

Domestic Violence Against Women in Birnin Kudu Local Government Area of Jigawa State, Nigeria: 2007-2020 A.D; An Intellectual Discourse

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Article History	Abstract
Original Research Article Received: 15-01-2026 Accepted: 02-02-2026 Published: 08-02-2026	<p><i>This study titled “Domestic Violence in Birnin Kudu Local Government Area of Jigawa State” 2007-2020 A.D.” examines the fundamental problems of domestic violence in the studied area which affect the populace of the studied area. It causes serious problems to both families and society in general. The objectives of this study include: the examination the of fundamental causes of domestic violence, identifying the consequences of domestic violence and providing possible solution to the problems identified. As for the methodology, a combination of both quantitative and qualitative methods of data collection has been used in the study and the quantitative method was applied by using simple random sampling in selecting the respondents. While, the qualitative data used in interviewing the key informants is by use of purposive sampling method. The study reviewed relevant literatures on domestic violence and other related issues, while social learning theory was used and adopted in the study due to its relevance in providing explanation on the topic under review. The findings of the study reveal that the major factors responsible for domestic violence include; poverty, illiteracy, infidelity, co-wives and patriarchal system. The study also found that there is broken home, poor parenting, juvenile delinquency, mutual mistrust, psychological depression and social vices. The study has in the long run recommends the need for a synergy between the Federal, State and community to take pro-active measures in tackling the menace of domestic violence. The study has further suggested that the government should make jobs available and create laws that prescribe punishment for violent offenders which will serve as a lesson to others. Awareness campaign programmes/sensitization on the implications of domestic violence and the consequences should be publicly and categorically outlined for people to abide by the rules and regulations as one of major ways forward.</i></p> <p>Keywords: Domestic Violence, Violence Against Women, Gender-Based Violence, Social Learning Theory, Family Conflict, Birnin Kudu, Jigawa State, Nigeria.</p>
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Glossary of Terms

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| <ol style="list-style-type: none"> 1. HRC – Human Rights Commission 2. VAPP Act – Violence Against Persons (Prohibition) Act 3. PTSD – Post-Traumatic Stress Disorder 4. NSGF – Northern States Governors’ Forum 5. HIV – Human Immunodeficiency Virus 6. AIDS – Acquired Immune Deficiency Syndrome 7. ULAMAS – Scholars of Islam, particularly experts in Islamic Law (Shari’ah), theology, and other Islamic sciences | <ol style="list-style-type: none"> 8. SLT – Social Learning Theory 9. NPC – National Population Commission 10. IDI – In-Depth Interview 11. SPSS – Statistical Package for the Social Sciences 12. NA – Native Authority |
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General Introduction of The Studied Subject Matter

Domestic violence is a pervasive global phenomenon that transcends cultural, geographical, religious, social, and economic boundaries and constitutes a serious violation of fundamental human rights. Violence, particularly against women, undermines their ability to participate fully in social and economic life and exposes them to numerous physical and psychological health challenges, often with fatal consequences. Insufficient understanding of the scope, causes, consequences, and cross-cultural patterns of domestic violence continues to impede the formulation of effective prevention and intervention strategies. In many regions, including parts of Nigeria such as Birnin Kudu Local Government Area of Jigawa State, empirical evidence on the prevalence and dynamics of domestic violence remains limited, underscoring the need for systematic research to inform policy and practice.¹

Domestic violence, also referred to as domestic abuse or family violence, involves acts of violence or abuse perpetrated by one individual against another within a domestic context, including marriage or cohabitation. When such abuse occurs between intimate partners, it is commonly described as intimate partner violence. This form of violence may occur in heterosexual or same-sex relationships and can involve current or former spouses or partners. Domestic violence reflects an abuse of power and trust within intimate relationships and often remains concealed due to its occurrence within private family spaces.²

Violence against women frequently follows a cyclical pattern and may manifest at various stages of a woman's life. In some cultural settings, discrimination may begin even before birth through practices such as sex-selective abortion or female infanticide. Domestic violence may also extend beyond intimate partners to include abuse against children, parents, or elderly family members. It takes multiple forms, including physical, verbal, emotional, economic, religious, reproductive, and sexual abuse, ranging from subtle coercive behaviors to severe acts such as marital rape, choking, beating, female genital mutilation, and acid attacks, which may result in permanent disfigurement or death. In extreme cases, domestic violence culminates in domestic homicide, including honor killings, bride burning, and dowry-related deaths.³

Globally, women constitute the majority of victims of domestic violence and are more likely to experience severe and repeated forms of abuse. In certain societies, domestic violence is culturally normalized or justified, particularly in cases involving actual or perceived female infidelity, and in some jurisdictions it has historically been tolerated or legally permitted. Research has consistently demonstrated a strong association between levels of gender inequality and

the prevalence of domestic violence, with societies characterized by lower gender equality experiencing higher rates of abuse. Despite its widespread occurrence, domestic violence remains one of the most underreported crimes worldwide due to fear, stigma, and inadequate institutional responses.⁴

Domestic violence often occurs in contexts where the perpetrator perceives abusive behavior as justified, acceptable, or unlikely to be reported. Such beliefs contribute to the perpetuation of violence and may foster intergenerational cycles of abuse, in which children raised in violent households internalize aggression as a normal aspect of family life. Many victims and perpetrators fail to recognize abusive behaviors as domestic violence, instead interpreting them as private family conflicts. Variations in cultural norms, legal definitions, and documentation practices further complicate the recognition and reporting of domestic violence, which is frequently associated with forced or child marriages.⁵

Abusive relationships commonly involve recurring cycles of tension, violence, reconciliation, and temporary calm. Victims may remain trapped in abusive situations due to isolation, power imbalances, emotional attachment to the perpetrator, cultural expectations, economic dependence, fear, shame, or concern for their children's safety. Prolonged exposure to abuse can result in physical disabilities, chronic health conditions, psychological disorders, financial instability, and impaired capacity to form healthy relationships. Survivors often experience severe mental health challenges, including depression, anxiety, and post-traumatic stress disorder.⁶

Children who grow up in households characterized by domestic violence are particularly vulnerable to adverse psychological outcomes. From an early age, they may exhibit symptoms such as heightened anxiety, hypervigilance, avoidance behaviors, emotional dysregulation, and aggressive tendencies. Exposure to domestic violence during childhood not only affects immediate psychological development but also increases the likelihood of future victimization or perpetration of violence, thereby perpetuating cycles of abuse across generations.⁷

Although the family is commonly perceived as a place of love, safety, and protection, empirical evidence reveals that it can also be a setting where severe forms of violence occur, particularly against women and girls. Domestic violence is most often perpetrated by men who occupy positions of trust, intimacy, and authority within the family, including husbands, partners, fathers, and other male relatives. While women may also engage in violent behavior, their involvement accounts for a relatively small proportion of domestic violence cases. Notably,

psychological abuse—characterized by humiliation, intimidation, isolation, and economic deprivation—often leaves no visible scars yet exerts profound and enduring harm. Scholars and human rights advocates have argued that such abuse, in its intent and severity, is comparable to torture, as it is deliberately used to punish, control, and erode the autonomy and identity of women who may appear free to leave but remain constrained by fear, dependence, and lack of support.⁸

General Background of The Studied Subject Matter

This study seeks to provide a more comprehensive understanding of domestic violence by addressing gaps in existing knowledge regarding its causes and consequences within Birnin Kudu Local Government Area of Jigawa State, Nigeria. The focus of the study is on individuals who have experienced abuse, examining their lived experiences, perceptions of violence, and interpretations of the factors that contribute to and result from such abuse. While much of the existing literature has concentrated predominantly on women as victims of domestic violence, comparatively little attention has been given to violence perpetrated by women against men. This imbalance may be attributed to several factors, including the absence of a universally accepted definition of domestic violence and concerns that acknowledging female-perpetrated violence could be misused to justify or minimize male violence against women (Ganley, 1995).⁹

Domestic violence remains a highly contested and sensitive area of research. Despite extensive public discourse and debate, empirical and scientifically grounded data on the subject remain relatively limited (Gelles & Cornell, 1986). Scholars have argued that domestic violence cannot be fully understood in isolation from the broader social, historical, cultural, and institutional contexts in which it occurs. According to this perspective, violent episodes are shaped not only by individual behavior but also by prevailing social norms, power relations, and cultural beliefs that influence interpersonal relationships and legitimize or condemn violence within the family setting.¹⁰

In light of these considerations, the present study aims to investigate the causes and consequences of domestic violence through the perspectives of those directly affected by it. By exploring victims' experiences and interpretations, the study seeks to provide context-specific insights into the dynamics of domestic violence in Birnin Kudu Local Government Area. Social Learning Theory is employed as the guiding theoretical framework to explain how violent behaviors may be

acquired, reinforced, and perpetuated within families and communities in Jigawa State, Nigeria.¹¹

Statement Of the Research Problem

One of the major challenges in conducting gender-focused studies on violence is the pervasive silence, fear, and shame associated with abuse within families and intimate relationships. These factors significantly contribute to the underreporting of domestic violence. Despite increasing public debate and concern regarding the magnitude of domestic violence in Birnin Kudu Local Government Area, there is a growing consensus that incidents of spousal abuse—including cases of husbands being battered by wives and vice versa—are occurring at an alarming rate. The Nigerian media frequently reports cases of individuals who have suffered severe abuse at the hands of their spouses. However, only a small proportion of these incidents attract media attention, often due to the social status of those involved or the extreme nature of the violence. Consequently, the true extent of domestic violence in Birnin Kudu is likely far greater than currently documented, and existing understanding of the problem within the local government remains limited (Kubai, 2014).¹²

Identifying the precise causes of domestic violence presents considerable difficulty due to its complex and multifaceted nature. Commonly held perceptions suggest that economic hardship, particularly the inability to provide for family needs or fulfill marital responsibilities, serves as a major trigger for domestic violence. Nonetheless, empirical research examining the underlying causes, contributing factors, and consequences of domestic violence in Nigeria remains scarce. This lack of systematic investigation has hindered the development of evidence-based interventions. In response to this gap, the present study seeks to explore the causes and consequences of domestic violence in Birnin Kudu Local Government Area, where the problem has become increasingly prevalent. The study places particular emphasis on physical violence, as it is the most visible and frequently reported form of domestic abuse in the area.¹³

Within many African societies, including Nigeria, cultural norms strongly discourage women from physically assaulting their husbands, regardless of physical strength or circumstance. Such acts are widely regarded as taboo due to the deeply entrenched patriarchal structure of African communities, which positions men as dominant figures within the household (Nahunja, 2012). These cultural expectations often obscure discussions around female-perpetrated violence and contribute to the reluctance of male victims to report abuse, thereby reinforcing silence and misrepresentation in domestic violence discourse.¹⁴

