

ON THE CONCEPT OF *ABÁNIBÍMỌ*

¹Grace O. ALOFUN and ²Christopher O. AGULANNA

¹ Institute of Technology-Enhanced-Learning and Digital Humanities (INTEDH)
Federal University of Technology, Akure, Ondo State, Nigeria

² Department of Philosophy, Faculty of Arts,
University of Ibadan, Ibadan, Oyo State, Nigeria

Abstract

While writers acknowledge the universality of the problem of infertility, and the desire of infertile couples to search for conceivable and inconceivable means of resolving the problem, erstwhile, it was believed, especially by writers of African descent, that surrogacy is an aberration of the African norm of reproduction. That surrogacy is a strange and unconceivable idea/ practice in Africa realm of procreation. This paper exposes that Yorùbá society recognises Abánibímọ, Yoruba practice of surrogacy, as an alternate procreative method. Abánibímọ is informed by family exigencies in Yoruba culture as a way of resolving the problem of infertility. The paper is significant because of its provision of a written and critical perspective of the Yorùbá idea of surrogacy and motherhood. The tools of conceptual analysis, critical analysis and reconstruction are adopted in the paper.

Keywords: Infertility, Motherhood, *Abánibímọ*, Surrogacy

Most human beings desire to have progenies who are naturally related to them. For this to happen, conception must first occur. However, in certain cases, conception may not occur, as such, it is said that a couple, either the man or his wife, is infertile. There are a number of conditions responsible for infertility. First is the age factor; the more advanced in age a woman is, the more challenging it is for her to conceive. Second is genetic factors, which can stand as a clog to becoming pregnant, an unbalanced chromosomal make-up in one of the partners or both can fuel infertility. The third factor is sexually transmitted infections (STIs), which may later translate to sexually transmitted diseases (STDs). Untreated sexually transmitted infection is able to bring widespread or lasting impairment to the procreative tissues.

Apart from the above, the immune system can sometimes hinder conception in the uterus. Both sexes may cultivate

sensitive response to sperms, triggering the creation of anti-bodies in their system, which bout and destroy sperms. Apart from the factors mentioned above, other causes of infertility are environmental pollution, poverty, incompetently procured abortions as well as involvement of women in economic activities that lead to delay in child-bearing. In addition, most African women now decide when to get married, get pregnant and give birth.

Alongside these other factors responsible for infertility, the Yorùbá of South-western Nigeria believe that there are metaphysical underpinnings to the problem; the reason is that the Yorùbá hold that there is interaction between the 'seen' and 'unseen' realms of existence. In Yorùbá society, infertility could occur as a result of the following factors or reasons: when there is a hideous crime in the clan or life of the couple; when a man and woman of same *okùn alájob'í* (blood line) marry; or when a warrior kills many

people at war but refuses to go for spiritual cleansing. Other factors include the activities of witches and wizards; parental disagreements on who their children should marry; fathers' reluctance to allow their daughters to marry; mothers seeing their sons' wives as potential rivals; or because of curses and anger of the gods.

Consequent upon the problem of infertility, different methods have been explored by humans in tackling the problem. Some barren couples have been known to resort to the underhand method of child stealing; some resort to legal adoption; others, will seek spiritual intervention through prayers or consultation with religious shamans, etc. Apart from these methods, technological developments in the life or empirical sciences offer new platforms to dealing with the problem of infertility. Some examples of the new platforms include *in-vitro* fertilisation (IVF), and artificial insemination by donor (AID) or ectogenesis.

It is noteworthy that with new developments in reproductive technology, people are beginning to have a shift in their understanding of motherhood. Motherhood is now a phenomenon that can be shared between women or contracted to another woman. The reasons for this is that it is a possibility for couples to transact for reproductive services, just like any other service, also women can give birth to children whose genes are unrelated to theirs. The classical situation that gives rise to this practice "is that of a traditional, heterosexual married couple who wants to have one or more children but are unable to." In Western culture, this method also affords same sex partners and people who desire single parenthood the opportunity to have children outside of the traditional

marriage relationship. Shanley aptly puts the idea thus:

New reproductive technologies have made it possible to use eggs, as well as sperm, from someone else ... along with in vitro fertilization, has made it possible for couples to conceive who previously would have been unable to do so. Single women and lesbians can also now conceive using donated sperm, and single and gay men can use donated eggs that a woman ... can gestate for them. (Shanley, 2002: 79)

It is, therefore, clear that though infertility still exists among couples, there are modern and legal methods through which infertile couples now conceive and have children of their own. Many of these reproductive technologies give rise to the term *surrogacy*.

