

**LITERATURE AND LAW: A STUDY OF CHUMA NWOKOLO'S ONE MORE  
TALE FOR THE ROAD**

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**Abstract**

*Should couples without biological children not be able to adopt children and live fulfilled and happy? Is it possible for an adopted child to be considered a 'biological' child by the parents and forbid the child from marrying a biological child of the same parents? Are we able to understand the legal implications of will as proposed by Ma'kanu and right as demonstrated by Kanu and Udeme? The fact of a mother insisting that her biological son and adoptive daughter could not marry is both normal and strange making the situation queer. The paper explored further possibilities for Queer Theory in a strange situation as the one the text treated. The method of approach to the critical evaluation of the phenomena of the text was largely deductive and inductive; however, quantitative evidences of opinions on whether an adopted child can marry a biological child of the adoptive family were presented.*

**Keywords:** Biological parenthood, Adoptive parenthood, Nature, Queer Theory, Law

**Introduction**

*One More Tale for the Road* by Chuma Nwokolo is an intricate tale about the nature of existence as well as the nature of being. Anybody who has read Edgar Widemann's *Philadelphia Fire* would identify a kindred spirit between the two writers. Like *Philadelphia Fire*, *One More Tale for the Road* is a highly intellectual work that cannot be rushed if one must enjoy and understand it. It is as

convoluted as it is beautiful. The craft deployed in the weaving of the tale gives credence to the fact of the work being a classical text.

It throws up critical issues of discourse on so many binary categories, one of which is biological and adoptive parenthood; blood and associative relationship; filial love and love. In the work, one sees that permissiveness often typical of the West is part and parcel of evolutionary phenomena in the progress of the world as mind or spirit unfolding. The work throws up very serious questions, as whether it is right for Ma'kanu to consider the children she took in or adopted as blood relations or whether it is proper for them to even think of marriage among themselves or whether parenthood must be considered from the biological angle alone or whether values or morals are constructed or inherently universal as to make them to be considered worthy of being adopted as positive values and morals or if adopted children could be considered biological children of their adoptive parents in the spiritual sense of the word or whether most biological children of parents are truly biological in the spiritual sense.

The problem in studying that text lies in its convolutions of reality. It is strange that any normal person would adopt children and train them to see themselves as related by blood. It is even more strange that children trained to see themselves as related by blood would develop sexual attraction for one another. But it is even more difficult dismissing the feelings of the person who trains her adopted children to see themselves as blood relatives. Is she wrong to train them and even believe them to be incapable of incestuous relationship? That is the problem with the text. However, no matter the problem presented by the text in studying it, its significance in opening a new vista in the way we view such relationships cannot be overlooked.

Furthermore, it is also a problem that it is largely only about gay and lesbian relationships and their peculiar sexual orientation, which is looked upon by society as queer and so expose them to all sorts of stigma and discriminations, that has been considered appropriate to come under queer studies. As can be seen from the text under study, apart from the queerness of homosexuality, there are incidents of incestuous relationships all over the world. People who are involved in such relationships are considered abominable and their acts queer. They even face stigma and discrimination and in some countries they face stiff legislations forbidding such acts.

And the text *One More Tale for the Road* offers us another dimension of queerness, thereby preempting the possibility of such situation in the future if it does not already exist. By so doing, the text offers itself as an alternative place of

experiencing that will make possible a simulation effect on the brain so that should the reader encounter such situation tomorrow, the brain gets the possibility for critical thinking through the experience that the simulation effect makes possible. The critical thinking that will be set in motion will engender the provision of solutions.