In recent years, however, the traditional assumption that men are solely the perpetrators of domestic violence has been increasingly challenged. Reports in the Nigerian media have highlighted cases in which men have been physically assaulted by their wives, alongside more commonly reported cases of women being abused by their husbands. This emerging pattern reflects a reversal of traditional expectations and underscores the complexity of domestic violence dynamics in contemporary Nigerian society (Femnet, 2012). Such developments necessitate a more inclusive and nuanced understanding of domestic violence that accounts for both male and female victimization.¹⁵

When domestic violence occurs within the private sphere of the home, it is often reinforced by societal tolerance, weak legal enforcement, and institutional passivity. Certain groups—including women, children, the elderly, persons with disabilities, minority populations, and migrants—are particularly vulnerable to abuse. In many African communities, incidents of domestic violence are concealed due to fear of stigma and social repercussions, resulting in limited documentation and scarce literature on the subject (Abrahams et al., 2002). The health consequences of domestic violence are severe and far-reaching, encompassing physical injuries, psychological trauma, emotional distress, and social maladjustment. In Nigeria, domestic violence remains a widespread and persistent problem, partly sustained by cultural norms that legitimize a man's authority to discipline his wife. Most cases remain unreported or unpunished. Against this backdrop, the present study focuses on physical violence perpetrated by both men and women in Birnin Kudu Local Government Area of Jigawa State, with the aim of contributing empirical evidence to inform policy, intervention, and advocacy efforts.¹⁶

Research Questions

- i. What are the causes of “Domestic Violence” in Birnin Kudu Local Government?
- ii. What are the consequences of “Domestic Violence” in Birnin Kudu Local Government?
- iii. What are the remedies to “Domestic Violence” in Birnin Kudu Local Government?

Aim And Objectives Of The Study

The main Aim and Objectives of the study include the following:

The Specific objectives of the Study

- i. To examine the causes of physical violence in the studied area.
- ii. To investigate the consequences of “Domestic Violence” in the study area.

- iii. To ascertain certain ways of dousing “Domestic Violence” in Birnin Kudu local government area of Jigawa state.

Research Assumptions

This study is based on the assumption that men, women, and children experience physical violence perpetrated by spouses or parents; however, the majority of victims endure such abuse in silence. This silence is largely attributed to the patriarchal structure and high level of religiosity within society, which often discourage disclosure in order to avoid stigma, shame, and social condemnation.

Significance of the Study

Domestic violence has emerged as a serious and pervasive social problem in Nigeria, with far-reaching implications for individual well-being and national development. However, a notable double standard persists within society, whereby incidents of domestic violence perpetrated by women are often trivialized or overlooked, while those committed by men receive greater attention and condemnation. Without a clear understanding of the causes and consequences of domestic violence, the capacity of victims to contribute meaningfully to social and economic development remains severely compromised. This reality underscores the importance and relevance of the present study.¹⁷

Despite growing public concern about the increasing incidence of domestic violence in Nigeria, empirical research on the subject—particularly from a gender and development perspective—remains limited. The findings of this study are expected to be valuable to policymakers, researchers, and academics, as well as institutions such as the Human Rights Commission, the police, and other law enforcement agencies whose mandates include the protection and support of victims of abuse. By focusing on a localized context, this study contributes to illuminating the nature and dynamics of domestic violence in Birnin Kudu Local Government Area, while also offering evidence-based insights that may inform intervention strategies and policy responses aimed at addressing domestic violence both within the study area and across Nigeria.¹⁸

Scope And Limitations Of The Study

The study is confined to Birnin Kudu Local Government Area of Jigawa State, Nigeria, a location considered suitable for addressing the primary research questions of the investigation. It focuses on direct respondents drawn from the study population through structured questionnaires, with particular attention given to individuals who have experienced physical abuse. The study is guided by Social Learning Theory and is conducted

within a clearly defined and limited time frame in 2019. However, the research is subject to certain limitations, notably the patriarchal, traditional, and highly religious nature of the community, which may inhibit open disclosure of experiences related to violence against men, women, and children. To mitigate this challenge, respondents are assured that the study is conducted strictly for academic purposes and that confidentiality is maintained. Within the context of this study, domestic violence is defined broadly to include abuse perpetrated against men or boys, as well as women and children, within intimate relationships such as marriage, cohabitation, dating, or within the family setting.¹⁹

- ✓ **Consequences:** a result or effect, typically one that is unwelcome or unpleasant. Something that happens as a result of a particular action or set of conditions

Conclusively, further to the above, the study has in this section examined the fundamental causes and the consequences of the studied subject matter on human existence and the society with a special reference to Birnin Kudu Local Government Area Jigawa State Nigeria. The Study has on the whole herein attempt to define the term “‘Domestic Violence’” ‘from several scholastic points of view with the sole aims of establishing an accurate and comprehensive details for a proper historical reconstruction of the studied subject matter.

Endnotes

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Geographical And Historical Survey of Birnin Kudu Local Government, Area Of Jigawa State: An Overview

This section of the study presents a review of relevant literature and the theoretical framework underpinning the research. It examines the concept of domestic violence, its causes, nature, and consequences, as well as strategies for addressing and mitigating its effects. The discussion situates domestic violence within its broader social and cultural context, with particular reference to Nigeria.¹

In Nigeria, domestic violence constitutes a significant social problem that cuts across different regions and communities, reflecting a broader challenge faced in many parts of Africa. Deeply rooted cultural beliefs in some Nigerian societies have historically normalized the use of physical force as a means of disciplining a spouse, particularly women. As a result, domestic violence remains widespread and shows little evidence of decline. It manifests in multiple forms, including physical, sexual, emotional, and psychological abuse. Traditionally, women have been the primary victims of domestic violence, with common manifestations in Nigeria including rape, acid attacks, sexual molestation, wife beating, and other forms of corporal punishment.²

The underlying motivation for domestic violence is often the desire to establish and maintain power and control over an intimate partner. When the victim resists such control, the perpetrator may escalate abusive behaviors in an attempt to reassert dominance. Domestic violence rarely occurs as a single, isolated incident; rather, it typically develops into a recurring pattern that intensifies in frequency and severity over time if left unaddressed. Importantly, violence within intimate relationships is a deliberate choice, and individuals must be held accountable for their actions regardless of background or circumstance. No individual has the right to violate another, and no person deserves to be subjected to violence.³

Within societal discourse, violence perpetrated by women against men is often minimized or rationalized as self-

defense. Many people find it difficult to accept that a woman might engage in violent behavior toward a male partner for reasons other than self-protection (Fontes, 1999). Consequently, men who experience domestic violence may face profound dilemmas, as they are often pressured to conform to traditional masculine norms that discourage vulnerability. Such men must choose between confronting abuse—risking social ridicule—or remaining silent and enduring victimization, which can result in feelings of powerlessness and isolation (Sniechowski & Sherven, 1995).⁴

Some arguments suggest that the use of severe violence or even weapons by abused spouses may be justified as a last resort for self-defense. However, earlier studies on domestic violence (Gelles, 1974; Steinmetz, 1977; Straus, 1980; Straus, Gelles & Steinmetz, 1980) have emphasized that women should remain the primary focus of intervention efforts. This position is based on evidence indicating that men are more likely to use violence, cause greater physical harm due to biological and size differences, and that many women remain economically dependent within marriages. As a result, women's use of violence has often been interpreted as defensive rather than initiatory. These perspectives highlight the complexity of domestic violence and the need for balanced, evidence-based approaches to prevention and intervention.⁵

Below is the map of Birnin kudu local Government Area of Jigawa State ,showing some geographical features.

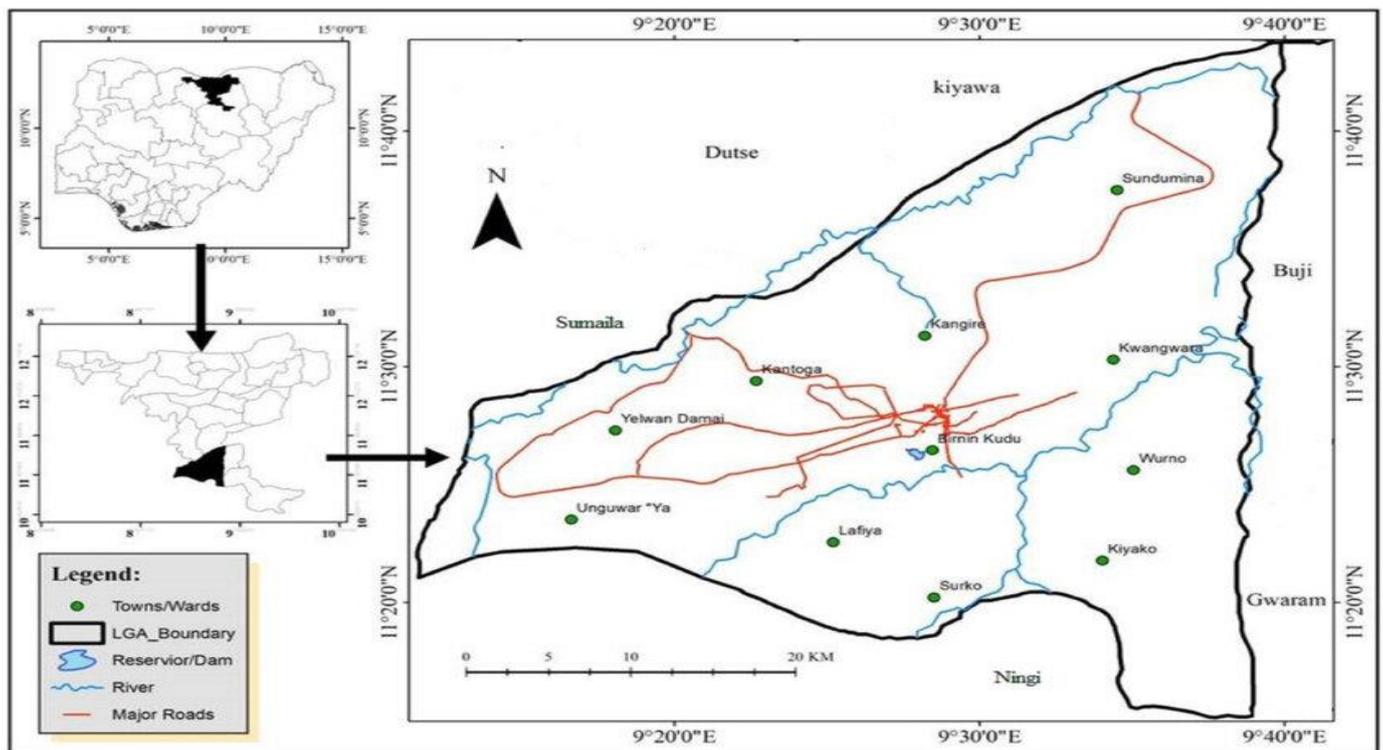


Figure 1: Geographical Map Showing Birnin Kudu Local Government,Area Of Jigawa State.

