

Knowledge, Attitude and Behaviors towards Violence against Women: A Study Carried out In Semarang and Surabaya, Indonesia

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Abstract— In general this study intended to portray knowledge, attitudes and behaviors of four neighborhoods in two cities in Java regarding violence against women in public and domestic sphere. In addition, this study was intended to explore the challenges faced by various parties in the community in solving the problem of violence against women. A mixed method approach was used in this study. A questionnaire on knowledge, attitudes and behaviors towards violence against women was used in a survey for collecting quantitative data. Meanwhile, protocols for focus group discussion and key informant interviews were used for collecting qualitative data. The study was carried out in two cities in Java Indonesia, namely Surabaya and Semarang. In total 303 respondents (female=185 and male=118) participated in the survey, and seven FGDs as well as twelve KIIs were implemented. The result of this study showed that in general, people has a good understanding with regard to violence against women as unwelcome conduct, and as a suppression of the strong to the weak. Violence against women is also seen as behavior that is degrading to women, and which can result in pain, disability and even death. This study also revealed that some behaviors, such as scolding, yelling, hitting, pushing, as behavior that is considered accepted, and is not seen as an act of violence that makes others unhappy or uncomfortable or hurt.

Keywords—Indonesia, knowledge attitudes and behaviors, violence against women, women's rights.

I. INTRODUCTION

The United Nations defined the term violence against women (VAW) as “any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life” [1]. VAW affects the lives of women throughout their life cycle starting from prenatal (abortion and pregnancy) [2,3,4,5], infancy (circumcision, physical, sexual, and psychological abuse) [2,5], childhood (underage marriages, vandalism genitals, physical abuse, sexual, and psychological, incest, child prostitution and pornography) [2,6,7], adolescence and adulthood (rape during courtship, sexual abuse, and

prostitution), until old age (a suicide attempt, suicide, physical, economics, and psychological abuse) [8].

In the case of abortion among the unintended pregnancies, it was reported that besides socio-economic position, partner cohabitation is the strongest determinant and play a role in making decision [2, 3]. Female genital mutilation or female circumcision practices in a number of countries is intended to control women's sexuality, and is regarded harmful and violation of basic rights that give impact on lifelong health of women [6, 9, 10]. Haemorrhage, severe pain, and death are among immediate physical complication of the circumcision. Chronic pelvic infection, urinary tract infections and reduce sexual pleasure are among long term complication [3]. Sexual abuse was positively related to suicidal behavior and delinquencies for both boys and girls [8]

Domestic violence is any act against someone, especially women, misery or suffering physical, sexual, psychological, and/or negligence of household including threat to commit acts, coercion, or deprivation of liberty against law within the domestic sphere. In many cases of domestic violence, women and children are the most vulnerable group. Although domestic violence is a particularly complex cases, and from year to year the number of cases increased, domestic violence was not regarded as a criminal act because it is a crime that occurs in household and so often viewed as a private family affair. Domestic violence phenomenon is like an iceberg, as just a little recorded and reported in the surface. This phenomenon shows that the concern to deal with cases of VAW handled not serious enough.

The conceptual framework used as reference in this study is Heise Ecological Model of violence against women [11], which gives a comprehensive overview of multifaceted factors that influence the vulnerability of women to violence. Heise's ecological models explained that violence against women is the interplay among individual, situational and socio-cultural factors [11]. Individual personality that shaped through his or her experience in responding his or her environment had an effect on his or her behavior. Personal history, such as witnessing marital violence and being abused as a child, are significant factors for distinguishing victim or perpetrator of violence. Children who grew up in a family where violence happens are more likely to violate others or become victim of violation of others [11,12]. Family is the individual's immediate environment or situational factors of VAW. Frequently violence occurred in a family and executed by a person who has intimate or close relationship with the victim. Domestic violence is

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accommodated by male dominance and male control in the family. Patriarchal structure of the family like in Indonesia, pose men as the heads and leaders of the family that oblige to make decision and control the family lives. Women, in the other side are the household keepers that should obey the leaders in order to maintain harmony.

The formal and informal social structure has an effect on the condition and situation of individual's immediate environment or family lives. Even though VAW can take place in all settings and all socio-economic levels, VAW cases were more common in low socio-economic class or poor community or unemployment family. Heise [11], stated that delinquent peer association influenced abusive behaviors among male adults. In a large level, the macro system includes cultural values and beliefs that influence the practices of VAW, such as the male supremacy, males as the toughness or powerful or respectful human being that should provide privilege in the family and community are cultural values and beliefs becomes the root of VAW. In the case of Indonesia, it was argued that the law in Indonesia has failed to protect women from sexual abuse due to "phallic-centrism culture" [12].

