

ETHICS OF AFRICAN-IGBO PATERNITY IN THE WAKE OF DNA POLITICS

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Abstract

In Igbo ontology, paternity bothers on who is the father of the child, but not necessarily who fathered the child. This is a statement of fact among the Igbo because once a child is delivered; automatically the child belongs to a father whether biologically or not. The issue of paternity DNA test is alien to them not essentially because they seemingly lack the scientific technical knowhow, rather because they believe that children do not fall from nowhere but are gifts from the gods through sexual relationship between a man and a woman. This is why the quest for paternity using DNA is not originally part of Igbo tradition, because any child that is given birth to in your family automatically becomes your child whether freeborn or slaves or even adopted, so long as the child recognizes you and calls you father. Fatherhood or paternity in Igbo ontology is an honor, a responsibility, an identity and acceptance not necessarily passing on the bloodline or a title. This explains why the child belongs to the community; every adult male member of the community can stand-in as a father to any child in the area of tutelage. DNA is the molecule inside cells that contains the genetic information responsible for the development and function of an organism. This paper analytically tries to understand the African-Igbo concept of paternity *vis-a-viz* Western concept, the politics of *DNA* and ethical implications of *DNA* paternity test to Igbo African culture like ontological up-rootedness and divorce on the extreme case.

Key words: *Igbo, Paternity, Ethics, DNA, Politics.*

Introduction

In a traditional Igbo setting, it has always been the disposition of nearly every grown adult to inquire about the paternity of any child he comes in contact with; this could either be to ascertain who the child is or to quench his curiosity about where the child came from in the community. This quest may have been aroused also by the striking resemblance the child has with a member of the community. Beyond the verbal inquiry, the paternity of the child does not inevitably mean bloodline paternity but could be either by adoption or kinship. In as much as the community owns the child, the child must come from a particular family within a clan in the community. As against the individualistic Western notion of paternity that must either be by bloodline or adoption and nothing less. The adoption of *DNA* (Deoxyribonucleic Acid) test as a sure way to ascertain the paternity of any child arises when there is serious doubt concerning who may have been biologically responsible for the pregnancy that brought about the birth of the child due to either

infidelity or impotency especially when right to properties or positions are involved. But in Igbo community, that is not the case. There are cases of infidelity and impotency but the former could be discussed and offenders punished but the latter never forms a part in any meaningful conversation. The man presumed to be impotent in Igbo community must have his own children raised by his wife through another man. The woman is given right to choose a man of her choice with the approval of her husband, she starts bearing children in the name of her husband. This approval is necessary since the character and lineage of the man in question is of utmost importance. Any lineage with certain questionable character will not be considered at all for such mission. This is why inability to bear children is always blamed on the woman and not the man in the Igbo world.

The Notion Of DNA (Deoxyribonucleic Acid)

Deoxyribonucleic acid is a polymer composed of two polynucleotide chains that coil around each other to form a double helix. The polymer carries genetic instructions for the development, functioning, growth and reproduction of all known organisms and many viruses. DNA and ribonucleic acid (RNA) are nucleic acids. Simply put, DNA is the molecule inside cells that contains the genetic information responsible for the development and function of an organism. What does DNA do? DNA contains the instructions needed for an organism to develop, survive and reproduce. To carry out these functions, DNA sequences must be converted into messages that can be used to produce proteins, which are the complex molecules that do most of the work in our bodies. “The proof was evident in 1952 when Alfred Hershey and Martha Chase took an effort to find the genetic material in organisms. Their experiments led to an unequivocal proof to DNA as the genetic material. Bacteriophages (viruses that affect bacteria) were the key elements for Hershey and Chase experiment.”¹ In modern science, “cloning” refers to reproduction of the genetic material of an ancestor-organism without sex.”² Cloning is, at its most basic level, reproduction without sex. Levine says that “Sex “does not (solely) refer to the act of intercourse but to sexual reproduction—the joining of genetic material from two parents into an embryo that may, if development goes well, give rise to a new adult organism.”³ Majority if not all humans alive today were born through sexual reproduction; a single sperm from the male joined with an egg from the female, creating an embryo with half its genetic material derived from each parent. This mixing of genetic material introduces an element of chance into reproduction, ensuring that children differ genetically from their parents. Here, we must state that Levine's definition of sex covers even the most controversial *In Vitro Fertilization* (IVF), where a sperm donated by a sperm donor is used artificially to fertilize an egg (ovum) outside the uterus and later introduced into the womb artificially. In cloning, offspring are genetically identical to their single parent. Such offspring are the products of —asexual reproduction.