The Concept Of “Domestic Violence”

There is no universally accepted definition of domestic violence, as interpretations of the concept vary across disciplines and contexts. Some human rights advocates support a broad conceptualization that includes forms of “structural violence,” such as poverty, gender inequality, and unequal access to education and healthcare. Others argue for a narrower definition to preserve the descriptive clarity and analytical precision of the term. Nonetheless, scholars generally agree on the necessity of developing clear operational definitions of domestic violence to enhance research specificity, facilitate monitoring, and ensure cross-cultural applicability. In this regard, the World Health Organization defines domestic violence as a range of sexually, psychologically, and physically coercive acts used against women by current or former intimate partners.⁶

Domestic violence has also been defined as any conduct directed toward a family or household member that would cause a reasonable person to feel terrorized, frightened, intimidated, threatened, harassed, or molested, regardless of whether physical force is actually used (Njuguna, 2014). This definition emphasizes the psychological dimension of abuse, highlighting that threats and intimidation alone may constitute domestic violence. Similarly, the United Nations Draft Declaration on the Elimination of Violence against Women (1992) describes violence against women as any act of gender-based violence that results in, or is likely to result in, physical, sexual, or psychological harm or suffering, including threats, coercion, or arbitrary deprivation of liberty, whether occurring in public or private life.⁶

From these definitions, it is evident that domestic violence extends beyond physical assault to include psychological, sexual, emotional, and economic abuse. In Nigeria, the Violence Against Persons (Prohibition) Act of 2015 provides a comprehensive legal framework by defining violence as any act or attempted act that causes or may cause physical, sexual, psychological, verbal, emotional, or economic harm, whether in private or public life. The Act further defines domestic violence as any act committed within a domestic relationship that causes or poses an imminent threat to the safety, health, or well-being of an individual. Domestic relationships, as outlined in the Act, include marital, cohabiting, dating, familial, adoptive, or other intimate relationships, including situations where individuals have shared a residence.⁷

Domestic violence represents a serious violation of fundamental human rights and an abuse of power within intimate and family relationships. It is characterized by patterns of verbal, physical, emotional, and psychological control used by one partner to dominate the other. Such

abuse often follows a cyclical pattern and may escalate over time in the absence of effective intervention. Domestic violence occurs across all races, ages, religions, sexual orientations, and socio-economic groups. According to Nwankwo (2003, cited in Oluwayemi, 2013), domestic violence involves the intentional and persistent abuse of individuals within the home that results in pain, distress, or injury and remains a widespread phenomenon in Nigeria, manifesting in multiple forms and reinforcing women’s experiences of powerlessness and marginalization.⁸

Some scholars have argued that domestic violence is predominantly male-perpetrated violence against women and reflects broader gender inequalities and systemic oppression within patriarchal societies. Scott and Marshall (2009) contend that domestic violence is deeply rooted in unequal power relations between men and women and serves as a mechanism for maintaining male dominance. This perspective underscores the structural and cultural dimensions of domestic violence, emphasizing that it cannot be fully understood without considering gendered power dynamics embedded in social institutions and norms.⁹

Ahiie (2010) defines domestic violence as any abusive treatment of a family member by another that violates basic human rights. This definition encompasses spousal battering, sexual abuse of children, marital rape, and harmful traditional practices. Domestic violence is therefore understood as a pattern of abusive behavior within intimate relationships such as marriage, dating, cohabitation, or family settings. It is widely recognized as both a global public health concern and a severe human rights violation, with far-reaching physical, psychological, and social consequences for victims. Reports by Amnesty International have documented daily occurrences of domestic abuse, including beatings, sexual violence, acid attacks, and killings, which are frequently excused or tolerated within communities.¹⁰

In the Nigerian context, domestic violence manifests in diverse forms, including spousal assault, homicide, and sexual abuse of children, affecting individuals regardless of age, gender, religion, sexual orientation, or socio-economic status. It occurs among married couples, cohabiting partners, and dating relationships alike. The United Nations Declaration on the Elimination of Violence (2009) reinforces this understanding by defining domestic violence as any act that results in, or is likely to result in, physical, sexual, or psychological harm, including threats, coercion, or deprivation of liberty, whether in public or private life. Ultimately, domestic violence constitutes cruel, inhuman, and degrading treatment that inflicts severe physical and mental suffering, undermines human dignity, and violates the fundamental rights of victims.

A Brief Historical Background Of “Domestic Violence”

Domestic violence has been evident across different historical periods and societies. In early Roman society, women were regarded as the property of their husbands and were therefore subject to their absolute authority. Roman law permitted a man to discipline, divorce, or even kill his wife for actions perceived as dishonoring him or threatening his property rights. Such acts were considered private family matters and were rarely subjected to public scrutiny or legal intervention, thereby reinforcing male dominance within the household.¹¹

During the medieval period, religious and legal institutions in Europe further legitimized domestic violence. In the fifteenth century, the Catholic Church’s endorsement of the “Rules of Marriage” positioned the husband as the moral authority and judge over his wife, permitting physical punishment as a means of correcting perceived wrongdoing. Similarly, English common law recognized a husband’s right to discipline his wife in the interest of maintaining family order, a practice commonly associated with the phrase “rule of thumb,” which referred to the

supposed legal allowance for a man to beat his wife with a stick no thicker than his thumb. Domestic violence was not limited to women alone; in eighteenth-century France, men who were publicly known to have been beaten by their wives were subjected to ridicule and humiliation as a form of social punishment.¹²

In Nigeria, many of these patriarchal practices were inherited from colonial influences and became deeply embedded within traditional social structures. Long after independence, norms of male dominance continued to be transmitted across generations, often normalizing violence within marriage. In some cultural contexts, women came to perceive spousal violence as a form of correction or discipline and, in extreme cases, as an expression of love, encouraging submission even in the face of severe harm. These beliefs have been perpetuated through familial socialization and remain prevalent in certain communities, reinforced by cultural traditions and, at times, inadequate legal protections. Consequently, domestic violence continues to persist as a socially tolerated practice in parts of Nigerian society.¹

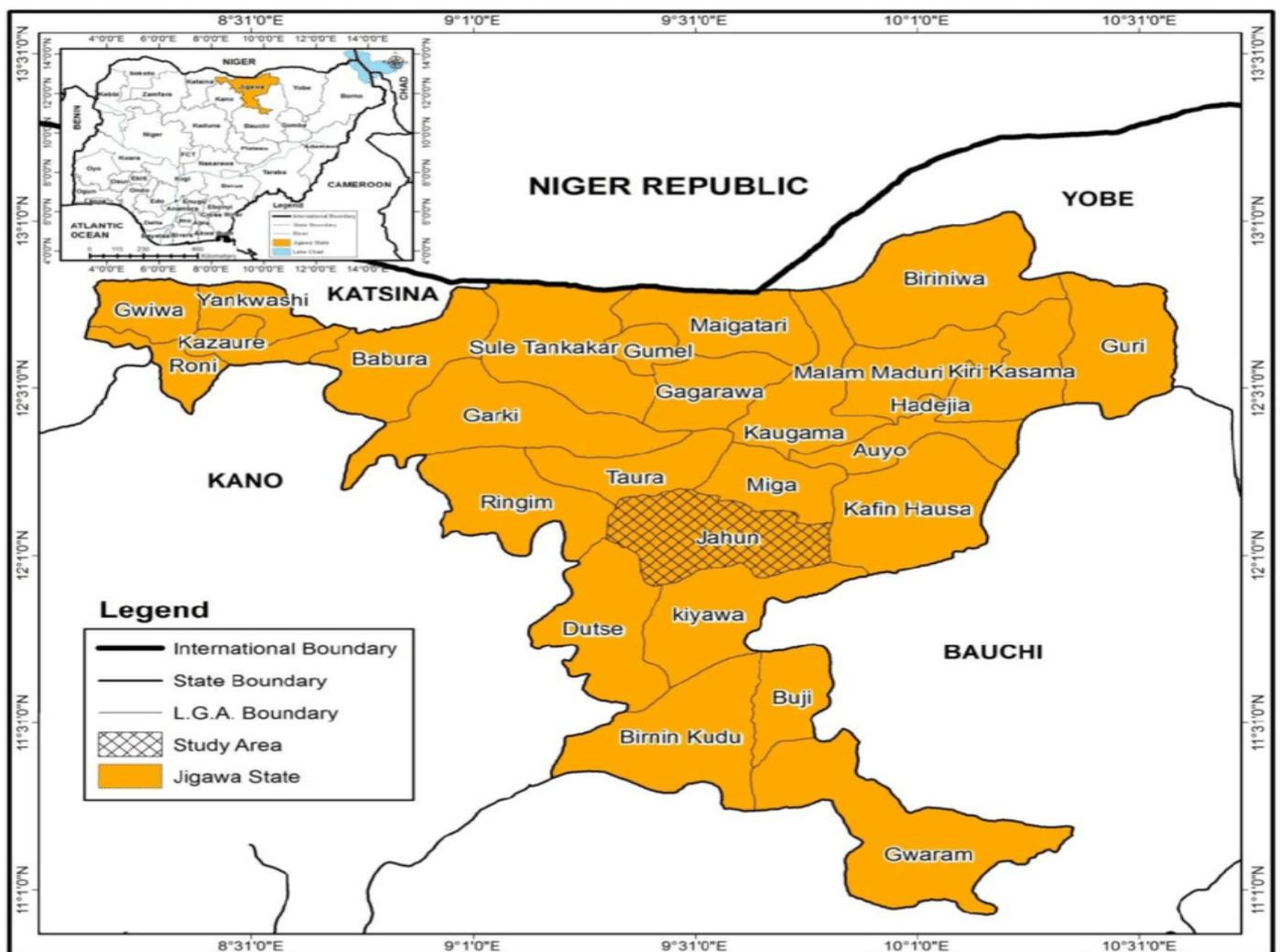


Figure 2: A Political Map of Jigawa State Showing Birnin Kudu Local Government Area of Jigawa State.

