



RESEARCH ARTICLE

NGOs' Communication Strategies and Public Attitudinal Change Towards Domestic Violence in 21st Century VUCA Realities

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ABSTRACT

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In the 21st century of Volatility, Uncertainty, Complexity and Ambiguity (VUCA) domestic violence has continued to cause humans untold harm and has also remained a pervasive social issue calling for strategic communication interventions. Non-governmental organisations (NGOs) have, over the years, played crucial roles in shaping public attitudes and influencing policies through public awareness campaigns to halt the surge in domestic violence in Nigeria. Therefore, this study investigated the communication strategies adopted by selected NGOs towards eradicating domestic violence in Southwest Nigeria given the challenges posed by VUCA realities and sought to assess the relationship between public attitudes toward NGOs' campaign messages and public practices around domestic violence. Adopting descriptive design with regression to analyse the hypotheses in the study, it was found that NGOs' communication strategies did not influence post-awareness public practices to NGOs' campaign messages considering the p-values of some NGOs' communication strategies against domestic violence. Since the p-value of some NGOs' communication strategies (such as social media, TV/radio, community meetings and online webinars/workshops) was less than 0.05 level of significance, the null hypothesis (NGOs communication strategies do not significantly influence public practices to NGOs campaign messages) was rejected. The research concluded that the significant efforts made by the NGOs towards eradicating domestic violence in Southwest Nigeria with diverse communication strategies were considerably effective, yet the strategies can be enhanced with continued governmental and citizen support and adaptation of campaign messages to local contexts to address existing sociocultural biases in the region. This paper therefore recommends that communication campaigns should focus on dissuading the public against patriarchal tendencies that are, under various guises promoting domestic violence.

INTRODUCTION

There have been rapid changes since the commencement of the 21st-century global dynamism that is encapsulated by the VUCA acronym symbolizing Volatility, Uncertainty, Complexity and Ambiguity (Potgieter, et al, 2022). As these concepts turn into global issues, they also had specified effect on relational values among genders. The reality of VUCA has continued to shape and reshape the socioeconomic, political and cultural landscapes bringing along with it waves of unprecedented domestic violence. VUCA originated from military terminology but has since been widely adopted in business, leadership, and social sciences to describe challenging and unpredictable environments (Wursten, 2018). This 21st century realities major challenges across social fabrics of human existence, as well as the opportunities for addressing systemic issues such as domestic violence

which has become an evasive and insidious problem transcending borders, cultures, and socioeconomic classes while undermining the dignity safety and well-being of many most especially women. Then, women need media literacy to claim their rightful positions (Adaja, *et al*, 2018; Bernice, *et al* 2021).

Domestic violence ranges from physical, emotional, sexual and economic manipulations or abuse (Talabi, 2017). Domestic violence which is a variance of domestic violence is physical, psychological, and sexual abuse that are most frequently reported (Russo, 2019). The nature of the Nigerian society reflects patriarchal disposition, norms gender inequalities and some cultural practices that portray power imbalances within families, their households and local communities. Despite campaigns by numerous stakeholders to curb this menace, Non-Governmental Organisations (NGOs) have been leading widespread advocacy to advance gender balance policy and change but the persistence of domestic violence has continued to underscore the limitations of other interventions at different levels. Therefore, a need for adaptive, inclusive and innovative communication strategies which account for the complexities brought by VUCA realities of the 21st century which are not limited to globalisation, rapid advancements in technology, climate change, shifts in global power relations and social structure (Olanrewaju *et al* 2023; Talabi *et al* 2024).

These complexities have made the NGOs' arrowheads lead the cause towards changing the narrative of domestic violence in a VUCA world. NGOs have also demonstrated unprecedented adaptability and resilience at the intersection of mobilisation at the grassroots which is targeted towards policy advocacy and social change. These humanitarian organisations fill critical gaps left by the government and other critical stakeholders by providing holistic support services, communication mediation intervention, shelters for the victims, legal aid, counselling and vocational training for survivors (Jamil & Humphries-Kil, 2017). This is aside from raising crucial awareness of the dangers of domestic violence and challenging social norms about domestic violence as well as fostering community-based prevention strategies. Rapid growth in the digital revolution has also significantly expanded the coverage and impact of NGOs which has aided their leverage on technology to advance the cause of their advocacy efforts while facilitating real-time domestic violence crisis intervention, thereby fostering better collaboration.