Human cloning is the creation (manufacturing) of a genetically identical copy of an existing or previously existing human. This human cloning, rather than relying on the merging of egg and sperm, uses the genetic material or DNA (Deoxyribonucleic acid) from a single cell. This cell is joined to an egg from which the DNA has been removed. Next, this construct is coaxed to develop as if it were a newly fertilized egg. If development proceeds normally, the resulting organism will be genetically identical to

the single donor. Although mammals do not normally reproduce asexually, nature does provide a close analogy: identical twins. As Levine has put it, “roughly one out of every 250 human births results in identical twins—siblings that are genetically identical”⁴; this is because a cloned child would be genetically identical to its DNA donor. It can be helpful to imagine cloning as a form of delayed twinning. If cloning technology were perfected and applied to humans, the birth of a cloned human would not be altogether unlike the birth of identical twins but instead of a few minutes separating the two births, there could be many years. Human cloning, as we have seen, does not come through the natural process of the conjugal union of man and woman; it does not give the cloned object the option of developing using the DNA of both the parents but confined the clone to be a replica of the single parent from where the DNA is brought.

Paternity In Traditional Igbo Vis-a-viz Western Conception

I can still remember vividly a story an elderly known polygamist in my clan told me one morning I visited him for an enquiry concerning a disputed portion of land. As he presented kola nut to me as custom demands; one of his numerous children came out from his mother's hut to greet him, the man turned and said to me “whenever I sit in my hut early morning like this to commune with my ancestors and watch my children as they churn out from their different mothers' hut, the thought in my mind would be so long as they are born here by any of my wives or women around me, they are my child and I am their father.” At this point I do not need a diviner to explain to me what the old man meant; he is simply saying that even though he may not be the biological father to all these children, they are nonetheless his children. He is saying even though I may have not contributed biologically to the conception of a child or these children, however, it does not automatically mean that I am not their father. He is not by any means advocating or supporting infidelity in marriage but was stating a revered Igbo position because if the kitchen knife is missing in the morning, definitely it will necessitate the revelation of what was eaten the previous night. “Infidelity is about being emotionally or sexually unfaithful. It is closely equated with non monogamy, and as such is usually examined in the context of marriage.”⁵ “Cross culturally, infidelity is the most frequently cited reason for divorce, and actual— or suspected —infidelity (usually on the part of the woman) is a primary cause of domestic violence and spousal homicide.”⁶ Divorce is strange to the traditional Igbo society because the man will decide not to send the erring wife away because of his children. He may decide to punish her by not eating her food and not giving her attention, but she will be in the man's stead.

According to Linda Richter, Jeremiah Chikovore and Tawanda Makusha in their co-authored article titled “*The Status of fatherhood and fathering in South Africa*,” “contributing biologically to the conception of a child, however, does not necessarily make a man into father. In South Africa there exists a very strong conception of a 'social father', an ascribed, as opposed to an attained status. A saying from one local language, Sepedi, stresses that '*ngwana ga se wa shete, ke wa kgoro*', literally meaning that a sperm does not beget a child.”⁷ Quoting Lasejane D in their article “A man becomes a father, and is treated with respect attached to the role, when he takes responsibility for his family and becomes a role model of appropriate behavior for young men.”⁸ In Igbo community,

absence of a father is felt when the child is abandoned by the community but so long as the community is there to protect and provide for the child, he hardly notices the absence of his father.

In line with this view, Chinua Achebe the Igbo Nigeria novelist *per excellence* narrated in his most celebrated Novel *Things Fall Apart* how it was the custom in Umuofia to have a replacement for anyone killed either by omission or commission. So it was in the case when a daughter of Umuofia was killed in Mbaino, Ikemefuna came into Okonkwo's household as a replacement. Ikemefuna was meant to be sacrificed to the gods to appease the death of the daughter of Umuofia but it took almost three years and even Okonkwo himself has become fond of the boy and there was no doubt he liked the boy. "Sometimes, when he went to big village meetings or communal ancestral feasts he allowed Ikemefuna to accompany him, like a son, carrying his stool and his goatskin bag. And, indeed, Ikemefuna called him father."⁹ Here, however, there was an interplay of fate and destiny because ordinarily the boy should not have such affection with Okonkwo but Okonkwo has started liking him and Ikemefuna in turn reciprocated by calling him father. Then, Okonkwo was forewarned by Ogbuefi Ezeudu saying:

