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Editorial Note

Undoubtedly, the human family is one of the most threatened units of our individual and communal existence. Many have argued that the family's failure or success reflects the order in the development of society. This unvarnished truth and the consequences of ignoring it account for establishing a journal devoted exclusively to family life - *International Journal of Family Life and Societal Development*. This journal, conceived as a means and avenue to express concern and interrogate pressing family issues and proffer solutions, is not a confessional one; it takes discursive and practical approaches to issues on family life from interdisciplinary perspectives.

In this maiden volume, Stephen Ayankeye argues that there is a nexus between family integration and societal development. Inversely, a disintegrated family will lead to the underdevelopment of society. He further argues that there are factors that engender family integration but that those factors are now being challenged. He recommends ways of ensuring that the challenges are tackled. Benson Igboin interrogates the effects of social media on family life. He argues that society is dynamic, and globalisation has ambivalent impacts on family life. While it is now practically impossible to insulate family life from social media, he concludes that reasonable and responsible deployment of social media will enhance family unity and connectedness. Sharon Slater's article examines the integration of family and the family's protection in Nigeria and Africa. Slater argues that the assault on children and families in Nigeria is propelled by the global sexual revolution, to which many parents in Africa have not given sufficient attention. She notes that this revolution should be viewed from a human rights perspective to challenge its causes and effects on African families, particularly young people. She thus recommends that parents and the African government have critical roles to play in safeguarding the sexual health of their children.

On his own, Elijah Adeyinka examines the effects of postmodernism on the African family system. He points out that postmodernism's tilt

towards relativism adversely impacts family life. In order to stem the tide of postmodernism's inroad into the family, he suggests that family life should be guided strictly by enduring biblical principles. Oluwakemi Amuda's article intervenes by highlighting the critical role of effective communication within the family. She argues that when there is adequate and mutual communication in the family, faith is developed, which results in the development of the whole person. For Abosede Ayinde, violence against the female gender in the family and society has remained unabated. Ayinde notes that contemporary society has been unable to arrest violence against the female gender. She also examines the biblical basis of violence against the female gender and recommends ways to ameliorate it. John Oladapo echoes the argument that the challenges of the modern family system directly link with societal development. He argues that the African family system is being critically neglected, and the consequences are dire and visible. He, therefore, recommends the need to pay urgent attention to those values that sustained the family system before modernity unleashed its forces on it. Princess and Raphael Idialu reaffirm the argument that effective communication in the family has a way of dispelling and resolving conflict. They examine effective communication skills to demonstrate that family health will be maintained and sustained when emplaced. Foluke Odesola articulates that parenting is critical to the healthy growth and development of the child. Effective parenting, she argues, leads to arresting juvenile delinquency. As a result, she recommends that effective parenting is a sine qua non for guiding the child through the challenges that the teenage period of development poses.

Ogbeni Sylvester examines the role of education in the development of the family. Although education costs are high and hardly affordable, he argues that education is essential to the family and society. He suggests ways through which parents could navigate the challenges the cost of education has posed in contemporary society. Michael Otun introduces the ethical and religious dilemma many Christian couples face in deciding whether or not to resort to IVF in

their quest to procreate. He argues that the decision is not easy because of many interpretations of scriptures and pressures that are brought to bear on couples. He thus concludes that couples should weigh the moral implications of IVF before taking their final decision. Finally, Andrew Itakorode Olanrewaju examines the causes and effects of drug abuse among youth. He argues that despite concerted efforts to discourage the youth from engaging in substance abuse, the reality on the ground shows an increase in the number of those involved. He recommends that parents and government should intensify efforts towards ensuring that the youth are dissuaded from abusing drugs because of their harmful effects on them and society.

