

The Dynamic and Context-Dependent Nature of *Kayan mata* (Aphrodisiac) Usage among Married Women in Kaduna State, Nigeria

Aminu, Bilkisu
Hussaini, Momoh Lawal, PhD

Abstract

*This study examines the dynamic and context-dependent nature of *Kayan mata* usage among married women in Kaduna State, Nigeria. These traditional aphrodisiacs are notable for their perceived ability to enhance sexual experiences and influence power dynamics in relationships. The study is anchored in Social Action Theory and employs a mixed-methods approach, combining both quantitative and qualitative data collection techniques. A multistage sampling method was used, incorporating 420 administered questionnaires, five Key Informant Interviews (KIIs) with *Kayan mata* dealers, and Focus Group Discussions (FGDs) across three senatorial districts of the state. Findings reveal that 70.1% of respondents fall within the reproductive age range of 20 to 49 years, and an overwhelming 91.1% support *Kayan mata* usage. Cultural beliefs and peer influence emerged as key drivers behind its use, with women citing sexual satisfaction, maintaining marital harmony, and competition in polygamous settings as primary motivations. The study recommends that the government collaborate with traditional leaders and cultural influencers to disseminate accurate information and counter harmful misconceptions. Additionally, peer education programs should be implemented to facilitate informed decision-making regarding sexual health and self-esteem.*

Key words: *Kayan Mata*; power dynamics, peer influence, cultural beliefs

The Problem

Kaya mata is a traditional aphrodisiac, often derived from natural ingredients such as herbs, leaves, and animal parts, aimed at enhancing sexual desire, satisfaction, and overall sexual performance within

marital relationships. These substances encompass a variety of products, including food items, perfumes, liquids, herbs, fruits, seeds, and other preparations, commonly known as "*Kayan mata*" in the Hausa culture. Despite the long history of usage, the effectiveness of these *Kayan mata* remains a topic of debate, particularly in societies where open discussions about sexuality are considered taboo.

As observed by Ango et al. (2021), *Kayan mata* goes by different names in various locations, including "Eye to Eye," "Keep on Following Her," "A Pass to Possess a House or Car," "Hereditary Access," "Dangerous Three" and "Senseless Preparation" among others. Women employ these stimulants not only to enhance for sexual desire but also to aid vaginal lubrication, with various application methods, including oral ingestion, vaginal insertion, topical use, or combinations thereof. While the use of *kayan mata* is not unique to Northern Nigerian women, nearly every culture has experimented with herbal substances to heighten sexual desire and performance, despite the lack of scientific evidence supporting their effectiveness (Garba et al., 2013). In Northern Nigeria, including Kaduna State, the usage of these sexual stimulants persists.

The increasing prevalence of *Kayan mata* among married women carries significant sociological implications, prompting discussions on topics like sexual intimacy, power dynamics, and sexual agency in both marital and non-marital relationships. Traditionally, *Kayan mata* was believed to ensure social stability by contributing to marital happiness. This holds particular significance in a conservative, predominantly Muslim region where stable and harmonious families are highly valued. While *Kayan mata* is not the sole determinant of marital stability, it plays a noteworthy role in enhancing relationships for many Northern women. This cultural practice has deep historical roots and continues to be passed through generations, contributing to its sustained popularity.

Traditional *kayan mata* has gained popularity not for its purported ability to enhance sexual experiences but also for its influence in relationships. While it remains a cultural tradition, the increased commercialization and mass consumption of these products have significant economic consequences. The rising demand for *Kayan mata* has created a growing market, offering economic opportunities for producers, distributors, and retailers. In recent years, the popularity of *kayan mata* has surged with these substances being sold by the roadside and in herbal chemists without certification for human consumption. Several studies have explored aphrodisiacs (*kayan mata*) usage among married women particularly in Kaduna State – a region where the use of *Kayan mata* is prevalent and has ~~even~~ become a topic of discussion among both men and women. Given these factors, this study seeks to understand the nuances and dynamics of *Kayan mata* usage among married women in Kaduna State, Nigeria.

