

Discourse on Media Masculine Crisis and Gender-based Violence against Women in Nigeria

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Abstract

This study is a position paper on media and masculine crisis on gender-based violence against women in Nigeria. It has become obvious that masculinity crisis is biologically fixed and a child of culture. Utilizing media effect in moderating gender based violence in Nigeria as a result of masculine crisis seems to be yielding result because epistemological and methodological studies have failed to consider the media as a veritable tool to curbing masculinity crisis; rather, these researches have focused more on statistics and academic based findings. Utilizing analysis within diverse theoretical frameworks, this study has demonstrated that the media faced specific problems in influencing masculine crisis relating to gender violence in society. Consequent upon this, media attention is focused on immediate events rather than events that have growing effects on the society. This study suggests new directions in the sociology of news (longitudinal, historic, contextual and interpretative) which are needed in media-masculine crisis-gender violence based research. These attributes inform media institutions to effectively communicate the associated effects of gender based violence at micro and macro levels and heighten public perception and unacceptability of masculine crisis and its effect on gender based violence. The study, therefore, recommends that issues arising from domestic violence should not be tolerated but seen as an act that is punishable by law and also that the media should be effectively used in constructing and re-constructing behavioural and attitudinal changes, in the area of risk associated with domestic violence.

Key words: Media, Masculinity, Crisis, Gender and Domestic Violence

Introduction

There is no gain-saying the fact that the issue of masculinity crisis has assumed a geometrical dimension across the globe with its attendant consequences on women and the family, while the position of media reporting on such trends calls for a great concern (Omolade, 2017). Corroborating this view, Hilton, (2004, p. 6) says, “a belief in a ‘crisis in masculinity’ has become a commonplace, producing a deluge of self-help and pseudo-science, designed to help men recover from their rotten post-feminist predicament.” Masculinity found expression by cultural, historical and geographical locations. It is normally assumed that it is biologically fixed

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into which all men belong. However, this implies that masculinity is a child of culture, “shaped and expressed differently at different times in different circumstances in different places by individuals and groups” (Beynon, 2002, p. 2).

Presently, a fragmentary literature has started to initiate a more complex theory of masculinity, which is culturally shaped and diversified into hegemonic masculinity and multiple masculinity, (Brittan, 1989 cited in Mac and Ghail 1996; Beynon, 2002). Hegemonic masculinity is a sociological concept which explains the socially dominant forms and successful ways of real manhood in a particular place and specific time in history (Kimmel, 1994 and Connell, 1995 in Beynon, 2002; Connell and Messerschmidt, 2005; Jewkes and Morrell, 2012). Hegemonic masculinity involves those behaviours and practices among men that maintain gender inequality, involving both men’s domination over women and some men (often in the minority group). The concept has been refined over the years with the basic idea that hegemonic masculinity is ‘a culturally idealized form’ and ‘is both a personal and a collective project’ (Jewkes, Morrell, Hearn, Lundqvist, Blackbeard, Lindegger, Quayle, Sikweyiya and Gottzén, 2015. Para, 2). While multiple masculinity is the episodic, space and cultural variety, which tries to propagate the way in which specific forms of masculinity are constructed and persist in compatibility both to femininity and different level of masculinity (Beynon, 2002; Connell and Messerschmidt, 2005).

According to Mangan (1997), cited in Beynon (2002, p. 90) masculine gender identity is never stable; it is continuously being re-defined, re-negotiated and re-staged. However, the rise of modernity has constructed a conceptual response which poses a threat to the survival of the patriarchal division of labour (Beynon, 2002). Patriarchal is synonymous with masculine hegemony over women and this has given birth to men exerting their supremacy over feminine gender (Oyekanmi, 2000, p. 93). Feminist scholars argue that men are agent of tyrannical patriarchy; however, Oyekanmi, (2000, p. 90) observes that overtime, women’s movement have broken the silence on sexual exploitation, oppression and violence, which has for centuries covered the “suffering of millions, either in the guise of cultural tradition or in muffled recesses of the private domain – the family.”

