



BABY FACTORY SYNDICATES: AN EMERGING CHILD ADOPTION RACKET IN NIGERIA

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ABSTRACT

In Nigeria, the recent discovery of criminal syndicates that specialise in the buying and selling of babies by law enforcement agents has called into question the efficacy of the extant institutional framework designed to regulate child adoption process. The concern of this paper is to describe the modus operandi of baby factory syndicates in Nigeria, the root causes of the phenomenon, and its implications. The reports of some Nigerian and foreign media on incidents of baby factory were essentially reviewed using content analysis. Neutralization theory was employed as the explanatory framework. The authors argue that baby factory is an off-shoot of the systemic corruption bedeviling the Nigerian nation. The Federal Government of Nigeria is urged to develop a clear-cut road-map to strengthen the existing child adoption process as a way of tackling the baby factory syndicates exploiting its current haphazard status for illicit gains.

Keywords: *Baby Factory Syndicates, Child Adoption, Corruption, Nigeria*

INTRODUCTION

In Nigeria, the recent discovery of criminal syndicates that specialise in the buying and selling of babies by law enforcement agents has called into question the efficacy of extant institutional framework designed to regulate child adoption process. These criminal syndicates, popularly known as baby factories, are operating unregistered orphanages, illegal maternity homes, clinics, motherless babies' homes, and fake child care homes with the purpose of manipulating the adoption process to make monetary gains (Eseadi, Achagh, Ikechukwu-Ilomuanya, and Ogbuabor, 2015; Falayi, 2014; Uka, 2014; Vanguard, 2014; Huntley, 2013).

Initially, these baby factory syndicates which typically comprise networks of business merchants, medical doctors, nurses, and mid-wives were thought to be operating only in South-Eastern Nigeria, however, similar criminal networks have also been discovered in some other regions of the country. According to newspaper reports, some of the States where the illicit child adoption process is gaining ground include: Abia, Enugu, Ebonyi, Imo, Lagos, Ogun, Ondo, Rivers and Delta (Falayi, 2013; Nigeria News Desk, 2012; Uzondu, 2011).

Since the discovery of the first baby factory cartels operating in Aba, Ebonyi and Lagos in 2006 (United Nations Educational, Scientific and Cultural Organization, 2006), hundreds of pregnant



teenagers, new born babies and nursing mothers have been rescued from criminal syndicates (Eseadi, Achlagh, Ikechukwu-Ilomuanya, and Ogbuabor, 2015; Huntley, 2013). Indeed, various government and non-government institutions including: law enforcement agencies, mass media, human right organizations, religious bodies, civil society organizations have expressed great concerns over the emerging baby markets in Nigeria. For instance, in his reaction to the criminal act, a former Nigeria Inspector General of Police, Mohammed Abubakar said:

The culprits of the latest baby factory saga will go to court after intensive and thorough investigations. We cannot allow this kind of act to go on in the society. We need information and intelligence to be able to expose more of such culprits in our society. So, as soon as the Police conclude its investigations, the culprits will go to where they belong. Justice will take its course (National Mirror, 26 May, 2013).

The existence of baby factories where infants are bought and sold represents an erosion of values attached to the birth of a child within the context of the traditional family institution in Nigeria. In Africa, childbirth is normatively expected of every family, and a child is considered a treasure that is passionately desired (Ojedokun and Atoi, 2012). Children, according to Onyemachi (2010), are seen as the gift of God; they are well admired, adored, revered at and regarded as the most precious possession, not only as humans in the physical, but also in their spiritual being. Indeed, it is considered very important for a man and for a woman to have children because they represent the symbol of wealth, and ensure the continuity of family descent (Zeitlin, 1996). Hence, the birth of a baby was, and is still not only a family event, but a celebration of the whole community (Maposa&Rusinga, 2012). Much jubilation, elaborate, and expensive ceremonies usually take place when a child is to be given a name; and such a display of gratitude is an indication that Nigerians have so much admiration for, and ascribe a lot of value or premium to children (Ayua and Okagbue, 1996).

