

African Journal of Gender, Society and Development

Published consistently since 2012

ISSN: 2634-3614 E-ISSN: 2634-3622

Accredited by DHET (the South African regulator of Higher Education) and Indexed by IBSS, EBSCO, COPERNICUS, ProQuest, ERIH PLUS, SABINET and J-Gate.

Volume 14 Number 1, March, 2025

Pp 377-394

Public Perception and Challenges of Surrogate Mothers and Children in Lagos State, Nigeria

DOI: <https://doi.org/10.31920/2634-3622/2025/v14n1a17>

Beatrice. A. Adeoye

Department of Sociology.

Federal University Oye-Ekiti, Nigeria.

beatrice.adeoye@fuoye.edu.ng

Olutayo. A. Adebayo

Department of Criminology and Security Studies

Federal University Oye-Ekiti, Nigeria.

olutayo.adebayo@fuoye.edu.ng



Timilehin Peter Owoye

Department of Education and Society.

University of Sunderland, United Kingdom

timilehinowoye7@gmail.com

Abstract

Surrogacy, a complex and sensitive reproductive option, is increasingly gaining traction globally, with Lagos State, Nigeria, being no exception. This article explores the public perception and challenges faced by surrogate mothers and children within this region using Max Weber's Social Action Theory. Utilizing a mixed-method approach, data were collected from individuals across diverse socio-economic backgrounds, medical professionals, and surrogate mothers. Through this article, it was revealed that many people who claimed to have an awareness of surrogacy do not have in-depth knowledge and understanding of

the process. The article found that Surrogate mothers frequently face stigma, discrimination, and psychological stress due to societal misconceptions about their role, while children born through surrogacy face identity-related challenges and social ostracism. In addition, the absence of clear legal frameworks regulating surrogacy in Nigeria exacerbates these issues, leaving participants vulnerable to exploitation and disputes. The article recommends the formulation of a surrogacy legislation that guarantees the protection of the rights of surrogate mothers and their children.

Keywords: *Surrogacy, challenges, public perception, infertility, pregnancy.*

Introduction

Nigeria is an African country with a diverse population that values family and having children. Marrying someone increases a person's social acceptance, respect, and honour in Africa, and Nigeria in particular. The anticipation of procreating with one's kind comes with marriage. As a result, without children, a marriage between two adults of the opposite sex is incomplete. The desire to have children puts a lot of strain on the relationship (Ogunwande & Ozuru, 2020). Procreating couples receive social respect and approval in the society; when they are unable to do so, they experience psychological and emotional anguish, social humiliation, and in some situations, physical separation, which worsens the situation for the woman. Families, particularly the husband's family, put pressure on infertile couples, who are also stigmatised and mocked by society. The union may break as soon as this happens (Ogunwande and Ozuru, 2020).

The inability to conceive or maintain a successful pregnancy is known as infertility, according to Pheme et al. (2020); a woman who has had miscarriages is also considered infertile. The failure to conceive after a year of consistent, unprotected sexual activity is the hallmark of infertility (Vander Borgh and Wyns, 2018, Adeoye & Olatunji, 2020). Culturally, infertility is perceived as women's problem than medical (Adeoye et al., 2024). It is very desired to have biological children, and infertility is often a stigma and mocked, which may cause divorce or have a negative impact on the couple's mental and physical well-being. Understanding the gender narratives around infertility in sub-Saharan Africa is particularly crucial; while both men and women may be infertile, women are often held accountable and penalised for not having children (Alabi, 2021). New approaches to the issue have emerged as a result of the advancement of contemporary medical technology as well as a greater comprehension and recognition of the psychological effects of infertility (Ellenbogen et al., 2021).

Over the years, many reproductive options have been discussed in literatures ranging from adoption (the most popular option) to surrogacy as alternative means to getting children by couples struggling with childbearing. In Nigeria, embracing these possibilities is a very difficult and complicated process due to several stigmas and preconceptions. Nigerians' reproductive options are tainted by sociocultural issues. It is significant to remember that, despite the diversity of Nigerian society, the value placed on children, the importance of parenthood, and the expectation that all women ought to get pregnant and carry their children is perceived as a sign of their femininity and shared by all of these cultures (Alabi, 2021). It is crucial that the gestational carrier and the intended parent or parents adhere to strict precautions since surrogacy has given rise to ethical, religious, and legal concerns (Ellenbogen et al., 2021). Given the numerous issues and difficulties surrounding surrogacy, it is crucial to investigate how the general public views the practice and how it fits into Nigeria's sociocultural framework of reproduction, using Lagos, a city with diverse ethnic groups as a case study location.