Benson Ohihon Igboin
Editor-in-Chief

VIOLENCE AGAINST FEMALE GENDER IN EKITI STATE: BIBLICAL AND CONTEMPORARY PERSPECTIVES

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Abstract

Violence against the female gender otherwise referred to as 'gender-based violence', has long existed since the writing of the Scriptures. It dates back to the beginning of the human race. Hence, it is not a new phenomenon in academia. The study examined some prevalent forms of gender-based violence in Ekiti State, Nigeria, from a biblical and contemporary perspective. It employed the descriptive survey method. The study's population comprises 100 females randomly selected from five local governments in Ekiti State. Simple and purposive random sampling techniques were employed to select 20 females from a randomly selected local government to make up 100 respondents from the five local governments. These local governments are Ado, Ifelodun, Ilemeje, Ise Orun, and Ido Osi, all in Ekiti State. The researcher used a questionnaire as the primary instrument for data collection. The Guttman Split-Half coefficient was used to establish the reliability of the instrument. The correlation between forms (halves) of the test is positive. This validates reliability model assumptions. The correlation showed a positive value of $r= 0.74$, on $p= >0.05$, which established that the instrument is correlated, fitted, and reliable for data collection based on internal consistency and correlation between forms. The study revealed that the most prevalent and recurrent gender-based violence in the randomly selected local government of Ekiti State is girls and women killing for ritual and sacrifices and female genital mutilation. It also revealed that more girls and women had penetrated rapes against attempted rape in Ekiti State. The study recommends that Cases of violation against the female gender in Ekiti State should not

be carpeted; instead, they must be reported to the appropriate desk designed by the State Government. Police must ensure that reportages of gender-based violence are not toyed with by collecting money from the perpetrators to cancel the case. The Ekiti State government should also empower local vigilantes to monitor movements in the sampled local government to identify killers of girls and women for money rituals or sacrifice and bring them to book. The State government should also create immunity for victims who surmount the courage to report abuses against the perpetrators after their release.

Key Words: Violence, Female Gender, Perpetrators.

Introduction

Violence against the female gender otherwise referred to as 'gender-based violence', has long existed since the writing of the Scriptures. It dates back to the beginning of the human race. Hence, it is not a new phenomenon in academia. Several studies have been carried out on the factors precipitating violence against women, extent, prevalence, and way forward to reducing the menace in society, if not abrogated (Ilesanmi & Afolabi, 2016; Adeleke, 2018; Afolabi, 2019; Ekiti State Gender-Based Violence Law, 2011, 2019; Anifowose, 2020; Adekunke et al., 2022). In most cases, sexual assault and molestation, female circumcision or genital mutilation, child trafficking for sexual exploitation, arbitrary deprivation of freedom, stalking, battering, and rape are a few cases of violence perpetrated on women, particularly in some rural settlements in Ekiti State, Nigeria. This is because gender-based violence is frowned upon in the Ekiti State. Hence, perpetrators moved back to the rural axis, where victims would not report News of such evil acts to parents or law enforcement agencies. Despite newspaper reportages and several campaigns hosted by the National Orientation Agency (NOA) and some non-governmental organisations (NGOs), violence against women is increasing, especially in some rural areas of the State.

The foregoing bedrock is valid because women and girls possess little or no control over their bodies, actions, and resources, as their male counterparts do. Hence, gender inequality is reinforced, and gender-based violence is perpetuated through some African social norms that

support patriarchal domination or control over women. In as much, they are more or less a property to their male counterparts, specifically their spouses. Hence, it could be said that women and girls worldwide, particularly young people, are most at risk. This view coincides with the World Bank report (2019), which notes that about 7% of women have been sexually assaulted or murdered by someone other than their spouses. This violence is much more rampant, leaving women and girls in fear of the unknown evil that is about to be perpetrated and whose turn it might be at any point in time. Similarly, activists against gender-based violence are increasingly becoming the perpetrators' prey. Thus, some women and girls interested in participating in gender-based activism, particularly in Ekiti State, Nigeria, in a safe and peaceful campaign, have been discouraged by the dread of violators within and without Ekiti State, Nigeria.

