

# **Curbing Infidelity in African Traditional Way: A Study Among the Yoruba People of the South West, Nigeria**

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## **Abstract**

This study investigates the efficacy of the dread magun (thunderbolt) and its allies as a traditional means of curbing infidelity, sexual escapade, adultery/fornication among adult females (married, divorced, widow, and young ladies.) in South-West, Nigeria. The study adopted a descriptive design; using a questionnaire to obtain information from the respondents. The target population was four hundred (400) respondents from Ijebu-Ode, Abeokuta, Ibadan, and Oshogbo (with 100 purposefully selected participants from these four central towns in Yoruba land). Simple random techniques were used to select respondents for the study. The instrument used was a self-designed questionnaire tagged (KoMS-Knowledge of Magun Syndrome) with four Likert scales. An in-depth interview was equally made among some selected elderly people including some herbalists in the town and villages used in this study. Data were analyzed using frequencies, percentages and, chi-square. Results show that the use of magun for and among adult females has reduced in Yoruba land. Although, findings revealed that there are still some rural parts of the target area that are still using the dreadful charm to checkmate and expose infidelity among the people and furthermore, the use of this thunderbolt has positively and significantly played roles in curbing adultery/fornication, infidelity and, sexual escapades in Yoruba land as the usual result is very devastating (an outright death) which scared people to their marrow. Finding still revealed the deadly potency of magun as a real traditional practice used to punish the act of infidelity among the Yoruba people especially those in the rural place of the Yoruba land. The so assumed downtrodden segments in the urban locations who think the

rich people always catch on their poverty to snatch or messed up with their wives and poor and unfortunate daughters equally adopts this method as a result of a high rate of illiteracy, cost of justice and time-delayed, the traditions of the land, as well the knowledge and availability of the materials to prepare the efficacy. However, the study recommends that modern and more decent ways should be adapted to control and checkmate infidelity and other sexual escapades in society. People especially adults living in urban and rural areas should be educated on family life living and on modern methods of preventing adultery and infidelity among the people. True and sincere copulations should be encouraged among the people.

### **Introduction**

Magun is otherwise known as “thunderbolt” among the Yoruba people of South-West, Nigeria, and even across some countries in Africa, literarily means “do not climb”. A terrible and lethal fetish device used by aggrieved husbands or suitors through traditional diviners or herbalists to punish unfaithful males having unlawful sexual encounters with their wives and unauthorized sexual relationships with their daughters. Infidelity is a serious and punishable offence, and it is one of the leading reasons for magun convenience involvement. The Yoruba occupies a large area of the South-Western part of Nigeria extending through Oyo, Ondo, Lagos, Osun, Ekiti, and Ogun States. Yoruba community, particularly in rural areas of the states, has a long-standing practice of punishing anyone caught in the act of having illegal sexual relations with other people.

Due to the power, efficiency, and catastrophic consequence of the magun device, Yoruba people employ it to checkmate adultery. This device (magun) can murder the victim, particularly a male who has had sexual contact with a woman or a promiscuous lady who has been laced with such a fetish. Adultery, on the other hand, has a long and illustrious history. Since the beginning of time, adultery, sexual escapade, and sexual immorality have been prevalent among humans. According to “Cheating in Relationship” (2018), both the Hebrew law and the Christian religion across the world condemn adultery. Even though it was applied to a married woman, there were strict rules against adultery in the Greco-Roman era. A husband’s having sex with a slave or an unmarried lady was not a crime (Cheating in Relationship, 2018).

Hynd, Erhaboh, and Ikelegbe (2017) claimed that marriage in pre-colonial Benin culture was a powerful institution based on faithfulness and trust (Hynd, Erhaboh, & Ikelegbe 2017). Adultery is a serious and fatal violation in many civilizations, and some communities have created terrible punishments ranging from death to humiliation for such offences (Marriage Customs, 2011). As a result, the purpose of this research is to look at the Yoruba indigenous’ usage of magun (the thunderbolt) as a way of preventing adultery, insincerity in marriage, and other illicit sex practices.