Some domestic violence interventions have included the use of social media platforms by NGOs; however, the adoption of technological advancement has its inherent challenges such as cybersecurity breaches, misinformation and the digital divide which significantly affects marginalised local communities (Fanida, *et al*, 2024). The link between domestic violence and the 21st-century VUCA realities calls for a multidimensional approach that binds the efforts of critical stakeholders and NGOs (Pertwi, Nursyamsi & Munir, 2023). There are collaborative efforts towards addressing the spate of domestic violence globally, however, the extent to which these efforts emphasise coherent communication strategies that can lead to sustainable solutions has not been identified. This is a clear gap which highlights the urgency of communication interventions by NGOs towards combating domestic violence amidst the complexities of the 21st-century VUCA realities. There is a general notion that NGO's adoption of innovative stakeholder collaboration could lead to social and systemic change on the issue of domestic violence.

NGOs can continue to be a transformative force towards combating domestic violence, thereby contributing to a more balanced and equitable society. Hinged therefore on the idea that NGOs, being in direct contact with the victims and members of society, can engage with the community and aid victims and non-victims, this research sought to understand the NGOs' role in creating domestic violence awareness, influencing attitudes and practices. To assess the impact of the communication campaigns by NGOs in Southwest Nigeria, the campaigns were analysed to determine the NGOs' roles in raising awareness about domestic violence, influencing attitudes and post-exposure practices. Hence, this study investigated the communication strategies adopted by selected NGOs towards eradicating domestic violence in Southwest Nigeria within the challenges posed by VUCA realities and sought to assess the relationship between public attitudes toward NGOs' campaign messages and public practices on domestic violence.

LITERATURE REVIEW

The prevailing synthesis between domestic violence and violation is not necessarily to be welcomed, as it may lead to growing confusion rather than clarity. While the acts of excessive physical force often entail some form of violation, as in the case of rape, there are times when a violation occurs without the need for any excessive physical force, for example, when a victim of rape was drugged before the event, or acts of excessive physical force may take place without anything or anyone being violated, as in the case of consensual sex of a particularly rough nature. For this reason, in what follows the relationship between violence and force, and between violence and violations, separating issues of physical force from issues of violations has the virtue of identifying two competing perspectives on violence, where the approach taken will determine whether the concept of violence ought to be defined narrowly (violence as force) or more broadly (violence as a violation) (Baffuchi, 2013). Back (2004) contends that violence is not only descriptive of a form of behaviour, but is always normative in that it evokes a negative evaluation such that attempts to legitimate violence will use terms such as force, defence, resistance, and so forth. Violence is often to give at least a *prima facie* reason why it is morally wrong.

Violence is what happens when integrative institutions and values break down. (Delanty, 2001). The World Health Organisation (WHO) divides violence into three broad categories, including self-directed violence (behaviour that is self-directed and deliberately results in injury or the potential for injury to oneself, like suicide, self-harm etc.) interpersonal/domestic violence (using power and control over other through physical, sexual, or emotional threats or actions, economic control, isolation, or other kinds of coercive behaviour. e.g., dating/relationship Violence, sexual violence, stalking, bullying, hazing, child abuse, elder abuse etc.) While human beings are hurt somatically to the point of killing under physical violence, psychological violence includes lies, brainwashing, indoctrination of various kinds, threats, etc. that serve violence to decrease mental potentialities. Sexual violence involves rape or penetration of victim, victim made to penetrate someone else, unwanted sexual contact, non-contact unwanted sexual experiences, child sexual abuse, molestation etc., and racial violence involves violence based on race, ethnicity, colour etc. When the victim's right to her life is violated and the act satisfies any other necessary conditions (the act and its consequences were intended), we can confidently describe the act as one of violence. (Bufacchi, 2005). Coady (1986) notes that the normal or ordinary understanding of the term 'violence' is in terms of interpersonal acts of force usually involving the infliction of physical injury, which suggests that the concept of violence cannot be understood independently from the concept of force. This strong affinity between the terms 'violence' and 'force' would appear to be vindicated by the Oxford English Dictionary, where violence is defined as 'the exercise of physical force to inflict injury on, or cause damage to, person or property'.

