

THE USE OF WEDDING RINGS AND INVOLVEMENT IN EXTRA-MARITAL SEX AMONG MEN AND WOMEN IN YENAGOA LOCAL GOVERNMENT AREA, BALYESA STATE

BY

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ABSTRACT

Involvement in extra-marital sex has serious social, psychological, and reproductive health implications including the risk of sexually transmitted disease and gender-based violence among others. Extra-marital sexual activities have been on the increase among married men and women in Nigeria although many wear wedding rings. Few studies exist on the relationship between the use of wedding rings and extramarital sex. This study was therefore designed to look into the practices relating to the use of wedding rings and involvement in extra-marital sex among men and women in Yenagoa Local Government Area of Bayelsa State (YLGA).

The study was a descriptive cross-sectional survey which involved the use of a four-stage random sampling technique to select 600 married men and women. A validated semi-structured interviewer-administered questionnaire was used for data collection. Descriptive statistics, Chi-square test and logistic regression were used to analyze the data as appropriate at $p=0.05$.

The respondents' mean age was $37.7(\pm 11.3)$ years with more (41.3%) respondents within age 31-40 years. Great proportion (90.0%) of the respondents was Christians and 51.2% were males. Many (46.3%) of the respondents were Ijaws. Over half (53.8%) of respondents had tertiary education and about 41% of the respondents were traders. Majority (88.9%) of respondents was into monogamy of which 47.9% were married in the Christian way. Majority (77.2%) of the respondents had between 1-5 children and 62.8% had being in marriage for over 6 years (with a mean age of 6.0 ± 5.4 years). Majority (66.7%) married within age 20-30 years old (28.0 ± 7.7 years). Over 56% of the respondent exchanged wedding ring with more (51.8%) males. Almost all (99.1%) had ever worn the wedding ring (having males (51.7%) as majority). Most (95.1%) are still wearing wedding ring of which (51.9%) were males. The three top reasons for still wearing ring included: being happy (50.8%) being fulfilled (14.2%) and a sign of commitment (11.3%). Two common reasons for non-use of wedding rings were, ring's gold faded (26.5%) and feeling uncomfortable (19.3%). Most (89.5%) of the respondent perceived marital infidelity as heart desire and not associated with non-use of ring. About one-quarter (26.2%) admitted ever engaging in extramarital sex. Less than half (43.8%)

who ever engaged in extramarital sex exchanged wedding ring, and more of them (47.3%) were still engaging as at the time of the study. Majority declared that their last sexual partner was a former lover (67.8%) and (51.9% were males) while the commonest reason for currently engaging in marital infidelity was for pleasure/urge (40.0%). Protective measures taken by more than half (57.5%) who still engaged in extra-marital sex included use of condom (52.2%); antibiotics /pills (31.1%) and checking partner's health status (8.9%). Suggested means of avoiding marital infidelity included being faithful to one's partner (27.5%); self-discipline (17.5%) and closeness to God (16.8%). A few (29.3%) respondents affirmed visiting relaxation joint and among those who visited joints (52.5%) did so once per week followed by occasionally (19.6%). Males and marriage at <20years were more likely predictor of extramarital sex among the respondents ($p<0.005$).

There was evidence that whether use or non-use of wedding ring people still engaged in marital infidelity. Public enlightenment, marital guidance and counselling services are needed to ameliorate this situation.

Keywords: Extramarital sex, Wedding ring, married men and women.

Word count: 500

DEDICATION

This piece of work is dedicated to the Almighty God who gave me wisdom and supplied the fortitude required to be able to start and finish in spite of many challenges.

To my family and friends that stood by me in the course of the programme.

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Eyitayo Precious IBIOBAMIMO

CERTIFICATION

I certify that this work was carried out by EYITAYO PRECIOUS IBIOBAMIMO in the Department of Health Promotion and Education, University of Ibadan, Ibadan under my supervision.

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LIST OF ACRONYMS

AIDS	Acquired Immunodeficiency Syndrome
AAMFT	American Association for Marriage and Family Therapy
CSWs	Commercial Sex Workers
DNA	Deoxyribonucleic Acid
GBV	Gender-Based Violence
HIV	Human Immunodeficiency Virus
HPV	Human Papilloma Virus
IP	Intimate Partner
LGA	Local Government Area
MS	Male Spouse
STI	Sexually Transmitted Infection
TPB	Theory of Planned Behaviour
TRA	Theory of Reasoned Action
UNAIDS	United Nations Joint Action Against AIDS
UNFPA	United Nations Population Fund
WHO	World Health Organization

CHAPTER ONE

INTRODUCTION

1.1 Background

Marriage, which is the 1st and oldest institution created by God after the earth was formed had a purpose behind its creation. God said, 'It is not good (sufficient, satisfactory) that man should be alone'- and because of this, 'I will make him a helper meet (suitable, adapted, and complementary) for him'. (The Holy Bible – Amplified version of Genesis 2:18). This is a good starting point, as everything began with God.

The above talks about the religious aspect, but research findings also have a similar verdict to give about marriage. Numerous studies covering 140 years have shown that married persons tend to live longer and healthier lives than their unmarried counterparts (Lee, Lillard and Constantijn, 1996).

Research conducted at the University of Massachusetts concludes that "One of the most consistent observations in health research is that the married enjoy better health than those of other (relational) status (Ross and Catherine, 1995). Some of the benefits derived from marriage according to a research finding include: Improved sexual fulfilment (Montesi, Jennifer, Conner, Gordon, Fauber and Kim, 2013), Protection against feelings of loneliness (Stack and Steven, 1998), Contribution to elevated feelings of overall happiness (Coombs, 1991), it protects women from domestic and general violence (Jan Stets, 1991), it enhances a parent's ability to parent (Simons, Ronald, Bearman, Jay, Conger, Rand, Chao and Wei, 1993) and it increases individual earnings and savings, among other things (Waite, 1995).

What then is the link between marriage and health? Do all marriages lead to the improvement of the health of those involved? This research will help to answer this question at its completion. However, it has been noted that- the connection between marriage and better health has been explained by individual habits and preferences that promote both health and marriage. It is the commitment to each other in marriage and to the marriage vows that make the above possible. According to 'Maggie Gallagher in the City journal' - It is the shared aspiration and public, legal vow that gives wedlock the power to change individuals' lives.

Married people are to be both responsible for and responsible to another human being, and both halves of that dynamic lead the married to live more responsible, fruitful, and satisfying lives.

Marriage is a transformative act, changing the way two people look at each other, in the future, and at their roles in society. And it changes the way significant others—from family to congregation to insurance companies and to an external body to —look at and treat that same couple. Sexual fidelity, an economic union, a parenting alliance, the promise of care that transcends day-to-day emotions: all these are what give a few words mumbled before a clergyman or judge the power to change lives.

What then is marital fidelity? Since it is a powerful ingredient that helps marriages become a ‘healthy capsule’ to those involved in it. The word “fidelity” was derived directly or via French from the Latin “fidelitas” which translates to faithfulness (Microsoft Encarta, 2005). It means various things ranging from loyalty to an allegiance, promise, or vow. It also implies sexual faithfulness and factual accuracy. In modern human relationships, the term can refer to sexual monogamy. In Western culture, this often means adherence to marriage vows, or of promises of exclusivity or monogamy, and a lack of adultery (Wikipedia Encyclopaedia 2006).

This marriage vow is oftentimes sealed with a ring to signify commitment and permanence. The history of exchange of wedding rings is as old as man itself. It is the oldest wedding tradition practised to this day, dating back to the Third Dynasty of the Old Kingdom of Egypt around 2,800 B.C. It is the most important physical representation of a couple's love and commitment to each other and ought to serve as a signpost for discouraging potential mating partners/ potential rivals especially from the married couple. (Abdel-Aziz, 2002).

The wedding ring is usually worn on the fourth finger of the left hand, and this is so because it is believed that there is a vein in this finger called the vena amoris which is directly connected to the heart. However, according to Brasch (1996), a practical reason based on anatomy is that the ring finger is the only finger that cannot be fully extended on its own, thus ensuring that the finger bearing the precious metal is always aided when women have to work with a

relatively less used hand. Historically, wedding rings represent one of the ideas, symbols and metaphors by which men institutionalize their dominion over women, following the creation of patriarchy as the dominant form of societal order from about 6 B.C (Lerner 1986). The function of the wedding ring at that time included: adornment, capture, fidelity, property, signposts to discourage adulterous men, and cultural icons – all primarily designed to satisfy men’s needs, thus reflecting the gender inequality that pervaded the society as at then. The use of the wedding ring is not only found among married people, even some who are engaged make use of rings, especially the female partner (Abdel-Aziz, 2002)

In Nigeria today, most denominations of both Christianity and increasingly of Islamic religions conduct wedding ceremonies with the exchange of wedding rings between the couple. The rings (which in such religious circles are meant to signify endless love between the couple) are presented to the officiating priest who pronounces blessings on it after which he presents it to the groom first to put it on the fourth finger of the bride’s left hand and after this the bride does likewise for the groom. However, shortly before the presentation of rings, the officiating priest charges the couple on certain fundamental issues including the need for marital faithfulness (including sexual faithfulness) between each other. This implies that religious institutions, law and customs devised the wedding ring as a means of curbing extramarital affairs which will be detrimental to the health of the marriage and family.

According to Wikipedia 2009 edition, ‘Extra-marital affairs refers to all relationships outside of marriage where an illicit romantic or sexual relationship or a romantic friendship or passionate attachment occurs’. Moultrup (1990) defined it as “a relationship between a person and someone other than his/her spouse that has an impact on the level of intimacy, emotional distance, and overall dynamic balance in the marriage”.

This is to say that Extramarital relations have a way of tampering with the ‘Structural healthy pattern’ that every marriage ought to provide: which includes the stability of the marriage relationship and the general welfare of everyone involved in it, including the offspring of the marriage. Although not all extramarital relations were initiated because of sex, it most often times lead to sex. Extra-marital relationship is a precursor to extra-marital sex.

It is an illicit affair, not backed by the law of any land. According to Pittman (1989), it is a breach of the trust, a betrayal of a relationship, a breaking of an agreement and a legal vow. And because extramarital relations are illegal, it is done in secret and this makes it be accompanied with so many dangers that might not be initially identifiable to the people exposed to it.

The consequences of extramarital relations could be social, psychological/emotional, economic, incidence of gender-based violence, lack of social respect, uncertainty about the paternity status of a child, having children outside marital unions, broken homes, divorce, increased financial spending outside the home (which may culminate in neglect of financial upkeep of the family), sudden entrance into polygamy, decreased love for spouse, morbidities and mortality among others.

Associated with marital infidelity is the increased rate of STI –Sexually transmitted infections like gonorrhoea, syphilis, human papillomavirus (HPV), HIV/AIDs and even death. HPV is believed to be a significant primary cause of cancer of the cervix in women. Cervical cancer is the second most common type of cancer in women, next only to breast cancer (WHO, 2004). HPV is transmitted more readily than many other sexually transmitted infections (STI). Known risk factors for cervical cancer include early sexual activity, multiple sexual partners and the presence of other sexually transmitted diseases (La Vecchia, 1986).

There is also an increased risk of infection and transmission of the Human Immunodeficiency Virus (HIV) which culminates in the Acquired Immune Deficiency Syndrome (AIDS). And when not managed can lead to complications that may result in death. Heterosexual sex is the major route of HIV transmission worldwide. According to the study of Lary, Maman, Katebalila and Mbwambo, 2004, it was concluded that unprotected sex and the rarity of monogamous partnerships are fueling the rapid expansion of the HIV epidemic among youth. According to Gates (2006), “For many women, marriage is a risk factor for AIDS because of their husbands’ dangerous behaviour”. Worldwide, 80 per cent of women newly infected with HIV are in monogamous marriage or a long-term relationship. This contradicts the myth that marriage is a natural refuge from AIDS (Gates, 2006). Also, a study conducted in Uganda, Mexico, Nigeria, Papua New Guinea and Ghana concluded that HIV infections rates among

married women are growing faster because many people get married but are involved in adulterous relationships (Parikh, 2006).

Also linked to the above is the issue of gender-based violence (GBV). There is a relationship between domestic violence and gynaecological morbidities. The World Health Organization's (WHO) definition of domestic violence extends beyond physical acts of violence toward one's partner to include sexual coercion, physical threats, psychological abuse and controlling actions such as physical isolation or restricting access to health care or financial resources (Krug et al, 2002, and WHO, 1997).

In India, a study showed that men who had extra-marital sex were six times more likely to sexually abuse their wives than men who remained faithful (Martin et al, 1999). In another study on men (Santana, Raj, Decker, et al., 2006), intimate partner violence perpetration was associated with sexual infidelity, multiple sexual partners, and unprotected anal sexual intercourse.

According to a study in Tanzania (Lary et al, 2004), men and women identified infidelity – whether real or suspected – as the most common trigger for violence in their relationships. Men became violent when they suspected their partner of unfaithfulness or when their partner confronted them about their own sexual infidelities.

According to Nkoli (2000), although the Nigerian society frowns at marital infidelity, it is tolerated for men and there are no serious sanctions imposed on them. On the other hand, serious sanctions are imposed on married women for marital infidelity. Due to women's low social and economic status, many married women have limited control over the sexual behaviour of their husbands (Nkoli, 2000). The psychological disturbances and emotional hurt that accompanies the revelation of involvement in extra-marital sex leave indelible marks on the other faithful partner both in the short and long term. If not properly handled it may lead to homicide, psychiatric disorders, among other effects.

Some of the common reasons for marital infidelity are marital tension, character defects, philosophical belief about “open marriage”, and sanctions for the activity as in the case with extreme chronic illness or disability affecting one partner – giving justifications for exhibiting

such behaviour (Adirondack 2006). Other authors such as Sheppard (2006) mentioned unmet relationship needs; conflict avoidance, intimacy avoidance, and sexual addiction as the reason for engaging in extramarital relations (Brown, 2006).

1.2 Statement of the Problem

Extramarital relationship may lead to polygamy, expose individuals to acquiring sexually transmitted infections (including HIV/AIDS), unwanted pregnancy, incidence of psychological disorder (such as stress, hurt and trauma), and increase risk of married women developing cervical cancer as the behaviour of their husbands may be a risk factor for this type of cancer. According to Lary et al (2004), HIV prevention interventions are bound to fail (or would have a limited impact) unless they take into account the realities of extramarital sexual relationship among today's youth and adults.

Despite happy and stable marriages consolidated with wearing wedding rings that denote a promise of fidelity, more men and women are now deeply involved in extramarital affairs and sex either at the workplace or on the internet. Some view the non-use of wedding ring by married individuals as indicative of marital infidelity and may thus be suspicious.

Few studies have assessed the extent to which married men use wedding rings, their perceptions about wedding rings and extra-marital sex, and their involvement in extramarital sexual activities, and also the relationship between the use of wedding rings and involvement in extra-marital sex, but few have actually assessed that of women. Therefore this study assessed the use of wedding rings and involvement in extra-marital sex among men and women in Yenagoa Local Government Area, Bayelsa State, Nigeria.

1.3 Justification

The data to be obtained from this study would provide information on the level of involvement in extra-marital sex among married men and women and their use of wedding rings, does the use of wedding rings signify marital commitment especially in the African setting, the reasons for the involvement of males and females in the act, perceived consequences of extra-marital sex, and suggestions on prevention of extra-marital sex; findings from the study will help to promote the health of this subset of the society, reduce the

issue of childhood and youth delinquencies as a result of parental neglect and eventually promote national health. It will also serve as inputs into the present STI's and HIV/AIDS prevention programmes/messages targeting already married individuals.

A previous study conducted which is similar to the current focused only on men, however, there is the need to extend the study to women because it has been shown from past studies that men generally exaggerate their sexual activities and women generally under-report their sexual adventures. If these findings are correct then the present challenges in the health status of the married; the heightened prevalence of childhood and youthful delinquencies may be hidden under this vices which this study will help to expose, so as to come up with better health intervention.

1.4 Research Questions

1. What is the prevalence of the use of wedding rings among married men and women in Yenagoa Local Government Area, Bayelsa State?
2. What are the perceptions of married men and women in Yenagoa Local Government Area, Bayelsa State on extramarital sex?
3. What is the prevalence of extramarital sex among married men and women in Yenagoa Local Government?
4. What are the reported negative consequences of involvement in extramarital sex?
5. What is the perception of the respondents on the preventive measures against extramarital sex?

1.5 Objectives of the Study

The general objective of this study was to investigate practices relating to the use of wedding rings and involvement in extra-marital sex among married men and women in Yenagoa Local Government Area, Bayelsa State.

The specific objectives were to

1. Document the prevalence of the use of wedding rings among married men and women in Yenagoa LGA.
2. Describe the perception of the respondents towards extramarital relationships.
3. Document the prevalence of extramarital sex by the respondents.

4. Identify the negative consequences of extramarital sex reported by the respondents.
5. Describe the perception of the respondents on the preventive measures against extramarital relationship/sex.

1.6 Hypotheses

The following null hypotheses were tested:

H₀₁: There is no significant association between the use of wedding rings and involvement in extra-marital sex among respondents.

H₀₂: There is no significant association between age of respondents and the use of wedding rings.

H₀₃: There is no significant association between the educational qualification of respondents and involvement in extra-marital sex.

H₀₄: There is no significant association between respondent's sex and involvement in extramarital sex.

1.7. Definition of Terms

- I. Extra-marital Sex: Sexual intercourse between individuals who are not married to one another. (Wikipedia)
- II. Wedding ring: A band and valuable symbol exchanged by two individuals to affirm their marital status and commitment, as well as protect from uninformed suitors. (Baccocchi, 2006)
- III. Married men: Women's partner in marriage
- IV. Married women: Men's partner in marriage

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CHAPTER TWO

LITERATURE REVIEW

2.1 The Concept of Marriage

Marriage is a legally recognized relationship, established by a civil or religious ceremony, between two people who intend to live together as sexual and domestic partners (Microsoft Encarta, 2005). The event in which the relationship between these two people is established is known as a wedding. In most societies, marriage is an expected rite of passage and part of the normal life course of all adults (Hart, 2004). Marriage is a system of exchange whereby families “give up” their own offspring to make new alliances with others, and to enter into broad networks of relationships, including and especially with one’s “enemies” (Hart, 2004). Marriage as a contract between a man and a woman has existed since ancient times. As a social practice, entered into through a public act, it reflects the purposes, character, and customs of the society in which it is found (MSN Encarta, 2007). Marriage is foundational as it provides a recognized form of identity and security for children in society and also functions socially to extend and stabilize the network of care. Marriage as an institution varies across different cultures and is constantly evolving with time. Marriage is the oldest institution in the world.

There are various forms of marriages including monogamy, polyandry, and polygamy. Monogamy, the union of two people, is thought to be the prototype of human marriage and most widely accepted form, predominating also in societies in which other forms of marriage are accepted. All other forms of marriage are generally classed under polygamy, which includes both polygyny, in which one man has two or more wives, and polyandry, in which one woman has two or more husbands. Under Islamic laws, one man may legally have as many as four wives, all of whom are entitled to equal treatment. Polygyny was also practised briefly in the United States during the 19th century by the Mormons in the state of Utah. The incidence of polyandry is rare and is limited to Central Asia, southern India, and Sri Lanka (MSN Encarta, 2007). Apart from Islam that allows a man to have as many as four wives, some Hindus also set no limit to the number of wives allowed for a man. Mormons in the US practised a similar arrangement until 1890, although US Congress passed a law forbidding

polygamy in 1862. Among the Todas of India and the Eskimos, women's taking more than one husband was common (Hart, 2004). There is also the concept of open marriages, in which the partners agree that each may engage in extra-marital sexual relationships, without this being regarded as infidelity. There are many different styles of open marriage, with the partners having varying levels of input on their spouse's activities ((Wikipedia Encyclopedia, 2007).

Marriage has been found to be positively associated with a large number of outcomes including improved cognitive, emotional and physical well-being for children, better mental and physical health for adults, and greater earnings and consumption for family members (Ribar, 2004). Marriage has traditionally been more concerned with – and successful in – regulating property relations and determining lineage or inheritance rights than with confining passion and sexual behaviour (Hart, 2004). However, the concept of marriage is undergoing transformation with the legalization of same-sex marriages in South Africa, USA and other countries. In Nigeria, there is still a widespread hatred or disgust for same-sex marriages as it negates both acceptable societal and spiritual values.