In general, the aim of this study was to overview the knowledge, attitudes and behavior of the four neighborhoods in two cities in Java, Indonesia, regarding violence against women in public and domestic sphere. In addition, this study aimed to explore the challenges faced by various parties in the community in solving problem of violence against women.

II. METHODOLOGY

This study was implemented in two capital cities (Semarang and Surabaya) of two provinces (Central Java and East Java) in Indonesia. Based on the category of urban and sub-urban areas, this study selected two districts in each city, namely District Sawahan and District Sidoarjo in Surabaya, East Java Province, District Banyumanik and District Ungaran Timur in Semarang, Central Java Province.

This study applied a mixed method approach. In quantitative approach, this study implemented a survey by distributing a questionnaire on knowledge attitudes and behaviors towards violence against women. A simple random sampling technique was used in selecting the respondents. Male and female aged above 18 years old, married and unmarried, working and not working, still in school and leave their school, were the criteria for the sample. Overall there were 303 respondents (female= 185; 61.1% and male= 118; 38.9%) from four districts participated in this study

In qualitative approach, this study implemented seven focus group discussion (FGDs) consisted of 5 FGDs with female participants and 2 FGDs with male participants. In addition, this study implemented twelve key informant interviews (KIIs). Including in the KIIs were, formal and non formal leaders (religious and community leaders) as well as academics in both provinces. Protocols for FGD and KII were developed as a guide in applying FGDs and KIIs.

III. RESULTS

A. *Characteristics of the respondents*

In total 303 respondents came from the two cities participated in this study, consisted of 61.1% or 185 female and 38.9% or 118 male. Women respondents most widely participated in this study were from Sidoarjo District (n=49; 65.3%), while the number of male respondents most widely participated in this study were from Semarang District (n=32; 42.7%). More than half of respondents (63%) aged between 18-40 years old. The largest percentage of respondents aged 18-40 years old were from Semarang District (n=52; 69.3%). One third of respondents (33.4 %) were aged 41-60 years old. Small number of the respondents (n=11; 3.6 %) were over 60 years old, and the largest percentage of respondents aged over 60 years were from Sidoarjo District (n=5; 6.7 %).

Regarding the educational background of the respondents, 1.7% said that they never go to school, 13.4% finished elementary school, 16.2% finished junior high school, 44.3% finished senior high school, and 24.4% graduated from university as diploma holders, bachelor degree, and master degree. Concerning to the activities for living, as many as 22.2% (n=67) respondents were housewives, 47.7% were employees of private companies and self-employed, and 4.3% were government officers. Few numbers of respondents were military officers (0.7%) and teachers (3.6%).

B. *Basic Understanding towards Violence against Women*

In this study, prior to answer questions on knowledge attitude and behaviors towards VAW, the respondents were asked whether they agree or disagree with three statements concerning to basic understanding of VAW. First, VAW is accepted since women are weak. Second, women are weak, hence it is accepted that they become the subject of aggression of men. Third, VAW is a violation of human rights. The results of this study showed that 3.3% agree that VAW is accepted since women are weak, 1.5% agree that women are weak therefore it is accepted that women become the subject of aggression of men, and 97.8% agree that VAW is a violation of human rights. The aforementioned data indicated that almost all respondents agree that VAW is a violation of human rights and this is due to cultural belief that women are weak and therefore women become the victim of violation. In addition the data revealed that the majority of the respondents have basic understanding towards VAW. This information was supported from the qualitative data taken from KII and FGDs.

["VAW is act of harassing women, not only in the sense of sexually harassing, but in general VAW is lack of respect of women". KII with academics – Surabaya].

["VAW commenced by economics motifs, and influenced by educational background of the couples. Poverty and lack of education of the family will affect behavior in family life that forced violence". FGD with group of man – Surabaya]

["VAW is an unpleasant act either performed by male to female or female to male, where the strong will oppress the weak. VAW happens because no protection for women's rights and unbalanced or bad relationship between couples in marriage. Women could not pull out what is perceived or lack of

communication between husband and wife that causes to discomfort". FGD with group of female – Surabaya]

VAW is understood not only in the form of physical aggression, but also includes psychological and sexual violence, as well as family negligence. In addition, psychological violence is seen as more dangerous because it is invisible and can cause psychological wounds, where women are humiliated their dignity and status.

["Domestic violence is categorized in three ways, namely physical violence, psychological and sexual. Factor that causes the violence is emotional instability". FGD with group of male – Surabaya]

Unpredictable and rapid innovation in the field of information and technology also affect the incidence of VAW. Female students experience gender-based violence by the use of smart phone and various social media, such as WhatsApp, You Tube, Facebook, and others.