Notwithstanding its linguistic roots and common perception, the relationship between violence and force is one of the most debated issues in the literature on violence. On one side some have no qualms about defining violence in terms of force. In this relation, Dewey (1980) argues that violence is force gone wrong, or, put another way, force that is destructive and harmful: 'energy becomes violence when it defeats or frustrates purposes instead of executing or realizing it. When the dynamite charge blows up human beings instead of rocks, when its outcome is waste instead of production, destruction instead of construction, we call it not energy or power but violence'. Not all force is violence (rescuing someone from drowning or preventing someone from harming themselves), just as not all acts of violence require the use of force (murder by poisoning). According to Dewey (1980), it is only when force becomes destructive and harmful that it turns into an act of violence. Apart from being destructive, it has been suggested that an act of force must also be intentional to count as an act of violence.

Pogge (1991) claims that a person uses physical violence if he deliberately acts in a way that blocks another's exercise of her legitimate claim rights by physical means. Meanwhile, Steger (2003) argues that violence is the intentional infliction of physical or psychological injury on a person or persons. There is also a debate as to whether excessive force, apart from being intentional or deliberate,

should also be unwanted. The advantage of adding this clause is that it would rule out acts of intentional, excessive force that are not acts of violence, such as surgery, although the risk is that clear examples of violence, such as foot-binding or voluntary labial infibulations, would not be recognised for what they are. (Brayne, et al., 1998). Relating violence to an intentional act of excessive force is intuitively appealing, but further reflection reveals an underlying problem with any attempt to define violence in terms of force (Miller, 1971). Wolff (1969) defines force as 'the ability to work some change in the world by the expenditure of physical effort', and Hannah Arendt (1969) points out that 'force, which we often use in speech as a synonym for violence, especially if violence serves as a means of coercion, should be reserved, in terminological language, for the "forces of nature" or the "force of circumstances" (la force des choses), that is, to indicate the energy released by physical or social movements. These two definitions underscore a fundamental qualitative difference between 'force' and 'violence'. First, force is a dispositional concept, that is to say, it refers to an ability or potentiality. Violence in this sense is always done, and it is always done to something, typically a person, animal or piece of property (Audi, 1993) Violence is an evaluative concept, perhaps even a normative concept. It is perhaps the moral neutrality of the concept of force that Arendt (1969) dismisses as a useful path into the meaning of violence, suggesting instead that we focus on the relationship between violence and power. Apart from its affinity with the notion of force, violence can also be conceptualised in terms of the verb 'to violate', meaning to infringe, or transgress, or to exceed some limit or norm. Garver (1973) suggests that the idea of violence is much more closely connected with the idea of violation than it is with the idea of force. Many contemporary theorists of violence have converged on the idea of defining violence in terms of a violation, although there seems to be some disagreement about what exactly is being violated when an act of violence takes place (Waldenfels, 2005).

The most popular answer to the question 'violation of what?' is 'violation of rights.' Unfortunately, the immediate appeal of this answer is misleading. If violence is the violation of rights, then naturally one ought to say something about the nature of rights being violated. This next step is imbued with difficulty. There are at least three distinct ways of conceptualising the set of rights that are being violated by an act of violence. We could also talk about the violation of personal rights, or those rights essential to personality. (Garver, 1973). Garver (1973) argues that rights are of two kinds, referring to either the body or the dignity of the person. Violence is defined as the violation of human rights which include any obstacle or impediment to the fulfilment of a basic need. (Galtung, 1969). Violence is 'any avoidable action that constitutes a violation of a human right, in its widest meaning, or which prevents the fulfilment of a basic human need'. Each time human beings starve or are undernourished because of social or political reasons; it is legitimate to consider these people as the victims of social violence. (Salmi, 1993). Apart from the violation of our basic rights, such as the right to life, personal security and liberty, violence is understood to include also the violation of our socioeconomic rights. Yet the broader our definition of human rights, the more pervasive and inescapable violence becomes. (Baffuchi, 2007). Joseph Betz (1977) notes that if violence is violating a person or a person's rights, then every social wrong is a violent one, every crime against another a violent crime, and every sin against one's neighbour an act of violence.

While domestic violence causes damage in many ways, communication strategies are used to change attitudes towards effecting positive change to curb the menace. A communication strategy is a list of messages, audiences, potential message vehicles, resources required and feedback mechanisms to meet the unique target audience (Educational Credential Assessment, 2016). Communication strategies help you plan site-related communication with the public, stakeholders, and colleagues. Tarone (1980) defines communication strategy as a mutual attempt between two interlocutors to make a deal on an important communication. Communication strategy refers to distinct communication tools used in conveying specific and comprehensible codes to a target audience. Over the years, different communication strategies have been deployed to eradicate campaigns that have raised public awareness of domestic violence as a human rights violation that impacts the general public. NGOs have immensely contributed to the development of international and national legislation and policy frameworks that are more supportive of gender rights and balance. Despite this

improvement, domestic violence most especially against women and girls has continued to be a challenge globally.

