



MARITAL RAPE, SEXUAL RIGHTS AND INFLUENCES OF CULTURES AMONG NIGERIAN WOMEN

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Abstract

In Nigeria, rape against women in domestic and marital contexts is pervasive and may occur in various cultures, irrespective of women's social, economic, religions, ethnic or racial background. Most documented forms of violence against women include psychological violence, physical violence and sexual assault. Domestic and marital rapes are associated with physical, mental and reproductive health challenges that affect the lives of many women. The study adopted descriptive survey research design. The relevant data for the study were collected with the aid of both in-depth interview (IDI) and structured questionnaire among purposively selected women in Baboko Area of Ilorin. In all a total of 500 respondents participated in the study. While, the quantitative data generated was analysed using descriptive statistical measurement of data presentation, the Pearson X^2 test of relationship was used to draw inferences from the data and the qualitative data were done using content analysis. The findings of the study revealed that sexual violence against women is evident in Ilorin. The finding shows that 55.2% of the respondents saw forceful sex as unwelcoming act; and 70% of the respondents considers it inappropriate for husband to forcefully have sex with their wives, yet overall majority (77.2%) of the respondents didn't see it as an act of rape and 76.8% of the respondents were not willing to report the act if experienced. Based on the findings of the study it was recommended that; NGOs and Government agencies (e.g NOA) should educate married women on the need to be conscious of their sexual right and be able to report any act of rape to state authorities.

Keywords: Marital rape, Sexual Rights, Married, Women, Marriage.

Introduction

In Africa, marital rape against women in domestic contexts is increasing and may occur in various societies, irrespective of women's social, religions, economic, ethnic or racial background (Kimmel, 2002; Kishor & Johnson, 2004; McCloskey, Larson & Williams, 2005; Anderson & Umberson, 2001). In their study (WHO, 2012) reported that most documented forms of violence against women include psychological violence, physical violence and sexual assault. Anthropologist have argued that domestic and marital rapes are associated with physical, mental and reproductive health challenges that affect the lives of many women (Campbell, 2002; Cooker, Daris, Arias, Desai, Sanderson, Branolt & Smith, 2002; Ellsberg, Jansen, Heike, Wallts & Garcia-Moreno, 2008; Emenike, Lawoko & Dalal, 2008; Howard, Trevillion & Davies, 2010), to support the fact that perpetration threatens women societal freedom, dignity and fundamental human

rights (Bograd, 1999; Sokoloff & Dupont, 2005; McCloskey, etal 2005; Price, 2005).

Recent investigators have reported that 1/3rd of women worldwide are at risk of experiencing physical and sexual coercion and rape from a male domestic partner (WHO, 2013). In their study, Oladepo and Arulogun (2011) suggested that the right to be free from coercion and violence in relation to sexuality is a human right that is defined in several regional and international laws. To be lawful, sexual acts within marriage must be agreed to by both parties equally (Amnesty International, 2011).

According to Salaam (2003) and Omoniyi (2011) reported that marital rape apparently appears to be legal in Nigeria. Both the penal code, applicable in the Northern states and the criminal code, applicable in the Southern states, define rape to be sexual intercourse with a woman or carnal



knowledge of a women when consent is obtained by use of found, intimidation, threats to life or physical harm “Carnal Knowledge” and Sexual inter course are defined for the purpose of both codes as act of penetration. In general both Criminal codes in Nigeria do not recognize marital rape as a Crime because it is culturally accepted.

According to Garcia-Moreno (2005) asserted that the proportion of ever married women who had ever encountered sexual assault by a male intimate partner ranges from 13% in Japan to 61% in Peru. Nigeria is among one of the countries recording high incidence of domestic abuse against women in Africa. Two-third of Nigerian women are abused by their partners (Amnesty International, 2012). As in most African societies, the context of female domestic abuse in Nigeria is defined by women's societal relation with men. Women are traditionally obliged to surrender their entirety to their husbands, in addition to being domestically available to gratify male partners psychologically, physically and sexually desires (Howard et al 2010). Thus, women's transgressions of these expected roles often leads to beating and coercion, in an attempt to restore traditional gender order and male power (Ofei-Agboaye 1994; Amoakohene, 2004; Okenwa, Lawoko & Johnson, 2009; Tenkorang & Owusu, 2013) . In many Nigerian societies, the sexual abuse of a female partner in marriage is widely acceptable and justified. It is therefore, unquestioned and unchallengeable. Many Anthropologist have reported that the Tiv-speaking people in Nigeria believe that sexual abuse of one's wife is a sign of affection and women have been socialized to accept and sometimes encourage its occurrence (Odimegwu, 2001). This belief is also made evident in Oyediran and Isuigo-Abanihe's (2005) study that ever-married women accepted and justified sexual abuse and hitting is a necessary male “duty” to assert manhood within the traditional family.