In Nigeria's bustling economic and cultural hub, this legal ambiguity often leaves all parties vulnerable to exploitation and disputes over custody, parentage, and inheritance. The absence of enforceable guidelines not only undermines the safety and rights of surrogate mothers, who are frequently from economically disadvantaged backgrounds, but also jeopardizes the long-term welfare and identity rights of the children involved (Alvarez, 2023). Economic disparities play a critical role in the dynamics of surrogacy in Lagos State. Often, surrogate mothers are recruited from low-income communities, raising concerns about coercion and the potential exploitation of vulnerable women. The promise of financial compensation might overshadow informed consent, with many women not fully understanding the long-term health implications of surrogacy. Inadequate healthcare infrastructure further exacerbates these risks, leaving surrogate mothers without necessary postnatal care and follow-up support. Meanwhile, the children's health and developmental needs may be compromised by the lack of consistent medical oversight and legal protection. (Aremo & Bolanle, 2020). The ethical dimensions of surrogacy extend to the rights of the children born through these arrangements. Questions about the child's identity, the determination of parental rights, and the ethical considerations surrounding the commodification of human reproduction remain contentious. Without clear societal and legal recognition, these children may struggle with a sense of belonging and face psychological challenges associated with their unique origins (Okenwa-Vincent,

2025). Also, children from surrogate peculiarity suffer maltreatment causing shame, inferiority complex and trauma. (Adebayo & Adeoye, 2024)

According to Keyes (2024), many advanced countries, such as the United Kingdom, Canada, and Australia, permit only altruistic surrogacy. In these jurisdictions, surrogate mothers may receive compensation for reasonable expenses but not for the act of surrogacy itself. Also, regulations in advanced countries usually include provisions to safeguard the physical and psychological well-being of surrogate mothers, ensuring access to appropriate medical care and support services. Similarly, the rights and welfare of children born via surrogacy are a central focus, with legal frameworks designed to secure their citizenship, parentage, and overall legal status from birth. This article aims at achieving the following objectives of examining the public perception of the practice of surrogacy and its implication and investigates the main challenges for surrogate mothers and child(ren).

Theoretical Framework.

According to Max Weber's Social Action Theory (1978), a "social action" is an individual's activity to which they have ascribed a meaning. In other words, every individual or group of individuals often has a reason for their actions. For instance, there is a goal, purpose, or aim behind a couple's choice to choose surrogacy as a means of providing a solution to their childlessness. Max Weber defined social action as an individual's behaviour that is impacted by the behaviour and actions of other people in some way, modifying and determining its course. Whether human behaviour is "traditional," "affective," "rational," or value-rational, social action theory provides a deeper understanding of the activities that underlie it (Igbokwu et al., 2023). It is very desirable to have children of their own, and infertility is often condemned and demonised. It may also end in divorce or have a negative impact on the spouses' mental and physical health (Alabi, 2018). Many couples use other methods of reproduction in order to avoid the societal shame and demonisation.

According to Ospina et al. (2021), Weber's social action theory holds that a community's thought and behaviour patterns, which originate with the individual and spread to the broader population, shape its culture. The value put on having children, the importance of parenting, and the expectation that all women should conceive and bring their children to term as a sign of their masculinity or femininity are frequent themes in

Nigerian societies (Alabi, 2021). When the goals and methods of social activity are established by long-standing beliefs and conventions that become automatic or habitual, this is known as traditional action (Igbolekwu et al., 2023). This suggests that a person or people's acts, which may be motivated by legal, societal, or faith-based principles, are what lead to societal action or how people think of surrogacy practices.

Weber's Social Action Theory helps to explain the diverse reactions to surrogacy in Lagos, highlighting how tradition, emotions, values, and economic rationality shape public perception and the challenges faced by surrogate mothers and children. Addressing these issues requires legal clarity, public education, and cultural dialogue to balance traditional norms with evolving reproductive technologies.

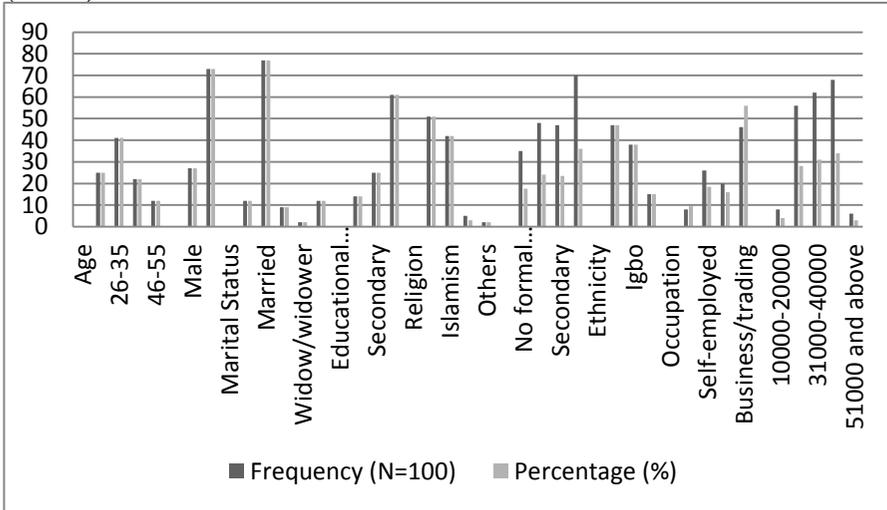
Methodology

The study design is a descriptive cross-sectional survey. The design of the study is in two parts; quantitative data obtained using questionnaires, and the qualitative data captured using key informant interviews. The participants were multicultural, ranging from people of low to high socioeconomic class and different educational, religious, and professional backgrounds. The study was conducted in Lagos, South-West Nigeria. Lagos state is one of the most populous cities in West Africa with about 16.5 million population (Oyalowo, 2022). Purposeful sampling technique was adopted in the study. The questionnaires were distributed carefully by the researcher and research assistants in selected fertility centers and hospitals and the public. Questionnaires were collected back immediately by the research assistant and the researcher after the respondents finished answering. Key informant interviews were conducted by the researcher and a research assistant, one of whom is a member of staff in one of the leading hospitals in Lagos (Iwosan Lagoon hospital). Data entry, coding, and analysis at uni-variate levels were done using SPSS version 21. Qualitative data were analyzed using content analysis, by transcribing audio recordings into written form which would be integrated to quantitative data using NVivo version 8. Ethical considerations were rigorously adhered to in this article. The researcher ensured that personal biases did not influence the research process or findings. All efforts were made to prevent the researcher's personal opinions from impacting the article or the interpretation of data. The responses of the respondents were faithfully transcribed and reported without any alterations, additions, or subtractions. This article's main limitation borders on the fact that surrogacy is considered a taboo in

