



THE MORALITY OF SURROGACY IN CHRISTIAN CHURCHES IN MAKURDI METROPOLIS OF BENUE STATE

Dr. Patricia Mwuese SALUUN & Doom Dorcas BUNDE

Department of Religion and Cultural Studies, Benue State University, Makurdi, Benue State.

¹phone: 07031593362 Email: pat4akumeugba@gmail.com

²phone: 09065212326 Email: doomdorcax2@gmail.com

Abstract

This paper evaluated "The Morality of Surrogacy in Christianity in Churches in Makurdi Metropolis of Benue State". Surrogacy is simply to put in the place of another, and in the context of this study; it is the use of another woman to conceive and deliver a child for another person whom the mother may know or not know. Surrogacy is a complex subject in the sense that, some point to it as having an ancient origin emanating from Abraham and Sarah in the Bible, but it is a contentious issue in the Christendom. This paper sought to elucidate the Morality of Surrogacy in Christianity with particular attention in Makurdi Metropolis Churches of Benue State. The study adopted a qualitative research design and made use of primary and secondary methods of data collection. Expository, descriptive, and evaluative methods were used to analyse the data collected. Furthermore, the morality of surrogacy as it concerns Christianity was concisely discussed. The study also delved into critical analysis of traditional Christian teaching on reproductive ethics. The study benefits student of Christian ethics, churches in the study area, researchers and the general public. The study recommends the strengthening of Christian ethical teaching on reproductive ethics in Makurdi metropolis of Benue State, engage the Clergy in ethical counselling Training, Promote dialogue between traditional and contemporary perspectives. Churches in Makurdi should establish or strengthen community-based support groups for couples facing infertility. Advocate for scripturally guided policies on surrogacy. The study concludes that, surrogacy is not actually a Christian practice and must be regarded as such, but in the circumstance where surrogate is used for raising Children, it should be done in mutual agreement between the parents so as to uphold human integrity.

Key words: Surrogacy, Christianity, morality, reproductive ethics.

Introduction

Christian ethical principles, which serve as a moral compass for believers, are deeply rooted in the teachings of the Bible. These principles emphasize virtues such as love, justice, mercy, faithfulness, and the sanctity of life. The moral guidance provided by these values shapes Christian responses to contemporary ethical dilemmas, including the practice of surrogacy. Christian ethics calls believers to align their decisions and actions with the will of God, balancing scriptural imperatives with the complexities of modern society.

Surrogacy, a method of assisted reproduction where a woman agrees to carry and deliver a child for another person or couple, poses significant moral question within Christianity. While surrogacy may be viewed as an act of compassion and love in



assisting childless couples, it also raises concerns about the commodification of the human body, potential exploitation of surrogate mothers, and the separation of procreation from the marital bond. In Christian theology, the morality of surrogacy often hinges on its adherence to biblical teachings about family, the sanctity of marriage, and the natural order of procreation. These considerations lead to diverse interpretations among Christian denominations.

Traditional Christian teaching on reproductive ethics underscores the sacredness of human life and the sanctity of marriage as the ordained context for procreation. The marital bond is seen as a divine partnership for raising godly offspring, and procreation is regarded as a gift and responsibility within this union. Historically, Christian doctrines have discouraged practices that deviate from the natural processes of conception and childbirth, emphasizing that human life begins at conception and must be respected throughout all stages. Consequently, surrogacy challenges traditional Christian views by introducing third-party involvement in reproduction, thereby necessitating ethical reflection and pastoral guidance.

This study explores the morality of surrogacy as understood and practiced in the churches within Makurdi metropolis. It evaluates how Christian ethical principles inform attitudes toward surrogacy, the extent to which traditional reproductive ethics influence these attitudes, and the challenges posed by surrogacy to the moral teachings of the church.

The Concept of Surrogacy

Surrogacy is a complex and multifaceted concept that has sparked significant ethical, legal, and social debates worldwide. The term "surrogacy" refers to an arrangement where a woman (the surrogate mother) agrees to bear a child for another individual or couple (intended parents), who will become the child's legal parents after birth. Surrogacy can be categorized into two main types: traditional surrogacy and gestational surrogacy. This discussion explores the concept of surrogacy, its types, ethical concerns, and societal implications.