That boy calls you father. Do not bear a hand in his death. Okonkwo was surprised, and was about to say something when the old man continued: Yes, Umuofia has decided to kill him. The Oracle of the Hills and the Caves has pronounced it. They will take him outside Umuofia as is the custom, and kill him there. But I want you to have nothing to do with it. He calls you his father.¹⁰

As the saying go "issues or experiences of life which an elderly saw sitting, may never be seen by a youth even if he climbs an Iroko tree". Ogbuefi Ezeudu as the oldest person in the clan has come to warn Okonkwo for the impending doom of homicide and its attending consequences but Okonkwo was either adamant or was being carried away by the seemingly bravery he was known for in the entire clan. Ogbuefi Ezeudu would have plainly told him not to kill the boy since the boy is living in his house, but he raised both existential and identification issues. Firstly, Ogbuefi Ezeudu said "that boy calls you father" which is an existential fact. Secondly, Ogbuefi Ezeudu told Okonkwo "But I want you to have nothing to do with it. He calls you *his* father". This saying is a statement of identification and ownership. Ikemefuna identifies himself with Okonkwo and believes that Okonkwo owns him even when he is fully aware of his origin. Fatherhood in Igbo tradition is a form of identity. Every child is identified with his father and likewise fathers are identified with the children given birth to or brought into their custody by any circumstances. Most time, evidence is not needed to ascertain the paternity of any child. Evidence is a complex subject matter. What type of evidence are we dealing with when we review the accounts or circumstances surrounding the birth of a child? Evidence is a multifarious theme. "In law it is hedged around with all sorts of caveats in order to protect the people involved and maintain the integrity of the legal process. In science evidence is tested by rigorous experimentation that is then open to verification or falsification by the wider scientific community".¹¹ And culturally the evidence is prevaricated around with marriage rites and witnesses of members of the community. Paternity of a child can be subjected to aforementioned rigorous scientific test in the Western world but not in the

Igbo worldview. In Igbo metaphysical worldview, the birth of a child is not essentially the outcome of a sexual relationship between a man and a woman but interplay of man and divinity. Yet sex is a necessary condition for pregnancy to occur but it is not a sufficient one because not every sexual intercourse results to pregnancy. In Igbo worldview, children are seen as gifted by the gods and the process is normally relegated to the background because the joy that a child is born supersedes who may have been the biological father. In fact, a widow was once questioned by her late husband's brothers concerning the paternity of the child she delivered long after the death of her husband. Her response was ear deafening, as the widow asked her brothers-in-law if they are all castrated, by implication, she is saying how one can question the paternity of the child since her late husband has brothers who are alive, active and virile. Having said so, it means that the father of the child may have been one of those accusing her of infidelity; even when it was clear for them that the woman did not sleep with any of them. This supports the Igbo saying that 'it is only the woman that can ascertain the father of her child'.

So paternity test or evidence in Igbo worldview is theistically philosophical; theistic because children are divinely given by God-*Chinenyenwa* (Child is a gift from God) or *Chizitere* (God's sent) and if this is a gift from God, humans who receive the gift out of benevolence do not have the right to question where and how the gods get the child because they believe that the gods have storehouse where children are kept for those that may eventually need them. Gifts are meant to be appreciated not to be questioned, especially when they are coming legitimately from the God that owns and carries the world-*Dinwenu* and *Osebuluwa* respectively. This is epitomized in the list of Igbo cult of divinities among which the goddess of fertility called *Ekwo Omumu* or *Akwali Omumu* is enlisted. *Ekwo omumu* or *Akwali Omumu*, depending on the Igbo dialect receives gift or thank offering from devotees who made such offering in appreciation of some success or prosperity or the gift of children. This divinities stand in a unique relationship with God. Each divinity according Bolaji Idowu has a local name which describes either "his allotted function or the phenomenon which is believed to be a manifestation or emblem of his being."¹² This is not common only among Igbo-worldview in Africa, even the Buganda people have their own fertility goddess which according to Aloysius M. Lugira is called "*Kiwanuka* meaning" something that descends at a great speed." *Kiwanuka* is god of thunder and lightning. He is also a god of fertility whom couples consult when they wish to have a child. When their prayers are successful parents often name their child for the god: *Kiwanuka* for a son or *Nakiwanuka* for a daughter."¹³

Another aspect of the theistic test of paternity in Igbo worldview is the part divination plays in the process. Divination is communication between gods and men. This communication corroborated the Igbo (African) dual worldview which means that there must be communication from the world of the living dead to world of the living and from the world of the living to those living in the land of the living dead. The purpose of this intra-communication is to maintain the already established link between the living and the dead; this is possible because life is a continuum. In divination, the person that reincarnated into the child is revealed. Further enquires may also be made concerning what the child will become in the future.