many cultures. Finding research participants, especially surrogate mothers was challenging because many surrogate mothers were confined to specific areas due to social stigmatization. However, gathering narrative data from a variety of people provided valuable understanding of the very intricate and multidimensional subject.

Findings

Table 1: Distribution of Respondents by Socio-demographic Characteristics (n=100)



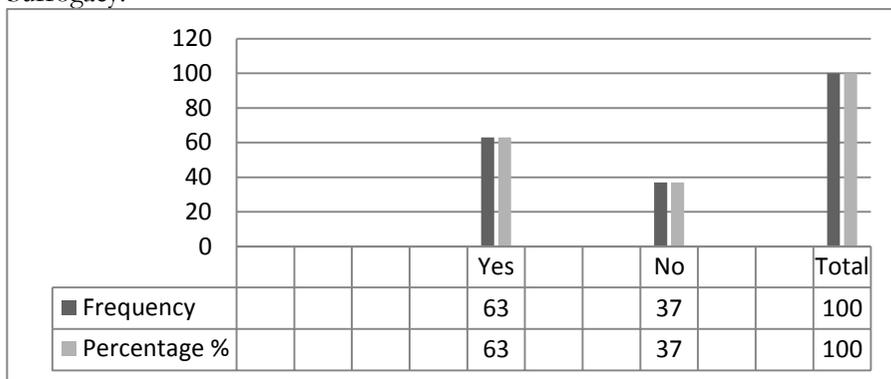
Source: Field Survey; 2025

Table 1 above shows the percentage distribution of respondents by socio-demographic characteristics such as age, sex, marital status, educational standing, religion, ethnicity, occupation, and income. On the age ratio of respondents, over 4 in every 10 respondents (41.0%) of the respondents were between 30 and 40 years, followed by 25% of respondents who were between the age of 18 - 29 years, closely followed by 22% of the respondents who were between 41 and 50 years and 12% of the respondents were between 51 and above. This indicates that majority of the respondents were between the ages of 30 and 40 years which could also be an implication that this age ratio practices surrogacy more than others. On the sex status of respondents, the majority, 73%, were females while a trifling 21% were males. More so, 77% were married, 12% of the respondents were single, 9% were divorced and 2% were widowed. This indicates that majority of the respondents are married. Furthermore, it is observed that 14% of the respondents had primary education, 25% respondents attained secondary education while

61% of the respondents were tertiary institution graduates. This indicates that majority of the respondents attained tertiary level of education. More than half of the respondents 51% were Christians, followed by 42% of the respondents who were Muslims, however, 5% of the respondents were Traditionalists and 2% of the respondents belonged to other religious beliefs such as the Jehovah Witness group, Ekankar, etc. This could be attributed to the fact that the study area is a metropolitan city having diverse people from various cultural backgrounds converging. On ethnicity, the distribution table showed that more than two in every five (47%) respondents were Yoruba followed by 38% Igbo and 15% Hausa. This is further reflective of the multi-cultural peculiarity of Lagos State terrain which is in alignment with the research of Adedokun & Oseni (2023) on “Intercultural Competence and Youth Leadership Development in Lagos State” which asserts that the reality of cultural diversity, multi- religiousity, workforce and working environment of Lagos State requires every inhabitant to develop intercultural competence. The multi-cultural peculiarity of Lagos state could be used as a representation of the Nigerian populace because they both share multi-cultural similarities .

Public Perception, Knowledge and Awareness on Practice of Surrogacy Practice in Lagos

Table 2: Distribution of Respondents on the Awareness of the practice of Surrogacy?



Source: Field Survey; 2025

Table 2 above shows the awareness of the practice of Surrogacy, it was revealed that more than three in every five respondent 63% had awareness about surrogacy while a lesser 37% had no prior awareness.

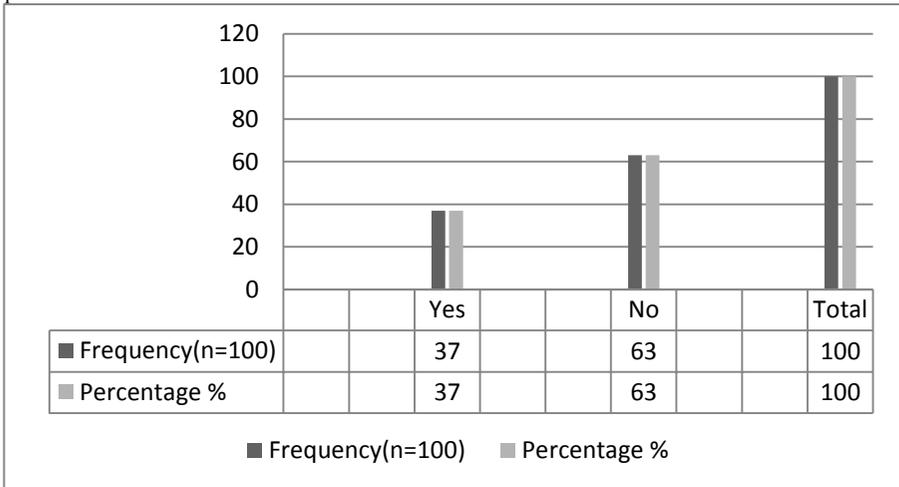
One of the respondents said she was not aware of it and did not want to bother because she had given birth to all her children

I have heard the word before but I don't know what it means ooooooo,
 However, I usually see and hear big men and women talk about it
 ooooooo

(4:11:2024, Respondent K, Female, 31years, Christian, BSC, Ikeja Lagos).