Types of Surrogacies

Surrogacy arrangements are generally classified into two types: traditional and gestational. In traditional surrogacy, the surrogate mother is artificially inseminated with the sperm of the intended father or a donor, making her the biological mother of the child. In contrast, gestational surrogacy involves the implantation of an embryo created through in vitro fertilization (IVF) using the egg and sperm of the intended parents or donors. In this case, the surrogate has no genetic link to the child (Purvis and Zagorski 45).



Legal and Ethical Dimensions

The legal framework surrounding surrogacy varies significantly across countries. Some nations, such as India and Ukraine, have established surrogacy-friendly laws, while others, like Germany and France, prohibit it outright (Millbank 101). Ethical concerns often revolve around the commodification of women's bodies and the exploitation of economically disadvantaged women who may agree to surrogacy out of financial desperation. Critics argue that surrogacy can transform children into "products" subject to contractual agreements (Anderson 74).

Religious and Cultural Perspectives

Religious and cultural beliefs significantly influence attitudes toward surrogacy. For instance, some Christian denominations oppose surrogacy, viewing it as contrary to the natural order of procreation. Similarly, Islamic scholars have debated the permissibility of surrogacy, with many opposing it due to concerns about lineage and family integrity (Inhorn and Patrizio 937). However, proponents argue that surrogacy can be a compassionate act, enabling childless couples to experience parenthood.

Psychological and Societal Implications

The psychological impact of surrogacy on all parties involved—the surrogate mother, intended parents, and the child—cannot be overlooked. Surrogate mothers may experience emotional challenges in relinquishing the child, while children born through surrogacy may face identity-related questions as they grow older (Golombok et al. 251). Society's acceptance of surrogacy often depends on cultural norms and the degree of stigmatization surrounding alternative family-building methods.

Surrogacy remains a contentious yet indispensable option for individuals and couples facing infertility. While it offers hope to many, it also raises profound ethical, legal, and social questions that require careful consideration. As societies continue to grapple with these challenges, a balanced approach that respects the rights and dignity of all parties involved is crucial.

Christian Ethical Principles as It Relates to Surrogacy

Surrogacy, a practice where a woman carries a pregnancy for another individual or couple, raises numerous ethical questions within Christian ethics. The Christian perspective on surrogacy often derives its principles from Biblical teachings, church traditions, and theological interpretations. This discussion critically evaluates surrogacy through the lens of Christian ethical principles, focusing on scriptural foundations, sanctity of life, the dignity of marriage, and the rights of the child.



1. Scriptural Foundations

Christian ethical principles are firmly rooted in the Bible, which emphasizes the sanctity of human life and the divine purpose of procreation. Genesis 1:28 states, "Be fruitful and multiply, and replenish the earth" (The Holy Bible). This command reflects God's design for human reproduction within the marital bond. Surrogacy, especially when involving third parties, may conflict with this principle, as it can disrupt the natural order of procreation designed by God.

Moreover, Psalm 127:3 declares, "Lo, children are a heritage of the Lord: and the fruit of the womb is his reward." This verse underscores that children are divine blessings, suggesting that the process of bringing life into the world should align with God's intentions. Surrogacy, particularly commercial surrogacy, can be seen as commodifying this divine gift, which contradicts Christian values.

2. Sanctity of Life

The Christian principle of the sanctity of life views human life as sacred and inviolable. Surrogacy practices, particularly those involving in-vitro fertilization (IVF), often involve the creation of multiple embryos, some of which may be discarded or frozen indefinitely. This raises moral concerns about the potential destruction of human life, violating the ethical stance that life begins at conception (Psalm 139:13-16).

Ethical questions also arise regarding selective reduction, a practice sometimes employed in surrogacy when multiple embryos implant successfully. The Christian view categorically opposes such actions, emphasizing that every life is equally valuable and must be protected (Jeremiah 1:5).