According to Hearn, (1999) a social change that is in place is that men and masculinities can now be talked about as being problematic. However, Heartfield (2002) noted that the discourse of masculinities in crisis often demonises men, particularly young men as pathological. This is because any opposition, self-assertiveness, independence, even objectivity behaviour are considered problematic and even seen as evidence of pathological male attitude. According to Whitehead (2002), masculinity and men in crisis will appear quite bizarre to many considering the consistent global material inequality that favour men. This study sets to examine the intermittent nature of masculine violence against women in Nigeria. It is also to establish the fact that men experience crisis in masculinity in Nigeria and to what extend the media have been effectively used to modulate and sensitize Nigerians on the ills of gender-based violence against women.

Conceptual Clarification

There are evidences supporting the contemporary notion of masculinity crisis. According to Whitehead (2002), it will seem quite bizarre to many that masculinity is in crisis because of the persistent inequality that exists in gender relation and the consistent global material that favours men. However, patriarchy which is tantamount to male supremacy and dominance has not been conquered; its concept is in disarray (Oyekanmi, 2000; Clare, 2000, cited in Beynon, 2002). The notion of men in crisis as a result of the foregoing has brought about re-thinking the role of masculinity and its crisis and how it affects society. The sociological notion on the crisis of masculinity can be argued in a ‘ragbag’ of partly politically acknowledged affirmation and partly theoretically informed postulate that can be grouped into three perspectives; first, historical perspective which argues that the contemporary crisis of masculinity is nothing new and is not without precedence. This shows that the crisis of masculinity has existed sporadically throughout history (Edwards, 2006).

However, Kimmel (1987), cited in Edwards (2006), notes that the anxieties pertaining to the ‘feminisation’ of men and rise in sexual ambiguity in the turbulent history and formation of the United States is evidenced relating to the historical longevity which concerns masculinity and, indeed, the masculinity in crisis thesis. Kimmel argues that the crisis of masculinity has been in existence well over two hundred years. Second, psychoanalytical perspective sees the crisis of masculinity emanating from wider social and economic development. However, psychological approach is perceived to be the emotional aspect in the crisis of masculinity, which is mostly attended to by psychotherapist (Edwards, 2006).

Horrocks (1994), in Edward, (2006, p.19) classifies men’s emotional difficulties as male ‘autism’; he found out that many men are “haunted by feelings of emptiness, rage and impotence, they feel abused, unrecognised by modern society”. Third, post structural or discursive perspectives seek to break down the crisis of masculinity into constituent parts in more theoretical terms, while often combining this with certain political stand. The insufficiency of the psychological and historical perspectives on the notion of a crisis of masculinity leads to the consideration of more theoretical works and more post structural perspectives (Edwards, 2006). However, MacInnes (1998), in Edwards (2006, p. 20) perspective on the crisis of masculinity is not only socially” generated but is – as it were- an invention of modernity that is now rapidly becoming obsolete”. MacInnes argues that the idea of “sexual genesis or the formation and construction of sexual difference, is confused with or imploded into- sexual difference”. This has led to two fairly contestable declaration, First, modernity systematically attenuate patriarchy; second, gender is a concept people use in contemporary societies to “imagine the existence of differences between men and women on the basis of their sex, where in fact there is none.”

However, most of the issues raised as regards to masculinity crisis are simply not new, as issues of violent male behaviour in certain areas in Nigeria such as genocide killing by Fulani herdsmen, terrorist group such as Boko Haram, militancy in the Niger Delta region, male underperformance in education, health concern, emotional difficulties, absent fathers, male suicide as a result of the notion of underachiever in a success driven society where failure is not an option, drug abuse, alcohol, low self-esteem exist the public sphere (Beynon, 2002; Whitehead, 2002; Edwards, 2006).

