Erinvwi (Ancestor), Marital Infidelity and Its Consequences on Married Urhobo Family in Ughelli North Delta State.

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Abstract

The study examined Erinvwi (Ancestors) and marital infidelity among married women in Urhobo in Ughelli North of Delta State. The study was guided by one objective and one corresponding research question. The paper adopted the field theory to guide the conduct of the study. The historical and descriptive approaches were employed as the research methodology. The population of the study comprises 1450 married men and women in three communities, Ofuoma, Afiesere and Odovie all in Urhobo land in Ughelli North of Delta State. The convenient sampling technique

was used to select 150 persons while the strata method was used to select 50 samples each from the three communities some of whom are over 45 and 70years of age, with much experience of the Urhobo Tradition. The instrument for data collection was questionnaire and interview. The data were analyzed using frequency and percentage rating. The findings revealed that the majority of the indigenous people of Urhobo, in Ughelli North Delta State, believed that traditional factors could influence a person from committing adultery in Urhobo land. These includes the search for children or male child. They also believe that fame factors could influence people to committing adultery in Urhobo land such as poverty, ignorance, and fantasy. It was concluded that different factors could influence people to have a marital affair but concluded the consequences is too harsh on the women and family members hence the paper recommends that Since the Urhobo culture and traditions is rich and beneficial not only to Urhobo but society at large, the tradition should not be totally abandoned but, in a way amended for lighter punishment.

Keywords: Marital infidelity, Adultery, Poverty, Ignorance, Urhobo culture and traditions.

Introduction

Adultery is a voluntary sexual intercourse between a married man and someone other than his wife or between a married woman and someone other than her husband (Adebayo, 2012). In other words, adultery is any sexual intercourse between a person who is married and another person who is not his or her marriage partner. Sexual intercourse between two unmarried persons is fornication. Adultery is a voluntary sexual intercourse between a married person and someone other than his or her lawful spouse. By further explanation, adultery could also be explained as a situation when a man or a woman has sexual affairs outside his or her matrimonial home (Falato & Weiner, 2011).

The notion of adultery is universally abominable. The Urhobo people too do not take issues of adultery lightly whenever such cases arise. Urhobo as used here refers to one of the sub-ethnic groups that constitute the present Delta State of Nigeria with a population of about two million, seven hundred, with twenty- five (25) kingdoms covering over 5000 kilometers The problem of adultery is as old as the history of mankind itself. Adultery and sexual immorality featured from generation to generation of the human race since the creation of this world. According to Christian in relationship, the Hebrew law prohibits adultery likewise the religion of the Christians and the world over. In the Greco- Roman world, there were stringent laws against adultery, even though it was applied to a woman. It was not a crime for a husband to have sex with a slave or an unmarried woman (Aghoghovia, 2011).

In African societies, infidelity is a major reason why men assault wives or lovers (Ambekar, 2009). Erhahon and Ikelegbe argued that marriage in the pre – colonial Benin society was a formidable institution upheld with fidelity and trust. In Hindu society, whether called adultery, infidelity or unfaithfulness, Hindus do not permit any act of sexual union outside the socially sanctioned marriage system. There must be compelling reasons for people attempting to cheat on their significant spouses; otherwise, it would not keep happening. Some people may simply be tired of going through the motions with their spouse and are looking for a one-night stand. Others may simply feel the need to do something daring and exhilarating as a break from their mundane lives. Aside from the motives to consider, the question still remains whether it is moral or immoral to commit adultery. In theory, adultery is obviously not an ethical practice, but aside from theory it can be examined in order to determine whether it is a moral endeavor or not. If the adulterer is not caught, this means there will be no consequences to be burdened and the action of adultery is morally justified. However, if the adulterer is caught in the act, the resulting ramifications are in most cases so horrible that adultery cannot be considered ethical (Barr, 2013).

Adultery is a serious and capital offence in many societies and some societies have developed cruel punishment for the offence ranging from death to humiliation (Bhattarai, 2012). Therefore, an attempt is made in this research to examine the

metaphysical or ancestral means to punish the act of adultery in Urhobo land. This research critically examines traditional issues attached to its application towards the punishment of adultery among the Urhobo people of Ughelli North in Delta State.

There have been numerous studies on adultery but still relatively little is known about it. Most studies focus on factors that predict the occurrence of adultery or what occurs to the relationship once an affair has taken place. The purpose of this study was to examine adultery in Urhobo land and the Erivwin (Ancestors) factor in Ughelli North of Delta State.