3. Dignity of Marriage

Marriage is considered sacred in Christian ethics, and the procreative act is viewed as an integral part of this union. Hebrews 13:4 asserts, "Marriage is honourable in all, and the bed undefiled." Surrogacy involving a third party introduces another individual into this intimate aspect of marriage, potentially violating the exclusivity of the marital bond.

The Roman Catholic Church, for instance, holds that surrogacy undermines the unity and dignity of marriage by replacing the conjugal act with a medical procedure (Catechism of the Catholic Church, 2376). Protestant denominations may offer more nuanced views but generally caution against practices that distort the covenantal nature of marriage.

4. Rights of the Child

Christian ethics emphasize the inherent dignity and rights of the child, who is created



in the image of God (Genesis 1:27). Surrogacy raises concerns about the psychological and emotional well-being of the child, particularly in cases of anonymous donation or complex legal disputes over parentage.

The separation of the child from the surrogate mother can also lead to attachment issues, challenging the biblical principle of parental responsibility and nurturing (Ephesians 6:4). Furthermore, commercial surrogacy, which treats surrogacy as a transactional arrangement, risks commodifying the child, contradicting the Christian understanding of human dignity.

5. Compassion and Pastoral Care

While surrogacy presents ethical challenges, Christian ethics also calls for compassion and pastoral care for couples facing infertility. Infertility can be a profound emotional and spiritual struggle, as seen in the biblical accounts of Sarah, Hannah, and Elizabeth. The church must provide support, counselling, and ethical guidance to couples considering surrogacy, helping them align their decisions with God's will. According to Peter Tavershima Kumaga, there is power in agreement prayer. It is high time in our lives as individuals, groups, churches and even nations to come together as one and cry to God over the so many incurable and ravaging diseases and other vices in our lives and countries, there is power when we pray together (87-88). Couple who are challenged with bareness should resolve to agree in prayer and seek God's intervention, believing God will surely grant their heart desires (Matthew 18:19-20).

Christian ethical principles on surrogacy are complex and multifaceted, rooted in scripture and theological reflection. While surrogacy offers hope to childless couples, it poses significant moral dilemmas concerning the sanctity of life, marriage, and the rights of the child. Christians are called to approach this issue with both conviction and compassion, seeking to honour God's design for human life and relationships while supporting those navigating the challenges of infertility.

Understanding Surrogacy and Its Practice

Surrogacy is classified into two types: **traditional surrogacy**, where the surrogate's egg is used, and **gestational surrogacy**, involving the implantation of an embryo created via in vitro fertilization (IVF). Both forms raise ethical and moral questions, particularly in Christian circles, about the sanctity of marriage and the natural order of procreation. Scholars argue that surrogacy challenges the traditional Christian understanding of family and motherhood, as outlined in Genesis 2:24, where marriage and procreation are framed within the context of the marital bond (Jones 56).



Biblical Perspective on Surrogacy

The Bible does not directly address surrogacy as a concept; however, it contains accounts that may provide insights. For instance, the story of Abraham, Sarah, and Hagar (Genesis 16:1–4) has been interpreted by some as an early form of surrogacy. While this arrangement fulfilled the desire for offspring, it led to strife and discord, highlighting potential emotional and relational consequences. During interview, Mhoonom Adem, Azenda Nongo and Jonathan Agbidye unanimously lamented that Abraham's adoption of surrogacy has created a big problem to the entire world through the Ishmaelites as is stated in Genesis 16,21 and 25 (oral Interview). According to Paul, this story serves as an allegory for the complications of human attempts to fulfill divine promises through human means (Galatians 4:22–31).

Moreover, Psalm 127:3 emphasizes that children are a heritage from the Lord, suggesting that procreation should align with divine principles rather than human manipulation. Christian ethicists such as Carson emphasize the importance of trusting God's plan for childbearing (78). In a group discussion with Dooshima Orkaa, Simon Tyoakaa, Gabriel Abenga, Bernard Nule and Gwergwe Toho posits that many Christians nowadays are in a hurry to get what they want, not only children, as is seen in a lot of miracles seeking and get rich quick syndrome among others in Makurdi metropolis of Benue State (Oral interview).