Theoretical Framework

This study is anchored on the Model of Risk Communication based on Bourdieu's (1998), cited in Petts, Horlick-Jones, and Murdock's (2001) "metaphor of public communication" as a field of play and competition. This model is grounded in the metaphor of public communication where political organisations and public agencies concerned with gender based violence are caught up in a continual challenge with other key stakeholders such as pressure groups and campaigning institutions, expert communities, opposition parties and corporations – to key in their preferred opinion and issues and to rally support at the level of both public views and actual everyday actions. This model introduces interactive model that brings major stakeholders concerned with gender based violence to continually launch initiatives and respond to public and each other's move. According to Petts, Horlick-Jones and Murdock (2001, p. 3) they communicate with affected victims and women to allay fear of gender based violence via different means of communication "internet, poster campaign, mail shots. However, for the general purpose of reaching a wider audience, these stakeholders 'enter into exchange relations with journalists, bargaining information, images or announcements for publicity."

Consequently, the media remains essential to the political process and the engine room where battles over defining, identification and gender based violence are fought. (Bourdieu, 1998, Eldridge, 1999 cited in Petts, Horlick-Jones, and Murdock, 2001). Although, the model of risk communication has succeeded in transforming audience from active to interactive, one major challenge faced by communicators of gender based violence with this model is the rise of internet weblogs or blogs (Ashlin and Ladle, 2006). Blogospheres create a communication avenue where information and views are exchanged, transformed and networked with astonishing swiftness across international boundaries and time zones (Ladle, 2006). The growing ubiquity of the internet or blogosphere as Taylor-Gooby, and Zinn, (2006, p. 266) observe has shifted the balance between expert knowledge, everyday experience, and personal testimony and increases opportunities for public participation in debates around shared gender based violence.

Perception of Masculinity Crisis

The crisis of masculinity tends to settle on an exclusively diverse set of premise. First, masculinity as a set of custom, value, language and character may be suffering crisis in so far as it is being devalued and incapacitated or, "moreover, masculinity *per se* is now to a greater or

lesser degree equated with a series of negative rather than positive associations or connotations” (MacInnes, 1998 in Edwards, 2006, p.17). Second, masculinity can be perceived to be in crisis because of feminist movement which has left many men behind, whether through feminisation of various forms of masculinity or through an overall differentiation of any contrary role (Beynon, 2002; Simpson, 1996 in Edwards, 2006). Third, it is regarded that masculine values, appearance and behaviour is problematic, especially by confessional journalism which has been absorbed by feminist journalist (Heartfield, 2002; Beynon, 2002). However, Edwards (2006, p.17) related the crisis of masculinity in terms of male sex role as, “ipso facto, crisis inducing. In this sense, masculinity is not in crisis, it is crisis”.

Masculinity and Domestic Violence in Marriage

It is mostly believed that men are more aggressive than women; this ideology is believed by individuals and scientists. They attach so much value to it especially when trying to examine why men are the dominant sex. However, the concept of male dominant role affirms the supremacy of men at home, this idea links on patriarchal relationship which maintains that men are superior to women and this concept is passed on through socialisation. Therefore, there is social distinction of gender inequality which is the bedrock of prevalent mode of socialisation in society, starting from the preliminary level of family to the school system and government which are regarded as agencies of social interaction, all asserting the dominant concept that men are superior to women. However, the establishment of social structures and loyalty to patriarchy in most parts of the world serves as a vehicle of female subordination which mostly leads to gender violence which is an avenue for men to display their authority over them (Barrett, 1980: Oyekanmi, 2000; Beynon, 2002).

Connors, (1994) in Oyekanmi, (2000, p. 80) points out that domestic violence in all its appearance became visible over the last decade as an issue requiring urgent attention, “with evidence from all over the world, revealing that violence in homes, sexual assaults and sexual harassment are risks common to all women”. It is indeed a global challenge; statistics shows that women are exposed to physical assaults and violence within and outside their homes in the hands of their husbands, male family heads and other male they come in contact with. However, in the USA over two million women fall victims of wife assault each year, and this, according to Carrillo, (1991), in Oyekanmi, (2000, p.13) “violence is said to happen at least in two thirds of all marriages, while one out of every eight couples admitted that there had been an act of violence between them which caused serious injury” and that most calls to the police at night were because of domestic disputes.