Research Questions

The study seeks to address the following research questions:

- i. What are the motivating factors for the use of traditional aphrodisiac (*Kayan mata*) among married women in Kaduna State?
- ii. What are the social implications of *Kayan mata* usage among married women in Kaduna State?

Literature Review

Conceptual Review of Aphrodisiac

An extensive review of literature by Alabi (2020) highlights the existence of various types of *kayan mata*, ranging from food items, perfumes, liquids, herbs, fruits and seeds to animal parts. These substances are typically derived from ingredients such as herbs, leaves, honey, or soup components, including dried baobab leaves. They encompass a wide range of products, including sweets, lubricants, perfumes, makeup, herbal remedies, sweetening powders, and spices. While the ingredients may vary, the underlying goal remains

consistent: to enhance sexual desire, increase libidinal energy, boost sexual vitality, and improve the intensity of lovemaking (Yidana, et'al 2019). *Kayan mata* are broadly categorized into two types based on their mode of action: those that increase libido (sexual desire) and those that enhance sexual activity (potency) (Zanolari, 2003).

Studies by Bello and Isah (2015), Alabi (2020), and Ango et al. (2021) have emphasized the longstanding use of *Kayan mata* by women in Northern Nigeria. This practice extends to various regions of the country and is not limited to Northern women alone (Umar & Isah, 2015; Garba, Yakassai, & Magashi, 2013). The preparation of brides for marriage often involves the use of *Kayan mata*, aiming to ensure a healthy sex life and the stability of the marital union. The use of *Kayan mata* has become increasingly popular among women from diverse cultural backgrounds, although it is particularly prevalent in conservative societies like Northern Nigeria. Discussions around sexuality in such societies are considered taboo, and issues related to sexuality are heavily influenced by religious and cultural norms. However, the practice of using *Kayan mata* allows women to assert their influence within the polygynous family setting, using sexual activity as a means to maintain their husbands' attention and favour (Ango et al., 2021).

Research conducted by Eze and Eleazu (2020) in Abia State, Nigeria, revealed a 43% prevalence of aphrodisiac use among men. Their study emphasized the wide range of aphrodisiac types used, including traditional herbal remedies and pharmaceutical options, reflecting the diversity of aphrodisiac practices in Nigeria. Nevertheless, the study did not explore gender differences or regional variations in aphrodisiac use. In Ibadan, Nigeria, a study by Oladele and Oladosu (2016) reported a prevalence rate of 34% for aphrodisiac use among male respondents. Their research emphasized the necessity of public health awareness campaigns to educate the population about the safe and responsible use of *Kayan mata*. However, it did not investigate the

cultural and societal factors influencing aphrodisiac use. The use of *Kayan mata* among women in Nigeria remains largely unexplored.

Mohammed, Abubakar, and Suleiman (2017) conducted a cross-sectional study comparing urban and rural women in Northern Nigeria. The findings revealed variations in aphrodisiac usage patterns between these contexts. Urban women used *kayan mata* to enhance sexual pleasure and gain influence within their marriages, while rural women primarily employed them to maintain marital harmony and intimate partner control. This study highlighted the dynamic and context-dependent nature of aphrodisiac use. A qualitative study by Haruna, Ibrahim, and Mohammed (2019) explored the narratives of women in Northern Nigeria. These narratives provided insights into the strategies employed by women to assert control over their husbands through aphrodisiac use. The study demonstrated the ways in which *Kayan mata* were employed as tools for empowerment within marital relationships, particularly in co-wife scenarios.

Methodology

This study was conducted in Kaduna State, Nigeria. The prevalence of and cosmopolitan nature of Kaduna State made it an ideal setting to investigate the use of *Kayan mata* among married women. The state's varied socio-economic and cultural backgrounds provided a comprehensive perspective on the role of *Kayan mata* in shaping gender roles and empowerment. The study population comprised married women within the study area, health personnel and *Kayan mata* dealers.