A continuous, protracted effort throughout society and across disciplines is needed to effectively address the causes of domestic violence among both genders, which are rooted deep in social attitudes and practices (Gupta & Gupta, 2018). Campaigns are an appropriate tool in this endeavour because they can: Make domestic violence a public issue, and highlight the fact that it is a public concern that affects all segments of society; Challenge and influence change in individual and society-wide attitudes and behaviours that condone and tolerate domestic violence; Serve as a vehicle to inform and educate domestic violence survivors about their right to receive support and redress, and how they can claim these rights; Catalyse the initiatives of different organisations and individuals in coordinated, multi-layered and multi-sector action to prevent domestic violence and provide effective support to domestic violence survivors, either male or female; Build critical mass for change by bringing together people from different backgrounds to create opportunities to learn from each other's experiences, form networks and grow wider and more powerful movements; Develop leadership skills among campaign organizers and supporters, and empower women and men, girls and boys to become individual agents of change, and advocates of gender relations that are free of violence and based on equality.

Theoretical Framework

Various theories in the area of gender communications and education seek to explain different issues relating to domestic violence and the several approaches and strategies deployable for the eradication of domestic violence as well as campaigns necessary for behavioural changes. This study is therefore built on the theoretical foundations of Coordinated Management of Meaning theory (CMM) that are combined to construct the perspective of this investigation. The Coordinated Management of Meaning (CMM) theory, developed by Barnett Pearce and Vernon Cronen (1976), is a communication theory that explains how people co-create meaning through interaction. It emphasizes the social construction of reality and highlights how communication shapes individual and collective perceptions. In the 21st-century VUCA (Volatile, Uncertain, Complex, and Ambiguous) environment, addressing domestic violence requires strategic communication by NGOs to influence public attitudes and drive behavioural change. This paper examines how CMM theory applies to NGOs' communication strategies in shaping public perceptions and responses to domestic violence.

The communication perspective of the theory is based on social constructions in that humans make the social worlds in which they live because of how well they communicate with one another. The assumptions of CMM theory are to the extent that communicators do two things in every encounter. They interpret or ascribe meaning, and they act- two functions close to one another: Meaning leads to action, and action forms meaning. This theory emphasises that meanings are not inherent in words or messages but are actively constructed through social interaction. Within the CMM framework, interpretation is a crucial element. Individuals bring their subjective interpretations, experiences, and cultural lenses to the communication process, shaping the meanings they derive from messages. It underscores the importance of recognising and respecting diverse interpretations, as well as engaging in dialogue to clarify and reconcile differing viewpoints. CMM theory provides a practical framework for NGOs to construct meaning, influence narratives, and shift public attitudes towards domestic violence. By leveraging strategic storytelling, interactive dialogue, and digital communication, NGOs can effectively navigate VUCA realities and drive meaningful social change.

MATERIALS AND METHODS

The design of this study is descriptive and it investigated the communication strategies adopted by selected NGOs towards eradicating domestic violence in Southwest Nigeria and sought to assess the relationship between public attitudes toward NGOs' campaign messages and public practices on domestic violence. The population of adults in the selected local government areas of Ekiti State, according to the National Population Commission (2006) is 801,900, the two LGAs selected in Osun

State have 295,000 (NPC, 2006), while the two LGAs in Ondo State have 572,200. Thus, the total population of adults in the six selected LGAs is 1,669,100.

Table 1: Proportional Distribution of the Sample Size across the Selected States

S/N	States	LGAs	population	Percentage	Sample Distribution
1	Osun	Egbedore	96,000	18	138
		Ifelodun	199,000		
		Total	295,000		
2	Ondo	Irele	221,400	35	269
		Akoko SW	350,800		
		Total	572,200		
3	Ekiti	Ado	469,700	47	361
		Ijero	332,200		
		Total	801,900		
Total			1,669,100	100	768

Source: NPC, 2006

Selection of States: Three states were selected in the southwest geopolitical zone through balloting. The selected states are Ekiti, Ondo and Osun States.

Selection of LGAs: A purposive sampling technique was adopted in the selection of the two local government areas from the selected states. The LGAs were chosen purposively, based on the high rates of domestic violence occurrences in the areas as reported by the National Human Rights Commission (2023). Hence, Ijero and Ado LGAs were purposively chosen for Ekiti State, Ifelodun and Egbedore LGAs for Osun State, while Okitipupa and Akoko South-West LGAs were chosen for Ondo State.