Furthermore, the issue of adultery lies in its immoral nature. What is crucial in this regard is to use Jeremy Bentham's "Principle of Utility" as a counter – attack on the practice of adultery. The moral consideration of adultery points to the difficulty involved, arguments and proof whether or not adultery and its related activities are wrong or right in relation to the principle of utility.

Adultery among the Urhobo people is one of the most serious crimes because it destroys the ontological structure of the family and the entire community as its consequence can wipe an entire family as well as the community: That is why it's a most dreadful act to toil with.

Meanwhile, in Urhobo, men are exempted from the act of adultery. The exclusion of the male counterpart from the act of adultery among the Urhobo people cut-across the entire Africans. In Africa, the male are not culpable in the act of adultery, because the African culture permits men to marry more than one wife so long as he can take care of them. It is the woman that is required to keep complete fidelity to her husband till death. On extra marital sexual affairs, the woman is duty bound to be faithful to her husband while the rule is loose regarding the man. In fact, women are expected to be calm when their husbands have been found to have been involved in extra-marital sexual affairs in Urhobo land. It is against this background that the study seeks to determine the traditional factors that influence and encourage adultery among married men or women in Urhobo land. In this regard therefore, answers to the following will be very necessary in this study.

Aim and Objectives of the Study

The aim of this study therefore is to:

i. Determine the extent to which the traditional factor influence the commitment of adultery in Urhobo land.

Research Questions

i. To what extent does the traditional factor influence the commitment of adultery in Urhobo land?

Theoretical framework

The purpose of this study is to understand the process through which an individual gives him or herself permission to engage in an adultery.

Field theory (Lewin, 1942) will be explained and related to marital relationships in an attempt to understand the permission-giving process that occurs with regards to entering into an extramarital affair. In understanding Kurt Lewin's field theory, one must first understand the principle that behavior is a function of both the person and the environment (Muuss, 1988). This is important because the way in which we act has to do with our personality and experiences, along with the context of each situation in which we are behaving. A decision made one day may be very different the next day because of those around us, how we are feeling, where we are, how much sleep we got the night before, etc. "Life space" is the total of all the environmental and personal factors in interaction. An individual's behavior is a function of his or her life space. Things such as physical, environmental, social, and psychological factors are included in the life space. Examples of each include; how we are feeling at a specific time, the setting in which we are at a given moment, the people with whom we are interacting with, and the mood we are in at a given time. Needs, motives, goals and obstacles all determine an individual's behavior. Muuss (1988) summarized field theory as follows "within the life space, objects or goals can have a positive (attraction) or negative (repulsion) valence" (P:161). As this relates to marital relationships and specifically marital infidelity, goals that allow the fulfillment of needs and desires (i.e., sexual satisfaction), by means of an extramarital affair, will have attractions and repulsions. Examples of attractions to the marital affair may include:1) a woman who may look elsewhere to get her

emotional needs met because they are not being met in her marital home: 2) a man who looks to an alternative partner as a way of becoming involved in different types of sexual activities in which his spouse may not be interested. An example of a repulsion to having a marital affair could be a person's attitude toward marital infidelity as being a violation of marital vows. According to Muuss (1988), a balance in attracting and repulsing forces causes conflict (being unsure of the direction to go), whereas unbalanced forces allow for movement toward or away from one of the goals, such as marital infidelity or having an affair. At this point a person may encounter barriers to reaching his or her desired goal, in this case having an affair. An example of a barrier could be the person's children. Having children could make it difficult to meet a partner for a sexual encounter because the children may be around at the times a spouse wants to meet the affair partner. The barriers between the individual and the goal will either cause frustration or increase an individual's efforts to reach the g**oal.**

Methodology

The study adopted historical and descriptive approaches, and its analytical tools were the use of primary and secondary sources. These includes the use of interview, internet, text books etc. The population of the study is one thousand four hundred and fifty (1450) married men and women from three selected communities in Ughelli North in Delta State. The sample of the study comprises 150 men and women from the three selected communities in Ughelli North in Urhobo land Delta State and they are; Afiesere, Ofuoma, and Odovie. The convenient sampling technique was used because the researcher is from one of the villages (Ofuoma) for easy accessibility, information and samples. Using strata, 50 samples were selected from each of the three communities. These persons some of whom are over 40,45 and 70years of age, with much experience of the Urhobo traditions where interviewed and they include men and women whose marriages are over twenty, thirty to forty years. People whose marriages are less than ten years were not left out. The opinions of the I nterviewees are included in the work. Also, questionnaires were randomly distributed to different classes of people. These include those in the market, churches and government parastatals.