Throughout this literature, the terms extra-marital sex, infidelity, and adultery would be used interchangeably.

2.2 The Wedding Ring

“With this ring, I wed you, my body I yield to you, and with all my goods I endow you in the name of the Father, and of the Son, and of the Holy Spirit, Amen”.

This above saying is a common exchange of promise between the bridegroom and the bride in a typical church wedding among denominations that practice the exchange of the wedding ring. Increasingly in today's world, rings are now being exchanged during weddings by some Islamic denominations, hence making the use unrestricted to the Christian faith. It should be quickly re-emphasized that not all Christian denominations exchange wedding rings as some do not believe in its use. Examples of denominations that do not use the wedding ring in Nigeria are Deeper Life, Christ Apostolic Church, and some other Pentecostal churches.

Rings are regarded as a class of jewellery. The ring is a band, usually made of metal, worn as an ornament on a part of the body, especially around a finger (Microsoft Encarta 2005). The history of the use of rings by man is almost as old as man. Wedding rings are exchanged by two individuals who have decided to come together in a marital union, and they are expected to wear this ring at all times. The tradition of the ring giving dates back to Roman times when a ring, symbolizing the unending commitment of one person to another, was given to seal a betrothal. Once put on to the finger, it was believed that the ring should only ever be removed in exceptional circumstances. The early Christians incorporated this into the wedding ceremony itself, with the ring becoming the symbol of marriage. From the early 15th century, the Church stipulated that the bride and bridegroom present each other mutually with rings during the marriage ritual (Brasch, 1996). The bride and groom were expected to present their wedding rings to the Church for blessing at least one week prior to the wedding. Fidelity was symbolic, meaning attached, as indicated in the standard Catholic Church form for the blessings of the rings (Awofeso, 2002). In the Anglican Church, following the presentation of the rings during the wedding ritual, the priest is expected to state; "...Send thy blessing upon thy servants, this Man and this Woman, whom we bless in thy name...so that these persons may perform and keep the vow and covenant between them made (whereof this Ring given and received is a token and pledge)..." (Book of Common Prayer, 1662).

In today's world, the culture of exchanging of wedding rings is still intact. Various types of rings with varied economic prices are used; thus the type used is a reflection of the availability as well as the taste and financial might of the users. Anecdotal evidence shows that more married women than men comply with the use of wedding rings. Some of the reasons adduced for this observed disparity have reproductive health implications. For instance, some have linked non-use of wedding rings in married men to their propensity to have an extra-marital relationship. According to Trindal (2005), the wedding band is both a shield and sword to be used in defending the trust and sanctity that embodies a healthy, lasting marriage. Currently, wedding rings continue to serve as a promise of mutual, not exclusive female, fidelity. Although the wedding ring is today romanticized as a circle of love, it is still closely linked to the fact of jealousy in human sexual relations (Awofeso 2002). According to Harrell (2006), past research suggests the absence of a wedding ring in North American

culture is indicative of a lack of emotional commitment to marriage; this might also indicate a lack of emotional commitment to one's family, including the children. Buss (1996) reported that women are usually aroused to greater sexual jealousy by the sort of emotional withdrawal that might signal impending desertion by their spouses. From experience, they were aware that the wedding ring would discourage their potential rivals, who as women were very cognizant of its implications. Hence wives typically pressured their husbands to wear their wedding rings always.

The wedding ring is usually worn on the fourth finger of the left hand, and this is so because it is believed that there is a vein in this finger called the *vena amoris* which was directly connected to the heart. However, according to Brasch (1996), a practical reason, anatomically is that the ring finger is the only finger that cannot be fully extended on its own, thus ensuring that the finger bearing this precious metal is always aided when women have to work with a relatively less used hand. Historically, wedding rings represented one of the ideas, symbols and metaphors by which men institutionalized their domination over women, following the creation of patriarchy as the dominant form of societal order from about 6 B.C (Lerner, 1986). The function of the wedding ring at that time included: adornment, capture, fidelity, property, signposts to discourage adulterous men, and cultural icons – all primarily designed to satisfy men's needs, thus reflecting the gender inequality that pervaded the society as at then. The use of ring is not only found among married people, even some who are engaged make use of rings, especially the female partner. In Italy, the wearing of the marriage ring is considered imperative, a sign of fidelity to one's spouse. Those who favour wearing the wedding ring feel strongly that for them the ring is a valuable symbol to affirm their marital status and commitment, as well as protection from uninformed suitors (Bacchiocchi, 2006). However, some Christian theologians oppose wedding ring because they feel strongly that a golden ring is an ornament forbidden by the apostolic admonitions against wearing "gold or pearls or costly attire" (Bacchiocchi, 2006).

Wedding rings are marketed as romantic symbols of love. The circular shape is supposed to represent endless affection flowing from one partner to another. Currently, gold, one of the world's most precious and most durable metals, is the outstanding choice for producing wedding rings (Abeyfus, 1981). Since the beginning of the 21st century, jewellery companies

have aggressively promoted wedding rings (for the bride and the groom) as a matter of course in a formal wedding. For instance, the Cartier Jewellery Company designed unique, very expensive, Russian wedding rings for the Tsars for decades, until the overthrow of the Russian monarchy in 1917 (Brasch, 1996). Such rings are framed primarily as symbols of love, fashion, and class. This marketing strategy apparently contributed to socializing men to believe that the quality of the wedding ring they give to their brides is a visible measure of their affection for her. Consequently, rings currently constitute an important and expensive item of wedding budgets (Awofeso, 2002).

In Nigeria today, gold rings are still differentiated on the basis of a carat – a unit for expressing the proportion of gold in an alloy on a scale from 1 to 24. However, gold is not the only material used in the production of rings; other materials such as diamond are also used. Today, the use of wedding rings cuts across ethnic and religious divides.

2.3 The Prevalence of Extra-marital Relationships

Research findings about extra-marital relationships are of public health importance. However, it is important to note that the figures may not portray the actual extent of society. According to Gerhardt (1999), statistics on the frequency of extra-marital relationships don't add up, people lie even in anonymous polls. Polls show that although 90% of married people disapprove of extra-marital relationships, statistics from a national survey in the U.S. indicate that 15% of wives and 25% of husbands have experienced extramarital intercourse (allaboutlifechallenges.org). Findings from another study reported that the percentage of those who said they have had extra-marital relationships ranges from 25 per cent to 75 per cent of all males and 15 per cent to 60 per cent of women. Abrahams Spring who has worked with couples for more than 25 years say affairs affect one of every 2.7 couples (Gerhardt, 1999). In another survey, 1 out of every 3 men does take off their rings when they go out without their spouse, 1 in 20 husbands admitted to cheating on their spouse and 1 in 22 wives admitted to cheating on their spouse (divorcesupport.about.com).

Tables 2.1 and 2.2 below document a review of previous studies on involvement in extra-marital sex by different authors and from different socio-cultural backgrounds.

Table 2.1 Findings From Some Previous Studies on Extramarital sex

Author	Study Population	Setting	Findings
Kinsey, Pomeroy, & Martin, 1948	5,300 White males	United States	50% of all married males had extramarital sex at some time during their married lives and 5.9% reported 7 or more extra-sex partners
Kinsey, Pomeroy, Martin & Gebhard, 1953	5, 940 White females	United States	26% of all married females had involved in extramarital sex by their forties and 2.7% reported 7 or more extra-sex partners
Orubuloye, Caldwell, and Caldwell, 1993	258 truck drivers (both married and single) and 467 itinerant female hawkers	Truck overnight stop point, Ibadan, Nigeria	78% were married out of which 95% of them reported having multiple partners besides their wives
Isiugo-Abanihe, 1994	3,200 couples	Five urban centres in Southern and Northern Nigeria	54% of men and 39% of women have had extra-marital relationships; 18% of men and 11% of women had done so in the previous week before the study
Ahlburg, Jensen and Perez, 1997	Not stated	Manila, Philippines	8% of currently married men 15 – 49 years of age reported one or more non-regular sexual partner
Ali and Cleland, 2001	709 matched monogamous couples	Cote d'Ivoire	19% of husbands reported involvement in extramarital sex in the preceding two months

Table 2.2 More findings from Previous Studies on Extramarital sex

Author	Study Population	Setting	Findings
Zelee, Cleland and Ali, 2004	1,667 men aged 15 to 59 years	Brazil Demographic and Health Survey for 1996	12% reported having an extramarital partner in the past 12 months. Of these, half had two or more such partners
Bamiwuye, Asa, Fadeyibi & Bisiriyu, 2004	181 male and 127 female married respondents	Ile-Ife, Nigeria	More females (37.8%) than males (35.9%) reported involvement in extramarital sex in the previous year; women who have had an experience of STD were 1.31 times more likely to practice extramarital relations than those who had no experience of STD
Mitsunaga, Powell, Heard & Larsen, 2005	1,153 men and their wives	Nigerian Demographic and Health Survey for 2003	11% of men reported involvement in extra-marital sex for the previous year; men with 3 or more wives were at greatest risk for involvement in extra-sex
Kimmuna and Djamba, 2005	1,239 married men	Zambia Demographic and Health Survey for 2001 – 2002	19% of married men had been involved in extramarital sex in the year prior to the survey and the mean number of partners was 1.3
Kongnyuy and Wiysonge, 2007	2,678 formally married or cohabiting men aged 15 to 59 years	Cameroun Demographic and Health Survey for 2004	21% reported that the last sex was with a woman other than their wife or cohabiting partner

According to Glass (1998), infidelity means taking what belongs to one's partner which is sexual or emotional intimacy and giving it to somebody else, thereby contaminating what was hitherto pure and making the special relationship lose its value.

2.4 Causes of Extramarital Relationships

The causes of extra-marital relationships are many. According to Meyer (2007), cheating on a spouse can happen for many reasons and an individual may not be able to totally prevent it in his/her relationship. The top six reasons may include: cheating to get attention, cheating when intimacy is lacking, cheating because of the way one feels with another person, one partner may not feel satisfied with the other, one partner may have stopped taking care of their physical appearance, and some are just going to cheat no matter what you do. In a study in Ago-Are, Nigeria, Ajuwon et al (1993) reported that inadequate care from husbands forced some women into extra-marital sexual relationships.

Separations – either for a short or extended period of time – may also lead to either of the couple engaging in extra-marital sex. This may occur in many contexts especially for a man as in the case of civil servants being transferred from one city to another. Another example is in the case of migrant workers who move from one location to another in search of jobs that would generate the income they need to cater for their families. Usually, in such situations, they leave their wife and children for a period of time, and during such times either the man or the woman or even both of them may look for sex outside their marital settings. In findings from a study by Ajuwon et al (1993), male respondents pointed to the fact that the majority of clients of commercial sex workers (CSW) were migrant workers, who were separated from their wives for long periods of time; found prostitutes a cheap and convenient outlet for meeting their sexual needs.

According to Singer (1994), men who experience extended separations from their primary partners may be more likely than those not separated to engage in extra-marital sex. This is of great interest in monogamous marriages. A study conducted in five urban centres of Northern and Southern Nigeria concluded that in contrast to women in monogamous unions, male monogamists are significantly more likely to be currently engaged in extra-marital relations than their polygamous counterparts, who have the luxury of changing sexual partners within

marriage. Conversely, if the only wife in a monogamous marriage is away from home, or unavailable through sickness or during a period of post-partum sexual abstinence, a husband who cannot exercise continence must look for a sexual partner outside the home (Isiugo-Abanihe, 1994). In a study by Orubuloye (1993) among long-distance truck drivers, 95% were away from their wives regularly for five days. Most of them had semi-permanent sex partners in major truck stations apart from their wives, and 75% commonly had casual sex at truck stops with barmaids, prostitutes and other women working there. More importantly, although many of these drivers were aware of HIV/AIDS, only very few used condoms regularly for casual sex.

2.5 Indications of Extramarital Relationships

The sign that may indicate involvement in extra-marital relationships varies with culture, environment and people. Although there are no clear confirmatory signs, there are certain things that may indicate that one's partner is likely to be involved in an extra-marital relationship. For instance, some may read about it in the newspaper or they get a sexually transmitted disease, or the cell phone bill arrives, or their partner gets arrested (if there is a sexual addiction), or the partner may be caught with prostitutes.

Dr Robert Huizenga in his article titled "46 Clues Your Partner is Having an Affair" listed some of the signs that may suggest a partner is involved in an extra-marital affair. Some of the signs he listed include: the cheating wife stops wearing her wedding ring; he/she fairly suddenly stops having sex with the spouse; he/she suddenly wants more sex, more often; picks fights with partner in order to stomp out of the house; spouse's co-workers are uncomfortable in partner's presence; has a sudden preoccupation with his/her appearance; spends an excessive amount of time on the computer, especially after the partner has gone to bed; his/her clothes smell of an unfamiliar perfume or after-shave or the wife sees lipstick on her husband's shirt; he insists the child seat, toys, etc., are kept out of his car; receive phone calls where the caller hangs up when he or she hears the voice of the partner. Others are that he/she loses attention in the activities in the home; she uses a low voice or whisper on the phone or hangs up quickly; she goes to the store for groceries and comes home 5 hours later; has a sudden desire to be helpful with the laundry; has unexplained scratches or bruises on his or her neck or back; suddenly wants to try new love techniques; supposedly works a lot of

overtime, but it never shows up on the pay stub; discovering by accident that he or she took vacation day or personal time off from work – but supposedly worked on those days; he throws up a lot because he just ate at his mistress’s house and had to eat the dinner the wife prepared when he gets home; spouse is away from home, either nights or on trips, more than previously; partner discovers items of intimate apparel or other small gift-type items that were not given by spouse; and spouse seems less comfortable around the partner and is “touchy” and easily moved to anger. The list continues, and actually, some of these signs are debatable and as such are not confirmatory signs.

2.6 Consequences of Extramarital Relationships

The consequences of extra-marital relationships can be devastating, leading to reproductive health morbidities and even death. The consequences could be social, psychological/emotional, economic, or reproductive health in nature including sexually transmitted infections, cancer of the cervix, incidence of gender-based violence, psychological/emotional trauma, jealousy, lack of social respect, uncertainty about the paternity status of a child, having children outside marital unions, broken homes, divorce, increased financial spending outside the home (which may culminate in neglect of financial upkeep of the family), sudden entrance into polygamy, decreased love for spouse, and mortality among others. The details of some of these consequences are described below.

2.6.1 Sexually Transmitted Diseases and HIV/AIDS

Involvement in extra-marital sex, which involves having multiple sexual partners, is a principal risk factor for the development of sexually transmitted diseases (STDs). STDs are infections which are significantly transmitted during sexual intercourse (Lucas and Gilles, 2006). These infections can be further classified into viral and rickettsia infections, bacterial infections, and protozoan infections. STDs are also referred to as STIs (Sexually Transmitted Infections). Examples of STIs include syphilis, gonorrhoea, chlamydia, trichomonas, HIV/AIDS, hepatitis B, genital herpes, cancrroid, and granuloma inguinal, (Lucas and Gilles, 2006). Some STIs can be passed to a baby during pregnancy, delivery, or breastfeeding, causing serious complications. Some STIs, including human immunodeficiency virus (HIV), the virus that causes acquired immunodeficiency syndrome (AIDS), can also be passed

through unclean surgical instruments, injection needles and skin-cutting tools, as well as transfusions of infected blood.

Both chlamydial infection and gonorrhoea are widespread globally: 92 million cases of genital chlamydial infection and 62 million cases of gonorrhoea occur among adults each year (WHO, 2001). They are also among the most easily transmitted STIs. About one in every five unprotected sexual acts by someone with chlamydial infection will result in transmission to an uninfected partner. For gonorrhoea, the risks of transmission are even higher: about one of every two exposed individuals will be infected (Anderson, 1999). The only way to absolutely prevent the transmission of STDs is to delay or abstain from sexual intercourse or be sexually active only in a monogamous relationship with an uninfected individual (FHI, 2004). In Nigeria, previous research shows that a high proportion of women acquired STDs from their spouses (Elemile, 1982). In this particular study carried out in Ilora, South-Western Nigeria, two out of three men who were diagnosed with trichomoniasis out of the study population confessed to having had an extra-marital relationship.

Another Sexually Transmitted Disease (STD) of serious public health importance is HIV/AIDS. Women and girls are disproportionately affected by the HIV/AIDS pandemic. According to Mamman et al (2002), women are the fastest-growing population to become infected with HIV in most regions of the world. The spread of HIV and AIDS is crucially dependent upon the choices people make, as heterosexual contact remains the main route of transmission of HIV. According to the WHO (1993), the main mode of HIV transmission in Nigeria is heterosexual sex and this accounts for more than 71 per cent of reported AIDS cases. A person puts his/her health at risk by engaging in risky sexual behaviour but a person's health is also at risk depending upon the sexual behaviour of his/her partner. Fidelity practised by only one spouse does not eliminate their risk of contracting an STI (Cashel-Cordo and Friesner, 2004). According to UNAIDS (2004) women are often coerced into unprotected sex, and are often infected by husbands in societies where it is common or accepted for men to have more than one partner. It should be noted that despite increased awareness activities on HIV/AIDS, some individuals still do not believe in its existence (UNAIDS, 2004). These groups of individuals are more likely to engage in unprotected sexual intercourse than those that believed in the existence of HIV/AIDS. Some who do not believe

in its existence is however nonchalant on the consequences of HIV/AIDS. This was corroborated by a study in Nigeria where some participants viewed the dangers of AIDS with resignation, arguing that one will eventually 'die of something' and so are not yet prepared to change their usual sexual behaviour because of the threat of AIDS (Isiugo-Abanihe, 1994). Isiugo-Abanihe (2005) also described HIV/AIDS as a behavioural manifestation which has its roots in sexual interactions among individuals in or outside marriage.

2.6.2 Cervical Cancer

Cervical cancer simply refers to cancer that affects the cervix. As it implies it only affects females as they are the only one that has a cervix. Cervix (the neck of the womb) is an essential component of the female reproductive system. The cervix allows for the passage of menstrual flow from the uterus and passage of sperm into the uterus, and during vaginal intercourse contact with the cervix may provide sexual pleasure in some women (EngenderHealth, 2001). Developing countries account for about 80% of cervical cancer cases worldwide (Park, 2002). Human papillomavirus (HPV), an STD has now been identified in the pathogenesis of cervical cancer. Initially, the virus was once supposed to produce only vegetate warts but is now acknowledged as responsible for much wider clinical and subclinical lesions, and the virus is found in more than 95% of the cancers. However current evidence suggests that the virus is a necessary but not sufficient cause of the disease (Park, 2002). Other identified risk factors in the epidemiology of cervical cancer include age, socio-economic class, early marriage and marital status. According to Park (2002) individuals with cervical cancer are less likely to be single, more likely to be widowed, divorced or separated and having multiple sexual partners. The singular fact that cervical cancer is very common in prostitutes and practically unknown among virgins indicates that the disease is undoubtedly connected to sexual intercourse. Therefore, women whose husbands have multiple sexual partners (outside marriage) are more likely to be carriers and as such they (the women) are not immune or protected from acquiring the HPV and subsequently are at risk of developing cancer of the cervix.

A study published in the Journal of the National Cancer Institute found that women are five to eleven times more likely to develop cervical cancer if their men frequent prostitutes or many other sex partners during a marriage (Recer, 2006). According to a study carried out in Spain

(that historically had a high degree of monogamy), which involved 183 couples (in which the woman had cervical cancer) compared with a control of 171 couples (in which the woman did not have cervical cancer), the risk for cervical cancer was increased 11 times for wives of men who had 21 or more other sex partners during the marriage. The cervical cancer risk was eight times greater among wives of men who had affairs with 10 or more prostitutes during the marriage (Shaw, 2006). Interestingly this virus presents almost no cancer risk for men, they only serve as carriers. There is no treatment for HPV infections, but the body's own immune system usually eradicates the virus in 6 to 18 months. The infection, however, can be restarted over time if there is new exposure. It is concluded that: 'the more the exposures, the greater the chances that an infection would lead to cancer (Shaw, 2006)'.