### **Current State of Research**

Infidelity and rape are on the rise across the world, particularly between 2018 and 2020 (the stay at home time for the Covid-19 syndrome); studies show that males are more likely than women to commit adultery. According to the General Social Survey (GSS), men make up 20% of the population, while women make up 13%. Marino (1997) describes infidelity as a cultural problem that generates humiliation for the perpetrators. According to statistics, 50% of men and 26% of women have had extramarital affairs at some time in their life. "Extramarital sex was estimated to be prevalent in 26.7% of married couples. Others feel infidelity is a prevalent social ill in today's culture" (Kapolyo, 2005).

According to a research conducted at the University of Wisconsin (USA) and published in *Evolutionary Psychology*, men and women have quite different perspectives on infidelity, with each favouring one kind of adultery over the other. When it comes to sexual infidelity, the majority of men claim to be more dissatisfied. To put it another way, if your boyfriend found you in bed with someone else, he would be enraged. Finding out that their partner is having an emotional affair with someone else, on the other hand, would be more distressing for 56% of males. Although women's trends are similar, there are many more women who may profit from it.

Research findings, several publications, the Bible, and the Quran have all made it clear to the world about the different penalties for infidelity, in accordance with the customs and traditions of many civilizations: In ancient Egypt, for example, when the wife of a royal scribe committed adultery, Pharaoh ordered that she be seized and burned alive. According to Reshafim, the penalty of setting fire to someone was common throughout the Old Testament Biblical era (2005). According to "Marriage Customs" (2011), infidelity is punished in several ways across various cultures: if a man committed adultery with a woman from a higher caste and the women's castes were equal in Hindu society, he would be killed. If a man from higher caste commits adultery with a woman from lower caste, the adulterous man would only pay a fine and if it is a Brahmin or a priest, would only suffer having his hair cut. In part of New Guinea; capital punishment was used for adultery and on some occasions, disfigurement of the adulterer was a common punishment.

The ears of a woman found guilty of infidelity would be chopped off by the Creeks and Chittagong Hill tribes, while the nose of a woman found guilty of infidelity would be a bit or cut off by the unhappy husband among the Hispanics of North America, especially among the India groups. In Sweden and Denmark, an enraged husband may kill his wife and castrate her lover under ancient laws. A lady who committed adultery was fined forty marks in Upland-Lag, an old Swedish provincial statute. She would lose her hair, nose, and ears as penalties if she could not pay. They appear to be designed to make the guilty woman unappealing to her boyfriend or anybody else in some cases (Jok et. al 2004). And among the Kuba people (the Lele) in the Democratic Republic of Congo, if a woman dies in delivery, she is thought to have committed adultery, and her alleged lover is obliged to pay a blood debt (Jok et. al 2004).

In certain pre-colonial West African cultures, like Nigeria, the punishment for adultery/infidelity includes a situation where husbands seek a fine from the co-respondent for his wife's infidelity. Customary law in Nassau (1904) and certain post-colonial cultures pay compensation for cases of adultery submitted to the court by a specific spouse, which acts as a penalty for the crime of adultery (Jok, Aleu, Akechak, & Robert 2004). Adultery can result in the death of the adulterous wife's children in the Benin Kingdom, Nigeria's southwest (Erhahon & Ikelegbe 2010). The Ekpo-Nka-Owo (the Ibibio ancestral spirit or ghost of adultery) monitored, checked, revealed, and punished infidelity in Ibibio tribal culture in order to keep marriage sanctified (Nwahaghi, 1996). And, among the Yoruba people of West Africa, the adulterer may be physically assaulted, rendered impotent, or executed with a lethal juju known as "magun." However, a man who attempts adultery faces execution by "magun" (Adeniyi, 2011).

### **Infidelity**

Infidelity is defined as a partner's violation of norms governing the level of emotional or physical intimacy in a committed relationship; extradyadic sex within the context of a monogamous relationship; a sexual, romantic, or emotional involvement that violates a commitment to an exclusive relationship; and a partner's violation of norms regulating the level of emotional or physical intimacy in a committed relationship (Drigotas & Barta 2001; Glass, 2002; Zare, 2011; Mark, Janssen & Milhausen, 2009).