However, many scholars across discipline have reported that because Nigeria is made up of diverse ethnic groups (374 ethnic groups) that

occupy 36 different states , cultural and gender norms may differ and traditional attitudes towards marital sexual violence may also be difference (Oladepo & Arulogun, 2011; Linos, Slopen, Subramanian, Berkman & Kawachi, 2013). For instance, the Yorubas are found to be highly male centered. Traditional tittles, lands, wealth and decision-making are major part of male privileges. These societal privileges handed down from males to males of younger generation and women are entirely excluded (Okemgbo, 2002; Okeke & Agu, 2012; Umeora, 2008). In a research such as that conducted by Okemgbo (2002) showed that as far as cultural norms are concerned, womanhood among the Yoruba's may be highly denigrated to humanity, passivity, submission and inferiority and tradition and power which could be expressed through violence, in order to sustain the expected gender order (Okemgbo, 2002). The recent evidence have reported that the cultural dynamic in Yoruba communities has been related to a high evidence of domestic violence where 78.8% is noted (Obi & Ozumba, 2007). Consequently higher prevalence of sexual violence against women has been reported among the Yoruba's in north-central Nigeria including kwara state (Odunjirin, 1993). However, the bulk of studies in this have been largely journalistic, bereft of analytical rigours and systematization. Hence, a systematic investigation into the problem is necessary. This research therefore, attempts to investigate the incidence of sexual right and marital rape among purposively selected married women in Ilorin metropolis.

Statement of the Problem

The Criminal justice system, (CJS) with other stakeholders are fighting for the rights of women to be reproductively and sexually healthy. However, this goal remains a dream to women as their sexual rights are repeatedly violated mostly by men. It is a cause for concern to note that sexual violence is on the increase in Nigeria as indicated in reported cases. Efforts made to draw attention to the issue of domestic violence have been resisted from organized religion, health workers, judiciary, police, social welfare officers, all of whom see the home as sacrosanct (Ashimolowo



& Otufale, 2012). In Nigeria, police are not likely to intervene in domestic violence, and do not consider wife abusing as crime, because, existing legal instruments do not treat wife abuse as a criminal offence (Odimegwu, 2001).

Intimate partner rape or violence against women has incalculable cost to present and future generations and human development. It limits a woman's personal growth, productivity, socio-economic roles and physical and psychological health. Most of all it negates the right of women as humans. In his study, Bunch (1997), suggested that violence can affect women physically, psychologically and socially, sometimes with lifelong results. Besides, women's aspiration and achievements are powerfully inhibited by violence.

Scholars assumed that domestic intimate rape/violence is a key component of social problem. This can affect their self-image and perception of men in general. Survey such as that conducted by Bunch (1997) suggested that violence against women is the most pervasive violation of human rights in the world. In their study, Eby (1995) and Bergen (2006) assumed that most women who are raped in marriage also experience severe forms of physical abuse. Traditionally, it has been reported that common injuries of severely battered and raped women included black eyes, broken bones, blood clots in their heads and knife wounds. However, rape often followed physical assault or vice versa (Bergen, 2006). There is consensus among scholars that sexual rights is a term that is used to promote a number of controversial rights relating to human sexuality. However, victims of sexual violence can face myriad obstacles to reporting an assault. In much of the world, women are viewed as keepers of the family virtue and female modestly as enshrined in law or tradition. A woman may suffer if she report a crime; she may lose status in her community or her husband may leave her. She may even be killed. Where female sexuality itself is taboo, women may not be able to discuss sexual crimes with male authorities. Too often, women view violence, including sexual violence, as a fact of life. Under these

circumstances women sometimes elect or are pressured by their families or communities, not to report sexual violence to authorities (WHO, 2006). Many victims of marital assault have no prior experience with the legal system and do not know how to proceed in sexual violence cases. The insensitive attitudes of Nigeria police officers may deter women from coming forward or prevent them from pursuing a case (Kazim, 2014).