Selection of Wards: In the final stage, the selected LGAs were further stratified into 75 political wards. 22 political wards from Ifelodun and Egbedire LGAs (Osun State); 25 political wards from Ijero and Ado LGAs (Ekiti State); and 28 political wards from Okitipupa and Akoko South-West LGAs (Ondo State.)

The methodology outlined by Saunders, Lewis and Thornhill (2009) was used to determine the sample size for the survey. The final sample size for the survey underwent a refinement process in three phases, adhering to a 95% confidence level and a 5% error tolerance. The approach ensures that the selected sample size is statistically robust and reflective of the broader population in Southwest Nigeria.

1st Stage

In the initial stage, the minimum sample size required (n) was determined using the formula:

$$n = p\% \times q\% \times \left[\frac{z}{e\%} \right]^2$$

Assuming an equal chance of residents in Ekiti, Osun and Ondo states being exposed or not exposed to advocacy messages against domestic violence, $p\%$ and $q\%$ were set at 50%. The z -value corresponding to the desired 95% confidence level was 1.96, and the margin of error ($e\%$) was 5%. Therefore:

$$n = 50 \times 50 \times \left(\frac{1.96}{5\%} \right)^2$$

Hence, the minimum sample size for this study was calculated to be approximately 384.

2nd Stage

The second stage refined the sample size by factoring in the population of the study to ensure adequate representation. The formula for the second stage was:

$$n = \frac{n}{1 + (\frac{n}{Population})}$$

Here, the calculated sample size from the first stage (384) was substituted for *n*, and the total population of the selected states (13,344,600) was substituted for Population:

$$n = \frac{384}{1 + (\frac{384}{13,344,600})}$$

Therefore, the adjusted sample size was approximately 384.

3rd Stage

In the third stage, the response rate was considered. With an expected response rate (re%) of 50%, the formula for adjusting the sample size for non-response was:

$$n^a = \frac{n \times 100}{re\%}$$

Substituting n=384 and re%=50 into the formula:

$$n^a = \frac{384 \times 100}{50}$$

$$n^a = 768$$

Therefore, the adjusted sample size (*n^a*) was calculated to be 768. The tool employed in collecting data for the study was a structured questionnaire, while regression was used to analyse the test of research hypotheses. The NGOs studied were purposively selected based on meeting the criteria of being located in selected states and having their aim targeted at domestic violence with an ongoing campaign on the subject matter.

Table 2: Distribution of NGOs Studied and their Campaign Messages

	NGO	State	Campaigns
1	Organization for Public Awareness on Child and Women's Rights - OPACTs	Osun	Channels: Community Outreach, Key Message - "We're both superior genders"
2	Mowalek Centre for Sustainable Community Development	Osun	Channels: Community Outreach/Rally/Market/Schools Visitation, Key Message - 'No Means No'
3	Gender Relevance Initiative Promotion	Ekiti	Channels: Radio Campaign/Community Outreach, Key Message: 'Women Can be more!'

4	Leading Ladies Connect International	Ekiti	Community Outreach/School Visitation., Key Message: 'Don't hit her!'
5	Disability Not A Barrier Initiative	Ekiti	Channels: Radio Programme/Community Outreach, Key Message: 'Giving a helping hand.'
6	Association for the Restoration of the Dignity of Womanhood (ROTDOW)	Ondo	Channels: Road Show/Rally, Community Outreach, Key Message: Her voice matters

Source: Researcher Field Data, 2024

Data Presentation and Analysis

The overall objective of this study was to identify specific communication strategies employed by selected NGOs to campaign against domestic violence in 21st-century VUCA reality and assess the influence of their campaign messages on the knowledge, attitudes and practices among the adult population in Southwest Nigeria. It also sought to assess the relationship between public attitudes toward NGOs' campaign messages and public practices on domestic violence. This section reports the analysis of the hypotheses that were tested:

H0: There is no significant relationship between public attitude towards NGOs' campaign messages and public practices on domestic violence.

H0: NGOs' communication strategies do not significantly influence public practices towards NGOs' campaign messages on domestic violence.

The next sub-sections examine hypotheses on the relationship between public attitude toward NGOs' campaign messages and public practices on domestic violence, as well as the influence of NGOs' communication strategies on public practices towards NGOs' campaign messages.

