

**KOR AND INFIDELITY AMONG THE TIV ETHNIC GROUP OF BENUE STATE, NIGERIA.****Donal Ende****Lunen Michael Terlumun****Wandoo Ajinge-Saa****Martina Moses****Sociology Department, Benue State University, Makurdi****Abstract**

Infidelity remains a prevalent issue globally, with significant socio-cultural and psychological consequences. Among the Tiv people of Benue State, Nigeria, traditional means such as *kor* concoction have historically been employed to punish and deter infidelity. This study examines the role of *kor* as a traditional tool used in fighting fidelity, among the Tiv people of Benue State. Using a cross-sectional survey research design, data were collected from 400 respondents across selected Tiv communities through structured questionnaire and key informant interviews. The study evaluates the deterrence, and punitive effects of *kor* on infidelity. Findings reveal that *kor* functions as a powerful deterrent due to its spiritual and social consequences, instilling fear and discouraging marital unfaithfulness. It also serves a punitive role, subjecting perpetrators to both physical repercussions and social stigma. Additionally, *kor* contributes to conflict resolution by reinforcing moral values and promoting accountability. However, modernization, legal constraints, and declining cultural adherence have weakened its effectiveness. The study concludes that *kor* plays a crucial role in deterrence, and punishment of infidelity among the Tiv people. To sustain its relevance, the study recommends that *kor* should be encouraged and strengthened to: enhance its punitive and deterrence effect, discouraging infidelity, ensure perpetrators are punished to sustain fidelity.

**Keywords:** *Kor*, Infidelity, Deterrence, Punitive, Tiv people, Benue state

**Introduction**

Infidelity is a pervasive problem affecting individuals, families, and communities worldwide. In various cultures, traditional tools and practices have been employed to address this issue. Among the Tiv people of Benue State, Nigeria, the "*kor*" concoction has been used for centuries to detect and punish infidelity, as well as other wrongdoing. Globally, concoctions have been utilized in different forms to address social issues. In some African cultures, "truth serums" are administered to detect deception, while in others, magical potions are believed to reveal unfaithfulness. Similarly, in Asia, traditional remedies are used to test loyalty and fidelity. These practices reflect the universal concern for maintaining social order and enforcing community norms.

In Tiv society, the *kor* concoction holds significant cultural and historical importance. Traditionally, it was used to maintain social order, enforce moral standards, and punish offenders. The *kor* ritual involved administering a special concoction to suspected offenders, such as adulterers, murderers, and thieves, to reveal truth and punish wrongdoing (Bohannon, 1958). This practice was deeply rooted in Tiv culture, reflecting the community's high moral standards and zero-tolerance for infidelity. Despite its cultural significance, the use of *kor* concoction has not been extensively studied in the context of modern society. With the increasing prevalence of infidelity in Benue State, it is essential to explore the effectiveness of *kor* in addressing this issue.

However, the effectiveness of the *kor* and other traditional institutions in crime control and conflict management has been hindered by various challenges, such as the lack of respect for traditional rulers and the limited powers granted to them by the legal system (Tseayo, 1975). Additionally, the advent of Western civilization and Christianity has led to a decline in the acceptance and practice of traditional Tiv rituals and institutions, including the *kor* concoction (Tseayo, 1975). Today, though the *kor* tradition is significant in the

cultural history of the Tiv people, it is fast going into extinction. Thus, this study becomes timely and most appropriate for the documentation of the *kor* tradition, being part of the cultural heritage of the Tiv people. This documentation will enable a scholarly preservation of the tradition for posterity and will possibly recommend ways to revive the practice of *Kor* concoction in the traditional legal system.

This study aims to investigate the deterrence and punitive effects of *kor* concoction in fighting infidelity (maintaining social order and enforcing community norms among the Tiv people).

### Research Questions

The following research questions were used to guide this study.

1. What is the deterrence effect of *kor* on infidelity amongst the Tiv people of Benue state?
2. What is the punitive effect of *kor* on infidelity amongst the Tiv people of Benue state?