Thus, few or no research has been conducted in Ilorin regarding the problem due to the fact that Ilorin is an Islamic oriented town which make researchers to believe that this problem might not be prevalence. It is view of this that the current study saw the need to conduct a study regarding sexual right and marital rape in Ilorin metropolis to seeking the perception of the women towards the act.

Research Questions

The following research questions are generated from the statement of the problem for the study:

- How does culture and religion influence the perception of married women on marital rape?
- What are the factors responsible for marital rape?

Objective of the Study

The main aim of this research is to investigate the incidence of sexual rights and marital rape among married women in Ilorin metropolis. Accordingly this study has the following specific objectives.

- To examine how culture and religion influence the perception of married women on marital rape in Ilorin metropolis.
- To examine the factors responsible for marital rape.

Research Hypotheses

- ✓ There is no significant relationship between culture and sexual violation of married women.
- ✓ There is no significant relationship between marital rape and perceived factors responsible.



Scope of the Study

The study is aimed at examining the perception of sexual rights and marital rape among married women in Nigeria using kwara state as a case study. The study is designed to ascertain the nature, incidence of marital rape in Nigeria. The focus of the study is on educated and uneducated married women in Nigeria. The target population for this study were married women that are randomly selected for the study within Nigeria.

Significance of the Study

The WHO in year 2000 Reported that women were facing challenges in term of their reproductive health. To address this, the United Nations came up with the Millennium Development Goals (MDG) in which MDG 5 addresses the reproduction health of women. The MDG 5 states that all member counties should make great efforts to improve maternal health by the year 2015. The Federal Government of Nigeria as a member of the United Nations made a commitment to address the reproductive health challenges of women through the Ministries of Health and Women Affairs. One of the components of the reproductive health package is protection and prevention of women from sexual and gender violence. This can only be achieved if the sexual rights of rights of women are observed (WHO, 2012). However, from the reports in the press, which are supported by the statistics, the Nigeria women are not legally protected from sexual violence.

This is important against the backdrop that bulk of earlier studies in the area of inquiry has been merely journalistic, bereft of rigours and systematic analysis. This has necessitated a systematic investigation into the problem. This research therefore, attempts to examine the relationship between sexual rights and marital rape of married women in Ilorin metropolis. The study is desirable to fill this gap and widen the scope of research on sexual rights and marital rape among married women in Ilorin metropolis.

Definition of Terms

Sexual rights: within the context of this study, these are terms that are used to promote a number

of controversial rights relating to human sexuality. These are an evolving set of entitlements related to sexuality that contribute to the freedom, equality and dignity of all people.

Marital rape: Rape is any form of sexual intercourse without free mutual consent between those involved. This is the most common sexual assault that women experience in their marital relation. Marital rape as a term used to describe sexual acts committed without wife consent and against her will by the women's husband.

Married women: these are women that were married and presently in their marital home. Women's rights within marriage and the family greatly affect her ability to Control her life.

LITERATURE REVIEW

Conceptualizing sexual rights

Traditionally, many anthropologist have reported that sexual rights is a controversial, elastic term that is used to promote a numerous of controversial rights relating to human sexuality (Ogunlabi, 2013; Amnesty International, 2005 and Omoniyi, 2011). However, a research such as that conducted by Amnesty International (2005) showed that sexual rights in any grammatical ideology has been proposed by liberal countries during negotiations, it has been turndown for good reason. In their study, Ashimolowo and Olufale (2012) argued that there is no international consensus on the definition of the term. This mean sexual rights advocates know they cannot get the term “sexual rights” accepted in records and resolutions that are negotiated transparently by UN Member States, they seek to get UN agencies and experts to include “sexual rights” in reports they publish instead. Previous researchers have reported that these definitions provide a glimpse of the potential damage that would result to families, individuals and societies especially children throughout the world if the term is allowed in documents directly (Amnesty International, 2005).

In their study, World Health Organization (2002) showed that developed a “working definition” of “sexual rights” and other controversial, undefined



terms by holding consultations with international experts. According to World Health Organization (2002) these working definitions reflect an evolving understanding of the concepts and build on international consensus documents of Action.