Surrogacy is a contract based reproductive arrangement that involve different parties, the intending father, the agent, and the substitute mother. Usually, the intending father pays a solicitor or fertility clinic to find a suitable substitute mother, and make necessary medical and legal arrangements for the conception, birth, and onward assignment of legal custody of a child to him. After she agrees to be fertilised by intending father's sperm, or implanted with the embryonic life fertilised in a petri dish, the surrogate carries the resultant child to term, relinquishes her maternal rights by transferring custody of the child to the pater in exchange for a payment, and other expenses. The alternate *mama* and her husband, if she is married, would both come to an agreement to form no bond with the child, but to do everything requisite for an effective handing over of

the baby to the anticipated father or parents. It is common to categorise surrogacy into seven types, depending on the mode of arrangement.

1. Genetic/Traditional Surrogacy (G/TS)
2. Gestational Surrogacy (GS)
3. Traditional Surrogacy and Donor Sperm (TS+DS)
4. Gestational Surrogacy and Egg Donation (GE+ED)
5. Gestational Surrogacy and Donor Sperm (GS+DS)
6. Gestational Surrogacy and Donor (GS+DE)
7. Gestational and Egg and Sperm Donation (GS+ED&SD)

1. Genetic or traditional surrogacy is a circumstance where the male of a couple desiring parenthood provides sperm, which is then used to fertilise the egg from a woman other than his spouse, in whose womb the embryo develops, the child is handed over to the contracting couple at birth. Under this circumstance the surrogate is only the genetic mother, while another woman, the wife of the man who supplies the sperm, is the social mother.
2. Gestational surrogacy: Here, the female partner gives the ovum that is fertilised outside of the womb with the spouse's sperm, the subsequent embryonic life is placed in the uterus of surrogate, who carries, gives birth to, and relinquishes the baby and her maternal rights on the child to its genetic parents.
3. Traditional Surrogacy and Donor Sperm (TS+DS): for this type, the alternate mother is artificially inseminated with donor sperm through IUI, IVF or other means. In this type the product of the union is

genetically related to the surrogate and sperm donor.

4. Gestational Surrogacy and Egg Donation (GS+ED) the surrogate conveys the embryo developed from a donor egg that has been fertilised by sperm from the intending father. The child produced has no genetic relationship with the alternate mother, but with the father.
5. Gestational Surrogacy and Donor Sperm (GS+DS) when a woman is unable to carry pregnancy, her egg and the sperm of a donor is used to inseminate a surrogate, in this type of surrogacy, the child produced is genetically related to the intending mother, but the surrogate has no genetic connection to it.
6. Gestational Surrogacy and Donor (GS+DE) the child born in this arrangement is not genetically related to either the intending or surrogate mother, because the egg and sperm used to produce the child are from other people, usually couples who have leftover embryo after completing their cycle of IVF.
7. Gestational and Egg and Sperm Donation (GS+ED&SD) if the intending parents are unable to produce the egg or sperm, a surrogate can carry an embryonic life created from donated egg and sperm. The child resulting from the activity is not related to the contracting couple or the alternate mother.

The traditional Yorùbá society like many other societies believe that infertility is a problem. This can be attested to by some verses of the *Ifá* corpus, such as the *Esèkanólá Ìrẹ̀ tẹ̀ Òtúrá*. The verse depicts the way people struggle or try to grapple with the problem of infertility. The story in the *Ifá*

verse above is of a king who married four wives, all of whom remained barren until the king courted the senior wife's (*Ile`gìrìgìrì*) indentured slave (*Àróòjo*). The slave lady eventually became pregnant and was in the course of time delivered of a baby boy by the most senior wife, who out of sheer jealousy dumped the boy in the forest. A hunter who secretly witnessed the act later took the child to the king, and the king gave him charge over the boy. The mother of the child went in secret every day to breastfeed her child in the hunter's house. The third year after the birth of the boy, the king called for a solemn assembly of all the people in his household. The boy was placed in the midst of the gathering, and the king's wife, *Ile`gìrìgìrì* was asked to identify the child, but she could not. The king then asked the boy to go to his mother; the boy went to *Àróòjo*, the slave lady. The senior wife was killed, her position and all that she had was given to *Àróòjo*, and the boy became the heir apparent. Another verse of the *Ifá* corpus, among many others, that support the claim that infertility is an ageless problem that men and woman have had to contend with is *Òfún Ọ`kànràn*, where a person is asked to make sacrifices to be able to obtain solution to her childlessness.