Igbo paternity test is also philosophical because philosophy is the enterprise of rational human beings which use reason and experience as the major tools. The only caution is that the manner of inquiry must be appropriate to the subject matter. In this case, our subject matter is man. The scientific study of the nature of man has not yielded the much required result because man is the subject and the object of study. Man cannot detach himself from himself so as to study himself independently and objectively. Science has only succeeded in studying features or components of man with some significant results but not man as man or *man kwa man*. In the Platonic understanding, man is essentially his soul, the body being a kind of a prison of the soul. The relationship between body and soul is forced and extrinsic according to Plato; like, for example, a skipper (soul) commanding his boat (body) or a horse rider (soul) guiding his horse (body). Plato derived his conception of man as essentially soul from the ancient Pythagorean, who, in turn, derived their theory from Orphism. In the *Laws*, Plato teaches that man is soul:

Now we must believe the legislator when he tells us that the soul is in all respects superior to the body and that even in life what makes each one of us to be what we are is only the soul; and that the body follows us about in the likeness of each of us, and therefore, when we are dead, the bodies of the dead are quite rightly said to be our shades or images; for the true and immortal being of each one of us which is called the soul goes on her way to other Gods, before them to give an account.¹⁴

For Plato, therefore, man is not a substantial unity of two incomplete substances of body and soul; rather, body and soul have just accidental unity. Man is a soul that utilizes a body the way a skipper mans his ship. In a sharp contrast, Aristotle who is not interested to escape from this world into the world of platonic Forms, posited that man is a composite being which has body and soul or mind. Consequent upon positing man as being mind and body, the problem of how can two radically different substances relate to each other arose and still lingers.

In the social milieu, especially among the clans in Igbo, paternity test could be carried out without DNA test when there is an issue with inheritance. If for example, a man has two or more sons and the man while alive did not share his properties for his sons, it may bring about quarrelling among the sons. If peradventure any of the sons was not begotten by the man and the cases are many among the clans, Umunna will ask the son to enquire from his mother whose son he is. This implied that he is not a bonafide son of the man and has lesser right as far as the inheritance is concerned. This is the most embarrassing thing that can happen to any grown up man among his people. A certain governor of a state in the southeastern part of Nigeria was told that he is not actually from the village he is claiming because his mother was pregnant of him when her hand was given in marriage to his 'foster' father. This particular discovery denied him the right to certain chieftaincy title in the community. The Igbo DNA test goes beyond scientific certainty, it is ontological.

Another cardinal point why DNA test will eventually fail in Igbo ontology is the case of polygamy. Traditional Igbo man has divine right to marry as many wives as his resources can carry. There are instances where a man marries up to ten wives, and the issue of sexually satisfying all the women arose. If the man is not able to satisfy his numerous

wives and most likely he may not be able. The cases of infidelity will arise and children from those illicit sexual relationships automatically are his children. So carrying out any type of paternity test will amount to him shooting himself in the leg, so this is met with utmost silence.

Igbo worldview teaches that man is the product of society, morality, spirituality and physical. These parts function together. If any part is out of equilibrium, the person may become physically ill or suffer spiritually. That is why a conflict with another person can bring about sickness, or a moral misdeed may bring about misfortune not just for the person involved but also to the entire community. This is why a child in Igbo community is not owned by the parents rather the child belongs to the community and receives his identity through the community. *Nwa bu nwa oha* (the child belongs to the community). Now if the child belongs to the community, it necessarily follows that asking for the paternity of the child in the community will amount to uprooting the child from where he rightfully belongs. If there is reason to doubt the paternity of the child, it goes a long way to prove either that the mother is unfaithful or that the father is not living up to his responsibility in taking care of his household. And this is unheard of in Igbo community. This ushers in another aspect of Igbo concept of fatherhood, which is responsibility. According to Kimbu, in Bantu-speaking ethnic group of present-day West-Central Tanzania, “each individual chief had the responsibility of being a well-meaning and successful father to his people. A chief was seen as the representative of the ancestors, and could be deposed if he was believed to have lost favor with his ancestors.”¹⁵