Types Of “Domestic Violence”

Ogunkorode (2014) noted that at one point or the other, victims of “Domestic Violence” often experience one or all the various forms and types of “Domestic Violence” which often affects them negatively. These form, and types of “Domestic Violence” include:

✓ **Physical Abuse: Types Of “Domestic Violence”**

Physical abuse refers to any form of violent behavior that causes bodily pain, injury, or poses a risk of physical harm to a victim. It includes acts such as beating, slapping, punching, kicking, choking, biting, confinement, and the use or threat of weapons. Physical abuse may also involve the denial of necessary medical care, as well as coercing a partner into the use of drugs or alcohol. As one of the most common forms of domestic violence, physical abuse is characterized by the intentional use of physical force to dominate or control another individual. It further encompasses extreme acts such as homicide and harmful traditional practices, including female genital mutilation. Empirical accounts illustrate that physical abuse often occurs repeatedly within marital relationships, where victims may experience persistent assault, verbal humiliation, and abandonment during conflicts. In some documented cases, victims who seek assistance from law enforcement report being dismissed or inadequately supported, forcing them to flee abusive relationships out of fear for their lives (Njuguna, 2014).¹⁴

✓ **Emotional or Psychological Abuse: As Type Of “Domestic Violence”**

Emotional or psychological abuse refers to behaviors that disrupt the emotional stability and psychological well-being of the victim. It undermines self-esteem and self-worth and is often associated with depression, anxiety, and deliberate social isolation from family and friends. Although it may not involve physical harm, psychological abuse can be equally damaging due to its profound impact on mental health, placing victims at risk of behavioral, cognitive, emotional, and psychological disorders. This form of abuse typically involves a pattern of intimidating and degrading behaviors, including threats of abandonment, confinement within the home, threats to remove children, persistent humiliation, verbal aggression, repeated insults, ridicule, name-calling, and excessive possessiveness. In many cases, the emotional distress experienced by

victims may be more severe and enduring than that caused by physical violence. Psychological abuse is particularly insidious, as it often discourages victims—especially women—from seeking help or reporting abuse, thereby constituting a serious violation of personal dignity, privacy, liberty, and security (Ogunkorode, 2014).¹⁵

✓ **Sexual Abuse: Type Of “Domestic Violence”**

Sexual abuse encompasses all forms of sexual assault, harassment, and exploitation, including the use of force or coercion to compel an individual to engage in unwanted sexual activities. It also involves the sexual exploitation of children through practices such as child prostitution and pornography. Although rape is widely acknowledged as a serious and prevalent problem, reliable statistics remain limited due to strong societal pressures that emphasize chastity, honor, and family reputation. These cultural norms often discourage victims from reporting sexual abuse. Additionally, many women lack the educational and financial resources required to pursue legal action, making reporting and prosecution particularly challenging. Survivors of sexual abuse frequently experience severe psychological trauma and social stigmatization and may face abandonment, divorce, or social exclusion. The generally low social status of women in many societies further increases their vulnerability to sexual abuse both within the home and in the broader community. Sexual abuse within marriage, commonly referred to as marital rape, is also included within this category (Stark & Flitcraft, 1991).¹⁶

In many societies, sexual abuse and rape committed by an intimate partner are not legally recognized as criminal offenses, and forced sexual intercourse is often not perceived as rape when it occurs within marriage or cohabiting relationships. A prevailing assumption in such contexts is that marriage grants a husband unrestricted sexual access to his wife, thereby normalizing coercive sexual behavior. Surveys conducted in several countries indicate that approximately 10 to 15 percent of women report having been forced to engage in sexual activity by an intimate partner. These findings highlight the widespread yet often hidden nature of sexual abuse within intimate relationships.¹⁷

In response to growing awareness of marital rape as a violation of human rights, a number of countries have enacted legislation criminalizing

sexual violence within marriage. These countries include Australia, Austria, Barbados, Canada, Cyprus, Denmark, the Dominican Republic, Ecuador, Finland, France, Germany, Ireland, Mexico, Namibia, New Zealand, Norway, the Philippines, Poland, Russia, South Africa, Spain, Sweden, Trinidad and Tobago, the United Kingdom, and the United States. While the enactment of such laws represents significant progress, survivors of marital rape often continue to face substantial barriers to justice. Strict evidentiary requirements, social stigma, and institutional resistance frequently make it difficult for victims to initiate or sustain legal proceedings (Innocent Digest No. 6, 2000).¹⁸

✓ **Economic Abuse: Types Of “Domestic Violence”**

Economic abuse refers to behaviors that deliberately restrict an individual’s access to financial resources, thereby creating forced financial dependence on an intimate partner. It includes acts such as withholding funds, refusing to contribute to household expenses, and denying access to basic necessities such as food, healthcare, and shelter. Economic abuse also involves unreasonable deprivation or control of economic and financial resources, as well as the destruction or disposal of household property in which the victim has an interest. The situation is particularly severe when the abused partner lacks independent sources of income to support herself and her children. Additionally, economic abuse may involve manipulation and exploitation of family members for financial gain, preventing a spouse from working, or controlling the nature and conditions of her employment. Limited access to economic resources significantly heightens women’s vulnerability to domestic violence and constrains their ability to exit abusive relationships. In some cases, men may perceive women’s economic independence as a threat, especially when the male partner is unemployed, thereby increasing the likelihood of domestic violence (Ogunkorode, 2014).¹⁹

✓ **Spiritual Abuse: Type Of “Domestic Violence”**

Spiritual abuse involves preventing an individual from practicing his or her religious or spiritual beliefs, or manipulating religious doctrines to dominate, control, or coerce another person (Ogunkorode, 2014). Neglect, on the other hand, refers to the failure to provide adequate care and support for dependents, whether adults or children.

It includes denying family members essential needs such as food, clothing, shelter, medical care, emotional support, and protection from harm, thereby depriving them of a sense of being loved, valued, and secure (Ogunkorode, 2014).²⁰

✓ **Predisposing Factors Of “Domestic Violence”**

The field of domestic violence research is complex, as findings regarding the characteristics of victims and perpetrators—particularly in relation to resources such as education, income, and employment—are often inconsistent and sometimes contradictory. Despite this complexity, domestic violence has remained a major area of scholarly interest, with researchers employing diverse methodological approaches to identify its underlying causes. Consequently, there is no clear consensus among scholars regarding the primary factors responsible for domestic violence. Moreover, the characteristics and experiences of victims and perpetrators vary across contexts, cultures, and locations, indicating that domestic violence is a multifaceted phenomenon influenced by situational and environmental factors (Abd-Aziz, 2018).²¹

In essence, domestic violence can affect individuals of any gender, with both women and men having the potential to experience abuse (Olorunsaiye, Brunner, Laditka, Kulkarni, & Boyd, 2017). The causes of domestic violence are numerous, complex, and multifaceted, varying according to the specific forms and contexts in which the violence occurs.²²

Contemporary understandings of domestic violence conceptualize it as a sustained pattern of abusive behavior perpetrated by an intimate partner, driven by the desire to dominate, control, or oppress the victim and instill fear. In many societies, domestic violence is predominantly viewed as violence committed by men against women, resulting in limited recognition of men as potential victims of abuse, despite evidence that men may experience domestic violence in similar ways (Steinmetz, 1977). In Nigeria and across much of Africa, widespread poverty, alongside political, cultural, and religious marginalization, contributes significantly to the prevalence of domestic violence. The causes of domestic violence are therefore multifaceted and are often shaped by broader societal structures, cultural orientations, and the attitudes and experiences of both perpetrators and victims.

Alumanah (2004) highlighted three major factors responsible for “Domestic Violence” in Nigeria namely:

- Patriarchal nature of our culture,
- Economic dependence of one sex on the other and
- Lack of legal framework to address “Domestic Violence”

Generally, there are many different causes of “Domestic Violence”. This includes:

- ✓ **Psychological Causes:** These factors emphasize the role of personal traits and psychological characteristics of offenders. Such traits may include sudden outbursts of anger, poor impulse control, and low self-esteem. Evidence also suggests that individuals who observe or experience abuse during childhood are more likely to engage in violent behavior in adulthood. In the Nigerian context, religious beliefs often reinforce patriarchal norms by emphasizing male authority as the head of the family, granting men greater control and decision-making power. Similar to cultural influences, many religious teachings portray women as weaker partners who are expected to remain obedient and submissive to their husbands without question. As a result, some women come to accept physical abuse as part of their marital obligations. In certain cases, religion is further used as a tool to restrict women’s participation in religious activities or to manipulate, dominate, and control them within the marital relationship.²⁴
- ✓ **Jealousy:** Jealousy arises when a spouse suspects infidelity, believes that a partner is involved in extramarital relationships, anticipates abandonment, or fears the introduction of another partner into the relationship. Such suspicions may trigger controlling behaviors and escalate into domestic violence.
- ✓ **Social Stress:** Social stress increases when individuals or couples face heightened pressures within the family environment. Although stress does not directly cause violence, it may influence how some individuals respond to challenging situations. For example, couples experiencing financial hardship or economic instability are more likely to encounter domestic violence due to increased tension and conflict over limited resources.

- ✓ **Low Level Of Education And Poverty:** Educational attainment is closely linked to vulnerability to domestic violence. Individuals with little or no formal education are more likely to experience abuse, as limited exposure may lead some women to perceive wife battering as a culturally sanctioned form of discipline or correction. In many African societies, traditional norms reinforce such beliefs. According to Ndungu (2004), women’s reproductive and productive roles often position them at the lower end of the social hierarchy, confining them to low-paying jobs and limiting their participation in political, socio-economic, and cultural decision-making. This imbalance places a disproportionate burden of domestic and family responsibilities on women while denying them access to resources necessary for improving their living conditions. In Birnin Kudu Local Government Area and parts of Nigeria, girls’ contributions to household labor and agricultural activities are often prioritized over formal education, resulting in low school enrollment and high dropout rates among females. Consequently, access to education—and the empowerment it provides—remains largely male-dominated.²⁵
- ✓ **Social Learning:** Social learning theory suggests that violent behavior is often transmitted across generations in a cyclical pattern. Crowell and Sugarman (1996) established that individuals who witness or experience violence during childhood may be more likely to replicate such behavior in adulthood, particularly when violence is unpunished or accepted by victims with submission.
- ✓ **Power And Control:** Domestic violence is frequently used by perpetrators as a means of establishing or maintaining power and control over their partners. Efforts to dominate may stem from factors such as low self-esteem, feelings of inadequacy, unresolved childhood conflicts, economic stress, hostility toward women, personality disorders, genetic predispositions, and socio-cultural influences (Obi & Ozumba, 2009).²⁶
- ✓ **Infertility And Male Child Syndrome:** Childlessness is a significant trigger of domestic violence in many marital relationships, as women are often blamed for infertility, despite the possibility that either partner may be responsible. Culturally, infertility is more frequently attributed to women, who may be stigmatized, maltreated, or

physically abused by their husbands and in-laws. Even minor disagreements may escalate into violence in such contexts. Additionally, the strong cultural preference for male children in many Nigerian communities contributes to domestic violence, particularly when women give birth only to female children. Some women are abandoned or left to raise their daughters alone, while others face denial of paternity by their spouses, despite biological evidence that the sex of a child is determined by the male partner's chromosomes (Chan, 2005).²⁷

Victims Of “Domestic Violence”

Domestic violence can affect individuals across all ethnic groups, income levels, marital statuses, genders, educational backgrounds, and sexual orientations. Although anyone can be a victim, empirical evidence consistently indicates that women constitute the majority of victims, while men are more frequently identified as perpetrators. For instance, estimates by the United States Department of Justice suggest that a substantial proportion of partner or spousal assaults are committed by men against women. Nevertheless, scholarly debate continues regarding the prevalence of violence perpetrated by women against men in intimate relationships, and there is a growing body of research examining male victimization and domestic violence within same-sex relationships. Despite these efforts, underreporting remains a significant challenge, limiting accurate understanding and effective prevention of violence against men and individuals in gay, lesbian, and transgender relationships. Research has identified several characteristics commonly associated with victims or those at heightened risk of domestic violence, including low self-esteem, involvement with partners who abuse alcohol or other substances, unrealistic beliefs about changing the abuser, financial hardship, the belief that jealousy signifies love, and economic or emotional dependence on the abuser (Cools & Kotsadam, 2017; Kernsmith & Tolman, 2011).²⁹

The Consequences Or Effects Of “Domestic Violence”

Domestic violence has far-reaching consequences that affect not only men and women but also children and society as a whole. Victims of domestic violence often experience significant physical, psychological, emotional, and spiritual disruptions. Prolonged exposure to abuse and the persistent fear and stress associated with it can result in immediate physical injuries as well as long-term psychological effects. These effects arise as individuals attempt to process trauma or protect themselves from further harm. Chronic exposure to domestic violence may alter the way victims perceive themselves and interact with their social environment, leading to enduring mental, emotional, and behavioral challenges. Consequently,

domestic violence constitutes a serious public health and social problem with profound individual and societal implications.