2.6.3 Gender-Based Violence

Involvement in extra-marital sex is a source of tension within the family. Men can use it as a justification for wife battering and other forms of gender-based violence. Gender-based violence (GBV) can be defined as “any act of 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 deprivations of liberty, whether occurring in public or private life” (UN Declaration 1993). According to UNFPA (2005), GBV encompasses a wide range of human rights violations, including sexual abuse of children, rape, battering, sexual assault and harassment, trafficking of women and girls and several harmful traditional practices. Anyone of these abuses can leave deep psychological scars, damage the health of women and girls in general, including their reproductive and sexual health. Abused women are more likely than others to suffer from depression, anxiety, psychosomatic symptoms, eating problems, sexual dysfunction and many reproductive health problems, including miscarriage and stillbirth, premature delivery, HIV and other sexually transmitted infections, unwanted pregnancies and unsafe abortions (UNFPA, 2005). GBV also serves – by intention or effect – to perpetuate male power and control. It is sustained by a culture of silence and denial of the seriousness of the health consequences of abuse. In addition to the harm they exact on the individual level, these consequences also exact a social toll and place a heavy and unnecessary burden on health services (UNFPA, 2005).

By far, domestic violence seems to be the most tolerated behaviour as most cultures in developing countries encourage the wife to 'cope' with whatsoever treatment is being meted out to her by her husband. According to Heise et al (1999), in every country where reliable, large-scale studies have been conducted, between 10 and 69 per cent of women report they have been physically abused by an intimate partner in their lifetime. According to UNFPA (2005), domestic violence exists in a "culture of silence" and denial, and of denial of the seriousness of the health consequences of abuse at every level of society. The fact that domestic violence against girls and women has long been considered a "private" affair has contributed to the serious gap in public health policy-making and the lack of appropriate programmes to address it. Domestic violence greatly impacts negatively on women's physical, social, emotional and reproductive health. As a matter of fact, domestic violence which is reinforced by societal norms and values is a contributor to increasing incidences of various STD and HIV/AIDS. This can be explained by the fact that marital rape may occur even when the wife knows that her husband is engaging in extra-marital sex and advocates for health-protective behaviours (such as use of condoms and desisting from having multiple sexual partners). The following statement from a woman who has suffered domestic violence rightly describes the mode by which domestic violence may increase the incidence of HIV/AIDS among women.

“My husband hated condom use. He never allowed it. He would beat me often. He used to beat me when I refused to sleep with him. He wouldn't use a condom. He said when we are married, how can we use a condom? It's a wife's duty to have sex with her husband because that is the reason you come together. But there should be love. When I knew about his girlfriends, I feared that I would get infected with HIV. But he wouldn't listen to me. I tried to insist on using a condom but he refused. So I gave in because I really feared (him).” (A 31-year-old Ugandan)

Source: Human Rights Watch 2003

In a study conducted in Tanzania, several young women considered infidelity a justification for men's violence toward their female partners (Lary et al, 2004); another study in Tanzania showed that 41% of women surveyed identified at least one situation in which partner

violence was justified, including disobedience, infidelity, and non-completion of household work (Mamman et al, 2002). This shows how important societal norms and values have shaped beliefs even for women who are most affected by GBV. In Zimbabwe, attitudes that encourage multiple sexual partners and violence in men continue to drive high infection rates of HIV/AIDS among married monogamous women. This could slow, or even stall, HIV prevention efforts (UNFPA, 2005) if the practice of such HIV-risky behaviours are not on the decline. In Tanzania, women who reported that their partners were currently having other relationships were five times more likely to report violence than were women who reported that their partners had never been involved in other relationships (Mamman et al, 2002). So either way – whether the man is the one involved in extra-marital sex or the woman is the one involved in extra-marital sex – it is the woman that mostly bears the burden of violence that results.

2.6.4 Emotional/Psychological Effects

Much pain undoubtedly accompanies the discovery that one's spouse is involved in extra-marital relationships. According to Glass (1998), the pain may make the betrayed spouse act in a crazy manner. They may be very emotional, cry easily, having flip-flop emotions, hyper-vigilant, having flashbacks, getting obsessed over the details of the affair, and other erratic behaviour. According to Kaye (2003), unless one has personally gone through it, it may be hard to really understand the deep hurt and depression that can exist in living in an unhappy/unfaithful marriage.

2.6.5 Divorce

One of the grave consequences of extra-marital relationships is divorce. Divorce or dissolution of marriage is the ending of a marriage before the death of either spouse. In many developed countries, divorce rates increased markedly during the twentieth century (Wikipedia Encyclopedia, 2008). A 2006 survey of 1,033 women and 481 men by DivorceMagazine.com asked readers what had caused their separation or divorce. Taking both genders into consideration, 22.8% of respondents claimed infidelity as the strongest factor, followed by communication problems (21.6%), basic incompatibility (18.2%), and emotional or physical abuse (16.8%). However, it is worth noting that the poll results differed somewhat

between men and women. Twenty-seven per cent of men chose basic incompatibility as the strongest factor; communication problems (24.5%), followed by infidelity (19.1%) (Divorcemagazine.com). A study in the United Kingdom in 2003 attributed the main cause of divorce as extra-marital sex (27%) (Thornton, 2004). According to this survey, men engaged in extra-marital relationships in 55% of cases and women in 45%. Globally, infidelity is the number one reason for divorce (Meyer, 2007).

The first written divorce regulations were incorporated in the ancient Babylonian “Code of Hammurabi”, 1,800 B.C. Many early societies permitted only the husbands to get a divorce. Early Christians preached that marriage was permanent, but in the 1500s Protestant reformers successfully transferred divorce laws to government jurisdiction, making it a legal rather than a religious concern (Abdel-Aziz, 2002).

Involvement in extra-marital sex is the only acceptable ground for divorce in The Holy Bible. It has been shown that divorce does not only affect the two individuals involved in the marital union but also affect the children or offspring from the union. These children are forced to leave with one of the parents or in some case with another relative who assumes the role of a guardian. This may impair parental care and love and traumatic experiences that may even affect the child’s personality development.

The effects of divorce on the children are long-lasting, extending into the adulthood and marital unions of such children. Many researchers have proven this fact. For example, individuals with divorced parents report less marital happiness, more marital problems, and a greater likelihood of divorce in their own marriages (Glenn & Kramer, 1987; McLeod, 1991; Tallman, et al, 1999). Caspi and Elder (1988), using longitudinal data from the Berkeley Guidance Study in the U.S.A (N=182), found that parental conflict was associated with an elevated number of behaviour problems among children. Later as adults, these offspring exhibited a problematic interpersonal style that appeared to affect the quality of their marriages negatively. More recently, Conger, Cui, Bryant, and Elder (2000) using observational data from 193 families, found that interpersonal behaviour between parents in 1989 to 1992 (when offspring were young adolescents) predicted offspring’s interpersonal behaviour with romantic partners in 1997 (when offspring were in early adulthood). When

parents were warm and supportive toward one another, offspring were warm and supportive toward their romantic partners; these offspring behaviours, in turn, linked with greater relationship satisfaction among offspring and their partners. In addition, parents' marital conflict is positively associated with the level of discord in children's peer and siblings relationships (Stocker and Youngblade, 1999).

2.6.6 Neglect of Home Responsibilities

One of the features of extra-marital sex is that the affected man and woman spend a lot of money on his mistress/man. This has serious consequences for the economic well-being of the family. In such prevailing circumstances where the man is the breadwinner, the wife and children at home are at the receiving end. The man's income remains relatively stable but expenses increase. The result is decreased financial spending in his matrimonial home; this, in turn, affects daily life in the home and basic needs such as children's school fees, feeding, healthcare expenses, and payment of utility services may be compromised. And in a case where the woman spends a lot of time with another man outside, domestic work, care of husband and children are neglected or left in the hands of the house helps. As her heart is divided, she will not be able to properly plan for her family's welfare and wellbeing.

2.6.7 Disputed Paternity

Paternity uncertainty is another possible consequence of involvement in extra-marital sex as in the case of a woman who engages in such behaviour. When she gets pregnant, it may be difficult to ascertain the actual identity of the father of the unborn child unless specific, expensive medical DNA tests are conducted. In the case of the man, there is a great possibility of having children outside marriage. He then has to provide for and cater for these children and in most cases without the knowledge of the wife and children; in contrast, the wife and children outside the home may not know the wife and children in the matrimonial home. Sometimes it is upon the death of the man that his matrimonial wife and children get to know about the wife and children outside the home and this sudden discovery is frequently accompanied with great shock and emotional pains. The situation may also degenerate and lead to conflict in cases where the dead man leaves behind an inheritance of estate and great wealth as each party strives to lay claim to substantial or all the resources the man left behind. There are many celebrated cases of this nature. For example, many who claimed they were

children of a late prominent Nigerian politician (who died some years ago) and who were seeking to partake of the properties he left were requested to go for the DNA test to ascertain if they truly are his children, this was because some of them just appeared claiming they were his wives and children after his death.

2.7 Religious Perspectives on Extramarital Relationship

The two world's major religions – Christianity and Islam, forbid and disapprove of involvement in extra-marital relationships. Even the traditional religion forbids both sexual interactions before marriage and extra-marital sex. Below are perspectives of the three religions on extra-marital sex.

2.7.1 Traditional Religious Perspectives on Extramarital Relationship

In the traditional religious settings, stiff penalties await offenders, for instance in the Yoruba culture there is the much taunted “Magun” which literally translates as “don’t climb”. “Magun” is a charm/curse placed on married women such that any other man who engages in sexual intercourse with her meets an untimely death, often on the spot, whereas the husbands themselves have immunity from the curse (Ajuwon, et al, 1993). The general belief of people in the Yoruba culture is that “Magun” was designed to curb the incidence of promiscuity among married people, especially married women. The “Magun” leads to instant death of an adulterous man who has sex with a married woman on whom the “Magun” has been placed; most times such a woman does even not know in good time that the “Magun” is on her as her husband does it discreetly. As unscientific as this method operates, still many believe in its existence and potency.

2.7.2 Christianity Religious Perspectives on Extramarital Relationship

In the Christian religious setting, the sexual intercourse is permitted only in the context of a marital union and is one of the three principal reasons for the establishment of marriages, the other two reasons being for procreation and for companionship. These three reasons for establishment of marriages are commonly stressed during wedding ceremonies in churches. Some verses in the Bible that talks about extra-marital sex are quoted below.

“...It is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.....I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn.”

(Adapted from First Corinthians, Chapter 7, Verses 1-2, 8-9, in The Holy Bible).

Also from the Book of Proverbs, there are strong instructions on marital purity and the consequences of involvement in extra-marital sex. “... and rejoice with the wife of thy youth. Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love. And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger? ... For by means of a whorish woman (or prostitute) a man is brought to a piece of bread: and the adulteress will hunt for the precious life. Can a man take fire in his bosom and his clothes not be burned?”

(Adapted from the Book of Proverbs Chapter 5, Verses 18- 20; Chapter 6, Verses 26-28, in the Holy Bible).

From these passages, the consequences outlined by The Bible cuts across social, economic, psychological/cognitive and reproductive health lines.

2.7.3 Islamic Religious Perspectives on Extramarital Relationship

Although polygamy is accepted in Islam the religion disapproves of involvement in extramarital sex and severe punitive measures are advocated for those who engage in such behaviours. There are few quotations from the Quran to support this claim. Some of the quotes are as follows:

“And the two persons (man and woman) among you who commit illegal sexual intercourse, hurt them both. And if they repent (promise Allah that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) and do righteous good deeds, leave them alone.....”

(Adapted from Quran 4, Verse 16).

Also supporting this is another verse quoted below:

“..... (But) the things that my Lord has indeed forbidden are Al-Fawahish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds).....”

(Adapted from Quran 7, Verse 33).

The verse below specifically instructs men on non-involvement in extra-marital sex.

“Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allah is All-aware of what they do.”

It can be concluded that the three major religions in Nigeria do not permit involvement in extra-marital sex for both men and women.

2.8 Gender Dimensions of Extramarital Relationships

There are gender undertones in extra-marital sexual relationship. For most of history, adultery has been a sex-specific offence, committed only by married women and their lovers. Married men who had sex with girls or widows were simply not classed as adulterers. Currently, penalties for adultery apply equally, legally, to husbands and wife (Awofeso, 2002). According to Glass, cultural norms condone and encourage males having affairs while it is even a practice in some large corporations to provide men with women for the purpose of providing sexual services during their conventions and conferences. In such a scenario some men turn such opportunity down because it is not in their values system while others would simply never refuse a free gift (Glass, 1998). In a review for Nigeria, Isiugo-Abanihe (2005) stated that the cultural tolerance of multiple sex partners for men, in effect means married women cannot control their sex lives since they cannot say no to their husbands. It should be also noted that polygyny is permitted under customary and Islamic laws. One of the implications of this is that an adulterous man can easily justify his action by claiming that he plans to marry another woman (Ajuwon and Shokunbi, 1998).

However in today's world, one of the major shifts is that more married women are having affairs than in the past and various reasons account for this. The traditional “Magun” for instance was only designed to expose married women who engage in extra-marital sex while

there is no corresponding form to expose married men who do likewise. According to Glass (1998), today's woman has usually had more experience with premarital sex so she is not as inhibited about getting involved sexually with another man. She has more financial independence so she is not taking as great a risk. And she is working with men on a more equal level, so the men are very attractive to her.

Men feel more betrayed by their wives having sex with someone else; women feel more betrayed by their husbands being emotionally involved with someone else (Glass, 1998). There are gender differences to conditions under which involvement in extra-marital relationships is permissive. According to Glass (1998), for women the highest justification for involvement is love; emotional intimacy is next. Sex is last on their list of justifications. It is the opposite for men; sex scores the highest.

2.9 Prevention of Extramarital Relationships

Given the dimensions of the consequences of extra-sex, prevention plays a crucial role. Since every marriage is made by two partners, the task of preventing extra-marital relationships lies with the two parties. According to Trindal (2005), each partner must be firmly committed to the belief that infidelity will only lead to unhappiness and great internal conflict. The marital partners must understand that the threat to their marital union may come at themselves, their partner or both. Partners need to work together in threat identification and support one another in deploying countermeasures. When couples are united, the marital bond is strengthened but it takes individual commitment to the marriage to ensure sustained unity (Trindal, 2005). This calls for openness among partners to the extent that they discuss their attraction to other individuals of the opposite sex in their workplaces or even neighbourhoods.

The wearing and displaying of the wedding ring can be another important tool in avoiding entering into relationships that may lead to involvement in extra-marital sex. Overt display of the wedding ring can be a deterrent to most people contemplating developing an intimate relationship with a married person (Trindal, 2005). There should also be an open line of communication between partners in marriages. A break in communication between the couple may expose them to external but subtle threats. In such situations, the couple may unknowingly develop intimacy with a colleague of the opposite sex. Situations like this may

lead to extra-marital relationships. A protective behaviour is for married individuals to properly define their relationships with their colleagues of the opposite sex.

2.10 Recovery from Extramarital Relationships

Due to the great emotional distress that occurs upon sudden discovery that one's partner has been unfaithful to his or her marital vows, recovering is often extremely difficult or in some cases impossible to achieve. In cases where recovery is impossible, the marriage is more likely to end in a divorce. According to The American Association for Marriage and Family Therapy (AAMFT), healing a relationship also requires that both parties want to continue the marriage (AAMFT, 2005). However, this may also suggest that they may not want to continue. It is not just the act of adultery that is most damaging to a relationship. Rather it is the discovery associated with the infidelity, which ultimately undermines an otherwise healthy relationship. This secrecy leads to the distance between the two partners and with this distance comes destruction to the trust; the sense of sharing, and the open communication which may have characterized the initial stages of the relationship (divorcewizards.com). The trust must be rebuilt. According to Glass (1998), trust is rebuilt through honesty and this among other things involve stopping all contact with the affair partner, being willing to answer the questions from a partner, sharing information about previous encounters with the affair partner before being asked. To reconstruct the marriage, couples have to disconnect with the affair partner and re-establish connection with the spouse; and answering a spouse's questions about what happened in the affair is a way to reverse the process (Glass, 1998).

Hatfield (2003) suggested nine steps listed below for recovery from infidelity;

1. In order to recover, the infidelity must end.
2. Couples must be ready for "ups and downs after infidelity" because it's normal to have difficult times.
3. The partner who committed infidelity must open up and talk about the affair to their betrayed spouse.
4. Though it may feel uncomfortable or unfair, the person who had committed infidelity must be totally accountable to their spouse, providing daily details on where they go, who they see, or do whatever it takes to rebuild trust.

5. The partner who had an affair must be willing to renew his/her promise of faithfulness to their partner and provide genuine assurance that they will not commit infidelity again.
6. The person who was betrayed must be given as much time as necessary to recover, even though the adulterer/adulteress may want to move on more quickly.
7. The reasons and motivation behind the infidelity must be determined and used to create a plan for preventing infidelity in the future.
8. The couple in the marriage must make a commitment to rebuilding their relationship. Even the betrayed partner must consider how they may have contributed to their partner's infidelity.
9. Couples must be willing to receive counselling or marriage education classes that address infidelity.

2.11 Misconceptions on Extramarital Relationships

There are various misconceptions people have about extra-marital relationships. For some, they simply believe they can never be involved probably because they are in good terms with their spouse. According to Glass (1998), it is possible to love somebody else, to be attracted to somebody else, even if you have a good marriage. There are many men who do love their partners, who enjoy good sex at home but who nevertheless never turn down an opportunity for extra-marital sex. In a study conducted in the United States, 56 per cent of men sampled who had been involved in extra-marital intercourse said that their marriages were happy, versus 34 per cent of the women (Glass, 1998).

Some believe extra-marital relationships must always involve sexual relations and until it gets to that stage they believe they are not involved in it. However, experts have disputed these misconceptions based on research findings and observations. According to Glass (1998), there can be an affair without any kind of touching at all and even people have affairs on the Internet. Nowadays it is not uncommon to see internet adverts for online dating and some of the clients for this e-service would be married individuals. Developments in the Information and Communication Technology sector may contribute to making the world a global village for extra-marital sexual networking. Although they first appear invisible, the aid of technologies such as webcams makes it possible for the two individuals involved in online dating to see each other's picture. As the relationship progresses the two may eventually meet

depending on the distance between them. Even if they do not meet, the attention of the spouse is drawn from his/her partner.

2.12 Theoretical Framework

For this study, the Theory of Planned Behaviour would be used. The Theory of Planned Behaviour is an extension of the Theory of Reasoned Action which was proposed by Icek Ajzen; it is a theory about the link between attitudes and behaviour (Ajzen, 1991). The Theory of Planned Behaviour (TPB) and the associated Theory of Reasoned Action (TRA) explore the relationship between behaviour and beliefs, attitudes, and intentions (National Cancer Institute, 2005). The TRA model has three components namely: attitude towards the behaviour, subjective perception of norms, and intentions to perform the behaviour.

The TPB differs from the TRA in that it includes one additional construct – perceived behavioural control – which has to do with people's beliefs that they can control a particular behaviour (National Cancer Institute 2005). This additional construct was developed by Ajzen and Driver in 1991. The theory can be used to identify how and where to target strategies for changing behaviour and among other things, the theory can be used to explain virtually any human behaviour such as why a person buys a car, votes against a certain candidate, is absent from work or engages in premarital sexual intercourse (University of South Florida, 1999)

Theory of Planned Behaviour in use:

The four components of this model; and their application to the research are described below.

- a) Attitude toward the behaviour – a perception by the married man/Woman if involvement in extra-marital sex is good, bad, or neutral and what behavioural outcomes would arise as a result of wearing a wedding ring, engaging in extra-marital sex and the evaluation of these outcomes.
- b) Subjective perception of norms – a resultant of the married man's/Woman's belief about the level of reaction of significant others to the wearing of wedding rings, engaging in extra-marital sex and the motivation to comply either positively or negatively.

- c) Perceived behavioural control – an output of the belief of the married man/Woman whether he has and can exercise control over the consistent wearing of his wedding ring and refusal to engage in extra-marital sex.
- d) Intentions to perform the behaviour - formulating a behavioural intention that would determine which action to take – whether to always wear the wedding ring and abstain from extra-marital relationships or not.

The first three components are the predictors of actual performance of behaviour of engaging in extra-marital sex.