### Research Hypotheses

The following research hypotheses were used in the study.

1. *Kor* has no deterrence effect on infidelity amongst the Tiv people of Benue state
2. *Kor* has no punitive effect on infidelity amongst the Tiv people of Benue state

### Conceptual clarifications

Some of the basic concepts to be used in this study are operationalized as follows:

#### Infidelity

Lawson and Samson (2011), provide an in-depth examination of infidelity, defining it as "a breach of trust, loyalty, or commitment." They explore the consequences of infidelity, including feelings of betrayal, mistrust, and emotional distress. The authors identify three types of infidelity: emotional, physical, and psychological. Emotional infidelity involves emotional attachment outside the primary relationship, while physical infidelity entails intimate behaviours with someone outside the relationship. Psychological infidelity involves deception, manipulation, or exploitation.

Mark, Janssen, and Milhausen (2011), investigates infidelity in romantic relationships, defining it as "engaging in intimate behaviours with someone outside of a committed relationship." The study reveals significant gender differences in infidelity rates, with 25% of men and 15% of women reporting infidelity. The authors emphasize the importance of communication and commitment in preventing infidelity and identify factors associated with increased risk, including low relationship satisfaction and high attachment anxiety.

Doherty, Willmoth, and Booth (2011), examines the psychological impact of infidelity, including depression, anxiety, and post-traumatic stress disorder (PTSD). The authors define infidelity as "a violation of trust, loyalty, or commitment" and emphasize its devastating effects on mental health. They emphasize that forgiveness does not necessarily mean reconciliation but rather a willingness to work through the trauma and rebuild trust.

Mongeau, Ramirez, and Voreyer (2013) describe infidelity as "a violation of relationship norms and expectations," including acts that compromise emotional or physical exclusivity. This definition underscores the significance of relationship norms and expectations in defining infidelity. The authors explore the intersection of jealousy, emotional infidelity, and sexual infidelity, highlighting the complex dynamics involved in romantic relationships. Their study reveals that emotional infidelity can be more damaging to relationships than sexual infidelity.

Berman (2016) defines infidelity as "a breach of relationship fidelity," encompassing behaviours that undermine trust, intimacy, or commitment. This definition encompasses a broad range of behaviours, from emotional affairs to physical infidelity. The author emphasizes the importance of addressing underlying issues, such as low self-esteem or attachment anxiety, to prevent infidelity. Berman's study highlights the significance of communication and empathy in repairing relationships damaged by infidelity.

#### *Kor*

*Kor* (concoction) is a replica of *Swem*. It is a concoction given to people to drink for the adjudication of justice, usually to unravel a mystery or separate the innocent from the guilty. Like the *Swem*, *Kor* is

prepared by certain elders who have the mystery of Tiv tradition or *Akombo* (ritual emblem). Kor is administered to people who have been accused of a crime or serious offence to drink. Those who are wrongly accused are expected to vomit it out, while the guilty would not vomit but eventually exhibit the symptom of protruding stomach and finally die. (Nyikyaa, 2017). If administered in the eyes, the perpetrator develops a strange growth in the eyes with pains, and dies.

The *Kor* concoction plays a significant role in Tiv culture as a traditional method for determining guilt or innocence in legal disputes (Iorzua, 2019). The preparation process involves selecting specific herbs and plants known for their bitter properties, which may vary depending on local traditions and availability (Gbaeren, 2020). The herbs are boiled to extract their active compounds, cooled, and strained to produce a liquid concoction. The administration process involves invocation, where the community seeks spiritual blessings or invokes ancestors to ensure a just and fair process (Iorzua, 2019). The accused and accuser are then required to drink a specified amount of the *Kor*. According to Tiv tradition, if the accused is guilty, they will suffer adverse effects from the concoction, while the innocent will remain unharmed. The community observes the individuals for physical reactions, interpreting the outcome as a sign of guilt or innocence.