### **Possibilities for Critical Thinking**

The issues raised in Chuma Nwokolo's, *One More Tale for the Road*, are issues that manifest in a postmodern world. Even in most traditional societies, where one would expect that conservative traditional practices would hold sway, one experiences phenomena that are manifestly postmodern as is the case with the tale Nwokolo had to tell; for Ma'kanu, a character in the work, is an adoptive parent, who takes it upon herself to provide home for the homeless and comfort for the deprived. In spite of having her own children, she takes abandoned or orphaned children to give them a home in which to grow. She raises them as her own children to the point that she sees them as her blood children. Her commitment to this project will make one to understand why she thinks it incestuous that her children will even think of marrying themselves let alone produce children together. All the same, two of her children, one biological, Kanu and the other adopted, Udeme, elope, marry and have an issue together, whom Ma'Kanu, not knowing the child was the product of the sexual union between Kanu and Udeme, loved dearly. When she finds out, her love for the child suddenly grows cold (Nwokolo, 17-18). For Ma'kanu, the child is simply a product of an abominable act, incest. The work problematizes hierarchical impositions of order; for while Ma'Kanu's position dismantles the logic that holds the idea that adopted children can never be considered biological children in force, it in turn legislates itself by insisting on the order that forbids incestuous relationships so much so that she even denies the child, who is the product of such relationship, love; for as the text informs us, "She loved him before she knew" (Nwokolo, 17).

Ma'Kanu's conservative position regarding Kanu and Udeme stems apparently from her solid belief in values and morals. But again, that same position raises the issue of value and morals as social constructs in man's will to power; for as Friedrich Nietzsche argues, "it is the powerful who made the names of things into law, and among the powerful it is the greatest artists in abstraction who created the categories" (Nietzsche in Rivkin and Ryan eds., 363).

As Ma'Kanu, the retired teacher, becomes sick of cancer and lies dying, all her children begin to return home to be by their dying mother according to her wish. She does not want to see Kanu and Udeme and she will not forgive them. In that strange wake-keep, strange because Ma'kanu was not yet dead, still she is lying in state, she urges her children to tell her stories that she selects for them. And the stories somehow reveal who they really are, their parents and how they got to be adopted by her. Somto, one of her children gets wounded by the revelation of his origin. He accuses her mother, Ma'kanu of being unforgiving and so unable to get rest. He leaves in search of his identity.

The situation surrounding Somto's birth raises another postmodern issue: does the fact of being born through a violent violation of a rapist make the humanity of the product of such act any less human (Nwokolo, 83-92)? Children brought to the world without fathers suffer the stigma of being looked upon as bastards, how much more the ones conceived from violent rape. Will Somto ever find who was responsible for his being conceived? And even if he does, and his bastard status nullified, will it bring healing or further devastation? Will he indeed accept that man that raped his mother and made his conception possible, as father? The knowledge of being conceived through a violent act of rape is enough to batter him psychologically and there will always be a possibility of his unconsciously releasing the experience directly in spite of the ego. But does the condition of his conception remove from his humanity? These are the possibilities immanent in studying the text.

Ma'kanu eventually dies and the children mourn and bury her and see her as the best mother the world could give and yet she was unforgiving. Such is the deconstructive nature of the text.

Furthermore, on the one hand, Ma'Kanu appears too regimented and conservative to refuse to forgive Kanu, her son and Udeme - her adoptive child - for marrying each other; on the other hand she appears too permissive to adopt children and regard them as blood relations. Even her adoptive children cannot understand her position; for Ezinne, one of her adoptive children says to her, "Ma, did you ever think this thing through? It wasn't incest, only Kanu was your blood. You never formally adopted the rest of us. They should have respected your wishes, but it was not incest" (Nwokolo, 18). Her response to Ezinne is postmodern in every ramification, while her position on what she considers incestuous is totally conservative. She had responded to Ezinne with the following logic:

How old was Udeme when she was kidnapped? Wasn't she four when ritual killers shaved her head? Weren't they about to butcher her when the woodsmen heard her cries? After her killers were lynched, didn't she sleep three nights at Odozi Police Post? Did they find her parents? Did she have a clue whom her parents were? Where they lived? Did I need a court order to raise her as my own daughter? When she thinks 'mother' does she have another picture in her head? – If I raised you all and you don't have the same blood in your veins, then my life has been a waste. Let me die in peace, Ezinneamaka! Don't mention those names in my ears again (Nwokolo, 18)!

