

*Full Length Research Paper*

# **Socio-cultural factors influencing gender-based violence on agricultural livelihood activities of rural households in Ogun State, Nigeria**

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**Relationships are socially and culturally constructed. A range of socio-cultural factors such as beliefs, norms, values, taboos, community, expectation, rules, laws and policies, economic and physical resources, technological and ethical factors influence an individual's attitudes towards behaviour's in and expectation about relationships. The objective of the study is to analyse socio-cultural factors influencing gender based violence on agricultural livelihood activities of rural household in Ogun State Nigeria. Ogun State Agricultural Development Programme (ADP) has four zones. Multistage sampling techniques were used for this study to select 50% of the zones, blocks, circles and villages respectively. Thereafter, 5 respondents (women) were randomly selected from each village to give a total of two hundred and twenty respondents (220). The statistical tools that were used for analyzing the data include both descriptive statistics and relationship between variables were determined with Pearson Products Moment Correlation Coefficient (PPMC) and chi square( $\chi^2$ ). The correlation coefficient obtained from the statistical analysis shows that there was a significant relationship between the effect of domestic violence on women agricultural livelihood activities ( $r = -0.218^{**}$ ,  $p < 0.01$ ). The result of chi-square analysis shows that there is a significant relationship between the effect of domestic violence on women's agricultural livelihood activities and religion ( $\chi^2 = 70.29$ ,  $p < 0.05$ ); and educational level ( $\chi^2 = 43.80$ ,  $p < 0.05$ ); occupation ( $\chi^2 = 59.26$ ,  $p < 0.05$ ) and member of social organization ( $\chi^2 = 151.80$ ,  $p < 0.05$ ). Women having alternatives for income generation or minimally viable livelihoods can make the difference between remaining in subservient relationship and destitution.**

**Key words:** Gender-based violence, agricultural livelihood, rural households.

## **INTRODUCTION**

Gender-based violence (GBV) can be described as any harm perpetrated against a person, as a result of power of inequalities that are based on gender roles. According to United Nations Economic and Social Council (1992), gender-based violence is all encompassing, as it is not only limited to physical, sexual, and psychological violence, but include threats of coercion or arbitrary deprivation of liberty. Though, gender-based violence may take many forms it cut across all cultures, disproportionately affect women and children mostly.

According to Villarreal (2000), access to productive

resources such as land, credit, technical know-how, knowledge, technology transfer is strongly determined along gender lines, with men frequently having more access to all these resources than women, however, when the husband died, the wife may be left without the access she has gained through her husband's clan, as a result her livelihood can be threatened.

According to Himanshu and Panda (2007) it is estimated that one in every five women faces some form of violence during her lifetime and in some cases leading to serious injury or death. It is equally a major threat to so-

cial and economic development (UN, 2000). It is also the most widespread and socially tolerated way in which women and girls are denied their basic right (DFID, 2007). The preliminary report of the special rapporteur on violence against women (UNIFEM, 1994) argues that women's vulnerability to violence is determined by their sexuality, resulting for example in rape or female genital mutilation (FGM), their relationship to men, and from membership of groups where violence against women is a means of humiliation directed at specific groups (e.g. mass rape in conflict situations).

Violence against women is reinforced by doctrines of privacy and sanctity of the family and by legal codes which link individual family or community honour to women's sexuality. However, the greatest cause of violence against women is government tolerance and inaction. Its most significant consequence is fear, which inhibits women's social and political participation (UNDP, 1997) as cited by Wach and Reeves (2000).

Relationships are socially and culturally constructed. A range of socio-cultural factors such beliefs, norms, values, taboos, community, expectations and rules, law and policies, economic and physical resources, technological and ethical factors influence an individual's attitudes towards behaviours in and expectations about relationships.

Kenig (1996), Adeyeye (1988), Howard (1983) and Kazi (1995) opined that rural women are discriminated against in terms of employment opportunities, access to social and productive resources, education, health status and family decisions among others. This was corroborated by Aderinto (2001) that, in terms of education, there is still preference for the education of the male child among rural Yoruba community. Cross-cultural studies indicate that at societal level, the discrimination against women is traceable to male authority and decision making in the home, rigid gender roles, definition of masculinity that are linked to dominance or male honour, economic inequality between men and women, and the use of physical force for conflict resolution (Ezeh and Gage, 1998; Morrow, 1986).

In Zimbabwe, Njovana and Watt (1996) explained why domestic violence is rampant in the society. The low status suffered by women in Zimbabwe as well as rapid social change, which has weakened the extended family structures, contribute to the notion that male heads of households can do anything they wish to their wives and children. Men are expected to desire and need sex regularly, but women are punished, if they appeared to enjoy sex too much or if they are thought to be unfaithful. Women are also expected to be fertile and to bear sons. This view was supported by Udegbe (1995) that needs and well being of women are relegated and often substituted with the needs of men. In rural areas in Nigeria, exploitation of women is perpetuated, where the relationship between men and women is that of senior-junior. This has resulted into a pattern of inequality among them,

therefore the expectations in relation to male and female. According to Adewale (2007) although, wife battering is worldwide phenomenon, it is accepted as part of our culture. This is reinforced by the sex role socialization of women, which encourages and emphasizes submissiveness. The victim of wife battering remains in the abusive environment because of lack of family and community support. Divorce is not always a viable alternative due to the stigma attached to it.

Knapp (2001) revealed that partner violence disclosure remained a difficult decision for many women because of the fear of retribution by the partners in form of more physical abuse and abandonment. Lagina (1994) in Tanzania and Ramoneka (1994) in Lesotho concluded that the victims of violence do not express their experiences publicly, because of some cultural beliefs and values.