The *Kor* concoction holds significant cultural importance in Tiv society, serving not only as a method of adjudication but also reinforcing communal bonds and the moral fabric (Gbaeren, 2020). It reflects the community's reliance on traditional methods of justice, emphasizing the importance of truth and consequences of wrongdoing. By understanding the *Kor* concoction's role in Tiv culture, we can appreciate the complex and nuanced nature of traditional justice systems. The *Kor* concoction serves several important purposes in Tiv rituals, primarily related to justice and truth-telling (Iorzua, 2019). As a judicial tool, the *Kor* determines guilt or innocence in legal disputes, with the accused drinking the concoction to prove their innocence (Gbaeren, 2020). If guilty, they are believed to suffer adverse effects, while the innocent remains unharmed. Additionally, the *Kor* ritual cleanses the community of evil acts, restoring moral order and promoting social cohesion.

The *Kor's* significance extends beyond its judicial function, reflecting Tiv cultural values regarding truth, justice, and collective responsibility (Gbaeren, 2020). It is deeply intertwined with spiritual beliefs, symbolizing divine judgment and emphasizing the connection between physical and spiritual realms in Tiv cosmology (Iorzua, 2019). Misusing the *Kor* concoction can lead to severe consequences, including miscarriage of justice, social discord, spiritual backlash, loss of cultural integrity, and psychological trauma.

The *Kor* concoction plays a crucial role in verifying truth and maintaining social order (Gbaeren, 2020). Administering the *Kor* helps uncover the truth in marital disputes, serving as a deterrent against infidelity and promoting social cohesion. The ritual also restores trust between partners and within families, reinforcing the sanctity of marriage (Iorzua, 2019). The *Kor* concoction's effects on guilty individuals are believed to be severe, including adverse physical reactions, psychological distress, social consequences, and spiritual implications (Gbaeren, 2020). Understanding the *Kor's* role in Tiv culture highlights the complex and nuanced nature of traditional justice systems.

### **Deterrence Effect of Traditional means on Infidelity**

Gbaeren (2020), explored the significance of *Swem*, a traditional oath, in resolving conflicts among the Tiv people of Nigeria. He found that *Swem* served as a deterrent against dishonesty and promoted truth-telling, facilitating reconciliation and social cohesion. Gbaeren noted that *Swem's* effectiveness was attributed to its spiritual and cultural significance, which made it a powerful tool for conflict resolution. The study revealed that *Swem* was effective in serving a deterrence purpose particularly on infidelity. Gbaeren argued that *Swem's* cultural significance was essential in maintaining social cohesion among the Tiv people. He suggested that modern justice systems could learn from *Swem's* emphasis on truth-telling and reconciliation. However, Gbaeren also noted that *Swem's* effectiveness was threatened by cultural erosion and modernization.

Okoh (2020), examined the role of Aleku oath in maintaining social order among the Idoma people of Nigeria. In his study, he revealed that *Alekwu* oath served as a deterrent against antisocial behaviour for example infidelity, promoting social norms and values. Okoh argued that *Alekwu's* emphasis on truth-telling and reconciliation was essential in maintaining social cohesion among the Idoma people. The study revealed that *Alekwu's* limitations included its potential for manipulation and abuse. Okoh recommended that traditional leaders should undergo training to ensure the effective administration of *Alekwu*. He also suggested that *Alekwu's* cultural significance should be documented and preserved for future generations.

Ikyase (2018), investigated the effectiveness of traditional justice systems, including the use of sacred oaths, in preventing infidelity among the Idoma people of Nigeria. The study found that traditional mechanisms were more effective than modern legal systems in deterring infidelity due to their cultural significance and spiritual implications. Ikyase argued that traditional oaths tap into the spiritual beliefs of the Idoma people, making them more effective in promoting marital fidelity.

Uzuegbu and Okeke (2017), investigated the effectiveness of traditional oaths in preventing infidelity among the Igbo people of Nigeria. The study employed a qualitative research design, involving interviews with 30 Igbo individuals and 20 traditional leaders. The study found that traditional oaths, specifically the *Ofo* and *Omu* oaths, were effective deterrents against infidelity due to their spiritual and cultural significance. The researchers concluded that traditional oaths play a vital role in maintaining marital fidelity among the Igbo people and recommended integrating them into modern justice systems.