Infertility is a socially and emotionally traumatising experience for all people, particularly the typical traditional Yorùbá family. Given the importance attached to procreation, and the precautionary steps families take in the selection of partners for their children, couples who find it difficult to give birth to a child(ren) will usually do everything within their power to remedy this socially unpleasant situation. There are different ways the Yorùbá treat the problem of infertility.

The first is recourse to the supernatural. In Yorùbá culture, *eniyan* (person) is perceived as a combination of metaphysical, physical and social elements. Therefore, in a bid to address the problem of infertility, the Yorùbá would usually consult the metaphysical realm of the gods or other spiritual forces, presumed to be responsible for the problem. Where these forces are believed to be responsible for any case of infertility, they would be appeased through offering of sacrifices so as to help find solutions to the problem. Usually if successful, there are some taboos binding the woman when she eventually conceives. Sometimes, such children would be named by the oracle. However, when spiritual intervention fails or is delayed in resolving the challenge of infertility, some Yorùbá couples could resort to making arrangement for *abánibímọ*.

In Africa, the belief is that the essence of living and the height of womanhood is the attainment of motherhood. Motherhood is a state every African woman looks forward to, with mothers seen as the indispensable building blocks of social relations, identity and family stability. They are also the symbols of familial ties, unconditional love and loyalty. In Africa at large, motherhood contributes to a woman's being or social worth. The woman's prospect of having a foothold, an increase of authority and effect in the connubial household is heightened by being a mother. Motherhood confers respect on women in the Yorùbá culture. In a predominantly patriarchal domain such as the Yorùbá society, motherhood, to a large extent, confers matriarchy on a woman. With length of time in the family, an *iyawó* (wife), in the Yorùbá culture becomes *iyá-ilé* (mother of the household).

A Yorùbá woman's role as a mother overshadows her prominence as a wife. Mothers are appreciated as creators, nurturers and goddesses. They are also believed to inspire fear because of their capacity to either give or destroy life during delivery. Maternal principles are emphasised and praised in the Yoruba society where it is believed that *Ikunle Abiamo* (the agony that accompanies labour and child birth) confers spiritual privileges on a mother. In other words, in Africa and Yorùbá society in particular, biological motherhood is highly valued because of the power, influence and prestige it bestows on a woman. The process of child delivery is especially perceived as a sacred and powerful spiritual path. That is aptly captured in the Yoruba sayings such as *iya ni Olorun eni* (one's mother should be seen as his/her thin god) and *iya ni alabaro omo* (mother is a child's closest companion/confidant).

As Nzegwu observes, the core of a mother's power, influence and prestige, is the ability to house a foetus in the womb during its helpless state of life. She wills the child into being and sustains him/her throughout the period of gestation. All human beings once travelled the confinement canal of a woman, and were delivered through the mother's reproductive organ. Therefore, this explains why both genetic and gestational factors define motherhood in the African culture. In this wise, it is held among the African that no one could be superior to mothers, since every human was born by a mother.

Furthermore, she argues that: *The African ideology of motherhood constitutes the basis for compelling obedience from everyone ... The power of 'motherhood' covers a range of activities that continue after*

birth. Breast milk, for example, provides the first nourishment in life ... early human life is tied to lactation milk, mothers possess ... exclusive power of life and death over children. The fundamental nature of these maternal tasks constitute the basis from which mothers command allegiance from their children.

It is a fact that among the Yorùbá, having children is an essential part of being a female; because it confers motherhood on a woman, unlike the Western society where adoptive rather than biological motherhood confers motherhood on a woman. A Yorùbá woman does not consider herself to be a real mother unless she participates in motherhood.

Also, in many African cultures, the indices of motherhood is used to define womanhood. As a result of this, maternity is a prerequisite for social acceptance in many African cultures, lots of infertile women experience feelings of rejection and low esteem. Because they know that it cannot be said of them that: *bi'na ba ku, afi eeru b'aju, bi ogede ba 'ku, afi omo re ropo, bi aba ku omo eni ni w'ole d'eni* (after fire is put out it is replaced by ashes; a rotten plantain is replaced by its young specie- a person's child replaces him/her when they cease to exist). However, for the sake of *alajobi* (kindred spirit), the people desire that no one dies childless; and in the consciousness of this, the Yoruba people always try to help the barren to find a way to procreate. The people believe that a person should not *kú akúrùn* (die without leaving a successor/child) (considering their belief in the cyclical nature of the soul). Hence, the emergence of the *abánibímọ* practice,

which is the focus of examination in this paper.