This study adopted a descriptive cross-sectional community-based research design. This approach was purposefully selected to comprehensively explore *Kayan mata* usage among married women in Kaduna State. The research design provided the framework that guided data collection and analysis, ensuring a systematic and rigorous investigation. The study integrated multiple data collection methods to offer a holistic perspective. The survey method served as the primary

approach to data collection, while Focus Group Discussions (FGDs) and Key Informant Interviews (KIIs) were incorporated to enrich and validate the obtained information. This triangulation of methods strengthened the reliability and depth of the study's findings.

The quantitative data collected through questionnaires were cleaned, coded, and statistically analyzed using the Statistical Package for Social Sciences (SPSS) version 27. For qualitative data, thematic analysis was conducted, identifying and highlighting related and cross-cutting information.

Theoretical Exposition: Social Action Theory

This paper is anchored on Social Action Theory, proposed by Marx Weber. At the core of Social Action Theory is the concept of "social action," which refers to actions carried out by individuals and imbued with personal meaning. According to Weber, cited in Ritzer (2008), human actions are motivated by distinct types of factors and he argued that societal structures play a role in shaping these motivations, as specific societies or groups may encourage particular general types of behaviours.

According to Social Action Theory, comprehending why individuals act in particular ways requires an exploration of the meanings they ascribe to their actions. These subjective meanings can be influenced by various factors, including cultural, social, and personal elements. Another fundamental assumption of this theory is the acknowledgment of the multiple motives that drive human behaviour. Contrary to the idea of a single universal motive, Social Action Theory posits that individuals are motivated by a variety of factors. These motivations can vary from person to person and may include traditions, emotions, values, and instrumental objectives.

The application of Social Action Theory provides a valuable lens for analyzing the research objectives related to the use of traditional *Kayan mata* among married women in Kaduna State. Social Action Theory

posits that individuals attach subjective meanings to their actions. When investigating the use of traditional *Kayan mata* among married women in Kaduna State, it is essential to consider that these women may have distinct reasons for choosing particular *Kayan mata*. These choices are not arbitrary but are influenced by the meanings they ascribe to these substances. Hence, the perspective help explains the motives behind the selection of specific *Kayan mata*. For instance, women might choose *Kayan mata* based on cultural traditions, personal preferences, or perceived effectiveness, aligning with the theory's assumption of diverse motivations.

Understanding the prevalence of traditional aphrodisiac usage among married women in Kaduna State requires an examination of the societal context and structural influences. Social Action Theory recognizes the impact of societal structures on individual behaviour. This explores how societal norms, peer influence, and cultural values contribute to the prevalence of aphrodisiac use. This aligns with the theory's premise that societal factors shape motivations and actions. Obianwu and Ibeh (2018) maintained that *Kayan mata* use is perceived with great cultural significance in Nigeria. They are often deeply embedded in traditional beliefs and practices of most culture and are frequently associated with rituals, ceremonies, and cultural celebrations. This can significantly influence the prevalence of usage of these substances, as people may consume these substances not to only increase sexual benefits but to also connect with cultural heritage; considering their personal beliefs, desires, and cultural contexts. The theory's recognition of diverse motivations behind human actions aligns with the nature of *Kayan mata* usage.

Findings

4.2 Socio-Demographic Characteristics of Respondents

This section explores the socio-demographic characteristics of the respondents, providing a detailed understanding of the diverse profiles that contribute to the research outcomes. It includes socio-demographic

variables such as age, educational attainment, marital status, ethnic group and religion.

Table 1: Socio-Demographic Data of Respondents

Age Range	Frequency	Percentage
Below 20	22	5.4 %
20-29	121	30.0 %
30-39	161	39.9 %
40-49	72	17.8 %
50+	28	6.9 %
Total	404	100.0 %
Religion	Frequency	Percentage
Islam	382	94.6 %
Christianity	22	5.4 %
Total	404	100.0 %
Type of Marriage	Frequency	Percentage
Polygynous	291	72.0 %
Monogamous	113	28.0 %
Total	404	100.0 %
Duration of Marriage	Frequency	Percentage
Below 5 years	61	15.1 %
6-9 years	102	25.2 %
10-14 years	121	30.0 %
15-19 years	97	24.0 %
20 years and above	23	5.7 %
Total	404	100.0 %
Number of Children	Frequency	Percentage
None	29	7.2 %
1-3	182	45.0 %
4-6	126	31.2 %
7-9	40	9.9 %