CULTURAL FACTORS

Adultery in Traditional Urhobo

The concept of adultery has different cultural meanings to various people of the world. The Urhobo people are not an exception. This is why it becomes relevant to investigate the meaning of adultery from the perspective of a particular culture of the people. In Urhobo tradition, adultery can be interpreted in terms of direct and indirect sexual acts. Direct sexual acts are those sexual acts of having sex with a person and indirect sexual acts are those acts that signify or imply sexual moods or expressions (Bhattarai, 2012).

In the light of the above, Ubrurhe and Eghwubare, hold that married woman who allows another man to tap her buttocks or hold her hand, or fondle her breast or genitals, commits adultery of the indirect sexual act. Also, a married woman who allows another man to have sex with her commit's adultery against her husband, the ancestors, Erinvwi (Ancestors or Forefathers) and the community at large (Bonewell, 2012). A married woman who allows another man to hug her or dance to the seductive song of another man who praises her with sexual tones is seen as a derailing woman who has appetite for adultery. For example, if a man sings a song with such phrases like: "evie we yoma (your breast is so beautiful), or owe ya ye rome yoma vwe vu ra kpona)" (you are the most beautiful woman on earth), for a married woman who appreciates them, she is supposed to have consented to adultery. This also corresponds to the indirect act of adultery. Also, a widow who does not refund her bride price to her husband's family before marrying another man commits adultery. The Urhobo practices levirate marriage. However, where the widow refuses either the brother or a relative of the late husband, she is under law to return whatever bride price that was paid on her to the family of her late husband before she can be free to marry or have sex with another man. Adultery in Urhobo land is also associated with act of fornication and prostitution (igberadja) generally known as ofarie (promiscuity). Fornication is associated with adultery from ancient traditional practice because it is expected that the first man to have sex with a girl must be her husband. This is why a girl is expected to remain a virgin (virgo intacta) till marriage (Chapman, 2013).

In Urhobo cultural setting, a married man does not commit adultery except when he has sex with a married woman but a married woman commits adultery when she has sex with any man other than her husband. Women are more severely punished for adultery in Urhobo tradition. This is true because an Urhobo married man can be allowed to have osen (concubine) while married women are not allowed by traditional law. Osen provides friendship between married men and unmarried women that allows sexual relationship between them. A concubine does not have the status of a wife until the man decides to marry her. However, there are some physical and metaphysical perspectives in the punishment of adultery. This aspect is beyond the human sense of judgment because it is abstract in nature. As earlier pointed out, in Urhobo land, the punishment for adultery is more severe on the woman and as such it is believed that the gods and the spirit of the ancestors called Erinvwi are very active in punishing the woman. If a man commits adultery with another man's wife and he is not caught, Erinvwi (spirit of the ancestors) does not arrest him. This is why married Urhobo women dread adultery. However, those women who commit adultery without being caught still cannot go free from being punished by the gods and the spirit of the ancestors (Delving, 2013). The punishment arising from a metaphysical perspective includes frequent sickness in the family. When a woman commits adultery and she is not caught during the act, Erinvwi (the spirit of the ancestors) who sees everything will arrest the woman's nuclear family. That is, the children of the woman will fall sick and could die. It can also affect the husband of the woman by causing him misfortune and ill health which could lead to death. The only remedy is for the woman to confess her adulterous acts so that the ancestors and the gods of the land can be appeased by sacrifice of chicken (oho), goat (evwe), plantain (ode), and yam (one) (Fernado, 2008).

Apart from the man and the children being sick, it can also make the woman to be sick. The nature of her sickness will reveal to the elders that she has committed adultery. One of such sicknesses is a swollen body especially the legs and the stomach and this can lead to her death. If the woman refuses to confess on time, Erinvwi can kill every member of the nuclear family. On the other hand, it is not so on the part of a man. If a man commits adultery with another man's wife and he was not caught, it will not bring sickness to the children, neither the

wife nor him. In this case, it seems the gods and the ancestors have been programmed to recognized men as sacred cows. A man who commits adultery is always afraid of being exposed by the woman when Erinvwi visits her home. This is why it is rare for a man to commit adultery with another man's wife in Urhobo land. When a woman commits adultery Erinvwi must make sure that justice prevails over her by bringing disaster to her, and her children and husband. Another punishment for the woman in the metaphysical sense involves mysterious death during child birth. When an adulteress has not been caught physically in the act, she could still be caught in the course of child delivery when she develops mysterious complications (Glass, 2012). To ease delivery, she has to confess her sins of adultery, after which the ritual to remove her pollution is enacted and she will deliver her baby with ease.

