



Child Trafficking in Nigeria: Its Religious Implications

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ABSTRACT

The trafficking of children for the purpose of domestic service, prostitution and other forms of exploitative labour is a widespread phenomenon in Nigeria. Sale of babies has become a thriving business in the South-Eastern states of Nigeria, promoting unscrupulous Nigerians to set up baby factories for commercial purposes. Human trafficking is a global phenomenon, with women and children being more vulnerable. In West Africa, there is a widespread trafficking in women and children within the region as well as to overseas locations and Nigeria is not an exception in this illicit trade. Nigeria experiences both internal and external trafficking of children. About eight million Nigerian children, mostly trafficked children, are in forced labour in various parts of the country. Nigeria has acquired a reputation for being one of the leading African countries in human trafficking with cross-border and internal trafficking. This paper seeks to take a critical assessment of child trafficking in Nigeria, identify the root causes of child trafficking and its effects. Religious implications of child trafficking in Nigeria will be treated with a view of making genuine recommendations that the Nigeria church and Islam could see their positions to act as a powerful advocate through lobbying the United Nations human right group and others to fight the evil of child trafficking in Nigeria. the methodology adopted is historical and phenomenological, using secondary data collection and analysis done qualitatively.

Keywords: Children; Trafficking; Nigeria Government; Religion; Implications.

1. INTRODUCTION

Trafficking in human beings especially women and children is not new, it is a cancer that has eaten deep into our society, attaining an international dimension. It is a complex, multi-faceted phenomenon involving multiple stakeholders at the institutional and commercial level. It is a demand-driven global business with a huge market for cheap labour and commercial sex, confronting often insufficient or unexercised policy framework or trained personnel to prevent it. UNESCO (2006). The international community in recent times, has been confronted with the difficult task of combating human trafficking in both the Global North and the Global South. Forced labour, sexual exploitation, forced marriage, indentured servitude, forced begging and the removal and sales of human organs are only some of the manifestations of this diverse global issues (Okoli, 2020). According to the United Nations office on drugs and crime (UNODC), human trafficking is enriched by several factors. On one hand, causes such as poverty,

unemployment, political crises, armed conflict, corruption, or family pressure and discriminatory gender norms are some of the push factors; while on the other hand things such as prosperity and economic opportunities in destination nations constitute the pull factors that spurs the movement of people (UNODC, 2011).

Thus, The Complexities and rising incidences of human trafficking has necessitated global concern and call for new strategies and more effective legal framework that will help to address the menace of human trafficking around the world. As a result, the end of the last decade has seen a momentous amplification of global action against all forms of this abuse. The United Nations (UN) established a broad-based world-wide instrument to combat human trafficking – the global plan of Action to combat trafficking in persons and the United Nations trust fund for victims of trafficking (UN, 2014). Within this context, individual state have enacted new measures, laws or incorporate new sections into their current

criminal law or other legislation to stem the tide of human trafficking and sexual exploitation in the discourse of global trafficking, Nigeria has earned unenviable reputation as one of the most significant human trafficking origin, transit and destination countries (Okeshola and Adenugba, 2018). Nigeria citizens, particularly women and girls were reportedly the most trafficked persons in the EU in 2015, with over 40 countries identifying them in 2017 (USDOS 2018). Nigeria is trafficked both internally and internationally to countries like Mali, Senegal, South Africa, Libya, Saudi Arabia, Italy, The Netherlands, Cape Verde, Tunisia, UAE, Austria, Russia and Spain (Osezua 2016, Okoli, 2020)

To address the increasing incidences of human trafficking in Nigeria, the National Agency for the prohibition of trafficking in person (NAPTIP) was established on 14th July, 2003. In addition to its criminal justice approach in addressing human trafficking, the agency also has a mandate to protect and assist identified trafficked survivors in Nigeria. This mandate is executed in close collaboration with several civil society organization that administer rehabilitation programs, such as international Federation of women Lawyers and National Council of women Societies (NCWS)

Currently according to UNICEF report, external trafficking of children exists between Nigeria and Gabon, Cameroun, Nigeria, Italy, Spain, Benin Republic and Saudi Arabia. In view of the clandestine nature of child trafficking, accurate and reliable figures are hard to get. Globally, child trafficking is one of the fastest growing organised crimes with an estimated 1.2 million victims per year.