Statement of the Problem

Violence against the female gender (gender-based violence) has gained a global debate in the last two decades. This global menace includes but is not limited to rape (including marital rape), sexual molestation and assaults, battering, and ritual murder to harvest body organs – breasts, the genitalia, eyes, and the heart – among other domestic violence. Though violence meted out against women is well debated and campaigned against within the Ekiti State capital and surrounding towns and neighbourhoods, radio airing, television broadcasts, and symposiums, nonetheless, perpetrators are yet to desist from the act of defiling their female counterparts. The State's social fabric, expected to present tranquillity and happiness to all and sundry, has suddenly become a thing that causes psychological distress, emotional trauma, and fear resulting in sleepless nights. This does not exclude doubt about whether there will come a time when such evil will abate in Ekiti State.

Middlers (girls between the ages of 10-12) and adolescents (13-19) are recurrently perpetrated with social evil, including rape, sexual molestation, and coercion to send nude pictures for a token which would later be used against them as a threat to blackmail them on social media handles, to mention a few. However, most of these acts

against women, especially girls, are tried based on poverty, vulnerability, and discontentment. Girls and young women who fall within the three categories tend to become victims of gender-based violence more than those who are victims of circumstance, especially in Ekiti State. The study, therefore, investigated violence against the female gender in Ekiti State, Nigeria, from a biblical and contemporary perspective.

Literature Review

Violence against the female gender, otherwise known as gender-based violence, is a menace on the increase daily across the globe, particularly in Nigeria. Cases of gender-based violence particularly in Ekiti State, Nigeria, has gone to a point where a citizen of the State is afraid to allow their female youths and wives to walk alone in the general public or independently in a secluded area. For fear that perpetrators might prey on them. Ekine *et al.* (2020, 4) cited Nigeria Demographic Health Survey (2018, 441) in their investigation on gender-based violence in primary schools. Sexual violence against women in Ekiti State was rated 7%, Edo State and Kaduna State were 13.6% prevalent. Ebonyi State and Bauchi State were 20.1% each, while Gombe State was 44.9%.

Similarly, Afolabi (2019, 141) investigated gender-based violence in tertiary institutions in Ekiti State, Southwestern Nigeria. The study revealed that 25.5% of university girls had experienced one gender-based violence at a point in time. Though the outcome seems low in selected tertiary institutions across Ekiti State, gender-based violence is gradually increasing in Ekiti State. Adebembe (2022, 11) notes that several rapists, among other women violators, have been sentenced to jail to serve as a deterrent to other perpetrators who might have the plan to defile more women and girls across Ekiti State.

Adebembe (2022, 11) corroborates that gender-based violence is prevalent in the State. Hence, the Ekiti State government installation of some measures with which perpetrators could be apprehended to reduce the reoccurrence of such menace in its society. However, the known measures have not stopped perpetrators from molesting girls, assaulting women across streets, raping, and kidnapping them for

ritual killing. This view is in tandem with Ekine *et al.* (2020, 7) when they aver that despite the high prevalence, few structured efforts are currently in place for handling cases of gender-based violence in primary schools, particularly in Nigeria. The above is evident in their study result that the prevalence of sexual-related gender-based violence in primary schools across Nigeria is 67.1%, gender disparity 59.7%, and pupils that have experienced sexual harassment are on an average of 45.6%. The results show a high prevalence frequency, which begged for emergency intervention to deter recurrence.

On cases of violence against women in Nigeria, Alokun (2013, 102) has noted that there have been reports of husbands killing and maiming their wives with retrospective statistics of newspaper reportage from *This Day* (2011, online) newspaper stating about 65% are a victim of such heinous acts. Furthermore, Alokun (2013, 102) recounted the report of a 27-year-old mother of one who was gruesomely murdered by her husband, among several others who were a victim of death through their spouses. Ojo (2022, 24) studied the effects of culture-induced violence against women in Nigeria. The study reveals that patriarchal-oriented detestable cultural elements and traditions have incited, condoned and systematised violence against women and the girl child with devastating implications for peace, social security and sustainable development. This Ojo's view agrees with Okoroafor *et al.* (2021, 10) submission when they state, "culturally, the practice of gender-based violence is predominant in the world, societies, particularly in developing countries like Nigeria." Furthermore, they noted some identifiable forms of gender-based violence, including sexual harassment or abuse.