Some of the specific questions designed in the questionnaire to capture these components are as follows:

Attitude Toward the Behaviour

- How do you feel wearing a wedding ring?
- What is the attitude of your partner to your use or non-use of the wedding ring?
- What does the use or non-use of the wedding ring mean to you?
- Do you think engaging in extra-marital sex has negative consequences?
- Do you take any measure in protecting yourself from such consequences?

Subjective Perception of Norms

- What would be your reaction if you discovered one of your very close friends is engaging in extra-marital sex?
- What are the negative consequences of engaging in extra-marital sex?
- What do you do to protect yourself from the negative consequences of extramarital sex?

Perceived Behavioural Control

- What can a married person who does not want to engage in extra-marital sex do so as not to engage in it?

Intentions to Perform the Behaviour

- Since you became married, have you ever had sex with someone other than your partner?
- Why did you have sex with someone other than your partner?
- Are you wearing a wedding ring now?
- Why did you stop wearing your wedding ring?

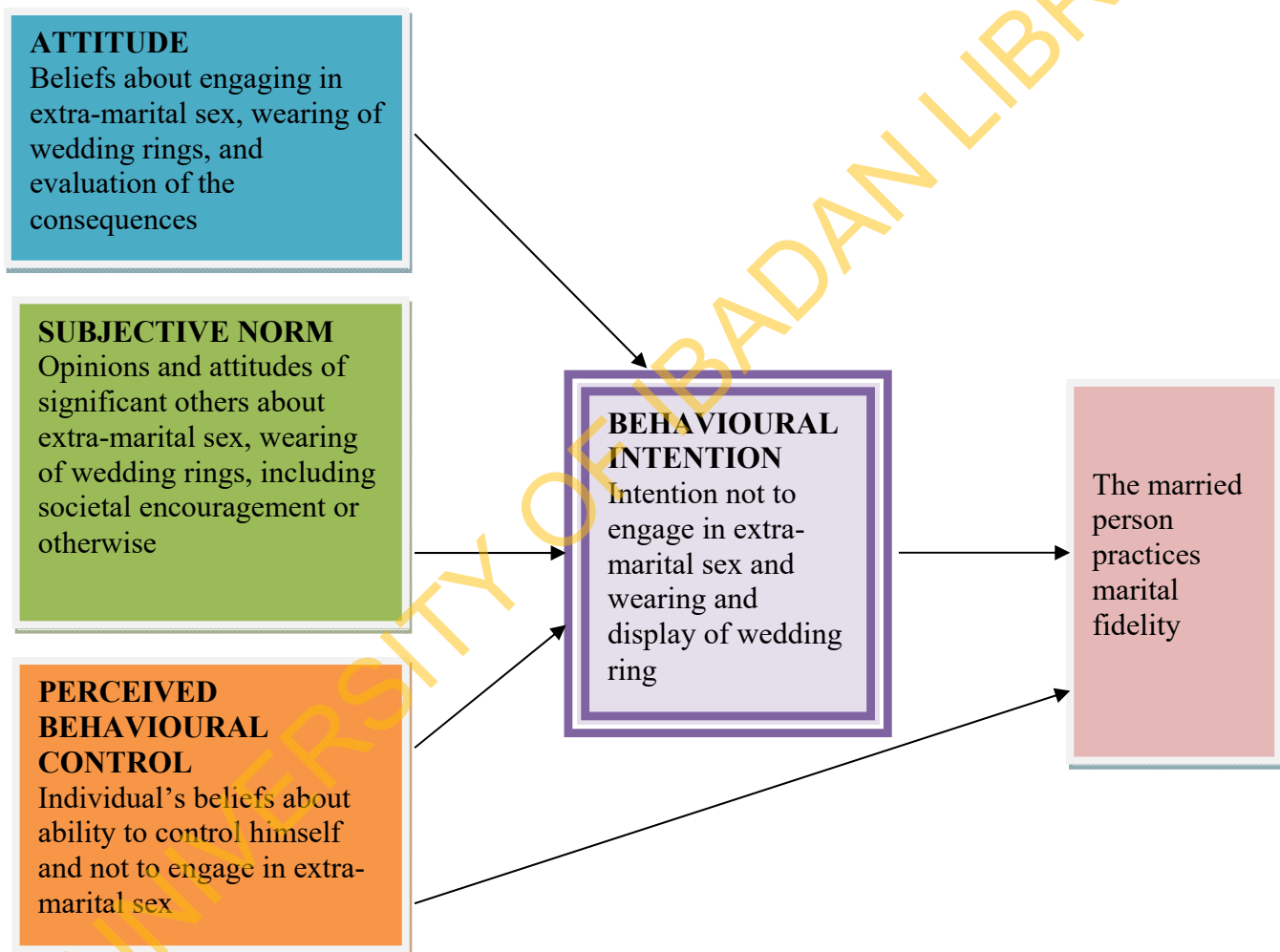


Figure 2.1 Application of the Theory of Planned Behaviour to use of Wedding Rings and Involvement in Extramarital Sex among Men and Women

CHAPTER THREE

METHODOLOGY

3.1. Study Design

This was a descriptive cross-sectional study designed to determine the practices relating to the use of wedding rings and involvement in extra-marital sex among men and women in Yenagoa Local Government Area of Bayelsa State.

3.2. Study Location

The site of the study was Yenagoa Local Government, (YELGA) Bayelsa State, Nigeria. Yenagoa Local Government Council was established under the then Western Region in 1965. It was initially made a regional council and later became a district council before it was finally changed to a local government council in 1976. Yenagoa Local Government is one of the eight Local Government Areas in Bayelsa State. Its administrative headquarters is in Ovom in the town of Yenagoa. (The State capital) The Local Government Area (LGA) has a total landmass of 706km². Yenagoa is the traditional home of the Ijaw people, Nigeria's fourth-largest ethnic group after the Hausa, Yoruba and Igbo. The Local Government Area (LGA) is bounded in the North by Odoni, River Niger and Rivers State; in the south by Southern Ijaw Local Government; in the East by Ogbia and in the West by Kolokuma and Opokuma. The LGA is largely urban; the communities in the LGA possess typical characteristics of urban areas which include areas of affluence, slums and shantytowns. The 2006 National population census puts the population figure of the local government as 352,285, made up of 182,240 males and 170,045 females.

A greater percentage of the inhabitants of the local government are Ijaw people. The two major languages spoken by these people are Epie and Atissa language. Also, about 80% of the inhabitants understand Yoruba and English language. The inhabitants of the local government engage in fishing, farming, lumbering, hunting, canoe carving, weaving, raphia palm tapping/harvesting, artisans, petty trading, dress-making, cobbling, bicycle and auto repairs, food vending, carpentry, masonry, barbing, goldsmith etc.

3.3. Study Population

The inclusion criteria were

- a) Men who are married at the time of the survey (1st May 2011)
- b) Women who were married at the time of the survey
- c) Willingness to participate in the study
- d) Permanently resident in the study site.

3.4. Sample Size Calculation

The formula used to calculate the sample size for a simple random sample is given by

$$N = \frac{Z^2 P.Q}{D^2}$$

Where N = Sample size

Z = Z value from the table of normal curve areas that correspond to the confidence coefficient you choose. The value from the Z table is also known as the reliability coefficient.

P = the proportion of estimate that could be obtained in the target population.

$$Q = 1 - P$$

D = Half the width of the confidence interval selected.

For the Z Table, assuming a 95% confidence interval, this corresponds to a value of 1.96 on the Z Table.

It can also safely assume that P is 0.5 since the proportion of married men and women in the target population is not known.

If P is 0.5, then $Q = 1 - 0.5$, thus $Q = 0.5$

For D, since a 95% probability that the target population proportion would be within $\pm 5\%$ of the proportion in the sample,

The calculation of N is then as follows:

$$N = \frac{(1.96)^2 \times 0.5 \times 0.5}{(0.05)^2}$$

$$N = 384.16$$

This should have been the sample size if a simple random sample is required, but because a multi-stage sampling technique was used, then there was a need to apply a multiplier – the

design effect. The design effect was defined as the ratio between the standard error using the given sample design and the standard error that would result if a simple random sample had been used (NPC and ORC Macro 2004). According to the 2003 Demographic and Health Survey (DHS), the design effect for urban men and women who are currently married/in union in Nigeria was estimated to be 1.515.

Applying this yielded 384.16×1.515 , which equalled 582.

Sample size N became 582.

The sample size was increased to 630 to cater for non-response. This was divided between the male and the female respondents in the study area.

3.5. Instrument for Data Collection

A 48 item questionnaire was used for data collection. This semi-structured questionnaire included both open-ended and close-ended questions and it was administered through one to one interview approach. The questionnaire was divided into 4 sections. Section A had nine (9) questions; section B contained twenty (20) statement questions. Section C had Twelve (12) and Section D formed the bulk of the questionnaire with seven (7) questions of statement and open-ended.

- Section A: addressed socio-demographic characteristics of the respondents.
- Section B: focused on respondents' marriage history and wedding ring section. Respondents were expected to answer Yes or No in each of the statements or filling the applicable response in the open-ended areas.
- Section C: Perceptions of infidelity and section: Respondents were expected to answer in the style of agreed or disagreed or undecided in each of the perception statement in accordance with their view of the statement.
- Section D: asked both open and closed-ended questions which was sub-headed into three. The first basically asked questions on respondents' attitudes towards the use of wedding ring; the open-ended aspect was to know the reasons for engaging in an extra-marital affair and respondents' perceived behavioural control of infidelity.

3.6. Validity of Instrument

- Validity describes the ability of an instrument to measure what it is expected to measure. The instrument was pre-tested in a different locality (also within Yenagoa LGA) but with similar characteristics to the actual study population to determine how effective the developed instrument was in collecting appropriate data relevant to the research objectives. The objective opinions of supervisors and experts in the Department of Health Promotion and Education were sought to find out the face and content validity of the developed instrument.

3.7. Reliability of Instrument

- Reliability describes the accuracy or precision of a research-measuring instrument. The split-half model was used to calculate the reliability and the correlation between the two groups were calculated using the SPSS package. A correlation coefficient of 0.821 that was greater than 0.5 was interpreted as high reliability.

3.8. Training of Research Assistants

- Six Research Assistants (RAs) (three males and females) (aged 18-23 years) were recruited for the study. Four of the research assistants were fresh graduates from university while the other two were adults and National Certificate of Education certificate holders. They were fluent in English, Epie and Atissa (the two major local languages). The research assistants were trained for two days. A time table was drawn for this period, with each day lasting 5 hours (10 a.m-3 p.m). The training commenced with a self-introduction of the trainees, the investigator and the trainee, followed by the background of the study and objectives. Contents of the training focused on interview techniques, interpersonal and communication skills. Demonstrations and role-play was used to transfer skills. A copy of the instrument was given to each of the trainees to take home and read over for better understanding with the intention that issues generated should be discussed the following day.

3.9. Method of Data Collection

- A semi-structured questionnaire was administered to married men and women in selected households. The questionnaire was interviewer-administered to all respondents. Face to face interviews were preferred to self-administration (as it ensures the quality of data). The English version of the questionnaire was used for data collection (though the instrument was translated into Epie and Atissa language and back-translated into English to ensure completeness. A guide was prepared, spelling out how the study variables were coded. Questionnaires were

stored in a place where it would not be destroyed by water or fire and where unauthorized persons had no access to them.

3.10. Procedure for Data Collection

A Multistage sampling technique was used. Yenagoa Local Government is divided into 15 political wards across the strata of inner core, transitory and peripheral.

Stage 1: There was a selection of three wards from the inner core, two wards from the transitional, and two wards from the peripheral areas through balloting.

Stage 2: The areas in each selected wards were divided into two halves and one half was selected through balloting.

Stage 3: Listing the streets in the selected communities. This was done with the assistance of community leaders. Five to Six streets were selected in each community through balloting (depending on the number of streets in each community),

Stage 4: In each street, respondents were selected using a systematic random sampling procedure.

3.11. Data Analysis

The information collected was properly managed. The information that was gathered with the use of semi-structured questionnaire was entered into the SPSS (Statistical Package for the Social Sciences) software, version 20 and was analysed. Data checking and cleaning was done daily to ensure that missing items are accounted for and variables that were not entered properly were corrected. Frequency tables and diagrams in the form of charts, graphs and histograms were generated for relevant variables. Descriptive statistics such as means and standard deviations were used to summarize quantitative variables. The Chi-square test was used to investigate associations between two categorical variables. Logistic regression analysis was used to determine the predictors of use wedding ring and extra-marital affair. All tests were declared significant at $p \leq 0.05$.

3.12. Ethical Considerations

The Bayelsa State Health Research Ethics Committee (BSHREC) approved the study protocol prior to its implementation (BSHREC/Vol. 1/11/1). Approval was also obtained from the leaders in the communities where data were collected. In addition, informed consent was

obtained from each of the study respondents. To this end, a consent form (which was interpreted for low-literate respondents) was prepared and contained relevant information about the nature of the research, full disclosure on procedures, risks and discomforts (time cost for each respondent), benefits, voluntariness and most importantly confidentiality step the research adhered to. The aspect of confidentiality was well stressed especially because of the sensitive nature of the research and this made the respondents reveal the necessary information that answered the research questions.

Informed Consent

The statement of informed consent obtained from all respondents included:

Confidentiality of Data

Confidentiality will be maintained. The questionnaire will be stripped of any form of identifier. Respondents will not be required to provide their names or contact on the questionnaire. The data collected will only be used for research purpose.

Beneficence to Respondents

No financial reward will be given to any of the study respondents. It is hoped that the study results will help identify their health needs and challenges.

Non-Maleficence to Respondents

This study will not be detrimental to the consenting respondents in any way as no invasive procedures, treatment or trial will be involved. Physical or psychological harm will not be imposed on consenting respondents.

Voluntariness

Participation in this study was totally voluntary and without compulsion. Each respondent was required to give their consent with the understanding that they have the right to withdraw from the study at any time without this in any way affecting their facilities.

CHAPTER FOUR

RESULTS

Socio-demographic Characteristics

The socio-demographic characteristics of the respondents are presented in Table 4.1. The mean age group was 37.7 ± 11.3 years. About 41.3% of the respondents were between ages 31-40 years age group followed by 20-30 years age group (27.0%). Over 40% of this age group were females. About half (51.2%) of the respondents were males. A large proportion (90.0%) of the respondents was Christians of which males were 88.6% and females were 91.5% in the sex category. Ijaws (46.3%) topped the list of ethnic groups professed by the respondents with females (53.2%) as majority in the sex category and followed by those who declared Igbo (25.2%) as their tribe. In the same vein, the two top from the list of educational qualification declared by the respondents were Tertiary education (53.8%) with record of many females (60.7%) (in sex category) and Secondary education (30.2%). From the list of the respondents' types of occupation, Trading/Small scale business operator (40.7%) was the highest, having more males (43.6%) than females (40.3%) in the sex category and followed by 32.7% who indicated Civil servants (Table 4.1).

Table 4.1: Socio-demographic Characteristics of the Respondents (N=600)

Variables	Male № (%)	Female № (%)	Total № (%)
	307 (51.2)	293 (48.8)	600 (100.0)
Age in years			
15-19	0 (0.0)	1 (0.3)	1 (0.2)
20-30	77 (25.1)	85 (29.0)	162 (27.0)
31-40	118 (38.4)	130 (44.4)	248 (41.3)
41-50	53 (17.3)	60 (20.5)	113 (18.8)
51-60	35 (11.4)	15 (5.1)	50 (8.3)
≥61	24 (7.8)	2 (0.7)	26 (4.4)
Religion			
Christianity	272 (88.6)	268 (91.5)	540 (90.0)
Islam	22 (7.2)	17 (5.8)	39 (6.5)
Traditional	11 (3.6)	7 (2.4)	18 (3.0)
Pagan	2 (0.7)	1 (0.3)	3 (0.5)
Ethnic group			
Ijaw	122 (39.7)	156 (53.2)	278 (46.3)
Igbo	97 (31.6)	54 (18.4)	151 (25.2)
Hausa	16 (5.2)	3 (1.0)	19 (3.2)
Yoruba	34 (11.1)	10 (3.4)	44 (7.3)
Others*	38 (12.4)	70 (23.9)	108 (18.0)
Level of Education			
No formal education	36 (11.7)	4 (1.4)	40 (6.7)
Primary education	30 (9.8)	26 (8.9)	56 (9.3)
Secondary education	96 (31.3)	85 (29.0)	181 (30.2)
Tertiary education	145 (47.2)	178 (60.7)	323 (53.8)
Occupation			
Civil servant	78 (25.4)	118 (40.3)	196 (32.7)
Trading/Small Scale Business operator	134 (43.6)	110 (37.5)	244 (40.7)
Artisan	30 (9.8)	4 (1.4)	34 (5.7)
Farming/fishing	11 (3.6)	4 (1.4)	15 (2.5)
Professional	20 (6.5)	19 (6.5)	39 (6.5)
Student/youth corper	22 (7.2)	16 (5.5)	38 (6.3)
House-wife	0 (0.0)	7 (2.4)	7 (1.2)
Cleric	4 (1.3)	0 (0.0)	4 (0.7)
No response	8 (2.6)	15 (5.1)	23 (3.8)

* Others: Isoko, Irobo, Delta Ibo, Efik/Ibibio

Respondents' Pattern of Family Setting

From the generated results on pattern of family setting of the respondents, it is shown that more (47.9%) of the respondents married in a Christian way (Males were 46.9% while females were (48.9%) (in the sex category) and followed by 38.5% who claimed that they had traditional wedding. Great percentage (88.9%) of the respondents was into monogamy type of family structure with 88.9% females in the category (see table 4.2). Out of (77.2%) who had had between 1-5 children since they married, males respondents were 228 while female respondents were 218 in this category (Figure 4.1).