The NAPTIP/UNICEF situation assessment of child trafficking in Southern Nigerian state (2004) reported that 46% of repatriated victims of external trafficking in Nigeria are children, with female to male ratio of 7.3. they are engaged mainly in prostitution (46%), domestic labour (21%), forced labour (15%) and entertainment (8%). Internal trafficking of children in Nigeria was also reported to be for the purpose of forced labour (32%), domestic labour (31%) and prostitution (30%). Boys are mostly trafficked from the south-eastern states of Imo, Abia, Akwa Ibom to Gabon, Equatorial Guinea and Congo, while those from Kwara go to Togo as well as far as Mali to work on plantations. Nigeria has recently seen an increased number of repatriation of trafficked victims from many foreign countries. Private transit camps have been reported to exist in Akwa-Ibom, Cross River and Ondo

states where children are transported from the south eastern states and forced into hard labour and prostitution. (UNICEF, 2007).

Although Nigeria has enormous natural and human resources (Nigeria is the 11th largest producer of oil in the world), debt burden and institutionalized corruption takes serious toll on the country's economy. Nigeria is a country rich in resources but with widespread poverty. Poverty is the most visible cause of the vulnerability of women and children trafficking in Nigeria. An ILO/IPEC report found that 40% of Nigerian street children and hawkers are trafficked persons. ILO/IPEC (2000).

Every country in the world is affected by trafficking, whether as a country of origin, transit or destination for victims. UNODC, as guardian of the United Nations convention against Transitional Organized Crime (UNTOC) and the Protocols thereto, assists States in their efforts to implement the Protocol to Prevent, Suppress and Punish Trafficking in Persons (Trafficking in Persons Protocol).

2. CHILD TRAFFICKING IN NIGERIA

A child is been trafficked if he/she has been moved within a country, or across borders, whether by force or not, with the purpose of exploiting the child. Trafficking of children according to Wikipedia (2011), is a form of human trafficking. It is defined as the recruitment, transportation, transfer, harbouring, or receipt of children for the purpose of exploitation. P.6. Child trafficking also refers "to any act or transaction whereby a child is transferred by any person or group of persons to another for remuneration or any other consideration". ... Globalmarch (2011, p.11)

Trafficking of children involves the recruitment, transportation, transfer, harbouring, or receipt of children for the purpose of exploitation. The commercial sexual exploitation of children can take many forms, including forcing a girl child into prostitution or a boy child into homosexual or child pornography. child exploitation may also include forced labour or forced services, slavery or practice similar to slavery, servitude, the removal of organs, illicit international adoption, trafficking for early marriage, recruitment as a child soldier, as, mostly done by the Boko Haram sect in the North Eastern part of Nigeria. they are also recruited for begging or as athletes (such as child jockeys, or football players) or for recruitment for cults. Lat AM (2011). In Nigeria, for example traffickers in children may take advantage of parent's extreme poverty, parents may sell their

children to trafficker in order to pay off debt or gain income or they may be deceived concerning the prospect training and to them (parent) a better life for children 'channel 4.

Nigeria has acquired a reputation for being one of the leading African countries in human trafficking with cross-border and internal trafficking. Trafficking of persons is the third largest crime after economic fraud and the drug trade. Nigeria experiences both internal and external trafficking in persons.

2.1 Internal Trafficking

In the last two decades there has been an increase in the internal trafficking of Nigerian women and children. An increased number of people are trafficked from rural communities (Oyo, Osun and Ogun States in the South-West; Akwa-Ibom, Cross River, Bayelsa States in the South-South; Ebonyi and Imo in the South East; Benue, Niger, and Kwara States in the Middle Belt) to cities such as Lagos, Abeokuta, Ibadan, Kano, Kaduna, Calabar and Port Harcourt. Trafficking to these regions is predominantly for exploitative domestic work, farm labour and prostitution, with incidents of human trafficking and forced labour particularly prevalent in Lagos. UNESCO (2006 P.22).

An ILO/IPEC report found that 40% of Nigerian street children and hawkers are trafficked in Nigeria. As a destination, Nigeria receives Togolese women, young girls and children from Benin, Liberia, Mali, Burkina Faso and Ghana. Over the years Buzu women from Niger republic have been trafficked into affluent homes in northern Nigeria to serve as household helpers and concubines.