Abánibímọ is a means of resolving the problem of infertility among the Yorùbá, it is the practice of marrying of another woman (usually younger than the infertile woman) into the family for procreation purposes. *Abánibímọ* is a term coined by the researchers to designate a practice of reproduction among the Yoruba people which is akin to surrogacy in Western culture. This practise is instituted because infertility is viewed as a serious problem by the Yorùbá people, since value is placed on having children, for spiritual, as well as social reasons. Children are considered to be the *summum bonum* – the highest good – of the Yorùbá. Children are regarded as the forward flowing stream of immortality, and it is believed that by nature the spirit flows in a cycle through the lineage when children are given birth to. Although there are no written documents on this practice, many people attest to its existence within the Yorùbá society by citing existing experiences. A very similar situation is recorded in the Ifa verse *Esèkanólá Ìrẹ̀tẹ̀ Òtúra*.

It is worthy of note to mention that there are variations to the arrangement of *abánibímọ*. Some engage in it as a result of sex selection, some men who have been having girl children in the bid to have male children who they believe would propagate their names could engage another woman to give them male children, and often they bring such children home to their wives to raise. Another variant of *abánibímọ* is the idea of posthumous offspring, which Babajide Ololajulo (2018), extensively engaged in his paper titled *Unshared Identity: paternity in a contemporary Yoruba community*. The work highlighted a practice whereby a woman begets children for her deceased

husband, usually through another male member of the late husband's family, in a second marriage termed *isunilopo*.

There is no consensus on the *abánibímọ* practice. A woman, Mrs Omonike Monehin, commenting on the acceptability of the *abánibímọ* practise said: “*eni ómo sín lo bi ‘mo*” meaning that “it is the man or woman who is buried by a child that can be called a parent”. Upon further interrogation, she said that the joy of motherhood or fatherhood should not just be to procreate, but what becomes of the child in future, is also important. So, if a woman cannot give birth and *Olódùmare* provides a child for her through another person, and the child stays by her and takes care of her needs when she gets old and performs the duty of a biological child, then what else does that person want? This view is supported by the Yorùbá saying that: *àikúkú bi s`an ju ràdàràdà omo lo* (it is better not to give birth rather than give birth to an imbecile)

Some Yorùbá elders are not favourably disposed to the practice because of the associated problems they had witnessed in times past. They cited different instances to support their aversion to the practice. Some believe that it causes disharmony in the family because some people do not keep to the terms of the contract. A story was told of a child who did not know his identity until the point of signing his marriage certificate, when the woman who he had been regarding as a junior wife to his mother turned out to be his real mother. The younger woman kept to the contract all along until, according to information, she was incited by some members of her family to take her rightful position in the life of the child. Though the younger wife was sanctioned by the family and some other social groups to which the family belonged, the effect of disharmony

caused by her action was not easily reconciled.

As observed from the younger wife's action, there is need for a form of legality or legal policy to guide the *abánibímọ* practice because if this is not done, the partners to the contract can breach the oral contract engaged upon at the onset of the arrangement. The legal policy we are canvassing may not be acts of government as crusaded by Olanike Adelokun for technological surrogacy in Nigeria, the kind of legality we canvass for is enunciated in the next paragraph. Adelokun advances formulation of laws to regulate surrogacy because despite the fact that fertility clinics exist and advertise their functions in the dailies and on the internet, and the availability of large numbers of young ladies who are willing to serve as surrogate mothers, the government is yet to put up a legal perspective on the issue of surrogacy. This negligence, she avers, would continue to make surrogate mothers susceptible to exploitation and would-be parents to blackmail.

The legality that is being canvassed for *abánibímọ* is such that will protect the morality of the arrangement and the stakeholders involved. The legislation can be a function of elders of the families coming together to commit stakeholders to an oath of fidelity. During such a meeting they could put the symbol of their god in their midst, such that if any of the parties wants to act contrary to the arrangement, like the young woman in the story above, there would be people to remind him/her that: "we sat down to discuss the matter, therefore it is binding on all parties."