Lagina (1994) also observed that legal and socio-cultural system work against human right and woman as human beings. Sauti (1992) observed that in Africa, women are treated like property rather than partners by their husbands. This observation is corroborated by Akolisa (2002) who reported that culture in Nigeria and Africa holds that once a dowry is paid on a woman, she automatically becomes the property of the husband.

In Africa, a man cannot be accused of raping his own wife because cultural belief and practice continue to conceal the magnitude of wife battery (Adewale, 2007). He further identified those socio-cultural factors that promote gender-based violence as sex role socialization, political marginalization, lack of economic empowerment etc. For instance, they focus on male superiority, which was expressed, emphasized and sanctioned by a number of religious, culture and political organizations (Izuegbu, 1987). As a child, the female is taught to be passive, inconspicuous and emotionally dependent, whereas, the male child, very early in life is socialized to show less emotion and to be active and to demonstrate independence (Tsikata, 1993) as cited by (Adewale, 2007). According to Borapai (1995) Christian and Islamic teaching gave a subservient role to woman. For instance, Genesis2:21-24 the church asserted that a woman was never created as a person but one rib of man and as a result, she was nothing but a part of him and she had no identity of her own, but that of her husband.

Akande (1993) has observed that in Nigeria, the law allows a husband to reasonably chastise his wife. She further said that what is reasonable chastisement possibly depends on the woman capacity to bear the inhuman treatment without complaining than on the legality of interpretation of the courts. According to Ilevbabor (2004) as cited by Adewale (2007) a woman might remain in an abusive relationship purely for economic reasons. She may be unskilled or unemployed as in the case of fulltime housewife. Also, fear of hunger, fear of raising children by herself, her self esteem and confidence might have been crippled due to many years of battering.

Another reason why women remain in an abusive rela-

tionship might be cultural. Benton (1986) pointed out that attitude towards sex role influences the victim self image with both culture and religion shaping these attitudes. The identity of the victim as someone's wife or lover may be so important to her as to form the basis of her own identity or self definition as a woman, particularly in Africa marriage setting. Akolisa (2002) is of the opinion that many women jostle to get the appellation "Mrs" at the cost of personal happiness, and self dignity.

### Statement of the problem

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

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

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

Women are an essential part of labour source in the rural economics. It is vital for women to take up additional work in the farms and fields to supplement the household income. Women's ability to participate in their daily activities highly depends on their personal security as well as the security of their land and property (Ganeshpanchan, 2005). Violence threatens the security of freely engaging in daily activities and free movement; thereby restricting women's ability to participate in income generating activities, depriving them of the much needed household income and the ability to carry out their additional responsibilities of providing for the family and the security of their families, especially the young girls and the older members.

Women who do not have access to market and real economic opportunities are at greater risk of experiencing gender-based violence (Women Refugee Commission, 2009). Moreover, AIDS, one of the major outcomes of gender-based violence has been documented to have

caused a major agricultural labour shortage (Villarreal, 2000).

### Objectives of the study

The broad objective of the study is to analyse socio-cultural factors influencing gender-based violence on agricultural livelihood activities of rural household in Ogun State, Nigeria.

### Specific objectives

The specific objectives are to:

- (i) Describe the demographic characteristics of respondents.
- (ii) Identify the socio-cultural factors promoting gender based violence in the study area
- (iii) Ascertain agricultural livelihood activities of women in the study area
- (iv) Examine the effect of gender-based violence on agricultural livelihood activities of the women in the study area.

### Hypotheses of the study

H<sub>01</sub>: There is no significant relationship between the demographic characteristics of women and the effect of domestic violence on women's livelihood activities.

H<sub>02</sub>: There is no significant relationship between socio-cultural-factors promoting gender-based violence and the effect of gender-based violence on women agricultural livelihood activities.

### METHODOLOGY

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

It falls between longitudes 2°40'E-6°40'E and latitudes 4°40'N-9°15'E (Grant, 1988). Rainfall ranges from 900 mm in the Northern parts, up to 1600 mm along the coast. The average temperature throughout the year ranges from 21-31°C. The soil type is ferrasols. The population of the study was all the women in the farm families in rural areas of Ogun State. Multistage sampling techniques were used for this study. Ogun State Agricultural Development Programme (ADP) has four zones for the purpose of easy administration and implementation of her Agricultural policies or programmes. The four zones are Abeokuta, Ilaro, Ikenne, and Ijebu-Ode. The researcher randomly selected fifty percent of the zones. Ijebu-Ode and Ikenne zones for the study representing two distinct geographical locations. Stage two: In these zones there are ten extension blocks and fifty percent of the blocks were selected, which is equivalent to three, two blocks respectively from each of the zone. Furthermore, fifty percent of the circles in each of the circles in each of the selected blocks were also selected, which amounted to 7, 4, making a total of 11 circles. Thereafter, fifty percent of the villages in each circle were selected, which constituted 28, 16 villages respectively making a total of 44 villages.

**Table 1.** Summary of sampling procedure for the study

Zone	Block	Circle	Village	Respondent
Ijebu	3	7	28	140
Ikenne	2	4	16	80
Total	5	11	44	220

However, because the list of the farm families in the study area is not available, 5 respondents (women) were randomly selected from each villages to give a total of 220 respondents. Interview schedule was used to generate needed data or responses from the respondents for the study. Observation method was also used to elicit facts during the survey. The statistical tools that were used for analyzing the data include both descriptive statistics such as frequencies, mean, percentages to summarize information on respondent's demographic characteristics etceteras, and relationship between variables were determined with Pearson Products Moment Correlation Coefficient (PPMC) (Table 1).

