

## The Blame of Infertility in Families amongst the Ikwerre People of Rivers State

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**ABSTRACT :** Infertility, the inability to get pregnant after twelve months or more regular unprotected sexual intercourse is a global phenomenon but among the Ikwerre people of Rivers State, the blame of infertility in the family is always shifted to the woman despite the discovery of modern diagnosis that reveals that men and women can be responsible for childlessness. This research brings to bear the fact that modernity has not affected the Ikwerre people on the blame game of infertility in families. Thus, this paper looked at the problem of infertility using a structured questionnaire of 4-point Likert scale, analyzed the data with a descriptive statistics and simple percentage for the socio-demographic distribution of respondent while mean and standard deviations were used to analyze the research questions. It adopted the use of Fertility Awareness Methods Theory as a panacea to the blame of infertility and concludes that knowledge of the reproductive anatomy and physiology of couples as it relates to fertility will help them make informed decisions concerning childbearing. (keywords: Infertility, Blame, Marriage, Pregnancy)

### I. INTRODUCTION

#### 1.0 Preamble

Infertility is a disease of the reproductive system which affects both men and women, it is a global phenomenon. However, it is a very serious problem in developing countries like Africa. This is because marriage is basically for childbearing and continuity of the family lineage, thus, any marriage without their biological children is believed to be having a spiritual problem or under a curse.

Among the Ikwerre people of Rivers State Nigeria, marriage is to show that a man has attained maturity and is ready to take responsibilities. Thus, when a young man gets married he is given farmland for himself and his wife. He is also eligible for a portion of land to build his own home where he and his wife will stay to raise their own family. After all these preparation and arrangements, it is expected that the woman (wife) should start bearing children so that the family name of the husband will not go extinct. Reason being that the Ikwerre people, just like other African communities, protecting and keeping their family name is very important. Hence, it becomes a problem if after the consummation of marriage children are not forthcoming, it creates so much pressure such that the parents of the couple and their relatives start seeking for solutions from different places ranging from trado-medical centers, spiritual houses and from orthodox medicine. The traditional medicine and spiritual houses/churches are mostly preferred because of their economic status and the cosmological perception of the Africans of which Ikwerre people are part of. This is because, they, like other African communities, believe that man lives in a precarious world which implies that every event around man has a spiritual connotation (Metuh 1987).

The delay in childbearing or not having a child at all has caused many problems in families and sometimes lead to divorce with the accusation that the man (husband) married his fellow man, the woman could also be accused of being a witch that eats up babies in her womb, in fact, all manner of accusations are leveled against the woman. Thus, the search for the solution most often is spear-headed by the woman since she is to get pregnant, little or nothing is said about the man who also has the responsibility of impregnating his wife. This is because the Ikwerre communities are patriarchal societies; that is, societies where the men are always the decision-makers while the women are at their whim and caprices. The women do not make contributions when salient issues are discussed.

The problem of the blame game of infertility is further heightened by the communal life of the Ikwerre people as it is believed that the wife also belongs to the extended family making it possible for the extended family members to get involved in what happens in the home of his relatives. Thus, when there are problems of any sort the extended family members can intervene, they can even chase a woman from her husband's house. Some husbands go as far as reporting their wives to their relatives, thereby exposing what would have been regarded as family secret (Lawrence-Hart 2014).