Generally, the activity of baby factory syndicates operating in Nigeria contravenes section 29 of the Convention on the Rights of the Child which states that "child adoption shall be in the best interest of the child by mandating State Parties to ensure that the adoption is authorized only by competent authorities, who determine in accordance with the applicable law and procedures that it is permissible in view of the child's status, concerning parents, relatives and legal guardians". Specifically, the buying and selling of human being constitutes an offence under Section 50 of the Nigerian Trafficking in Persons (Prohibition) Law Enforcement and Administration Act 2003 which defines human trafficking as including all acts and attempted acts involved in the recruitment, transportation within or across Nigerian borders, purchase, sale, transfer, receipt or harbouring of a person, involving the use of deception, coercion or debt bondage for the purpose of placing or holding the person whether for or not involving servitude (domestic, sexual or reproductive) in force or bonded labour, or in slavery-like conditions.

Trading in children, kidnapping, lying to birth parents about the fate of their children, or the production of spurious background reports on adopters all add up to a catalogue of ignoble and unprincipled practices (Triseliotis, 2000). Apart from the fact that the buying and selling of infants constitutes a crime with very dire consequences on the physical and mental health of the victims, it equally dehumanizes them. Babies are being commodified, trafficked, and subject to the forces of demand and supply. Furthermore, in spite of the fact that baby factory has been recognized to be a serious problem in Nigeria, enough scholarly attention has not been devoted



to the network of criminal syndicates promoting it. Therefore, the central objective of this paper is to discuss the modus operandi of baby factory syndicates in Nigeria, the root causes of the phenomenon, and its implications for the victims.

THEORETICAL BACKGROUND

In this study, the criminal activity of baby factory syndicates operating in Nigeria is situated within the framework of neutralization theory. The theory was developed by Gresham Sykes and David Matza in 1957. It provides explanations on how deviants justified their acts by developing some special set of techniques to neutralize and temporarily suspend their commitment to societal values; thereby, providing them with the freedom to commit unlawful acts. According to neutralization theory, though individuals who violate the law are committed to the rules and laws of the society, however, they make exceptions to rules with rationalizations called neutralization techniques. These rationalizations are devices that deviants used temporarily to excuse or justify any behaviour that runs counter to dominant normative standards of society. Hence, through rationalizations, deviants do not hold a guilty conscience and/or have a negative self-image. The theory identified five different types of rationalizations that deviants often adopt to justify their actions. These include the following: a) the denial of responsibility: this is the argument by deviants that they were propelled to their act by certain conditions, and that under the same circumstances, any other person would resort to a similar action (b) the denial of injury: this is the argument that their action did not hurt or harm anyone (c) the denial of the victim: this is the argument that nobody really suffers as a result of their act (d) the condemnation of the condemners: this is the argument through which deviants accuse those in the position of authority, for example, the law enforcement agents, as being equally corrupt and hypocritical (e) the appeal to higher loyalties is the belief that their action was predicated on the need to assist their friends. Baby factory syndicates in Nigeria usually justify their illegal act by providing different excuses. Some of them that have been arrested claimed that they were involved in the business as a way of helping childless couples, who desire children by 'securing' babies for them from biological parents, who do not want them. Also, some of them justified their actions by claiming that they were only helping the unmarried young girls, who are pregnant out of wedlock, to take care of their new born babies, by providing them with food and shelter.

Baby Factory and Illegal Adoption as Global Crimes

The buying and selling of babies is not peculiar to Nigeria as a nation. Similar incidents have been recorded in some other parts of the world at different points in time. Spain, China, Chad, Ethiopia, India, Guatemala, and United States of America are examples of countries where issues bordering on the buying and selling of babies have been discovered in the past. Indeed, throughout history, children have been considered as commodities to be bought and sold (Kadushi and Martin, 1988; Herrman, 1985). Kapstein (2003) contends that children are among the most precious resources, and like all other precious resources, they are being traded across borders. Unscrupulous go-betweens, according to Kapstein (2003), buy or abduct infants from their needy biological parents and sell them to eager adoptive families. Similarly, Stein (2001) notes that financial gain is closely associated with child trafficking where children are reduced to commodities and exchanged at illicit black markets.