## RESULTS AND DISCUSSION

### Demographics characteristics of the respondents

Table 2 shows that 17.4% of the respondents fall within the age range of 21-30 years, 29.2% is 31-40 years of age, 34.4% are 41-50 years, which constitute the modal age group with the highest frequency of 67. 11.8% are 51-60 years of age, while the remaining 7.2% are far above 61 years. The result in Table 2 shows that majority of the respondents were still within economically active age group. The average mean age was discovered to be 48.73 years. This agrees with the report of Oladoja et al. (2006) that most Nigerian farmers (women inclusive) are between 41-50 years of age and are still active.

A total of 41% of the respondents are Christians, 33.3% are Muslim, 24.7% are in traditional religion and other religions occupy 1%. And this finding further buttresses the fact that there is dichotomy in the religious spread across Nigeria. The northern part of Nigeria is predominantly Muslims, while the southern part has relatively more Christians (WHO, 2001). The study further reveals that 16.4% of the respondents sampled for the research had non-formal education, 25.6% of the respondents had adult literacy education, 26.2% of the respondents had primary education qualification, 18.5% of the respondents had secondary education qualification, 6.2% of the respondents were OND holders, while the remaining 7.2% of the respondents had HND/B.SC and above qualification holders. According to Olawoye (1994) in respect to education, women in rural areas of Nigeria often receive little or no western education, essentially being restrained from attending it. It also shows that women in rural areas represent those with the highest percentage that have no education at all levels of education, a higher proportion of men are more educated than women (Ajani et al., 2002).

The occupation category of respondents reveals that 6.7% were civil servant, 30.8% were into farming, 19.0% were into trading, 12.3% were artisans, 10.8% were into fishing, and 14.4% were food vendors. The remaining 6.2% of respondents constitute those who are into various occupations, which were not mentioned in the table. The simple explanation for these findings is that Agriculture remains the most important occupation in rural areas in Nigeria. According to Ajani et al. (2002) women constitute more than 30% of the population found in Agriculture. They are involved in all production practices-from land clearing to harvesting, as well as marketing of Agriculture products (UN, 1980; Longe, 1988; Hamilton, 1992). They are also involved in livestock production, processing of farm products and gathering of forest products. These views were supported by Philip and Michael (1999) that women engage in animal husbandry that include keeping and tending small ruminants like sheep, goats and poultry to supplement family income and nutrition. With males and females in different rural areas in Nigeria and Ghana, a common findings has been that they engage in multiple income generating activities (Hassan and Janice, 2002). The activities include crop farming, livestock rearing, trading, and fishing, hunting and gathering non-timber forest products, working as hired labour, selling cooked food or snacks, and working as civil servant. From Table 2, 45.1% of the respondents had 1-4 people residing in their household, 30.3% of the respondents had 5-8 number of people in their household, 16.4% of the respondents had 9-12 people in their household, 4.1% of the respondents had 13-16 and 17-20 people in the household. Considering the membership of social organization( MSO), 6.2% of the respondents belongs to traditional group, 29.7% to club, 48.5% to cooperative societies, 7.7% to self-help organization, 6.2% to Muslim societies, while 6.7% belongs to Christian societies. This implies that the women are in co-operative societies for their mutual benefit, so that they can pursue their Agricultural livelihood activities in the event of domestic violence within the household. They also belong to club because an indication that rural dwellers attach importance to social interaction as it fosters unity, progress within the community, and also a veritable means to allow their voice to be heard against gender-based violence. The distribution of the sampled women by their frequency of visit to urban area shows that 10.3% visit urban areas on daily basis, 22.1% visit once a week, 29.7% twice a week, 25.6%

**Table 2.** Demographic characteristics of respondents (n = 195).

<b>Variable</b>	<b>Frequency</b>	<b>Percentage</b>
<b>Actual age</b>		
21-30	34	17.4
31-40	57	29.2
41-50	67	34.4
51-60	23	11.8
61 and above	14	7.2
<b>Religion</b>		
Christianity	80	41.0
Islam	65	33.3
Traditionalist	48	24.7
Others	2	1.0
<b>Educational Level</b>		
Non formal education	32	16.4
Adult literacy	50	25.6
Primary education	51	26.2
Secondary education	36	18.5
OND	12	6.2
HND/B. Sc and above	14	7.2
<b>Occupation</b>		
Civil servant	13	6.7
Farming	60	30.8
Trading	37	19.0
Artisan	24	12.3
Fishing	21	10.8
Food vendor	28	14.4
Others	12	6.2
<b>Household size</b>		
1-4	88	45.1
5-8	59	30.3
9-12	32	16.4
13-16	8	4.1
17-20	8	4.1
<b>Membership of social organization</b>		
Traditional group	12	6.2
Club	58	29.7
Co-operative societies	85	43.6
Self-help organization	15	7.7
Muslim societies	12	6.2
Christian societies	13	6.7
<b>Cosmo-politeness</b>		
Daily	20	10.3
Once a week	43	22.1
Twice a week	58	29.7
Weekly	50	25.6
Once a month	13	6.7
Others	11	5.6

Source: Field survey, 2010.