Consequent upon this scenario that plays out in some families, it becomes imperative to bring to bear the fact that the act of birthing a baby is the responsibility of both the man and the woman, it is also good to know that there are different state of infertility which is primary and secondary infertility, thus if medical attention is sought early, it could bring a solution to the problem of infertility but if allowed to degenerate could cause childlessness in the family. This is because modernity has not affected the Ikwerre people's perception about childlessness, this perception is in consonance with Ebigbola's observation about the Yorubas as he opined that modernization has not weakened the deep-rooted tradition of having a child as soon as possible after marriage (Ebigbola 2000). Again, the indifferent attitude of couples towards subjecting themselves to proper medical checks before they start medications can be very unsafe thereby denying the couple the joy of marriage as noted by Atere (1986) "the reward of marriage is expected much earlier than in the past because children are wanted for a number of reasons which are socio-cultural and economic". More so, patronage of traditional medicine where proper diagnosis is not taken before administering medication may result in ill health due to wrong medication. Therefore, the notion of dealing with infertility as a couple can go a long way in solving problems in families that are affected with either primary or secondary infertility. For this reason, men should also subject themselves to fertility test since it is not a woman affair alone or shifting the blame to a woman. In the same vein, the appreciation of modern technology should not only be limited to telecommunications, transportation, mass media, etc. it should be extended to the aspect of fertility test because it can also create the ease which is enjoyed in the use of other technological achievements.

This paper thus seeks to explore the potentials of co-operating effort in resolving the blame of infertility in homes amongst Ikwerre people.

### **Purpose of the study**

The aim of this study is to investigate the blame of infertility among the Ikwerre people

### **Objectives of the study**

Specifically, the study hopes to achieve the following objectives:

1. Analyze the perception of infertility among Ikwerre people of Rivers state.
2. Determine the causes of infertility among Ikwerre people of Rivers State
3. Identify who takes the blame of infertility among Ikwerre people of Rivers State
4. Evaluate the place of children among Ikwerre people of Rivers State.

### **Research Questions**

The following research questions are formulated to guide the study:

1. How do Ikwerre people of Rivers State perceive infertility?
2. What are the causes of infertility among Ikwerre people of Rivers State?
3. Who is to take the blame for infertility among Ikwerre people of Rivers State?
4. What is the place of children among the Ikwerre people of Rivers State?

## **II. METHODOLOGY**

The data for this study was collected using questionnaire structured along Likert scale 4-point rating of Strongly Agreed (SA) Agreed (A) Disagree(D) and Strongly Disagreed (SD) and weighted 4 points, 3 points, 2 points, 1 point respectively.

The study data were analyzed with the use of descriptive statistic. Simple percentage was used to analyze the socio-demographic distribution of the respondents while mean and standard deviation were used to analyze the research questions.

In the analysis of the research questions, the mean and median of the Likert four scale rating is 2.50. Thus any mean value that is from 2.50 and above was accepted while any mean size below was rejected.

The study adopted public opinion survey research design and simple random sampling technique. A survey research design is one in which a group of people or items is studied by collecting and analyzing data from only a group of people or items considered to be representatives of the entire group (Nworgu 2006). The study made use of 200 respondents which cuts across the four local government areas (Ikwerre Emohua, Obio/Akpor, and Port Harcourt city council) which make up the Ikwerre ethnic group

### III. THEORETICAL FRAMEWORK

The theory used in this research is the Fertility Awareness Method Theory, it a theory developed to give the couple the opportunity to share understanding about their potentials at different stages of their lives and the ability to communicate about fertility issues each other and with a health professional (Pyper 2001). This method is useful in family planning as it is very instructive in solving the problem of infertility. More so, it aids the tracking of menstrual cycle length and identifying the fertile window based on the information given by professionals (Pyper 1997). Consequently, fertility awareness method can be used to avoid pregnancy as well as achieve pregnancy; it is also used to monitor gynecological health. The method deals with practices used to determine the fertile and infertile phases of a woman's menstrual cycle (WHO report 1986). fertility awareness is beneficial to both parties, for the women, it helps her to be able to identify the fertile time during her menstrual cycle while for the man it helps him to understand his reproductive potentials. The knowledge gained by the awareness method is fundamental to making an informed decision about reproductive and sexual health (Knight 1996). It creates avenues for health and educational professionals to offer information about fertility and encourage individuals to become more aware of the changes that occur in their bodies at different times of their life (Knight 1996). The method is useful during puberty, consideration of appropriate family planning methods, sexual and reproductive health decision, pre-conception, breast-feeding and pre-menopause (Pyper 2001). This method is very appropriate in this research because if adequate knowledge of one's reproductive health is gotten it will completely eliminate the blame game in the family and help the couple to commence treatments as early as possible. This is because there are cases which can be remedied if detected early especially in infectious diseases such as sexually transmitted diseases and infections which are also primary causes of infertility (Pyper 2001).