It could be deduced from the above that some of the respondents didn't get to know about surrogacy because they believed that it was a peculiarity for the wealthy in the society who had no child/children.

Table 3: Distribution of Respondents by Willingness to Engage in Surrogacy practice.



Source: Field Survey; 2025

Table 3 above shows respondents' Willingness to Engage in Surrogacy practice. it was revealed that more than three in every five respondent 63% were not Willing to Engage in Surrogacy while a lesser 37% were willing.

When asked if participants of the study would engage in surrogacy if need be, though they had varying responses, they gave reasons that made it the last choice for them to consider, including practical concerns, such as the expensive costs, societal stigma, legal issues and the limited access to the practice.

One of the respondents made mention of his fear of the practice being unsuccessful after putting a lot into it which may be daunting on him and his family. He said:

Spending so many resources, time and energy with so much expectation of the outcome meeting a dead end, to me is a bigger risk...it would make me frustrated and almost...I don't think I would want to go for such practice because it will surely be a discouragement to trying other means due to psychological effect it will have on me...especially my wife. I wouldn't want to complicate the situation for her.

(6:11:2024, Respondent D, Female, 37years, Christian, HND, Ikeja Lagos).

One of the participants shared her reason why she wouldn't engage in surrogacy practice that;

Seeing another woman taking my role of motherhood is not something I am ready to deal with because that's where I feel connected with my child. I wouldn't want a child I will be disconnected from. Aside this what if the surrogate finds her way back into the child's life and I ended up fighting lawsuits...it's gonna be a public and societal disgrace and stigma when the public gets to know of it...imagine in this social media age.

(10:10:2024, Respondent M, Female, 41years, Muslim, BSC, Ikeja Lagos).

However, some participants had contrary opinion about their engagement in surrogacy if need be. One of the participants, Esther, said that many are afraid to venture into surrogacy because they don't have enough information about it and that many are not aware that there are fertility centers that take care of the whole process without any glitch. She had this to say;

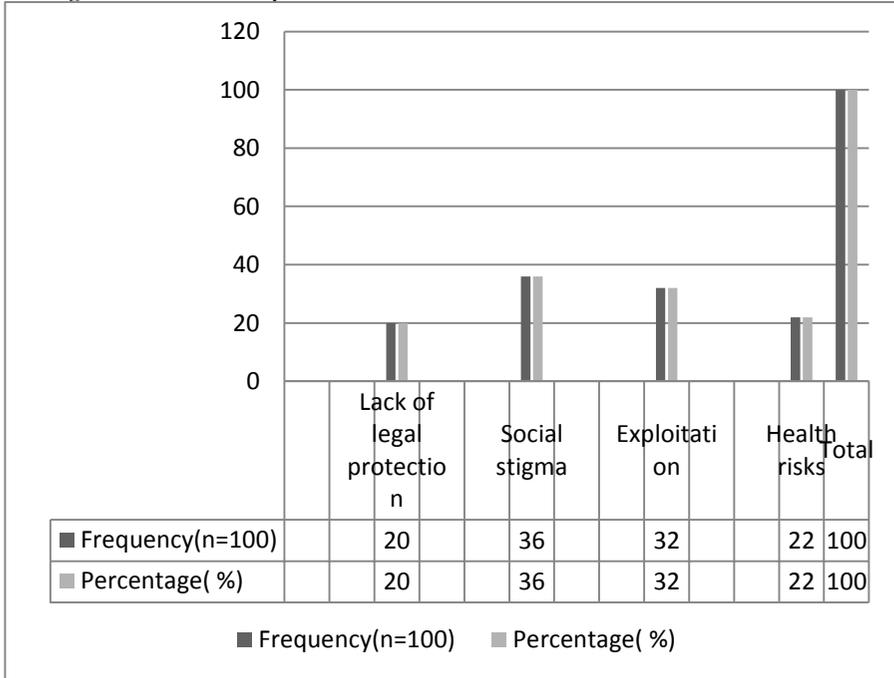
I have been married for 6 years and I decided to opt for surrogacy because I see it as a means providing solution to my medical condition of infertility...at least I will have a child of mine and that will put a stop to all the bad narratives of being childless. Besides you don't know how one feels until you find yourself in their shoes.

(25:10:2024, Respondent Z ,Female, 32years,Christian, School Cert, Ikeja Lagos).

Participants' stories make it clear that the conversation around surrogacy raises a number of issues that are often impacted by the community's political, cultural, and religious convictions.