Conceptualizing Marital Rape

A longitudinal study that involved marital rape have reported that rape is any form of sexual intercourse without free mutual consent between those involved (Joda, 2007). Recent investigators have showed that rape in marriage is a serious and prevalent form of violence against women's most developed nations (Kennedy, 2006). According to Yllo and Finkelhor (2008) asserted that marital rape as a term used to describe sexual acts committed without wives consent and against her will by the women's husband. It's also evidence in the study of African Population and Health research Centre (2010) suggests marital rape as any case where someone use's violence or the threat to violence to force their husband or wife to have sexual intercourse. Traditionally, it has been suggested that every human being has a right to safe and satisfying sex and consent to sex. Similarly, in their study, Omoniyi, (2011), Panganai and Wellingsson (2012) asserted that there are some men in society particularly in Africa including Nigeria who force themselves on their women and this called marital rape. In the same vain, Koss and Siebel (2005) described marital rape as when a husband forces his wife, through threats, intimidation or physical violence, to engage in sexual activity against her will.

The Response of Women Victims to Marital Rape

A survey such as that conducted by Ashimolowo and Otufale (2012) and WHO (2017) showed that psychological responses of survivors to sexual violent events began with the documentation of the immediate psychosocial impacts of rape trauma and the subsequent formulation of the rape trauma syndrome. According to Omoniyi (2011), Yllo and Finkelhor (2008) this consists of two main response stages, the immediate or acute phase, and the longer-term or reorganization phase. Similarly, many scholars have described the immediate and long-term somatic, emotional

and behavioural reactions to experiences of sexual victimization (Koss & Kilpatrick, 2001).

In their study, Ogunlabi (2013) and Amnesty International (2015) suggested that rape survivors commonly experience psychological difficulties such as heightened fear, anger, anxiety, depression, guilt, self-blame, loss of trust, flashbacks, withdrawal and PTSD. In the same vain, Jewkes, (2007) assertion that marital rape victims may experience negative physical consequences of sexual victimization including change in sexual functioning, sleep disturbances, sexually transmitted infections, unsafe abortion, genital fistulae, pelvic inflammatory disease and unwanted pregnancy. In their study, Resick (1993), Koss and Kilpatrick (2001) argued that immediately after victimization episodes, the majority 96% of victim described themselves as scared, worried, and exhibited physical shaking and trembling.

There is consensus among researchers across discipline that individuals victim process traumatic events differently from ordinary events (Kazeem, 2014; Okeke and Agu, 2012). Contrarily, in their study, Umeora (2008) and Gavey (1999) suggested that victimization experiences may differ vastly from victim to victim and that, "not all women are traumatized by rape"

Recently, research have been conducted to investigate the factors that may influence victims' experiences of sexually violent events (Enyie, 2011; WHO, 2017; Koss, Heise & Ruso, 1994). A survey such as that conducted by Amnesty International (2015), Walker and Kato (1996) showed that the circumstances of sexual assault may be important in understanding post-assault response. Traditionally, it has been argued that women's age at the time of the sexual assault may play a role in survivor's responses and subsequently adjustment. In most cases, older women have been found to have more difficult in adjusting to victimization events psychologically (Ruch & Chandler, 2004; Linos, Slopen, Surbramanian, Berkman & Kawachi, 2013). In their study, Oladepo and Arulogun (2011)



suggested that this finding to older women's reservations regarding disclosure owing to their fears of negative reaction from support source. There is consensus among researchers across discipline that oppression, discrimination and poverty have also been investigated as factors contributing to women's abilities to cope with traumatic stressors (Kazim, 2014; Wolf & Kimmerling, 2002). A longitudinal studies that involved victims response to rape have reported that little evidence that factors such as attitude measure, childhood variables and self-esteem are related to the responses of survivors to their victimization experiences (WHO, 2017; Forbes and Adams-Curtis, 2001).

Societal Responses to Sexual Violence and its Victims

Recent investigators have reported that societal responses derive their perception of rape from beliefs that vary across cultures and many evolve over time. A survey such as that conducted by Omoniyi (2011) and Lamb (1999) showed that responses to rape victims reflect these difference and changes. There is consensus among criminologist that negative societal reactions to rape victims upon disclosure of their experiences are manifestations of and contribute to cultural attitudes such as beliefs in rape myths (Linoss et al, 2013). In their study, Kazeem (2014) asserted that negative reactions may include response such as disbeliefs victim-blame, egocentric reactions and controlling responses. However, in a survey such as that conducted by Enyie (2011) showed that societal reactions stem from cultural definitions of rape as a violent crime. Positive reaction may include belief, understanding, empathy and support.