Conversely, Jegede (2019, 471) studied the penetrative forms of sexually-related offences and causal factors in selected rural and urban communities of Ekiti State through a mixed-method sampling technique that covered rural and urban communities involving 150 respondents. The study confirms the prevalence of sexually-related

offences in urban and rural communities of Ekiti State. The study also reveals that child defilement is the most prevalent sexually-related offence in Ekiti communities. Norah examined the emotional stability of students who have been sexually abused in some selected tertiary institutions in Ekiti State. The study used a descriptive survey method with a structured Likert scale questionnaire with 396 randomly selected students. The study reveals that sexual harassment of female students exerts statistically significant adverse effects on the emotional stability of the victims. Another study was carried out by Adekunle *et al.* (2022, 68) on the impacts of the COVID-19 pandemic on gender-based violence in Ekiti State. The survey found that the stringent lockdowns nationwide significantly affected African families' lives.

Harmful repercussions discovered include physical and sexual abuse, violence against partners, especially women, and different types of domestic violence. Olatunji and Idemudia (2021, 23), cited in Adekunle *et al.* (2022, 68), described the ever-emerging global data on gender-based violence before the pandemic. They note that several women were subjected to sex even by their husbands and partner more than they were psychologically prepared for; this is because the men were idle and could only think of sex for most part of the day (Olatunji & Idemudia 2021, 24). Olofinbiyi (2021, 4), cited in Adekunle *et al.* (2022, 68) has stated that the evidence of gender-based violence perpetrated on girls and women in Ekiti State in the year 2020 is due to COVID-19 restrictions on movements. Adekunle *et al.* (2022, 70) recount the Ekiti State government's establishment of "The Ekiti State Sexual Assault Referral Centre", also known as 'Moremi Clinic' in 2020. This body responds to gender-based violence cases and has zero tolerance for waiving due punishment on the perpetrator once found guilty. Okunola *et al.* (2022, 3), referenced in Adekunle *et al.* (2022, 70), avers that the clinic between June 2020 to May 2021 recorded 74 incidents of gender-based violence in Ekiti State. This suggests that violence against women in Ekiti State is not reducing; instead, it gained more stance.

Biblical Instances of Sexual-Related Gender-Based Violence

According to Ecclesiastes 3:1ff, there are no new things under the sun. All are a product of what has already happened in antiquity, recycling or repeating itself in the current dispensation. Sexual-related violence, among other acts against women, dates back to the biblical age. From a cultural perspective, Chukwuka (2022, 76) aver that sexual violations in the Old Testament were considered an offence against a girl but also her father. In the case of Tamar, a daughter of David with an older brother named Absalom was raped by Amnon, her half-brother and the first son of David. Through the assistance of Jonadab, her cousin, Tamar, was persuaded by his half-brother to visit Amnon's house and make a cake for him under the pretext that he was ill (2 Samuel 13). David granted Amnon's request, and Tamar was given the go-ahead to visit Amnon and make lunch for him. She was raped during this process because Amnon harboured lustful thoughts for his sister. With the help of his cousin and friend Jonadab, he raped his sister, and the Bible states that Amnon “hated her with a very great hatred.” After this, he “throw this woman out of his presence and locked the door behind her” (2 Samuel 13:15, 17). This suggests that Amnon's incestuous urge might not be an instinct; it has a connotation of spiritual obsession. This agrees with Chukwuka's opinion that “sexual predators and rape perpetrators are men who have lost their sense of reasoning and self-control as a result of employing illegitimate means to capture their prey” (Chukwuka 2022, 73). Adeyemo (2006), cited in Chukwuka (2022, 77), notes that “Amnon's lust for Tamar overrode all thoughts about family honour and concern for what would become of her.