In his discussion of the situation in Africa, Mezmur (2010) laments that the increasing attention that African children are attracting from prospective adoptive parents living in other parts of the world has the tendency to promote child trafficking. According to him, Chad, Egypt, Ethiopia,



Ghana, Kenya, Liberia, Sierra Leone, South Africa, Sudan, and Uganda have all experienced instances of child trafficking/illicit activities in relation to inter-country adoption. Meanwhile, the Convention on the Rights of the Child's committee state report published in 2008 indicates that child trafficking in the context of inter-country adoption in Liberia has compelled the President of the country to establish a Commission to examine the country's domestic and inter-country adoption procedures with the purpose of making recommendations. Equally, in 2007, the CRC Committee expressed its concern over the reports that irregular inter-country adoptions and possible trafficking of children for that purpose is still rampant in Kenya (CRC Committee, Kenya, 2007).

In addition, on October 25, 2007, the Chadian police arrested nine French and seven Spanish nationals in Chad Republic, near the Sudanese border, as they were preparing to illegally fly out 103 African children to France (Reuters News Agency, March 31, 2008). In a related development, the Egyptian news agencies in 2009 reported a case involving child buying and falsification of birth documents. In this particular case, two American couples were convicted for their involvement in the illegal baby adoption. It was also reported that these couples agreed with an orphanage worker to buy two newborn infants (a girl and a boy) for £26,000. Thereafter, they obtained forged papers declaring the concerned children to be theirs (Associated Press, 17 September, 2009). While describing the illegal baby adoption scandal in Andhra Pradesh, India, Smolin (2004) states that illegal orphanages usually send scouts to purchase infants from their impoverished birth parents in rural areas. These orphanages, according to Smolin (2004), would then place such children for adoption to a family in the United States, and then, receive an adoption "fees" that is more than ten times higher than what they had paid for them. Pastor (1989) reveals that in Honduras, teenage girls are being paid to get pregnant by some merchants who usually assist them throughout their pregnancy to make sure they eat well and receive parental care. Once such girls put to bed, they are usually paid \$50.00, and their babies would be collected from them.

Kapstein (2003) observes that international adoptions were largely unregulated until the 1980s and 1990s when several human trafficking stories, including the purchase and sale of babies, made headlines in the international media. The United Nations Economic and Social Council Commission on Human Rights' report on illegal adoption reveals that international adoption involves a variety of criminal offences, including the buying and selling of children, falsification of documents, kidnapping of children, and housing of babies awaiting private adoption (United Nations, 2000). Dunbar (2011) reports that in Spain, over 300,000 babies were stolen from their parents and sold into adoption for close to a period of five decades. These children were trafficked by a secret network of doctors, nurses, priests and nuns in a widespread practice that began during General Franco's dictatorship, and continued until the early 1990s (Dunbar, 2011). In a similar vein, Zhang (2009) asserts that China has a long history of, and continuing problems with child trafficking. The Hengyang Social Welfare Institute in China, according to Zhang (2009), has been buying babies from traffickers for onward sales to their 'adoptive' parents in the West since 2002. Furthermore, The Times Newspaper in 1996 reports that corrupt doctors and officials in Ukraine are involved in illegal sale of babies to Western Europe and North America by deceiving their 'impoverished mothers' (Triseolitis, 2000).

Davis (1995) points out that illegal child adoption in the United States of America is developing rapidly into a service business in which a large number of 'profit agencies' have emerged because it has become apparent that many people are prepared to pay a high price to adopt either an in-country or inter-country child. According to Vergous (2010) cited in Nanou (2011),



more than 100 Romanian and Bulgarian babies have been sold in Greece for between €20,000 and €30,000 (Nanou, 2011).