Oyedele and Adekunle (2020), examined the effectiveness of traditional oaths in preventing infidelity among the Yoruba people. The study found that traditional oaths, specifically the *Ogun* and *Oya* oaths, were effective deterrents against infidelity due to their association with spiritual consequences and social ostracism. The researchers concluded that traditional oaths play a crucial role in maintaining marital fidelity among the Yoruba people.

#### **Punitive Effect of Traditional means on Infidelity**

Amadike et al. (2019), conducted a comprehensive study examining the punitive effects of traditional tools on infidelity among the Igbo people of Nigeria. The study revealed that traditional tools such as "*Ofo*" and "*Omu*" oaths were commonly used to punish infidelity. These oaths held significant cultural and spiritual value, serving as a deterrent against marital unfaithfulness. The study found that the punishments meted out for infidelity included social ostracism, financial penalties, physical harm, and spiritual consequences. Social ostracism involved exclusion from community activities and social events, while financial penalties entailed payment of fines or compensation to the affected party. Spiritual consequences, such as ancestral curses, were believed to have long-lasting effects on the individual and their family. The findings suggest that traditional tools play a significant role in maintaining marital fidelity among the Igbo people, highlighting the importance of preserving cultural heritage and traditional practices in promoting marital values.

Oyedele and Adekunle (2020,) conducted an in-depth study investigating the punitive effects of traditional Yoruba oaths on infidelity in Nigeria. Their research aimed to explore the cultural significance of traditional oaths in maintaining marital fidelity among the Yoruba people. The study revealed that traditional oaths, such as "*Ogun*" and "*Oya*", were commonly employed to punish infidelity. These oaths held profound spiritual and cultural value, evoking fear and respect among the Yoruba community. The study's findings indicated that the punishments meted out for infidelity were severe and multifaceted, including ancestral curses, divine punishment, social exclusion, and economic sanctions.

Ajayi Eze (2020), study, investigated the role of traditional Igala oaths in maintaining marital fidelity. The study found that traditional Igala oaths imposed severe consequences, including spiritual, social, and economic repercussions, on those who committed infidelity. In examining the consequences of infidelity, the study revealed punitive effects, including ancestral curses, divine punishment, social exclusion, and economic sanctions. These punishments affected not only the individual but also their family and descendants, highlighting the significance of traditional Igala oaths in enforcing marital fidelity.

Adebayo Ademola (2018), investigation, explored the cultural significance of traditional Yoruba oracles in marital fidelity. The study found that traditional Yoruba oracles meted out severe consequences to unfaithful individuals, influencing marital stability. The study's findings highlighted the punitive effects of traditional Yoruba oracles, including divine punishment, ancestral curses, and social exclusion. These consequences led to calamity, misfortune, and ostracism, affecting the individual's family and descendants. The punitive effects enforced marital fidelity among the Yoruba people.

### **Theoretical Framework**

The study is anchored on the social control theory.

#### **Social Control Theory**

Social Control Theory is a criminological framework that explains how social norms, values, and institutions regulate individual behaviour. Proposed by Travis Hirschi in 1969, this theory posits that individuals are influenced by their attachment to others, commitment to social norms, involvement in social activities, and belief in shared values. According to Hirschi, when these social bonds are strong, individuals are less likely to engage in deviant behaviour.

In the context of the Tiv people, Social Control Theory provides valuable insights into the use of *Kor* as a traditional tool in fighting infidelity. *Kor* concoction serves as a social control mechanism, reinforcing social norms and values that emphasize marital fidelity. The theory suggests that *Kor's* effectiveness lies in its ability to deter, punish, correct, and investigate infidelity, thereby maintaining social order. By administering *Kor*, the Tiv community reinforces social bonds, commitment to marital relationships, and shared values, ultimately regulating behaviour and reducing the likelihood of infidelity.