The second is physical punishment. It is called physical punishment because it is under the judgment of the elders as based on their physical findings. One of such physical punishment involves fine. Fine is a way of punishment for adultery especially on the side of the man who had sex with another man's wife. When a man is caught in the act of adultery or in the acts that relates to adultery, he is made to pay a stipulated fine according to what the husband of the woman demands. In an ideal situation, the culprit is asked to bring goat (evwe), chicken (oho), yam (one), plantain (ore) and money (igho) (Hakim, 2013). The goat and chicken will be killed and their blood will be used for sacrificial cleansing. Also, eggshell is put in a stick to make evworo (cleansing) on the culprits so that they can be free from the wrath of the divinities and family ancestors. When the goat, chicken, plantain and yam are cooked the culprits are not expected to perceive the aroma not to talk of eating from it. Sometimes, the amount of money apportioned to the adulterer to pay as fine is normally very high because, it is believed that when the culprit feels the impact he would be discouraged or desist from committing such an act next time (Hall & Fincham, 2004). Also, as part of fine, the adulterer could be stripped naked and thoroughly flogged with a warning not to repeat such act with any married woman in the community. An adulteress can also be made by her husband to pay a fine of goat or chicken and hot drink to appease the husband's wrath. Another form of punishment in the physical sense is ostracism. A man who has become so notorious in the community to have been

committing adultery with peoples wives after several warnings and fines is driven out from the community for as long as the elders may deem fit to avoid subsequent damages. Such a person will be cursed as he is being sent away from the community because he has violated the tradition of the ancestors and of the land. The duration of the ostracism is not specific but determined by the elders in council or that of the community (Hughes, 2009). In some cases, such a person can be completely banished from that particular community. Another physical punishment especially for the adulteress is divorce. When a married woman continues in adultery, the husband may resort to divorce her to avoid subsequent embarrassment and shame. If a woman is caught with a particular man for one or several times, the husband can decide to ask the man to refund all the money spent on the wife as the bride price (dowry), thereafter he divorces the woman and send her parking.

Traditional Factor

This factor is similar to the cultural factor. But the difference is seen in their definition. Culture is the way of life of the people in a community, but "tradition is a ritual belief or object passed down within a society, also a basic character of a society still maintained in the present, with origins in the past." Through traditional influence in the community, marriage is conducted without asking questions on why certain conditions must be met and ceremonies performed before marriage rite is completed. For instance, in those days, the girls are usually circumcised before marriage in Urhobo land. It was part of the tradition in the land. It is believed that female circumcision helps the ladies to overcome promiscuity. In the words of Revd. A.Y. Oguori (Interview) it is done "to avoid sex hunger. It was believed that the uncircumcised woman loves sex too much, so it was done to reduce immorality". Moreover, since it was part of the tradition, the children were not given any reason for it. For instance, the researcher interviewed Christiana Sodje and Mrs. Oke on the issue of circumcision. These women were circumcised when they were younger. They both have similar views. Sodje Christiana said, "we grew up to meet circumcision that way. But we were also told that without circumcision, a lady cannot give birth to a baby". She was circumcised when she was pregnant. However, in her opinion, that reason was wrong because now that girls are not circumcised, they still have children. Mrs. Oke has a similar view but added:

"another reason we were given for circumcision was that it is used as a means of getting extra money from the husband of the girl during marriage". Therefore, the traditional influence on marriage would be noticed owing to the fact that in the case of circumcision, it was believed that the uncircumcised would be sexually immoral, family member of the man would be interested in knowing whether the lady their son wants to marry is circumcised or not because according to the tradition of the land, the uncircumcised lady would be "sex hungry". They insist on the circumcision of the lady, or withdrawal from the marriage arrangement (Huizenga, 2011).