The problem of infertility is not limited to the Ikwerre people as stated earlier, it is a universal problem which is caused by factors such as impotency, ejaculatory disorders, inability to produce sperms, low sperm count and defective sperms for the men while that of the women include inability to produce ova, blockage of fallopian tubes, unsafe abortion and fibroid. It is also worthy to note that some couples can be sexually incompatible. This happens when couples are unable to make children but when they are separated; they become sexually productive and have children (modernghana.com accessed 17-01-2016).

#### 3.1 Primary Infertility

The World Health Organization semen manual 5<sup>th</sup> edition gives a vivid explanation of primary infertility, as when a woman is unable to ever bear a child, either due to the inability to become pregnant or the inability to carry a pregnancy to a live birth she would be classified as having primary infertility. Thus, women who spontaneously miscarries their pregnancy, or whose pregnancy results in a still birth, without ever having had a live birth would present with primary infertility.

#### 3.2 Secondary Infertility

The secondary infertility as defined by the World Health Organization entails the inability to carry a pregnancy to a live birth following either a previous pregnancy or a previous ability to carry a pregnancy to a live birth; she would be classified as having secondary infertility. Thus those who repeatedly spontaneously miscarry or whose pregnancy results in a stillbirth, or following a previous pregnancy or a previous ability to do so, are then not unable to carry a pregnancy to a live birth would present with secondarily infertile.

### IV. THE IKWERRE PEOPLE

Ikwerre ethnic group constitute one of the major ethnic groups in Rivers State Nigeria with an estimated population of about 1.5million people and occupies four Local Government Areas in Rivers State. The land is endowed with vast arable land, forest vegetation, rivers and streams. For this reason, they are mainly into farming, hunting, fishing and trading (Chigonum D.C and Emeka G.A. 2005)

Ikwerre people live a well delineated clan with each having its own paramount ruler (*Nyeweli*). Consequently, the Ikwerre people do not have an over all paramount ruler but designated leaders or rulers. Each clan is made up of family group. The families owned their lands and have the right to farm in it. These lands are shared to individuals by family heads. Family groups are related to one another through blood line that forms kindred. Government amongst the people is by the head which is dominated by the male folk. The chiefs, elders and *owhor* holders are predominantly men, they have the prerogative to make local laws because the Ikwerre ethnic group is a patriarchal society where men decides what happens (Okajile; 2009).

Ikwerre people speak Ikwerre language, a language belonging to the Igboid branch, suggesting a generic relationship with the Igbo (Alagua and Derefaka 2001).

#### 4.1.1 Cosmological Perception

In defining cosmology Metuh (1987) maintains that cosmology answers fundamental questions about the place and relationship of man with the universe. In explaining African cosmology of which the Ikwerre people belong,

Kanu (2013) opined that it is the way Africans perceive, conceive and contemplate their universe; the lens through which they see reality, which affects their value systems and attitudinal orientations; it is the African's search for the meaning of life, and an unconscious but natural tendency to arrive at a unifying base that constitutes a frame of meaning often viewed as terminus. He further expounded cosmology as the underlining thought link that holds together the African value system, philosophy of life, social conduct, morality, folklores, myths, rites, rituals, norms, rules, ideas, cognitive mappings and theologies. Thus, the idea of African worldview must be understood in a general sense and in a restricted sense, because what is called African worldview is not one shared by all Africans in its totality but rather some characteristic features of the common elements among African worldviews.

The perception of the Ikwerres about life as a continuum is what necessitated the belief that children must be born in any marriage if it must be considered blessed by the supernatural and if that family's lineage must not go extinct.