["As a consequence of rapid change of information and technology, VAW can also put into practice in social media. Female high school students have experienced with such violence". FGD with group of female –Semarang].

C. Knowledge towards Violence against Women

Scores of knowledge towards VAW was measured by calculating the total score of the statement with two options answer, namely yes and no. "Yes" is rated 1 and "No" is rated 0. In this study, knowledge was categorized into four. It is categorized to be "Less" when the score ranged 0-25, "Sufficient" when the scores ranged 26-50, "Good" when the scores ranged 51-75, and "Very Good" when the scores ranged 76 - 100. This study found that the overall mean score for knowledge towards VAW was 74.39 which can be concluded that knowledge towards VAW is "Good". The category of "Very Good" was found in the two neighborhoods of East Java province, they are Sawahan District (76.67) and Sidoarjo District (75.16). The least average score for knowledge towards VAW was found in the neighborhood of Banyumanik District (71.60).

Concerning to gender differences on knowledge towards VAW, the study revealed that in the four research sites an average score of knowledge towards VAW was higher among women (75.93) than men (71.98). Thus, knowledge about VAW among women's groups is categorized as "Very Good", meanwhile in the group of men the knowledge was categorized as "Good". The average score of knowledge towards VAW which categorized as "Very Good" was found in the group of women in Sawahan District (78.50), and the lowest average score which categorized as "Good" was found in the group of men in Banyumanik District (67.74).

D. Attitude towards Violence against Women

Attitudes towards VAW was measured by a scale of attitudes towards VAW, a Likert style with four alternatives answer, from "Strongly Disagree" (score 1), "Disagree" (score 2), "Agree" (score 3) and "Strongly Agree" (score 4). The scores will be reversed for unfavorable statements. The result indicated that the overall average scores for attitudes towards VAW is 2.82, which is near 3 or "agree". The result can be interpreted that respondents showed positive attitude or accepting VAW.

Highest scores for attitudes regarding VAW were found in Banyumanik District (2.89), and the lowest was in Sidoarjo District (2.75). Referring to gender data on the attitudes towards VAW, the study showed that the average score of attitudes towards VAW was higher in women (2.85) than in men (2.78), and the highest average score was found in the group of women in Banyumanik District (2.92).

E. Behavior towards Violence against Women: Verbal Violence

Verbal violence is expressed in five forms of conduct, such as scolding, insulting, shouting, cursing, and name calling. Most forms of verbal violence experienced by respondents was "being scolded" (n=158; 52.1 %), and "being shouted" (n=128; 42.2 %). Although there were small percentage, a number of respondents experienced verbal abuse in the form of "being cursed" (n=22; 7.3 %). To compare the result among the study sites, it showed that the highest percentage experiencing "being scolded" (n = 53 ; 70.7 %), and "being shouted " (n = 41 ; 54.7 %) was in Sidoarjo District. Even though not many respondents experienced "being cursed", this study indicated that the highest percentage of "being cursed" was found in Sawahan District (n = 9 ; 11.5 %).

In relation to the experiences of respondents as the perpetrator of verbal abuse, the result showed that the highest percentage were in "scolding others" (n=163; 53.8 %) and "shouting others" (n =130; 42.9 %). Experience of respondents as perpetrators of "cursing other" showed as the lowest verbal behavior (n= 18; 5.9 %). The highest percentage in "scolding others", was found in Sidoarjo District (n=54;72 %) and Sawahan District (n = 55;70.5 %). Situation was the same, in "cursing others" that was found highest in Sidoarjo District (n = 45; 60 %) and Sawahan District (n = 40 ; 51.3 %).

F. Behavior towards Violence against Women: Physical Violence

In this study, there were nine behaviors that categorized as physical violence, they are punching, spitting out, slapping, pushing, grabbing hair, smothering, throwing with hard objects, burning with cigarettes, and hurting with a sharp object. The result of the study showed that three forms of physical violence that mostly experienced were "being punched" (n=34;11.2%), "being pushed" (n=24;7.9%), and "being slapped" (n=13;4.3%). Even though the percentage is small, the result of this study showed that "burned with cigarettes" (n = 2; 0.7%) and "hurt with a sharp object" (n = 2; 0.7%) experienced by the respondents.

Number of respondents who experienced a "being punched" was most often found in Sawahan District (n=15; 19.2%) and Sidoarjo District (n= 14; 18.7%). In addition, physical violence that mostly experienced by respondents in Sawahan District was "being pushed" (n=12;15.4%), "hair being grabbed" (n = 9; 11.5%), and "being slapped" (n =7; 9%).