Theological Reflections on Surrogacy

Theologically, surrogacy raises questions about the dignity of human life and the commodification of the human body. The Catholic Church, through the document *Donum Vitae*, explicitly opposes surrogacy, arguing that it separates procreation from the marital act, thus violating the sanctity of marriage (Congregation for the Doctrine of the Faith 34). Protestant views vary, with some advocating for compassionate responses to infertility, including surrogacy, provided it adheres to biblical principles (Smith 102).

In the context of churches in Makurdi metropolis, Christian leaders often emphasize the spiritual implications of surrogacy, cautioning against practices that may contravene scriptural teachings. However, there is growing acceptance of medical interventions that support family building without violating moral tenets (Okoh 67).

Socio-Cultural Dynamics in Makurdi Metropolis

In Makurdi, the cultural expectation of childbearing places immense pressure on couples, particularly women. Infertility is often stigmatized, leading some Christians to explore surrogacy as an alternative. According to Idoma and Tiv traditions, children are considered vital for lineage continuity, and surrogacy is sometimes viewed as a solution to infertility within a Christian framework (Torkula 89). Adué Ge



corroborates Torkula's position, that, children are the most wanted products in Tiv marriage. So, when a couple fails to bear children on time, they receive pressure from their families, because children are considered to be the continuity of family lineage (Oral interview).

However, there are challenges. Some pastors and theologians in Makurdi argue that surrogacy may create identity crises for children and complicate family dynamics. Additionally, the high cost of surrogacy often limits its accessibility, raising questions about equity and justice in its practice (Ejeh 43).

Ethical and Moral Challenges

Surrogacy in Christianity involves ethical dilemmas, including:

- **Exploitation of surrogates:** Critics argue that surrogates, often women in economically disadvantaged positions, may be exploited (Njoku 74).
- **Commodification of children:** The process can make children appear as commodities rather than gifts from God.
- **Parental and relational issues:** Surrogacy can complicate parent-child and marital relationships, raising concerns about the psychological and spiritual well-being of all parties involved.

Christian Recommendations

To address the moral concerns surrounding surrogacy, Christian leaders in Makurdi advocate the following:

- **Prioritizing prayer and trust in God:** Couples should seek divine guidance in their quest for children (Matthew 6:33).
- **Exploring adoption:** Adoption is often promoted as a biblically sound alternative, reflecting the spiritual adoption of believers by God (Ephesians 1:5).
- **Setting ethical boundaries:** Any engagement with surrogacy must align with Christian values, ensuring that it upholds the sanctity of marriage and the dignity of all parties involved.

The morality of surrogacy within the Christian context in Makurdi remains a complex issue, blending theological, ethical, and cultural considerations. While surrogacy provides hope for childless couples, it raises profound questions about the sanctity of life, the role of marriage, and the implications of technological interventions in reproduction. Christians in Makurdi are called to approach surrogacy with caution, ensuring that their decisions honour God and align with biblical principles.



Traditional Christian Teaching on Reproductive Ethics in Makurdi Metropolis of Benue State, Nigeria

Reproductive ethics is a significant area in Christian theology, encompassing topics like contraception, abortion, fertility treatments, and sexual ethics. Traditional Christian teachings on reproductive ethics are rooted in Biblical principles and ecclesiastical traditions. In the Makurdi metropolis of Benue State, Nigeria, where Christianity is deeply ingrained, the impact of these teachings is evident in individual and communal practices. This section will explore the historical, theological, and cultural dimensions of traditional Christian reproductive ethics in this region.

Historical and Theological Foundations

The traditional Christian stance on reproductive ethics is grounded in Biblical scriptures that emphasize the sanctity of life and the divine purpose of procreation. Genesis 1:28 records God's command to "be fruitful and multiply," emphasizing procreation as a divine mandate. Similarly, Psalm 127:3-5 highlights children as blessings from God, reinforcing the sacredness of human reproduction (Holy Bible). The teachings of the early Church Fathers, such as Augustine, further shaped Christian views by condemning practices like contraception and abortion as contrary to divine will (Paul VI 11).