#### **4.1.2 Perception about women in Ikwerre**

Among the Ikwerre people of Rivers State Nigeria women are seen as those who have temporary of stay in their father's house (tenants) hence, they are not give allocations such as rooms in their father's house irrespective of how wealthy their father may be; they are made to stay in their mother's apartment. This is because it is believed that husbands will come to marry them out of the house, so they can never be the custodian of their father's property. Thus, when a female child is born into a family she is prepared from childhood to be a future mother, she is taught how to do the basic domestic chores and be of good behavior so that she will not smear the family name in her matrimonial home.

When a girl exhibits bad manners as defined by the Ikwerre society she brings her family name to ridicule, the future of her younger female siblings are at stake because they will be looked at as uncultured children. Ofuru (2008) discussing the Ikwerres, disclosed that a woman's duty is to prepare food, give her husband helping hand and take care of domestic chores. In order to continue the lineage of a family, homes where there are no male children can subject their first daughter to remain unmarried and remain in her father's house to make babies for the father. In the pre-colonial era this was very strict but in recent times the parents of such families makes marriage procedures very difficult for the suitor of their daughter in order to discourage and frustrate the suitor to forget about the marriage ( Chima Wenenda, 17-01-2016)

#### **4.1.3 Marriage and its Expectations in Homes amongst the Ikwerre people**

Haviland et al (2011) define Marriage is the approved social pattern whereby two to more persons establish a family. It involves not only the right to conceive and rear children, but also a host of other obligation and privileges affecting many people. They place on the fact that, the real meaning of marriage is the acceptance of a new status, with a new set of privileges and obligations, and the recognition of this new status by others. A legal marriage legitimizes a social status and creates a set of legally recognized rights and duties. Marriage is one of the oldest socially recognized institution and essential for the procreation of children and satisfaction of our sexual urges. In different societies there are different methods of marriage. Some of the societies allow a male to marry only a single female whereas in other societies a husband is allowed to have more than one wife. Similarly some societies will not allow a woman to have more than one husband whereas other societies will not mind a woman having more than one husband. In some cases the parent arranges the marriage whereas in others the boys and girls arrange their marriage.

#### **4.1.4 Patriarchy**

According to the American Heritage Dictionary of English, Patriarchy is defined as a social system in which males hold primary power, predominate in roles of political leadership, moral authority, social privilege and control of property; in the domain of the family, fathers or father-figures hold authority over women and children. Many patriarchal societies are also patrilineal, meaning that property and title are inherited by the male lineage.

Patriarchy therefore refers to a societal structure whereby men are dominant not in numbers or in force but in their access to status-related power and decision-making power. Patriarchy can be enforced in a variety of ways, including intimidation of women through violence, sexual assault and other forms of harassment. In a patriarchal setting women are presented with an interpretation of the world made by men, and a history of the world defined by men's actions. For instance, in history we learn about war and read the stories of male writers, whereas the stories of women are scarcely told. This erasure of women's lives alienates women and fails to provide them with relevant role-models (<http://LAF-experiment.org>). This is also true about the Ikwerre people, as the men constitute the council that decides how the community will be administered. Allocation of farmlands are done by the men, the women are always given very little portions of farmlands while their husbands are given large portions thereby making it very difficult for widows to survive since they have just very little to cultivate but it is not the same for widowers (oral source: Chinedu Orlu, 2016).

From the analysis above it can be deduced that the Ikwerre people dwell in a patriarchal society; which implies a society where men are the decision-makers and hold positions of power and prestige, and have the power to define reality and common situations while the women are to live by the decisions taken by the men. It is also connected to economics in that patriarchal society's men will have greater power over the economy.

Patriarchal societies are typically more authoritarian and rely heavily on legal-rational modes of organization and show stronger military implication. It is a society that tends to hold contempt for women and for her attempts to emancipate herself.