The search for male child factor

The place of children in Urhobo traditional marriage cannot be over emphasized. Traditionally, the Urhobo sometimes see children to be more important than money or wealth. Thus Ubrurhe (2008) opines that, such names as Omonigho (a child is more important than money), Omoefe (a child is wealth), Aruwevwhire (I have entered the house) and Etuwevwire (I have reached home) underscore the vital position a child occupies in Urhobo concept of life (Hunter, 2013).

The Urhobos believe that without a child in the home, the woman has not actually entered the home, so a woman's primary focus in the home should be to have children. However, another problem women in Urhoboland face in their homes even when they have children, is the absence of a male child. Traditionally, the Urhobo adore male children as if they are more important than female children. Delay in having male children has led many Urhobo people to giving birth to many children, and it has influenced many to go for other wives. Ubrurhe also argues that "among the Urhobo, much premium is placed on fecundity. A marriage is considered successful to the extent that the woman gives birth not only to a girl but also a son who will survive and sustain the process of continuity (Koigi, 2013).

Fame factor

The fame factor of a man in a community is also an influential factor in marriage contract among the Urhobos. This accounts for why many politicians and teachers are polygamists. When a man is famous and financially well-to-do in the land, many parents will wish their daughters are hooked to the man in marriage.

Sometimes, some of these men are teachers posted to the community to teach. Since polygamy is part of the culture of the people, the parents do not mind if these men already have wives. Their daughters may become second, third or fourth wives. This is power of fame of the men involved.

The Idea of Clitoridectomy

Clitoridectomy is known in other words as Female Genital Mutilation. The Oxford dictionary of contemporary English defines circumcision as the cutting off of the outer skin of the human genitals. Therefore, female circumcision is the removal of the clitoris. The World Health Organization (WHO) calls the practice a non-medical practice.

Despite more than twenty-five (25) years of advocacy work, the terms used to describe the practice (e.g mutilation and cutting) are still the subject of debate. Some fear that parents may resent the implication that they are "mutilating" their daughters. The term "cutting" is less judgmental and corresponds better to terms used in many local languages. However, many Women's Health and Human Rights Organizations and activists use "mutilation" not only to describe the practice but also to highlight the basic violation of women's human rights. Previously, some referred to the practice as "circumcision" to equate Female Genital Mutilation (FGM)/ cutting to male circumcision. Female genital mutilation includes acts that intentionally alter or cause injury to the female genital organs for non- medical reasons. This act has no health benefits for girls and women according to women rights activists. According to the World Health Organization "more than two-hundred (200) million girls and women alive today have been cut in thirty (30) countries in Africa, the Middle East and Asia where female genital mutilation is concentrated". This act is mostly carried out on young girls between infancy and age fifteen (15). Some critics have written that female genital mutilation is a crime or violation of human rights for girls and women (Meyer, 2006).

The idea of female genital mutilation can be dated back as early as the first century. It started in the days of our forefathers or ancestors, who carried out such act in order to control extramarital sex urge of the females. Female genital

mutilation is practiced till date by most ethnic groups in Nigeria with the same reason of trying to control sexual excesses, while the ages at which the operation is carried out vary from one ethnic group to another is different. For example, the age of female circumcision among the Binis is between 3-14 years with about 75% of women circumcised and among the Etsako people, circumcision takes place between the ages of 0-22 with an average of 45% women in the community being circumcised. In some communities, female circumcision is done during infancy in the first eight days or two weeks of life as in the case among the Owu people in Abeokuta, Yorubas of Ibadan, the Igbos of Eastern Nigeria and the Muslims in some parts of the North (Mothersil, 2013).

In some other communities, most especially the Urhobo communities which is our area of study, it is performed at a much later stage which is thirteen (13) and above. A very good example is the Ughelli North community in Delta state. On 22 November, 2013, an article in Vanguard, a Nigerian daily newspaper states that "female genital mutilation is customary among the Urhobos of Delta state". In correspondence with the Research Directorate, the Project Coordinator of Women's Right Watch Nigeria, an NGO located in Benin City in Edo state, which was established in 2000 by women lawyers committed to advocating for women's rights and gender equity in Nigeria (Global Fund for Women), stated that the Urhobos "practice female genital mutilation because they believe it curbs promiscuity in women". Some sources also indicated that female genital mutilation is practiced among the Urhobos during pregnancy. Also, a 2012 article by the Nigerian newspaper Daily Trust cites the former executive director of the Women Empowerment and Reproductive Health Centre (WERHC), an NGO headquartered in Abuja that works to promote gender equality (WERHC), as saying that the Urhobos "remove the clitoris of young girls as a rite of passage to puberty. On 14th August, 2010 article on determinants of female genital mutilation in Nigeria published in the journal of Medicine and Medical Sciences, states that, among the Urhobos, "Female Genital Mutilation is done just before marriage as a fertility rite". Sources also explain that some ethnic groups in Nigeria believe that if a baby's head comes into contact with the mother's clitoris during child birth, the baby will die. Further studies found in Agatha.N.T. Eguavoen and Emily. A.Ebalu, "Women in Society" shows that in 80-90% of