Cultural Context of Makurdi

Makurdi, as the capital of Benue State, is a melting pot of Tiv, Idoma, and other ethnic groups. The Christian community here, predominantly Catholic, Protestant, and Pentecostal, integrates traditional African beliefs with Biblical ethics. Christian denominations in Makurdi emphasize the moral imperatives surrounding reproductive health. For instance, the Catholic Church strongly opposes contraception and abortion, advocating for natural family planning as articulated in *Humanae Vitae* (Paul VI 13). Other denominations, like Pentecostal churches, often stress sexual purity and marital fidelity, aligning with Biblical directives. This kind of cultural context can be seen as sub-culture as posited by Kumaga and Saawuan. In other words, sub-culture refers to a group of people who share the general culture of the society but at the same time have their own distinguished culture from the rest of the society (7)

Ethical Issues in Reproductive Practices

In Makurdi, traditional Christian teachings clash with modern societal influences such as economic constraints, education, and Western cultural infiltration. For instance, abortion is condemned based on Jeremiah 1:5, where God acknowledges the sanctity of life from conception. Similarly, assisted reproductive technologies like in-vitro fertilization (IVF) are controversial due to ethical concerns about embryo destruction, considered equivalent to taking a life (Brown 201).



Contraception is another contentious issue. While some denominations allow for the use of non-abortifacient methods, many conservative groups discourage it, emphasizing trust in God's provision (Okechukwu 45). Iorliam Ayongo asserts that, there is no need for controlling child bearing, that our mothers used to give birth until God stop giving them children (Oral interview). This has led to debates within the Christian community, especially as education and access to reproductive health services expand in the metropolis.

Challenges and Recommendations

The primary challenges include a lack of adequate theological education among church leaders and the influence of secular ideologies. Misinterpretations of scripture and inconsistent application of reproductive ethics create confusion among adherents. To address these issues, it is recommended that churches in Makurdi establish more robust catechetical programs and engage in open dialogues with medical professionals. Furthermore, collaborative efforts among Christian denominations can help harmonize ethical stances and provide clearer guidance.

Traditional Christian teachings on reproductive ethics remain pivotal in shaping the moral framework of the Christian community in Makurdi. While these teachings uphold the sanctity of life and the divine purpose of reproduction, modern challenges necessitate a re-evaluation of strategies for communicating and practicing these ethics. By rooting their approach in scripture and adapting to contemporary realities, Christian leaders in Makurdi can ensure that their teachings remain relevant and impactful.

Conclusion

The concept of surrogacy, while rooted in the desire to address infertility and bring joy to families, presents complex ethical challenges within Christianity. Surrogacy involves one woman carrying a child for another, often necessitating medical and legal interventions. While this act can be viewed as a demonstration of altruism, it raises significant questions about the sanctity of procreation, family structure, and the moral implications of such arrangements.

Christian ethical principles emphasize the sanctity of life, the preservation of the natural order of reproduction, and the moral responsibilities associated with family. These principles guide the church's stance on surrogacy, advocating for ethical approaches that align with biblical teachings. In many Christian perspectives, surrogacy is scrutinized due to its potential to disrupt the God-ordained process of conception within the marital covenant. Issues such as commodification of the human body, the rights of the surrogate mother, and the child's identity also factor into this ethical evaluation.



In the churches of Makurdi metropolis, surrogacy's morality is debated against the backdrop of a predominantly traditional Christian worldview. While some Christians view surrogacy as a compassionate solution for childless couples, others argue that it conflicts with scriptural teachings on procreation and the sanctity of marriage. This divergence underscores the need for contextual pastoral guidance that addresses the ethical dilemmas faced by families within the church.