In contrast, matriarchal societies place women in central decision-making positions such as community leaders, where they play a central role in the community and in the society. In the few matriarchal societies that exist today it has been observed that the word rape does not exist, as women's rights are central in these societies; sexuality is practiced freely and women are given space to express their creativity and participate in society. (<http://imaginenoborder.org/Masculinity.org> accessed 20-01-2016)

## V. RESULTS AND DISCUSSION

The study intended to get response from Ikwerre people on the blame of infertility. The results are distributed into two ways.

Table 1: Summary of Socio-demographic information of Respondents

Variable	Category	Frequency	Percentage%
Sex	Male	80	40
	Female	120	60
	<b>Total</b>	<b>200</b>	<b>100</b>
Age(Years)	20-29	20	10
	30-39	40	20
	40-49	50	25
	50-59	60	30
	60-69	30	15
	<b>Total</b>	<b>200</b>	<b>100</b>
Marital Status	Married	140	70
	Single	10	5
	Widow(er)	30	15
	Divorced	20	10
	<b>Total</b>	<b>200</b>	<b>100</b>
Educational Qualifications	FSLC	10	5
	SSCE	20	10
	OND/NCE	40	20
	BA/BSc/B.ED/ MA/MSc/MED/ Ph.D	60	30
	<b>Total</b>	<b>200</b>	<b>100</b>
Occupation	Farmer	25	12.5
	Self Employed	30	15
	Civil Servant	50	25
	Public Servant	80	40
	Corporate Employee	15	7.5
	<b>Total</b>	<b>200</b>	<b>100</b>

The table above shows the summary of socio-demographic distribution of respondents. It shows that majorities are female 120(60%), while 80(40%) were males. Again, it shows that majority of the respondents were between the age of 30 to 59 years old 150(75%). On marital status the results reveal majority are married 140(70%) , followed by 30(15%) were widows and widowers. One third of the respondents had earned a bachelor's degree and is followed by those who have a masters degree 50(25%). A little lower than half of the respondents 80(40%) were public servants and is closely followed by civil servants 50(25%).

**Interpretation of Research Questions.**

Research Question 1: How do the Ikwerre people of Rivers state perceive infertility?

The result of the analyzed is presented in table 2 below

S/N	Response	N	Mean	SD	Rank	Remark
1	Infertility brings shame and rejection to the nuclear family	200	3.50	1.32	1 <sup>st</sup>	Accepted
2	Infertility is a curse from the gods	200	2.33	1.17	4 <sup>th</sup>	Rejected
3	Infertility portends danger to the lady family from unmarried women.	200	3.33	1.28	3 <sup>rd</sup>	Accepted
4	Infertility may likely bring a family name to extinction	200	3.26	1.41	2 <sup>nd</sup>	Accepted

The results above show that out of the four variables under consideration, three were accepted and one was rejected. The Ikwerre people see infertility as a situation that bring shame and rejection to the nuclear family with a mean value of 3.50 and standard deviation of 1.32 and was followed by the danger of unmarried women to the ladies family (mean 3.33, SD 1.41). and lastly that of bringing the family name to extinction ( mean 3.26, SD 1.41). According to the Ikwerre people, infertility is not perceived as a curse from the gods (mean 2.33,SD 1.17) was rejected.