girls/women, clitoridectomy carried out in Delta state are majorly by the Urhobos. Oral sources consulted also say that "if the woman refuses to undergo female genital mutilation her husband may reject her". With this, if the husband supports the wife there is little or nothing the society can do with regards to forcing a woman to undergo female genital mutilation (Mothersil, 2013). The Urhobos take the act of clitoridectomy very seriously and the practice is still very much in place in some Urhobo villages till today.

Historical Background of the Urhobo People

No treatment of any aspect of the life of a people could be said to be complete without a corresponding or at least, a basic knowledge of the people in discussion. Thus, it is appropriate here to briefly explore the history of the Urhobo people. Urhobo is a major Nigerian ethnic nationality in tropical Niger Delta. According to Otite (1982:9), the Urhobo speaking people live in a territory bounded by latitudes 60 and 50 15′ North and longitudes 50 40′ and 6 0 25′ East. They are located in the present Delta State of Nigeria. They occupy the southern portion of the Benin lowland and the floodplains and swamps of the petroleum-rich Niger Delta. Their neighbors are the Isoko to the Southeast, the Itsekiri to the West, the Bini to the North, the Ijaw to the South and the Ukwani to the Northeast. With a population of about two million people (National Population Commission, 2006), the Urhobo people are the 5th largest ethnic group in Nigeria and constitutes the largest single ethnic group in Delta State. The population density in Urhoboland is about 660 persons per square kilometre. They occupy an area of 1,417 square miles (about 2% of the whole country). The Urhobo territory consists mainly of ever green forests with many oil-palm trees which provide the source of palm produce from which the Urhobo have some technological preserve. The territory is also covered by a network of streams and rivers, whose volumes of water flow are directly connected with two climatic seasons: the dry season (November to March) and the wet/dry season (April to October) with a short dry period in August referred to as "August Break". These physical and natural resources play an important function in the social and economic lives of the people. The main economic mainstay of the people is sustained mainly, by agricultural subsistence-farming and fishing. In addition, there are few commercial business and education

centres like Warri, Ughelli, Sapele, Orerokpe, Abraka, Agbarho to mention but a few (Neesl, 2013).

There are presently, four major traditions which stretched the origin of the Urhobo people beyond Bini and Ife as far as the Sudan and Egypt. However, according to one of these traditions, Urhobo was a prince, son of Oba Eweka (Egbeka) of the Bini kingdom. Having been duly blessed by his father in addition to having the royal title of Ogie (Ovie) of his people bestowed on him, Urhobo left Bini city with a large number of subjects during the reign of his father in about 1370, and moved southwards to found his own kingdom (Salubi, 1958:184 cited in Agbegbedia, 2003: xvii). Since then, his descendants had successfully expanded and lived in this area with their own distinct cultural practices and traditions. Furthermore, the Urhobos are a heterogeneous people, whose sociopolitical organization is based on cultural unit (Agbegbedia, 2003). Presently, there are twenty two of such autonomous units referred to as sub "tribes" or "clans" and each are governed by an Ovie or a traditional clan head of a kind. The clans include; Agbarha-Ame, Agbarha-Otor, Agbarho, Agbon, Arhavwarien, Avwraka (Abraka), Ephron, Evwreni, Eghwu, Idjerhe, Oghara, Ogor, Okere-Urhobo, Okparabe, Okpe, Olomu, Orogun, Udu, Ughelli, Ughievwen, Uvwie and Ughwerun (Emekpe, 1980:9-10). Besides, the Urhobo territory is grouped into ten administrative local government councils out of the twenty five councils in Delta State.