(a) Psychological Effects:

“Domestic Violence” has profound psychological consequences for victims. Exposure to abuse often results in depression, emotional distress, self-destructive behaviors, social withdrawal, low self-esteem, hostility, anger, mistrust of partners, somatic complaints, and attention-related difficulties. One of the most commonly reported psychological outcomes of “Domestic Violence” is post-traumatic stress disorder (PTSD) (Vitanza, Vogel, & Marshall, 1995). PTSD is a mental health condition triggered by traumatic events and is characterized by symptoms such as intrusive memories, flashbacks, nightmares, severe anxiety, and persistent uncontrollable thoughts related to the abuse. Victims may also displace their frustration onto their children or others, thereby transmitting and intensifying the effects of “Domestic Violence” within the family. These psychological consequences may persist into adulthood and contribute to long-term emotional instability (Campbell, 2002).³⁰

(b) Physical Effects

Physical consequences are among the most visible outcomes of “Domestic Violence” and vary widely in severity. Victims may suffer injuries such as bruises, lacerations, fractures, head injuries, and internal bleeding, as well as chronic conditions including pelvic pain, gastrointestinal disorders, arthritis, and irritable bowel syndrome. “Domestic Violence” also increases the risk of frequent vaginal and urinary tract infections and sexually transmitted diseases. Pregnant women who experience physical abuse face higher risks of miscarriage, premature birth, stillbirth, maternal injury, and fetal death. Assault-related injuries may range from minor bruises to permanent disabilities such as loss of hearing or vision, burns leading to disfigurement, thoracic or abdominal injuries, eye damage, and reduced physical functioning (Cascardi & Vivian, 1992).³¹

(c) Economic Effects

“Domestic Violence” has significant economic consequences for individuals and families. It is a major contributor to marital separation and divorce, during which women may abandon their rights to alimony or financial support in order to avoid continued abuse, even when they lack independent means of livelihood. In cases where a man is imprisoned or executed for killing his spouse as a result of “Domestic Violence”, children may be left without adequate care and financial support, exposing them to poverty and social neglect. Cultural and political structures that limit women's economic participation further increase

their vulnerability. Factors such as unemployment, partner dependency, limited access to education, and poverty exacerbate the economic impact of “Domestic Violence”. Increased economic independence among spouses has been shown to reduce the occurrence of “Domestic Violence”. At the societal level, “Domestic Violence” imposes substantial costs through reduced productivity, erosion of human capital, and the perpetuation of intergenerational cycles of violence (Campbell, 2002).³²

(d) Social Effects

“Domestic Violence” produces far-reaching social consequences that affect victims, children, and the wider community. Children raised in homes characterized by “Domestic Violence” often experience emotional neglect, stigmatization, and disrupted social development. Such children may display aggression, anxiety, withdrawal, and difficulties in forming healthy relationships with peers, family members, and authority figures. Research has established a strong association between childhood exposure to abuse and the likelihood of perpetrating “Domestic Violence” or sexual abuse in adulthood. Many children in abusive households experience emotional abandonment, as caregivers are either overwhelmed by survival or preoccupied with controlling others. “Domestic Violence” is also a leading cause of homelessness among women and children, including in Birnin Kudu Local Government Area of Jigawa State. Displacement disrupts social support networks, schooling, and community ties, thereby hindering social development (Booth, 2003).³³

(e) Financial Effects

Financial hardship is a critical consequence of “Domestic Violence”, particularly for victims who are unemployed or economically dependent on their partners. Economic abuse and social isolation often leave victims without stable income or reliable support systems. This financial insecurity represents one of the most significant barriers preventing victims from leaving abusive relationships, as fear of poverty and homelessness may outweigh concerns for personal safety (Heise, 1999).³⁴

(f) Stigmatization:

Stigmatization remains a major factor sustaining silence around “Domestic Violence”. Fear of social judgment, shame, and community rejection discourages many victims from reporting abuse or seeking help, despite severe physical and psychological harm. In some societies, women who experience “Domestic Violence” are blamed for failing to maintain marital harmony and are labeled as irresponsible or morally deficient. Such stigma reinforces silence, perpetuates abuse, and undermines efforts aimed at prevention, intervention, and victim support.³⁵

Strategies For Overcoming “Domestic Violence”

“Domestic Violence” is a complex and multifaceted social problem, and no single strategy is sufficient to address it across all contexts. Acts of “Domestic Violence” occur within diverse cultural, social, economic, and religious environments, and the extent to which such behavior is tolerated or condemned by a community significantly influences the effectiveness of intervention strategies. Consequently, effective responses to “Domestic Violence” must be context-specific, culturally sensitive, and regionally grounded. Comprehensive strategies should ensure that victims and survivors have easy access to a broad range of support services, including legal aid, counseling, healthcare, and economic empowerment programs. Furthermore, successful interventions require the active involvement of families, local communities, civil society organizations, governmental institutions, and international bodies. By clearly defining the responsibilities of these stakeholders, such a framework identifies critical areas of action for preventing “Domestic Violence” and supporting affected individuals.³⁶

Legal Framework Against “Domestic Violence”

Every individual has the right to protection from abuse and violence. “Domestic Violence” constitutes a violation of fundamental human rights, particularly the rights to life, dignity, equality, and personal security. It is among the most pervasive forms of human rights abuse and deprives victims of their freedom, self-worth, and ability to live free from fear. In response to the growing prevalence of “Domestic Violence”, both national and international efforts have been made to protect victims—especially women—through the adoption of legal instruments, conventions, and treaties aimed at preventing abuse and providing redress for victims.³⁷

Prior to the enactment of the Violence Against Persons (Prohibition) Act (VAPP Act) of 2015, Nigeria lacked a comprehensive national law specifically addressing “Domestic Violence”. Existing provisions, such as Section 383 of the Criminal Code, criminalized assault occasioning harm and prescribed a maximum penalty of three years’ imprisonment, but failed to provide adequate protection or compensation for victims of “Domestic Violence”. Similarly, although the Criminal Code prescribes life imprisonment for rape, the requirement of corroboration often makes prosecution difficult. Some provisions within the Penal Code further weakened protection by permitting spousal chastisement and failing to criminalize marital rape. These legal gaps contributed to inequality, discrimination against women, and the normalization of “Domestic Violence”.³⁸

The Constitution of the Federal Republic of Nigeria guarantees fundamental rights, including the right to life, dignity of the human person, personal liberty, and freedom from torture or inhuman and degrading treatment. While these constitutional provisions implicitly protect individuals from “Domestic Violence”, they do not explicitly criminalize it. In response, several Nigerian states enacted laws targeting gender-based violence, including the Ekiti State Gender-Based Violence (Prohibition) Law 2011, the Ekiti State Widowhood Law 2002, the Oyo State Widows’ Empowerment Law 2002, the Anambra State Malpractices against Widows and Widowers (Prohibition) Law 2005, and the Edo State Inhuman Treatment of Widows (Prohibition) Law 2004. However, the most comprehensive national legislation addressing violence remains the Violence Against Persons (Prohibition) Act 2015, which applies to both men and women.³⁹

The Violence Against Persons (Prohibition) Act 2015 provides extensive protection against various forms of “Domestic Violence”, including forceful ejection from the home, abandonment of spouses, children, or dependents, harmful traditional practices, and economic abuse. The Act criminalizes physical injury inflicted by weapons or harmful substances, female genital mutilation, unlawful deprivation of liberty, emotional, verbal, and psychological abuse, stalking, intimidation, battery, and other violent acts. Importantly, the Act grants victims the right to seek protection orders from the High Court to prevent further abuse and provides for compensation to victims for harm suffered. These provisions represent significant progress in addressing “Domestic Violence” and alleviating the suffering of victims.⁴⁰

Beyond national legislation, international and regional instruments also play a crucial role in protecting individuals from “Domestic Violence”. The African Charter on Human and Peoples’ Rights, which has been ratified and domesticated by Nigeria, guarantees the dignity of the human person and prohibits all forms of exploitation, torture, and degrading treatment. The Protocol to the African Charter on the Rights of Women in Africa further obliges states to enact and enforce laws that eliminate harmful practices and violence against women. These instruments prohibit discrimination on the grounds of sex, religion, origin, or status and affirm the right to life, integrity, and human dignity. Collectively, these legal frameworks reinforce the principle that no individual has the right to violate another person’s fundamental rights and provide an essential foundation for combating “Domestic Violence” in Nigeria.⁴¹

Modern Day Jigawa’s Implemented Law Against Any Act Of Violence

In an effort to strengthen legal responses to violence, the government of Jigawa State enacted stringent legislation aimed at deterring serious violent crimes. The then governor, Muhammad Abubakar, assented to a bill prescribing the death penalty for individuals convicted of rape. This legislative action followed the approval of capital punishment for rape cases by the Northern State Governors’ Forum, which resolved that member states should adopt stricter penalties to address the rising incidence of sexual violence. The Violence Against Persons (Prohibition) Law further provides that rape offenders who infect their victims with the Human Immunodeficiency Virus (HIV), which may lead to Acquired Immunodeficiency Syndrome (AIDS), shall be sentenced to death.⁴²

According to reports by The Guardian, the Jigawa State House of Assembly passed the bill and forwarded it to the governor for assent. Upon approving the legislation, Governor Abubakar commended the Attorney General and Commissioner for Justice, Musa Aliyu, alongside the State Council of Ulama, for their collaborative efforts in ensuring the successful passage of the bill. The governor explained that his assent was granted following consultations with Islamic scholars, who confirmed that the provisions of the law were consistent with Islamic principles and the cultural values of the Jigawa people. The law further stipulates that, in instances where any aspect of the legislation conflicts with Islamic teachings, Sharia law shall take precedence.⁴³

Theoretical Framework

This study is anchored in **Social Learning Theory (SLT)**, developed by Albert Bandura in 1963. Social Learning Theory integrates behavioral and cognitive perspectives of learning to provide a comprehensive explanation of how individuals acquire behaviors through interaction with their social environment (Bandura, 1963). The theory contributes to the long-standing nature versus nurture debate by emphasizing that behavior is shaped through both environmental influences and cognitive processes (Viano, 1992). Within this framework, aggression and violence are viewed as learned behaviors that may be transmitted from one generation to another, particularly within specific social contexts such as households characterized by alcohol or substance abuse.