The analysis above gives us a clear picture of what an Ikwerre person expects immediately after marriage; as marriage is believed to create an avenue for lineage continuity through procreation. Thus infertility is a threat to the family's name. Marriage among the Ikwerre people is a status symbol especially when it is blessed with numerous children. This is because children are seen as the crown of every marriage; hence, when parents give out their daughters in marriage, they accompany her with gifts items such as female goat, hen and plantain sucker; praying that as the above gift items procreates and multiply, so will their daughter procreate in her husband's house. Therefore, it becomes a serious problem if after such marriages with prayers and good wishes from the parents, they do not see children after 12 months. Both the parents and the couple become so worried because the couple has fallen below expectation, since their parents want to see their grand children. Consequently, they put so much pressure on the couple especially on the woman thereby making her to begin to seek for solution before telling her husband. The reason for the attitude is that the Ikwerre just like other Africans believe that "Life is a circle around the unborn, the living and the dead; The believe by the Africans makes it compulsory for the family to produce offspring that will carry on their names; thus, anything that stands in the way of achieving this is seen as an enemy and therefore must be treated as such." (Olohigie internet source). Consequently, the issue of childless in home has generated so many problems such as divorce, abuse, neglect/rejection, quarrels etc. Often times the women are blamed for the childlessness, nobody considers that the man could also be the cause of the problem that is causing tension in the home because of the patriarchal setting of the people. The women are even threatened to be thrown out of the home like a common property by the in-laws if she fails to produce children for her husband, at other times the husband is instigated to marry new wives. All these action from within and without makes the women to go any lent including diabolic means to get children because childlessness is considered a curse amongst the people. Children are believed to be blessing, they are seen as expression of God's love to a union as children believed to provide continuity of lineage to sustain humanity. Children are also seen as status symbol, for this reason, all marriages are expected to produce children. For instance, in the pre-colonial era children are seen as strength of the family because the more children a man has, the more respect a man earns in the society as the children constitute a strong enough work force in the farm as the Ikwerre society is an agrarian setting. That is why it is indeed a misfortune not to have children in the family.

The worst of it is that couples without children are not given befitting burial since they do not have any person to come and protect, they cannot also be admitted into the guild of ancestors because it is believed that they have blocked their lineage due to inability to bear children for this reason every couple earnestly desire to have children

**Research Question 2: What are the causes of infertility among Ikwerre people?**

The result is presented in table 3

Table 3. Cause of infertility among Ikwerre People

S/N	Responses	N	Mean	SD	Rank	Remark
1	Previous adulterous lives of the couple	200	3.73	1.12	1 <sup>st</sup>	Accepted
2	Infertility results from use of hard drugs and herbs	200	3.62	1.16	2 <sup>nd</sup>	Accepted
3	Infertility is as a result of enemies	200	3.50	1.24	3 <sup>rd</sup>	Accepted

	of the family through spiritual attack					
4	Infertility is a result of ancestral curse from the gods of the land	200	2.18	1.07	4th	Rejected

Table 3 shows the mean and standard deviation for the main cause of infertility among Ikwerre people is adulterous life of the couples (3.73, 1.12) is followed by the use of hard drugs and local herbs by women (3.62, 1.16) and the least was that infertility is a result of enemies of the family through spiritual attack (3.50, 1.24). On the other hand, ancestral curse from the gods of the land (2.18, 1.07) was rejected as a cause of infertility among this ethnic group; this is in line with the response in research Question 1.

Research Question 3: Who is to take blame for infertility among Ikwerre people of Rivers State?

The result is presented in table 4.

Table 4. Blame for Infertility Among the Ikwerre People

S/N	Responses	N	Mean	SD	Rank	Remark
1	The woman takes the blame	200	3.90	1.11	1 <sup>st</sup>	Accepted
2	The man takes the blame	200	2.31	1.20	4 <sup>th</sup>	Rejected
3	The blame of infertility is shared by the couple	200	3.53	1.25	3 <sup>rd</sup>	Accepted
4	The family of the woman	200	3.64	1.17	2 <sup>nd</sup>	Accepted

The key blame for infertility among Ikwerre people lies on the woman (3.90, 1.11) followed by the families of the woman (3.64, 1.17). The couple shares the blame for infertility as it takes third position (3.53, 1.25). The analysis revealed that in Ikwerre land, men do not take responsibility for infertility (2.31, 1.20). The analysis above show that infertility can be caused by both parties, that is, the man and the woman. But among the Ikwerre people women have been continually made to bear the blame of childlessness as she is subjected to undue pressure of stress, frustration, ridicule and sorrow. This effect is clearly portrayed in Buchi Emecheta's book *'The Joy of Motherhood'* in which one of the characters, Nnu-ego, a young elegant and beautiful virgin was frustrated out of her husband's home because of her inability to bear a child soon after her marriage, aside the fact that a new wife was sought for her husband, she was made to run errand like a labourer in the farm, baby-sit the child of a junior wife and called all manner of names.