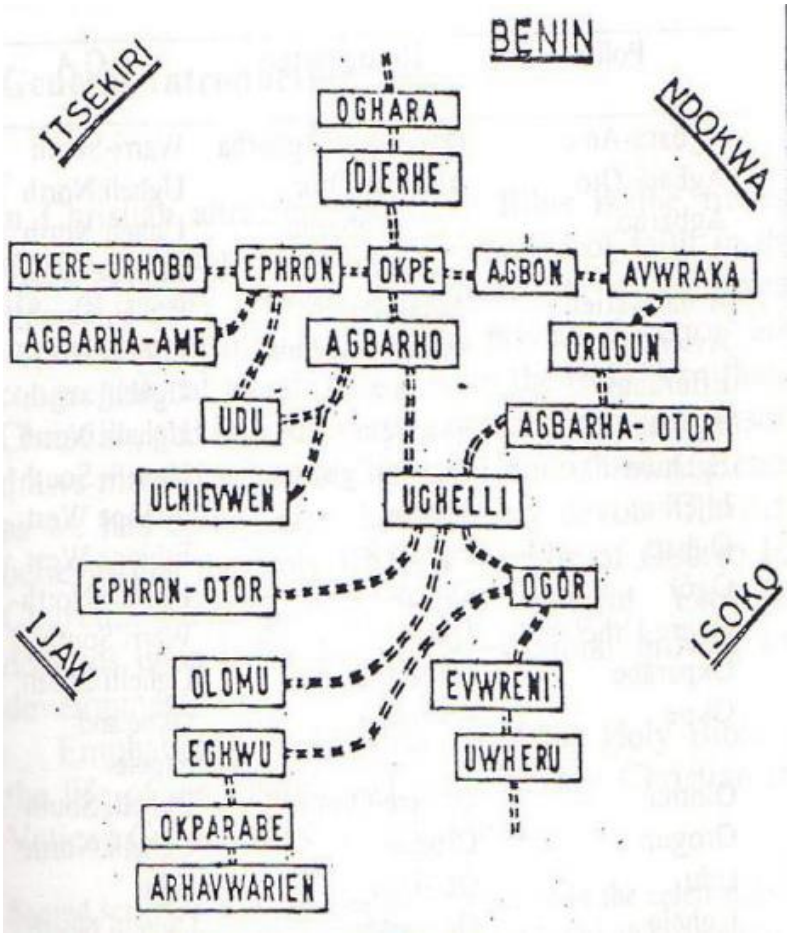


Figure 1: Map of Urhobo-land showing the twenty two clans

Findings

There have been numerous studies on adultery but still relatively little is known about it. Most studies focus on factors that predict the occurrence of adultery or what occurs to the relationship once an affair has taken place. The purpose of this study was to examine adultery in Urhobo land and the Erivwin (Ancestors) factor in Ughelli North of Delta State. It also focuses on how a person is able to give herself permission to have the affair.

Table 1: Frequency and percentage rating on the gender of the respondents.

Variables	Frequency	Percent
Male	72	48.0
Female	78	52.0
Total	150	100.0

The result on Table 1 above shows the frequency and percentage rating on the gender of the respondents. 72(48.0%) of the respondents are male, while 78(52.0%) of the respondents are female. This showed that majority of the respondents are female.

Table 2: Frequency and percentage rating on the age of the respondents.

Variables	Frequency	Percent
18-35 years	40	26.7
36-45 years	60	40.0
45 years and above	50	33.3
Total	150	100.0

The result on Table 2 above shows frequency and percentage rating on the age of the respondents. 40(26.7%) of the respondents are within the age bracket of 18-35 years. 60(40.0%) of the respondents are within the age bracket of 36-45 years. While 50(33.0%) of the respondents are within the age bracket of 45years and above. These showed that majority of the respondents are within the age bracket of 36-45 years.

Table 3: Frequency and percentage rating on the ethnic clans of the respondents.

Variables	Frequency	Percent
AFIESERE	50	33.3
OFUOMA	50	33.3
ODOVIE	50	33.3
Total	150	100.0

The result on Table 3 above shows the frequency and percentage rating on the Ethnic clan of the respondents. The study used three (3) ethnic clans from the Ughelli North. In each of the clan 2 respondents were used which represents 33.3% of the sample size.

Table 4: Frequency and percentage rating on the religion of the respondents

Variables		Frequency	Percent
	Christian	102	68.0
	Traditional	48	32.0
	Total	150	100.0

The result on Table 4: Frequency and percentage rating on the religion of the respondents. The result showed that 102(68.0%) of the respondents are Christians, while 48(32.0%) of the respondents are traditional. This showed that majority of the respondents are Christians.