Traditionally, it has been suggested that victim-focused factors such as the degree of resistance exhibited during assault, level of intoxication, choice of attire, prior sexual history and physical attractiveness are factors that can influence societal perceptions of sexual violence against women (Linoss et al, 2013; Anderson & Swainson, 2001; cann, Calhoun & Shelby, 1996; Deitz, Littman & Bentley, 1999; Edmonds & Cahoon, 1986; mason, Riger & Foley, 2004; Slormo &

Lang, 1997; Van Wie & Gross, 1995). Previous investigator have reported that these factors coupled with prevalent Societal adoptions of rape myths resulted in responses of victim-blaming, disbelief and stigmatization of women survivors of rape (WHO, 2017; Arata, 1999; Filipas & Ullman, 2001; Filipas & Ullman, 2006; Frese, Moya & Megias, 2004 symonds, 1980). A longitudinal studies that involved societal response to the victim of rape have reported that Kopper (1996) showed that women who fought back early on in an assault were significantly less likely to be blamed for the rape incidences, and are more likely to be believed that the assault could not have been avoided (Kopper, 1996; Ashimolowo and Otufale, 2012). However, common response often experienced by rape victims is stigmatization. In their study, Ogunlabi (2013), Omoniyi (2011), Mollica and Son (1989) showed that the basic ideas indicate stigma is that the affected person is dishonoured, disgraced or otherwise tainted by the situation. Many scholars across discipline have reported that patriarchy in many societies perpetuated the shamed and stigma attached to women rape victims (Joda, 2007; Kazeem, 2014; Oladebo and Arulogun, 2011). Moment the valued purity of women has been violated through rape incidents, victims are stigmatized.

Theoretical Framework

Theoretical framework provides collection of assumptions, concepts and forms of explanation (Neuman, 2004). For a frame of reference, this study will be guided by Material and Relative Resource Theory.

Material and Relative Resource Theory

The material and relative resources theory was influenced by Peter Drucker (1910-2005) who coined the ideas of material and relative resources theory in an attempt to explain family violence as a compensation for shortage of resource. The theory is based on the following assumptions:

- The level of resources is the primary predictors of wife abuse.
- Married men who have few resources to offer or fewer resources than their wives are more likely than their resource rich



counterparts to use violence.

- Violence serves as a compensation for shortage of resources.

There is consensus among sociologists that poverty and low resources on the part of married men is one of the basic predictors for domestic violence against women. Despite the Nigerian Constitution and African Charter on Human and People's Rights which clearly outlines the Rights of women and rights of all citizens in Africa including Nigeria, women are still treated and considered inferior to men in many societies in Nigeria. In his study, Yar Uwa Tajiki (2012) suggested that the meaning given to marriage which turns a woman into "necessary accessories" like clothes to be bought, worn and discarded at will.

Material and relative resource explains domestic violence in relation to material resources (McCloskey, 1996). According to Goode (1998), violence or the threat of violence can be used to gain obedience and compliance in the absence of material resources. According to Okun (2001) asserted that husband commands more force within families than other members do and that most husbands with financial capability to provide needs of his families are least likely to use violence because their financial or material resources give room for obedience and compliance. However, Okun (2001) suggested that forces or the threat of violence are the alternative to material resources as a supremacy base. Therefore, material and relative resource theory lead to the assumption that husband with lower social class status would be more likely than husbands with higher class status to use violence (McCloskey, 1996). Many scholars have reported that resource theory is supported by many studies which indicate that men with lower levels of academic qualification, prestige and financial income are more likely to use violence against their wives sexually (Ogunlabi, 2013; Hoffman, Demo & Edwards, 1994; Hotelling & Sugarman, 1998; McCall & Shields, 1986; Okun, 2001).

In most resource theory men's absolute level of

resources are the target topic of discussion, while many have modified resource theory to explain husbands and wives relative resource as predictors of wife's abuse (Macmillan & Gartner, 1997; McCloskey, 1996). According to the theory, it is not so much men's lack of resources that predicts wife's abuse by lack of resources relative to their wives (Van WYK, 2002). In his study, McCall (1986) suggested that scholars who adopt this perspective use measures of status inconsistency and posited that when men do not have a higher status relative to their wives, they use violence as an alternative to regain power.

Every man wishes to have more resources than their wives. That is, they assume that men hold traditional gender ideologies (Anderson, 1997). Traditionally, it has been reported that wives employed when their husbands are not are more likely to be abused (Macmillan and Gartner, 1999). It's also evidence in study of Anderson (1997), McCloskey (1996) and Melzer (2002) suggested that women who have higher financial incomes than their husbands are more likely to be abused. In their study, Fox, Benson, DeMaris and Van WYK (2002) found that women whose earnings increase overtime relative to their husbands have an increased risk of violence against them or wives with greater occupational prestige than their husbands or higher educational attainment (Gelles; O'Brien, 2001) are more likely to be abused.