The effect of childlessness further degenerates to fighting, suspicion, unfulfilling and mechanical sex; it is heightened by men's refusal to accept infertility or subject themselves to medical checks because of the patriarchal setting of the people, the men see themselves as the lords of the house while the women are subjected to continuous emotional trauma since they are to be seen with pregnancy. This trauma sometimes makes the women to go for hormonal drugs that will make them look like pregnant women with the intention to go and adopt new born babies in local maternities.

**Research Question 4: What is the place of children among the people.**

The result of the analysis is presented in table 5.

Table 5. The Place of Children in Ikwerre Land

S/N	Responses	N	Mean	SD	Rank	Remark
1	The reason for marriage in Africa is to raise children	200	3.51	1.04	1 <sup>st</sup>	Accepted
2	To keep and protect the family lineage	200	3.42	1.23	2 <sup>nd</sup>	Accepted
3	Children are symbol of achievement and sources of happiness to the family	200	3.28	1.86	3 <sup>rd</sup>	Accepted
4	Children inherit family property and boost the economy of the family	200	3.16	1.41	4 <sup>th</sup>	Accepted

The result of table 5 indicates that children are highly valued in Ikwerre land as all the decisions are accepted. The order is as follows: Raising of children (3.51, 1.04), Keeping and promotion of family lineage (3.42, 1.23), Children are symbol of achievement and happiness (3.28, 1.86), and children inherit family property and boost family economy (3.16, 1.41).

The above analysis shows that the high value for children is a factor to the increase in baby factory as a result of the high patronage from women with fertility problem in order to have respite at home. The Nigerian Vanguard puts it this way, Africa lags behind in scientific development and one major area is in the advancement in fertility. A reverse application of fertility treatment has led to the proliferation of baby factories across Nigeria; a place where less privileged young girls are employed to make babies for sale to highest bidder (<http://www.vanguard.com> accessed 7<sup>th</sup> Feb. 2016) in the same vein the Daily Times Nigeria discovers a new phenomenon which is replacing illegal child trafficking as baby factory a place where young gullible girls are

deceived into getting pregnant and sale of their babies (dailytimes.com.ng accessed 7<sup>th</sup> Feb. 2016). These baby factories are patronized by women who are desperate in having babies by all means because the pressure they go through in their homes.

This kind of situation can be avoided if adequate measure of awareness of the couples' reproductive state is done.

## VI. CONCLUSION

The issue of childlessness in the home which has caused so much damage and most times led to broken homes, couples feeling ridiculed, constant visit to prayer houses, herbalist homes and spiritual centers despite the wave of modern technology in virtually all sphere of life is appalling. This is because advancement in technology avails people the opportunity to facilitate solutions to problems that hitherto were very difficult to solve; which is also applicable to the problem of infertility as studies have shown that there are types of infertility namely; primary and secondary infertility. Thus, depending on the type, if treated early, the problem of infertility can be averted. Consequently, both the man and the woman can suffer from infertility, it is advisable that both parties subject themselves for fertility test in the event of delayed pregnancy after marriage, so that one party especially the woman will not suffer for what she is innocent of. People should not only patronize technology in other aspect of life and avoid it when it has to do with fertility via Family Awareness Method.

## VII. RECOMMENDATION

The following recommendations were therefore made after this study:

Infertility if detected early can be treated depending on the type; thus, early medical test is advocated.

Women should not be blamed for the delayed pregnancy in homes especially if they have been certified fit through medical test.

Men should shun pride and subject themselves to medical test.

Child adoption can also be a solution to the blame game in families.

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