Tamar spent the rest of her life as an outcast. She never married and was shamed. Tamar spent the rest of her life in her father's home. The study also submits that gender-based violence is increasing in Ekiti State. Genesis 30:21, 34, and 46:15 all refer to a similar episode in which Leah gave birth to Dinah, Jacob's only daughter. When Dinah went to see the local woman, Shechem, son of Harmon, attacked her. Shechem defiled Dinah, which was a severe transgression in Israel. Like a prostitute, Dinah was treated poorly. Dinah losing her virginity

to an unrestrained infidel robbed her of her honour, thereby subjecting her to perpetual poverty. Many Christians think that suffering the result of sin is God's ultimate plan for both men and women. She went on to say that women's sin is magnified as if the men had not also sinned. Reputable male Christian leaders have supported this perspective since Augustine and Aquinas, which endorsed and permitted the enslavement of women throughout history.

Esther 2:2-20 alludes to how some lovely young virgins were chosen for King Xerxes after Queen Vashti was deposed; these young virgins were brought to the Harem under Hegai's care they were given special attention. After receiving a year's worth of beauty treatments, the young virgin will be brought to the King's bed. After this, they will travel to the second haven, where the King's wives live, and Shaashgaz, the King's Eunuch, will be in charge of the concubines. She will never go to the King again, except he had especially enjoyed her and requested her by name, Shaashgaz said (Esther 2:15). Treating young virgins in a brilliant future-like way is violence against the female gender. Another instance of sexual-related violence against women is recounted in Judges 19:22-25 where a group of men who were homosexual attempted to defile a travelling Levite. However, a concubine was presented in exchange for the Levite and was sexually raped and molested from nightfall to the dawn of a new day. This is cruelty against a minor because of their susceptibility, and they are mostly prey to people they trusted.

However, the law of Moses, as recorded in Exodus 22:18, negates any sexually-related violence against women with capital punishment on the perpetrator. Nonetheless, the law was biased because it sentenced both the perpetrator and victim to the death penalty (execution), though with a clause that "if the rape occurred within the town. She is only protected if the rape occurs in a rural area where she cannot ask for aid. It seems unfair that the woman received two punishments when she was powerless to have helped herself (Deut. 22:22-23). Thus, in most cases, little or nothing is done when cases of rape or

sexual molestation are reported. Until the alarming incidence of a popular Nollywood actor with the stage name “Baba Ijebu” was apprehended on the count of sexual molestation of a minor and was sentenced to 16 years jailed term in Lagos in 2021.

In John 8:3-11, a woman was apprehended in the very act of adultery and brought before Jesus to have him pronounce her guilty. She was to be stoned, according to the Jewish tradition. However, Jesus broke the barrier when he asked, “Where was the man who had a sexual encounter with this woman? This suggests that women are consistently marginalised and used to erase men's sins, whereas their male counterparts are to be punished for the evil they had done using women. But Jesus introduced a paradigm shift that abolished seizing the woman found in sexual immorality or sexual abuse with a perpetrator.

One of the three main tribes in southwest Nigeria is the Yoruba tribe. Osun, Ekiti, Oyo, Ogun, Ondo, and the Lagos States are the states that make up the Yoruba communities. Jewish culture's conception of the female gender is crucial to Yoruba belief. The female gender is considered inferior to the male counterpart in Yoruba culture. Women are prohibited from exercising various freedoms and are regarded as undesirable beings. However, some effective campaigns have been against the glass ceiling, particularly by some NGOs. As long as he could provide for them, a guy might marry as many of them as he desired. They intended to have children and work on the farms for their husbands, one of their two primary roles. The following are some further instances of marginalisation of women in Yoruba cultural customs; When a mother gives birth to a newborn boy, she will be honoured by large celebrations and funfairs. This is because having a baby is desired and celebrated as a success.

However, if it is a woman, there will be a clear bias. The infant will not be accepted and honoured in the same manner as her male equivalent. This proves that fatherly or parental rejection of female offspring begins even before they are born. The truth is that nobody selects their sex when they are born. Why should an innocent child

endure punishment for a transgression that they did not commit? Yoruba husbands frequently accuse their wives of having female children out of ignorance. They were unaware that they were the ones who even chose the child's sex. Unlike their feminine colleagues, men are valued and given particular treatment. Children who were female could not move as freely as their male counterparts. Males receive more attention from parents than females do. They have control over their female partner at home. Males will not be permitted to perform some home tasks because they are exceptional and should not be involved. While men labour on the farm, return home, eat, and play about, women must wash dishes, do laundry, prepare meals, and clean the house.