The theory explains that *Kor's* deterrent effect is rooted in the fear of consequences associated with its administration. Individuals are less likely to engage in infidelity due to the potential risks and shame linked to *Kor*. Furthermore, *Kor's* punitive measures reinforce social norms, punishing deviant behaviour and promoting conformity. *Kor's* investigative function ensures that infidelity is uncovered and addressed, maintaining social order and reinforcing shared values.

Social Control Theory provides a comprehensive framework for understanding the role of *Kor* in fighting infidelity among the Tiv people. By examining the social bonds, commitment, involvement, and shared values reinforced by *Kor*, this theory highlights the significance of traditional tools in maintaining social order and regulating behaviour.

### **Method**

#### **Research Design**

The study adopts cross sectional survey research design. Participants in the cross-sectional study were selected based on the inclusion and exclusion criteria set.

#### **Study Setting**

The study setting is the Tiv nation in Benue state. The Tiv people are the largest ethnic group in Benue State, Nigeria. Tiv nation is made up of two major clans which include, Ipusu and Ichongo. Under Ipusu we have the following clans: Shitile, Kparev, Ukum and Tongov, while Ichongo comprises of Ihyarev, Masev, Turan, Nongov, Ikyurav, and Ugondo. This region is considered the heartland of the Tiv people, where their cultural traditions and practices are most deeply rooted. The Tiv population in this zone is known for its strong sense of community and rich cultural heritage. In addition to their presence in Benue State, the Tiv people can also be found in neighbouring states, such as Plateau, Nasarawa, and Taraba. This geographical distribution reflects the expansive reach of the Tiv ethnic group, who have maintained their cultural identity and traditions across state boundaries. The Tiv people's presence in these surrounding areas further underscores their significance within the broader regional landscape.

The Tiv are known for a strong kinship-based social structure centred around the Ipaven system, which emphasizes extended family bonds and communal values. Traditionally led by the Tor Tiv and local chiefs, the Tiv maintain a unique cultural identity through oral traditions, especially proverbs, which encapsulate their worldview, morals, and teachings. Though many Tiv have adopted Christianity, traditional

beliefs remain influential, especially in ceremonies and festivals, such as the Kwagh-Hir Theater. These elements reflect the Tiv's deep-rooted values of unity, respect for ancestry, and resilience amidst modern influences.

### **Population of the Study**

Tiv nation has a population of about 3,680,000 people. The population for this study is those from 18 years and above and with knowledge about *kor*.

### **Sampling/ Sample Size Determination**

The basis of selection is that, Tiv nation is made up of five sub-divisions which includes; Sankera, Kwande, Jerchira, Jemgbagh, and Minda. One (1) local government is randomly selected (stratified random sampling, a technique used in research and statistics to ensure representation from different subgroups or strata within a population) from each of the sub-divisions or strata to cover the entire Tiv nation avoiding bias.

The Taro Yamane (1967) formula for sample determination was used to determine the sample as follows:  $n = \frac{N}{1+N} (e)^2$

Therefore, the sample size used in this study is 400.

### **Instruments of Data Collection**

The instruments used in this study are, a questionnaire and Key informant Interview (KII) guide. The questionnaire with close ended questions, was used to elicit data from 385 respondents who are 18 years above. The objectives were assessed with a scoring system (from 1-5; A, SA, NI, DA, SD respectively) based on responses to mainly questions. Key Informant Interview was used to conduct interviews with key informants to gain deeper understanding of the subject under study. These included men and women. It was conducted with fifteen (15) key informants who were selected to provide deeper information.

### **Validity of Instruments**

The study utilized face and content validity of the instruments. The first test of validity was done ensuring that the instruments captured the objectives of the study. Secondly, the questionnaire and Key informant Interview guide were presented to experts in the field of sociology for validation. The questionnaire and Key informant Interview guide were presented to experts for scrutiny with respects to the scope, coverage, content relevance and clarity. The necessary corrections were made to ensure that items measured the purpose for which it was designed.