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Table 4.2: Respondents' Pattern of Family Setting

Variables	Male No (%)	Female No (%)	Total No (%)
Type of wedding			
Religious (Christianity)	142 (46.9)	139 (48.9)	281 (47.9)
Religious (Islam)	33 (10.9)	28 (9.9)	61 (10.4)
Traditional	122 (40.2)	104 (36.6)	226 (38.5)
Civil	6 (2.0)	13 (4.6)	19 (3.2)
Total*	303 (100.0)	284 (100.0)	587 (100.0)
Family structure/ type of marriage			
Monogamous	258 (87.2)	262 (90.7)	520 (88.9)
Polygamous	38 (12.8)	27 (9.3)	65 (11.1)
Total*	296 (100.0)	289 (100.0)	585 (100.0)

* All the totals do not round up to 600 because all non-response has been deleted

(N=578)

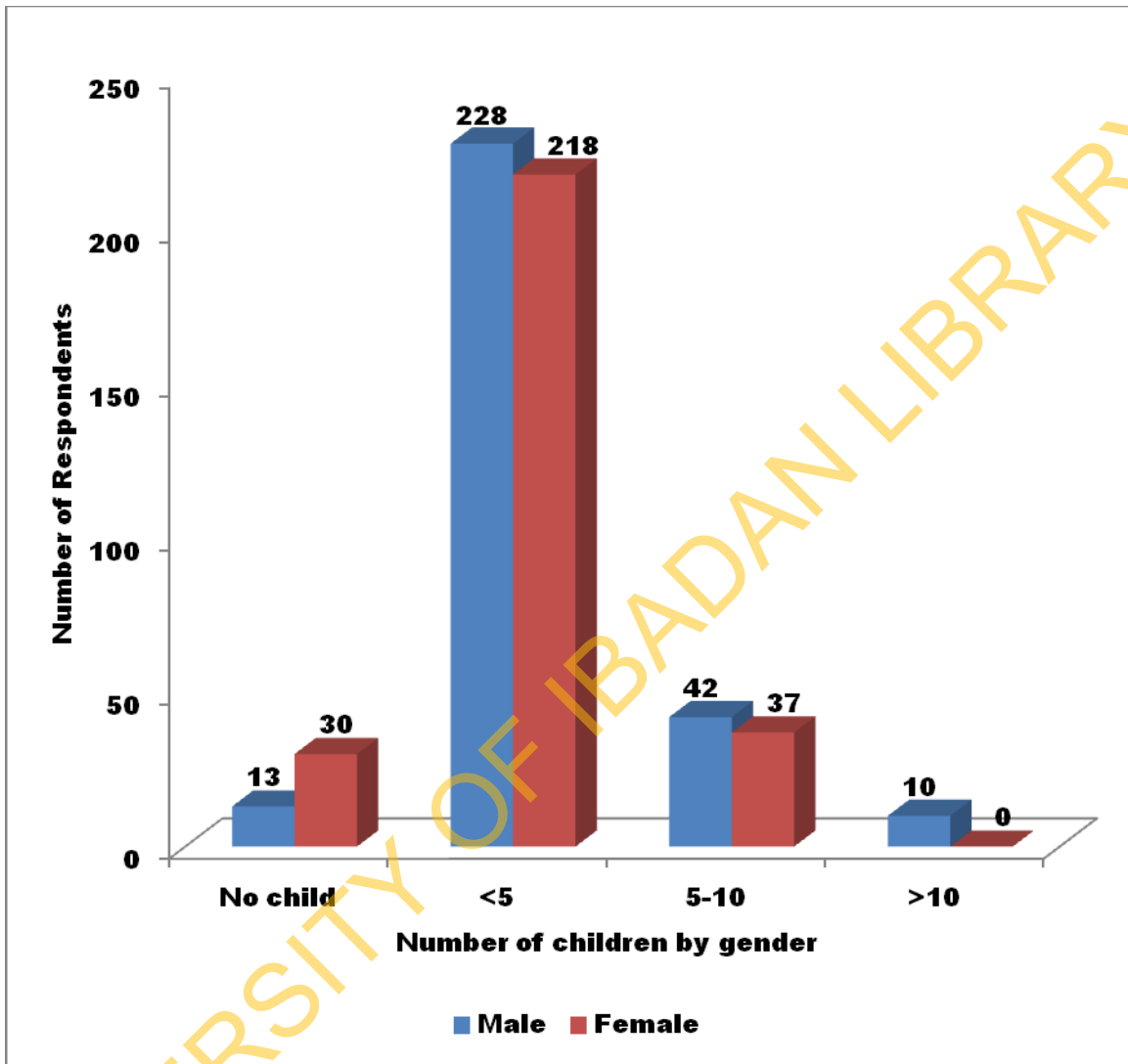


Figure 4.1: Respondents' number of children by gender

Respondents' Marriage History and Use of Wedding Ring

Majority (62.8%) of the respondents had been in marriage for less than 6 years with a mean (6.0 ± 5.4) as at the time of the study. Among respondents in this category were 62.1% males. Majority (66.7%) affirmed that they married when they were young adults (20-30 years) with a mean age (28.0 ± 7.7) of which 69.6% were males. More than half (55.8%) claimed that they exchanged wedding ring with their spouses during the wedding and out of this number were (56.5%) males (Figure 4.2) in the sex category. Almost all, (99.1%) of the respondents had ever won the wedding ring having (51.7%) males.

However, among those who declared ever won their wedding ring, most (95.1%) are still wearing it as at the time of data collection of which (95.3%) were males. The three top reasons for currently wearing their wedding rings were; being happy (50.8%), being fulfilled (14.2%) and being a sign of commitment (11.3%). Of these three feelings reported, females' respondents were more than the males' counterpart. More than half (57.6%) of respondents among those who had stopped using their rings did so less than 5 months before the commencement of the study and male respondents were the majority (69.5%) in the category (Table 4.3). The two common reasons given for not wearing the ring by these respondents were: the shining of the gold had faded away (26.5%) (Males = (29.7%; Females = (23.0%)) and feel uncomfortable (19.4%) (Males = (20.7%; Females = (18.2%)) (see Table 4.3).

Table 4.3: Respondents' Marriage History and Use of Wedding Ring

Variables	Male No. (%)	Female No. (%)	Total No. (%)
Years of marriage* (n=591)			
1-5 years	188 (62.1)	183(63.5)	371(62.8)
6-10 years	61 (20.1)	93(32.3)	154(26.0)
11-15 years	54 (17.8)	12(4.2)	66(11.2)
Age at marriage* (n=580)			
11-19 years	22 (7.4)	22 (7.8)	44 (7.6)
20-30 years	206 (69.6)	181 (63.7)	387 (66.7)
31-40 years	68 (23.0)	67 (23.6)	135 (23.3)
41-50 years	0 (0.0)	14 (4.9)	14 (2.4)
Ever worn the wedding ring* (n=328)			
Yes	168 (98.8)	157 (99.4)	325 (99.1)
No	2 (1.2)	1 (0.6)	3 (0.9)
Are you wearing the ring now* (n=325)			
Yes	162 (95.3)	150 (94.9)	312 (95.1)
No	8 (4.7)	8 (5.1)	16 (4.9)
Feeling about wearing wedding ring* (n=240)			
Happy	51 (46.8)	71 (54.2)	122 (50.8)
Committed	13 (11.9)	14 (10.7)	27 (11.3)
Loved	3 (2.8)	4 (3.1)	7 (2.9)
Honoured	9 (8.3)	8 (6.1)	17 (7.1)
Reminded of obligation	6 (5.5)	8 (6.1)	14 (5.8)
Comfortable	8 (7.3)	8 (6.1)	16 (6.7)
Fulfilled	17 (15.6)	17 (13.0)	34 (14.2)
Uncomfortable	2 (1.8)	1 (0.7)	3 (1.2)
Last time of wearing a wedding ring (to those who had stopped wearing it presently)* (n=66)			
Less than 5 months ago	25 (69.5)	13 (43.3)	38 (57.6)
Between 6 and 12 months ago	8 (22.2)	6 (20.0)	14 (21.2)
More than a year ago	3 (8.3)	11 (36.7)	14 (21.2)
Reasons for not currently wearing wedding ring* (n=288)			
It is old	11 (7.6)	31 (21.7)	42 (14.6)
It faded	43 (29.7)	33 (23.0)	76 (26.4)
Nature of job	22 (15.2)	20 (14.0)	42 (14.6)
Misplaced	23 (15.9)	19 (13.3)	42 (14.6)
Often forget	6 (4.0)	4 (2.8)	10 (3.5)
Felt uncomfortable	30 (20.7)	26 (18.2)	56 (19.4)
Married to two wives	6 (4.1)	0 (0.0)	6 (2.1)
Change of colour	4 (2.8)	10 (7.0)	14 (4.9)

* All the totals do not round up to 600 because all non-response and not applicable have been deleted

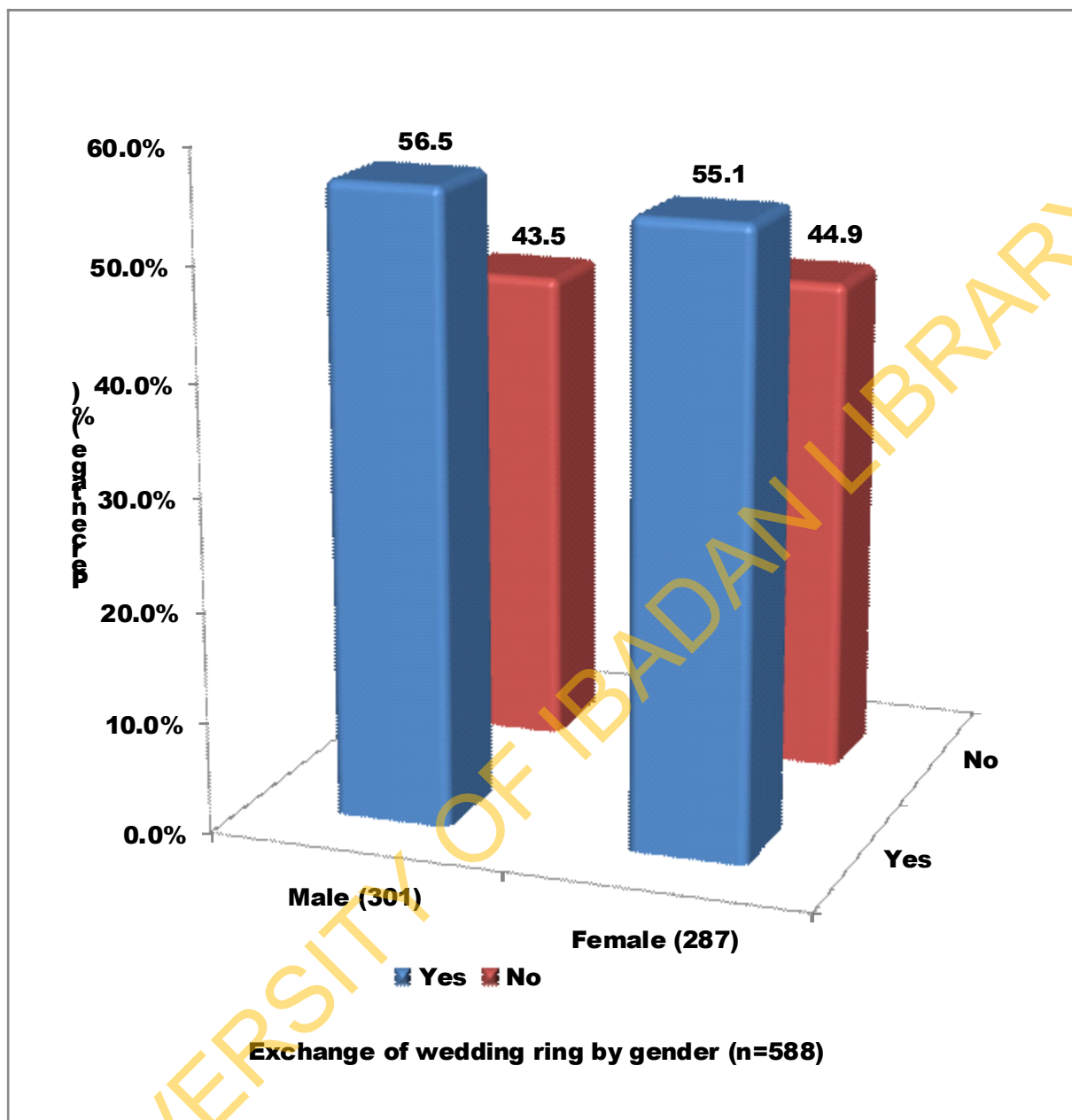


Figure 4.2: Exchange of wedding ring

Respondents' Attitudes Towards the Use of Wedding Ring

Table 4.4 shows the attitude of respondents towards the use of wedding ring as more (38.9%) of the respondents declared that using of wedding ring to them means a sign of commitment to their marriage with (38.8%) of females in the sex category. Some (35.8%) were indifferent to using of wedding ring with males (41.0%). In same manner, 42.3% of respondents confirmed that their spouses/partners appreciate using wedding ring (Males = (38.45%); Female = (46.4%)) followed by (39.6%) whom their partners were indifferent to their using it (Males = (40.4); Female = (38.7)). A large majority (86.2%) of the respondents confirmed their partners' use of wedding of which (91.4%) were females in the sex category. Very few (29.0%) among those who declared exchange of wedding ring with their spouse confessed misplacing the ring at a point in time (Males = (39.8%); Female = (21.2%)) in the sex category. Out of 75 of those who misplaced their wedding ring, (70.7%) made a replacement of males were (53.5%) and (93.8%) were females. In knowing from respondents, the implication of non-use of wedding rings on married person vis-à-vis engaging in an extra-marital affair, the majority (69.5%) of them claimed that non-use of the wedding ring has nothing to do with a married person having extra-marital affairs. Among these respondents were (71.7%) males and (67.3%) within the sex category (Table 4.4).

Table 4.4: Respondents' Attitudes Towards the Use of Wedding Ring

Statement	Male No. (%)	Female No. (%)	Total No. (%)
Respondents attitude on the use of wedding ring* (N=494)			
Sign of commitment	95 (38.9)	97 (38.8)	192 (38.9)
Indifferent to use	100 (41.0)	77 (30.8)	177 (35.8)
Sign of love	24 (9.8)	31 (12.4)	55 (11.1)
Sign of responsibility - for use	22 (9.0)	41 (16.4)	63 (12.8)
Don't use for religious purposes	3 (1.2)	4 (1.6)	7 (1.4)
Attitude of your partner to respondents use or non- use of wedding ring* (N=480)			
Indifferent	99 (40.4)	91 (38.7)	190 (39.6)
Appreciate use	94 (38.4)	109 (46.4)	203 (42.3)
React against non- use	17 (6.9)	14 (6.0)	31 (6.5)
Not in our culture	8 (3.3)	3 (1.3)	11 (2.2)
Don't like it	26 (10.6)	17 (7.2)	43 (9.0)
Unhappy	1 (0.4)	1 (0.4)	2 (0.4)
Use of the wedding ring by a spouse?* (N=319)			
Yes	115 (79.9)	160 (91.4)	275 (86.2)
No	29 (20.1)	15 (8.6)	44 (13.8)
Ever misplaced ring* (N=259)			
Yes	43 (39.8)	32 (21.2)	75 (29.0)
No	65 (60.2)	119 (78.8)	184 (71.0)
Misplaced replaced* (N=75)			
Yes	23 (53.5)	30 (93.8)	53 (70.7)
No	20 (46.5)	2 (6.2)	22 (29.3)
Non-use of wedding rings is related to extra-marital affairs* (N=554)			
Yes	79 (28.3)	90 (32.7)	169 (30.5)
No	200 (71.7)	185 (67.3)	385 (69.5)

* All the totals do not round up to 600 because all non-response and not applicable have been deleted

Respondents' Reported Sexual lifestyle

Sexual lifestyle of the study participants revealed that a little above one-quarter (25.8%) admitted ever had sex with someone other than their married partner since becoming married with a higher percentage of males (81.3%) and female (18.7%) in each sex category. Out of this number, those who declared; one sex partner (47.1%) were many (males (51.6%) and females (27.6%)) and followed by two sexual partners (19.3%) and about 14.0% could not remember the number of sexual partners they had since they married. In each of these categories, male respondents have higher percentages than females respectively (see Table 4.5). The last sexual partner of these respondents included: former lover (67.8%), co-workers (24.3%), sexual worker (5.9%) and relative (2.0%) Male respondents were more than females' counterpart in each category except in sex with relative where females were more experienced respondents (66.7%) than the male (Table 4.5). A little above half (51.0%) of these respondents were still in such relationship as at the time of the study with males currently keeping one partner (see Table 4.5) which was more of males (52.3%) than females (42.9%) in that category as well as in other categories (Table 4.5a). The three top reasons for still engaging in extra-marital relationships by these professed respondents were: for pleasure/urge (40.5%); for companion (17.2%) and spouse away from home (12.7%). In each of these categories, male respondents have higher percentages than females respectively (see Table 4.5b)

Table 4.5a: Respondents Sexual Lifestyle

Variables	Male No. (%)	Female No. (%)	Total No. (%)
Ever had sex with someone other than your married partner			
Yes	126 (41.0)	29 (9.9)	155 (25.8)
No	181 (59.0)	264 (90.1)	445 (74.2)
Total	307 (100.0)	293 (100.0)	600 (100.0)
Number of sexual partners ever had (n=155)*			
One	65 (51.6)	8 (27.6)	73 (47.1)
Two	23 (18.3)	6 (20.7)	29 (18.7)
Three	7 (5.6)	5 (17.2)	12 (7.7)
Four	7 (5.6)	3 (10.3)	10 (6.5)
More than 4	6 (4.8)	4 (13.8)	10 (6.5)
Many or uncountable	18 (14.3)	3 (10.3)	21 (13.5)
Last sexual partner had sex with* (n=155)			
Formal boyfriend/girlfriend	86 (68.3)	19 (65.5)	105 (67.7)
Co-workers	30 (23.8)	8 (27.6)	38 (24.5)
Relative	1 (0.8)	2 (6.9)	3 (1.9)
Sexual workers	9 (7.1)	0 (0.0)	9 (5.9)
Recently had such relationship (3 months ago)* (n=155)			
Yes	65 (51.6)	14 (48.3)	79 (51.0)
No	61 (48.4)	15 (51.7)	76 (49.0)
Number of such partner(s) had sex with recently (3 months ago)* (n=79)			
1	34 (52.3)	6 (42.9)	40 (50.6)
2	11 (16.9)	2 (14.3)	13 (16.5)
3	6 (9.2)	2 (14.3)	8 (10.1)
4	4 (6.2)	2 (14.3)	6 (7.6)
5	5 (7.7)	0 (0.0)	5 (6.3)
6	2 (3.1)	1 (7.1)	3 (3.8)
7	1 (1.5)	0 (0.0)	1 (1.3)
10	2 (3.1)	1 (7.1)	3 (3.8)

* All the totals do not round up to 600 because all non-responses and not applicable have been deleted

Table 4.5b: Respondents' Reasons for Involving in an Extramarital Relationship

Reasons	Male No. (%)	Female No. (%)	Total No. (%)
For companionship	9 (13.9)	5 (35.7)	14 (17.7)
Former lover	6 (9.2)	1 (7.1)	7 (8.9)
Spouse away from home	9 (13.9)	1 (7.1)	10 (12.7)
For pleasure/urge	27 (41.5)	5 (35.7)	32 (40.5)
Marital problems	5 (7.7)	0 (0.0)	5 (6.3)
Non romantic spouse	1(1.5)	2 (14.4)	3 (3.8)
Temptation	7 (10.8)	0 (0.0)	7 (8.9)
She was beautiful and intelligent	1 (1.5)	0 (0.0)	1 (1.3)
Total	65 (100.0)	14 (100.0)	79 (100.0)

* All the totals do not round up to 600 because all non-responses and not applicable have been deleted

Respondents' View on Engaging in Marital Infidelity

Concerning what would be the reaction of the respondents if they discover that any of their very close friends (male/female) is engaging in marital infidelity, many (64.8%) of respondents supposed that such a friend will be counselled to stop the act. An overwhelming majority (86.1%) accepted that engaging in extramarital sex has negative consequences. The two convincingly mentioned negative consequence(s) of engaging in extramarital sex were: Contacting Sexually Transmitted Diseases (STD) (69.5%) and Lead to financial wastage (30.5%) (Table 4.6).