On the question of who should initiate the *abánibímọ* contract, many believe that it can be initiated by the infertile woman or by the man. But in many cases, it is the man who initiates

the contract, given the Yorùbá patriarchal social arrangement. Narrating her story, Oyebola Akinwale, a woman who served as *abánibímọ* to a couple over fifty years ago said the arrangement was made by the prospective father and her own father.

The husband of the infertile woman approached her father through a friend who was the age mate of the surrogate father. She said her father explained the predicament of the man to her and that later her dowry was paid and gift items were given to the family. The union produced two children, a girl and a boy. The older infertile woman is usually referred to as the mother of the girl, and even after her demise, the girl who is now over 50 years refused to accept her biological mother as her real mother, which has become a source of sorrow to the biological mother.

The question that may be asked is the reason for the *abánibímọ* practice among the Yorùbá; why is it that infertile couples do not go for adoption but prefer to engage another woman to procreate for the family? Why could infertile Yoruba couples not just engage the services of a surrogate like their Western counterparts?

The issue of legitimacy of a child is one important factor that gave rise to the development of *abánibímọ* practise in the Yorùbá culture, vital to the Yorùbá is this factor. Each family desires that a child is their direct offspring and not *ọmọ-àlẹ̀* (a bastard- a term used to describe a child whose paternity is questionable, and a legitimate child who possesses the genes of a family, but whose behaviour contradicts the expected family norms). It is considered an abomination for a woman to bring another man's child into her husband's house, the Yoruba believe that this may not only lead to the problem of identity,

but might bring anti-social behaviours into the lineage. Thus, such infertile couple will not just pick any stranger and pay her to bear children for them. They would want to be sure that the character of such children conform to the character of the lineage. That is why the Yorùbá people will say that *bí ọmọ ò bá jo sòkòtò á jo kiji pá*. (a child that does not resemble the father, must surely resemble the mother). Some families marry into other families based on some distinguishing virtues they see in the other family which they want to import into their lineage.

For the *abánibímọ* contract to be effectual, both the *abánibímọ* and the beneficiaries of that act must exhibit the *omolúàbí* tendencies. Else, the gains of such a gesture would not be consolidated. An *omolúàbí* is someone who has acquired deep cultural, and moral knowledge, someone who is educated in order to be morally upright and develop a sense of responsibility. These attributes must necessarily manifest in the private and public spheres of such a person's life. A man is not referred to as *omolúàbí* just because of physical endowment or accomplishments, but because of the innate quality or embodiment of qualities which find expression in good moral behaviour. The concept of *omolúàbí* is a product of *ìwà* (character). An *omolúàbí* is someone who is patient, places very high premium on religiosity, the sanctity and dignity of human life, truthfulness, dignity of labour, social justice, integrity, hospitality, honesty, simplicity of life and frugality, neighbourliness and respect for social standards, and sanctions. So, *omolúàbí* is someone who radiates manners and is courteous in social relations in his community. And it is of great importance to be able to trace the pedigree of such an individual.

Surrogacy and *abánibímọ* are two kinds of motherhood practiced in different climes of the world as a consequence of infertility. The major similarity between Western surrogacy and *abánibímọ* is the intention or purpose of the two practices. The end result of the two is to help with the act of procreation, and the major difference is the social, epistemic and ethical foundation of each. Whereas in Western surrogacy there is much involvement of medication, strict legal engagement and the creation of centres and clinics for the practice, the Yoruba *abánibímọ* arrangement does not require all the afore mentioned because it is premised on kinship/family relations. And the oath of secrecy is a strong pillar of the arrangement. Secrecy is entrenched in order to protect the child that is the product of *abánibímọ* from being stigmatised. Like the story of an adopted child named “*Fowobi*” by members of the extended family because of their belief that the child was forcibly brought into their lineage through financial transaction.

Again, while the ‘surrogate’ in Western surrogacy is an agent, who discharges her duties strictly in line with the contract engaged, in the Yorùbá perception, the surrogate is a part of the family. She is a co-wife and co-mother, whose rights, relationship and duties toward the child is never relinquished. She has the pleasure of seeing her child on a daily basis in the same compound with her co-wives. This is in contrast to the surrogate in Western society who relinquishes her maternal rights, relationship and duties towards her child, often with a token compensation, which often results in emotional torture for some of the surrogates. Surrogacy in Western culture is a legal relationship wherein the surrogate has no legal

freedom to be the parent of the child she bears.