In France, over 95 percent of women fall victim of assault, while in Denmark 25 percent of marriages that end up in divorce are as a result of gender violence, over 5million cases of violence against women are recorded in Sweden and Germany every year. It was first recorded by British crime survey that over 10 percent of assault victims were women who suffered such

violence from their present or previous husbands or lovers, while in two Scottish villages wife assault is rated second in violent crimes (Carrillo, 1991; Ampofo, 1992 and Hyden, 1994 cited in Oyekanmi, 2000; Gill, 2016). Furthermore, in other places like Chile 80 percent of women suffer physical assaults in marriages, while in Korea over two thirds of women were recorded to be periodically assaulted by their husbands. In Pakistan 77 percent of working women and 99 percent of housewives were physically abused by their husbands, while in Thailand over 50 percent of women fall victim of assault in the hands of their husbands. Statistics also reveal that countries like Kenya, Nigeria, Bangladesh, Columbia and Kuwait have a high rate of wife assault (Oyekanmi, 2000).

In Nigeria, there are no relevant statistics on domestic violence in marriage. According to Ebhohimen (2015) domestic violence is scary and it is constantly on the increase in Nigeria. Accordingly, in 2007 Amnesty International released a report revealing that one third of women in Nigeria have fallen victims of assaults ranging from physical, sexual and psychological violence by present and previous partners. Domestic violence against women may be rampant in different nations; however, it is a trend that is socially tolerated in many parts of Nigeria. Across cultures in Nigeria, wife assault is seen as a means of punishing women for an offence and this horrendous crime of domestic violence will not get to the authorities perhaps until the woman dies or is severely injured. Domestic violence cases in Nigeria are rarely reported to the police who in most cases do not institute charges. The lack of confidence in the Nigerian authorities have left most raped and battered women grieve in silence (Egbujo, 2015). Amnesty International in (2006) noted that the reason why domestic violence in Nigeria is on the increase is because the law is weak and unable to catch up with perpetrators. Amnesty International concluded in their report that gender based violence is persistent in Nigeria because there are laws that disregard and even legalize certain forms of gender based violence. In addition, the dismissive character enshrined in Nigerian authorities and an inaccessible justice system make it difficult for the state to protect women's rights. In Nigeria it has become a culture to stigmatise victims rather than perpetrators of such crimes.

However, assault on women leads to severe injuries most times like; broken jaw/mouth, black eye, swollen face/hand and some even lead to death. Domestic violence against women could also be emotional such as abusive names, constantly putting them down and regular threat (Griffiths, 1986; Oyekanmi, 2000, Makinde, 2017)). In many instances, domestic violence against women has led to death; for example in Nigeria, a man physically abused his wife by pouring acid on her face because she was accused of having extra-marital affairs outside her home and she built a house without telling him, while in Kenya, a woman's eye was gouged out by her husband and two male relatives because she gave birth to only girls (Mama, 1989; Oyekanmi, 2000). It is estimated that 35 per cent of women globally have experienced either physical and/or sexual intimate partner violence or sexual violence by a non-partner at some point in their lives. Thus, several national studies show that up to 70 percent of women or girls have experienced domestic based violence from an intimate partner (UN WOMEN (2017).

According to Tarini (2013) most marriages ended up in divorce as a result of constant assault on their wives by their husbands.

In some parts of the world, like Serbian villages, wife's assault in the form of aggressive force is considered as the right of the head of the family, while in Western countries, wife assault is taken to be a serious offence (Oyekanmi, 2000; York, 2011). For instance, in America and Britain, assaulted wives most times call the police because it is unacceptable to them for a man to assault or physically abuse his wife and this may result in criminal charges. In most cases, wife assault in these countries are referred to service agencies that cater for assaulted women and sometimes these agencies assist in providing a safe environment away from their husbands. But in Nigeria, wife assault is prevalent because the society subscribes to two philosophies. First, the husband is the supreme head of the family and the wife is subordinate to him, and second, homes are immune to social control, intervention and sanction because of private/public dichotomy, thus wife assault is regarded as family problem to be settled in the home (Silverman, 1981, Richters, 1994, Okagbue, 1996 cited in Oyekanmi, 2000).