UN Report of 2006 clearly points out that, child victims in Nigeria are mainly recruited from remote villages and smaller towns. Many of the child victims are from villages and rural towns in Akwa Ibom State. In Akwa Ibom, Ekor is regarded as the headquarters of trafficking in the state. Other states include Cross River and Abia States. Child victims are recruited and trafficked to coca plantations in Ondo State. P.53. Internally, children are trafficked within Nigeria for various purposes which include the following: prostitution, domestic servants, bus conductors, street hawkers, agricultural work, brass melting, stone digging, scavenging etc.

The Nation of Saturday, August 6, 2011 reports the case of a 14-year-old Agnes who was taken to Lagos by Obinna to a madam running a very busy brothel on

Lagos Island. Agnes was put to test and according to her, she passed with flying colours. Subsequently, the 14-year-old was taken to a self-styled prophet from Togo whom she insisted operated like a witchdoctor.

She revealed that on getting to his place, he directed them to a room where her madam asked her to strip before she proceeded to cut hair from her vagina and armpits after dousing her in brown powder. Then she dragged her to the priest who she claimed drew blood from her thumb and mixed it with some other concoction that she was forced to share with her madam and Obinna in consecration of a blood oath. The teenager is making money through prostitution under the watchful eye of her madam and her pimps goes to the madam who takes the money. P.20. There are uncountable teenage girls in a similar situation in Nigeria.

Urban migration and poverty have saturated the labour market in Nigeria, especially the informal labour market, and led to the systematic reduction of the cost of labour. So many children are trafficked in Nigeria for domestic help. Pre-pubescent girls are recruited from different parts of Nigeria from poor homes with a promise to their parents that they will be trained. Girls, some as young as seven years old are brought to urban areas and given out as domestic servants, beggars or street traders.

Another form of trafficking currently under investigation takes place in the northern part of Nigeria and involves the luring of young children to Saudi Arabia to be killed for blood money known as "*diyya*". UNESCO (2006, P.30) Another type of trafficking in northern Nigeria is the trafficking of children for organised begging. Children and physically challenged persons are lured into the begging business in major Nigerian cities.

Baby Harvesting or Baby for cash is another form of child trafficking in Nigeria. In States like *Abia*, *Ebonyi* and *Lagos*, many cases have been reported to clinics, doctors, nurses and orphanages who help pregnant teenagers and other women who do not want to keep their babies after birth. They care for these women during pregnancy and provide money and shelter. Upon delivery the babies are sold to couples who pay a premium for the babies of their choice. The young mothers are paid off after having signed papers repudiating their claims on the babies or swearing oaths of secrecy.

There was a case of two sisters who approached a doctor in Lagos with an offer to sell the unborn child of one of the sisters. They demanded N

500,000 and N 300,000 for a baby boy and baby girl respectively. Later they raised the price of a baby girl to N 400,000 because of "the rising cost of living." Another case was that of the Good Shepherd Orphanage which engaged in the illegal adoption of babies. Young girls with unwanted pregnancies were sheltered at the orphanage and their babies sold at birth, with official cover from the administration. There is no trace of many of the babies that are sold, and one cannot be sure exactly how they are used. UNESCO (2006).

Sale of babies has become a thriving business in the South-Eastern states of Nigeria, promoting unscrupulous Nigerians to setup baby factories for commercial purpose. One of such factories according to News Watch Magazine of August 8, 2011 is owned by Maxwell Ogazi and is located in Imo State. Maxwell Ogazi, president, Christian Compassionate and Motherless Babies Home Inc, Obasi Anambra State and also the founder of Compassionate Life Bible Ministry, Obasi a.k.a "Home of Succour", a native of Umueme Obike in Ngor/Okpala Local Government Area of Imo State, is swimming in money. Ogazi owned a baby factory where pregnant girls are kept before they are delivered of their babies and handed over to the willing "buyers", the factory have branches in Imo, Akwa Ibom and Bayelsa State. (2012, P16).

News Watch of August 8, 2011 also report of one Precious Ogbonna 37-year-old pastor, docked over claims that she gave birth to seven children in one year. Precious Ogbonna, pastor of Holy Ghost Salvation Ministry, Irete, in Owerri West Local Government Area of Imo State, was found harbouring seven babies aged between two months and one year. Ogbonna was arrested by police officers following tip off by neighbours that she was in custody of babies whom she claimed she gave birth to within one year.