Another important role that proves fatherhood is in the area of socialization of the child. It is the obligation of the man or men in the community to see that children are integrated into the life and culture of the community. The male children watch the men in the society and begin to acquire the needed roles. And the female children watch and follow the women in the society to learn how to be wives and how to live with their husbands. Some of these roles are transferred through folklores, music and entertainment. The men in the community ensure discipline at home and in the community as a whole, no child is left for the immediate parents to train alone. Any erring child receives instant punishment due for that misbehavior from any elderly person around. The child is later reported to the parents to ensure proper chastisement. By so doing they ensure that the community is sanitized from every form of misbehaviors from the children. *Maka na ofu mkpuru aka ruta mmanu ozuo oha onu*, meaning literally that when one person does something, everyone in the society will be affected by it.

But this is not so in Western concept of fatherhood. Fatherhood in the West is either biological which is bloodline or adoption. In order to prove bloodline, science must be involved. And in science, DNA paternity test is required. For the test to be carried out an issue from the man's body is needed to prove the paternity of the child in question. This is a sure way to ascertain the biological father of the child. The role of the father here is individualistic. External or community involvement in the training of the child is viewed as intrusion and interference. So the father and possibly the mother are seen taking care of the child alone. Single parent or parenting is not frowned at in the West, it is normal. But such is not encouraged in Igbo world unless where it is caused by death. In Igbo land, at death either the widow or the widower is not left alone. The widow is traditionally

redeemed by the late husband's brother so as to perform husband's duties to her. On the part of the widower, he is advised and encouraged to take another wife who will take care of him and his children.

Monogamy is another thing that fuels DNA test in the Western world. "Indeed, it can be argued that monogamy (albeit serial rather than lifelong) remains a highly salient marker of commitment and stability in relationships because of the additional emphasis now placed on personal compatibility and long term [sexual] satisfaction."¹⁶

Politics of DNA Test and its Ethical Implications

Aristotle said in his book *Politics* that 'man is by nature a political animal.' This goes a long way to prove that most of man's activities are encrypted with politics. Politics is a human endeavor; it comes to man naturally. Politics, therefore, can be seen in the daily activities or living of human being. D.D Raphael wisely said that "Politics concerns the behavior of groups and individuals in matters that are likely to affect the course of government."¹⁷ In a broader sense, Politics could be seen as who gets what, when and how. By implication, it covers every aspect of human life be it culture, human governance, human economy, religion, human security and even human sexuality. No wonder, David Easton thus defined politics as the 'authoritative allocation of values'.¹⁸ By this he meant that politics encompasses the various processes through which government responds to pressures from the larger society, in particular by allocating benefits, rewards or penalties. 'Authoritative value' are therefore ones that are widely accepted in society and considered binding by the mass of citizens. Even though, this type of ideology of majority rule can be described as "Tyranny of the Majority" according to John Stuart Mill's attack on Democracy as practically demonstrated by Alexis Tocqueville in his book *Democracy in America*.¹⁹

In recent times, the politics of DNA tests has pervaded human society, it has set families ablaze and brings more anxiety than solution it came to proffer. The political nature of DNA test centers on the motive, process and the eventual result.

Motive centres on the reason behind the move or attempt to carry out any adventure and in this case, a DNA test which is usually carried on children whose supposed father is not sure of their paternity. Every move to carry out DNA test is questioning two fundamental things; which are; one, the sexual faithfulness of the woman and secondly, the paternity of the children. If after the DNA test it was discovered that the woman was faithful to her husband, an indelible crack has been done to that marriage. The woman will see it that her husband had no trust and confidence on her, in turn the man will start struggling to win the love and trust of his wife. At this instance, if the children have come of age, they may lose faith in their father for ever doubting their paternity and their mother's fidelity. Again, if the result of the DNA proves that the children are not for the man, a case of infidelity is established. Where this is discovered, the man may decide to reject both his wife and her children. But this is always a very difficult decision to take by the man owing to the fact that over the years a bond has been established and the children have started calling him father.