Hypothesis One: There is no significant relationship between public attitude of NGOs' campaign messages and public domestic violence practices

This hypothesis was tested using two variables: public attitude toward NGOs' campaign messages and public practices on NGOs' domestic violence campaign messages. Also, the hypothesis was tested at a 5 % (or 0.05) level of significance, as this level of significance had been recommended in the social sciences. Results showed that the Chi-square and p values were 57.553 and 0.000 respectively. Since the p-value was less than 0.05 level of significance, the null hypothesis (which stated that there is no significant relationship between public attitude toward NGOs' campaign messages and public practices on domestic violence) was rejected. Therefore, the alternative hypothesis was accepted and therefore concluded that there was a statistically significant relationship between public attitude toward NGO campaign messages and public practices on domestic violence, $\chi^2 (1) = 57.553, p < 0.05$.

Hypothesis Two: NGOs' communication strategies do not significantly influence public practices to NGOs' campaign messages

To test this hypothesis, NGOs' communication strategies against domestic violence (such as social media, TV/radio, newspaper/magazines, community meetings, posters/billboards, SMS/text messages, and online webinars/workshops) were used on the one hand, and public practices to NGOs' campaign messages was used as a second variable on the other hand. As suggested in the existing literature, a 5 % level of significance was adopted to test the influence of NGOs' communication strategies on public practices to NGOs' campaign messages. The results from the survey conducted show that NGOs' communication strategies did not influence public practices to NGOs' campaign messages considering the p-values of some NGOs' communication strategies against domestic violence. That is, while NGOs' communication strategies (through social media, TV/radio, community

meetings and online webinars/workshops) significantly influenced public practices to NGOs' domestic violence campaign messages, $p < 0.05$, NGOs' communication strategies (such as newspapers/magazines, posters/billboards, and SMS/text messages) did not significantly influence public practices to NGOs campaign messages, $p > 0.05$.

Since the p-value of some NGOs' communication strategies (such as social media, TV/radio, community meetings and online webinars/workshops) was less than 0.05 level of significance, the null hypothesis (NGOs communication strategies do not significantly influence public practices to NGOs campaign messages) was rejected. Also, since the p-value of some NGOs' communication strategies (such as newspapers/magazines, posters/billboards, and SMS/text messages) was more than 0.05 level of significance, the null hypothesis (which stated that NGOs communication strategies do not significantly influence public practices to NGOs campaign messages) was accepted.

Specifically, communication strategies against domestic violence through social media significantly influenced public practices to NGO campaign messages, $\beta = 0.028$, $t(760) = 4.216$, $p < .05$. Also, NGOs communication strategies through TV/radio significantly influenced public practices to NGOs campaign messages on domestic violence, $\beta = 0.009$, $t(760) = 0.798$, $p < .05$. Furthermore, NGOs communication strategies against domestic violence through community meetings significantly influenced public practices to NGOs campaign messages, $\beta = 0.175$, $t(760) = 4.999$, $p < .05$. Lastly, NGOs communication strategies against domestic violence through online webinars/workshops significantly and negatively influenced public practices to campaign messages, $\beta = -0.234$, $t(760) = -6.733$, $p < .05$.

However, the results showed that NGOs' communication strategies against domestic violence through newspapers/magazines did not significantly influence public practices to NGOs campaign messages, $\beta = 0.052$, $t(760) = 1.509$, $p > .05$. Also, NGOs' communication strategies against domestic violence through posters/billboards did not significantly influence public practices to NGOs campaign messages, $\beta = -0.001$, $t(760) = -0.016$, $p > .05$. Lastly, NGOs communication strategies against domestic violence through SMS/text messages did not significantly influence public practices to NGOs campaign messages, $\beta = -0.000$, $t(760) = -0.005$, $p > .05$.

Table 3: Multiple Regression on the influence of NGOs' communication strategies on respondents' domestic violence practices

Predictors	B	SE	β	T
(Constant)	1.781	0.422		4.216***
Social media	0.011	0.014	0.028	0.798***
TV/Radio	0.003	0.013	0.009	0.246*
Newspaper/magazines	0.023	0.015	0.052	1.509
Community meetings	0.066	0.013	0.175	4.999***
Posters/Billboards	-0.001	0.09	-0.001	-0.016
SMS/text messages	-0.001	0.18	0	-0.005
Online webinars/workshops	-0.432	0.064	-0.234	-6.733**

$F(7, 760) = 11.683$, $p < .001$, $R^2 = .097$; * $p < .001$, ** $p < .001$, *** $p < .001$

Source: Researcher's Fieldwork, 2024.