Social Learning Theory posits that violence is primarily learned through observation and imitation. According to this perspective, repeated exposure to physical aggression among family members provides a powerful model through which individuals learn not only aggressive behavior but also the perceived acceptability of violence within intimate and family relationships (Bandura, 1973). Consequently, intergenerational transmission of violence occurs largely through modeling processes, whereby children replicate

behaviors observed in significant others, especially parents or caregivers (Doumas et al., 1994).⁴⁵

Furthermore, the theory suggests that exposure to a violent environment may reinforce early tendencies toward aggressive behavior by normalizing and legitimizing the use of violence. Children raised in such settings may internalize beliefs that violence is an acceptable or effective means of resolving conflict or exerting control within relationships (Gelles, 1972; Simons et al., 1998). Although reinforcement plays an important role in sustaining learned behavior, Social Learning Theory emphasizes that learning can occur even in the absence of direct reinforcement, particularly through observation and internal cognitive processing. This theoretical perspective therefore provides a useful framework for understanding how violent behaviors are learned, maintained, and reproduced within families and intimate relationships.⁴⁶

In conclusion, this segment of the study has examined some relevant scholarly works. Furthermore, sources were reviewed and used in conducting the study. In other related development, many attempts were made herein to define the concept of “Domestic Violence” as well as explore its fundamental causes and impact on human’s life and society in general.

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General Overview Of The Study

This section provides an overview of the study, focusing on the historical background of the study area and the research methodology adopted. It outlines the research design, target population, sample size and sampling techniques, methods and instruments for data collection, procedures for data collection, as well as the methods employed for data analysis and interpretation.¹

Brief Historical Background Of The Studied Area

Jigawa State is one of the thirty-six states that make up the Federal Republic of Nigeria. It is also known as "The New World." It lies in the country's northwestern geopolitical zone, about between 11°00'N and 13°00'N and 8°00'E and 10°15'E. General Ibrahim Badamasi Babangida was in charge of the military when the state was formed in 1991 after it split off from the old Kano State. To the west of Jigawa State are Kano and Katsina States, to the east is

Bauchi State, and to the northeast is Yobe State. Its northern border goes all the way to the Zinder Region of the Republic of Niger, making it a significant international border that makes it easier for businesses to work across borders. The government took use of this geographical advantage by setting up a free trade zone in Maigatari Local Government Area, a border town that connects Jigawa State and the Republic of Niger. This was done to boost trade and economic growth in the region ².

According to the World Gazette (2019), Birnin Kudu (B/K) is an administrative town and local government area in the southern part of Jigawa State, Nigeria. The location is around 120 miles southeast of the city of Kano. According to the National demographic Commission's demographic forecasts, Birnin Kudu has an anticipated population of roughly 6,200,917 people in 2018 (NPC, 2018) ³.

Birnin-Kudu is one of the oldest cities in northern Nigeria. It is known for its ancient rock formations and rock art, some of which are older than the colonial era and the Native Authority system. When the British were in charge, the town was the headquarters of the Native Authority. Since then, it has been the administrative center of the Birnin-Kudu Local Government Area.

The National Population Commission says that Jigawa State is divided into 288 wards, 11 of which are in the Birnin-Kudu Local Government Area, which is the focus of this study. The entire population of Jigawa State is expected to be around 6,200,917 people in 2017. They will live on about 23,154 square kilometres of land, with an average of about 244 people per square kilometre. The state is mostly in the Sudan Savannah zone, but there are some areas in the south that have vegetation from the Guinea Savannah zone. The forest cover in Jigawa State is much lower than the national average of 14.8%. This is mostly because of human activities and natural processes. Because of this continuing depletion, the northern portions are especially vulnerable to desert encroachment. Even with these problems, the state has a lot of lush arable land that can grow a wide range of tropical crops. This makes farming one of its most valuable natural resources. The vegetation in the Sudan Savannah also provides large areas for grazing that are great for raising animals⁴.

Many people in Jigawa State live in rural areas, where farming is the main way to make a living. Informal sector activities make up most of the state's economy, and farming is the main way people get involved in the economy. More than four out of five people grow crops and raise cattle for their own use. Most commercial activities are done on a modest or medium scale, and they mostly involve farming commodities, livestock, and basic consumer goods. There are also a lot of artisanal and service-based jobs in the informal economy. These include blacksmithing, leather

processing, tailoring, auto repairs, metal fabrication, carpentry, tanning and dyeing, food processing, and construction. Even though the contemporary industrial sector is still not very established, small businesses have started to form in agro-processing and other related fields as part of the progress of industrialisation. Because there is a lot of rich land in Birnin-Kudu, most of the people who live there work in agriculture and other jobs that are prevalent in rural areas ⁵.

Peculiar to the North-Western states, the Hausa, Kanuri, Fulani and Badawa ethnic groups populate the state but Birnin-Kudu in particular, Hausa and Fulani are predominant. Each of these tribes has its distinct social and cultural identity, but Islamic religion (which constitute about 98.9% of Jigawa state population) and intermarriages amongst them seem to have unified the tribes. Only 1.1% are indigenous Christians (Wikipedia, retrieved October 2019) ⁶.

With a Projected population of 6,200,917 according to National Population Commission (2017), Birnin-Kudu is currently the most populated local government Area in Jigawa State (occupying first position) with population of 446,633 followed by Gwaram (385,859), Kafin Hausa (380,053), Dutse - State Capital (357,091) ⁷.

✓ **Research Design**

The main advantage of survey research is that it covers a lot of ground and gives a good image of the group being investigated. Surveys are frequently utilised to methodically delineate people's attitudes, perceptions, views, motivations, and behavioural tendencies within a specified community. In this setting, the researcher aims to achieve an accurate and thorough comprehension of demographic features. Consequently, the survey methodology facilitates the analysis of prevalence, distribution, and interconnections among significant social and psychological factors within the research domain.

✓ **Target Population**

All residents of Birnin-Kudu local government in Jigawa state, Nigeria, who are at least 18 years old, would make up the target population.

✓ **Sample Size And Sampling Techniques**

For quantitative data, this study would use a sample size of 100, and for qualitative data, it would use 8 respondents for an in-depth interview. A straightforward method of random sampling would be employed.

✓ **Methods Of Data Collection**

This research used a mixed-methods approach, yielding both quantitative and qualitative data. A systematic questionnaire divided into four parts will be used to get quantitative data. Part A looks at the respondents' social and demographic backgrounds, Part B looks at what people think are the causes of domestic violence, Part C looks at the effects of domestic violence, and Part D looks at ways to stop and deal with domestic abuse. In-depth interviews (IDIs) will be used to collect qualitative data. These interviews are meant to give more information and context about the thing being studied⁸.

✓ **Methods Of Data Analysis**

We will use the Statistical Package for the Social Sciences (SPSS) to code and analyse the data we get from the surveys. The qualitative data obtained from the in-depth interviews will be transcribed, conceptually organised, and analysed to enhance the quantitative findings under pertinent thematic categories.

Conclusively, this part of the study has provided both the historical context of the study area and the methodological framework adopted for the study. By examining the origin, demographic structure, socio-economic activities, and cultural composition of Birnin-Kudu Local Government in Jigawa State, the study established a clear understanding of the environment in which the research is situated. The background reveals that Birnin-Kudu is not only one of the oldest and most historic towns in Northern Nigeria but also a center of agricultural and socio-cultural activities, with its people largely engaged in farming and trading, alongside small-scale crafts and other informal sector activities.

In addressing the research objectives, the methodology employed combined both quantitative and qualitative approaches in order to achieve a more comprehensive analysis. The use of survey design, supported by questionnaires and in-depth interviews, ensured that reliable data was obtained from a representative sample of the population. Simple random sampling was chosen to guarantee fairness in selection, while the application of *SPSS* for data analysis strengthens the validity and accuracy of the findings.

Overall, this segment of the study laid the foundation for subsequent analysis by highlighting the significance of Birnin-Kudu as the study area and justifying the methods used in data collection and interpretation. It demonstrates that the integration of historical context with systematic methodology provides the necessary framework to address the research problem effectively and to ensure that the outcomes of the study are both credible and relevant

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Historical Data Collection, Presentation, Analysis, And Interpretation Of The Constructed And Administered Questionnaire

This contributory part of the work presents an analysis of the data collected in the process of this study. The analysis is categorized into four sections. Section (a) covers the socio-demographic data of the respondents; Section (b) deals with the causes of "Domestic Violence"; Section (c) discusses the consequences of "Domestic Violence" while Section (d) provides the strategies to ending "Domestic Violence". 100 questionnaire were administered to the respondents and 98 questionnaires were retrieved. The analysis is based on the 98 questionnaire¹.

Results and Data Analysis

However, it is worthily to note that the aim of the analysis is to make it clear that for a meaningful interpretation to be attained some analytical techniques used herein include the frequency distribution table which involved percentages for the test of responses (Descriptive statistical analysis). Qualitative and quantitative method is analyzed here.

Section A: Respondents' Demographic Characteristics

Table: 1 Gender of Respondents

Gender	Frequency	Percentage (%)
Male	60	61.2
Female	38	38.8
Total	98	100

Source: Field Work, 2021

The Table one above shows the distribution of the respondents' gender in the study area. The data revealed that 60 respondents representing 61.2% were males, while 38.8 respondents represent 38.8% were female. Demographic characteristics of the respondents as presented in the table above indicate that male respondents were more than the female respondents. This is connected to the cultural and religious practices that restricted female participation in public affairs ².

Table: 2 Age Group of Respondents

Age	Frequency	Percentage (%)
18-27	68	69.4
28-37	13	13.3
38-47	7	7.1
48-57	5	5.1
58 above	5	5.1
Total	98	100

Source: Field Work, 2021

Table two above shows that the distribution of the respondents aged, 18- 27 have the highest percentages of 69.4% of 68 respondents, followed by age bracket of 28-37 and 38-47 with respondents of 7 constituting 7.1%. The age bracket of 47-57, 58 and above has 5 respondents representing 5.1% respectively. Therefore, majority of the respondents fall within the age bracket of 18-27 years. This rightly indicates that, most of the respondents are in their youthful and productive age ³.