The binary metaphors through which we construct our narratives and storylines and our states as biological children/parents and adoptive children/parents are very apparent here; with them we legislate order, social coherence and predictability around the idea of two opposing hierarchical categories by ruling out multiplicity and difference (Davies, n.p). Ma'Kanu's logic is often the obvious marginalized position, which postmodern argument makes us aware of. Furthermore, instances could be drawn from Achebe's *Things Fall Apart*, where Okonkwo is to discharge his duties as expected of him by the oracle of Umuofia, which had decreed that Ikemefuna be sacrificed. Okonkwo in his overzealousness to champion the cause of Umuofia decides to carry out the act of sacrificing Ikemefuna. He is solemnly advised by Ogbuefi Ezeudu not to have a hand in the death of Ikemefuna because "that boy calls you father" (Achebe). The implication of this is that there is a special kind of bonding that, if it grows between a father figure and a child, a father-child relationship is expected to be established. Such bonding becomes connotatively biological even when it is not. There was no way Ikemefuna would marry from Okonkwo's family were he to be alive and continued living in the house of Okonkwo even when he a foreigner offered as a sacrificial object to pacify Umuofia over the killing of Ogbuefi Ezeudo's wife, a woman of Umuofia.

There is another instance in Buchi Emecheta's *The New Tribe* where a character, Chester is adopted by a white English family, the Arlingtons. He is made to begin to search for his identity by his peers who do not understand why he is black and his parents are white. His search for his identity takes him to Nigerian where he thinks is Home. Eventually he discovers that Home is wherever one feels at home. He also realizes that indeed, the Arlingtons are his parents

regardless of the fact that they are whites. In their will, they will their wealth and property to Chester.

### Literature and Law

According to Rein,

In early Rome and in other ancient cultures, adoption served a primarily religious function associated with ensuring a legitimate male heir to carry out sacred obligations. Even after the religious overtones vanished, civil law countries viewed adoption principally as a vehicle for perpetuating the adoptor's name and property rather than as a means of benefiting the adoptee. The English common law did not recognize adoption at all; England finally legalized it by statute in 1926 (714).

We can speculate that Ma'kanu adopted the children legally; however, the text, *One More Tale for the Road* did not inform us that Ma'kanu legally adopted the children. In fact, it is Ezinne that makes us know that Ma'kanu never adopted them formally (Nwokolo, 18). If we assume that she adopted the children legally, then by law, the children are legally hers. Therefore, it is within her right not to expect her 'children' to marry themselves. But still the fact is that they are not biologically related. The question then will be: will her wish on her death bed be executionable?

From the perspective of our legal informant, the high court of justice in Nigeria will not hear such case but rather will refer it to the customary court, where the customs and traditions of the people are better interpreted. Furthermore, our legal informant informed us that should a man adopt a child and take the child to his kith and kin and introduce the child to his kinsmen as his child, regardless of whether the child is biological or adopted, evidence immediately exists to support the fact of the child being his, so that in the event of his demise, there will be no question as to whether the child is his heir or not. From the perspective of our informant with regard to the law, Ma'kanu may not be able to stop her biological son, Kanu and adoptive daughter, Udeme, from being married, if she does not inform her kinsmen, *ab initio*, that they are her children. But because the text does not say that she did or did not, we can speculate that she did since she mentions in the text that, "If I raised you all and you don't have the same blood in your veins, then my life has been a waste" (18). This is a

statement she made while on her deathbed. Therefore, the question of dying intestate does not arise. Here her will is verbalized before all her children. Besides, according to Onuoha, “Adoption of children is rare and known mostly in English Law. The position of an adopted child as regards succession is not very clear. It has, however, been established that the right of an adopted child is inferior to that of the legitimate child of the blood” (n.p).