Most frequently, infidelity (also known as cheating) refers to a breakdown of the expectation of sexual exclusivity. "Having an affair," "extramarital relationship," "cheating," "sexual intercourse," "oral sex," "kissing," "fondling," "emotional connections beyond friendships," "friendships," "online interactions," "pornography use," and other terms are used to describe infidelity (Blow & Hartnett 2005).

Infidelity, according to Hertlein, Wetchler, and Piercy (2005), is defined as "engaging in sexual intercourse with someone other than one's spouse," "looking at pornography on the internet," "physical closeness," or "emotional intimacy" with someone other than one's spouse. Cheating, adultery, unfaithfulness, extramarital affairs, or stepping out are all terms used to describe infidelity (Okunola, 2019). Marital infidelity, according to Blow and Hartnett (2005), can manifest itself in a variety of ways, including having an affair, having an extramarital relationship, cheating, emotional connections that go beyond friendships, online interactions, and pornography usage.

However, some behaviours can be used to detect marital infidelity. According to Hertlein, Wetchler, and Piercy (2005), cheated partners may change their appearance, experience financial problems, change work habits, decrease intimacy, become secretive, buy a new phone secretly, have a lot of doubtful messages, and take phone calls late at night or in the middle of the night during the time they were involved in marital infidelity. Marriage infidelity, according to Fife, Weeks, and Gambescia (2008), is "a betrayal "implying or stating a commitment to intimate selectivity." Infidelity occurs when one partner shares emotional and physical

closeness with someone outside of the main partnership without the agreement of the other” (p.316).

Nelson (2010) outlined some of the main causes of infidelity or extramarital affairs in society in her dissertation: Extramarital sex is sought by both women and men for erotic diversity or because their spouse does not provide sexual opportunities because sexual cathexis may not have been fulfilled in the primary relationship.

### **Determinant of Infidelity**

Longing for completeness and vitalization of the self might lead to infidelity. Infidelity might be an attempt to mend early connection and bonding problems between parents and children. It might be due to a lapse in the essential development of the sensual link between mother and child throughout the nursing stage. Another aspect is the need for fresh sexual stimulation as a result of sexual ennui. Real-life sexual relationship boredom is brought on by repeated exposure to the same sensual situation. Infidelity can also be caused by a partner’s sexual dysfunction. Inability to reach orgasm, a lack of enthusiasm in sex, premature ejaculation, and other sexual dysfunctions are all factors that might lead to infidelity in a relationship. Where families no longer live in social groups with their extended families and support networks, a partner’s lack of physical attachment may lead to infidelity. Most couples, on the other hand, are isolated and are compelled to interact via the internet and wireless connections. When a couple’s bond is disrupted, separation pain occurs, which often leads to infidelity.

### **Rubric of Infidelity**

Some consulted studies on infidelity focus on various types of infidelity, such as one-night stands, emotional connections, long-term relationships, and philandering, having an affair, extramarital relationship, cheating, sexual intercourse, oral sex, kissing, fondling, friendships, internet relationships, and pornography use, and having an affair (Blow & Hartnett, 2005). The majority of the literature, on the other hand, classified adultery into more specific categories such as sexual infidelity, emotional infidelity, combined sexual and emotional infidelity, and online infidelity (Glass, 1985). Sexual infidelity is defined as a relationship with someone outside of the marriage that is purely or primarily sexual (Mackenzie, 2011). Emotional infidelity is defined as a relationship with someone outside of the marriage that is purely or primarily emotional. Visiting sex workers, same-sex encounters, and a variety of sexual behaviours can all be examples of sexual infidelity.

Beatriz (2007) looked at another kind of infidelity, known as online infidelity, which is defined as a process in which persons in a long-term committed relationship seek computer synchronous interactive contact with a partner of the opposing sex.

### **Sexual Frolics**

Sexual harassment, sexual assault, and sexual violence are all synonyms for a sexual escapade. It’s a regular occurrence that affects people all around the world,

but particularly young people. According to current data, one out of every five women in some countries reports intimate partner sexual assault, and up to a third of girls suffer forced sexual initiation. Sexual assault includes coercive sex in marriage and dating relationships, rape by strangers, organized rape in war, sexual harassment (including requests for sex in exchange for jobs or school grades), rape of minors, human trafficking, female genital mutilation, and forced exposure to pornography (Mackenzie, 2011).