In relation to the respondents' experience as perpetrators of physical violence, the result of the study indicated that there were four forms of physical abuse, they are "hitting others" (n = 28; 9.2%), "pushing others" (n = 19; 6.3%), "slapping others" (n = 13; 4.3%), and "throwing hard objects to others" (n = 10; 3.3%). The highest percentage of "hitting others" was found in

Sawahana District (n=12; 15.4%) and Banyumanik District (n = 8; 10.7%). "Pushing others" is most often found in Sawahan District (n = 8; 10.3%) and Sidoarjo District (n = 6; 8%). "Slapping others" is most experienced in Sawahan District (n = 5; 6.4%), as well as "throwing hard object to other" (n = 4; 5.1%). The aforementioned data conclude that the respondents were also the perpetrators of physical violence in hitting, pushing, slapping, and throwing with hard objects, are more experience in Sawahan District.

G. Behavior towards Violence against Women: Spiritual Violence

Concerning to spiritual violence, there are three forms of behavior that are measured in this study, they are "degrading beliefs or faith", "forcing to perform certain rituals", and "prohibit to conduct rituals belief". The result of this study showed that the highest percentage for spiritual violence was "degrading beliefs or faith" (n=7; 2.3%), and it was mostly found in Sidoarjo District (n = 4; 5.3%) and Sawahan District (n=3;3.8%). In comparison to other sites of this study, Sawahan District showed the highest percentages for all three forms of spiritual violence "degrading beliefs or faith" (n=3;3.8%), "forcing to perform certain rituals" (n=2; 2.6%), and "prohibit to conduct rituals belief" (n=2;2.6%).

In the situation of respondents being the perpetrators of spiritual violence, the result of this study showed that even though small percentages, respondents of this study executed degrading beliefs or faith of others (n=4; 1.3%), forcing others to perform certain rituals (n=2; 0.7%), and prohibit others to conduct rituals belief (n=4; 1.3%).

H. Behavior towards Violence against Women: Sexual Violence

In this study there were three forms of sexual violence measured, they are "being forced to have sexual intercourse even though s/he is not in desire", "being forced to watch various products of pornography", and "being forced to consume illegal drugs or alcohol for sexual appetite and being raped". The result of this study indicated that only small percentages of respondents had the experience of sexual violence, "being forced to have sexual intercourse even though s/he is not in desire" (n=3; 1%), "being forced to watch various products of pornography" (n=3;1%), and "being forced to consume illegal drugs or alcohol for sexual appetite and being raped" (n=2; 0.7%). The small number of respondents who answer the questions on sexual violence is probably due to cultural value to not talk sex openly because it is regarded sensitive and taboo.

Concerning the sites of the study, the result indicated that three respondents of "being forced to have sexual intercourse even though s/he is not in desire" were from Sidoarjo, Banyumanik and Ungaran Districts. Meanwhile three respondents of "being forced to watch various products of pornography" were from Sawahan, Sidoarjo and Ungaran Districts, and the two respondents of "being forced to consume illegal drugs or alcohol for sexual appetite and being raped" were from Sidoarjo and Sawahan Districts.

It is interesting, that even though very few the number of respondent who play as perpetrator in "forcing other to have

sexual intercourse even though s/he is not in desire" was higher (n=4; 1.3%), and that occur in Sawahan District (n=2; 2.6%).

I. Behavior towards Violence against Women: Economic Violence

Referring to FGD with male group in Banyumanik District, it was articulated that family disharmony was the rooted from economic reasons. In this study five forms of economic violence were used as indicators, they are "not given money for living", "being forced to earn money for living", "income or money earn from job is deprived", "not given permission to work outside home", and "being closely monitored in using money". The result of this study showed that the highest percentages were in "not given permission to work outside home" (n=19; 6.3%) and "not given money for living" (n=18; 5.9%). In the case of "not given permission to work outside home", the highest percentage was found in Sawahan District (n=9; 11.5%), while in the case of "not given money for living" the highest percentage was found in Sidoarjo District (n=9; 12%).

Even though the percentages were low, respondents reported that they experienced "income or money earn from job is deprived" (n=4;1.3%), "being closely monitored in using money" (n=8; 2.6%), and "being forced to earn money for living" (n=10; 3.3%). In the case of respondents as perpetrators of economic violence, the highest percentages were in "not given permission to work outside home" (n=10; 3.3%) and "being closely monitored in using money" (n=8; 2.2%).