10+	27	6.7 %
Total	404	100.0 %
Educational Attainment	Frequency	Percentage
No education	34	8.4 %
Qur'anic education	38	9.4 %
Primary education	108	26.7 %
Secondary education	158	39.1 %
Tertiary education	66	16.3 %
Total	404	100.0 %

Source: Fieldwork, 2023

Table 1 presents the socio-demographic characteristics of the respondents, offering valuable insights into the study population's composition. The distribution of respondents across different age groups reveals that the majority (70.1%) are within the reproductive age range of 20-49 years. This finding is significant as it indicates that the study focuses primarily on a demographic most likely to be actively engaged in marital relationships and potentially seeking interventions to enhance sexual satisfaction. Additionally, the relatively low representation of respondents aged 50 and above (6.9%) suggests that older age groups may be less inclined to participate in discussions about sexual health or remedies.

Regarding religious affiliation, the overwhelming majority of respondents identify as Muslims (94.6%), which aligns with the religious context of Kaduna State. Religious beliefs and teachings may significantly shape attitudes towards sexuality and the use of *Kayan mata*, as certain religious doctrines may endorse or discourage their usage. Therefore, understanding the religious context is critical for assessing the social acceptability and cultural norms surrounding aphrodisiac consumption among married women in the study area.

The distribution of respondents by type of marriage indicates that the majority (72.0%) are in polygynous marriages, while the remaining (28.0%) are in monogamous unions.

This finding is noteworthy as it suggests that the dynamics of polygynous relationships - including issues of sexual satisfaction and competition among co-wives, may influence the demand for *Kayan mata* as a means to maintain spousal harmony and meet perceived marital obligations. The duration of marriage varies among respondents, with the highest proportion (30.0%) reporting marriages lasting 10-14 years. This distribution suggests a diverse range of marital experiences within the study population, with longer durations of marriage potentially correlating with challenges such as decreased sexual desire or intimacy, which may drive the exploration of *Kayan mata* as a means to rekindle passion and maintain marital satisfaction.

In terms of educational attainment, a significant proportion of respondents have attained at least secondary education (55.4%), indicating a level of literacy and awareness that may influence health-seeking behaviours. Higher educational attainment may correlate with greater access to information about sexual health and alternative remedies, potentially shaping attitudes towards traditional aphrodisiac use. Conversely, the relatively low representation of respondents with no formal education (8.4%) highlights potential disparities in access to information and healthcare services, which may affect attitudes and practices related to aphrodisiac use.

Motivating Factors Associated with the use of Traditional Aphrodisiac

This section investigates the motivating factors that drive individuals to use traditional *Kayan mata*. It aims to uncover the underlying reasons, beliefs, and influences that contribute to the decision-making process surrounding the utilization of these substances. Through meticulous analysis and interpretation, this section seeks to elucidate the complex

interplay of motivations that shape individuals' attitudes and behaviours towards traditional aphrodisiac-

Table 2: Reasons for Using *Kayan mata*

Reasons	Frequency	Percentage
Enhancement of sexual satisfaction	142	35.1%
Pleasure of my husband	104	25.7 %
Maintaining marital harmony	86	21.3 %
Obtaining favours from my husband	12	3.0 %
Power of control over the family	18	4.5 %
To keep my husband away from other women	38	9.4 %
Others	4	1.0 %
Total	404	100.0 %

Source: Fieldwork, 2023

Table 2 presents the reasons cited by respondents for using sexual stimulants or *Kayan mata* within their marriages. The data provides insights into the motivations behind the use of these substances. The most prevalent reason reported by respondents for using sexual stimulants or *Kayan mata* is to enhance sexual satisfaction, with 35.1% indicating this as their primary motivation. This suggests that individuals seek these substances to improve their sexual experiences and derive greater pleasure from intimate encounters within their marital relationships.