The motive of every action necessitates the process to adopt so as to get the desired result. The process of DNA test is usually scientific and it is believed to be universal and objective. The universality of the process borders on getting the same result once it is done in the same laboratory condition and the same process followed. “The *objectivity* of scientific statements lies in the fact that they can be *inter-subjectively tested*.”²⁰ By implications, its objectivity lies in the ability of another person testing the process independently and still coming out with the same result. But this process can be thwarted if the motive is not right. For instance, if the woman whose fidelity is under scrutiny is aware of it and the place the test is being carried out, she can influence the process so as to get her desired result as against the motive of the action. Karl Popper refuted the empirical nature of scientific findings. According to him, the edifice of science does not rest upon solid bedrock, but plunges its roots into a muddy swamp: Stefano Gattei writes of Popper.

The empirical basis of objective science has [. . .] nothing 'absolute' about it. Science does not rest upon solid bedrock. The bold structure of its theories rises, as it were, above a swamp. It is like a building erected on piles. The piles are driven down from above into the swamp, but not down to any natural or 'given' base; and if we stop driving the piles deeper, it is not because we have reached firm ground. We simply stop when we are satisfied that the piles are firm enough to carry the structure, at least for the time being.²¹

One can see from the philosophy of Karl Popper a man who is struggling to come to terms with the coherent, rigorous and unsteady nature of scientific findings. But the truth remains that Popper has succeeded in establishing a rational and objective way of looking at science as a whole.

In the social milieu, especially among the Igbo, the eventual result of a scientifically tested DNA does not really count if the marriage between the man and his wife was dully consummated traditionally. There are ways to pacify either the man whose wife is accused of infidelity or the woman whose husband is accused of same as the case may be. The children are never in contention. They belong to the man traditionally. In the case of infidelity against a woman, once it is established that the woman is culpable, the husband stops eating her food and also stops performing every conjugal right with her until certain things are done, or else it can cause the death of the man. The husband will invite the Umuada and Umunna into the matter and specify things the woman must provide to pacify him and the gods. Some of the items include a goat, a cock, eight pieces of kola nut, four gallons of palm wine and a choice cooked food according to the demand of the husband. These items can change depending on the interest of the man. This is also applicable to the woman if she caught her husband in the act not on the basis of hearsay or rumors. Once these items are provided, the Igwa Ekwu or Oriko according to some Igbo dialects takes place with visible remorsefulness from the accused party. The marriage continues and the children gotten through the unfaithful means automatically becomes bonafide children of the man; and on no account should any member of the community use that scenario against the man, his wife and/or the children. But in the case where the man vehemently rejects the children and their mother who is his legally married wife, the Umunna will mandate the man to give the woman and her children a portion of land where

they will erect their own building because they are full members of the community. In some extreme cases, the man may refuse to honor the mandate, and then the onus is now on Umunna to remind the man that even illegitimate children can get at least a portion of land where they build their houses within the community. Then if after the persuasions and negotiations, the man still remains adamant, Umunna will ask the woman and her children what they want, with the option of if they still desire to live among the community or to go to the woman's side. If they desire to leave among the community, two things may likely happen; Umunna may give them a portion of land from the community owned land or someone especially the woman's brother-in-law for the pain of losing his 'brother's' family may adopt them and offer a hand of fellowship to them. But if the choice to go back to the woman's side was made, her people will gladly welcome and settle their daughter and her children (Umu nwadiana). Here the Igbo communalism is seen at display. The philosophy of *Umunna wu ike* and *Onye aghana nwanne ya* (Ubuntu)-you are because we are. Even though, this extreme case of a man rejecting both wife and children is rarely seen in Igbo community for some obvious reasons, but has happened. One of the challenges with the woman taking her children back to her father's family is that the children may lose their right to any traditional Ozo or Nze title because they have been uprooted from their own land. In order to avoid this type of up-rootedness, *Ndi Igbo ga ewepu aka enwe n'ofe tupu o ghoru aka mmadu*- simply put, to be fore warned is to be fore armed.

Conclusion

Scientific advancement has brought about so many alien cultures in our society, and DNA test is one of them. In Igbo setting, cases of DNA test can be traced but not a popular demand because of the belief that one of the core reasons of marriage is to beget children. So when they come, the process becomes insignificant. Even in the face of infidelity, the community never allows the rejection of the children even when proven that they do not biologically belong to the man. The popular saying that *So otu anya ka eji alu nwayi*-meaning that for any marriage to survive, the man must adopt the principle of fair play.

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