### **Test of reliability of instruments**

This study used a test-retest type of reliability. Test- retest reliability indicates the repeatability of test scores with the passage of time.

### **Method of Data Analysis**

The data collected for this study was quantitative and qualitative and analysed with descriptive and inferential statistical tools. The descriptive statistical tools used include mean, frequency distribution table and standard deviation while the inferential statistical tool used is Pearson's R. Statistical Packages for Social Science (SPSS) was used to collate the data. SPSS facilitated the data processing and analysis, enabling the extraction of meaningful insight from the dataset. The qualitative data was analysed using thematic analysis. This included the key informants' views and opinions as expressed during the interview sessions.

### **Findings**

#### **Socio-Demographic Characteristics of Respondents.**

Table 4.1 shows that 16 (4.0%) of the respondents were under age category of 18-22, while 22 (5.5%) were under the age category of 23-27, 39 (9.8%) were under the age category of 28-32, 72(18.1%) were under the age category of 33- 37, 42 (510.6%) were under the age category of 38-42, 100 (25.1%) were under the age category of 43-47, 72 (18.1%) were under the age category of 48-52, and 22 (2.5%) were under the age category of 53 and above. The table also shows that among the respondents, 273 (68.6%)

were male while 112(28.1%) were female, this means majority of the respondents were male. The table again shows that 256 (64.3%) of the respondents were married, 363 (85.2%) were single, 22 (5.5%) were divorced, 41 (10.3%) were widowed, and 30 (7.5%) were separated. Among the respondents, all were Christians, the table lastly shows that among the respondents 28 (7.0) were self-employed, 22 (5.5) were employed by others, 10 (2.5) were unemployed, 234 (58.8) were farmers, and 91 (22.9) were traders.

**Table 1: Socio- Demographic Variables of Respondents**

Variables	Categories	Frequency(N=426)	Percent
Age	18-22	16	4.0
	23-27	22	5.5
	28-32	39	9.8
	33-37	72	18.1
	38-42	42	10.6
	43-47	100	25.1
	48-52	72	18.1
	53 above	22	5.5
Sex	Male	273	68.6
	Female	112	28.1
Marital status	Married	256	64.3
	Single	36	9.0
	Divorce	22	5.5
	Widowed	41	10.3
	Separated	30	7.5
Religion	Christianity	385	96.7
	Islam	00	0.0
Occupation	self employed	28	7.0
	employed by others	22	5.5
	unemployed	10	2.5
	Farmer	234	58.8
	Trader	91	22.9
Educational attainment	No formal education	48	12.1
	Primary	114	28.6
	Secondary	146	36.7
	Tertiary	77	19.3

**Source: Field survey, 2024**

### **Deterrence Effect of Kor on Infidelity amongst the Tiv People of Benue State**

The findings show that the deterrence effect of Kor affects infidelity among the Tiv people of Benue State as Kor deters individuals from committing infidelity, as its effect lasts beyond the immediate

punishment, promoting long-term infidelity, as the fear of Kor's physical consequences prevents infidelity, as Kor's punitive effect of public humiliation stops people from committing infidelity, and as Kor's consequence of social stigma prevents people from infidelity.

**Table 2 Deterrence Effect of Kor on Infidelity amongst the Tiv People of Benue State**

S/N	Variables	SA	A	NI	SD	D	MEAN	STD
1	Kor effectively deters individuals from committing infidelity	177	128	37	39	4	4.13	1.020
2	Kor's deterrent effect last beyond the immediate punishment, promoting long term infidelity	127	107	44	60	46	3.54	1.395
3	The fear of kor's physical consequences prevent infidelity	115	122	37	43	68	3.45	1.461
4	Kor's punitive effect of public humiliation stops people from committing infidelity	201	99	15	59	11	4.09	1.194
5	Kor's punitive effect of social stigma prevents people from infidelity	179	111	21	30	44	3.91	1.363

**Key: SA= Strongly Agree, A= Agree, NI= No Idea, SD= Strongly Disagree, D= Disagree**

**Source: Field survey, 2024**

### **Punitive Effect of Kor on Infidelity amongst the Tiv People of Benue State**

The findings show that Kor punishes infidelity amongst the Tiv people of Benue State as Kor brought stigma after being found guilty, as Kor gives fear of repercussions, as Kor gives moral remorse, as it gives public humiliation, and as it gives swollen stomach after drinking guiltily, with a mean score of 3.91, which is greater than the minimum mean score of 2.50.