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Table 4.6: Respondents' View on Engaging in Marital Infidelity

Statement	Number	%
Reaction against very close friends (male/female) engaging in marital infidelity		
Advice to stop	347	64.8
Advice to use condom	9	1.7
Indifferent	45	8.4
Withdrawal from the person	46	8.6
Only against females	4	0.7
Advice to marry second wife	7	1.3
Be angry with such a friend	70	13.1
I would tell him the dangers and leave him to make his choice	3	0.6
I will caution him/her because it is wrong	1	0.2
I will feel disappointed	2	0.4
I will hate the person and tell him to his face	1	0.2
Total*	535	100.0
Opinion about the negative consequences of engaging extramarital sex has?		
Yes	466	86.1
No	75	13.9
Total*	541	100.0
Negative consequence(s) of engaging in extramarital sex +		
Contacting Sexually Transmitted Diseases (STD)	205	69.5
Lead financial wastage	90	30.5

+ Multiple responses

* All the totals do not round up to 600 because all non-responses and not applicable have been deleted

Respondents' Protective Measure Taken Against the Negative Consequences of Extramarital Sex

Result on respondents' protective measure taken against negative consequences of extra-marital sex shows that, among those who confirmed engaging in extra-marital sex more than half (74.6%) applied protective measures against any negative consequence of extra-marital sex during their last encounter and such protective measure was more among males (76.7%) than in females (72.1%). The protective measures included: use of condom (52.2%), which was more used by males respondents (66.2%) than their female counterparts; use of Antibiotics/Pills (31.1%) and Check partner's health status (i.e. HIV/AIDS test) (6.7%); Prayer (7.8%) (Table4.7)

Table 4.7: Respondents' Protective Measure Taken Against Negative consequences of Extramarital sex

Variables	Male No. (%)	Female No. (%)	Total No. (%)
Taken protective measures against negative consequence during last extra-marital sex			
Yes	79 (76.7)	62 (72.1)	14 (74.6)
No	24 (23.3)	24 (27.9)	48 (25.4)
Total*	103 (100.0)	86 (100.0)	189 (100.0)
Protective measures taken			
Condom (Male and Female)	43 (76.8)	22 (33.8)	65 (62.5)
Antibiotics/Pills	13 (23.2)	19 (59.4)	32 (30.8)
Prayer	2 (3.6)	6 (12.5)	8 (7.7)
Check partner's health status (HIV/AIDS test)	9 (16.1)	1 (10.0)	10 (9.6)
Keep away from the relationship	3 (27.3)	8 (72.7)	11 (10.6)
Total+	56 (53.8)	48(46.2)	104 (100.0)

+ Multiple responses

* All the totals do not round up to 600 because all non-responses and not applicable have been deleted

Respondents' Perception of Infidelity

Results respondents' perception of infidelity revealed that little above three-quarter (78.9%) were hypothetical to the fact that a woman/man will engage in extramarital sex whether she displays her wedding ring or not. A larger proportion (89.5%) of the respondents admitted that infidelity is a thing of the heart and it is not influenced by the wearing of the wedding ring. A majority (64.0%) have a conviction that those that are satisfied with their marriage do not engage in infidelity. Many of them (55.4%) disputed the fact that married people who had no ring exchange are more faithful to their spouses. More than half (55.4%) of the respondents assumed that both parties involved in infidelity are never satisfied until they have sexual intercourse. Majority of (69.3%) of the respondents supported the view that childlessness is not a justification for extramarital sex. In the same vein, 65.6% of the respondents conceded that lack of sexual satisfaction is not an excuse for engaging in extramarital sex. A greater percentage (81.9%) of the respondents admitted that a married person should have control over the tendency to engage in extramarital sex. Sixty-six per cent of the respondents (66.0%) disagreed that being away from one's spouse is a justification for infidelity. Many (56.3%) of the respondents supposed that married people who do not use wedding rings are more exposed to pressure for relationship from women/men than those who use wedding rings. Majority (63.5%) of the respondents condemned the traditional statement that married men are allowed to have extramarital sex, but women should be absolutely faithful to their husbands (Table 4.8)

Table 4.8: Respondents' Perception of Infidelity

Perception statement	Agree No (%)	Disagree No (%)	Undecided No (%)	Total * No (%)
A woman/man will engage in extramarital sex whether she displays her wedding ring or no	465 (78.9)	93 (15.8)	31 (5.3)	589 (100.0)
Infidelity is a thing of the heart and it is not influenced by the wearing of the wedding ring	527 (89.5)	42 (7.1)	20 (3.4)	589 (100.0)
Those that are satisfied with their marriage do not engage in infidelity	375 (64.0)	160 (27.3)	51 (8.7)	586 (100.0)
Married people who had no ring exchange are more faithful to their spouses	147 (25.4)	321 (55.4)	111 (19.2)	579 (100.0)
Both parties involved in infidelity are never satisfied until they have sexual intercourse	318 (55.4)	136 (23.7)	120 (20.9)	574 (100.0)
Childlessness is not a justification for extramarital sex	406 (69.3)	150 (25.6)	30 (5.1)	586 (100.0)
Lack of sexual satisfaction is not an excuse for engaging in extramarital sex	385 (65.6)	168 (28.6)	34(5.8)	587 (100.0)
A married person should have control over the tendency to engage in extramarital sex	481 (81.9)	57 (9.7)	49 (8.3)	587 (100.0)
Being away from one's spouse is a justification for infidelity	156 (26.7)	386 (66.0)	43(7.4)	585 (100.0)
Married people who do not use wedding rings are more exposed to pressure for relationship from women/men than those who use wedding rings	331 (56.3)	194 (33.0)	63 (10.7)	588 (100.0)
Married men are allowed to have extramarital sex, but women should be absolutely faithful to their husbands	173 (29.4)	374 (63.5)	42 (7.1)	589 (100.0)

* All the totals do not round up to 600 because all non-responses and not applicable have been deleted

Respondents' Perceived Behavioural Control of Infidelity

Among the suggested means of avoiding engaging in infidelity by the respondents included: Be faithful to partner/close to partner (27.5%); Self-discipline/control (17.5%) and be close to God (16.8%). Majority (70.7%) of the respondents disclaimed visiting bars, clubhouses or hotels for relaxation while few (29.3%) of them confirmed they are going. Among those who visited cool inn, 52.5% did so once in a week followed by 19.6% who visited the place occasionally (Table 4.9).

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Table 4.9: Respondents' Perceived Behavioural Control of Infidelity

Variables	No	%
Measures to be taken by a married person to avoid engaging in infidelity		
Self discipline/control	105	17.5
Be close to God	101	16.8
Be faithful to partner/close to partner	165	27.5
Beware of danger	27	4.5
Avoid intimacy with the opposite sex	39	6.5
Put on wedding ring	8	1.3
Be prayerful	24	4.0
Stay away from bad friends	42	7.0
Uncontrollable	10	1.7
His woman should look attractive	11	1.8
Infidelity is a matter of moral issue	3	0.5
No response	65	10.8
Total	600	100.0
Visited bars, clubhouses or hotels for relaxation		
Yes	165	29.3
No	398	70.7
Total	563	100.0
Frequency of visit in a week		
Once	83	52.5
Twice	30	19.0
Fortnightly	7	4.4
Occasionally	31	19.6
Always	7	4.4
Total	158	100.0

* All the totals do not round up to 600 because all non-responses have been deleted

Hypotheses

The tested hypotheses were:

Hypothesis One: There is no significant association between the exchange of wedding rings and involvement in extra-marital sex among participants.

Relationship Between Exchanging of Wedding Ring and Extramarital Sex

The relationship between the exchanging of wedding ring and extramarital sex is shown in Table 4.10. Exchange of wedding ring during the solemnization was statistically significant to ever have extramarital sex since wedding ($p=0.000$) but contrary in comparing exchanged of wedding ring with currently engaged in extramarital sex in this study ($P>0.4799$). Comparing the two results, it is evidently possible that among less than half of the respondents (43.8%) who had ever engaged in extra-marital sex exchanged wedding ring with their partners ($P<0.005$) but of this few respondents, more of them (47.3%) still found themselves continuing in the act as at the time of the commencement of this study ($p>0.005$). This was also shown in the result generated from the majority (65.7%) respondents confirmed their involvement in extra-marital sex despite still wearing their wedding ring ($p=0.155$).

Decision:

Based on the result generated above, the researcher fails to reject the null hypothesis which says there is no significant association between the exchange of wedding rings and involvement in extra-marital sex among respondents.

Table 4.10: Relationship Between Exchanging of Wedding Ring and Extramarital Sex

Variable	Ever had extramarital sex since wedding			Statistics Chi-square (χ^2)
Exchanged ring during wedding	Yes (%)	No (%)	Total (%)	
Yes	67 (43.8)	259 (60.2)	326 (55.9)	$\chi^2 = 12.355$
No	86 (56.2)	171 (39.8)	257 (44.1)	DF = 1
Total	153 (100.0)	430 (100.0)	583 (100.0)	P = 0.000
Exchanged ring during wedding	Currently engaged in extramarital sex (3 months before the study)			
Yes	35 (47.3)	32 (41.6)	67 (44.4)	$\chi^2 = 0.500$
No	39 (52.7)	45 (58.4)	84 (55.6)	DF = 1
Total	74 (100.0)	77 (100.0)	151 (100.0)	P = 0.4799
Current use of wedding ring	Currently engaged in extramarital sex (3 months before the study)			
Yes	23 (65.7)	26 (81.3)	49 (73.1)	$\chi^2 = 2.023$
No	12 (34.3)	6 (18.8)	18 (26.9)	DF = 1
Total	35 (100.0)	32 (100.0)	67 (100.0)	P = 0.155

Hypothesis Two: There is no significant association between the use of wedding rings and age of participants.

Relationship Between Age and Wearing of Wedding Ring

Table 4.11 revealed the comparison between age and exchanging the wedding ring with one's spouse during the solemnization; and current wearing of a wedding ring. The chi-square result shows that there is a relationship between age and exchange wedding ring with your spouse ($p=0.001$) but on the other hand, age was not a predictor of continuity of wearing a wedding ring ($p=0.240$). Those who exchange wedding ring with their spouses were more among the age range of 31-40years (46.3%); but there was no much difference in percentage of those who had stopped wearing ring (41.7%) as at the time of this study when compared with 48.1% respondents who claimed still wearing it out of one hundred and fifty-two respondents who initially exchanged wedding ring.

Decision:

Based on this result, the researcher fails to reject the null hypothesis that says there is no significant association between the use of wedding rings and age of respondents.

Table 4.11: Relationship Between Age and Wearing of Wedding Ring

Variable	Exchange wedding ring with your spouse			Statistics Chi-square (χ^2)
	Yes (%)	No (%)	Total (%)	
Age				
15-19	0 (0.0)	1 (0.4)	1 (0.2)	$\chi^2 = 22.266$
20-30	91 (27.7)	68 (26.2)	159 (27.0)	DF = 6
31-40	152 (46.3)	89 (34.2)	241 (41.0)	P = 0.001
41-50	51 (15.6)	62 (23.8)	113 (19.2)	
51-60	25 (7.6)	25 (9.6)	50 (8.5)	
61 and Above	9 (2.7)	15 (5.8)	24 (4.1)	
Total	328 (100.0)	260 (100.0)	588 (100.0)	
Age	Still wearing a wedding ring			
20-30	70 (29.0)	20 (23.8)	90 (27.7)	$\chi^2 = 6.750$
31-40	116 (48.1)	35 (41.7)	151 (46.5)	DF = 5
41-50	34 (14.1)	17 (20.2)	51 (15.7)	P = 0.240
51-60	17 (7.1)	8 (9.5)	25 (7.7)	
61 and Above	4 (1.7)	4 (4.8)	8 (2.5)	
Total	241 (100.0)	84 (100.0)	325 (100.0)	

Hypothesis Three: There is no significant association between the educational qualification of participants and involvement in extra-marital sex.

Relationship Between Education Status and Engaging in Extramarital Sex

Education status of the respondents was compared with both ever had extramarital sex since the wedding and still engaged in extramarital sex. Respondents with tertiary education (53.3%) were involved in extramarital sex. Despite that education was not a determinant factor associated with extramarital sex among the respondents at the earlier stage of marriage $p=0.0545$, yet, it stands to be a predictor of extramarital sex in the long run of marriage among the respondents ($p=0.005$). This was shown in the percentage of those who indicated tertiary education (55.5%) ever engaged in extramarital sex since the wedding with their spouses. This latter result may likely be significant due to the greater percentage (67.5%) of respondents who claimed to have stopped the act among 153 respondents who initially confessed involvement (Table 4.12).

Decision:

Based on this result, the researcher rejects the null hypothesis that says there is no significant association between education status and engaging in extramarital sex among the respondents.

Table 4.12: Relationship Between Education Status and Engaging in Extramarital Sex

Education Status	Ever had extramarital sex since wedding			Statistics Chi-square (χ^2)
	Yes (%)	No (%)	Total (%)	
No formal education	17 (10.4)	31 (7.1)	48 (8.0)	$\chi^2 = 2.136$ DF = 3 P = 0.545
Primary Education+	10 (6.1)	44 (10.1)	54 (9.0)	
Secondary Education++	50 (30.7)	129 (29.5)	179 (29.8)	
Tertiary Education+++	86 (52.8)	233 (53.3)	319 (53.2)	
Total	163 (100.0)	437 (100.0)	600 (100.0)	
Education Status	Currently engaged in extramarital sex (3 months before the study)			Statistics Chi-square (χ^2)
	Yes (%)	No (%)	Total (%)	
No formal education	7 (9.2)	1 (1.3)	8 (5.2)	$\chi^2 = 12.744$ DF = 3 P = 0.005
Primary Education	4 (5.3)	6 (7.8)	10 (6.5)	
Secondary Education	31 (40.8)	18 (23.4)	49 (32.0)	
Tertiary Education+++	34 (44.7)	52 (67.5)	86 (56.2)	
Total	76 (100.0)	77 (100.0)	153 (100.0)*	

+ Primary education = both uncompleted and completed

++ Secondary education = both uncompleted and completed

+++ Tertiary Education = OND, HND, Bachelor Degree

* All the totals do not round up to 155 because all non-responses have been deleted

Hypothesis Four: There is no significant association between extramarital sex and gender

Relationship Between Sex and Engaging in Extramarital Sex

Sex of the respondents was compared with ever had extramarital sex since wedded together with spouse and the result shows that there was a significant relationship between the two variables. This was shown in the frequency of table as male respondents (81.3%) had ever involved in extramarital sex than their female counterparts (18.7%) ($p=0.000$). However, despite that there were more males (86.8%) still extramarital sex than their female counterparts, chi-square result revealed that there was no relationship between sexes and currently engaged in extramarital sex. This was as a result of more of respondents who had disengaged from the act shortly before the commencement of this study. ($p=0.103$) (Table 4.13).

Decision:

Based on this result, the researcher fails to reject the null hypothesis that says there is no significant association between sex and engaging in extramarital sex among respondents.

Table 4.13: Relationship Between Sex and Engaging in Extramarital Sex

Variable	Ever had extramarital sex since wedding			Statistics Chi-square (χ^2)
	Yes No (%)	No No (%)	Total No (%)	
Sex				
Male	126 (81.3)	182 (41.6)	308 (52.0)	$\chi^2 = 86.395$ DF = 1 P = 0.000
Female	29 (18.7)	255 (58.4)	284 (48.0)	
Total	155 (100.0)	437 (100.0)	592 (100.0)	
Sex	Currently engaged in extramarital sex (3 months before the study)			
Male	66 (86.8)	59 (76.6)	125 (81.7)	$\chi^2 = 2.654$ DF = 1 P = 0.103
Female	10 (13.2)	18 (23.4)	28 (18.3)	
Total	76 (100.0)	77 (100.0)	153 (100.0)	

+ No Response

+++ Tertiary Education = OND, HND, Bachelor Degree

Regression Analysis

Logistic regression (Multinomial) analysis for testing respondents' ever engaged in extra-marital affair against socio-demographic variables

The model indicates that sex was a predictor of extra-marital affair among the respondents. The analysis further indicates that male respondents were more likely to have engaged in extra-marital sex in their lifetime than their female counterparts with a significant odds ratio of 4.043 (OR = 4.043, $p = 0.000$). This means that male respondents were approximately four times more likely to have engaged in infidelity than female respondent (Table 4.14).

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Table 4.14: Logistic Regression Analysis for Testing ever had Extra-marital Sex Against Various Predictors

Variable	Response	β	S.E.	Wald	Odds Ratio (OR)	Sig. p=value
Intercept		1.256	1.937	0.421		0.517
Ever worn the wedding ring	Yes	-2.383	1.372	3.018	0.092	0.082
	No(<i>Ref</i>)	0 ^b	-	-	-	-
Age	20-30	0.002	0.986	0.000	1.002	0.998
	31-40	-0.026	0.983	0.001	0.974	0.979
	41-50	-0.523	1.198	0.190	0.593	0.663
	51-60(<i>Ref</i>)	-0.205	1.030	0.040	0.814	0.842
	61 years and above(<i>Ref</i>)	0 ^b	-	-	-	-
Age at the time you got married	11-19	0.216	0.982	0.048	1.241	0.826
	20-30	-1.041	0.671	2.411	0.353	0.120
	31-40(<i>Ref</i>)	0 ^b	-	-	-	-
Education	No formal	0.002	0.986	1.026	0.351	0.311
	Primary	-0.026	0.983	0.162	0.757	0.687
	Secondary	-0.523	1.198	3.675	0.498	0.055
	Tertiary (<i>Ref</i>)	-0.205	1.030	0.0	0.0	-
Sex	Male	1.397	.333	17.622	4.043	0.000*
	Female(<i>Ref</i>)	0 ^b	-	-	-	-
	Constance					

S.E. = Standard Error; Ref. = Reference category; * = Significant at p<0.05

Logistic regression (Multinomial) analysis for testing respondents' ever engaged in extra-marital affair against socio-demographic variables

The model indicates that respondents' age at the time of marriage was a predictor of currently engaging in extra-marital sex among the respondents. The analysis indicates that respondents who married at age of less than 20 were more likely to have still engaged in extra-marital sex as at the time of data collection time than other age groups in that category with a significant odds ratio of 30046264.9 (OR = 30046264.9, p=0.000) (Table 4.15).

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Table 4.15: Logistic Regression Analysis for Testing currently engaged in Extra-marital Sex against various Predictors

Variable	Response	β	S.E.	Wald	Odds Ratio (OR)	Sig. p=value
Intercept		-33.744	5812.891	.000		0.995
Ever worn the wedding ring	Yes	-1.411	1.193	1.399	0.244	0.237
	No(Ref)	0 ^c	.	.	-	-
Age	20-30	16.327	5812.891	0.000	12327722.8	.998
	31-40	16.532	5812.891	0.000	15124919.9	.998
	41-50	34.647	5812.891	0.000	1114356746613130.0	.995
	51-60(Ref)	33.545	5812.891	0.000	370250188270551.1	.995
	≥61 (Ref)	0 ^c	-	-	-	-
Age at the time you got married	11-19	17.218	1.373	157.34	30046264.9	0.000*
	20-30	18.722	.000	-	135158753.3	-
	31-40(Ref)	0 ^c	-	-	-	-
Education	No formal	0.323	6125.504	0.000	1.381	1.000
	Primary	16.210	5812.890	0.000	10957490.5	.998
	Secondary	0.502	0.716	0.492	1.652	.483
	Tertiary (Ref)	0 ^c	-	-	-	-
Sex	Male	0.223	0.680	0.107	1.250	0.743
	Female(Ref)	0 ^c	-	-	-	-
	Constance					

S.E. = Standard Error; Ref. = Reference category; * = Significant at $p < 0.05$

CHAPTER FIVE

DISCUSSION, CONCLUSION AND RECOMMENDATIONS

Discussion

This study has assessed the practices relating to the use of wedding rings and involvement in extra-marital sex among men and women in Yenagoa Local Government Area of Bayelsa State (YLGA). The implications of men and women involving in extra-marital sex despite wedding vow and the wearing of the wedding ring as a seal of marriage for health planning are discussed in this chapter. This led to recommendations to address the problem. The main issues discussed are grouped into six: socio-demographic information, marriage history and exposure to use of wedding ring, attitudes towards the use of wedding ring, sexual lifestyle and respondents' view on engaging in marital infidelity, protective measure taken against negative consequences of extra-marital sex, perception on infidelity and perceived behavioural control of infidelity.

Socio-demographic Characteristics

The age group 20-40 years that were majority in this study matches the ages that could give vivid information on infidelity as the age range was an active age to sexual practices and ages when men and women display their full length of maturity. Close in the number of genders (males and females) in this study implies that any information documented among the study participants is more reliable to be considered as impartial and unbiased. The fact that Christians dominated the study signified the religious tolerance of people of Bayelsa State and the fact that Christians were more in the study could be indices to measure the strength of the religion set existing in the study site. This was also reflected in the ethnic group that formed the majority in the area (Ijaws and Igbo people).

Respondents' Pattern of Family Setting

The result from education background of the respondents (Tertiary and secondary education as leading educational qualifications) shows that education of respondents has an impact on their wedding pattern as most of the respondents indicated church and traditional wedding in which without an iota of doubt wedding ring is indispensable in such conjugal relationship. Great percentage (88.9%) of the respondents who were monogamy signified that they were

still bond with their marriage vow of one-man-one-wife till death part them. Apart from this, keeping to one man-one wife (monogamy) and decline in polygyny is consideration of the prevailing economic situations and influence of Western values such as the desire for smaller family size (NDHS, 2008). However, the age of respondents and years in marriage could also be to the number of children (between 1-5 children) had by the respondents as at the time of study. This is not too surprising and still within the purview of child spacing campaign in Nigeria and Africa region, as the cultural values of the Nigeria society (and indeed most African societies) is not against couples having a large number of children. Another issue connected to this is the preference for a male child. Some couples do end up with a large number of children in their search for a male child (Nigerian Demographic and Health Survey (NDHS) 2003).