The words “rape,” “sexual assault,” “sexual abuse,” and “sexual violence,” are commonly used interchangeably to refer to the variable “Sexual escapades” (Lucida, 1999). However, in various contexts and locales, these words might have quite diverse meanings (and ramifications). Furthermore, legal definitions of certain forms of sexual assault may differ from medical and societal definitions and may differ between nations and even within countries. It’s critical, then, that healthcare providers remain informed of their local jurisdiction’s legal definitions of sexual assault, particularly as it relates to the age of consent and marriage. “Any sexual act, attempt to obtain a sexual act, unwanted sexual comments or advances, or acts to traffic women’s sexuality” is defined as “any sexual act, attempt to obtain a sexual act, unwanted sexual comments or advances, or acts to traffic women’s sexuality, using coercion, threats of harm, or physical force, by any person regardless of relationship to the victim, in any setting, including but not limited to home and work.” A wide range of activities would be classed as acts of sexual violence under this definition, from rape at gunpoint to sexual coercion under fear of dismissal (i.e., with fake acquiescence). Threats of physical assault, threats of withholding rewards (such as a promotion at work or a high grade), psychological pressure, or blackmail can all be used to acquire false consent to sexual intercourse. It’s critical to comprehend the implications of sexual assault, which can include not just physical acts but also verbal or visual abuse, as well as any act that forces a person to participate in unwelcome sexual contact or attention. Both males and females are impacted by sexual assault; nevertheless, research has indicated that the number of female sexual assault victims (and assault perpetrated by males) is considerably larger than male victims. Female perpetrators of sexual assault, whose victims may be male or female, including children, adolescents, and adults, have been reported in studies; the female offender’s objective is the same as that of their male counterparts: power and control. There is the possibility that society’s and even health professionals’ “disbelief” in the frequency of male sexual assault (and assault perpetrated by guys) is considerably larger than female victims. Female perpetrators of sexual assault, whose victims may be male or female, including children, adolescents, and adults, have also been reported in studies; the female offender’s goal is the same as their male counterparts: power and control. It’s possible that society’s and even health professionals’ “disbelief” in the prevalence of male sexual assault, as well as the male victims’ reluctance to reveal sexual abuse, causes male sexual assault to trail behind female sexual assault in terms of study and topic matter. Sexual assault, like any medical, social, or legal abnormalities, may be susceptible to preventative interventions. As a result, I’ve emphasized several components in the following lines that may provide a method of preventing

sexual assault in the community. Although these principles are universal, they are explored in the context of the developing world, with a specific focus on the Nigerian situation. Previous research in many areas of the world that show the feasibility of these treatments has led to their use in sexual assault prevention.

### ***Magun (Thunderbolt) among the Yoruba of South-West Nigeria***

*Magun* nicknamed thunderbolt severally used by the local Yoruba men especially in the rural areas to avoid the cost and processes of formal sanctions. *Magun* is a magical force that is laced on a promiscuous and adulterous woman or man to reveal her and the adulterous male. It is infused on a string of thread or a single broom and then placed on the door of a house or room for a promiscuous lady to cross over and be enchanted with this deadly device there and then. It should be emphasized; however, that *magun* is linked with many types of taboo (ewo). These taboos have the potential to summon the power of this charm, which will murder the victim.

### **Types of *Magun***

*Magun*, according to Awolalu and Dopamu (1977), may be divided into two types: hot *magun* and cold *magun*. Unlike the hot *mágùn*, which kills instantaneously, the cold *mágùn* kills over time.

The Hot *magun* include (i) *olókìtì* (somersaulting), (ii) *alákùkò* (crowing like a cock), (iii) *elébùrúúkè* (disguised), (iv) *olómi* (water) and (v) *àsopò* (gluing).