Table: 3 Marital Status of The Respondents

Responses	Frequency	Percentage
Single	49	100
Married	24.5	100
Divorced	0	100
Widowed	24.5	100
Total	98	100

Source: Field Work, 2021.

Table 3 shows how the people who answered were married or not. The results show that almost half of the people who answered (49%) were single and 24.5% were married. None of the respondents said they were divorced, while 24.5% said they were widowed. These results show that the majority of the people in the survey were single ⁴.

Table: 4 Educational Qualifications of Respondents

Education	Frequency	Total
Primary	4	4.1
Secondary	20	20.4
Tertiary	72	73.5
Others	2	2.0
Total	98	100

Source: Fieldwork, 2021.

Table four shows the distribution of the respondents' educational qualification. The data indicates that 72 respondents representing 73.5% of the sample Tertiary certificate holders, 20 respondents representing 20.4% Secondary certificate holders while 4 respondents with 4.1% are Primary certificate holders. Data for educational qualification show that majority of the respondents had level of education with tertiary constituting the highest percentage. This could be that the study area (Birnin-Kudu local government of Jigawa state) is one of the melting points of the state where various people across the state and country converge for business and study purposes ⁵.

Table 5: Occupations Of Respondents

Responses	Frequency	Percentage
Civil servant	46	46.9
Self employment	24	24.5
Artisan	4	4.1
Others	24	24.5
Total	98	100

Source: Field Work, 2021

Table five shows the distribution of the respondents' occupation. The data shows that 47 respondents representing (47%) of the sample were Civil Servants, 24 respondents representing (24.5%) are self-employed and others (students and community elders inclusive), 4 respondents (4%) were Artisans. This indicates that majority of the respondents were civil servants followed by self-employed and others, including students ⁶.

Table: 6 Monthly Incomes Of The Respondents

Responses	Frequency	Percentage
Less than N10.000 per month	16	100
N10.000-20.000	32	100
N20.000-30.000	2	100
N40.000-50.000	16	100
N50.000 and Above	16	100
Total	98	100

Source: Field Work, 2021.

Table 6 above shows the distributions of the respondent monthly income in the study area. The data revealed that 16% earn less than #10,001:00 per month, 32% #10,00:00-#20,000: 2% #20,001:00-#30,001:00, 16% #30,001:00- #40,001:00 16% #40,00:00-#50,001:00, 16% #50,001:00 and above. The results revealed that those who earn a monthly income of #10,000:00-#20,001:00 (32%) have the highest percentage ⁷.

Section (b): Causes Of “Domestic Violence” (Group Data)

Table: 7 Respondents Awareness Of Domestic Violence In Their Locality?

Responses	Frequency	Percentage
Yes	78	79.6
No	20	20.4
Total	98	100

Source: Field Work, 2021

Table five above shows the distribution of the respondents’ awareness of “Domestic Violence”. In addition to this, the data shows that 78 respondents representing 79.6% are actually aware of “Domestic Violence” in their locality. Only 20 representing 20.4% are not aware ⁸.

Table: 8 Causes Of “Domestic Violence” In The Locality.

Responses	Yes	No	Percentage
Drunk	6(6.1%)	8(8.2%)	100
poverty	14(14.3%)	0(0%)	100
Infidelity	13(13.3%)	5(5.1%)	100
Patriarchal	11(11.2%)	3(3.0%)	100
Literacy	9(9.2%)	5(5.1%)	100
Co-wives	20(20.4%)	4(4.1%)	100
Others	0(%)	0(%)	100

Source: Field work, 2021.

Table eight above shows the distribution of the on the causes of “Domestic Violence” in the research area. The data revealed that 6.1% represent drunk, 14.3% poverty, 13.3% infidelity, 11.2% patriarchal 9.2% illiteracy and 20.4% co-wives as well as others said they do not know having 0%.

This indicate that the majority of the respondents believe that co-wives, infidelity, illiteracy and poverty are the major causes of “Domestic Violence” in the study area.

Table: 9 Common “Domestic Violence” In Birnin-Kudu Local Government Area

Responses	Frequency	Percentage
Yes	86	87
No	12	12.2
Total	98	100

Source: Field Work, 2021

Table nine above shows the common “Domestic Violence” in the study area. The table indicates that 86 respondents representing 87.8% agreed that the common “Domestic Violence” in Birnin-Kudu Local Government Area include:

Table 10 Common “Domestic Violence”

Responses	Yes	No	Total
Physical violence	20(20.4%)	4(4.1%)	100
Economic violence	20(20.4%)	8(8.2%)	100
Emotional violence	13(13.3%)	5(5.0%)	100

Sexual violence	20(20.4%)	8(8.2%)	100
Others	0(0%)	0(0%)	100

Source: Field Work, 2021.

Table Ten above show that the common “Domestic Violence” Physical Violence (20.4%); Economic Violence (20.4%); Emotional/Psychological violence (13.3%); and Sexual violence (20.4%).⁹

In an in-depth interview with a 65 years old male Religious leader, he revealed that: *The most common “Domestic Violence”, include mutual mistrust and physical violence in the study area.(IDI with Religious leader 2021).*¹⁰

In an in-depth interview with a 41 years old male Community member, he reveals that: *Economic and sexual violence are most common “Domestic Violence” in the study area.(IDI with Community member 2021).*¹¹

In an in-depth interview with a 37 years old male Community member, he revealed that: *Economic violence is the most common “Domestic Violence” in the study area.(IDI with Community member 2021).*¹²

This indicate that the majority of the respondents believed that economic, physical, emotional/psychological and sexual violence are the most common “Domestic Violence” in the study area.

Section (C): Consequences Of “Domestic Violence” (Group Data)

Table: 11 Consequences Of “Domestic Violence” In The Society

Responses	Frequency	Percentage
Yes	87	88.8
No	11	11.2
Total	98	100

Source: Field Work, 2021

Table Eleven above shows that, majority of the Birnin-Kudu community members.

Table 12 Consequences Of “Domestic Violence” In Birnin Kudu

Responses	Yes	No	Total
Broken home	20(20.4%)	4(4.1%)	100
Poor parental	9(9.2%)	5(5.1%)	100
Juvenile delinquency	11(11.2%)	3(3.0%)	100
Psychological depression	13(13.3%)	1(1.0%)	100
Social vices	14(14.3%)	4(4.1%)	100
Mutual trust	6(6.1%)	8(8.2%)	100
Other	0(0%)	0(0%)	100

Source: Field Work, 2021.

Table twelve above shows that 20.4% of the respondents are of the view that broken home is the major consequences of “Domestic Violence”, 9.2% agreed that poor parenting is the consequences of “Domestic Violence”, where 11.2% of the respondents opined that juvenile delinquency are “Domestic Violence”. Therefore, the table clearly indicates that majority of the respondents believed that broken home is responsible for “Domestic Violence”.¹³

In an in-depth interview with a 63years old male village head (MaiUnguwa), he revealed that: *Major consequences of the “Domestic Violence” include: broken home, social vices and psychological depression. (IDI with village Head, 2021).*¹⁴

In an in-depth interview with a 51years old male chairman, he revealed that: *The consequences of “Domestic Violence” in the locality are broken home and psychological depression (IDI with Chairman L.G.A. 2021).*¹⁵

In an in-depth interview with a 62years old male district head, he revealed that: *There are many consequences of*

“Domestic Violence” in the locality, which include juvenile delinquency and mistrust among the family members (IDI with District Head, 2021).¹⁶

In an in-depth interview with a 67years old male Community member, he revealed that: *Consequences of “Domestic Violence” in the study area are social vices and psychological depression.* (IDI with Community member, 2021).¹⁷

In an in-depth interview with a 50years old male Judge, he revealed that: Broken Home and juvenile delinquency are major consequences of “Domestic Violence” in the study area. (IDI with Judge, 2021) ¹⁸.

In an in-depth interview with a 65years old male Religious leader, he revealed that: *Mutual mistrust and psychological depression are the major consequences of “Domestic Violence” in the study area.* (IDI with Religious leader, 2021) ¹⁹.

In an in-depth interview with a 37years old male Community member, he revealed that: *The consequence of “Domestic Violence” is Broken Home in the study area.* (IDI with Community member, 2021) ²⁰.

This indicate that the majority of the respondents believe that broken home, juvenile delinquency, psychological depression and social vices are major causes of “Domestic Violence” in the study area.

Section (d): Strategies To Ending “Domestic Violence” (Group Data)

Table: 13 The Need To End “Domestic Violence” In Birnin-Kudu Local Government Area

Responses	Frequency	Percentage
Yes	86	87.8
No	12	12.2
Total	98	100

Source: Field Work, 2021.

Table thirteen indicates the high interest of the people to end “Domestic Violence” in their locality with 86 respondents representing 87.8%.

Table 14: Strategies To End “Domestic Violence” In Birnin Kudu Local Government Area.

Responses	Yes	No	Total
Pre-marital counseling	53(54.1%)	45(45.9%)	100
Prosecution of the offenders	72(73.5%)	26(26.6%)	100
Establishment of pre-marital centers	69((70.4%)	29(29.6%)	100
Involvement of traditional rulers and religious leaders	56(57.1%)	42(42.9%)	100
Criminalization of force marriage	83(84.7%)	15(15.3%)	100
Compensation of the victim	79(80.6%)	19(19.4%)	100
Punishment of offenders of “Domestic Violence”	91(92.9%)	7(7.1%)	100

Source: Field Work, 2021.

Table fourteen shows that the respondents agreed that Premarital Counseling (54.1%); Prosecution of Violent Partners (73.5%); Establishment of Premarital Counseling Centers (70.4%); Involvement of traditional rulers and religious leaders (57.1%); Criminalization of force marriage (84.7%); Compensation of victim (80.6%); Punishment of offenders of “Domestic Violence” (92.9%) strategies should be adopted towards ending the hydra-headed phenomenon of “Domestic Violence”.

This indicated that the majority of respondents were on the view that criminalization of force marriage, establishment

of premarital counseling centers, punishment of offenders of “Domestic Violence” and involvement of traditional rulers and religious leaders are the possible solutions to “Domestic Violence”.

In an open ended- question of the questionnaire, many respondent provide the following as a measures to be taking in fighting “Domestic Violence”. However, only few respondents captured here:

By involvement of religious leaders and government forces Provision of laws that will punish perpetrators of

“Domestic Violence”

Traditional rulers should be engaged to listen and punish those that constitute “Domestic Violence”

✓ **Discussion Of The Findings**

The study sample size of 98 respondents was perfect because it's hard to find willing participants who are willing to help with research. Finding and getting in touch with victims of "domestic violence" was hard because of the nature of the study subject.