Another informant informed us of a case, this time involving an adult in an Igbo speaking community in Ukwuani Local Government Area of Delta State, where an adult person was adopted into a family. This adult person had left his own kindred and settled among this other community in Ukwuani Local Government Area. There, he sought to be a member of a particular family. The family in question accepted him and had to perform a ritual of acceptance as *bonafide* member of their family. By this, the adoptee acquires all relevant right accruable to every member of that family such as inheriting land and property. The relationship between him and the adoptive family acquires the sacredness accorded to blood relations: He can no longer marry from the said family just as the family members of the adoptive cannot marry his children. Such a bond is the kind Ma’kalu envisions among her children in the text, *One More Tale for the Road*.

Below are data of exchanges among Nigerians on whether it is right or wrong for an adopted child to marry the biological child of the adoptive parents. These exchanges were culled from NAIJALOADED, an internet blogging site posted by Jelili Adekunle on September 23, 2020 under Talk Zone:

The bloggers says:

This question is an argument we had today at Naijaloaded HQ:

A section of **Naijaloaded Team** believes, **an adopted son is an adopted son**, a son that is not related to the family by blood but the family chose to take care of, if he falls in love with the biological daughter, it’s no wrong, they can marry.

Speaking in favour of the argument, **Kabir Afolayan** and **Dazeefa** creative said, as long as both of them love each other and are able to accept the fact that one is not a member of that family by blood.

Why will I use my money to train a son that I adopted and he will be pressing my biological daughter’s breast, have sex with her, and be bold enough to tell me he wants to marry her? – **Mc Adioh** asked in disgust

Sincerely speaking it is not right, I adopted him and make him my son, who will buy yam, pay the bride price and do some other things the groom parents do for the wedding? It is very abnormal and unacceptable. **OG Deji** concluded.

Guys, I have decided to post this here so we can know what you guys think. We need you to be honest 🙏

**Can an adopted son marry the biological daughter of the same family he's adopted into?**

**1. Hammed Bashiru A. - [8 months ago](#)**

Why not, they are not related by blood and is good for both of them because they will have know themselves better than outsider

REPLY

**Adepoju Oluwamuyiwa Peter - [8 months ago](#)**

The simple answer is NO!  
The fact the he was adopted (legally) means he is part of the family... physically people might see it as not biological but spiritually the family bound is strongly knitted and so long as marriage is not just about the physical but also the spiritual, if an adopted son marry from the family he was adopted from its simply called incest and is evil, it might be normal in the sight of men but its evil in the sight of God

REPLY

**Bamidele Taiwo J. - [8 months ago](#)**

My country people will always find some condition to attach to it but nothing would have been bad in doing that if the love they have for the adopted son is genuine.

REPLY

**Aholu King Chiweikpe** - [8 months ago](#)

Yes of course....I don't see anything wrong in it. Since they're not biologically related, it's no problem....the fact that they were raised by the same parent does not totally conclude that they're related by blood.

REPLY

**Victor Moses** - [8 months ago](#)

No consanguinity and affinity will not allow him to marry her as they are believed to be siblings in the eye of the law....besides they will both be having the same parents, the same surname as well. Which in reality is not making sense.

REPLY

**Musa Umar** - [8 months ago](#)

Which of the eyes of the law? Please you need to be specific

REPLY

**Chukwu Fortune Chika** - [8 months ago](#)

It is very wrong. It is like adopting the child and same time abusing the child because he has been taken advantage within the environment he grew up. He is an adopted child which can be taken as a step child. Having to take in that child as a legally marry your biological daughter under the umbrella he grew up is wrong.

REPLY

**DINO ogedengbe** - [8 months ago](#)

It's evil in the sight of God

REPLY

**Abusco** - [8 months ago](#)

Pele

Naija with religious shaaa  
Naso you accept God reach

REPLY

**SHEFCON** - [8 months ago](#)

They na u be Gods PA ?