2.2 External Trafficking of Children

Externally trafficked Nigerian children come from all parts of Nigeria but some states tend to provide more trafficked persons than others. These states include Akwa Ibom, Cross River, Delta, Edo, Imo, Ebonyi, Kano, Ogun, Oyo and Lagos are trafficked to Italy, Belgium, Spain, the Netherlands, Germany and the United Kingdom. The Middle East is another destination, especially Libya and Saudi Arabia. The recruitment of children trafficked to Saudi Arabia comes predominantly from the northern parts of Nigeria, especially Kano, Kwara, Sokoto, Katsina, Kaduna, Niger, Borno, Taraba, Nasarawa, Plateau,

Kebbi, Adamawa, Zamfara, Jigawa, Gombe and Bauchi States. UNESCO (2006 p.22)

Nigeria is a centre of trafficking in human beings, especially women and children. It is an origin, transit and destination country for trafficked children. About 83% child victims of trafficking for domestic service, sex workers and forced labour are recruited from Nigeria. P.26. Four trafficking routes were identified from northern Nigeria, which include the following: Those leaving from Kebbi or Sokoto travel to the Republic of Benin or to Niger, Ghana, Senegal and from there on the destinations of Libya, Algeria or Morocco. These are transit countries for the destinations in the Middle East or Europe. The Zindel (Katsina State) and Megatel (Jigawa State) exits are used to trafficking persons through Niger to Mali, Burkina Faso, to Libya and on to Europe or the Middle East. From Yobe and Borno States, persons travel by road to Chad, Sudan and onwards. Mayo, Sudan is known as the Nigerian traffickers' transit camp. Persons may wait for days to weeks to procure travel documents to take them to Europe or the Middle East.

The fourth transit route takes persons from Adamawa and Taraba States (these two states have the most porous borders) through Cameroon on to Gabon. This route is used predominantly to traffic women and young children out of Nigeria. Through the southern axis, persons are trafficked from Imo, Cross River and Akwa Ibom States to Gabon, Equatorial Guinea and Cameroon for cheap labour. There is the "Hajj by land" route starting from Maiduguri (Borno State in Nigeria) through Gambaru, a border town in the state, through Gala to N'djamena through Sudan to Saudi Arabia. This particular route takes months to traverse because Sudan has stricter immigration laws than Nigeria (Okojie, 2004).

UNODC (2006) research team, during the course of their study, identified other routes. The victims trafficked abroad from Nigeria are transported through the land borders in Lagos, Ogun, Akwa Ibom, Cross River, Borno and Yobe States into the West African sub-region. The

traffickers and victims travel by road across the land borders in the West African countries such as Benin, Togo, Ghana, Mali, Niger, Guinea and Côte d'Ivoire. Routes take victims into the Northern African countries of Morocco, Algeria or Libya. Victims may be flown out from any of these African countries directly into any of the European (Schengen) countries. If not, the victims cross by sea from Morocco into Spain and travel either by train or air to France or Italy. The

crossing from Algeria or Libya is usually by air to Europe or to Morocco and from there by sea. The Nigerian Platform Netherlands reports that women are sent to African countries such as Senegal, South Africa, Ghana, Gambia and Côte d'Ivoire to "learn the trade of prostitution" before being sent on to Europe. The victims are forced into prostitution to support themselves and their traffickers while awaiting documents or travel arrangements to European countries or other destinations.

3. CAUSES OF CHILD TRAFFICKING IN NIGERIA

There are diverse reasons why many Nigerian children are vulnerable to trafficking, including widespread poverty, large family size, rapid urbanisation with deteriorating public services, low literacy levels and high school-dropout rates. The demand for cheap commercial sex workers in countries of destinations strongly contributes to the growth of this phenomenon and the success of this criminal network. Parents with a large family, often overburdened with the care of too many children, are prone to the trafficker's deceit in giving away some of their children to city residents or even strangers promising a better life for them.

Traffickers exploit the trust of people rooted in a widespread, culturally accepted common practice in West Africa of placement and fostering as part of the extended family safety net. In some instances, desperately poor and uninformed parents willingly co-operate with traffickers, giving away their children in exchange for a small fee in the hands of unscrupulous guardians; these children are increasingly trafficked and exploited for money. UNESCO (2007, P.4). Other root causes of children trafficking in Nigeria include the following:

1. Lack of legitimate and fulfilling employment opportunities particularly in rural communities.
2. The increasing demand for foreign workers for domestic and care-giving roles, and lack of adequate regulatory framework to support this.
3. Lack of access to legal redress or remedies for victims of traffickers and devaluation of women and children's human rights.
4. Breakdown in cultural traditions and pervasion of cultural traditions. In Nigeria, extended family system is practiced. Under the extended family network, the children of the poor are placed with wealthier relatives for proper care and upbringing.