Traditional Christian teaching on reproductive ethics, rooted in Scripture and the writings of early church fathers, emphasizes procreation as a divine gift to be exercised within the bounds of marriage. The use of surrogacy, particularly when it involves third parties, often challenges this framework. However, modern discussions in theology and ethics also consider the pastoral responsibility to show compassion and support for families grappling with infertility.

In conclusion, the morality of surrogacy in Christianity requires a balanced approach that upholds biblical teachings while addressing the real-life struggles of Christian families. Churches in Makurdi metropolis, like others globally, must navigate these issues with sensitivity, offering sound theological guidance and support. By fostering dialogue, education, and pastoral care, the church can help individuals and families make decisions that honour God, respect human dignity, and uphold Christian ethical values.

Recommendations

Having x-rayed the Christian perspective on the morality of surrogacy in Makurdi metropolis, the study made the following recommendations:

1. **Strengthen Christian Ethical Teaching on Reproductive Ethics**
Churches in Makurdi should enhance teaching programs that focus on Christian ethical principles concerning reproductive issues, including surrogacy. These teachings should emphasize biblical perspectives on marriage, procreation, and the sanctity of human life, ensuring that congregants are well-informed to make morally sound decisions.
2. **Engage Clergy in Ethical Counselling Training**
Clergy in Makurdi metropolis should be trained in ethical counselling to address the complexities of surrogacy. This training should include understanding the emotional, moral, and spiritual dimensions of surrogacy to provide comprehensive guidance grounded in traditional Christian teachings.
3. **Promote Dialogue Between Traditional and Contemporary Perspectives**
Churches should organize forums that facilitate discussions between traditional Christian reproductive ethics and contemporary challenges posed by surrogacy.



Such platforms will help bridge gaps in understanding and provide nuanced approaches that respect biblical values while addressing societal realities.

4. Encourage Community-Based Support for Infertile Couples
Churches in Makurdi should establish or strengthen community-based support groups for couples facing infertility. These groups can provide emotional and spiritual support, exploring alternatives like adoption or fostering, which align with Christian ethics on reproduction and family.
5. Advocate for Scripturally Guided Policies on Surrogacy
Christian leaders in Makurdi should engage with policymakers to advocate for legal frameworks on surrogacy that align with biblical values. These policies should safeguard the dignity of all parties involved, including the surrogate mother, the child, and the commissioning parents, ensuring adherence to Christian moral principles.

These recommendations aim to address the ethical concerns surrounding surrogacy while reinforcing the Christian moral foundation in Makurdi metropolis churches.

WORKS CITED

- Adegboye, Peter. *Christian Ethics in Business: A Nigerian Perspective*. Jos: FAB Publications, 2015. Print.
- Anderson, Elizabeth. *Value in Ethics and Economics*. Harvard University Press, 1995.
- Brown, Robert. *The Ethical Dilemmas of Modern Reproductive Technology*. New York: HarperCollins, 2010.
- Carson, D. A. *The God Who Is There*. Grand Rapids: Baker Academic, 2010. Print.
- Catechism of the Catholic Church. 2nd ed., Libreria Editrice Vaticana, 1997.
- Congregation for the Doctrine of the Faith. *Donum Vitae (The Gift of Life)*. Vatican City: Libreria Editrice Vaticana, 1987. Print.
- Ejeh, Peter. "Cultural Perspectives on Childbearing among Tiv Christians." *Journal of African Studies*, vol. 12, no. 3, 2021, pp. 42–57. Print.



Golombok, Susan, et al. "Children Born Through Reproductive Donation: A Longitudinal Study of Psychological Adjustment." *Journal of Child Psychology and Psychiatry*, vol. 52, no. 6, 2011, pp. 251-260.

Holy Bible. Authorized King James Version, Thomas Nelson, 2005.

Inhorn, Marcia C., and Pasquale Patrizio. *Infertility around the Globe: New Thinking on Gender, Reproductive Technologies, and Global Movements in the 21st Century. Human Reproduction Update*, vol. 21, no. 4, 2015, pp. 937-954.

Iorfa, Simon. *The Challenges of Youths in Embracing Traditional Christian Values. *African Journal of Theology and Ethics*, vol. 9, no. 3, 2018, pp. 230–245.