Respondents' Marriage History and Exposure to the Use of Wedding Ring

Majority of the respondents had been in marriage between less than 6 years with a mean of 1.5 ± 0.7 . This age in marriage correlated with the chronological age declared (20-40 years) by the majority of the respondents. This is because that range of age is when people would most likely get married due to academic struggles. This present study was in line with the study conducted by Hakim, et.al. (2013) on significant aspects of wedding ring designs among the Malay couples in the Malaysian Jewellery Industry. More than half of respondents who exchanged wedding ring with their spouses during the wedding and still wearing the wedding ring counted it as evidence and proof to indicate their marital status. The result supported the study conducted by Abdul-Muati (2011). The symbolism is understood by the common perception of the society when a woman wears a (usually solitaire) ring on her left-hand ring finger than it's an engagement ring, and if a gold band is worn, then it means she's married (Abdul-Muati, 2011). Those who declared ever worn their wedding ring though stopped wearing it but still in the mood of wearing the ring imply that they still see the wedding ring as a symbol of attachment and substantiate the credibility of the rings to be a universally understood denote of one's marital status. Respondents who were found wearing their wedding ring during the time of study corroborated the study report by Black, (2011) that in the United States, engagement and wedding rings are used to denote status, with the engagement ring seen as a promise of marriage and a wedding ring worn to indicate a formal

(and usually legal) alliance with another person. This is a famous western culture that has been adopted in most western society. This conclusion was obviously reflected in the respondents' reasons for wearing wedding ring which included: feelings of being happy, being fulfilled and being a sign of commitment, as well as justified view of respondents who stopped using their rings less than 5 months before the commencement of the study as it was as a result of the shining of the gold has faded away.

Respondents' Attitudes Towards the Use of Wedding Ring

The attitude of respondents towards the use of wedding ring that shows wearing of a wedding ring by some as indifferent indicated that respondents did not attach much value to wedding ring than symbol and rite to follow in preparation for the wedding ceremony. This respondents' view was the same with the report by Hakim, et.al. (2013) that wedding rings are to be perceived as an object that speaks for itself. Meaning, without having to declare, a person may portray the ring as his/ her marital statement.

Closed to half (42.3%) of respondents who confirmed that their spouses/partners appreciate using wedding ring indicated that married people would wear their wedding rings along as they still appreciate themselves, value their marriage vows and seeing wedding rings as a symbol of commitment. This report was also similar to response of an interviewee in *The Telegraph* website on the view of followers "*Is it right that society expects women to wear wedding rings but not men?*" this might be that men lack interest in wearing wedding ring, as many men do not attach much importance to this practice while some see the use as popular among women. This impression was supported by the FGD report in the study conducted by Fajobi, 2009. This may also explain why the majority of those that misplaced their wedding rings did not bother to replace it.

Majority of the respondents who confirmed that their partners' use of wedding ring is evidence that wedding ring can be useful as a tool to maintain fidelity. Although, majority of those who claimed that non-use of wedding ring has nothing to do with a married person having extra-marital affairs were from male respondents, and this demonstrates the anecdotal evidence that more married women than men wear the wedding rings and they are more likely to use it much longer than their husbands. Considering the use of wedding ring from the

ornamental/jewellery point of view, women are more comfortable with jewellery and thus would be more likely to wear their wedding rings (Fajobi, 2009; Hakim, et.al. 2013). The wearing of a wedding ring has more social significance for women than men (Fajobi, 2009; Hakim, et.al. 2013). In Nigeria, married women are accorded greater respect than single women. Since the use of the wedding ring is a symbol of marriage, women have greater propensity to use them than men. It may also serve the purpose of protection for women from men who may want to seek sexual relationships with them. This agrees with Trindal's (2005) submission that most people seeking to explore a relationship with another person stop upon recognizing a wedding band (Black, 2011; Hakim and Hashim, 2015).

Respondents' Sexual Lifestyle

In this current study, the sexual lifestyle of the study respondents revealed that a little above one-quarter (26.2%) admitted ever had sex with someone other than their married partner since becoming married. This implies that people in the study area (Bayelsa State) are so committed to their marriage and this was reflected in the great percentage of respondents who declared being monogamy in marriage. It can be said also that the majority who kept with their spouses enjoyed maximum satisfaction in their marriage. This result buttressed the findings of a researcher who had sent survey links to over 1,000 women (users) on Ashley Madison and most respondents shared that they set their own boundaries and rules and chose men who would satisfy their desires as per their needs before marriage (GaanaIdivaET, 2018).

Similar narratives were given by some participants in the study conducted by Mugweni, et.al. (2015) who reported that even though they were sometimes dissatisfied with their marriage, they did not engage in affairs. They reported being able to have respectful, frank discussions about the sources of the dissatisfaction with their spouse and jointly addressing the dissatisfaction (Mugweni, Pearson and Omar, 2015). Although reported one sex partner (45.3%) is the majority among respondents who engaged extramarital affair, it might have an association with the majority (67.8%) who engaged in extramarital sex with their former sexual partners. These results were similar to previous studies in Nigeria and Uganda in which affairs occurred despite marital satisfaction (Smith, 2007; Parikh, 2007, Jahan, et al., 2017). Undoubtedly, it could be anticipated that some respondents who engaged in extramarital affair/sex did it as a result of pressure from their former lovers, co-workers which might come

from pleasure/urge; for companion and spouse away from home as being indicated by some respondents in the study. This can be likened to the most penetrating issue for married persons' involvement in an extramarital affair since the fulfilment of sexual satisfaction remains a key phenomenon to sustain a physical relationship. Lack of sexual satisfaction ultimately causes expectation gap and married female was found highly sensitive to this issue in several previous studies. The same thing can happen in the case of male persons in terms of their desire to fulfil sexual discontent by making a new affair and procuring a more responsive partner (The Times of India, 2015). Human instinct is quite immeasurable, diversified, and it is impossible to fathom and predict the nature and depth of any desire. A result of which is the outbreak of an extramarital affair through searching for the opportunity of removing boredom, exhaustion as well as for recreation (The Times of India, 2015).

Respondents' View on Engaging in Marital Infidelity

Despite that an overwhelming respondents in this study have the pre-knowledge of negative consequences of extramarital infidelity such as contacting sexually transmitted diseases (STD) (69.5%) and its lead to financial wastage (30.5%), yet it is surprising that as high as 26.2% of the study participant had been involved in extra-marital sex. It was even worse than many had multiple partners among these respondents. It is an established fact that unprotected sexual intercourse with multiple partners may result in various reproductive health morbidities including HIV/AIDS, sexually transmitted infections, cervical cancer, and domestic violence, among others. This is a clear indication that people involved in extramarital affairs stand the risks of sexually transmitted diseases (STDs) and other deadly infections such as HIV/AIDS. The result is in line with Samdoy, Michelo, Siziya and Fylcesnes (2007) who found out that there is an association between sexual behaviour and sexually transmitted diseases. Men and women who have more than one sex partner stand the risk of reproductive health problems if there is no adequate protection such as the use of a condom. It is obvious that extramarital affair exposes couples to HIV/AIDS infections. Also, this result agrees with Koigi (2013) who found out that condom advertisement promotes extramarital affair in Kenya. Koigi, however, stressed the importance of health education to create awareness on the causes of reproductive health problems.

This in turns leads to increased financial expenditure on treatment of these morbidities, great emotional and psychological distress, social stigma, physical damage and in some cases death of those involved either directly or indirectly. It also places a great burden on already overburdened health care systems. This concern is similar to Agnarson, et.al., (2015) study report on female-driven multiple concurrent sexual partnership systems in a rural part of a southern Tanzanian Province; Ngilangwa et.al., (2015) on prevalence and predictors of HIV serodiscordant among cohabiting couples tested in northern Tanzania and Ramjee and Daniels, (2013) on women and HIV in sub-Saharan Africa.

Respondents' Protective Measure Taken Against the Negative Consequences of Extramarital Sex

Many respondents who applied protective measure against negative consequences of extramarital sex imply that married people who engaged in infidelity would not lose their cautiousness and consciousness of remerging sexually transmission infections/reproductive health issues that could mar their marriage and social lifestyle. Types of protective measures applied like a condom; use of antibiotics/pills, check partner's health status (i.e. HIV/AIDS test) and prayer demonstrated and indicated that respondents' involvement in marital infidelity was not by chance but rather planned action having considered their damnable social and/or health consequences.

This desire was reflected in the perception of the majority of respondents who believed that infidelity is a thing of the heart and it is not influenced by the wearing of the wedding ring. The implication of this is that married people engaged in marital infidelity because of self-derived satisfaction in the act. Most people across the globe continue to regard adultery as morally unacceptable and just plain wrong, yet the widespread disapproval may not be sufficient to alter the growing visibility. Similarly, Nel (2013) noted that, despite a happy and stable marriage, some people still enter into an extramarital affair. It was noted also that, only a few people know the reason for marriage, and monogamy is gradually fading away because more men and women are now deeply involved in extramarital affair either at the workplace or on the internet. It also happens among colleagues and business partners. It is imperative to educate the mind that marriage is for companionship while some said it is a way of meeting their needs.

Respondents' Perception of Infidelity

Perception of the majority of respondents' on infidelity that, a woman/man will engage in extramarital sex whether she displays her wedding ring or not implies that adultery or marital infidelity is a thing of the mind which could be control or prevented through self-discipline, marriage acceptability and openness.

In this light, couples should go the extra mile to satisfy the sexual needs of their partners; they should be more open to discussing aspects of sexual dissatisfaction with their partners and both fathom out strategies to solve the problem. This is desired to prevent extra-marital sex which may expose the couple to sexually transmitted diseases including HIV/AIDS and other social consequences.

A majority (64.0%) who has a conviction that those that are satisfied with their marriage do not engage in infidelity buttressed the assumption of Sheppard (2006) who postulated that the wedding ring should be able to bind people to their marital vows. The view of many who disputed the fact that married people who had no ring exchange are more faithful to their spouses and above half of respondents who assumed that both parties involved in infidelity are never satisfied until they have sexual intercourse was in consonant with the study report of the Fernando, (2008) that, it is pertinent to say that extramarital affair is as old as creation. Meyer (2006) also inferred that it is as old as marriage and has been since time immemorial. In this trend, Bonewell (2012) found out that 41% of spouse who cheats submit to the affair. It was also documented that 4 out of 10 Americans believe that having an affair is morally accepted but according to Turner (2013), there is reluctance in admitting to infidelity. Glass (2012) highlighted some assumptions and facts about extramarital affairs as follows:

- Extramarital affair happens in an unhappy or unloving marriage. It is also believed that it can also happen in happy marriages and that marital happiness does not stop an affair.
- It is assumed that the extramarital affair occurs because of sexual attraction. The fact is that it occurs in order to experience new roles and opportunities for growth.
- Majority of the affairs are not detected but a cheating partner always leave clues as to the affair.

- The person cheating or having an affair shows less interest in sex at home and the fact is that the excitement of an affair increase passion at home, which makes sex more interesting.
- There is an assumption that the unfaithful spouse is not getting enough at home and in the same vein, it is a known fact that the unfaithful partner may not be giving enough at home.
- The straying partner finds fault in and with everything the spouse does, but the fact is that he or she may become Mr or Mrs wonderful in order to escape being found out.

Majority of respondents who supported the view that childlessness is not a justification for extramarital sex and 65.6% of respondents who conceded that lack of sexual satisfaction is not an excuse for engaging in extramarital sex opposed the study results by Fajobi (2009) where one-third of participants believed that childlessness is a justification to engage in extra-marital sex. Even some of those who had never involved in extra-marital sex confided in the researcher that they would have had extra-marital sex if they were childless after some few years. The general belief is that a marriage without a child must have a solution. So after waiting endlessly for a child/children for some years, it is not uncommon for couples to be anxious, the pool of significant others (such as parents and friends) surrounding the couple begins to mount pressure on the couple to produce children. There is a gender imbalance regarding this issue – the pressure is more on the woman, some may even begin accusing her of infertility. Such couples start visiting fertility clinics and go through a series of tests which are financially-demanding and emotionally-torturing.

The reasons for an extramarital affair, as reported in the study by Ojedokun, (2015) was in line with many reasons associated with the decision to be involved in an extramarital affair. Among such are the seven reasons as pointed out by Huizenga in (2011). These are as follows:

1. My marriage made me do it.
2. I can't say no to any man.
3. I don't want to say 'no' to his or her advances.
4. I fell out of love and just love being in love.
5. I meant to get back at him or her.

6. I need to prove my desirability.

7. I don't want to be close to someone meaning: I can't stand intimacy with anyone

Premised on the above, Glass (2013) submitted that the extramarital affair is characterized by secrecy, emotional intimacy and sexual chemistry, even if they do not touch each other. In the same vein, Durenfeld (2013) affirmed that couples may enter into an extramarital affair due to poverty in marriage. Statistics also showed that people of this category constitute a larger percentage of people practising extramarital affair.

A greater percentage (81.9%) of the respondents who admitted that a married person should have control over the tendency to engage in extramarital sex implies that having an extramarital affair has to do with mindset. This expression by the respondents also reflected in the sixty-six per cent of the respondents who felt that being away from one's spouse is not enough justification for infidelity which could be influenced by the wearing of a wedding ring. This current study result was similar to Fajobi, 2009 and also the same with many (56.3%) of the respondents who supposed faithfulness to one's spouse was irrespective of whether a man had ring exchange or not. that married people who do not use wedding rings are more exposed to pressure for relationship from women/men than those who use wedding rings. Majority of the respondents who condemned the traditional statement that married men are allowed to have extramarital sex, but women should be absolutely faithful to their husbands supported the result of the study conducted by Fajobi, 2009 and Nkoli (2000).

Previous research has indicated that relationship variables are particularly important to women's sexual functioning and satisfaction (Basson, 2005; Dennerstein, Leher, Burger, & Guthrie, 2005; Nicholls, 2008). The pattern of results from the current study, indicating that women were more likely to engage in infidelity when they were dissatisfied in their relationship or felt incompatible with their partner in terms of sexual values, suggests that the interconnected nature of sexual and relationship factors may be one of the reasons women engage in infidelity. Evidence from a number of studies suggests that women are more likely than men to link sexual and relationship satisfaction (Basson, 2005; Ellison, 2001; McCabe, 1999; McCabe & Cobain, 1998; Nicholls, 2008). For example, McCabe and Cobain (1998) found that women who experienced sexual problems allowed these problems to impact their

relationship satisfaction but sexual problems and relationship satisfaction were relatively independent for men. Thus, it may be that if a woman is not satisfied in her current relationship, she may be more inclined to seek feelings of connection and closeness elsewhere by engaging in infidelity. Relevant in this context is the finding that, for women, sexual excitation did not predict sexual infidelity. This seems to further suggest that in women, at least in this sample, sexual infidelity was less strongly sexually motivated or impacted by high levels of sexual arousal or sexual desire, as compared to men, for whom sexual excitation was a more important predictor than relationship variables.

Respondents' Perceived Behavioural Control of Infidelity

Perceived behavioural control of infidelity by the respondents in this study were similar to study report by Fajobi, 2009 which included: faithfulness to partner/closeness to partner; Self-discipline/control and closeness to God. Contrary to the study result in Fajobi, 2009, in this current study majority of respondents denied visiting bars, clubhouses or hotels for relaxation while few who confirmed they are going did such infrequently. This implies that people in the study area have strong believe in being faithful to one's partner/spouse and also being persuaded that extramarital affair is sinful than seeing it as a means of satisfaction or solution to marital stress/discomfort.

Relationship Between Age and Wearing of Wedding Ring

This current result that showed the relationship between age and exchange wedding ring among the studied spouses is an indication that people stick to marriage vow at the initial period of marriage and this could be attached to maturity put into the marriage. This could be found among the respondents (aged 31-40years) who were still wearing their wedding rings as at the time of data collection. The result was in line with an article by Lori, 2017 "Should I be Worried if My Spouse Doesn't Wear a Wedding Ring?"

Relationship Between Education Status and Engaging in Extramarital Sex

Education status of the respondents was compared with those who ever had extramarital sex since the wedding and still engaged in extramarital sex. Respondents with tertiary education (53.3%) were involved in extramarital sex. Despite that education was not a determinant factor associated with extramarital sex among the respondents at the earlier stage of marriage

($p=0.0545$), yet, it stands to be a predictor of extramarital sex in the long run of marriage among the respondents ($p=0.005$). This was shown in the percentage of those who indicated tertiary education (55.5%) ever engaged in extramarital sex since the wedding with their spouses. This latter result may likely be significant due to a greater percentage (67.5%) of respondents who claimed to have stopped the act among 153 respondents who initially confessed involvement. This current result was in consonant to several studies which have found that education is associated with infidelity, in that highly educated persons are more likely to report engaging in infidelity than less educated individuals (Atkins, Baucom, & Jacobson, 2001; Treas & Giesen, 2000, Fajobi, 2009). However, other studies have found the reverse or no relationship at all (e.g., Allen et al., 2005). As is the case for other demographic variables, the impact of education is likely to be moderated or mediated by other factors.

Relationship Between Sex and Engaging in Extramarital Sex

Sex of the respondents that ever engaged in extramarital sex since they wedded was compared with that of their spouses and the result shows that there was a significant relationship between the two variables. Male respondents (81.3%) who were found ever involved in extramarital sex than their female counterparts in this study was corroborated the previous studies where male spouses were more pronounced involving in infidelity than their female counterparts. Many of findings in this analysis are consistent with those from a slightly different but related survey in 1994, which asked participants whether they had engaged in extramarital sex. This survey had found more significant links between gender and infidelity. Although studies exploring demographic predictors of infidelity abound, the literature leaves us with an incomplete and inconsistent picture (Blow & Hartnett, 2005). Gender is the most commonly studied demographic factor. Early studies reportedly found that men engaged in infidelity more than women (Wiederman, 1997). However, more recent research seems to suggest that the gender gap is narrowing (Barta & Kiene, 2005; Burdette, Ellison, Sherkat, & Gore, 2007; Fajobi, 2009; Jeanfreau, Jurich and Mong, 2014) and when transgressions other than intercourse (e.g., emotional connection, kissing) are taken into account, women report as many acts of infidelity as men (Allen et al., 2005; Treas & Giesen, 2000).

Conclusion

The general conclusion from this study is that more religiousness, higher marital satisfaction and increase in age make people less likely to be an infidel; while an increase in years married raises the chances of infidelity. Further studies are necessary, preferably with a more recent data set, to make conclusive inferences about the impact of other demographic variables on extramarital affairs and infidelity, and on whether results can change significantly depending on the origins of the sample.

Drawing from this study's findings, this chapter discusses the implications for practice in working with single women. In the first place, how the experience of being single is shaped is discussed. Further understanding of the needs and situations of single women are also discussed. Such understanding has different implications for social workers who work directly with single women, non-governmental organizations (church, women's organizations and social welfare agencies) who provide services for them, and the government who makes policies which underpin the development and improvement of these services. Implications for further studies of single women are also presented. Finally, a number of recommendations are made.

Recommendations

1. There was evidence that use or non-use of wedding ring people will still engaged in marital infidelity. Public enlightenment and marital guidance and counselling services are needed to ameliorate this situation.
2. Since infidelity refers to a breach of agreement, and as each couple establishes this agreement, there is scope for the subjectivity of each loving relationship. Thus, it is important that couples feel encouraged to communicate their desires and expectations in their relationship, because simply choosing an open relationship does not guarantee higher levels of marital satisfaction, according to the results of this study.
3. Strategies used to address marital infidelity in extramarital sex among men and women in Yenagoa Local Government Area of Bayelsa State should include; spouse punishment or sanction, professional counseling, forgiveness-oriented approach, reconciliation, separation, community mobilization and sensitization through mass

media, religious moral teachings, abolition of primitive cultural practices, marriage counselling, peer counseling, economic empowerment and education among others.

4. This study also recommends that Government through the Ministry of Social Welfare together with the women groups and NGOs should endeavour to educate the community members on the negative implications of norms and values have on the sexual infidelity.
5. The stakeholders should guide the members to identify their gender needs and how to address them since their culture encouraged marital infidelity. This is by creating economic activities depending on their needs and providing education to all to enable them to make informed decisions.
6. Also, the local community leaders, NGOs and churches through peers and women and men groups to sensitize the members on how to mitigate effects of infidelity in marriage since wearing of wedding ring was not a determinant factor to infidelity in the long run in Yenagoa LGA, Bayelsa State.
7. For individuals already involved in such affairs, after identification of the common factors, recovery guidance through step-by-step family counselling has significance to revitalize the distorted trust considering the future of them and their children. As a concentric effort, counsellors have to try utmost for the best utilization of human values to reconstruct the shattered faith among the family members emphasizing on the fact that, forgiving brings more peace than painful separation.
8. Although this research does not focus on the relationships between extramarital sex and STI/HIV/AIDS situation in Nigeria, it highlights the importance of extramarital sexuality in contributing to the spread of STI/HIV/AIDS especially in cultures where women are subjugated to male social hegemony. Furthermore, the ethnic differences in extramarital sex observed in this study are consistently found in other studies on sexual and reproductive behaviour in Africa. Since little is known on how the wedding ring affects extramarital sexual behaviours in this study area Yenagoa LGA, Bayelsa State, Nigeria, more research is required to explore these relationships.