The statement from a *Kayan mata* dealer interviewed further supports this discussion as follows:

“It helps to keep the private part clean and free from unpleasant odours. Ladies should change their panties in the morning and at night. Additionally, applying small amount of perfume-to the panties can give them pleasant scent. Maintaining personal hygiene by staying clean and

healthy, using these *Kayan mata* products....., applying perfume, and never go to bed without bathing. He will be captured and attracted to you. This is why it is often said that women know how to take care of their husbands” (KII with *Kayan Mata* Dealer Makarfi, 2023).

The perspective of another dealer, which supports the findings mentioned above, is also documented as follows:

Sexual challenge is one of the reasons women use *kayan mata*. Almighty God has created women differently; while some possesses sexual stamina, others have difficulty in sex and this could be attributed to fungi infection resulting to dryness, thus, preventing their spouse from engaging in sexual intercourse with them. Thus, using *kayan mata* helps in boosting their system for sexual pleasure” (KII with *Kayan Mata* Dealer in Zaria, 2023).

Approximately 25.7% of respondents cited enhancing their husbands’ pleasure as a reason for using sexual stimulants or *Kayan mata*. This finding implies that individuals may use these substances to meet their spouses’ desires and foster mutual satisfaction and happiness within the marital union. Another significant motivation was the desire to maintain marital harmony, with 21.3% of respondents indicating this as a reason for using sexual stimulants or *Kayan mata*. This suggests that individuals perceive these substances as a means to promote intimacy and strengthen the bond between spouses, contributing to overall marital well-being and stability. Corroborating this, an FGD participant noted that:

‘Once a young Lady is preparing for marriage, it is now the responsibility of her female relatives, to arrange for

kayan mata in order to prepare her adequately for the marriage. There is a particular one called *tantabara* (pigeon), which is prepared for the young girl to eat including the bones. In addition, chicken and cow's private parts are used, to make a bride to enjoy the sexual pleasure" (FGD with men, Kauru, 2023).

A Dealer of *Kayan mata* also stated:

"Sincerely speaking, women have now adopted *kayan mata*, as substitute to fruits like orange, banana, pineapple, water melon, apple and so on. In the past, it was the responsibility of men to bring fruits to their household, considering the importance of these fruits in strengthening the sexual hormones of women. In recent time, men shy away from this responsibility of providing fruits for their households. Some of the men, would instead result to extra-marital relationship which they pay more attention to than their lawful wife; because she does not have good sexual taste and so on. The woman would gradually start having serious challenges with her husband. This makes women to understand that, the only way to salvage their marriages and keep their husbands away from those bad women outside is through the use of *kayan mata*" (KII with a Dealer in Zaria, 2023).

Another notable motivation reported by respondents is the desire to prevent their husbands from becoming involved with other women, with 9.4% indicating this as a reason for using sexual stimulants or *Kayan mata*. This suggests concerns about marital infidelity or perceived competition, leading individuals to seek strategies to maintain their spouses' fidelity. A subset of respondents (4.5%) cited the desire to assert over the family as a reason for using sexual

stimulants or *kayan mata*. This indicates that individuals may perceive these substances as a tool for exerting influence or authority within the household dynamics. A small proportion of respondents (3.0%) reported using sexual stimulants or *Kayan mata* to obtain favours from their husbands. This finding suggests that some individuals may view these substances as a means of influencing their spouses' behaviour or gaining advantages within the marital relationship. A small percentage of respondents (1.0%) cited other reasons not captured by the provided options for using sexual stimulants or *Kayan mata*. These miscellaneous motivations may encompass a range of personal or contextual factors influencing individuals' decisions to utilize these substances within their marriages.

An FGD participant supported the above findings, stating:

'There is a woman who told another lady to bring thirty thousand naira (N30,000) so that she could 'tie' her husband, ensuring he would do whatever she wanted. After the mixture was prepared, the woman inserted it in her vagina and when the husband had intercourse with her, the ritual was complete. The husband was 'tied' and eventually even gave her the car he was using" (Male FGD participant, Zaria, 2023).