**Table 3.** Frequency Distribution of Respondents on Socio-cultural factors promoting gender-based violence (n = 195).

Socio-Cultural Factor	SA		A		U		D		SD	
	F	%	F	%	F	%	F	%	F	%
Domineering attitude of men promote gender-based violence	48	24.61	86	44.10	10	5.13	33	16.92	18	9.23
Failure to give man a male child promotes gender-based violence	42	21.53	29	14.87	12	6.15	63	32.31	49	25.13
Gender-based violence or wife battery is considered as part and parcel of culture in Africa	46	23.59	23	11.79	16	8.21	74	37.95	36	18.46
Some cultural beliefs and values promote gender-based violence e.g. once a woman has had children for a man, she is duty bound to stay with the man no matter the level of violence experienced.	61	31.28	47	24.10	28	14.36	34	17.43	25	12.82
Sex role socialization promotes gender-based violence e.g. women are not complete without a man/there is no equality between men and women.	74	37.95	83	42.56	8	4.10	16	8.20	14	7.18
Lack of economic empowerment of woman promotes gender-based violence e.g. full time housewife.	39	20.0	66	33.8	13	6.7	54	27.7	23	11.8
Societal norms promote gender-based violence e.g. wife must show respect or reference to all male members of consanguine family irrespective of their age	33	16.9	84	43.1	10	5.1	56	28.7	12	6.2
Political marginalization of women promotes gender-based violence.	79	40.5	34	17.4	22	11.3	29	14.9	31	15.9
Matrimonial laws give license to husbands to physically chastise their wives, whenever they consider it necessary to do so e.g. the laws in Nigeria allows husbands to reasonably chastise their wives.	4	2.1	5	2.6	16	8.2	47	24.1	123	63.1
Religious teaching promotes gender-based violence e.g. Christianity assigns a secondary status to women and enjoins them to obey their husband as they do to God .Appeal to higher loyalties may constitute a choice between living with a violent husband or facing eternal damnation for violating marriage vows.	17	8.7	29	14.9	17	8.7	83	42.6	49	25.1
The identity of victims of gender-based violence may be so important to them to endure violent in marriage e.g. the appreciation of Prof. (Mrs.) so-so-so .....	79	40.5	30	15.4	26	13.3	26	13.3	34	17.4
Friends and families are likely to encourage victim of gender-based violence to endure victimization hoping that things will "get better".	38	19.5	64	32.8	32	16.4	27	13.9	34	17.4
Statistics available through under reporting incidence of gender-based violence, by the police, women centre,/formal institutions often underestimates level of violence.	56	28.7	84	43.1	23	11.8	8	4.1	24	12.3
Women refraining from speaking about the abuse of men promote gender-based violence.	72	36.9	47	24.1	13	6.7	36	18.5	27	13.8
Lack of support to women who are victims of gender-based by government promotes the violence.	13	6.7	23	11.8	29	14.9	94	48.2	36	18.5

Source: Field Survey, 2010, F =Frequency, % = Percent. SA = Strongly Agree, A = Agree, U = Undecided, D = Disagree, SD = Strongly Disagree.

once in a month, and 5.6% makes irregular visits. This implies that some of the women reside far away from the urban areas, and they move more within their villages. They were kept busy or focused on their Agricultural livelihood activities. It could also be as a result of proximity of these communities to one another.

### Socio-cultural factors that promote gender-based violence

Table 3 shows that 44.10% of the respondents agreed that domineering attitude of men promote gender-based violence. This is in agreement with the view expressed by Udegbe (1995) that in the

rural areas in Nigeria the exploitation of women are perpetuated, where the relationship between men and women is that of senior-junior. This is also in line with the studies of Ezeh and Gage (1998), and Morrow (1986) that at the societal level, the discrimination of women is traceable to male authority and decision making in the home,

rigid gender roles, definition of masculinity that are linked to dominance or male honour, economic inequality between men and women, and the use of physical force for conflict resolution. More than half of the respondents (32.3%) disagreed with the statement that failure to give a man male children promotes gender-based violence. This may be as a result of change in the perception of parents on the value of female children (daughters) according to Edewor (2000), it is observed that parents perception on value of daughters is changing because adult daughters are found to be more caring and more supportive of aged parents than adult sons, secondly, our culture allows a man to take second or third wife, if the first wife is not fruitful or because of the need for a male child. According to Ekong (2003) sometimes a man may take a second or third wife, if the first wife is not fruitful, in some cases, the need for a male child who would inherit the property of the family also pushes men to take on additional wives. 38% of the respondents disagreed with the statement that gender-based violence or wife battery is considered as part and parcel of our culture in Africa.

The results further show that some cultural beliefs and values promote gender-based violence. 31.3% of the respondents were in favour of this statement. It therefore, implies that once a woman has had children for a man, she is duty bound to stay with the man, no matter the level of gender-based violence experienced. This statement is in line with the findings of Fawole et al. (2003) that women remain in abusive relationship because of the care and concern for their children. The women may fear that if they leave, their children could become victims of both neglect and abuse. 42.6% of the respondents agreed that sex role socialization promotes gender-based violence, which means that women are not complete without a man or there is no equality between men and women. According to Adewale (2007) although wife beating is a worldwide phenomenon, it is accepted as part of our culture. This is reinforced by the sex role socialization of women, which encourages and emphasizes submissiveness, and divorce is not always a viable alternative due to stigma attached to it. This result is also supported by Loi et al. (1999) that domestic violence exists, as a result of reasons which are deep rooted in attitudes regarding socially and culturally prescribed roles, responsibilities and trait of men and women. It is generally assumed that women are responsible for maintaining peace and harmony within the family, and in family relations, women are considered subordinate to men. From the table above, more than 33.8 percent of the respondents posited that lack of economic empowerment of women promotes gender-based violence. This is also supported by the study of Loi et al. (1999), which indicates that the two greatest contributing factors to domestic violence are economic hardship and alcohol abuse. 43.1% of the respondents opined that societal norms promote gender-based violence, for instance, wife must show respect or reference to all male members of con-

sanguine family irrespective of their age. 40.5% of the respondents agreed that political marginalization of women promotes gender-based violence. This is in line with the assertion of Olagbegi and Afolabi (2010) that the Nigerian women are underrepresented in the political arena, in the public or private sectors, which lower their status in the society.