### ***Magunverve and their potency (Hot magun)***

By *olókìtì*, a man somersaults after having intercourse with a woman infected with it. After the third somersault, the man gives up the ghost. As for *alákùkò*, the man stretches his neck like a cock and crows loudly three times and dies. The *elébùrúúkè* type makes the genitals burst and so he becomes impotent for life. While the *olómi* is the type where the victim begins to drink water after the illicit act till he dies. The *àsopò* type exposes both involved in the act into shame and ridicule, as they become glued in the act until they are both caught in the very act and where no one comes to their aid on time, they may both give up the ghost.

### **Class of *Magun* (the thunderbolt) in the categorization of Hot *Magun***

There are four basic classes of *magun* and basically, two of these categories are within the hot type of *magun*. They are explained below

#### **(a) *Magun* of Instant Death**

- i. ***Magunolokiti* “Somersault *Magun*”:** If a woman is laced with this type of *magun*, whoever sleeps with her somersaults three times and dies if help does not get to him simultaneously.
- ii. ***Magunomiorun* “Water *Magun*”:** The victim of this type keeps drinking water till he dies. Some believe it is because he has incurred the wrath of Sango (the Yoruba mythical god of thunder) and has to drink water to quench his burning thirst.

- iii. **Magunanatatanku “Twisting Magun”**: This type of magun causes the man that sleeps with the carrier to die by twisting and straining violently.
- iv. **Magunagbejapa “Blood Urinating Magun”**: A man who sleeps with a woman laced with this type of magun urinates blood (eye) continually till he dies.
- v. **Magunajefunjedo**: This type of magun destroys the intestine and liver of the man who sleeps with the carrier. And if nobody has sex with her, it affects the woman only by destroying her liver and intestine.
- vi. **Magunalakuko**: A man who sleeps with a woman that carries this type of magun crows three times and dies.

**(b) Humiliating Magun**

- i. **Magunalalepo**: if a man sleeps with a woman laced with this type of magun, he gets stuck in her. They both may be there till they find help or die if help does not come on time.
- ii. **Magunelebibi**: This type of magun causes the man to vomit blood till he dies.

**The Cold Magun**

The cold *mágùn* are those that do not kill instantly. The victim may go about unnoticed until he breaks the taboo attached to such *mágùn*. For instance, if it is “*mágùnónílá*” (Don’t eat okro), the victim may not notice anything until he takes okro soup and once he takes it, he starts off triggers the death string

**Class of Magun (the thunderbolt) in the categorization of Cold Magun**

**Out of the** four basic classes of magun three could be found within the cold type of magun. They are explained below

**(a) Humiliating Magun**

- i. **Magunalemaro**: this type causes persistent turgidity after the man has had the sex and may not be able to control if there is no special or powerful machine man to help.
- ii. **Maguntesomi**: this type retracts the penis only whenever the man makes an attempt to have sex with a woman or any lady or female that carries it.

**(b) Seemingly Harmless Magun**

- i. **Magunejoo**: this type of magun keeps the man flaccid.
- ii. **Magunakiriboto**: This type of magun affects only the woman. It seals her private virginal forever until otherwise.
- iii. **Magunadojeaisan**: This type is also female-specific. It renders the woman that carries it infertile.
- iv. **Magunteso**: This type of magun arrests turgidity. The man, no matter how turgid his penis was before, becomes libido-humbled at sighting the woman carrying the *teso* spell.



**(c) Magun of death by installment**

- i. **Ma je ma mu:** this magun forbids eating and drinking specific things after a man has sex with a woman laced with it. as long as the man does not eat or drink those forbidden food and drinks such as okra, beans, water, local gin (ogogoro), he will not be affected.
- ii. **Ma foomi:** This magun forbids jumping over a wet area or crossing water by a man who has sex with the woman carrier of this type.
- iii. **Magunsisanra:** this type of magun makes the body of a man that sleeps with a woman laced with it to swell up in a formless manner. Sometimes, it is only the prick that swells inside the vagina. With this typology, we have attempted to explain how magun works. But, as earlier explained, the question of how magun works has generated some other good questions. These questions shall be attempted now citing instances of some reported cases of the magun phenomenon.

There are two hundred and one (201) varieties of magun according to Yoruba typology, each behaving differently as discussed above.