✓ **The Socio-Demographic Characteristics Of Respondents**

The results of the data collected reveals that majority of the respondents are males. This is due to the fact that males are usually outside in most times unlike females who usually stay at home, the age interval was fairly represented and it constitute ages ranging from 18-27 years, where 28-37years constitute the majority. On marital status of the respondents in the study area, the data reveal that those that are married constitute the majority of the research population. On the respondents' level of education, the result revealed that majority attended secondary education. While on the respondent's occupations, the results show that most of the respondents are civil servants²¹.

✓ **Some Fundamental Causes Of “Domestic Violence” In Birnin-Kudu Local Government, Area Of Jigawa State**

The people who answered the survey all agreed on the main reasons for domestic violence in Birnin Kudu. The results show that people thought that being intoxicated (56.1%), being poor (67.3%), cheating (35.7%), living in a patriarchal society (36.7%), not being able to read or write (53.1%), and having co-wives (30.6%) were all major causes of domestic violence. Participants also stressed that when males drink too much, they typically don't take care of their family responsibilities, especially when it comes to meeting fundamental requirements in the home. As a result, women are forced to take on roles that are usually thought of as being for men. This change in who does what often causes stress in homes, which makes marital conflict and violence more likely²².

- ✓ Women in Birnin-Kudu are very business-minded and hard-working, which means that many of them can support themselves without relying on men for daily help. However, this relative economic

freedom has been seen as a reason why some men avoid their family and financial duties, which makes situations of domestic abuse worse. Also, a lot of women in the area don't have formal education, which makes it harder for them to know their legal rights and to recognise, fight back against, or get help for domestic abuse.

This conclusion aligns with Ndungu's (2004) assertion that the simultaneous reproductive and productive obligations of women often restrict them to the lowest levels of the socio-economic hierarchy. Such positioning is frequently linked to inadequately compensated or unpaid labour, which substantially undermines women's bargaining power and restricts their involvement in decision-making processes within households and communities. Furthermore, domestic violence, often understood as a taught pattern of aggressive behaviour, corresponds with the principles of social learning theory as defined by Bandura (1963). From this viewpoint, violent behaviour is learned through observation and reinforcement, especially in contexts where individuals are consistently exposed to violence (Gelles, 1972). The hypothesis bolsters the assertion posited in the nature–nurture debate (Viano, 1992) that aggression and violence are socially transmitted rather than inherent, with behavioural patterns being replicated throughout generations. These inclinations are particularly evident in certain social circumstances, such as households marked by alcohol and/or substance misuse, where aggressive norms are more likely to be normalised and sustained²³.

The Consequences Of “Domestic Violence” In Birnin-Kudu

Everyone who took part agreed that victims are very hesitant to ask for help, and this is because of many things, the most important of which is their safety. A lot of victims don't talk about what happened to them because they're afraid of being seen in public, especially around family and friends. People often make excuses for or downplay violent acts because victims feel emotionally attached to the person who hurt them and want to protect themselves. While male and female victims describe similar experiences of abuse, women have an extra layer of societal stigma, which constrains their willingness to engage with intervention frameworks regarded as male-centric in addressing domestic violence. As a result, participants identified several common societal effects of domestic violence, such as family breakdown (66.3%), poor parenting practices (65.3%), psychological distress and depression (62.2%), involvement in social vices (53.1%), delinquent behaviour among youth (41.8%), and the loss of trust between partners (38.8%)²⁴.

Following the completion of the in-depth interviews,

participants expressed a shared view that institutional and community-based support mechanisms for victims of domestic violence are largely inadequate. This deficiency was attributed to entrenched social arrangements, including religious norms, patriarchal systems, prevailing societal attitudes, and the limited acknowledgment of victims by formal authorities. These perceptions reinforce the widely held assumption that incidents of domestic violence are significantly underreported, thereby lending empirical support to existing scholarship in this field. Moreover, respondents emphasized that governmental responses have been insufficient, noting that public institutions are often perceived as dismissive or indifferent, particularly toward female victims, who are viewed as receiving minimal protection or advocacy ²⁵.

Also, the respondent suggests that provision of employment opportunities and empowerment by the government will help towards ending "Domestic Violence". One participant said that government responses were just "lip service," meaning that even though officials often acknowledge complaints, express sympathy, and make promises, these actions rarely lead to real support in the form of funding, protective measures, or public awareness campaigns. The United Nations Commission's Draft Declaration on the Status of Women (1992) says that gender-based violence includes any act that causes or could cause bodily, sexual, or mental injury or suffering to women. This idea fits with that. Threats, coercion, or the arbitrary restriction of liberty are all examples of these kinds of actions, whether they happen in public or private settings. They are all considered to be basic forms of domestic violence.

Some Strategies For Overcoming The Problems Of Kidnapping Activities

On measures to be used in combating the menace of "Domestic Violence", the findings from the quantitative and qualitative data revealed that punishment of offenders of "Domestic Violence", establishment of premarital counseling centers, criminalization of force marriage, prosecution of violent partners and compensation of the victim can play role in combating "Domestic Violence". during an in-depth interview some of the respondents believed that through prosecution of violent partners, criminalization of force marriage, punishment of offenders of domestic and compensation of the victim are menace of "Domestic Violence". The literature analysis shows that there is no unique national law that makes domestic violence against women a crime. The Constitution of the Federal Republic of Nigeria guarantees basic human rights to all citizens, but it does not include a specific law or clause that makes domestic violence a separate crime. Constitutional guarantees, such as the rights to life, human

dignity, personal liberty, and freedom from torture or cruel and humiliating treatment, provide extensive safeguards against abuse. But these rules work indirectly and don't officially recognise or make laws against domestic abuse against women.

In summary, and in response to efforts to lower the number of women who are victims of domestic violence, certain states in Nigeria have passed laws that specifically deal with gender-based violence. The Ekiti State Gender-Based Violence (Prohibition) Law (2011), the Ekiti State Widowhood Law (2002), the Oyo State Widows' Empowerment Law (2002), the Anambra State Malpractices against Widows and Widowers (Prohibition) Law (2005), and the Edo State Inhuman Treatment of Widows (Prohibition) Law (2004) are some of these. The Violence Against Persons (Prohibition) Act of 2015 is the main law in the country that deals with violence. It protects both men and women. This Act is broad, but it does not clearly define domestic violence against women as a separate or gender-specific crime. This leaves a significant vacuum in national legal protection.

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An Interview With Mr Muhammad Muhammad, Age: 37 years, Place: Birnin Kudu, Work: Teacher, Date: 24th March 2025

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General Conclusion of the Study and The Quest for the Way Forward:

This study examined the root causes of domestic violence, its consequences, and the methods utilised to address domestic violence incidents in the Birnin Kudu Local Government Area of Jigawa State. The introduction chapter

laid out the research's contextual background, and then there was a full evaluation of the relevant literature and theoretical views. The research approach was subsequently delineated, and the gathered data were rigorously examined. The study's results showed the socio-demographic profile of the respondents, such as their gender (61.2%), age (69.4%), job status (38.8%), and level of education (73.5%).

On the causes of "Domestic Violence" the majority of the respondents were asserted that, unemployment, poverty, parental negligence and broken home are causes of "Domestic Violence". The findings also indicate that, the major cause of "Domestic Violence" in Birnin Kudu is broken home (27.6%). On forms of "Domestic Violence" in Birnin Kudu, the study revealed that physical, economic, emotional and psychological are forms of "Domestic Violence" in Birnin Kudu. Moreover, the findings revealed that the most common form of "Domestic Violence" in Birnin Kudu is physical Violence (57.1%). On the consequences of "Domestic Violence" the majority of the respondents (66.3%) believed that "Domestic Violence" caused broken home in Birnin Kudu. However, (88.8%) of the respondents revealed that "Domestic Violence" seriously affect people of Birnin Kudu. Also the respondents believed that, the consequences of "Domestic Violence" is very serious in Birnin Kudu.

This study critically analysed the determinants and consequences of domestic violence in the Birnin-Kudu Local Government Area of Jigawa State, Nigeria, revealing that institutional help for victims is both inadequate and mostly ineffective. The results demonstrate that the research aims and enquiries were thoroughly addressed, providing empirical validation of the hypothesis that inadequate acknowledgement of victims is profoundly ingrained in existing societal norms and political frameworks. The study successfully attained its objective of enhancing contextual understanding, so validating previous scholarship while providing additional insights into a field that is still relatively underexamined. In general, the research shows that the structures of society and the state make it harder to safeguard people who have been abused. The analysis also recognises viewpoints suggesting that the societal suppression of men may, in certain instances, lead to abusive conduct against female partners stemming from anxieties of losing power or dominance. In contexts characterised by such dynamics, the findings suggest that initiatives aimed at mitigating violence should encompass greater societal acceptance and support for male victims, rather than their marginalisation, as an integral component of a holistic preventative strategy.

Domestic Violence And The Way Forward

- ✓ There is need for legislation against force marriage

- ✓ The establishment of pre-marital counseling centers will enhance mutual understanding among the spouses before the marriage.
- ✓ It is strongly suggested that functional committees be set up at both the municipal and state levels of government to stop, keep an eye on, and control domestic violence. This is a strategic way to deal with the issue.
- ✓ Authorities need to take action to get victims to stop being quiet and be seen in society. This necessitates transcending mere acknowledgement to achieve statutory recognition of persons impacted by domestic abuse, along with the provision of organised support services, including counselling, protection, and access to suitable social welfare interventions.
- ✓ It is very important that both men and women who are victims of domestic abuse get fair acknowledgement and help. Even while intervention methods may vary according to gender-specific requirements, the idea of equal institutional dedication must be upheld. When authorities are clearly involved in helping and recognising victims, people are more likely to become more understanding and accepting. These kinds of improvements would eliminate stigma, which would make victims more likely to ask for help without being afraid of being made fun of or embarrassed in public.

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(d) Oral Information/Interview Conducted

S/n	Name	Age	Place	Occupation	Dates
1.	Malan Isah Garba	37	Jigawa	Teacher	June 28, 2025
2.	Malan Isah Musa	41	Birnin Kudu	Driver	August 08, 2025
3.	Mr. Muhammad Muhammad	37	Birnin Kudu	Teacher	March 24, 2025
4.	Malama Hafsat Inuwa	51	Birnin Kudu	Doctor	May 15, 2025
5.	Hassan Hassan	62	Birnin Kudu	Farmer	April 02, 2025
6.	Malama Fatima Abdur-Rahman	67	Birnin Kudu	Nurse	June 08, 2025
7.	Malan Yahuza muhammad	50	Birnin Kudu	MeUnguwa	May 01, 2025
8.	Malan Hamza Yasir	65	Birnin Kudu	Carpenter	June 28, 2025
9.	Malan Musa Haruna Garba	65	Birnin Kudu	Lecturer	July 07, 2025