Baby Factory Phenomenon in Nigeria: Nature and Pattern

Baby factory syndicates are organized groups of people that specialise in sourcing for pregnant teenagers or needy mothers for the purpose of buying their babies, and thereafter, sell same to clients who wish to have their own 'biological' children at all cost. A common practice among these syndicates in Nigeria is that they usually set-up orphanage homes, hospitals, child care centers and social welfare homes under the guise of offering humanitarian services to the needy members of the society.

Media reports in Nigeria indicate that baby factory syndicates often gained access to babies which they usually subject to the market forces of demand and supply through various means. Some of their methods include: sheltering young girls who get pregnant out of wedlock for the purpose of collecting their babies at birth, luring deviant teenagers of both sexes to sleep with one another for purpose of conception in exchange for money, abducting or kidnapping babies from their parents, and sourcing for married couples who are willing to sell their babies. For instance, The Nation Newspaper of May 19, 2013 narrates the dehumanizing condition to which the victims of a particular baby factory syndicate were subjected-to this way:

In a baby factory incident that happened at Umuaka in Imo State, 17 pregnant teenagers between the ages of 14 and 17 found in a fake motherless home were allegedly impregnated by a man; and their babies were to be sold to waiting buyers. These girls were often raped in the process of making them pregnant and kept in unhygienic conditions before they deliver babies they would never see again (The Nation, 19 May, 2013).



Table 1 below presents newspaper reports of some baby factory incidents recently recorded in some parts of Nigeria.

S/N	NEWS PAPER	DATE	LOCATION	CASE(S) REPORTED
1	Nigerian News World Magazine	May 06, 2011	Abia State	Dr. Oriakara Hyacinth of Cross Foundation Investment, Aba, was arrested at his hospital's premises alongside 32 pregnant ladies by the Aba Area Command of the Nigeria Police for allegedly using his hospital for baby factory business.
2	Nigerian News Desk	April 13, 2012	Akwabom State	Seven women between the ages of 18 and 20, three of whom were pregnant, were rescued from a baby factory in Akwalbom State.
3	The Punch	May 18, 2013	Rivers State	A midwife, Oby George, admitted collecting a sum of ₦4.2m from two women for the purpose of procuring 'miracle babies' for them. The victims stated that Oby George promised them 'miracle' twins and triplets.
4	The Nation	May 19, 2013	Imo State	17 pregnant teenage girls, aged between 14 and 17, were rescued from a fake motherless babies' home used as baby factory by one "Madam One Thousand".
5	The Punch	May 24, 2013	Lagos State	A 23 year old pregnant woman and her husband were arrested for selling their neighbour's four-year-old son for ₦ 400, 000. They also confessed to have already sold their own unborn child to a baby factory owner for ₦200, 000.
6	National Mirror	May 26, 2013	Abia, Enugu and River States	In 2011, the police raided two hospitals, and dismantled two baby factories in Enugu State. In 2007, 19 girls were rescued from a cartel operating between Aba and Port Harcourt in Rivers State. Between January and March 2010, 77 girls were rescued from a baby factory in Abia State. Also, in 2009, over 6 baby factories were sealed in Abia State, with hundreds of pregnant young girls released. In 2008, a network of baby factory claiming to be orphanages was discovered in Enugu, Enugu State by the police.
7	The Nation	August 6, 2013	Rivers State	One Mrs. Precious, who owns and operates the God's Gift Maternity/Hospital at Elemenwo in Port Harcourt Local Government Area of River State, was arrested by the Police. She was said to have been injecting desperate childless women with substances to make them appear pregnant.
8	Vanguard	October 30, 2013	Rivers State	A woman was arrested for harbouring six pregnant girls in an illegal maternity home in Port Harcourt. The youngest of the girls was 14.
9	Vanguard	December 5, 2013	Imo State	The Imo State Police Command rescued 16 pregnant teenagers kept in a 2-room Boy's Quarter apartment at Ezuma Private Hospital owned by one Dr. James Ezuma. The girls were kept for the purpose of procreation and onward sales of their babies.
10	Vanguard	June 27, 2014	Ondo State	The officials of the Nigeria Immigration Service, Ondo State Command discovered a 'baby factory' in Ilu-tuntun, Okitipupa Local Government Area of the State where 11 women and eight men were allegedly cohabiting and producing children for the owner of the 'factory' were arrested.