Research Question 1: To what extent does the traditional factor influence adultery commitment in Urhoboland?

Table 5: Frequency and Percentage rating on the extent to which the traditional factor influences adultery commitment in Urhoboland.

S/N	Item N=150	NO	%	YES	%
1	It is believed that female circumcision helps the ladies to overcome promiscuity.	50	33.3	100	66.7
2	It was believed that the uncircumcised woman loves sex too much, so it was done to reduce immorality	48	32.0	102	68.0
3	The fear of Erivwin (Ancestors/forefathers)	0	0.0	150	100.0
4	The fear of losing of husband and children by Erivwin (Ancestors/forefathers)	40	26.7	110	73.3
5	The fear of public disgrace at the market square.	24	16.0	126	84.0
	Grand Mean	**32**	**21.6**	**118**	**78.4**

The result on table 5 above shows the frequency and Percentage rating on the extent to which the traditional factor influences adultery commitment in Urhoboland with grand mean of 32(21.6%) of the respondents disagreed, while 118(78.4%) of the respondents agreed that traditional factor could influence adultery commitment in Urhoboland. These showed that majority of the indigenous people of Urhobo, in Ughelli North, Delta State believed that traditional factor could influence person from committing adultery in Urhoboland

Table 6: Frequency and Percentage rating on the extent to which the search for children/ male child factor influences adultery commitment in Urhobo land.

S/N	Item N=150	NO	%	YES	%
6	Continuation of family name	48	32	102	68
7	Heritance	0	0	150	100
8	Family strength	80	53.3	70	46.7
9	To enable kingship or chieftaincy title.	24	16	126	84
10	To have someone that could care for them during old age.	49	32.7	101	67.3
	Grand Mean	**40**	**26.8**	**110**	**73.2**

The result on table 6 above shows the frequency and Percentage rating on the extent to which the search for children/ male child factor influences adultery commitment in Urhoboland with grand mean of 40(26.8%) of the respondents disagreed, while 110(73.2%) of the respondents agreed that the search for male child could negatively influence people to commit adultery in Urhobo land. These showed that majority of the indigenous people of Urhobo, Delta State believed that the search for male child could influence person from committing adultery in Urhobo land.

Table 7: Frequency and Percentage rating on the extent to which the fame factor influences adultery commitment in Urhobo land.

S/N	Item N=150	NO	%	YES	%
11	When a man is famous and financially well-to-do in the land, many parents will wish their daughters are hooked to the man in marriage.	56	37.3	94	62.7
12	Fantasy	23	15.3	127	84.7
13	Poverty	0	0	150	100
14	Bad association	49	32.7	101	67.3
15	Ignorance	0	0	150	100
	Grand Mean	**26**	**17.06**	**124**	**82.94**

The result on table 7 above shows the frequency and Percentage rating on the extent to which the fame factor influences adultery commitment in Urhobo land with grand mean of 26(17.6%) of the respondents disagreed, while 124(82.94%) of the respondents agreed that the fame factor could negatively influence people to commit adultery in Urhobo land. These showed that majority of the indigenous people of Urhobo, Delta State believed that fame factors could influence people in committing adultery in Urhobo land.

Conclusion

There are different factors that could influence people to have a marital affair but thy should be ready for the consequences when it comes to Urhobo land. Both men and women discussed not spending quality time with their spouses, lack of attention or intimacy in their marital relationship due to tradition, poverty, fantasy, and bad association as key contributing factors that led to their dissatisfaction in the marriage. At some point in their marital relationship the key components that attracted them to the adultery, including intimacy, commitment, and communication were replaced with the repulsions to marriage found in the current study.

Recommendation

The researcher, based on the findings, has the following recommendations.

- Since the Urhobo culture and traditions are rich and beneficial not only to Urhobo but even the society, the traditions should not be totally abandoned.
- Certain aspects of the tradition that promote decency in the society should be revived. For instance, the proof of virginity in marriage contract: This writer believes that if this is being done, most of the young ladies in Urhobo land who are aware of the shame and disgrace they will face when they fail the test will be careful of how to live before marriage.
- Also, the teaching of Urhobo language, culture and traditions be made compulsory in all primary and post-primary schools in Urhobo land.
- Finally, the elders and parents should teach the children and young ones of the rich cultural heritage in Urhobo land. This will help in the continuity of the traditions of the people.

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