**Stage-setting in Magun**

However, because every magun is the “effective exploitation of supernatural powers via the tease of magical ingredients, different ceremonies, and spells,” the lacing of all sorts is identical (Fabarebo, 2011).

Although we have diverse forms of lacing magun, the 201 types can be laced the same way. And sometimes, the lacing depends on the nature or type of magun as well as the circumstances and the initiator’s objective. However, the most common lacings are crossing any object such as a broomstick, tread (usually black), and a line drawn on the ground, touching the buttock of the woman or holding her wrist with a magun ring or a hand with magun incision. When a woman is laced, she becomes “possessed mystically by the magun power and her personality vanishes; she becomes untouchable”. Any attempt to copulate with her results in diverse consequences depending on the type of magun fastened on her,” (Fabarebo, 2011). In this study, four categories of magun were selected:

**Inquest on Magun and Narrated Cases*****Q.i. Does magun mean “do not climb a woman” who carries the magun spell for any sexual reason?***

Yes, the anecdote of two University of Jos freshmen was extensively spread in 1990, according to Fabarebo (2011, p.39) in his article “The Tenacity of Magun.” The girl resided in Angwan Rogo, which was behind the university’s main campus. *Magun* had been chained to her without her knowledge by her father. The youngster, on the other hand, decided to leak with his tongue first, causing his skull to expand and rupture. This means that a man can be apprehended without having to climb (or recline on) a lady under the spell. As a result, the phrase “climb” can apply to any sexual action in this context.

***Q.ii. Does it mean that one should not have sex with any identified female laced with magun at all irrespective of the style or method one wants to apply?***

The solution to the first question above applies to this one as well. It's the sexual touch that counts here, not the sex style. In the given scenario, the youngster did not enter his penis. He just used his tongue to leak the girl's vagina, and his "head grew immensely and subsequently erupted."

***Q.iii. In these present days where lesbianism is the order of the day can a woman suffer magun by having sex with another that carries the magun spell?***

Is *magun* in other words, gender-specific? Some *magun* don't discriminate based on gender. Others are doing so. For example, the defunct *Daily Sketch* of Friday, August 14, 1992, reported on a case in which a male corps member serving in Oluyole Local Government Area of Oyo State was said to have been a victim of the deadly "*Magun*" phenomena during the 1990/91 Youth service year. The unfortunate gentleman was said to have leapt up three times before collapsing after a brief sexual encounter with a married woman. He was taken to the hospital, but he did not survive the journey. It makes no difference who climbs for this sort of *magun* (p.20). The act of climbing, that is, getting on top of any woman who has the *magun* spell, is forbidden. If a fellow lesbian prefers to tongue or finger rather than climb, I believe she will have the identical sensation as described in the answers to questions i. and ii. above.

***Q.iv. What role does technology (like the use of condoms during sexual contact) play in the magun phenomenon?***

This inquest, fundamentally, maybe type-specific. That is, it may depend on the type of *magun* fastened on a woman. *Magunsisanra* (which enlarges the male organ inside the female's own) or *akiriboto* (which causes spasms in a woman's organ during sex), for instance, could defile the use of a condom. *Magunolokiti* whose consequence is to make the victim somersault may also defile this type of technology particularly if the man climbs or lies on the woman. But, *magunalalepo* may not have an effect on the man. The logic is that this type of *magun* holds the penis. Now, if the man uses a condom, he may still succeed in pulling out his penis but without the condom.

***Q.v. Is there any empirical evidence to justify the existence of magun in this present age of information technology?***

Confidently and conveniently YES. The most recent report is a live coverage of the phenomenon in Kenya by Alen Basic (2013) in Okunola (2020), which he captions as: "White (Vogue Duo) Magun", with a rider: "Beware of Magun; adulterers!" as published in the YouTube site in March 27, 2013. In the video, Basic captures a Kenyan man glued to another man's wife. According to the narrator in the recorded video, the husband of the woman had been suspecting that his wife was unfaithful to him. As a way of confirming this, he charmed the wife with *magun-alalepo* – the type of *magun* that glues both the man and the woman together. The man and his lover are seen glued to each other. After several pleas for the husband to apply the

antidote, he asks for a ransom of twenty thousand American dollars. It is after an agreement is reached that he applies the antidote that they both dis-engaged.