Females have occasionally been used as sacrifices and carriers of gifts to please idols. The Osun Osogbo event takes place in Osun State. Transporting the components of rejection or the repudiation itself to the shrine of Osun is one of the festival's main customs (a goddess of the river). They use a virgin female rather than a male to carry out these rites. She serves as an Aruba (the one who carries the calabash to the shrine of Osun, a deity). She must be a young virgin female, not a male. Girls who have been utilised for such purposes lead miserable lives. There have been instances where women execute the majority of ceremonies. It gets worse since pregnant women, female albinos, and other people are employed in these rituals.

Objectives of the Study

The study's primary objective is investigating violence against the female gender in Ekiti State, Nigeria. The specific objectives of the study are to:

1. examine the existence of gender-based violence in some local governments of Ekiti State;
2. assess past or current victims of gender-based violence in Ekiti State,
3. identify types or forms of gender-based violence prevalent in selected local governments of Ekiti State,

4. investigate communal or parental measures for apprehending and reporting violence against the female gender in Ekiti State,
5. find out the existing action taken by the State government when incidents of gender-based violence are reported to the appropriate quarters, and
6. suggest ways minors can report any advances of violence against them to parents and law enforcement agencies in Ekiti State.

Research Questions

1. Have you noticed the existence of gender-based violence in your local government?
2. Is there any past or current victims of gender-based violence in Ekiti State?
3. What types or forms of gender-based violence are prevalent in your local governments?
4. What are some communal or parental measures for apprehending and reporting violence against the female gender in Ekiti State?
5. Do you know of any existing action taken by the State government when incidents of gender-based violence are reported to the appropriate quarters?
6. Can you state some means through which minors can report any advances of violence against them to parents and law enforcement agencies in Ekiti State?

Methodology

The study employed the descriptive research method. The study's population comprises a hundred females randomly selected from five local governments in Ekiti State. Simple and purposive random sampling techniques were employed to select 20 females from a randomly selected local government to make up 100 respondents from the five local governments. The study focused on women in rural settlements within the selected local governments, including

Ado, Ifelodun, Ilemeje, Ise Orun, and Ido Osi, all in Ekiti State. The study adopted a questionnaire to collect data from the respondents. The Guttman Split-Half coefficient was used to establish the reliability of the instrument. The instrument was tested valid and reliable. The correlation between forms (halves) of the test is positive. This validates reliability model assumptions. The correlation showed a positive value of $r = 0.74$, on $p = < 0.05$, which established that the instrument is correlated, fitted, and reliable for data collection based on internal consistency and correlation between forms. Thus, the study analysed data collected using SPSS version 25. Categories of variables were presented using frequency, percentage, and mean scores.

Data presentation and discussion of Findings

Table 1: The existence of gender-based violence in some local governments of Ekiti State

Items	Frequency	(%)	Ranking
Yes	63	63.0	1 st
No	14	14.0	3 rd
Not Sure	23	23.0	2 nd

Source: Author's field experience, 2022.

Table 1 above revealed that respondents who answered yes, are aware of the existence of gender-based violence in the selected local government and are ranked first with a percentage of 63.0%; respondents who said no, ranked third, with a percentage of 14.0%, while respondents who are not sure of the menace ranked second with a percentage of 23.0%. This implies that gender-based violence exists in Ado, Ifelodun, Ilemeje, Ise Orun, and Idi Osi local government areas of Ekiti State, Nigeria.

Table 2: past or current victims of gender-based violence in Ekiti State

Items	Frequency	(%)	Ranking
Yes	88	88.0	1 st
No	7	7.0	2 nd
Not Sure	5	5.0	3 rd

Source: Author's field experience, 2022.

Table 2 revealed that more respondents said yes, they had been violated once; this ranked first with a percentage of 88.0%; a lower number of respondents said no, ranking second, with a percentage of 7.0%; while 5.0% of the total respondents say, they are not sure some people have been violated around them. This shows the prevalence of violence against women in the selected local governments of Ekiti State.