More than half of the respondents (63.1) strongly disagreed that matrimonial laws give license to husbands to physically chastise their wives, whenever they consider it necessary to do so. This is contrary to the clause that the laws in Nigeria allow husbands to reasonably chastise their wives as observed by Akande (1993). 42.6% of the respondents posited that religious teaching did not promote gender-based violence. This negates the inference drawn by Borapai (1993) that Christian and Islam teaching gave a subservient role to the woman. For instance Genesis 2:21-24, the church asserted that a woman was never created as a person but from the rib of a man and as a result she was nothing but a part of him and had no identity of her own but that of her husband. 40.5% of the respondents pointed out that the identity of victims of gender-based violence may be so important to them to endure violent in marriage, for instance, the appellation of Prof (Mrs.) so-so-so. According to Adewale (2007), the identity of the victim as someone's wife or lover may be so important to her as to form the basis of her own identity or self definition as a woman, particularly, in Africa marriage setting and that many women jostle to get the appellation, "Mrs." at the cost of personal happiness, self dignity, and even material wealth. 32.8 percent of the respondents agreed that friends and families are likely to encourage victim of gender-based violence to endure victimization hoping that things will "get better". 43.1% of the respondents were in agreement that statistics available through underreporting of incidence of gender-based violence by police, women centre or formal institutions often underestimates level of violence. This is in line with the view of Adewale (2007) that due to the hidden nature of the problem accurate statistics on it are hard to come by. 36.9% of the respondents agreed that women refraining from speaking about the abuse of men promote gender-based violence. This is in accordance with the finding of Fawole et al. (2003) that yet in spite of the health consequence, intergenerational repercussion and economic loss of partner abuse, women are reluctant to disclose cases of victimization. Unless asked directly about violence, many prefer to suffer in silence.

#### **Agricultural livelihood activities pertaining to women in the study areas**

Table 3 shows that most of the women sampled in the study areas engaged in more than one agricultural livelihood activities to meet their daily needs. This is in line with the studies by Hassan and Janice (2002) on male

**Table 4.** Frequency distribution of respondents on agricultural livelihood activities pertaining to women in community.

Agricultural livelihood activities	Engaged in		Mean	Std. Dev
	F	%		
Vegetable production	147	75.4	1.25	0.432
Maize production	139	71.3	1.29	0.454
Goat rearing	23	11.8	1.88	0.323
Cassava production	168	86.2	1.14	0.346
Sheep rearing	109	55.9	1.44	0.498
Cattle rearing	13	6.7	1.93	0.250
Poultry	8	4.7	1.96	0.199
Fishing	57	29.2	1.71	0.456
Marketing	123	63.1	1.37	0.484
Hunting	49	25.1	1.75	0.435
Fruit gathering	164	84.1	1.16	0.367
Cash crop production	108	55.4	1.45	0.498

Source: Field Survey, 2010. F = Frequency % = Percent.

and female in different rural areas across Nigeria and Ghana, that the common findings has been that they engage in multiple income generating activities. These activities range from vegetable production to cash crop production.

The result in Table 3 also revealed that majority of the respondents (75.4%) engaged in vegetable production. Majority of the respondents (71.3%) were involved in maize production. Almost all the sampled respondents (86.2%) engaged in cassava production. This corroborates the view of Adisa and Okunade (2005) that the food crops of women include rice in the North, palm oil in the East, and maize, cassava and rice in the West and East. Sheep rearing, marketing, fruit gathering, and cash crop production were also engaged in by the respondents (55.9, 63.1, 84.1 and 55.4%, respectively).

With this result, it is evidence that the respondents were not deprived or prevented from engaging in Agricultural livelihood activities, even though domestic violence at times may occur. The results also revealed that majority of the respondents were not involved in goat rearing, cattle rearing, poultry, fishing and hunting (11.8, 6.7, 4.7, 29.2 t and 25.1%, respectively).

The major occupation or Agricultural livelihood activities engaged in by the respondents was cassava production. This result conformed to the findings of Food and Agriculture Organization, FAO (1999), in South East Asia that women were currently providing up to 90% of labour in rice cultivation, while in Sub-Saharan Africa, women produce up to 80% of basic foodstuff for household consumption and sale. This is also in line with the view of Ajayi (2001) that our farmers in Ijebu zone of Ogun State are known for cassava production (Table 4).

#### Frequency distribution of respondents on effect of gender-based violence on agricultural livelihood activities

It is obvious that the results of the effect of gender-based violence on agricultural livelihood activities of women was negative, 32.8% of the respondents indicated that gender-based violence reduces output of women from agricultural livelihood activities.

“Fun apere ti toko taya ba gbin ila ati ata ti ija ba se le larin won, obirin koni ri aye lati boju to oko. Oni asiko ti ila gbodo wa loko, bakan naa ni ata a re danu”

“For example, if both husband and wife jointly planted okra and pepper and quarrel broke out between them, the wife will not have time to maintain the farm. Okro should be on the farm for certain period, at the same time the pepper will perish” (Women agro-processor Sapade. Isara Cell).

Women’s work on cash crops often competes with the time they need to put into their food crops. This may have effects on family welfare as studies have found that women’s food production is reduced (Cornhiel, 2006). It further shows that gender-based violence reduces income of women from agricultural livelihood activities by 43.08%. Kasente and others (cited by Dolan and Kristina, 2003: 52) in Uganda found in the late 1990s that even though women put in as much labour as men, more that 90% of income from vanilla production was controlled by men. According to CTA (1999) women excessive workload, despite the efforts of rural women to combine

income-generating activities with unpaid household responsibilities, the burden of work forms a considerable constraint (in terms of time, mobility, and energy) at the expense of their health, well-being and productivity. 33.3% of the respondents agreed that gender-based violence result into loss of control of women decision making over production/Agricultural livelihood activities.