5. Harmful cultural and social realities like submissiveness of females and products of broken homes and/or orphaned children.

6. Lack of information/ignorance. Traffickers usually recruit the vulnerable with promises of better conditions elsewhere. Most victims of human trafficking are lured into believing that life is easier overseas.

7. Peer pressure; children fall victim of human trafficking because of peer pressure and lack of alternative opportunities within their impoverished home communities.

8. HIV and AIDS wreaked havoc in the country. In 2003, 26% of all orphans were orphaned due to AIDS. Consequently, most of these children left on their own are easily recruited by traffickers.

9. Weak legal framework: Human trafficking has flourished due to the lacklustre attitude of law enforcement and a weak legal framework which mainly focuses on trafficking for sexual exploitation. Generally, law enforcement agents are ill-equipped and lack the technical knowhow and gender sensitivity to handle cases. UNESCO (2006).

4. EFFECTS OF CHILD TRAFFICKING

Populations vulnerable to trafficking are growing in Nigeria, which increases the supply of potential victims for traffickers and the damaging effects on all segments of Nigerian society in the following ways:

1. Negative effect on Nigerian labour market.
2. Denial of access to education necessary to break the cycle of poverty and illiteracy that creates trafficking conditions.
3. Child trafficking also affects the Nigerian labour force, making it ill-equipped to compete in global economy where success is based on skilled workers.
4. As a result of child trafficking, fewer people are left to care for the elderly and the sick.
5. Child trafficking can also cause social demographic imbalances.
6. The trafficked children are subjected to physical and psychological abuse such as sexual exploitation, unwanted pregnancies, Starvation, rape, abortion and beating.
7. It undermines public health by exposing the victims to AIDS/STDs, violence, dangerous working conditions, poor nutrition, addictions and decrease participation in child immunization programmes.

8. Loss of family support network makes trafficking easier, undermines relationship, weakens ties of family affection and influence, interrupts passage of cultural values and knowledge from one generation to the next, thus weakening the core of African society. Victims increasingly will have nowhere to go.

9. Trafficking of children increase crime rate in our country and pave way to other criminal networks such as drugs and weapons. The profit is in turn funnelled into other criminal activities like car theft rings, drugs, terrorist's groups etc.

10. It also undermines government authority by thwarting government attempts to exercise authority, the failure of government to meet its fundamental responsibility, undermines its ability to combat corruption in law enforcement and judiciary. UNESCO (2006).

5. RELIGIOUS IMPLICATIONS OF CHILD TRAFFICKING IN NIGERIA

Child trafficking constitutes both social and moral evil to the Nigerian society especially as it affects the poor and most vulnerable in the Nigerian society. Religion is a major stakeholder in this business either to fight against it or promote child trafficking in Nigeria. In northern Nigeria where Islam is the dominant religion, human trafficking is often disguised as institutionalised migration known as "*Peripatic Scholarship*" or "*almajirci*", and sometimes through religious pilgrimage, called "*hajj*". The rationale for travelling to the city for quest to Islamic knowledge normally turn children to beggars, the "*almajirci*" is like trafficking because of the servitude and exploitation that go along with it.

Children and young women are also lured into exploitative migration and sex work via their desire to go to Saudi Arabia for pilgrimage. This is another example of Islam being manipulated for the purpose of trafficking. Young girls from nearly all the northern states are potentially vulnerable, contrary to the common belief that trafficking for commercial sexual exploitation is limited to the southern part of Nigeria. In the North, religion is used as a means to lure the innocent just as it is in the South, where the majority of trafficked persons are Christians. This Day Newspaper (2004).

Traffickers and sponsors also exploit religion to ensure that trafficked persons honour agreements and pay their debts. Recruited girls and women are sometimes forced to swear oaths of secrecy before

voodoo priests in traditional shrines. This practice of oath-taking has greatly complicated the investigation into incidents of human trafficking from Nigeria to Europe.