### **The Current Study**

This study supports *magun* (thunderbolt) as a traditional technique of limiting infidelity among married, widow promiscuous females in Yoruba country after carefully examining the outcomes and conclusions of prior studies. This research looked into *magun* as a traditional means of preventing adultery among married, widowed women in Yorubaland, as well as among female children.

### **Applicable Hypotheses**

**H1:** The use of *magun* has reduced marginally in the cities but not in the village among the adult females

**H2:** Consequences of thunderbolt is very devastating in all facet as the acts are very illegal.

### **The Study Agendum**

The study utilized a descriptive research design, which was done on purpose to choose a sample of respondents from whom the required data for this study could be collected. This study's target demographic comprises everyone who lives in the region under examination. The sample for this study consisted of 100 respondents, including 56 females and 44 men in the study region. For successful data collection, individuals were chosen at random from various wards. The main tool utilized in this study is a self-developed and well-structured questionnaire that is backed up by stories given by elderly individuals in the area. There were two sections to the questionnaire. Section A comprised the respondent's biographical information, such as gender, age, marital status, educational level, and employment. Section B consisted of 20 questions that were graded on a four-point Likert scale: strongly agree, agree, disagree, and strongly disagree.

A magistrate in the local government office gave the ethical permission. The researcher then proceeded to deliver the questionnaire to the participants in the study region with the help of two research assistants and recover the questionnaire as soon as possible. The researcher oversaw the instrument's administration and took part in the activity himself. Participants were given ample time to complete the questionnaire, and any terms or conditions that were unclear were explained. Using the Statistical Package for Social Science, the recovered copies of the disseminated questionnaire were coded, collated, and analyzed (SPSS). As a result, personal data and research hypothesis items were evaluated using tables, frequency, and simple percentages; the stated research hypotheses were then tested using chi-square.

## Results

Once the data collection was completed, the data was coded, collated and analyzed, using Statistical Package for Social Science (SPSS). Thus, personal data was used to analyze, using simple percentages; subsequently, Chi Square

$$X^2 = \frac{(O - E)^2}{E}$$

To test the hypotheses, the null hypothesis was used for the instrumentation. The research hypotheses were two, and each hypothesis contained items driven from the research objectives. The research hypothesis one stated that; The use of magun has reduced significantly among adult females (SA = 77.9, SD = 23.25). Therefore, the use of magun has reduced significantly among females.

The second hypothesis stated that; Consequences of thunderbolt is very devastating and the act very illegal (SA = 76.74, SD = 22.09%). Therefore, the consequence of thunderbolt is very devastating and the act very illegal.

## Discussion of Findings

The major goal of this research was to look at *magun* (thunderbolt) as a traditional Yoruba means of preventing infidelity, sexual escapades, and adultery/fornication among adult females (married, divorced, widows, etc.). Four research questions and two null research hypotheses were developed to elicit the required replies, from which the questionnaire's sub-questions were created. The survey was meticulously developed, administered, and analyzed. Following that, the data was converted into percentages to make statistical interpretation easier. This section explains the significance of the findings regarding the research hypotheses and research questions, as well as whether they agree or disagree with the study conducted. To begin, the first four questions (demographic questions) in tables 1-4 dealt with the gender, age categories, marital status, and educational qualifications of respondents. Returning to the produced data, the gender distribution reveals that female respondents outnumber their male counterparts by a little margin. Females made up 45.65% of the total, while males made up 41.35%. This supports the popular assumption that males are more hesitant to reply to questionnaires than females, especially when they contain lengthy questions. Again, the age distribution of replies demonstrated the respondents' maturity, quality, and emotional stability. Furthermore, their occupations and educational qualifications indicated not only the range and adaptability of the persons utilized, but also the distinctions in their social, economic, and political classes. The finding also demonstrates that the study accurately reflects the perspectives of married, single, divorced, and widowed residents of the study region, as well as other members of the public who have access to and comprehend the material under consideration. According to the research questions tables, the respondents for the study were those who had a strong understanding of the issue under examination. Twenty (20) questions based on the study goals were asked to the respondents. In a demonstration of the null hypotheses of the study. H1- The usage of magun has decreased considerably among adult females, with 66 of the respondents affirming the assertion and 20 declining to reply. H2- Thunderbolt's consequences are highly

severe, and the conduct is exceedingly unlawful; 67 of the respondents agreed with this statement, while 19 declined to comment.