Challenges of Surrogate Mothers, Intended Parents and Surrogate Children

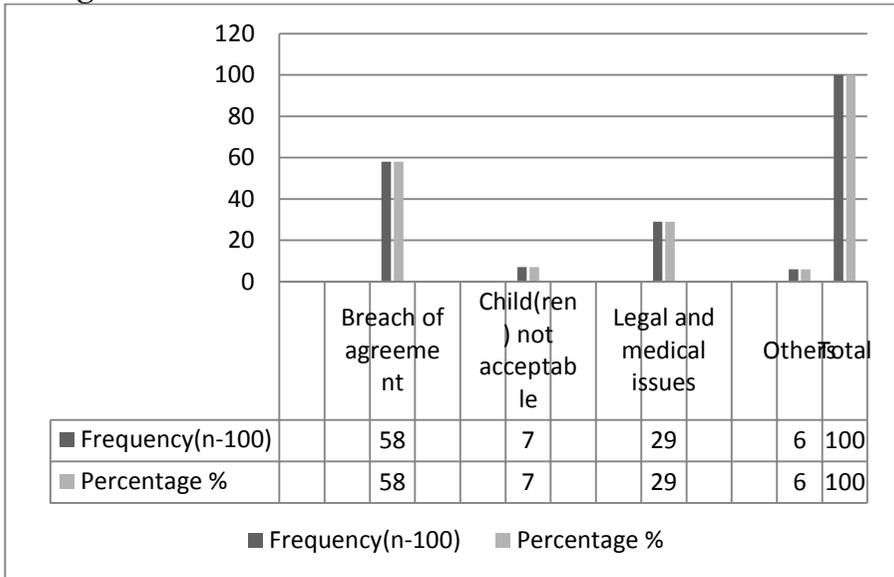
Table 4: Distribution of Respondents on the Main Challenges Faced by Surrogates in the Society.



Source: Field Survey; 2025

Table 4 above shows the main challenges faced by surrogates in their Society. 36% believed social stigma to be a main challenge, followed closely by 32% who believed that exploitation of surrogates by intending parent(s) as well as the surrogacy agencies, 22% affirmed that health challenge during the period of pregnancy and post-delivery. 20% attested to lack of legal protection. Most of the respondents believed that social stigma is the main challenge faced by surrogates in their society. Based on the study's narratives, the surrogate mother may still be in a vulnerable position since many people in the lower socioeconomic brackets find her behaviour repugnant. It is rare to have accurate understanding about IVF surrogacy. The term "surrogacy" is often linked to sexual activity, which stigmatises the surrogate mother (Karandikar et al., 2014).

Table 5: Distribution of Respondents on The Challenges of Surrogate Mothers.



Source: Field Survey; 2025

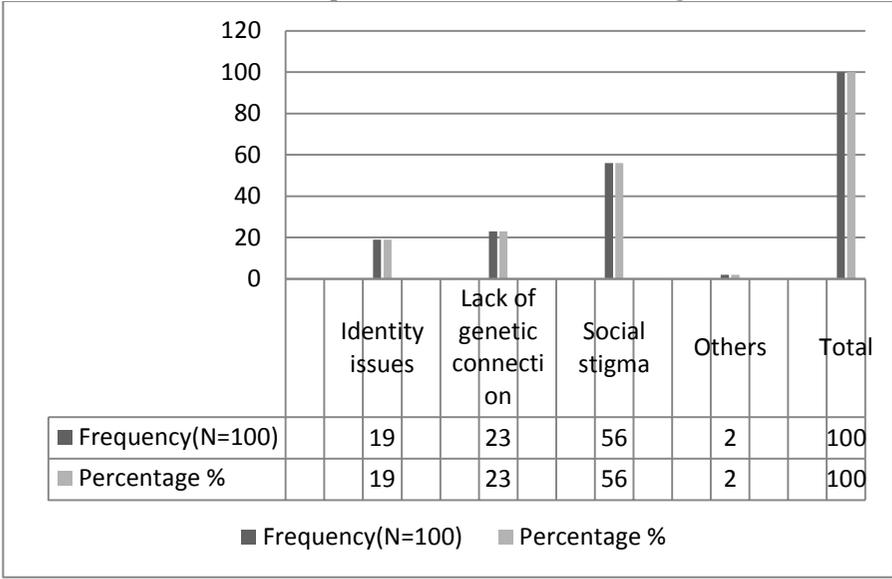
Table 5 above shows the challenges faced by surrogate mothers. More than half of the respondents (58%) saw breach of surrogacy agreement as the challenge faced by surrogate mothers, 26% medical and legal issues, 7% of the respondents saw the child(ren) of surrogates not being accepted by the society 6% mentioned other reasons. This is also in line with the research of Adeoye et., al (2024) on “Prevalence of Intimate Partner Violence: A Comparative Analysis of a Rural and Urban Area in Ekiti State” which assert that as a response to the challenges faced by women there is a need to challenge cultural norms that perpetuate violence and inequality by promoting gender equality and empowering women economically.