**Table 4.3 Punitive Effect of Kor on Infidelity amongst the Tiv People of Benue State**

S/N	Variables	SA	A	NI	SD	D	MEAN	STD
1	Kor brought stigma after being found guilty	102	111	23	62	87	3.21	1.542
2	Kor gives fear of repercussions	225	121	32	2	5	4.45	.776
3	It gives moral remorse	98	239	30	7	11	4.05	.813
4	Kor gives public humiliation	193	131	12	20	29	4.14	1.184
5	Kor gives swollen stomach after drinking guiltily	140	180	2	15	48	3.91	1.282

**Key: SA= Strongly Agree, A= Agree, NI= No Idea, SD= Strongly Disagree, D= Disagree**

**Source: Field survey, 2024**

### **Test of hypothesis**

**HO1:** the first hypothesis is, kor has no deterrence effect on infidelity amongst the Tiv people of Benue State.

		1	2	3	4	5
1	kor effectively deter individuals from committing infidelity	Pearson Correlation Sig. (2-tailed) N	1			
2	kor's deterrent effect last beyond the immediate punishment, promoting long term fidelity	Pearson Correlation Sig. (2-tailed) N	.910** .000	1		
3	the fear of kor's physical consequences prevent infidelity	Pearson Correlation Sig. (2-tailed) N	.894** .000	.977** .000	1	
4	kor's punitive effect of	Pearson Correlation	.946**	.904**	.915**	1



public humiliation stops	Sig. (2-tailed)	.000	.000	.000	
people committing N		385	384	385	385
infidelity					
5 Kor's punitive effect of	Pearson Correlation	.975**	.922**	.919**	.963** 1
social stigma prevents	Sig. (2-tailed)	.000	.000	.000	.000
people from infidelity N		385	384	385	385 385

\*\* . Correlation is significant at the 0.01 level (2-tailed).

\* . Correlation is significant at the 0.05 level (2-tailed).

The result in table shows that deterrence effect of kor correlated with infidelity significantly at 0.05 and 0.01

The result in table shows that deterrence effect of kor correlated with infidelity significantly at 0.05 and 0.01 level. Therefore, the null hypothesis “Kor has no deterrence effect on infidelity amongst the Tiv people of Benue state was rejected and the alternate accepted to read “Kor has deterrence effect on infidelity amongst the Tiv people of Benue state”.

The findings from KII corroborated those from quantitative data. Key highlighted the deterrent effect of Kor on infidelity among the Tiv people of Benue. A 45-year-old respondent explained that the consequences imposed by Kor serve as a strong deterrent to those considering engaging in infidelity. Similarly, a 52-year-old informant noted that the fear of these consequences prevents many individuals from violating marital vows.

**HO2:** the second hypothesis is, Kor has no punitive effect on infidelity amongst the Tiv people of Benue State.

		1	2	3	4	5
1	kor brought stigma after being found guilty	Pearson Correlation Sig. (2-tailed) N	1 385			
2	kor gives fear of repercussions	Pearson Correlation Sig. (2-tailed) N	.830** .000 385	1 385		
3	it gives remorse	Pearson Correlation Sig. (2-tailed) N	.718** .000 385	.794** .000 385	1 385	
4	kor gives public humiliation	Pearson Correlation Sig. (2-tailed) N	.802** .000 385	.883** .000 385	.831** .000 385	1 385
5	kor gives swollen stomach after drinking guiltily	Pearson Correlation Sig. (2-tailed) N	.793** .000 385	.810** .000 385	.827** .000 385	.941** .000 385

\*\* . Correlation is significant at the 0.01 level (2-tailed).