According to Kishor and Johnson (2004) violence may result from women's attempts to control some of the decisions that are not normatively perceived to be in the realm of women's control, such as economic decisions. In other words, behaviours that are perceived to be violating gender roles may fuel violence. Research, in fact, identifies male control of household decision making as a predictor of partner violence (Levinson, 1989; Oropesa, 1997). 38% of the respondents opined that gender-based violence results to deteriorating living standard of women. 35.4% of the respondents disagreed with the statement that gender-based violence reduces the time available for agricultural livelihood activities. This implies that in the event of gender-based violence, the women diversify into other agricultural livelihood activities to maintain their living standard, sustain their children in the study areas. It also implies that if time available for productive work on the farm or in pursuit of agricultural livelihood activities is reduced, it would engender poverty among the women. 39.5% of the respondents were of the opinion that one of the effects of gender-based violence on agricultural livelihood activities of women is that it reduces the liberty of freely engage in agricultural livelihood activities. 44.6% of the respondents agreed that one of the negative effects of gender-based violence is that it reduces access to social resources such as credit, co-operative and loan. This is line with the statistics provided by Federal Ministry of Women Affairs (2004) that Nigerian women account for more than 60% of the agricultural labour force, contribute up to 80% of the total food production, but only 27% of the micro-credit provided by Community Banks and NAPEP are accessible to them.

Also, 27% of women have benefited from loans at low interest rates and waiver of collateral. Women have little access to credit. While women are reputed as efficient in paying loans, ironically they have the hardest time in securing loans without collaterals, male consent, security against the loan, etc (Fortmann, 2001). 37.4% of the respondents mentioned that one of the effects of gender-based violence is that it erodes the capital base of the women, thereby hindering their involvement in agricultural livelihood activities. The reason given for this is very simple, the women are no longer getting any support from their husband, and they are the one solely responsible for the sustenance of themselves and their children. This responsibility will surely eat deep into their capital base, thus affecting their free choice of engaging in diverse agricultural livelihood activities. 37.9% of the respondents were of the opinion that, if gender based violence should persist the concentration of women on agricultural

livelihood activities will drastically be reduced, and this may have negative effects on the community and the nation as a whole, because the women will not be able to contribute their own quota in ensuring the community and the nation are food secured (Food security) and to participate in other agricultural programmes that will ensure the well being of the women. Domestic violence lowers women's self-esteem and erodes their mental health (Astbury, 1999; Ellsberg et al., 1999; Fikree and Bhatti, 1999), thereby affecting women's capacity, as well as willingness, to participate in agricultural livelihood activities. The result also indicated that about 62% of the respondents agreed that one of the effects of gender-based violence on agricultural livelihood activities of women is that it will reduce time spent by women to work on the farm, so resulting to low investment of time and money by women in agricultural livelihood activities (64.7%). This result has serious implication for food security, well-being of women and their children because women are recognized as the bedrock of food production in Nigeria as well as Sub-Saharan Africa. The above agreed with the response of the 52.3% of the respondents that the effect of gender-based violence on agricultural livelihood activities of women is that there is tendency of loss of specialize skill and experience by women in the thick of the crisis because they may be displaced from their means of sustenance (agricultural livelihood activities) to other jobs or not engaging in anything at all, where the skill, experience they have acquired over the years may no longer be relevant or total loss of these abilities. 41.6% of the respondents stated that one of the effects of gender-based violence on agricultural livelihood activities of women is that it might result to liquidation of saving such as cash and crops, in the same vein, 58.4% of the respondents agreed that the effects of gender-based violence on agricultural livelihood activities of women is the reduction in ownership of productive resources like land, credit, cattle, goat, poultry, cash saving.

The reasons given for the above findings are (i) women may be forced to liquidate or sell all their assets or productive resources to re-established themselves, since they are no longer under the same roof with their husbands (ii) they do not have common ground to take decision or work with these assets with their husbands (iii) their husbands may deny them access to these savings and productive resources. According to Ogato et al. (2009) women have limited access to key productive resources such as land, irrigation water, extension services, credit and rural institutions. Another costly effect of gender-based violence on agricultural livelihood activities of women is the reduction of well-being of the women within the farm family, 54.9% of the respondents agreed to this statement. It shows that when women are faced with domestic violence in their household, their health, income, emotional well-being, physical well-being, and psychological well-being will be hampered, because one way or the other they have been denied access to pro-

**Table 5.** Frequency distribution of respondents on effect of gender-based violence on agricultural livelihood activities.