This section shows the influence of NGOs' communication strategies against domestic violence on respondents' behavioural practices. Multiple regression was carried out to predict public practices on domestic violence to NGOs' campaign messages using seven NGOs' communication strategies: social media, TV/radio, newspapers, magazines, community meetings, posters/billboards, SMS/text messages, and online webinars/workshops. Generally, the results revealed that the regression was statistically significant, $F(7, 760) = 11.683$, $p < .001$. More importantly, findings showed that NGOs' communication strategies against domestic violence explained approximately 10 % of the variability in public domestic violence practices to NGOs' campaign messages on domestic violence.

Out of the seven predictors, only four of them (social media, TV/radio, community meetings, and online webinars/workshops) were statistically significant. That is, communication strategies against domestic violence through social media was found to be statistically significant in predicting significant practices towards domestic violence, $\beta = 0.028, t(760) = 4.216, p < .05$. Also, communication strategies against domestic violence through television/radio was statistically significant in predicting respondents' practices to NGOs campaign messages on domestic violence, $\beta = 0.009, t(760) = 0.798, p < .05$. Furthermore, findings showed that NGOs communication strategies against domestic violence through community meetings was statistically significant in influencing public practices towards domestic violence, $\beta = 0.175, t(760) = 4.999, p < .05$. Lastly, findings revealed that NGOs communication strategies against domestic violence through online webinars/workshops was found to be statistically significant in influencing public practices to the campaign messages negatively, $\beta = -0.234, t(760) = -6.733, p < .05$. The results indicated that NGOs communication strategies against domestic violence through social media, TV/radio, and community meetings would significantly change public attitude towards domestic violence positively. However, findings indicated that the more NGO messages against domestic violence are communicated through online webinars/workshops, the more likely such messages will not result in domestic violence public practices.

Table 4: Cross-tabulation between public attitude to NGOs' campaign messages and public practices to messages on Domestic Violence

Public Practice of NGOs' Campaigns Messages on Domestic Violence		Public attitude towards NGOs' campaign messages			ϕ_c	$\chi^2, df, & p$
		Negative	Positive	Total		
No	Count	4	24	28	0.274	$\chi^2 = 57.553$
	% Within public practices	14.30%	85.70%	100.00%		$df = 1$
	% Within the public attitude	57.10%	3.20%	3.60%		$p = 0.000$
Yes	Count	3	737	740		
	% Within public practices	0.40%	99.60%	100.00%		
	% Within Public attitude	42.90%	96.80%	96.40%		
Total	Count	7	761	768		
	% Within Public practices	0.90%	99.10%	100.00%		
	% Within Public attitude	100.00%	100.00%	100.00%		

Source: Researcher's Fieldwork, 2024

This section assesses the relationship between public attitude toward NGOs' campaign messages and public practices on domestic violence after exposure to the messages. The results are presented in Table 2. Findings revealed that among the respondents who had a negative attitude toward NGOs' campaign messages, the attitude of the majority (57.1 %) towards domestic violence had not changed as a result of NGOs' campaign messages. However, among the respondents who had a negative attitude toward NGOs' campaign messages, the attitude of less than half (42.9 %) towards domestic violence had changed due to NGOs' campaign messages. Moreover, the results demonstrated that among the respondents who had a positive attitude toward NGOs' campaign messages, the attitude of the vast majority (96.8 %) towards domestic violence had changed as a result of NGOs' campaign messages. However, it was only 3.2 % of the respondents who had a positive attitude toward NGOs' campaign messages could not change their behaviour/attitude towards domestic violence as a result of NGOs' campaign messages.

On the other hand, among the respondents who changed their attitudes towards domestic violence as a result of NGOs' campaign messages, findings revealed that almost all (99.6 %) of them had a positive attitude toward NGOs' campaign messages while the remaining infinitesimal proportion (0.4 %) had a negative attitude. The results of Cramer's V showed that the relationship between public

attitude toward NGOs' campaign messages and public practices to domestic violence messages was moderately weak ($\phi_c = .274$). Also, the result of the Pearson Chi-square showed that the relationship between public attitude of NGO campaign messages and public practices to the messages was statistically significant, $\chi^2(1) = 57.553, p < 0.05$. Findings indicated that the more one has a positive attitude to NGO campaign messages on domestic violence, the more the tendency to change behaviour/attitude towards domestic violence.