Furthermore, when it comes to the husband's support for their wife's use of traditional sexual stimulants, the data indicates a substantial majority (91.1%) in favour of such usage. This finding underscores a significant level of endorsement and acceptance of traditional practices within marital relationships in the context studied. This endorsement could stem from cultural acceptance, shared beliefs, or a desire to enhance marital intimacy and satisfaction. However, despite the majority showing support, there remains a notable minority (8.9%) of respondents whose husbands do not support their use of traditional sexual stimulants. Upon further examination of the reasons behind the

lack of support for the use of traditional *Kayan mata*, several factors emerge. Cultural or religious beliefs were the most commonly cited reason, accounting for 25.7% of responses. This suggests that cultural and religious values may conflict with the practice of using *Kayan mata*, leading individuals to abstain from their use due to perceived religious or cultural prohibitions.

The influence of social networks, cultural norms, and interpersonal dynamics were evident in the reasons provided. Pressure from relatives or friends were cited by a significant portion of respondents (24.7%) as a driving force behind traditional aphrodisiac use. This suggests that individuals may feel compelled to conform to social expectations or norms regarding aphrodisiac consumption, influenced by the attitudes and behaviours of their social circles. Easy access to *Kayan mata* was another prominent reason cited by respondents. This indicates that the availability and accessibility of these substances play a crucial role in their utilization, with individuals more likely to use *Kayan mata* when they are readily available within their social environment. Marital dynamics also emerged as a significant factor influencing traditional aphrodisiac use. Poor relationships with husbands and the presence of co-wives were cited as reasons for turning to *Kayan mata*, highlighting the complex interplay between marital dynamics and aphrodisiac consumption.

In the view of an FGD participant, various social factors that motivate women adopt *Kayan mata* which he narrated as follows:

Some women use *Kayan mata* to capture their husband so that they won't look elsewhere. The make-up and enhancements they use are what will turn him off from other women. Even though it is known that a man may likely admire another woman apart from his wife, there is a way a woman will present herself. First, she needs to be clean, wear make-up, take care of her husband, and

respect him-that will increase her love in his heart. Capturing a husband's heart is necessary in some aspects but not in others, because some women do it in the right way, while others do it in the wrong way. Some go to native doctors to capture their husbands, which may cause problems in future. Others use *Kayan mata* to enhance themselves sexually because a man will love to come home and admire his wife" (FGD male participant, Giwa, 2023).

A female FGD corroborated the above when she said:

The use of *kayan mata* is to enjoy marriage and also to win the heart of your husband. Women always want to satisfy their husbands that is why they use it more than the men and also because of competition among co-wives" (Female FGD participant, Giwa, 2023).

A female FGD participant also reported the use of *Kayan mata* gives an edge over co-wives that:

The use of *Kayan mata* keeps the love going, just that if the wives are two and one is not using it, there is every possibility that the husband will concentrate on the one using it, I know a story of a woman who complained that if the husband is with her, he doesn't care about her, he will even be calling the name of the second wife in her presence. and if he is with the second wife, he doesn't call her, she later knew what was happening, she also started using *kayan mata* and now she has seen changes

from her husband” (Female FGD participant, Zaria, 2023).

Affirming the findings above, a Gynaecologist also presented her position as thus:

Mostly ladies use *kayan mata* when they are getting married, they are prepared by people that are counselling them about *kayan mata* so that they can have a very good sexual life with their husbands, I have noticed that females within 18years to less than 30 years discuss more about this *kayan mata*, you would observe those above 30 use it too to improve their sexual life and make them better off; infarct, most of them would think if they are satisfying their husbands appropriately, their husbands will not go out to look for other women; so, most of the times, I think that is the reason, because they believed men love sex; so, if you can give him the best sex, then *kayan mata* is used to satisfy their husbands” (KII with a Gynaecologist, Barau Dikko Hospital, 2023).

In a contrasting view, another participant noted that:

I do not support conquering husband, because if a woman does that, it is believed, she do not want him to take another wife and also end up forgetting his family and facing just her, some of them will end up not supporting his parents; so, to me, controlling husband is not something one should do, because no man would have intention of conquering his wife” (FGD male participant, Kaduna North, 2023).