Jeremiah, David. *Sanctity of Life and Christian Ethics*. Thomas Nelson, 2010.

Johnson, Ruth. *Faith and Productivity: The Church's Role in Economic Development*. Lagos: Heritage Publishers, 2017. Print.

Jones, Timothy. *Christian Ethics and Modern Issues*. London: HarperCollins, 2015. Print.

Millbank, Jenni. *The New Surrogacy Parentage Laws in Australia: Cautious Regulation or '25 Brick Walls'? Melbourne University Law Review*, vol. 35, no. 1, 2011, pp. 101-130.

Njoku, Felix. "Ethical Implications of Surrogacy in Nigeria." *Nigerian Journal of Theology*, vol. 9, no. 1, 2019, pp. 72–80. Print.

Okechukwu, Adaobi. "Contraception and the Christian Faith in Nigeria." *African Journal of Theology*, vol. 15, no. 2, 2015, pp. 40–55.

Okoh, Grace. *Faith and Family in Africa*. Ibadan: University Press, 2020. Print.

Okoh, Matthew. *Vocational Empowerment in the Church: A Case Study of Makurdi Metropolis*. *Journal of Religious Studies*, vol. 15, no. 2, 2019, pp. 121–136.

Paul VI. *Humanae Vitae*. Vatican Press, 1968.

Purvis, Trevor, and Marie Zagorski. *Ethics and Surrogacy: A Comparative Analysis. Journal of Medical Ethics*, vol. 42, no. 2, 2016, pp. 45-56.



Peter Tavershima Kumaga. Introduction to Sociology of Christian Prayer, Daudu, Nigeria: Terkumbur Arts and Press, 2022 Print

Peter Tavershima Kumaga, and Saawuan S. Oliver. *Culture and Social Stability*. Makurdi: Danicom Printers. 2023 Print

Rae, Scott B. *Moral Choices: An Introduction to Ethics*. Zondervan, 2009.

Smith, Andrew. *Biblical Theology of Work: A Study on Christian Ethics*. Nairobi: East African Publishers, 2016. Print.

Smith, Jonathan. *The Bible and Contemporary Ethical Issues*. New York: Zondervan, 2018. Print.

The Holy Bible. King James Version.

Torkula, Alfred. *Infertility and Traditional Beliefs in Benue*. *Makurdi Sociological Review*, vol. 14, no. 2, 2022, pp. 88–95. Print.

Ujah, Michael. *Socio-Economic Transformation through Christian Ethics in Makurdi*. *Benue Journal of Humanities*. vol. 12, no. 4, 2020, pp. 100–115.

Volf, Miroslav. *A Public Faith: How Followers of Christ Should Serve the Common Good*. Brazos Press, 2011.

LIST OF INTERVIEWEES

Mhoonom Adem. Oral Interview, 46 Years, Female, Teacher, Fiidi, 26/1/2024

Azenda Nongo. Oral Interview, 54 Years, Male, Teacher, Wadata, 26/1/2024

Nyihemba Ternenge. Oral Interview, 39 Years, Male, Clergy. Airport 24/4/2024

Jonathan Agbidye. Oral Interview, 52 Years Male, Clergy Apir, 4/2/2024

Dooshima Akaa. Oral Interview, 40 Years, Female, Civil Servant. High Level. 14/1/2024

Simon Tyoakaa. Oral Interview, 47 Years, Male, Civil Servant, Iniongun. 26/1/2024

Gabriel Abenga, Oral Interview, 41 Years, Male, Clergy, Wadata. 26/1/2024



Gwergwe Toho. Oral Interview, 49 Years, Male, Civil Servant, High Level. 26/1/2024

Iorliam Ayongo. Oral Interview, 60 Years, Male, Business Modern Market. 26/1/2024

Bernard Nule. Oral Interview, 50 Years, Male Civil Servant. Fiidi 26/1/2024

Adue ge. Oral Interview, 68 Years, Male. Retiree, Modern Market, 26/1/2024