Table 1: Some Recently Recorded Baby Factory Incidents in Nigeria

The prevailing situation in Nigeria, as gathered from media reports, indicates that a typical baby factory syndicate comprises a well-established network of people including: corrupt medical



doctors, nurses, matrons, middlemen, clients, and victims (pregnant teenagers). The syndicates usually compose of a network of middlemen charged with the responsibility of facilitating initial contacts between prospective buyers and baby factory owners across the country (Falayi, 2013; National Mirror, 26 May, 2013). After the initial contact is established, the illegal business transaction is set in motion. The buyers' preference as regard the sex and number of babies (i.e. single or twins) would then be discussed. For instance, a middleman could link a prospective buyer in Lagos State to a baby factory owner in River State or Imo State. In this case, the buyer would then travel to the State where such a baby factory is located to pay the mutually agreed transaction fee and collect specially prepared herb or concoction that can induce protrusion of the belly and/or cause legs of the client (woman) to swell. This is usually done to change the physical outlook of the concerned woman. After nine months, such a woman would then return to the baby factory center where she would be given a newborn baby who automatically becomes her 'biological' child.

With regard to the price that babies are sold, reports indicate that the amount paid essentially correlates with concerned baby's sex. Male babies command higher price than their female counterparts. The reason for this variation in price is predicated on the fact that Nigerian society is predominantly patriarchal in nature. Hence, more value is attached to male children within the family setting (Ojedokun and Atoi, 2012). According to a newspaper reports:

A male child costs ₦ 450, 000, while a female is pegged at ₦ 400, 000. The teenage mother that delivers a baby boy earns ₦ 100, 000, while ₦ 80, 000 is the reward for a mother whose newborn baby is a female. Twins are ostentatious goods, and only the affluent can afford the luxury to have them (Royal Times Nigeria, May 27, 2013).

It has been clearly established from the foregoing analysis that the phenomenon of baby factory is a clear case of systemic corruption that has over time characterised the Nigerian society. Criminally minded people are capitalizing on the haphazard status of the Nigerian child adoption process to make illicit profit by exploiting the most vulnerable and helpless members of the society.

The Root Causes of Baby Factory Phenomenon in Nigeria

The emergence of baby factory syndicates in Nigeria can be attributed to a number of factors at both micro and macro levels of the society. One of the major root causes of this phenomenon is the Nigerian cultural practice that over-emphasizes the place of biological children within the family. In Nigeria, one of the most agonizing experiences that married couples typically have is infertility or childlessness. Childless couples, most especially, the wives, are routinely ridiculed and stigmatized by their husbands' extended families and members of their immediate communities. Hence, desperate childless couples often resort to any means, be it legal or illegal, to acquire their own babies. One major option which some of them are exploring is the purchase of infants from baby factory syndicates. The 2004 report of the World Health Organization indicates that about 12 million Nigerian couples are infertile (Onyemelukwe-Onuobia, 2013). Adewunmi et al. (2012) have also observed that having children is an essential part of life in many cultures, and not having children is frequently considered a personal tragedy or a curse. According to Ezegwu, Obi and Onah (2012), in developing countries where child-bearing is often highly valued, infertile couples are faced with problems ranging from overt ostracism or divorce to more subtle forms of social stigma leading to isolation and mental distress. The precarious situation that childless couples in the society are made to face is



compelling some of them to take the back door approach to get their 'biological' children instead of embracing the legal child adoption process.