Women Liberation Movement

Women's liberation movement began in the 1960's, 70's and 80's in the United Kingdom as a result of rapid and cultural change in society. These changes raised questions about the conditions of lives of women and their relationships with men and women alike (Barber, Russell, Jolly, Cohen, Johnson-Ross and Delap, 2013). Women's liberation movement is concerned with freeing members of society from oppressive social structure which is sometimes seen as radical feminism. In most cases, feminist movement has often been characterized as a threat to men when words like 'struggle' and 'revolution' are used. However, the ideal of women liberation is mostly concerned with how society can eradicate unfair sex roles (Napikoski, 2017).

The International Day for the Elimination of Violence against Women as part of women's liberation movement globally was held from November 25th and ended on Human Rights Day December 10th, 2017 as a call to end domestic and gender based violence against women and girls around the globe. The campaign theme was 'Leave No One Behind', which identifies all forms of violence against women. Thus, the campaign was to completely eliminate all forms of violence against women around the world regardless of their status and background. Issues of visible signs of patriarchy being pervasive and chauvinist were said to have direct impacts on women's physical and psychological health (Makinde, 2017).

Issues of wife assault have been raised by women which has now become a priority commitment for women in most parts of the world (Richters, (1994) cited in Oyekanmi (2000). Countries like the USA, Zimbabwe, Brazil and France have seen the problem raised on their political agenda because women have decided to break the silence which has for ages "obscured the suffering of millions, either in the disguise of cultural tradition or in the muffled recesses of the private domain- the family (Oyekanmi, 2000: 90). Moreover, Ivans, (2000) notes that most women in

India are physically assaulted under the guise of culture. Furthermore, in the UK women's liberation movement was instrumental in directing attention to the brutal exploitation of male power over women in marriage and society (Dobash and Dobash in Oyekanmi, 2000; Beynon, 2002). While in the USA, women have argued that wife assault should be seen as an issue of social control, which feminists depicted as criminal behaviour, and in Nigeria women, like their counterparts around the world, are also fighting against violent assault in the family, which have led to the establishment of Women in Nigeria (WIN), National Council of Women's Societies (NCWS) and Nigerian Association of University Women (NAUW) (Oyekanmi, 2000). Gender based violence against women does not only cause physical harm but also leaves its victim(s) with the pains of enduring emotional and psychological torture which can only be imagined (Omolade, 2017).

Perceived Causes of Domestic Violence

Wife assault is considered as anti-social male behaviour which Davies (1994), in Oyekanmi, (2000, p.89) argues that cultural, social and psychological factors may be responsible for wife physical assault. Men may respond to any perceived threat to their superior position by using force or violence." However, Beynon (2002, p.87) points out that the economy may be changing too fast for men to cope with, because contemporary jobs tend to favour women more than men due to "the introduction of new technology and the demise of old, heavy 'smokestack' industries." Corroborating, Dalamont (2001) describes it as the changing women and unchanged men. According to Davies (1994) cited in Oyekanmi, (2000) unemployment also leads to stress and insecurity and men may physically abuse their wives the more. Beynon, (2002, p.87) notes that "nothing has proved more damaging to men and their sense of masculinity than unemployment, which took away independence and their family finances." Henwood and Miles (1987) cited in Beynon, (2002) states that the psychological effect of unemployment can be of adverse effect. Other factors may include alcohol, drugs and frustration occasioned by economic and social disadvantages.