There is mutual agreement between material and relative resource theory view possession of material resources as the primary predictor of wives' abuse in marriages. They agreed that violence is an alternative resource and they suggested that when husbands do not have resources, they are more likely to abuse their wives than when husbands do (McCloskey, 1996). These theorists assumed that men with the lowest resources will be the most likely to abuse while relative resource theorists assumed that husbands with little or lowest resources than their wives or relatively few resources, will be the most likely to be abused. Based on these theories, it's agreed that resources are the primary predictor, which is typically operationalized as employment, earnings



and education. However, the theory believe that women whose income is higher than that of her husband were likely to be pruned to marital violence or husband with limited resources would employ violence against his wife as a means of sublimation.

Research Methodology

Introduction

This chapter deals with the methodology adopted for the study. This covers the description of the study setting, research design, methods of data collection, sample and sampling techniques, study population and method of data analysis.

Study Setting

The research setting refers to the place where data were obtained. In this study, data were collected among married women within Ilorin metropolis, examine their perceptions on influence of cultures towards sexual rights and marital rape. Ilorin is the capital of Kwara State. The modern Ilorin is mainly inhabited by Muslims. Its traditional ruler is a Yoruba speaking Fulani Emir. Ilorin is located in the North central geo-political zone in Nigeria. Women in the area were mostly engaged in Arabic education. The way men were socialized in this community, give them total control over their wives and women are submissive to them. Any woman that is not submissive and obedient physically and sexually is labelled a deviant. These ideas were fully supported and reinforced by their culture, religious and belief.

Research Design

This study employed a household survey method to collect data for the study. The method is particularly appropriate for a study of this nature as it can give depth and detail of phenomenal. Household survey is a kind of research method in which researcher seeks to gain rich comprehensive data from a small number of respondents at the convenience of the respondents either through interview or response to structured items in open or close ended questionnaire,

Study Population

According to Burns and Grove (1993), a population is defined as all elements (individuals,

objects and events) that meet the sample criteria for inclusion in a study. The study population consisted of married women in Ilorin metropolis, with varying socio-demographic characteristics.

Sample and Sampling Techniques

For the purpose of this study, multi stage sampling technique was employed to select sample for the study. This method was used due to cost or feasibility (practicality) reasons. In doing this, Ilorin metropolis were divided into different clusters namely, Ilorin west, south and east. Then, Ilorin west was purposively chosen due to the convenience of finding the survey sample. Thereafter, Ilorin metropolis was also purposively chosen as target area for the study. The rationale for choosing Ilorin metropolis is because of prevalence and incidence of sexual abuse based on researcher's personal observation. According to Gibbs (1997), to select a sample from a continuous population (that is a population that can increase or vice versa) from 10000 and above, a research sample of 430 to 520 is required. Thus, a total number of five hundred (500) respondents were drawn from various households which constitute the sample of this study. Basically, the respondents were women, chosen based on availability, knowledge of subject matter and willingness to participate in the research.

3:6: Methods of Data Collection

Two types of data collection instrument were used to gather data for the study. They were in-depth interview and questionnaire which consisted of a combination of open and close ended questions. In the close ended questions, the respondents were required to respond in by ticking the options that best applicable to their perception. Data were also collected through interview with the help of interview guide. The researcher employed a total number of five research assistants that were trained on the mode of administration of the questionnaire in data collection process.

3:7: Method of Data Analysis

The data collected for this study were analyzed using cross tabulation and chi square. All hypotheses were tested at 0.05 significance level. Adana (1996) considered cross tabulation as a



parametric test often used by researchers to compare the mean of two groups while chi square is an inferential for comparing the mean of three or more groups.

Ethical Approval

Ethical consideration are among the top consideration for the study. They assisted in ensuring that there were better outcomes in the research. Every participant were entitled to their sentiments. Information are not revealed to any party under any circumstance. Ethical issues of honesty, objectivity, openness and confidentiality are respected and upheld.