Another important factor promoting the phenomenon is the current high incidence of rape and rampant pre-marital sex among the youths in Nigeria. In recent times, the Nigerian society has experienced a significant increase in the incidents of rape and pre-marital sex, and these are sadly increasing the cases of unwanted pregnancy recorded in the country. The occurrence of rape has assumed an alarming proportion in the country as toddlers, teenage girls, and elderly women are daily falling victim to rape, incest and other sexual harassments (Kumolu, 2012). Similarly, the issue of pre-marital sex which is becoming rampant in the country is also playing a pivotal role in the incidence of baby factory. In most cases, in order to avoid the labeling and ostracism that usually accompany unwanted pregnancy, some pregnant teenagers and young ladies do sometimes willingly give out their offspring to operators of baby factories, who often pose as 'God-sent helpers', that are only interested in assisting them out of the difficult situation they have found themselves. Link and Phelan (2001) have equally observed that discrimination and social stigma are among the major factors responsible for the occurrence of baby factory in Nigeria.

Furthermore, poverty and greed are also among the key factors responsible for the increase in the baby factory incidents in Nigeria. On the one hand, while people involved in this illegal child adoption arrangement are motivated by greed, parents who gave out their children to the syndicates, on the other hand, are either motivated by poverty or ignorance. Also, while the exorbitant prices in which babies are sold is the driving force motivating baby factory syndicates to engage in baby selling, the high level of poverty in Nigeria and ignorance on the part of some people are among the predisposing factors pushing people to sell their children as a way of improving their standard of living. Recently, in February 2012, the National Bureau of Statistics' report on Nigeria Poverty Index indicates that about 61.2% of Nigerians were living on less than \$1 a day at the end of 2010. This statistics suggests that the majority of Nigerians live in poverty, and as a result can barely afford the basic necessities of life such as food, shelter and clothing (This Day, May 16, 2013).

Equally, urbanization is another potent factor fuelling the phenomenon of baby factory in Nigeria. Today, it is undeniable that the kind of strong social solidarity and communal living arrangement firmly entrenched in the traditional Nigerian society are fast eroding due to urbanization. The quasi-anonymous feature of most of the Nigerian urban centres breeds fertile environment where different deviant practices, including baby factory racket, could thrive. Unlike what obtained in the traditional Nigerian society, it is difficult for people in the contemporary Nigeria to be fully aware of what goes on in their immediate environment and/or show genuine concern in the affairs of people of their neighbours. This is particularly true in most of the nation's major urban centres. Hence, it is possible for some childless couples to successfully buy babies and claim such to be biological offspring. In addition, the successful operation of some of the baby factories at some locations for a very long time without the knowledge of the people in their neighbourhoods can also be linked to urbanization.

Similarly, the inadequately developed child adoption law in Nigeria is also a strong driver in the issue of baby factory. Currently, apart from the fact that there is no unified adoption legal system, there is also no principal agency specifically charged with the responsibility of regulating child adoption process in Nigeria. As a result of this, criminally minded individuals are capitalizing on the existing lapses in the process to operate illicit child adoption centres. Currently, there is no uniform child adoption law in Nigeria (Adewumi et al., 2012). In a similar



vein, Okorondu (2013) has also lamented that there are no registered adoption agencies saddled with the responsibility for the supervision of adoption of children in Nigeria. Consequently, couples in desperate need of a child are often willing to bypass the bureaucratic bottleneck characterising the system by exploring the illicit option.