Corroborating the above views, Gelles and Strauss (1997) in Oyekanmi, (2000) assert that Intra Individual Theory describes male abnormality or defect as emanating from the use of alcohol and drugs which causes adverse effect such as violent psychopathological tendencies in human which may lead to domestic violence in marriage. John (1984) observes that there is a connection between male sex hormone and aggression. While social-psychological theory views the expression of aggression either as a response to social stress and job loss or decline in marriage satisfaction which may result in anger and frustration that increases potential wife assault (Steinmetze, 1988 cited in Oyekanmi, 2000). However, frustration, stress and economic deprivation due to crisis may result to serious depression at the loss of the breadwinner responsibility and the position that went with it, which may lead to physical wife abuse because the husband is limited to his ability to meet up with family expenses (Glenn, 1987; Abraham, 1995; Steinmetze, 1988 in Oyekanmi 2000). Furthermore, Ferree (1990) argues that domestic

violence in marriage emanates from centrality in patriarchy, gender hierarchy and women becoming breadwinners in the home.

Masculinity Crisis and Media Study

The Nigerian media have long been considered to have played pertinent role in defining and shaping Nigerian culture, it then follows that the media should play a pivotal role to any study on men masculinity and the crisis that easily bedevil men in society. Media study research in Nigeria, on men and masculinities is at its early stage of emerging research, while in developed nations the case is different. In the study of television programming, men are shown to be more dominant than women and they are given favourable roles than women. In terms of occupation, men are shown to be more successful with a higher paid job and are less likely to be depicted in the home environment.

Other portrayal of men in television programmes depict men to have engaged in violence and punishment to show dominance (Craig, 1992). Studies on real life experience on sensitive events in society, for example men in crisis as in the case of domestic violence, gender inequality, terrorism and genocide indicate that the media and other social networks did not give a continuous coverage to expose the dangers of such atrocity carried out by men (Susarla, 2003). This shows that media coverage is selective in that the mass media are unevenly attracted to masculine crisis due to the poor construction of mainstream news that does not give pre-eminence to any specific future threat of masculine crisis in society (Eldridge and Reilly, 2003). Risk associated with domestic violence is still hypothetical and when there are no proven casualties to interview, the story will be less attractive to the news media because journalists are interested in the news that involves hazards. Thus, the media, according to Hughes et al, (2006, P. 255) will focus on events which involve many deaths rather than one that has a growing effect over a long time.

Eldridge and Reilly (2003) gave three main reasons why the media do not encourage longevity of domestic violence. First, risk involving domestic violence is not sporadic and is uncertain as it is fresh news stories and controversial findings that attract the media. Second, an event is unattractive to the media unless government or other official agencies implement policies and the precautionary principles. Third, risk is a concept based on future prediction and this is in conflict with the media news agenda that emphasizes the events of the day [fresh news story]. The media tend to ignore hypothetical and distant risk, even when it is a potential threat until the dangers are manifest in some ways. Eldridge and Reilly (2003, p.140) maintains that “the news media are better at retrospective than prospective reporting of risk, and retrospective risk reporting is inherently limited.”

The internet is a growing aspect of the media that has transformed the audience from passive-to-active-interactive participants in salient issues of society. The internet has become a vibrant avenue of communication to channel issues of gender based violence to the necessary authorities

and make known to society. The internet creates a communication avenue where information and views are exchanged, transformed and reworked with astonishing swiftness across international boundaries and time zones (Ashlin and Ladle, 2006). The growing ubiquity of the internet has 'shifted the balance between expert knowledge, everyday experience, and personal testimony, and increases opportunities for public participation in debates around shared gender based violence (Taylor-Gooby, and Zinn, 2006, p. 266).

Despite this prevalent embrace of the internet which is a foremost means of communication, however, many individuals, professionals and journalists are suspicious because of misguided information (Ashlin and Ladle, 2006). Thus, unlike the traditional news media, the content flow and different forms of uses are not easily controlled and verified because no gatekeepers, reviewers or authority exist to avert misrepresentation of gender based violent event, and also to filter the influence of uninformed, misleading and misguided internet weblogs or websites. Since it is difficult for experts or scientists to spot and correct errors in internet discourse, the increasing popularity of blogosphere and related websites are viewed with considerable suspicion by both experts and lay public (Ashlin and Ladle, 2006). Despite these challenges legitimate institutions - the media, government agencies, scientific communities, professional institutions, social movement and campaigning groups - source the internet to enhance feedback 'as the basis for campaigns tailored to popular misconception and preoccupation' (Taylor-Gooby, and Zinn, 2006, P. 266).