J. Behavior towards Violence against Women: Psychological Violence

Psychological violence was measured by five behaviors, namely "being spied", "being intimidated", "being threatened", "being scared", and "not allowed to communicate with others". The result of this study indicated that two forms of psychological violence had highest percentages, "being spied" (n=6; 13.43%), and "not allowed to communicate with others" (n=11; 3.6%). The highest percentages of these two forms of psychological violence showed in Sawahan Districts.

The qualitative study revealed that psychological violence was regarded the worst. The effect of psychological violence is more serious since it disregards women's dignity, and decreasing their self-esteem which is the core of their personality.

[According to me psychological violence is more severe, all activities that violate women, not only sexual violation, have an effect in disregarding the dignity of women. KII with academics-Surabaya]

K. The Role of Government and Community in Preventing Violence against Women

Education is regarded crucial for the prevention of VAW. Awareness on gender equality and gender empowerment are two important aspects of VAW that should be provided to all levels of community through education. Information and knowledge on VAW and its effect should be provided to all level of communities in order for them become aware that VAW violates human rights. Through education the patriarchal structure and male dominance culture will be re-constructed and changed. Government, community based organization, faith

based organization as well as non-formal leaders played important role in raising awareness and educate people on the prevention of VAW. In addition, formal and non-formal leaders are regarded as important role model therefore leaders should demonstrate a non-violence behavior in any situation. Government is the key party for preventing and protecting women from violence by preparing and providing laws and regulations that do not discriminate women. The following are expression of the key informant during the interviews

[At the macro level, VAW is related to patriarchal structure, in which women are seen as the subordinate of men, therefore women are marginalized, harassed, and less empowered. The most realistic way for preventing VAW is education, however the women themselves play important role in empowering themselves. Raising awareness and empowerment are very crucial for VAW. Education is very important for prevention of VAW, however it needs time, and all parties should support. Government's policies, advocacy from NGOs, and empowerment programs from all sectors are needed. Government, activist, and NGO, play important role in arguing patriarchal and man dominance culture. Rape cases should be viewed from female perspective and should not from male perspective. Law and regulation prepared by government should not discriminate women. KII with academics – Surabaya]

[Problem of inequality between man and women is rooted from incapability of viewing women equal to men. Women is always regarded subordinate of men, and marginalized, therefore problem of relation between man and women occurs. God create women not to be subordinated by man, instead to be equal. KII with religious leader – Surabaya]

[VAW is influenced by two aspect, they are cultural values and social structure. Domestic violence occur when there is big gap between husband and wife, in socio-economic and cultural background, as well as religions background, FGD with group of female – Semarang].

[In case of sexual violence, or gang rape it is important to provide students with information and knowledge on reproductive health. In addition, especially for youth it is importance for them to not involve in delinquent peer, since peer pressure is regarded crucial for influencing violence. Using leisure time effectively is important for the youth for not involve in petit criminals that lead them to have conflict with the law. KII with police officer- Surabaya]

DISCUSSION

Violence against women is a form of violation of human rights, and it is rooted in the patriarchal structure or male dominance culture. To transform such paradigm into the egalitarianism between man and women is regarded crucial and important for the prevention of VAW [12]. It is important to have awareness and capability to see women as equal partner of man. To change such cultural beliefs need time, effort and support from various parties in the community. Religious and community leaders play important as role model and

consistently motivate the community to transform the paradigm, that man and women are created as equal.

Even though VAW can occur in all level of socio-economic background, and all level of education [11, 12], it is important to raise awareness on the equality of men and women, and women empowerment through education. Education is key point for raising awareness and to provide knowledge on the VAW and its effect. Through education, each individual will have the knowledge on the effect of violence on psychological, physical, and social life of the victims. VAW is serious crime that should be acknowledged therefore public should prevent from VAW[12]. Parenting is education for parents for assisting their children to acknowledge VAW from the earliest age. Reproductive health and character building are educational materials needed for preventing VAW among youth. Marital counseling and traumatic healing are skills needed for counselor and experts who help victims of violence. Shelters and help desk for victims of violence should be established and improve their services. .

As stated in Heise [11] that family is the immediate environment of each individual, and that formal and informal situation outside the family such as unemployment, poverty, alcohol and drugs abuse will influence the family life that lead to abusive behavior. Therefore it is important for government and community based organization to reduce poverty through various program. Community based economic activity, small economic enterprises, women economic empowerment, are among self-help economic empowerment program that influence family to increase their well-being.

Laws and regulations prepared by the governments should protect women from the violence. Besides, it is important for the NGOs to advocate the government with data and cases needed for the government to prepare the laws and regulations, It is also important for the NGOs to watch the implementation of the laws and regulations.

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