Results and Discussion

Introduction

The study investigates sexual rights and marital rape of married women in Ilorin metropolis. Questionnaire and In-depth interview methods were employed to gather data for the study. 690 questionnaires were distributed to the respondents and 500 questionnaires were validly responded to and returned to the researcher. The analyses of the data were indicated as follows;

INFLUENCE OF CULTURE ON THE PERCEPTION OF MARRIED WOMEN ON MARITAL RAPE

Table 1: Is there any limit to the right of a man over his wife on marital sex?

Category	Frequency	Percent %
YES	124	24.8
NO	376	75.2
Total	500	100.0

Source: Field Survey (2020)

The table above indicated that 24.8% of the respondent opined that there is limit to the right of a man over his wife on marital sex while 75.2% of the respondent opined that there is no limit to the right of a man over his wife on marital sex .The respondents that opined that there is limit to the right of a man over his wife on marital sex

suggested that when the woman is menstruating and tiredness can limit the right of a man over his wife on marital sex. On the other hand, the low level of education of the women also deprived them from knowing the limit of their husband on marital rights and sexual rights. This went in line with the view of Kalra et al., (1998) which posited that segments of populations within a society may also vary in their adherence to rape myths and their perceptions of rape. Furthermore, constructed cultural beliefs were found to have permeating effects on personal perceptions and behaviours. In particular, greater endorsement of rape myths has been noted among older women than younger women.

Table 2: How does your culture define a forceful sex by married women?

Category	Frequency	Percent %
Offence	88	17.6
Taboo	276	55.2
Normal	90	18.0
Rape	46	9.2
Total	500	100.0

Source: Field Survey (2020)

The table posited that 17.6% of the respondents defined forceful sex by married women as an offence, 55.2% defined it as a taboo, 18.0% defined it as normal and 9.2% of the respondents defined it as rape respectively based on their cultural perspective. Based on culture it was indicated that it is not ideal to force a woman for sex, but the men ignored this and sexually maltreated the women because the husband know that their wives are no aware of their sexual rights due to their level of ignorance. This argument was negated by the findings of Burt (1998) which found that the acceptance of interpersonal violence is correlated with acceptance of culturally ingrained myths about them. Lea & Auburn (2001) stated that, as “rape is constructed through discourse, women and men become positioned in relation to practical ideologies”. It is these myths and practical ideologies that have provided endorsement for rape in many cultures.



Table 3: Does your culture allow married women to reject her husband when he demands for sex?

Category	Frequency	Percent %
YES	148	29.6
NO	352	70.4
Total	500	100.0

Source: Field Survey (2020)

The opinion of the respondents as shown in the table above reveals that 29.6% of the respondents said their culture allow married women to reject her husband when he demands for sex while 70.4% opined that their culture not allow married women to reject her husband when he demands for sex. The response above indicated that culture of the women especially the Ilorin culture that is Islamic in nature do not teach women to reject the demand of their husband most importantly sex. This also corroborated the findings Kennedy berggen, (1999) which stresses that as part of cultural belief constructed by societies, faith may exert a significant influence on perceptions of sexual violence as well. Faiths that emphasize a wife's obligations to fulfil sexual duties and obedience to husbands as integral parts of a marriage may not recognize sexual violence within marriage as an issue, and thus, may also discourage women victims from seeking help.

Table 4: If is an unwelcoming act, is it possible for the women who is forcefully rape to report the act?

Category	Frequency	Percent %
YES	347	69.4
NO	153	30.6
Total	500	100.0

Source: Field Survey (2020)

The table above indicated that 69.4% of the respondents opined that the respondents who perceived forceful sex as an unwelcoming act, stressed that it is possible for the women who is forcefully rape to report the act while 30.6% opined that it is not possible for the women who is forcefully rape to report the act. Most of the wives

intend to report when they are rape but they are afraid of losing their marriage, this was captured in an interview with a woman where she responded that *'report ke, me I cannot do that o because it can lead to other things that is not good which can make husband send you out of the house, that mean end of marriage'* (IDI/Female/2016).

Table 5: Are the women (victim) willing to report?

category	Frequency	Percent %
YES	116	23.2
NO	384	76.8
Total	500	100.0

Source: Field Survey (2020)

The table above revealed that 23.2% of the women that are forcefully raped are willing to report the act while 76.8% are not willing to report the act. It is obvious that that due to the fact that the women were not aware of their sexual right due to their low level of education. This made it clear that despite all the sexual violence perpetrated on them most of the victims are not willing to report the act to any authority.

Table 6: Is there any punishment for the husband who rape his wife if reported?