Implications of Baby Adoption Racket in Nigeria

The phenomenon of baby factory has very serious implications for the victims in particular and the Nigerian society at large. Indeed, the fact that the buying and selling of babies poses serious threat to the lives of the concerned babies and their mothers cannot be overemphasized. The dirty environment where baby factories are located and the mode of operation of the criminal syndicates expose their victims to different health hazards. Indeed, they are exposed to the risk of contracting different communicable diseases such as hepatitis A&B, HIV/AIDS and other sexually transmitted diseases (STDs). A case that readily comes to mind in this instance is that of a 23year old man who was employed to impregnate 17 teenage girls in an illegal adoption center in Imo State as reported in The Nation Newspaper of 19 May, 2013. Also, the babies put up for sale are at the risk of being sold to ritualists who may buy them for the purpose of money-making rituals. The killing of babies for money-making rituals is rife in Nigeria (Balogun, 2013). Recently, The Punch Newspaper of November 18, 2013 reported the case of a five-man gang suspected to be ritualists, who invaded a government hospital in Ado-Ekiti and demanded for new born babies. Similarly, babies can also be subjected to illicit trafficking for the purpose of sexual and/or domestic exploitation by their buyers. Human trafficking, including the selling of children, is the third most common crime in Nigeria (UNESCO, 2006).

Furthermore, the buying and selling of babies has the tendency of generating identity crisis in the concerned babies if at adulthood, they eventually realise that they were bought by their supposed biological parents. This can impact negatively on their social status and self-esteem. For instance, the recent British Broadcasting Corporation's report on the case of over 300,000 babies stolen from their parents and sold into adoption for over a period of five decades in Spain is prompting the concerned persons to be anxious to obtain information about the true identity of their biological parents (Dunbar, 2011). In addition, apart from the fact, that the newborn babies separated from their mothers are deprived genuine motherly love and care, nursing mothers who ignorantly give out their babies to baby factory syndicates also stand at a great risk of experiencing emotional and psychological traumas when they eventually discover that their babies have been sold and may never be seen again. A very strong emotional bond exists between parents and their infants. Hence, mothers who suffer forceful separation from their newborn babies can experience a life-long depression that may result in a chaotic lifestyle.

CONCLUSION

The wide range of negative implications that baby factory phenomenon have for its victims (mothers and their newborn babies) and the society at large makes it imperative to proffer solutions to the menace. Relevant stakeholders in Nigeria, particularly the Federal and State Governments and other concerned agencies are implored to adopt the following recommendations in their quest to address the problem:

First, there is an urgent need for the establishment of a substantive Ministry that would be specifically charged with the responsibility of overseeing child adoption process in Nigeria. The current haphazard nature of the extant adoption system in the country is one of the important factors promoting the activities of baby factory syndicates. Therefore, the Federal Government of Nigeria is urged to specifically create a ministry for this purpose.



Second, at the State level, the Ministry of Women Affairs, Community Development and Social Welfare, under whose jurisdiction child adoption process currently falls, should be more proactive in the discharge of its responsibility by strictly monitoring the activities of privately owned motherless babies' homes to curtail different illegal acts being perpetrated by some of them through child adoption process. Evidence has shown from both the electronic and print media that some of these centers are typically profit-driven.

Similarly, the governments at federal and state levels are urged to embark upon aggressive enlightenment campaigns that would be geared towards encouraging potential child adopters in Nigeria to embrace the legal adoption process. This duty can be delegated to the National Orientation Agency. By this token, the mindset of childless couples in the society that desire children can be positively influenced to embrace the legal adoption process instead of sourcing for babies through baby factory syndicates.

Furthermore, the rescued victims of baby factory syndicates should be rehabilitated and given necessary health, financial and educational supports by the government as a way of ameliorating the physical and psychological traumas that they might have undergone. In addition, the current upsurge in high incidence of rape in Nigeria should be critically addressed because it is one of the major factors predisposing some teenagers to resort to giving out their offspring to baby factory syndicates. Illegitimate babies bring shame to their mothers in Nigeria. Finally, parents, guardians and religious bodies should consistently strive towards inculcating societal moral values into their teenagers and young adults as a way of preparing them to overcome the financial inducement that members of baby factory syndicates do sometimes use to entice vulnerable persons.

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