Review of Related Studies

A qualitative (focused group discussion and interview) study conducted by Patrick and Ugwu (2013) on culture and gender-related violence against women in Ogoni ethnic nationality in Nigeria revealed that there have been various accounts of women violence in Ogoni community. Gender and cultural related violence against women arise from parents forcing their first daughter mostly referred to as 'sira' to remain unmarried. Accordingly, affected victims of the sira culture claim that they are antagonised by men who feel they can be exploited sexually because they are unmarried. Accordingly, widows are not allowed to marry but can prostitute or co-habit if she wants a child. In conclusion and recommendation of their work, they asserted that adult education programmes such as literacy education and community education should be infused with transformative learning theory to conscientize the people and trigger disoriented dilemma in the practice of sira culture and widowhood practice to end such cultural practice against women.

Sullivan (2012) conducted a systematic review study to locate all empirical articles examining the impact of shelter services on gender based violence survivors' lives. The study reveals that domestic violence victims in the United States seek shelter from abusive partners, highlighting the reality that putting an end to the relationship does not always end the abuse. It was also discovered in the research that the prevalence of gender based violence in America has led to the

establishment of more than one thousand five hundred domestic shelter programmes across the entire United States. In most cases, women who are victims of gender based violence in the United States ended their relationship through the help of shelter programmes. The research concluded that if not for the shelter programme, some women would have continued to be beaten or they would have gone into prostitution to take care of themselves and children while some women quipped that they would have either killed their abusers or themselves.

A similar research on domestic violence in India conducted by Sahoo and Pradhan (no date) reveals that one-fifth of married women in India face gender based violence in marriage and relationships. Their study revealed that three out of every five India women gave at least one reason of wife beating as justified. Women who justified such assault gave reason such as wife negligence to house chores, disrespect in-laws; husband suspect wife of cheating, wife goes out without husband's consent etc. The research concludes that there is widespread of domestic violence in India and women have experienced violence from age fifteen. Thus, the researchers suggested programmes that can take into cognizance community and female gender education to serve as deterrent to domestic violence. Also, where legal side of gender violence against perpetrators is silent, it would be beneficial to strengthen the laws to curb gender based violence. Lastly, since gender violence is embedded in the socio cultural practices, there is the need for major transformation in the social cultural setting.

Discussion

Many epistemological and methodological based studies have well documented gender based violence varying from country-to-country with some statistical figures higher than others. The heightened relative risks associated with domestic violence against women have severe consequence on the behavioural pattern of men in Nigeria. The Nigerian culture, as it were, is a contributing factor due to the notion of hegemonic masculinity and the superiority that often accompanies male gender in the society. It is not misleading to state that the Nigerian justice system which in most cases overwhelmingly populated by male gender do not understand the pain of domestic and sexual violence on female victims.

However, Egbujo (2015) contends that the Nigerian customs and laws are somewhat founded on sexist assumptions bordering on contempt. This has, however, discouraged a lot of affected victims going to law enforcement agencies to seek justice. There are a lot of undocumented cases of gender based violence in Nigeria settled within the confines of the family and religious settings because of stigma and in order to protect the victims' image or family honour. This has a far reaching effect on the society as gender based violence will continue to rise because there is scarcely anyone persecuted for such crime. Due to inadequate statistical figures of gender based violence in Nigeria, Ebhohimen (2015) noted that domestic violence is on the increase in Nigeria. Amnesty International (2007) and Omolade, (2017) contended that the rise in gender

based violence against women has become a trend that is socially tolerated across cultures in many parts of Nigeria.