One of the participants is by name J: Respondent J recounts the experience of one of her neighbors that once acted as a surrogate. She said:

My neighbor who acted as a surrogate had intercourse with her boyfriend few days after the implantation of the embryo in her. As a result, when the child was delivered and DNA was carried out on the child by the commissioning parents, it was found out that the child was not theirs and this led to the rejection of the child by the

commissioning parents. At the end she had to relocate from the neighborhood because of gossip about the incidence.
 (28:10:2024, Respondent J, Female, 40years, Muslim, BSC, Ikeja Lagos)

Table 6: Distribution of Respondents on the Main Challenges of Children of



Source: Field Survey; 2025

Table 6 above shows the main challenges faced by children of surrogate mothers. More than half of respondents (56%) of children of surrogate mothers face social stigmatization, followed by 23% lack of genetic connection, followed by 19% identity issues especially when the arrangement is between people from different countries. Children born via surrogacy may find it challenging or impractical to figure out and maintain their identity. Understanding one's roots is essential to a child's growth on all levels—physical, mental, societal, and spiritual. A child's other essential rights, including those pertaining to safety, welfare, schooling, and the upholding of family relations, may also be enjoyed by having their own identity.

A participant made an illustration of what could be a challenge to children of surrogate mothers drawing insight from the nationality issue of Chidinma, the South African lady that was deprived of continuing the contest for Miss South Africa. He pointed out that:

Children born through surrogacy may be at risk of statelessness when children are born in countries that do not recognize the child as a national by their constitution, nor do any other country.

(28:10:2024, Respondent k, Male, 52year, Muslim, BSC, Ikeja Lagos).

The 2% of the respondents gave other challenges surrogate children may face, such as, curiosity or questions from peers, uninformed comments or biases and emotional struggles related to identity or family dynamics.

Discussion

The respondents for the survey comprised 73% females and 27% males. Regarding their age, the highest proportion of respondents was aged between 30-40 years (41%). The distribution of respondents by ethnic origin showed that Yoruba (47%) was the dominant ethnic group in the study location. Also, regarding the respondents' marital status from the table, it shows that most of the respondents (77%) were married. The distribution of respondents by religious affiliation showed that Christianity (51%) was the dominant religion in the study location, this was followed by those who practiced Islamic Religion (42%). Most of the respondents (61%) had tertiary education, followed by those who had secondary education (25%) and the least reported were 14% of respondents who had only primary education.

The findings of the study on the public perception of surrogacy shows that many people who claimed to have awareness of surrogacy do not have adequate knowledge and understanding of the process involved. This is a major setback for the thriving of surrogacy in the studied area as many of the low socio-economic class view surrogate mothers as “*disgrace to motherhood*” for involving in financial transaction of her child. This is consistent with the findings of Arvidsson et al. (2017) on “Surrogate mother: praiseworthy or stigmatised: a qualitative study on perceptions of surrogacy in Assam, India”, which state that some people view surrogate mothers as prostitutes because they don't know how surrogacy is carried out, specifically through IVF. Informants saw the surrogate mother as a “bad woman” because they believed that she had “sold her own child,” a violation of parenting ideals. However, other respondents (particularly those from higher socioeconomic classes) saw surrogacy as a welcoming and appropriate reproductive option since it allows a childless couple to have their “own” kid with whom they have a genetic tie, in accordance with societal ideals of parenting.

The findings of the study also revealed that there is little or no suggestion of surrogacy as an option of reproduction from doctors to infertile parent(s). This could be due to the legal issues and challenges associated with the process. 53% of the respondents view surrogacy as a bad practice which should not be encouraged as a result of cultural and religious views as well as a result of the many vices attached to it. This is corroborated by the research of Oguwande & Ozuru (2020) on “Socio-Legal Issues of Surrogacy in Nigeria: A Quagmire” which recommended that surrogacy should be banned and criminalized in Nigeria. Also, 36% of the respondents said it is a good practice which must be encouraged as it put smiles on the faces of infertile couple(s) who have been stigmatized for so long.

The result of the study also showed the views of the respondents to willingness to engage in the practice of surrogacy. Most of the respondents do not buy into the practice for various reasons such as the high cost of the practice, the risk of the process being unsuccessful, lack of foetal bonding experience on the part of the intended mother amongst others. On the contrary, some of the respondents were willing to engage in the process, if need be, so long as they get what they want – like having their “own” child and having the time to face their career without having to battle with the stress associated with pregnancy and delivery. This is in resonance with the thoughts of Andrews (1988) on “Surrogate Mothers: the challenge for Feminists” which asserts that one option to give women more choice over their preferred method of reproduction is via surrogacy. Additionally, the majority of respondents believed that infertility is a good enough reason to consider surrogacy, particularly given how stigmatised infertility is in society. Majority of the respondents (74%) believed surrogacy to be the solution to infertility, which makes surrogacy practice, one with a promising future in Lagos, though, the other 26% have their reservations which made them not to consider it as a solution to surrogacy.

Furthermore, the study underscores some challenges associated with surrogate mothers, surrogate child(ren) and intended parent(s). The study reveals that surrogacy could implicate a surrogate child’s right to an identity. This right is protected under Articles 7 and 8 of the Committee on the Rights of the Child (CRC); it includes the right to a name, a nationality and family relations, and should be enjoyed by the child from birth. This right may be in jeopardy in the context of transnational surrogacy. Other challenges stressed by the respondents are exploitation of surrogate mothers, stigmatization of intended parent(s), child sales and trafficking, breach of agreement by surrogates amongst others. This is

also corroborated by United Nation (2020) on “Optional Protocol to the Convention on the Rights of the Child on the Sale of Children, Child Prostitution and Pornography” which elucidates that those practices of baby selling, as reported across Nigeria, contravene the Optional Protocol to the Convention on the Rights of the Child on the sale of children, child prostitution and pornography.