Effect of gender-based violence on agricultural livelihood activities	SA		A		U		D		SD	
	F	%	F	%	F	%	F	%	F	%
Reduces the output of women from agricultural livelihood activities (crop, livestock)	64	32.82	56	28.72	12	6.15	40	20.51	23	11.79
Reduces income of women from agricultural livelihood activities	79	40.51	84	43.08	3	1.54	21	10.77	8	4.10
Results into loss of control of women decision making over production/agricultural livelihood activities.	38	19.49	65	33.33	16	8.21	41	27.33	35	17.95
Results to deteriorating living standard of women	74	37.95	63	32.31	0	0.00	35	17.95	23	11.79
Reduces the time available for agricultural livelihood activities.	27	13.85	34	17.44	19	9.74	69	35.38	46	23.64
Reduces liberty of freely engaging in agricultural livelihood activities	49	25.13	77	39.49	5	2.56	44	22.56	20	10.26
Reduces access to social resources credit, co-operative and loan.	63	32.3	87	44.6	10	5.1	15	7.7	20	10.3
Erode the capital base of women thereby hindering involvement in Agricultural livelihood activities.	73	37.4	69	35.4	20	10.3	17	8.7	16	8.2
Reduces concentration on agricultural livelihood activities	53	27.2	74	37.9	16	8.2	23	11.8	29	14.9
Reduces time used by women to work on the farm	40	20.5	81	41.5	19	9.7	30	15.4	25	12.8
Loss of specialize skill and experience by women	38	19.5	64	32.8	30	15.4	33	16.9	30	15.4
Liquidation of saving(i.e. cash and crops)	14	7.2	67	34.4	43	22.1	29	14.9	42	21.5
Low investment in time and money by women	67	34.4	59	30.3	12	6.2	31	15.9	26	13.3
Reduces women well-being within the farm family	51	26.2	56	28.7	18	9.2	36	18.5	34	17.4
Reduction in ownership of productive resources e.g. land, credit. Cattle, goat, poultry, cash saving.	49	25.1	65	33.3	18	9.2	35	17.9	28	14.4

Source: Field Survey 2010, F =Frequency, % = Percent. SA = Strongly Agree, A = Agree, U = Undecided, D = Disagree, SD = Strongly Disagree.

productive resources/means of engaging in agricultural livelihood activities within the household. Domestic violence poses a direct threat to women's health (Heise et al., 1994) and also has adverse consequences for other indicators of women's and children's health and well-being. The overall result shows that when women are facing gender-based violence, it limits them from fully realizing their potentials and hinders full

involvement in agricultural livelihood activities that would sustain the whole community. Violence against women also poses constraint to their sources of livelihoods, because, it hinders access to productive resources, particularly, security to land, market information and access to services (family planning and reproductive health) child survival, and basic education. Indicators show that on the average, females benefit less than males,

although, there is variation across regions in Nigeria (USAID, 2003) (Table 5).

### Hypotheses testing

#### Testing hypothesis One

The relationship between the demographic characteristics of women and the effect of domestic

**Table 6.** Chi-square analysis of respondents selected personal characteristics and effect of domestic violence on women's agricultural livelihood activities.

Variable	$\chi^2$	df	P	Decision
Religion	70.29	3	0.00	S
Educational level	43.80	5	0.00	S
Occupation	59.26	6	0.00	S
Member of Social Organization	151.80	5	0.00	S

Source: Field survey, 2010.

**Table 7.** Correlation Analysis of the Respondents personal characteristics and the effect of domestic violence on women's agricultural livelihood activities.

Variable	R	P-value	Decision
Actual Age	0.114	0.11	NS
Household size	-0.218**	0.02	S
Cosmo-politeness	0.165*	0.02	NS

Correlation is significant at the 0.01 level

violence on women's agricultural livelihood activities hypotheses testing.

**Testing hypothesis one**

The relationship between the socio-demographic characteristics of women and the effect of domestic violence on women's agricultural livelihood activities. The personal characteristics of the respondents are significantly related to the effect of domestic violence on women's agricultural livelihood activities. The independent variables considered were age, religion, educational level, occupation, and household size, membership of social organization, and cosmos-politeness. Each of these variables was tested against each of the scores for the dependent variable in line with the set hypothesis. The significant relationships were determined at 0.01 levels of significance.

To test for the relationship between the variables in hypothesis one, PPMC and Chi-square ( $\chi^2$ ) was used. PPMC were used where the variables were measured at interval level, while chi-square was used where variables were measured at nominal level. Correlation analysis showed significant relationship between women agricultural livelihood activities and household size ( $r = -0.22^{**}$ ) at  $p < 0.01$ . However, the relationship is very weak and a negative one. Which means household size determines the effect of domestic violence. Therefore, a family with large household size experiences more of the negative effects of domestic violence. This was supported by Martins et al. (1999) that when there are more children in a household, there may be less income per head, insufficient resources may lead to exacerbated level of stress for the head of the household, which may result to violence in some instances hence, the more household size the greater the likelihood of violence.

Furthermore, there were no significant relationship between the age of respondents and the effect of domestic violence on women's agricultural livelihood activities ( $r = 0.114$ ,  $p < 0.111$ ) and cosmo-politeness ( $r = 0.165$ ,  $p < 0.02$ ). The result of chi-square analysis shows that there is a significant relationship between the effect of domestic violence on women's agricultural livelihood activities and religion ( $\chi^2 = 70.29$ ,  $p < 0.05$ ); and educational level ( $\chi^2 = 43.80$ ,  $p < 0.05$ ); occupation ( $\chi^2 = 59.26$ ,  $p < 0.05$ ) and member of social organization ( $\chi^2 = 151.80$ ,  $p < 0.05$ ).

According to Panda and Agarwal (2005) marital violence (domestic violence) negatively affect women employment situation, their overall productivity and their participation in public life. They said further that overall marital violence (domestic violence) has high human, social and economic costs, and this was substantiated by Sunny (2003) that high social, health, and economic costs to the individuals (women) and society (community) are associated with domestic violence against women (Tables 6 and 7).

**Testing hypothesis two**

The result of the correlation analysis between socio-cultural factors and effect of gender-based violence on women agricultural livelihood activities portray that all the variables are significant at 0.01 level of significance. To test for the relationship between the variables in hypothesis two, PPMC was used. The correlation coefficient obtained from the statistical analysis in Table 8 shows that socio-cultural factors have high to very high significant positive relationship with effect of gender based violence on agricultural livelihood activities of women. For instance, the correlation between women refraining from speaking about the abuse of men, promote gender-based

**Table 8.** Relationship between socio-cultural factors and effect of gender-based violence on women Agricultural livelihood activities.

