at an early age, but was lucky for the man that I got married. I wish I had attended the university, but because me getting married at an early age and the fact that I started giving birth an early age stopped me from achieving my dreams. Early marriage is a common thing in my community, only some few parents will allow their daughters to pick a husband without getting involved”.

The women leader in Ngorpku in Alege Community (Madam Theresa Agiake) was interviewed. When asked on the issue of honour violence. She argued that apart from what she watches on television. She has not heard of any family who killed any member because of family honour. She argued that but in most cases when members of families go against the decision, they are ostracized and sent away from the community.

The findings from the interview conducted corresponded with the findings from the quantitative data analysis. With these, it is concluded that Traditional practices such as early marriage, Female genital cutting, honour violence perpetuate gender-based violence in Obudu Local Government Area of Cross River State, Nigeria.

5. Conclusion

The security of women in Obudu Local Government Area, Cross River State and Nigeria as a whole is not given the adequate attention and consideration that it needs, even when the Nigerian constitution provides for it. Women in Nigeria suffer and live in fear of all sort of gender-based violence. This provides evidence that women are been marginalized and subjected to different social and cultural practices that dehumanize them. Most women, especially in the study area tolerate violence because of fear of retaliation from family members or spouses. Women's vulnerability to gender-based violence is reinforced by their economic dependence on men and the fact that some cultural practices such as early marriage and Female genital cutting help perpetuates gender-based violence as the findings of this study has revealed.

Based on the findings of the study the following recommendations are made:

- 1) The government through legislation has to increase women enrolment and access to education at all level.
- 2) There is also a need for legislation that is directly or indirectly linked to Gender equality that supports women rights to inheritance, land ownership, equitable wages with men and equal employment opportunities
- 3) There is a need to increase and encourage women participation in political and decision-making activities and also increase their influence in peacebuilding and conflict management as this will help build their confidence to stand up for themselves.
- 4) Women entrepreneurship need to be encouraged and programmes aimed at empowering women should be encouraged. This will enforce their bargaining power and make them stand up for themselves, as well as become economically independent.

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