REPLY

**Akinbawonni lade Gbenga** - [8 months ago](#)

No...they are technically siblings since he was adopted. How can the same father and mother give the bride and the groom's hands in marriage? They cannot get married.

Biologically, yes because they are not related by blood. They can procreate.

REPLY

**Felicia Joseph** - [8 months ago](#)

Capital NO . Once you adopted a child. It is yours and you should seen it as your friend own biological child

REPLY

**Salami Damilola John** - [8 months ago](#)

You just said adopted, so yes they can marry each other since they are not blood related. It will even make the married last long cause they might have been friends since childhood

REPLY

**Swanky** - [8 months ago](#)

Una wan act my eternal abi

REPLY

**Baller** - [8 months ago](#)

I swear it's cool, it won't be a waste of money and effort

REPLY

**anita** - [8 months ago](#)

it is no

REPLY

**Omholua Harrison Oshiokhai** - [8 months ago](#)

Yes, when the biological parents are found and No when the reverse is the case.

REPLY

**Steve** - [8 months ago](#)

Legally(yes)  
Culturally (no)

REPLY

**Omiyale Ayodeji Femi** - [8 months ago](#)

If Love is involved, anything can happen, Love matters.

REPLY

**Daniel** - [8 months ago](#)

Yes he can, the only thing that matters is love ♥️☐, and if the parents are ok with it, it's ok

REPLY

**Omholua Harrison Oshiokhai** - [8 months ago](#)

He can when his biological parents are found but improper when the reverse is the case.

REPLY

**Olatunbosun Enioluwa** - [8 months ago](#)

I don't think that's okay because they would have been together for a very long time as brother and sister. Since the son has already been adopted and bears the same surname as the girl and their family, I think they're already related

spiritually, mentally even psychologically self. Even when they want to get married self, is it the bride's parents that would also sit as the groom's parents on the wedding day? Let's even assume that their parents agree to pay the bride price, abeg who would they pay it too? Themselves? So it's a NO

REPLY

**Olofin** - [8 months ago](#)

No

REPLY

**Àlemede Juwon** - [8 months ago](#)

No it's wrong. Don't need to prolong the issue, the fact that he is a part of the family either adopted or legitimate it is bad

REPLY

**Akuetiemhe Abdulhameed** - [8 months ago](#)

No. He is now part of the family

REPLY

**Anafi afeez** - [8 months ago](#)

No, he/she can't just because he/she is adopted in order to make him/her feel as if he is not an orphan. my opinion

REPLY

**imeh Steve** - [8 months ago](#)

yes it's right he can marry her because they are not having the same blood flowing in them he was adopted in the family thanks

REPLY

**Egbuaba Junior jideofor** - [8 months ago](#)

It's possible but not advisable.  
It's possible bcoz there's no blood connection but why it is not advisable is bcoz the adopted son is now a member of the family by right and other means

REPLY

**OKORIE BLESSING CHINYERE** - [8 months ago](#)

Legally (yes)  
Culturally (no)  
The two can marry if it has been proven that they are not related by blood by any means whatsoever that is if the culture of their land allows it (some religions and cultures don support this action)

REPLY

**Abegunde Omotola** - [8 months ago](#)

Yes. As long aa they are not related by blood

REPLY

**Suleiman Ahmed** - [8 months ago](#)

No...they are technically siblings since he was adopted. How can the same father and mother give the bride and the groom's hands in marriage? They cannot get

married.