Implications

Domestic violence remains a pervasive and complex issue worldwide, manifesting in physical, emotional, sexual, psychological, and economic abuse. It transcends geographical, cultural, and socioeconomic boundaries, undermining the fundamental human rights of individuals, particularly women and children. Non-Governmental Organizations (NGOs) have historically been at the forefront of combating domestic violence through advocacy, intervention, and support services. However, the evolving dynamics of the 21st century, characterized by VUCA (Volatility, Uncertainty, Complexity, and Ambiguity) realities, have necessitated the adoption of innovative communication strategies to address this social ill effectively (Zu, 2023). The adverse effects of domestic violence are enormous and impact the emotional, physical and psychological well-being of survivors as it also hinders the socio-economic development of the nation (Isaboke, 2019). A multi-layer strategy and the effective utilisation of appropriate communication channels play crucial roles in limiting or eradicating domestic violence as well as providing the right response. Study findings showed that more respondents were aware of communication strategies used by NGOs in the campaign towards eradicating domestic violence. NGOs, over the years, have emerged as key players in the struggle towards curbing domestic violence in selected Southwest States in Nigeria.

These NGOs develop a variety of strategies and communication channels to raise awareness by educating the public on domestic violence, as well as advocating for positive policy changes on the issue (Fawole, et al, 2019). This is sometimes achieved through leveraging both traditional and modern communication channels which NGOs utilise in reaching out to audiences across demographics, from urban centres to rural communities and their messages are targeted towards ensuring that the message of zero-tolerance for domestic violence is comprehensive, meaningful and impactful (Brackenridge, et al, 2010). Understanding how NGOs use communication strategies to combat domestic violence is critical for developing a comprehensive and long-term intervention that can result in an obvious decrease in domestic violence in selected States. In all, seven communication strategies were found to be used by NGOs in campaigning against domestic violence: social media, TV/Radio, community meetings, Newspapers/magazines, online webinars/workshops, posters/billboards, and SMS/text messages. Particularly, social media was the most common communication strategy used by NGOs for domestic violence campaigns. Although TV, Radio and community meetings also play a significant role, social media was considered more effective compared to other communication channels used by the NGOs as communication strategy. The implications of NGOs' communication strategies on public attitudinal change toward domestic violence in the 21st century's VUCA (Volatile, Uncertain, Complex, Ambiguous) environment are multifaceted, spanning societal, organizational, cultural, and ethical domains.

CONCLUSION AND RECOMMENDATIONS

In the 21st century's VUCA realities, NGOs must continuously evolve their approaches to addressing domestic violence. By adopting adaptive and innovative communication strategies, they can overcome challenges and amplify their impact. Collaboration, technology, and cultural sensitivity will remain critical pillars in the fight against domestic violence, ensuring that the voices of survivors are heard, and sustainable change is achieved. However, based on the findings of the study, the following conclusions were drawn: The selected NGOs deployed various communication strategies towards curbing or eradicating domestic violence in Southwest Nigeria. The study revealed that the different strategies deployed- outreaches, community visits, media campaigns, educative programmes and partnerships with community/opinion leaders were effective within specific situations. Nonetheless,

the silence of victims, funding for victims' psychosocial support, cultural biases and compromises of the law enforcement agents remained daunting challenges.

The research concluded that the significant efforts made by the NGOs towards eradicating domestic violence in Southwest Nigeria with diverse communication strategies were considerably effective, yet the strategies can be enhanced with continued governmental and citizen support and adaptation of campaign messages to local contexts to address existing sociocultural biases in the region. This paper therefore recommends that communication campaigns should focus on dissuading the public against patriarchal tendencies that are, under various guises promoting domestic violence. Non-governmental organisations may improve the efficacy of their communication strategies against domestic violence by deliberately designing campaign messages to address age-long beliefs, including patriarchal ideology. To meet the complex needs of domestic violence survivors and promote a culture in which survivors feel confident, empowered and supported, messages need to be strategic and context-specific. NGOs may consider continued engagement with community, religious and traditional leaders to sensitise the public on the benefits of equal gender relations in homes and communities, as opposed to preserving a system that subjugates a gender and elevates another. NGOs play a critical role in transforming public attitudes towards domestic violence in the VUCA world. Their communication strategies must be adaptive, inclusive, and evidence-based to navigate volatility, uncertainty, complexity, and ambiguity. While challenges exist, effective storytelling, policy advocacy, digital activism, and grassroots engagement can drive sustainable social change.

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