Variable	R	P-value	Decision
Domineering attitude of men promote gender-based violence	0.936**	0.00	S
Failure to give man a male child promotes gender-based violence	0.870**	0.00	S
Gender-based violence or wife battery is considered as part and parcel of our culture in Africa	0.946**	0.00	S
Some cultural beliefs and values promote gender-based violence e.g. once a woman has had children for a man, she is duty bound to stay with the man no matter the level of violence experienced	0.889**	0.00	S
Sex role socialization promotes gender-based violence e.g. women are not complete without a man/there is no equality between men and women	0.751**	0.00	S
Lack of economic empowerment of woman promotes gender-based violence e.g. full time housewife	0.944**	0.00	S
Societal norms promote gender-based violence e.g. wife must show respect or reference to all male members of consanguine family irrespective of age	0.943**	0.00	S
Political marginalization of women promotes gender-based violence	0.963**	0.00	S
Matrimonial laws give license to husbands to physically chastise their wives, whenever they consider it necessary to do so e.g. the laws of Nigeria allows husbands to reasonably chastise their wives	0.756**	0.00	S
Religious teaching promotes gender-based violence e.g. Christianity assigns a secondary status to women and enjoins them to obey their husband as they do to God. Appeal to higher loyalties may constitute a choice between living with a violent husband or facing eternal damnation for violating marriage vows	0.939**	0.00	S
The identity of victims of gender-based violence may be so important to them to endure violence in marriage e.g. the appellation of Prof(Mrs.) so-so-so.....	0.956**	0.00	S
Friends and families are likely to encourage victim of gender-based violence to endure victimization hoping that things will “get better”	0.945**	0.00	S
Statistics available through under reporting incidence of gender-based, by the police, women centres/formal institutions often underestimate level of violence	0.912**	0.00	S
Women refraining from speaking about the abuse of men, promote gender-based violence	0.985**	0.00	S
Lack of support to women, who are victims of gender-based violence by government promotes the violence	0.797**	0.00	S

Correlation is significant at the 0.01 level (1-tailed).

violence is ( $r = 0.985^{**}$ ,  $p < 0.00$ ). Political marginalization of women promotes gender-based violence is ( $r = 0.963^{**}$ ,  $p < 0.00$ ). Gender-based violence or wife battery is considered as part and parcel of our culture in Africa ( $r = 0.946^{**}$ ,  $p < 0.00$ ). The identity of victims of gender-based violence may be so important to them to endure

violent in marriage e.g. the appellation of Prof (Mrs.) so-so-so.....( $0.956^{**}$ ,  $p < 0.00$ ) friends and families are likely to encourage victim of gender-based violence to endure victimization hoping that things will “get better” ( $r = 0.945^{**}$ ,  $p < 0.00$ ). Lack of economic empowerment of woman promotes gender-based violence for example,

full time housewife ( $r = 0.944^{**}$ ,  $p < 0.00$ ). Societal norms promote gender-based violence e.g. wife must show respect or reference to all male members of consanguine family irrespective of age ( $r = 0.943^{**}$ ,  $p < 0.00$ ). Religious teaching promotes gender-based violence e.g. Christianity assigns a secondary status to women and enjoins them to obey their husband as they do to God ( $r = 0.939^{**}$ ,  $p < 0.00$ ). Domineering attitude of men promote gender-based violence ( $r = 0.936$ ,  $p < 0.00$ ). Statistics available through under reporting incidence of gender-based, by the police, women centres/formal institutions often underestimate level of violence ( $r = 0.912^{**}$ ,  $p < 0.00$ ), are very high, while some cultural beliefs and values promote gender-based violence, for example once a woman has had children for a man, she is duty bound to stay with the man no matter the level of violence experienced ( $r = 0.889^{**}$ ,  $p < 0.00$ ), failure to give man a male child promotes gender-based violence ( $r = 0.870^{**}$ ,  $p < 0.00$ ), lack of support for women, who are victims of gender-based violence by government promote the violence ( $0.797^{**}$ ,  $p < 0.00$ ), matrimonial laws give license to husbands to physically chastise their wives, whenever they consider it necessary to do so ( $r = 0.756^{**}$ ,  $p < 0.00$ ), sex role socialization promotes gender-based violence, for example women are not complete without a man ( $r = 0.751^{**}$ ,  $p < 0.00$ ) are correlated with the effect of gender-based violence on women Agricultural livelihood activities. All of these were supported by Heise et al. (1994), reports that violence against women and girls includes physical, sexual, psychological, and economical abuse, it is mainly the result of women's subordination status in the society. According to Siddiqui et al. (2000), all traditions and customs depriving women of their liberty should be treated as act of violence. They further indicated that women are constantly subjected to legal, economic and social discrimination.

## Conclusion

The evidence presented in this paper shows that socio-cultural factors have impact on effect of gender-based violence on agricultural livelihood activities of women. But development policies and programmes that are more gender and socially inclusive could be developed to address the identified factors and cultural biases and lack of political will that have led to uneven adoption and implementation of internationally agreed policies and conventions on gender equality and elimination of cultural bias that promote gender based violence among women, which have resultant and significant effects on their agricultural livelihood activities.

## RECOMMENDATION

Eradication of structural inequality against women through promotion of equal access to opportunities, as-

sets, resources and rights. Enhancing the asset status of rural women, merits special attention; including their human capital, independent ownership rights over land and other resources and participation in social processes. Women should have alternatives for income generation or minimally viable livelihoods can make the difference between remaining in subservient relationship and destitution. Implementation of the Beijing Platform for Action by governments, especially the elimination of all forms of discrimination against women in policies, statutes, bills and laws. Improve women options and negotiating power within and outside the homes.

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