Obviously, the Yorùbá idea of surrogacy is quite different from the Western conception. In the West, the surrogate, after delivery, hands over the baby to the father. She gets her fee and relinquishes her maternal rights. She goes her way and her path and that of the child she gestates in her womb may never cross again in life. This has made some feminist writers to describe Western surrogacy as nothing but “reproductive prostitution.” In Andrea Dworkin’s words, maternity has become a novel brand of female prostitution that with the assistance of physicians, women can sell their procreative abilities, same manner prostitutes sell sexual abilities, only devoid of humiliation of whoring because of the absence of penile intrusion. She insists that the womb has been turned to specimen of experimentation and power for a physician who want access to, and be an agent of reproductions, so that he can dominate and control conception and reproduction.

Susan Ince corroborates the reproductive prostitution model after her experience in a surrogate company. She observes:

The language and process encountered in my experience within a surrogate company is consistent with the reproductive prostitution model ... the surrogate is paid for giving the man what his wife can't, she is loved for being pregnant; and valued solely and temporarily for her reproductive capacity

On the one hand, the Yorùbá believe that *ení bí omo fún ni kúrò ní àlè eni*, (she who bears a child for one is no more a mere concubine, she passes for a wife). In the Yorùbá culture, some

marital rites are usually conducted and dowry paid on behalf of women who serve as *abánibímọ*. The marriage may not be celebrated elaborately as when the man married the older infertile woman. The exchange of marital vows affords the younger woman (the *abánibímọ*) some measure of protection or security in the community. She is not treated as a mere object of procreation, and there is no emotional trauma for the child since its mother is seen as a part of the family.

Conclusively, whatever form of surrogacy is engaged, the core principle of ethical principles of Human dignity or respect for persons, benevolence, non-malevolence and justice must be taken into consideration.

Dignity of Humanity, or respect for persons: human beings retain a distinct value intrinsic to them as Homo sapiens, the recognition of the special worth make them to be accorded respect, and enjoy sanctity of life. Therefore, reverence for the self-worth of persons is an intrinsic feature of every human being because they are created by God. All human persons nonetheless the age, skill, status, gender, and ethnicity should be treated with respect. The bout against global poverty, non-discrimination against others, cruelty, the condemnation of injustice and all other inhumane treatments are grounded on the notion of human dignity. *Abánibímọ* practice in Yoruba culture protects the dignity of everyone concerned. The child’s dignity, and that of the other parties involved is protected since they are accorded respect by the virtue of being created by God.

The principle of beneficence holds that people should aim to do good at all times, that is, to promote the interest of others. The *abánibímọ* arrangement fulfils this ethical principle because it promotes the interest of all entities and

the community at large, in the sense that procreating is a sign of continuity of the family or lineage, and an assurance of attainment of ancestorhood for the older citizens of the community at death.

The principle of non-maleficence entails that human beings do no harm to others. Harm as stated by this principle could be in any form, it could be physical, social, emotional or psychologically. *Abánibímọ* practice promotes the principle of non-maleficence in the life of the child who is the product in the sense that he/she is not only accepted as a full member of the community into which he or she is born, but also enjoys all the rights and privileges due other children in the community. Also, the mother does not suffer the emotional harm that surrogates in Western surrogacy suffer, because she has relationship with her child. The *abánibímọ* arrangement as a practice also seeks to accomplish good for others in that its purpose is to help the infertile to have children.

The fourth principle which is justice holds that people should act fairly, when the interest of different individuals and groups are in conflict. At every point in time, there must be unbiased allocation of resources. The principle of fairness manifests in the relationship among individuals involved in *abánibímọ* practice. The older infertile woman is treated fairly because in spite of her inability to procreate, arrangement is made for her to become a mother via the practice. The surrogate is fairly treated in that she is a part of the family. She is also a co-wife and co-mother, whose rights, relationship and duties toward the child is never extinguished, as it occurs in western or technological surrogacy arrangement.

Finally, as said somewhere else, whoever desires to engage surrogate treatment or desires to serves as a

surrogate, the Yoruba pithy saying would be instructive.

To ba koju si e kota	If it faces you, hit it
To ba ko eyin si e, ko ta	If it backs you hit it
To ba de orita-meta	When you get to the crossroad
Tun ero ara re pa	Reconsider your decision

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