A major pitfall that has seemingly contributed to the rise in gender based violence is the lack of media coverage to effectively communicate the physical, psychological, emotional ills of affected victims to Nigerians. The media are veritable platforms for affected victims to break the silence around violence in marriages and intimate relationships. Issues of gender based violence should not only be reported when there is grievous bodily harm or death but should be reported at the early stage of manifestation. Bourdieu (1998) cited in Petts, Horlick-Jones, and Murdock (2001) model of risk communication suggested a path way to create a platform of both virtual and public communication systems that brings major stakeholders concerned with gender based violence to continually launch initiatives and respond to public and each other's move (in Petts, Horlick-Jones, and Murdock, 2001). Breaking the silence of affected victims and curbing the evil of gender based violence, concerned agencies pressure groups and campaigning institutions, expert communities, opposition parties and corporations should come under a platform of communication to key in their preferred opinion and issues and to rally support at the level of both public views and actual everyday actions. Thus, the media remain essential to the political process and the engine room where battles over defining, identification and gender based violence are fought.

Conclusion

This study has established the fact that in Nigeria masculine crisis and gender based violence has assumed an astronomical dimension but media coverage of such issues lacks longitudinal, contextual, historical and post traumatic stage of affected victims. There is need for new directions in the sociology of news in media-gender violence based research to effectively communicate the associated effects of gender based violence at micro and macro levels. This will effectively unpick the web of issues surrounding gender / domestic violence that will shape public perception of the ills and post traumatic experience of affected victims (for more information see, Bakir, 2008; 2010).

In modulating domestic violence in a culture like Nigeria where customs and tradition tend to favour male than female gender and the stigma that often accompanies such act of violence, the old and the new media should be employed to fight against gender based violence. It is apposite to note here that in a country like Nigeria where legal institutions seem ineffective or silent to issues of gender based violence, women should orchestrate reach out programmes in conjunction with media practitioners, local and international agencies supporting women affairs to educate the Nigerian populace on the dangers of violence and discrimination against women. It is pertinent for media practitioners, campaign agencies, women right groups and stakeholders in Nigeria and across the globe to revisit past and present research study nationally and internationally collating data in order to get a clearer picture of gender/domestic violence against

women and measure the success and failures of such research directions, thereby avoiding replication of failed media campaign against gender based violence arising from masculine crisis.

Recommendations

1. Taking cognizance of postulations so far, this study recommends that since masculinity crisis cannot sail free of culture but is a child of culture, issues arising from domestic violence should not be tolerated but seen as an act that is punishable by law. Campaigners on domestic violence against women should not see the media as tools to reveal an incident but as strong tools of engaging the audience from active to interactive, where matters of such issues are discussed with professionals thereby shaping public policy through the media.
2. Since there are enormous challenges with media stations in Nigeria effectively covering rural and urban areas as a result of frequency versus reach, this research suggests that other forms of media and genre should be explored using diverse methodology, in constructing and re-constructing behavioural and attitudinal change, in the area of risk associated with domestic violence
3. There should be a shift in media reportage from one time reportage of domestic violence to aggressive and continuous media coverage on multi-casual, long term or hypothetical risk associated with domestic violence and the psychological and emotional implications it has on its victims. Most times the media are known to down play events of severe consequences when there are no proven casualties. Domestic violence is not a hypothetical risk but real risk that has affected countless women and females without recourse to the appropriate authority to punish offenders.
4. There is a need for not just aggressive and continuous media coverage but inculcating real life actors who have been affected by domestic violence to make known the horrors, psychological, emotional and physical trauma that accompany such violence. Thus, In order to dissuade domestic violence due to a crisis of masculinity, the media should heighten media coverage of perpetrators who have been reprimanded by the authorities and women who have grieved in silence thinking no way out can break their silence. This move will dissuade the act of domestic violence in Nigeria.
5. The media should organize experts to discuss issues that are likely to lead men behave in certain ways that can be seen from the sociology of men in crisis. The media should also make available statistics revealing the exact number of deaths and severe injuries as a result of domestic violence in order to modulate public acceptability of domestic violence. The media, campaigners and organizations should come up with effective programmes to educate men on how to use their culturally bound notion of masculine superiority to support the feminine gender rather than violating them domestically.

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