Conclusion and Recommendations

This article highlights the profound sociocultural, sacred, and moral considerations that shape Lagos residents' perceptions about surrogacy. It reflects the notion that surrogacy is a practice that commercializes children and the whole reproductive process culminating in distorting normative sociocultural status quo of a woman. Furthermore, respondents emphasized the absence of explicit laws governing surrogacy in Lagos, making the practice particularly difficult which exposes mothers and newborns to possible abuse and exploitation. Ultimately, this lack of legislation has promoted baby factories, which are now quite common in Nigeria.

Based on the preceding conclusion, the following recommendations are made; the Lagos State House of Assembly should, as a matter of urgency, formulate a surrogacy legislation that would guarantee the fundamental rights of surrogate mothers and their children, as opposed to outright banning of surrogacy. More so, the public should be educated on the nitty gritty of surrogacy as this will drastically reduce prejudice and ostracism faced by surrogate mothers and cultural and religious stigma faced by their children.

References

- Adeoye, B. D., Adebayo, O. A., & Owoeye, T. P. (2024). Prevalence of Intimate Partner Violence: A Comparative Analysis of a Rural and Urban Area in Ekiti State. *Indonesian Journal of Community Services*, 3(2), 84-93.
- Adeoye, B. D., Adebayo, O. A., & Odedokun, E. A. (2024). Perception of Women's Infertility Among the Yorubas In Ibadan, Oyo State, Nigeria. *Gusau Journal of Sociology*, 4(3), 173-191.
- Adebayo, O. A., & Adeoye, B. D. (2024). Red Flags and Child Abuse among Adolescents in Oye Ekiti. *Red*, 10, 86-93.

- Adeoye, B. D., & Olatunji, O. A. (2020). Awareness and knowledge about family planning and reproductive health: A descriptive study among some selected men in Ado Ekiti, Ekiti state. *Gender and Behaviour*, 18(3), 16104-16109.
- Adelakun, E. A., & Oseni, T. (2023). Intercultural Competence and Youth Leadership Development in Lagos State. *Lead City Journal of The Social Sciences*, 8(1), 62-86.
- Adelakun, O. S. (2018). The concept of surrogacy in Nigeria: Issues, prospects and challenges. *African Human Rights Law Journal*, 18(2), 605-625.
- Akande, S. O., Dipeolu, I. O., & Ajuwon, A. J. (2019). Attitude and willingness of infertile persons towards the uptake of assisted reproductive technologies in Ibadan, Nigeria. *Annals of Ibadan Postgraduate Medicine*, 17(1), 51-58.
- Alabi, O. J. (n.d.). *Perceptions of Surrogacy Within the Yoruba Socio-Cultural Context of Ado-Ekiti, Nigeria [version 3; peer review]*. Retrieved November 4, 2024, from https://www.researchgate.net/profile/Oluwatobi-Alabi-2/publication/345484249_Perceptions_of_Surrogacy_Within_the_Socio-Cultural_Context_of_Nigeria/links/638f30a6484e65005be931de/Perceptions-of-Surrogacy-Within-the-Socio-Cultural-Context-of-Nigeria.pdf
- Alabi, O. J. (2020). *A qualitative investigation of surrogacy as a panacea for infertility in Nigeria [version 1; peer review: 2 approved with]*. Retrieved February 17, 2025 from <https://pdfs.semanticscholar.org/d3f4/5aa78270078915af6c33c06dcd05c09ac940.pdf>
- Álvarez, L. Í. (2023). *Rights and Challenges of Surrogate Women in the Surrogacy Process: An Assessment of Legal and Ethical Concerns*. Retrieved February 17, 2025 from https://run.unl.pt/bitstream/10362/162458/1/MoreiraCosta_2023.pdf
- Aremo, J. I., & Bolanle, O. E. (2020). Assisted Reproductive Technology (ART) Within the Family Law Dynamics: Imperatives for a Legal Framework. *Int. J. Innov. Res. Dev*, 9(6). Retrieved February 17, 2025 from <https://www.academia.edu/download/64224837/ART%20within%20the%20Dynamics%20of%20Family%20Law.pdf>
- Asgharzadeh, F., Hashemzadeh, A., Yaghoubi, A., Avan, A., Nazari, S. E., Soleimanpour, S., Hassanian, S. M., Ferns, G. A., Rahmani, F., & Khazaei, M. (2021). Therapeutic effects of silver nanoparticle containing sulfasalazine on DSS-induced colitis model. *Journal of Drug Delivery Science and Technology*, 61, 102133.
- Becker, G. (2022). *Healing the infertile family: Strengthening your relationship in the search for parenthood*. Univ of California Press. Retrieved February