\* . Correlation is significant at the 0.05 level (2-tailed).

level. Therefore, the null hypothesis “Kor has no punitive effect on infidelity amongst the Tiv people of Benue state was rejected and the alternate accepted to read “Kor has punitive effect on infidelity amongst the Tiv people of Benue state”. *Kor* has no punitive effect on infidelity amongst the Tiv people of Benue state

The findings from KII corroborated those from quantitative data. A key informant, aged 72, emphasized the punitive effect of *Kor*, stating that it serves as a tool for punishing individuals involved in infidelity. He explained that the punishment is not only physical but also social, as offenders suffer both personal afflictions and community shame. This insight reinforces the understanding that traditional tools are important in regulating moral behaviour within Tiv society.

## Discussion of Findings

The findings revealed that *kor* has deterrent effect which help in fighting infidelity among the Tiv people of Benue State. The study in the area revealed that Tiv people fears to commit infidelity after seeing what *Kor* has done to people of infidelity after administering it. The study is similar to the study on some other traditional tools having deterrent effects, cited below. Okoh (2020), examined the role of Aleku oath in maintaining social order among the Idoma people of Nigeria. In his study, he revealed that *Alekwu* oath served as a deterrent against antisocial behaviour for example infidelity, promoting social norms and values. Okoh noted that Aleku's cultural significance was essential in maintaining social cohesion. Okoh's study employed a qualitative research design, involving interviews with 30 Idoma traditional leaders. He suggested that Aleku's cultural significance should be preserved and integrated into modern justice systems. Okoh argued that Aleku's emphasis on truth-telling and reconciliation was essential in maintaining social cohesion among the Idoma people. The study revealed that Aleku's limitations included its potential for manipulation and abuse. Okoh recommended that traditional leaders should undergo training to ensure the effective administration of *Alekwu*. He also suggested that Aleku's cultural significance should be documented and preserved for future generations.

The study also revealed the punitive effect of *Kor* on infidelity stating that, *kor* punishes infidelity among the Tiv people of Benue State. The study revealed that Tiv people gets punished by *Kor* when administered on the perpetrator(s) without manipulation. The study is in line with the study on some other traditional tools having punitive effects on perpetrators of infidelity, cited below. Amadike et al. (2019), conducted a comprehensive study examining the punitive effects of traditional tools on infidelity among the Igbo people of Nigeria. The study revealed that traditional tools such as "*Ofo*" and "*Omu*" oaths were commonly used to punish infidelity. These oaths held significant cultural and spiritual value, serving as a punitive and deterrent tool against marital unfaithfulness.

## Conclusion and recommendations

The study concludes that *Kor* has deterrent effect which help in fighting infidelity among the Tiv people of Benue State as *Kor* effectively deters individuals from committing infidelity, *Kor's* deterrent effect lasts beyond the immediate punishment, promoting long-term infidelity, the fear of *Kor's* physical consequences prevents infidelity, *Kor's* punitive effect of public humiliation stops people from committing infidelity, and *Kor's* punitive effect of social stigma prevents people from infidelity. *Kor* also has punitive effect which help in fighting infidelity among the Tiv people of Benue State as *Kor* brings stigma after being found guilty, *Kor* gives moral remorse, *Kor* gives public humiliation, and also gives swollen stomach after drinking guiltily.

In the light of the findings and conclusions of this study the following recommendations are made. The *kor* traditional tool amongst the Tiv people of Benue State should be encouraged and strengthen to enhance more deterrence for those wanting to commit infidelity, the *kor* traditional tool should be encouraged and strengthen to ensure that, those who commits infidelity are never left unpunished, in order to sustain fidelity, the *kor* traditional tool should be encouraged and strengthen to enhance proper investigation in any infidelity case amongst the Tiv people of Benue State.

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