Other Suggestions

The Wedlock is a universally accepted ancient revered association of men and women that aims at establishing mutual responsibilities and compulsion to maintain the social structure. To eradicate the incidence of extramarital affairs the following recommendations can be applicable:

- i. Psychologists and counsellors can design and organize mass media-based awareness-raising programs on various factors responsible for extramarital affairs through Counselling Association of Bangladesh. These programs can enlighten married couples and youngsters for appropriate learning aimed at keeping adherence to marriage-related sexual obligations and challenges.
- ii. The similar approach can also be applied in the case of academic institutions to educate youths on family, sex and marital counselling. Therefore, enabling their minds to prepare for the responsibilities they are expected to perform when getting into marriage.
- iii. To educate married couples on the effects of an extramarital affair in their married life, open discussion sessions, workshops, and seminars can be arranged. Bangladesh, with the highest portion of the population being Muslims, religion and religious practices can make a greater contribution to put an end to extramarital affairs. When both the spouses will be able to achieve strong adherence to religion and strict practices, then their religious obligations will question their soul and keep them away from disloyalty.

Limitations

Potential limitations to the study might be the size of the population and the limited geographical region from which the participants were chosen, which was South-eastern Nigeria. Although separate face-to-face same-sex interviews might foster comfort and rapport leading to open and honest sharing of intimate marriage details, interviewing couples together might create situations in which the comments of one spouse might spark or “jog” memories in the other. Finally, potential participants may have been either positively or negatively influenced by the locality from which the study originated which is multilingual and diverse cultures.

Delimitations include operationalizing the sample population as couples married “one to twenty years” rather than simply a “successful” or “long-term” marriage. The one to the twenty-year span of marriage was determined in order to help lower the age of the participants and help guard against positive bias in answer recall, which Spaniol, Voss, and Grady (2008) describe as “exhibiting superior memory for positive, as opposed to negative or neutral information.” Same-sex interviewers might have fostered comfort and rapport leading to more open and honest sharing of marriage experiences. Also, interviewing the husband and wife separately guarded against one spouse monopolizing the answering of interview questions.

Implications of Findings For Health Promotion and Education

This quantitative study from a phenomenological perspective may have implications for premarital education since premarital education is associated with higher marital satisfaction and commitment, lower levels of conflict, and reduced odds of divorce (Stanley et al., 2006). Additionally, it may have implications for clinicians treating young, struggling couples, and for clinicians treating couples who have reached marriage longevity and are committed, yet struggling. It also has implications for self-help and personal growth.

Further Research

Suggestions for further research on marriage satisfaction and marriage longevity include more qualitative research, this due to the limited research conducted on these subjects using this approach and the limitations of this study. Furthermore, a phenomenological approach will allow for the voice of the people experiencing satisfying long-term marriages to be heard by allowing them to share their stories and descriptions of their lived experiences.

Most previous research has dealt with variables that disrupt marriage. Perhaps future qualitative research should redirect the focus to variables that increase satisfaction and longevity in marriage since healthy, long-term marriages possess the potential for harvesting the factors contributing to satisfaction and longevity in marriage.

The findings of this study uncovered togetherness as a significant element in marriage satisfaction for husbands and wives in early marriage as well as middle marriage and late marriage. Most of the literature addresses togetherness in middle marriage and late marriage

rather than early marriage which seems to have had a significant attribute to the wedding ring. The exception is Veroff et al. (2006) who posited that companionship and shared leisure contributed to marital happiness for wives and African wives and husbands, but not for white husbands. Given this, there is a great need for further qualitative research in the area of togetherness and satisfaction for husbands in early marriage.

The findings of this study also uncovered the strong emphasis of the wedding ring in regards to satisfaction. Most of the literature accentuates the stress of childrearing and the negative effect of children on satisfaction, with the exception of one study (Angeles, 2009), who found a positive connection between children and life satisfaction. Given this, the positive effect of children on marital satisfaction warrants further qualitative research.

The findings of this study uncovered humour as a major factor contributing to long-term marriage. The participants in this study placed a greater emphasis on humour, fun, and laughter than does most previous research. Given the strong emphasis these participants placed on humour, the effect of humour on long-term marriage warrants more research.

Furthermore, future research might investigate a more diverse study population. Expanding the diversity of the study population would include but is not limited to, other geographical locations, religious beliefs, and couples whose parents were divorced.

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APPENDICES

APPENDIX I

ETHICAL APPROVAL LETTER



GOVERNMENT OF BAYELSA STATE OF NIGERIA

MINISTRY OF HEALTH

Fax: 089 – 490257
Telephone: 089-490257, 49035

22nd April, 2011

BAYELSA STATE HEALTH RESEARCH ETHICS COMMITTEE (BSHREC) “NOTICE OF FULL APPROVAL”

Re: THE USE OF WEDDING RINGS AND INVOLVEMENT IN EXTRA-MARITAL SEX AMONG MEN AND WOMEN IN YENAGOA LOCAL GOVERNMENT AREA OF BAYELSA STATE

To: Ibiobamimo, Eytayo P.

Department of Health Promotion & Education
Faculty of Public Health
University of Ibadan, Nigeria

Date of receipt of valid application: 21st April, 2011

Date of final determination of research for approval: 22nd April, 2011

Approval Number: BSHREC/Vol. 1/11/1




The Bayelsa State Health Research Ethics Committee (BSHREC), have graciously approved your Research Proposal after due consideration, in line with established bio-medical ethics research standard and guidelines. You have therefore, secured a **Full Ethical Approval** to proceed with your research on: *“the use of wedding rings and involvement in extra-marital sex among men and women in Yenagoa Local Government Area of Bayelsa State”*. The effective date of this approval is today, **22nd April, 2011 and expires in 12 months from this date**. You are to inform the BSHREC in writing, where delay is envisaged or necessary, in starting and/or completing the research project within the time frame assigned. Note also that no participant accrual or activity relating to this research may be conducted outside of the approved date. All informed consent forms used in this study must be within the BSHREC approved duration of the study.

However, in case of Multi-Year Research, effort must be made to submit your annual report to the BSHREC early enough to obtain renewal of your approval to avoid disruption.

The Bayelsa State Health Research Ethics Committee (BSHREC) wishes to request that you comply with all institutional guidelines, rules, regulations and the tenets of the code of conduct of research ethics. **You are further requested to submit a copy of the final report of your research whenever it is ready to the BSHREC.** No changes are permitted in this research without prior approval by the BSHREC. The BSHREC reserves the right to conduct compliance visit to your research site without prior notification.

Please accept my warm regards and Congratulations!!!


Alabo Ateighanyo
Assistant Director, Research/
Secretary, BSHREC

Administrative Headquarters, Secretariat Complex P.M.B. 24 Yenagoa, Tel:089 490358, 490458, Fax: 089-490257

APPENDIX II

**AFFIDAVIT FOR THE LOST OF EARLIER GIVEN LETTER OF APPROVAL BY
ETHICAL COMMITTEE**

IN THE HIGH COURT OF BAYELSA STATE OF NIGERIA
IN THE OPOROMA JUDICIAL DIVISION
HOLDEN AT YENAGOA

AFFIDAVIT OF LOSS OF LETTER OF APPROVAL

I, **MRS. IBIOBAMIMO PRECIOUS EYITAYO** from Abeokuta North Local Government Area of Ogun State, now residing at No. 7 Adedapo Laderin Estate Abeokuta Ogun State and an adult female citizen of the Federal Republic of Nigeria do hereby make oath and depose as follows:

1. That I am the deponent herein and by virtue of same I am conversant with the facts to which I hereby depose.
2. That, sometime in April 2011 the Ministry of Health, State Secretariat, Bayelsa State issued a letter in my favour captioned "LETTER OF ETHICAL APPROVAL TO CARRY OUT THE PROJECT" addressed to the College of Medicine, University of Ibadan, Nigeria.
3. That the letter was issued granting me approval to carry out a research study in Yenagoa, Bayelsa State as part of the requirements for the award of Masters in Public Health from the University of Ibadan.
4. That in the course of travelling all over the Country on missionary work with my husband over the years, the aforesaid letter got missing.
5. That recently I discovered that the letter was missing.
6. That all efforts made to locate or recover the said letter of approval has proved abortive.
7. That this AFFIDAVIT is now required for record purposes.

AND THAT I, make this solemn deposition conscientiously believing the same to be true and correct by virtue of the provision of the Oaths Act of 2004.

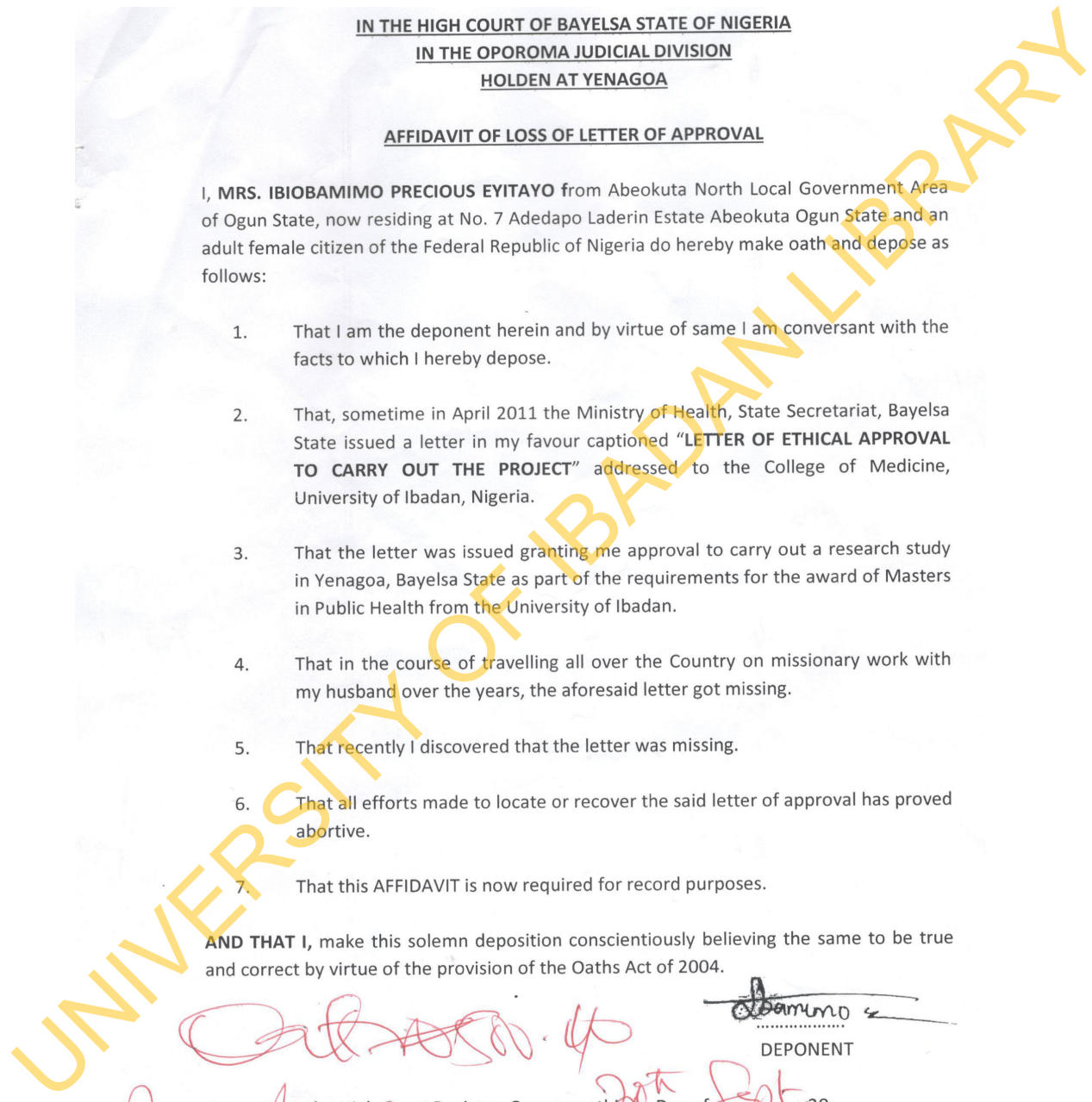
[Handwritten signature in red ink]

[Handwritten signature]
DEPONENT

Sworn to at the High Court Registry, Oporoma, this Day of , 20.....

**THE JUDICIARY
HIGH COURT
OPOROMA**
DATE:

BEFORE ME
[Handwritten signature]
COMMISSIONER FOR OATHS



APPENDIX III

INFORMED CONSENT FORM

NAME AND AFFILIATION OF RESEARCHERS: This study will be conducted by **IBIOBAMIMO E. PRECIOUS** of the Department of Health Promotion and Education, Faculty of Nursing, University of Ibadan Nigeria.

Purposes of research: The purpose of the research is to determine the use of wedding rings and involvement in extramarital sex among men and women in Yenagoa Local Government Area of Bayelsa State.

Procedure of the research: If you agree to take part in this study, you will be asked a few questions on the use of wedding rings and involvement in extramarital sex among men and women in Yenagoa Local Government Area of Bayelsa State. You are free to refuse to take part in this study or withdraw from it at any point. However, your participation will be greatly appreciated. I am expected to recruit 600 participants in the study.

Expected duration of research and of participants' involvement: Your involvement in this study will last a month.

Non-maleficence to the participants: The study will be done at no risk to the participants that would participate in the study.

Cost to the participants: This study will be of no cost to you aside the little period of your time that will be spent during the interview.

Benefits: The study will be of benefit to the participants as questions in the questionnaire will give an insight to the use of wedding rings and involvement in extramarital sex among men and women and its negative effect on health and social lifestyle of the community as a whole.

Confidentiality: Information elicited from this study will only be accessed by the researcher and her co-investigator and no other person will be opportune to have access to it except the analyst who will analyze the information gathered. Your name will not appear on any material collected by me nor will it be used in any report or publication produced from this study.

Voluntariness: Your decision to participate in this study is entirely voluntary.

Alternatives to participation: Your refusal to participate in this study will involve no penalty and will not affect your daily activities negatively in any way.

Due inducement: You will not be paid any fees for participating in this research.

Consequences of participants' decision to withdraw from research and procedure for orderly termination of participation: You can choose to withdraw from the research at any time. Please note that some of the information that has been obtained about you before you choose to withdraw may have been modified or used in reports and publications. These cannot be removed anymore.

However, I promise to make a good faith effort to comply with your wishes as much as it is practicable.

What happens to research participants when the research is over: If you so wish, I will inform you of the outcome of the research through your phone. During the course of this study, you will be informed about any information that may affect your continued participation.

STATEMENT OF PERSON OBTAINING INFORMED CONSENT:

I have fully explained this research to the participant and have given sufficient information, including risks and benefits, to make an informed decision.

Name: _____

Date: _____

Signature: _____

STATEMENT OF PERSON GIVING CONSENT

I have carefully read the description of the research or have had it translated into a language I understand. I have also talked it over with the investigator to my satisfaction. I understand that my participation is voluntary. I know enough about the purpose, methods, risks and benefits of the research to judge that I want to take part in it. I understand that I may freely stop being part of this study at any time. I have received a copy of this consent form and additional information sheet to keep for myself.

Date _____

Signature: _____

Name: _____

Witness' Signature _____

Witness' Name _____

UNIVERSITY OF IBADAN LIBRARY

APPENDIX IV

QUESTIONNAIRE

**USE OF WEDDING RINGS AND INVOLVEMENT IN EXTRA-MARITAL
SEX AMONG MEN AND WOMEN IN YENAGOA LOCAL
GOVERNMENT AREA, BAYELSA STATE**

Please tick or fill appropriately.

General Information

Name of interviewer

Date of interview

Serial number

Socio-demographic section

1. Sex of respondent: (1) Male (2) Female
2. What is your highest level of education?
 - (1) No formal education (2) Primary school uncompleted
 - (3) Primary school completed (4) Secondary school uncompleted
 - (5) Secondary school completed (6) Tertiary education
 - (7) Others (please specify)
3. What ethnic group do you come from? (1) Yoruba (2) Igbo
(3) Hausa (4) Others (specify)
4. How old are you now?
5. What religion do you practice? (1) Christianity (2) Islam (3) Traditional
(4) Others (specify).....
6. What do you do for a living?
7. What type of wedding did you do? 1. Religious (Christianity) (2) Religious (Islam)
(3) Traditional (4) Civil
8. How many children do you have?

9. How many wives are involved in your marriage? /Type of marriage

.....

(1). Monogamous (2) Polygamous (3) Others

(specify).....

Marriage history and wedding ring section

10. How long have you been married?(in years)

11. How old were you at the time you got married?(in years)

12. Did you exchange a ring with your spouse during your wedding?

(1) Yes (2) No (If No, go to Question 21)

13. Have you ever worn the wedding ring? (1) Yes (2) No (If No, go to Question 16)

14. Are you wearing the ring now? (1) Yes (2) No (If No, go to Question 16)

15. If yes to question 12, how do you feel wearing it?

16. If you do not presently use your wedding ring, when did you stop? (number of years)

17. Why did you stop using your wedding ring?

18. Have you ever misplaced your wedding ring? (1) Yes (2) No (If No, go to Question 20)

19. If you did misplace your wedding ring, did you replace it? (1) Yes (2) No

20. Does your partner use the wedding ring? (1) Yes (2) No

21. What is the attitude of your partner to your use or non-use of a wedding ring?

.....

22. What does the use or non-use of a wedding ring mean to you?

.....

23. Does the non-use of wedding rings have anything to do with a married man having extra-marital relationships? (1) Yes (2) No

24. Since you became married, have you ever had sex with someone other than your wife? (1) Yes (2) No (If No, go to Question 30)

25. How many of such partners do you have?

26. Specify who your last sexual partner was?
 (1) Former boyfriend/girlfriend (2) Coworker (3) Relative (4) Sexual Worker
 (5) Others (specify).....
27. Have you had such relationship during the last 3months? 1. Yes 2. No
28. How many of such partner have you had in the last 3months?
29. Why did you get involved?
30. What would be your reaction if you discovered one of your very close friends
 (male/female) is engaging in marital infidelity?

31. Do you think engaging in infidelity has negative consequences? (1) Yes (2) No
 (If No, go to Question 35)
32. If yes to question 31, what are the negative consequence(s) of engaging in infidelity?

33. Did you take protective measures against any negative consequence during your last
 such encounter?
 (1) Yes (2) No (If No, go to question 35)
34. What are the measures you took to protect yourself from such consequences?
 1.
 2.
 3.
 4.
 5.

Perceptions of infidelity section

For the following statements, please tick agree, disagree or undecided as appropriate

S/NO	STATEMENTS	AGREE	DISAGREE	UNDECIDED
35.	A woman/man will engage in extramarital sex whether she displays her wedding ring or not			
36.	Infidelity is a thing of the heart and it is not influenced by the wearing of the wedding ring			
37.	Those that are satisfied with their marriage do not engage in infidelity			
38.	Married people who had no ring exchange are more faithful to their spouses			

39.	Both parties involved in infidelity are never satisfied until they have sexual intercourse			
40.	Childlessness is not a justification for infidelity			
41.	Lack of sexual satisfaction is not an excuse for engaging in extramarital sex			
42.	A married person should have control over the tendency to engaging in infidelity			
43.	Being away from one's spouse is a justification for infidelity			
44.	Married people who do not use wedding rings are more exposed to pressure for relationship from women/men than those who use wedding rings			
45.	Married men are not allowed to have extramarital sex, but women should be absolutely faithful to their husbands			

Perceived behavioural control of infidelity section

46. What can a married man who does not want to engage in infidelity do so as not to engage in it?

47. Do you go to bars, clubhouses or hotels for relaxation?

(1) Yes (2) No

48. If yes to question 47, how frequently do you do so in a week?

.....