Biologically, yes because they are not related by blood. They can procreate

REPLY

**Garba Salihu** - [8 months ago](#)

NO! He or she can't marry the adopted sibling

REPLY

**Gabriel Joshua** - [8 months ago](#)

No consanguinity and affinity will not allow him to marry her as they are believed to be siblings in the eye of the law. Ps. It is illegal for siblings to marry

REPLY

**Tukur T Abdulaziz** - [8 months ago](#)

No, because they are family

REPLY

**Bello Akanni Sherifdeen** - [8 months ago](#)

Merely looking at it one can say there is nothing wrong with it since they are not of the same family, but when giving a deep thought, it's not right, when you adopt a child and you train him or her with your own children, there will be this strong bond between them and they will feel like family, in fact I don't see the need to let them know that they are of different parents but if they know they shouldn't marry each other because it will look awkward and also how do you plan the wedding, you want to serve as the parents to both children and their family, it will create tension and controversies within the family and I think it's better to avoid that

REPLY

**David Oluwole** - [8 months ago](#)

No o, it's not possible in Nigeria but besides they will both be having the same parents, the same surname. Does that make sense

**REPLY**

**Yusuf Mujaheed** - [8 months ago](#)

That's a big NO.  
How did they even fall in love without feeling weird about it?  
They are meant to have a brother-sister relationship regardless of adoption.

**REPLY**

**Abdulrahmon.S.Abiodun** - [8 months ago](#)

They can marry watch other as far as they are not of the same blood, in fact it will even enhance close and smooth relationship within the family because they will try their best not to disappoint each other and it will also give room for close supervision of their relationship and good monitoring and guidance

**REPLY**

**Olamide Olalekan** - [8 months ago](#)

It is an abomination to marry his sister

**REPLY**

**Musa Ali** - [8 months ago](#)

Yes since they are not related by blood..

**REPLY**

**Bomoi A Muhammad** - [8 months ago](#)

though if they marry its not considered as a sin..  
But the best is still that they maintain brother and sister kind of relationship.

REPLY

**Damilare Matthew Micheal** - [8 months ago](#)

Legally, i suppose it doesnt violate the ethical prohibition against incest, however, everyone I know who is related to someone by adoption (or even step-relationship) is repulsed by the thought. Again, this question is indicative of the fact that adoption is considered somehow less valid than a biological relationship. And again, I must say that people who view adoption in that way are not taking notice of the anomalies in biological family relationships.

REPLY

**Salihu Suleiman** - [8 months ago](#)

While there is no genetic risk in marrying an adopted sibling, it is considered inappropriate. Two people growing up as siblings should relate to each other as siblings, which means that a sexual relationship between them should be regarded as incestuous. It disrupts the family dynamic and introduces a whole host of problems

REPLY

**Daniel Isaiah** - [8 months ago](#)

In the Nigeria, no. Since an adopted child has the same legal rights as a biological child, the parties are legally (and morally) siblings and can't marry. No state allows an exception for adopted children vs. biological.

REPLY

**Isyaku Salisu B.** - [8 months ago](#)

Yes BUT IT DOESN'T LOOK RIGHT in todays SOCIETY, people may get the wrong impression.

REPLY

**Akin Matthew** - [8 months ago](#)

On the wedding day who will be the family of the bride? it is morally wrong.

REPLY

**Yusuf Aliyu M.** - [8 months ago](#)

Although adopted siblings wishing to marry is an extremely rare and unusual situation, it is a possibility. But is it legal? The short answer is “no.” It appears that throughout the U.S. and in most of the world, parties that are direct descendants or siblings—including adopted (by law) relationships—are not allowed to marry. In some rare instances, however, there may be exceptions

REPLY

**Dare Joshua Gabriel** - [8 months ago](#)

Different religions have different perspectives on an adopted sibling and blood sibling marrying each other. The Church, according to canon law, views an adopted child the same as a child from the family’s bloodline. Canon 1094 states that those who are related—even by adoption—cannot obtain a legal marriage contract. This prohibition exists to support any civil laws as well as psychological stability.