- 17, 2025 from https://books.google.com/books?hl=en&lr=&id=ENd9EAAAQBAJ&oi=fnd&pg=PR14&dq=+On+the+other+hand,+some+feels+it+affords+infertile+couples+the+ability+to+fulfill+a+natural+role+of+procreation+and+preserving+the+human+race&ots=0CIJLB6PCs&sig=UZ0dq_n_RKkILnzp2evNn9QjO0WI
- Cromer, R. (2023). *Conceiving Christian America: Embryo Adoption and Reproductive Politics* (Vol. 13). NYU Press. Retrieved February 17, 2025 from https://books.google.com/books?hl=en&lr=&id=7d3AEAAAQBAJ&oi=fnd&pg=PR9&dq=The+Pentecostals,+however,+have+a+more+liberal+view+on+surrogacy+as+a+cure+for+infertility+&ots=71I6GxDAQc&sig=1kwVf-GBUA2kHM5ZRk8_QcGejYE
- Ellenbogen, A., Feldberg, D., & Lokshin, V. (2021a). Surrogacy: A worldwide demand. Implementation and ethical considerations. *Gynecol Reprod Endocrinol Metab*, 2, 66–73.
- ESCOBAR, M., & OLSON, S. (2023). Fertility, Family Building, and Contraception. *Varney's Midwifery*, 403.
- Goli, M. (2020). Review of novel human β -coronavirus (2019-nCoV or SARS-CoV-2) from the food industry perspective—Appropriate approaches to food production technology. *Food Science & Nutrition*, 8(10), 5228-5237. Retrieved February 17, 2025 from <https://doi.org/10.1002/fsn3.1892>
- Goli, M., Farajzadegan, Z., Heidari, Z., & Kohan, S. (2019). Reproductive and sexual Health of surrogate mothers, developing a care program: A protocol for mixed methods study. *Reproductive Health*, 16(1), 23. Retrieved February 17, 2025 from <https://doi.org/10.1186/s12978-019-0687-8>
- Igbolekwu, C. O., Arisukwu, C. O., Ani, J. I., Uwadinma-Idemudia, E., & Agbemuko, O. O. (2023). Women Supporting Women: A Glass Ceiling for Women Politicians in Ibadan, Nigeria. *Journal of International Women's Studies*, 25(7), 5.
- Kao, G. (2023). *My body, their baby: A progressive Christian vision for surrogacy*. Stanford University Press. Retrieved February 17, 2025 from <https://books.google.com/books?hl=en&lr=&id=T-7DEAAAQBAJ&oi=fnd&pg=PT7&dq=The+Catholic+Church+also+believes+th+at+surrogacy+is+an+abuse+of+the+dignity+of+a+child+and+co+mmodification+of+the+womb+a+sin+&ots=ijBAQqZ6ek&sig=0b64QOaTyDWIsThE2MVdm4bTQnE>
- Keys, M. (2024). Surrogacy in the Anglo world: the UK, Australia, Canada and New Zealand. In *Research Handbook on Surrogacy and the Law* (pp. 376-394). Edward Elgar Publishing.

- Khosravipour, M., Khanlari, P., Khazaie, S., Khosravipour, H., & Khazaie, H. (2021). A systematic review and meta-analysis of the association between shift work and metabolic syndrome: The roles of sleep, gender, and type of shift work. *Sleep Medicine Reviews*, 57, 101427.
- Liamzon, G. M. A., Santos, A. M. P., Tamayo, M. A. M. G., & Macapagal, Ma. E. J. (2021). Surrogacy among Filipinos who have struggled with infertility: A discourse analysis. *Journal of Pacific Rim Psychology*, 15, 1834490921997933. Retrieved February 17, 2025 from <https://doi.org/10.1177/1834490921997933>
- Ogunwande, O., & Ozuru, G. (2020). Socio-legal issues of surrogacy in Nigeria: A quagmire. *AJLHR*, 4, 40.
- Okenwa-Vincent, E. E. (2024). Ethics of Surrogacy: A Review of the African Perspective. In L. Omutoko & W. Jaoko (Eds.), *Bioethics from the Global South* (Vol. 21, pp. 129–141). Springer Nature Switzerland. Retrieved February 17, 2025 from https://doi.org/10.1007/978-3-031-77669-4_8
- Onakoya, O. (2015). Family head versus family members: Legal issues in management of family land under Yoruba customary law. *JL Pol'y & Globalization*, 39, 219.
- Ospina, G. A. G., Gómez, M. M. G., & Ospina, C. F. G. (2021). COVID-19 y uso de redes sociales virtuales en educación médica. *Educación Médica*, 22(5), 273–277.
- Oyalowo, B. (2022). Implications of urban expansion: Land, planning and housing in Lagos. *Buildings & Cities*, 3(1). Retrieved February 17, 2025 from <https://journal-buildingscities.org/en/articles/243>
- PHEME, M. J., Sithole, S. L., & Malema, R. N. (2020). The perceptions of childless women on surrogacy as an assisted reproductive technique (ART) in lebowakgomo, capricorn district, Limpopo Province. *Social Work*, 56(3), 328–346.
- Weber, M. (1978). *Max Weber: Selections in translation*. Cambridge University Press. Retrieved February 17, 2025 from [https://books.google.com/books?hl=en&lr=&id=xPFQw17teFoC&oi=fnd&pg=PR7&dq=According+to+Max+Weber+\(1978\)+Social+Action+Theory,&ots=cDsh-kLKjY&sig=P6abVqPvyB4Y7BgH8dH61bv2VBc](https://books.google.com/books?hl=en&lr=&id=xPFQw17teFoC&oi=fnd&pg=PR7&dq=According+to+Max+Weber+(1978)+Social+Action+Theory,&ots=cDsh-kLKjY&sig=P6abVqPvyB4Y7BgH8dH61bv2VBc)
- Withers, M. (2021). Infertility Among Women in Low- and Middle-Income Countries. In I. Kickbusch, D. Ganten, & M. Moeti (Eds.), *Handbook of Global Health* (pp. 885–910). Springer International Publishing. Retrieved February 17, 2025 from https://doi.org/10.1007/978-3-030-45009-0_43