From the preceding, it is clear that adultery, rape, and other sexual adventures among women and female children have severe societal consequences. Also, various cultures have varied ways of combating this social evil by imposing severe penalties on its offenders; hence, this study shows the Yoruba traditional culture's techniques of combating infidelity and other sexual illnesses through the usage of "*Magun* (thunderbolt)." The study concludes that the desire to commit adultery is natural and that all hands must be on deck to prevent it. According to the findings of the study, *magun* does not curtail the excesses of using *magun* by Yoruba village dwellers, but modernity and westernization were the instruments used to lower, rather than eliminate, the rate of using "*Magun*" to punish adultery among the Yoruba people.

### **Conclusions**

The results demonstrate that the Yoruba people's adoption of civilization / modernization/ westernization has reduced the usage of "*Magun*" to punish adultery/fornication, infidelity, sexual adventures, and other sexual disorders. Yoruba males want divorce rather than use "*magun*" to punish infidelity. As a result, the act of punishing infidelity with "*Magun*" would be considered crude and immature in the current day. The act is deemed cruel, barbaric, and archaic, and should not be employed to prevent infidelity in modern times. Even innocent people are killed by *Magun* due to the application of the *Magun* on the part of the person who applied it. Infidelity, on the other hand, should be avoided and dealt with more maturely. Many Yoruba people in communities are known to use "*Magun*," according to reports. This is due to a high prevalence of illiteracy and a lack of civilization. Adultery is not tolerated in traditional African civilization; it is a breach of cultural and religious standards that strains unhealthy and unwholesome relationships in society, relationships that might jeopardize people's complete well-being.

**Table 1**  
**Demographic Characteristics of Study Participants**

Variable	Respondents
N	86
<b>Gender</b>	<b>52.35, 47.65</b>
Male	41 (47.6)
Female	45 (52.3)
<b>Age</b>	
18-25	24 (27.90)
25-30	20 (23.25)
31-36	13 (15.11)
37 and above	29 (33.74)
<b>Marital status</b>	
Married	40 (46.51)
Single	35 (40.69)
Divorce	9 (10.46)
Widow	2 (2.34)
<b>Level of Education</b>	
Pry school Certificate	38 (44.18)
WAEC/GCE	9 (10.49)
OND/NCE	7 (8.13)
BSC/HND	32 (37.20)
<b>Occupation</b>	
Student	29 (33.73)
Self-employed	38 (44.18)
Civil Servant	19 (22.09)

**Table 2**  
**Thunderbolt among adult females is not rampant in Yoruba land**  
 Results of the simple percentage of the research hypothesis one (H01)

Variable	SA	A	D	SD
1. Magun is still a popular charm used to punish adulterous in a rural part of Yoruba land	69.76	16.28	8.14	5.82
2. Female experience Magun more, compared to their male counterpart	46.51	23.25	18.60	11.64
3. Thunderbolt has done more harm than good to many families in Yoruba land	51.16	26.74	11.64	10.46
4. There is no medical treatment to the victim of Magun	46.53	29.06	12.79	11.62
5. The introduction of and application of modern technology have replaced the use of magun, detective to adulterous acts	29.13	1.39	23.25	16.27
6. The practice of Magun is still in operation among Yoruba natives, in punishing the act of adultery.	51.14	31.39	13.9	73.50
7. The acceptance of civilization has reduced the application of "magun".	43.02	33.72	17.44	5.82
8. Magun as a traditional legal tool used to punish and prevent the act of adultery in Yoruba land.	46.53	32.55	13.95	6.97
9. Magun is a device used by men to protect their wives from engaging in extramarital affairs.	47.65	33.72	16.27	2.36
10. Magun as well used as a means of protecting female-child in a Promiscuous society	29.13	3.72	19.76	17.44

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