Category	Frequency	Percent %
YES	310	62.0
NO	190	38.0
Total	500	100.0

Source: Field Survey (2020)

The table above shown that 62.0% of the respondents opined that there is punishment for the husband who rapes his wife if reported while 38.0% of the respondents opined that there is no punishment for the husband who rapes his wife if reported. The wives know that their husband would be punished if report for rape, but because of the fear of losing their marriage they keep mute whenever they are sexually maltreated.



Hypotheses Testing

The null hypotheses that were formulated for the study were tested using Pearson Product Moment Correlation (PPMC) (r) since the study is a relationship study, all hypotheses were tested at 0.05 alpha level of significance. The results are shown below:

H01: there is no significant relationship between religion and sexual violation of married women.

Table 7: Pearson 'r' showing relationship between religion and sexual violation of married women.

Variables	N	Mean	SD	Df	Cal. r-value	Tab r - value	Decision
Religion	500	1.47	0.61	498	0.041	0.195	Accepted
S.V	500	0.52	0.50				

Source: Field Survey (2020)

Table 28 revealed that the calculated r-value is 0.041 while the table r-value is 0.195 with degree of freedom 685. Since the cal r-value (.041) is less than the table r-value (.195), hypothesis 1 is hereby accepted. This implies that, there is no significant relationship between religion and sexual violation of married women. As part of cultural belief constructed by societies, faith may exert a significant influence on perceptions of sexual violence as well. Faiths that emphasize a wife's obligations to fulfil sexual duties and obedience to husbands as integral parts of a marriage may not recognize sexual violence within marriage as an issue, and thus, may also discourage women victims from seeking help (Kennedy berggen, 1999). This corroborated with the study of Ullman & Filipas (2002) which posited that social reactions questionnaire, studies have found that a range of negative social reactions, specifically stigmatizing and distraction response are strongly related to greater severity of symptoms.

H02: there is no significant relationship between culture and sexual violation of married women.

Table 8: Pearson 'r' showing relationship between culture and sexual violation of married women.

Variables	N	Mean	SD	Df	Cal. r-value	Tab r - value	Decision
culture	500	0.70	0.46	498	0.146	0.195	Accepted
S.V	500	0.52	0.50				

Source: Field Survey (2020)

Table revealed 29 that the calculated r-value is 0.146 while the table r-value is 0.195 with degree of freedom 685. Since the cal r-value (.146) is less than the table r-value (.195), hypothesis 2 is hereby accepted. This implies that, there is no significant relationship between culture and sexual violation of married women. But this was not in line with the findings of Nair (1997) which attributed sexual violence within marriages in Africa to women's lack of right to make decision on many aspects of their lives, including sexuality. In these contexts, women often submit to sexual violence through fears of other physical violence, abandonment, and sexual engagement of their husbands with other women. In addition, sexual violence is used by men as a means of punishment in many cultures.

Conclusion

The study concluded that, sexual rights are a controversial, elastic term that is used to promote a number of controversial rights relating to human sexuality. It is noted that these definitions provide a glimpse of the potential damage that would result to societies, families, and individuals especially women throughout the world. Rape in marriage is a serious and prevalent form of violence against women. Marital rape comes under different shades of motivation and actions. According to anthropologist, women endured sexual violence because they were unable to escape, felt acute both culturally and financially pressure to remain in their homes, or were under threat of greater harm if they did reported the cases of marital rape.

Recommendations

Based on the findings of the study, the following recommendations were made;

- All health related institutions in the country should support and provide the needed facilities that would help victim's marital rape and sexual violence.
- Ministry of Health and other related institutions should have programmes channelled towards addressing the problems of rape and sexual assaults in the country so as to reduce the menace to the minimal rate in the society.



- The government should also see to the proper implementation of sexual rights law that punish rapist and other sexual abusers through the government institutions such as the police, the civil defence corps and the law courts.
- Rehabilitation centres should be established in all states of the federation to cater for the psychological needs of the survivors of rape in their domain.
- Individuals in the society should also support the victims of rape in the society in order for them to overcome the traumatic experience encountered during the rape.
- It was suggested that public awareness can prevent sexual violence against women.
- Also it was suggested that government intervention can improve productivity of married women via sexual rights.
- Also improve sexual rights productivity can contribute to national development if married women were allowed to discharge their responsibilities without any form of violence against them.
- Married women vulnerability to marital rape can be reduced through enactment of law that prohibit marital rape and proper public enlightenment programmes.

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