The issue of power dynamics as enunciated above was also captured in the qualitative report as thus:

The reason why they use *Kayan mata* is to be able to hold their husbands very tightly. This is because we are now in an era where once a woman pays less attention to her husband, another woman may take him away from her. For some, it is due to competition between co-wives. They always want to compete with their fellow co-wives to ensure that, their husbands enjoy having sex with them more than with the others (Male FGD participant, Zaria, 2023).

A dealer also shared her perspective:

Sometimes you will see some women coming here to complain that their husbands want to have sex with them, but they don't have the urge. For some women, that is how God created them, while others may have infection that leads to such problems. Some of them even complain they don't enjoy sex at all. You see, it means the sexual intercourse is useless if satisfaction is not there. Most of these women, usually come back for more after they have used our products, because it gives them what they want. The *Kayan mata* helps them to regain their libido (KII with a Dealer in Kaduna North, 2023).

Discussion of findings

The study's exploration of factors motivating the use of *Kayan mata* among women in Kaduna State reveals insights that resonate with existing literature. First, the findings regarding the prevalence of sexual issues within marriages align closely with previous research by Abdullahi and Tukur (2013) and Brown, Smith and Johnson (2021), both of which also identified sexual challenges among married women. This convergence suggests a consistent pattern of sexual health concerns across different contexts.

Moreover, the motivations reported in the study, such as enhancing sexual satisfaction and maintaining marital harmony, echo themes identified by Garba et al. (2019). These findings underscore the enduring influence of societal expectations and cultural norms on women's sexual behaviours and relationship dynamics. Additionally, the study's observations regarding husbands' awareness and support for aphrodisiac usage align with patterns observed by Alabi (2020) and Ango et al. (2021), emphasizing the role of cultural acceptance and peer influence in shaping marital relationships. This convergence highlights the significance of considering broader sociocultural contexts when examining health-seeking behaviours within marriages.

However, while the study identifies factors such as cultural or religious beliefs and adherence to gender norms as reasons for the lack of support from husbands, these factors are not extensively explored in the cited literature. Nonetheless, the general theme of societal pressures and expectations influencing marital dynamics resonates with broader research on gender roles and relationships. Furthermore, the study's identification of various reasons for the use of aphrodisiac, such as the desire for control over the family and obtaining favours from husbands, adds nuance to our understanding of women's motivations. Although, these reasons are not extensively discussed in the literature, they highlight the complexity of individual decision-making processes and cultural beliefs surrounding the use of aphrodisiac.

Conclusion

The study examines the dynamics surrounding the use of *Kayan mata*, particularly, among couples in Kaduna State. It highlights the widespread acceptance of *Kayan mata* as a solution to marital issues related to sexual challenges, underscoring its deep-rooted presence within intimate relationships. Moreover, *kayan mata* is perceived as not only as a means to enhance sexual experiences but also as a tool for empowerment within familial dynamics. Factors such as competition with co-wives, positive feedback from partners, and the quest for

relational power and control play significant roles in its usage. Psychological factors, as evidenced by the data, reveal a strong association with the utilization of traditional aphrodisiac. These findings suggests that women may use these substances to boost their sexual attractiveness in comparison to their co-wives in polygynous arrangements.

Recommendations

- i. Findings from this study revealed that, cultural beliefs strongly influence perceptions of *Kayan mata* substances, with a majority of women who participated in the study, considering traditional *Kayan mata* the most effective. Thus, the study recommends the need for government to collaborate with traditional leaders and cultural influencers to promote accurate information and address misconceptions, and counter harmful cultural beliefs.
- ii. The study also found that peer influence is a significant factor driving *Kayan mata* usage among female users. It is recommended that, the government, at different levels, develop and implement peer education programs that empower women to make informed decisions about their sexual health. These programs will aim to reduce the impact of peer pressure while enhancing self-esteem on them and enhance self-esteem.
- iii. Findings revealed that the primary motivations for using traditional *kayan mata* include enhancing sexual satisfaction, maintaining marital harmony, and meeting partners' expectations. The study therefore recommends that couples explore alternative approaches to improving sexual satisfaction, such as life-style changes, evidence-based treatments, healthy communication, mutual understanding. Addressing misconceptions about *Kayan mata* can help manage marital expectations.

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