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REPLY

**Eze lucky** - [8 months ago](#)

I don't think so because once someone is adopted he or she is now considered as part of the family

REPLY

**OGUJI CHINONSO ONWE** - [8 months ago](#)

No yes because he is not the biological brother and sister

REPLY

**john kayode** - [8 months ago](#)

yes he can if they love each other because he is not the biological brother

REPLY

**Yosi Christopher** - [8 months ago](#)

Despite the fact that he was adopted by the family, that's legally because it's not advisable for a adopted son to married the daughter of a same family he's was adopted...unfortunately this is morally it's an abomination I can take it. Why because he's my son too. If that will be case for me that's capital "No"

REPLY

**Yosi Christopher** - [8 months ago](#)

Despite the fact that he was adopted by the family, that's legally because it's not advisable for a adopted son to married the daughter of a same family he's was adopted...unfortunately this is morally it's an abomination I can take it. Why because he's my son too. If that will be the case for me that's capital "No"

REPLY

**Dangerox** - [8 months ago](#)

No....family is not only about blood relatives, it transcends beyond that..it's something more

REPLY

**Glory Elizabeth EZEKIEL** - [8 months ago](#)

It's very possible.. this life no balance. That he was adopted doesn't mean, he will never succeed in life.

REPLY

**Alhassan Mohammed Akandp** - [8 months ago](#)

It depends on the norms of the society that they are and their religion beliefs. Yes, an adopted son can marry his adopting parent daughter, if they accept their union and the love between them is genuine.

REPLY

**Falaye Fajemirokunn Josiah** - [8 months ago](#)

No, they should not marry or be allowed to, it looks more like an incest. Family is more than being related by blood. Being adopted, has directly made the adopted son to become part of the family, so both the adopted son and biological daughters are now siblings. It doesn't matter whether they are the same bloodline or not. So to me, it's wrong.

REPLY

**Ihedoro Emmanuel Okechukwu** - [8 months ago](#)

No! Am from the Igbo tribe its an abomination in our place..

REPLY

**Ogundare azeez** - [8 months ago](#)

Yes, he can because there are not related by blood

REPLY

**Prosper** - [8 months ago](#)

It can be possible depending on the way the family handle's their case

REPLY

**Don mizzy** - [8 months ago](#)

It's ain't nice .. it's a NO.. because as long as he was adopted he has become a member, so I kick against that.. there are other sisters in the Lord out there.

REPLY

**Chidi frank** - [8 months ago](#)

I don't see the possibility, even you as a man, nothing will turn you on cos you both grew up together, eat together bath together

REPLY

**Olopade Damilare** - [8 months ago](#)

It's a taboo but it is not illegal.

REPLY

**Akinwunmi Kehinde** - [8 months ago](#)

The answer is capital NO

REPLY

**Akinpelumi** - [8 months ago](#)

They can get married but they need to let people know they are not blood related...in this part of the world they might call it abomination but there is nothing like that in this case once they both love each other

REPLY

**Ajayi Alice** - [8 months ago](#)

No Its not right at all since its the same family that brought him or her up and also people may think they are related by blood except if they didn't keep that as secret that he is adopted in 1 word its not right that my own opinion

REPLY

**oreoluwa** - [8 months ago](#)

No,he can't cuz the parents trained or took care of him like their own biological child even if he his not their biological child he his related to them by adoption and the biological child sees him as her brother and he also sees her like his sister cuz they grew up together and people living around them will also see them as siblings.

REPLY

**Christian Etim Ekpookon** - [8 months ago](#)

It is absolutely wrong, because since he was adopted from a tender age, he is now known by everyone as a member of that family. If he now tries marrying from that family again, this horrendous act would call on the attention of the public thereby causing controversies in people's sense of thought (incest). If he

goes ahead in marrying, then he is not worth being called an adopted child in that family, but a betrayer. Though i do not include some asian countries that even a true brother can marry her fellow sister.

REPLY

**JAIYEOLA KEHINDE** - [8 months ago](#)

Mc adioh.  
It doesn't really matter if he is your slave. If he doesn't, someone else who press the breast, and to OG DEJI. Forget about that, you raised him with your money and send him errands, who cares. Remember love matters most. Who will pay the bride price also should not be the question, Though, we see things differently. But to my opinion, as long as they love each other, there is nothing wrong in it. On the second hand, by law it is un accepted.