According to WOCON (2000) reports, oaths of secrecy are administered to the soon-to-be trafficked persons and their families at the point of recruitment in Nigeria, especially in Edo and Delta States. These traditional oaths involve the use of body parts of the trafficked persons, such as blood, fingernails, and hair from the genitalia or the head. Traditional priests prepare ceremonial drinks in their shrines that are taken by the future trafficked persons and their relatives. This traditional oath-taking is designed to instil fear, promising death, madness or terrible harm in the event that the trafficked persons reveal the trafficker's secrets. According to Father Oreste Benziin, the trafficked girls are made to repeat several times "If I don't pay I will go crazy or I will be killed". The concoctions taken during the oath are also believed to help attract sex customers while protecting the trafficked persons from contracting HIV, or to prevent detection by immigration authorities. Some returnees cited the taking of these ceremonial drinks as a reason for their having the confidence to go in the first place, thereby illustrating their psychological potency; believing in their efficacy they will neither claim to be trafficked nor reveal the identity of their traffickers. The churches where the oaths are administered are referred to as "spiritual churches" where special prayers are also made for members to succeed in business ventures (p. 177).

The Christian Bible condemns marginalization and exploitation of the poor and the needy as it indicated in Amos 8:4-8, Amos 5:23-24 and Luke 4:18 respectively. The Late Pope St. John Paul II of blessed memory in his letter to Archbishop Jean Louse Taurau stated that: "The trade in human persons constitutes a shocking offence against human dignity and grave violation of fundamental human rights ... who can deny that the victims of this crime are often the poorest and most defenceless members of the human family, the "least" of our brothers and sisters..."

The church has for long been involved in fighting child trafficking through preaching, teaching, passing motions in synods, lobbying parliaments, cooperating with non-governmental organizations, human rights group to fight institutionalized injustice against the less privileged in the society. Onah (2007). But as earlier indicated in the write up, the Christian religion is been used in the south-west as a means of

trafficking children through the establishment of baby making factories, praying for those to be trafficked by religious leaders etc.

6. CONCLUSION

Trafficking in human beings especially children is not new. Historically, it has taken many forms, but in the context of globalisation, has acquired new dimensions. Nigeria as a country have acquired a reputation for being one of the leading countries in child trafficking with cross-border and internal trafficking. Nigeria is a country of origin, transit and destination of child trafficking. Ironically, the strength of the Nigerian trafficking networks lies in the element of reciprocity between traffickers and victims except children who are forced or induced. This paper after looking at the causes and effects of children trafficking, considered the religious implication of child trafficking in Nigeria and proffered recommendations. It is important to understand the social and cultural context of children trafficking in Nigeria while recognising that the most intriguing aspects of this context, as in the Nigerian case, are not necessary the ones that can best explain it. Trafficking has a complex socio-economic and political basis linked to larger, global processes. It is not simply a social or moral problem to be treated with casual initiatives, as they do not address poverty or related issues of vulnerability and discrimination in strategic or sustainable ways. Recommendation will address improvements that need to be made or initiatives aimed at specific targets such as victims, governmental agencies, NGO and intergovernmental organisations, civil society and donors. Amongst other the paper recommends that;

1. Education should be mandatory and state funded in Nigeria. In addition to free education, local governments should provide free materials and books to all children. The school is an excellent place for anti-trafficking campaigns.
2. Ongoing prevention programmes and awareness campaigns should be offered in villages, zones, local governments and states, which are known to be high trafficking areas.
3. The Nigerian church and Islam as the two major religions in Nigeria could use their positions to act as a powerful advocate through lobbying the United Nations, human rights groups and others to fight the evils of child trafficking in Nigeria.
4. Legal actions should be taken to further ratify international legal instruments aimed at protecting human rights and combating child trafficking in order

to provide an environment conducive to the elimination of human trafficking in Nigeria.

5. Set up policies to create jobs for young graduates and school-dropouts in Nigeria. The skill acquisition programmes of government must be designed to meet the needs of Nigerians. Create resource centres for the skills acquisition of rescued trafficked persons.

6. On a more proactive level, police, labour code inspectors, and other government and enforcement agencies should proactively investigate working conditions and age of those employed in markets or sectors known to exploit trafficked children. These include the domestic, fishing, agriculture and mining sectors. Children under the minimum age found working in exploitative conditions must be removed and protected while individuals and establishments should be subjected to criminal persecution.

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