Table 3: types or forms of gender-based violence are prevalent in some local governments of Ekiti State.

Items	Frequency	(%)	Rank
Physical Violence	12	12.0%	5 th
Attempted Rape	14	14.0%	4 th
Sexual Molestation/Assault	16	16.0%	2 nd
Verbal Abuse	6	6.0%	7 th
Genital Mutilation	15	15.0%	3 rd
Murder for Money Ritual	27	27.0%	1 st
Penetrated Rape	10	12.0%	6 th

Source: Author's field experience, 2022.

Table 3 above revealed that physical violence is one of the forms of gender-based violence in the selected local governments, with a percentage of 12.0% and it ranked fifth; attempted rape ranked fourth, with a percentage of 14.0%; sexual molestation and assault ranked second with a percentage of 16.0%, verbal abuse ranked seventh with a percentage of 6.0%, genital mutilation, ranked third, with a percentage of 15.0%, murder for money ritual ranked first,

with a percentage of 27.0%, while penetrated rape ranked sixth, with a percentage of 12.0%. This suggests that the highest prevalent form of gender-based violence in the selected local government areas of Ekiti State is murdering women and girls for money rituals, followed by sexual molestation, genital mutilation, and attempted rape.

Table 4: communal or parental measures for apprehending and reporting violence against the female gender in Ekiti State.

Items	Frequency	(%)	Rank
Report to communal elders	5	5.0%	4 th
—	15	15.0%	3 rd
Report to the law enforcement agencies	3	3.0%	5 th
No apprehending measures have worked	26	26.0%	2 nd
No reports are made to avoid stigmatisation	51	51.0%	1 st

Source: Author's field experience, 2022.

Table four above revealed some communal or parental measures for apprehending and reporting violence against the female gender in Ekiti State. Report to communal elders ranked fourth, with a percentage of 5.0%; report to perpetrator's parents or friends, ranked third, with a percentage of 15.0%; report to the law enforcement agencies, ranked fifth, with a percentage of 3.0%; no apprehending measures have worked, ranked second, with a percentage of 26.0%, no report is made on incidences of violence against women to avoid stigmatisation, ranked first, with a percentage of 51.0%. This implies that the highest measure ever taken on gender-based violence in the selected local governments is reporting incidences to parents or friends of the perpetrators, if known, or reporting to communal leaders. However, the ranking above shows that victims have not been reporting violence against them for fear of stigmatising themselves and the belief that the existing measures set by the State government are not effective enough to punish perpetrators and save their lives from unforeseen attacks for the reports made.

Table 5: existing action taken by the Ekiti State government when incidents of gender-based violence are reported to the appropriate quarters.

Items	Frequency	(%)	Rank
Police detainment.	28	28.0%	2 nd
Defilement fine without detainment.	1	1.0%	5 th
Punished and rehabilitated.	9	9.0%	3 rd
Nothing is done as perpetrators remain ghosted.	54	54.0%	1 st
No idea.	8	8.0%	4 th

Source: Author's field experience, 2022.

Table 5 reveals the initiatives taken by the Ekiti State government when incidents of gender-based violence are reported to the appropriate quarters. Police detainment ranked second, with a percentage of 28.0%; defilement fine without detainment ranked fifth, with a percentage of 1.0%; punishing and rehabilitation ranked third, with a percentage of 9.0%; nothing is done as perpetrators remained ghosted, ranked first, with a percentage of 54.0%, while no idea ranked 4th, with a percentage of 8.0%. This implies that perpetrators often disappear after defiling their victims (54.0%), while those who cannot abscond are not afraid of police detainment (28.0%).

Table 6: ways minors can report any advances of violence against them to parents and law enforcement agencies in Ekiti State.

Items	Frequency	(%)	Rank
Victims should ensure they picture the perpetrator in their minds for future identification for prosecution.	22	22.0%	3 rd
Minors should not be sent on an errand at an odd hour.	1	1.0%	4 th
Women and girls must avoid discontentment.	31	31.0%	2 nd
Parents must always check and understand their children's moods and ask necessary questions when they notice mood swings.	46	46.0%	1 st

Source: Author's field experience, 2022.