REPLY

**Adegoke** - [8 months ago](#)

We often attach sentiment to situations..are they siblings-no.. biological they can marry every other reasons are contemptuous and debatable ... haven't you seen twins marring each other or twin marry same man... What's new...we only find this absurd in Nigeria

REPLY

**Mohammed Kudu N.** - [8 months ago](#)

Islamic one can not marry his siblings but yes they can marry each other.

Did you mean: Islamic Can An Adopted Son Marry The Biological Daughter Of The Same Family He's Adopted To? Islamic adoptional jurisprudence Islamic views on adoption are generally distinct from practices and customs of adoption in other ... Thus many Muslims say that it is forbidden by Islamic law to adopt a child (in the ... The sponsored child can become a mahram to his sponsoring family, if he or ... Prophet Muhammad himself had an adopted son called Zaid.

REPLY

**Shokoya Samuel oluwaranti** - [8 months ago](#)

The answer is No.  
Once a child is adopted he or she has become one of their family member

REPLY

**Solomon jirgba** - [8 months ago](#)

No, it is wrong morally and even legally.

REPLY

**Olasunkanmi Ezekeil Olatoye** - [8 months ago](#)

Yes it very possible  
Once there's love between the two of them  
And their parent say yes to it  
Common my people all we need is love

REPLY

**Wayo Nathan Audu** - [8 months ago](#)

No. it is not acceptable in Africa

REPLY

**Haruna Usman** - [8 months ago](#)

Sure, ofcourse Yes He can, as far as he was only adopted nd brought up in the family, not was giving birth in that very family or even suck the same breast milk with the lady he is to get married to.

**REPLY**

**Migos** - [8 months ago](#)

Who's gonna be the bride's family? and who's gonna be the groom's family?... it doesn't make sense

**REPLY**

**Chinemeze Nkechinyere** - [8 months ago](#)

The answer is a big NO! It's not right in the Nigeria/ Igbo culture. Hence he has been adopted and the boy starts bearing his foster parents surname, he has automatically become their own child! Let me ask, if he married the daughter of the foster parents, who's name would she bear? So it makes no sense and it's impossible.

**REPLY**

**Edeh joel** - [8 months ago](#)

Yes

But not all family will accept it because they will have in mind may be the boy as been sleeping with their daughter or seducing

**REPLY**

**John Callistus** - [8 months ago](#)

If u really know the meaning of adoption I bet u will not ask this. most cases kids don't even know they are adopted and even if they know it is very very wrong to marry from the same family.. make I burst ur brain 40percent of kids nowadays don't know their biological father cos their mom cheated. so u are tell me now dat if d kid finds out dat his mother cheated he will still want to marry from d same family?

REPLY

**Balogun sultan** - [8 months ago](#)

No is not possible he is already part of the family

REPLY

**Chinwendu precious oyiwa** - [8 months ago](#)

Yes he can...

REPLY

**Nwaeze glory chinazaekpere** - [8 months ago](#)

I agree in our country Nigeria it is considered as an abomination for some cultures, but I don't consider it as an evil act against man or God. After all in times of the old, brother and sister marriage was practiced. So I see nothing wrong with that, and it will even help bond the family tiers and love. Thanks

REPLY

## Conclusion

From the debate above among Nigerians, it is clear that over 65% of the persons who participated in the debate said it was wrong for an adoptive child to marry the biological child of the adoptive parents. Socio-culturally speaking, more Nigerian are against such marriages. Most of them regard it as taboo. Besides, the

cultural laws of Nigeria are not codified and this makes varied interpretations possible.

The issue of adoptive children marrying children of their adoptive parents will remain relative to communities and families: while some may allow that and take it in their stride, some may never be able to come to terms with such traumatic experiences as is the case with Ma'kanu in the tale Nwokolo had tell. Therefore, literature can help us understand the nuances of the law as is the case with *One More Tale for the Road*.

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