Table 6 revealed some of the suggested ways minors can report any advances of violence against them to parents and law enforcement

agencies in Ekiti State. Victims should ensure they picture the perpetrator in their mind for future identification and prosecution, ranked third, with a percentage of 22.0%; minors should not be sent on an errand at an odd hour, ranked fourth, with a lower percentage of 1.0%, women and girls must avoid discontentment, ranked second, with a percentage of 31.0%. Parents must always check and understand their children's moods and ask critical questions when they notice mood swings, ranked first, with a higher percentage of 46.0%. This suggests that there are three ways to reduce the chances of losing a girl-child to violators around, and they are noting children's moods with the understanding that they might be going through some difficult times, the avoidance of discontentment, and picturing the face of the violators in mind in case of reappearance for apprehension and prosecution.

Discussion of Findings

The findings of this study correlate with other previous studies on gender-based violence, particularly in Ekiti State, Nigeria. However, there is a gap in knowledge of the prevalence of female genital mutilation and the deliberate kidnapping and murdering of girls and women for money rituals. Cases of rape, sexual molestation or assault, though, are still prevalent, yet it has taken a bow for ritual killing of girls to harvest their privates – breasts, genitalia, eyes, heart, and sometimes, palms and feet. Female genital mutilation coincides with Olofinbiyi et al. (2021, 4) when they report that female genital mutilation is prevalent in Africa and has severe damage, particularly in the severity of the cutting, proficiency of the circumciser, and the level of hygiene of the environment and tools used.

They described some of the primary and secondary complications to include injury to genital organs, haemorrhage and shock, infections, pelvic fractures, failure to heal and death, lower obstructive uropathy, recurrent urinary tract infection, infertility, keloid formation, cysts and abscesses in the vulval, and menstrual disorders, among others. This suggests that the lives of many girls are currently endangered

through genital circumcision or mutilation (rubbing on sensitive parts of the genitalia – the clitoris and the labia minora and majora) in Ekiti State, Nigeria. More so, the finding of the study has revealed a higher percentage (27.0%) of cases of murdered girls and women across the selected local government areas of Ekiti State, submits that there is a significant shift and reduction in the known forms of violations against women in Ekiti State, to ritual killings of girls and women, and genital mutilation.

Conclusion

Based on the findings above, the researcher submits that there is a significant similarity between biblical occurrences of gender-based violence and contemporary daily events. Although there was no mention of female genital mutilation or ritualistic kidnapping and murder to harvest private and internal organs as observable across the Nigerian States, particularly in Ekiti State, Nigeria, other forms of violence against women, such as molestation, assault, attempted rape, penetrated rape, and verbal abuse, among others, are forms of violence currently trending in Nigeria. Acts of violence must not be taken as a social norm but as an anti-social evil distorting the delicate social fabric of society. Therefore, Jesus' style of dealing with sexual evil perpetrated by men on women with suffering only on women, upon apprehension, must be adopted among the Yoruba of Ekiti State without being gender-biased. On the other hand, it behoves every parent to set some surveillance measures on their female child and be careful where they send them to run errands daily. Since the study has noted discontentment as one of the reasons several girls and women fall victim to gender-based violence, it is the submission of this researcher that all must henceforth guard against discontent and be contented with what they have or possessed as the economy cannot continue to get worst.

Recommendations

The following recommendations were drawn from the result of the findings.

- I. Cases of violation against the female gender in Ekiti State should not be carpeted; instead, they must be reported to the appropriate desk designed by the State Government.
- ii. Police must ensure that reportages of gender-based violence are not toyed with by collecting money from the perpetrators to cancel the case.
- iii. The Ekiti State government should also empower local vigilantes to monitor movements in the sampled local government to identify killers of girls and women for money rituals or sacrifice and bring them to book.
- iv. The State government should also create immunity for victims who surmount the courage to report abuses against the perpetrators after their release.

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