Effects of Child Adoption Practice on Family Stability in Lagos State, Nigeria

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Procreation sustains family as an institution. Infertile married couples look forward for continuity in their marriage through adoption. It has been observed over the years that inability to procreate or have both sexes of children is a serious challenge to the existence and stability of family. This study examined the effects of child adoption practice on families' stability. A descriptive survey research design was used. Purposive sampling technique was used to select 216 adopters in Lagos State as the respondents. Data were tested by using Analysis of Variance (ANOVA). The study established that child adoption practice had significant effect on marital happiness (f-ratio= 92.108, f=table=3.09, p<0.05), satisfaction with life (F-ratio= 46.915, f=table=3.09, p<0.05) and self-esteem (f-ratio= 22.528 f=table=3.09, p<0.05). The study recommended that policy makers should give general recognition to child adoption practice as it enhances marital relationships thereby sustaining family stability.

Keywords: Effect, child adoption, practice, family stability

Introduction
The family as an institution is established to sustain itself through procreation as every married couple looks forward to be heirs and for continuity of family's name and legacy. Childlessness may have personal, social and/or political significance. There are two distinguishable types of childlessness; voluntary and involuntary. Voluntary childlessness, also described as childfree, is a consequence of having made a decision not to produce. Childlessness has been regarded as a great personal tragedy, involving emotional pain and grief, especially when it results from failure to conceive as it is considered deviant behaviour in marriage (Ibisomi, 2014).

Children who experience family stability have caregivers who remain constant, consistent, and connected to them over time; caregivers who are mentally healthy and engage in appropriate parenting practices; a cohesive, supportive, and flexible family system; and a nurturing and stimulating home environment. This definition of family stability is not offered as a standard by which to evaluate families in the child welfare system, but rather as an essential goal of child welfare intervention with biological, foster, and adoptive families. Children are more likely to have trusting relationships with caregivers who are consistent and nurturing, which leads to a number of positive developmental outcomes (Pennington, 2004).

Adoption is a legal procedure by which a child becomes the lawful child of a person or couple with whom he or she is placed. The origin of adoption practices dates backs to the origin of man itself because of his lineage (Pennington, 2004). According to Kemeter and Fieg (2008), some families faked pregnancies to hide the truth of adoption in the early 1980s due to the societal attitude towards child adoption. According to the authors, child adoption affords couples who cannot achieve pregnancy the opportunity to adopt and own their children. Couples who have only female children can have male children if they wish through adoption and vice versa.

Since the creation of Lagos State in 1967, adoption services have always been under the purview of the Social Welfare Department of the Ministry of Youth, Sports and Social...
Development or any Ministry that has Social Welfare Department as one of its arms. In fact, Section 3 (3) (a) Adoption Law, Cap 5, Laws of Lagos State says “an abandoned child shall not be taken into custody by any person or institution without reference to the Police, Social Development Department and the Juvenile Court. To this effect, this study is directed toward determining the effects of child adoption practice on families’ stability in Lagos.

The inability to procreate and or have both sexes of children became a serious challenge to the very existence and stability of the family and other family-related issues. It is a common knowledge that a lot of homes and marriages have broken down today due to inability to conceive or having both sexes of children. This is evident in the number of divorce suits at Customary and High Court. In some other cases, inability to conceive or to having both sexes of children has led to the proliferation of polygyny, especially in Africa with its attendant problems. In the light of the above, this study seeks to examine the emergence of the practice of adoption and its effect on stability of the family.

The main objective of this study is basically to examine the effects of child adoption practice and its role(s) on the stability of average family; it also examines the impact of child adoption on stability of family of the adoptive parent; it examines the impact of child adoption on marital happiness of the adoptive parents; it also examines the impact of child adoption on satisfaction with life of the adoptive parents. Lastly, it also examines the impact of child adoption on adoptive parents self esteem.

Theoretical Underpinning and Literature Review
Family is the basic unit in most social organizations. It may vary in form or nature across cultures but it performs basically the same fundamental functions. According to Maisamari (2006), the institution of marriage which the family is built upon has its origin from God. At creation, the family (union of man and woman) was made to be a stable institution which parents (father and mother) and children would live in peace and harmony and fulfill the purpose and inunctions of God. The changing realities of time and place have greatly affected the family framework all over the world (Nwoke, 2003). In the developed countries, most especially in this 21st century, families are characterized by incessant crises, witnessing gradual disintegration of family norms, values and cohesion.

The causes according to George (2009) can be ascribed to both internal and external factors which have significantly increased over time. Whatever the situation, it is felt that the family should not degenerate to a level of imminent collapse. Family values must be upheld and counselling must be able to save families from imminent collapse. Some families need minor adjustments to get back on course and some need a major overhaul to save the family or relationships within the family. Some families go for family counselling to prevent problems from occurring in the future and some go to solve current problems or heal past family wounds.

Childlessness is the condition of being without children which may have personal, and/or political significance and it could be voluntary or involuntary. There are many reasons for childlessness which includes infertility, infant or child death, medical or gynecological referred to as psychological dysfunction or psychosocial morbidity. This refers to the lack of development or atrophy of the psychosocial self, often occurring alongside other dysfunctions that may be physical, emotional, or cognitive in nature. According to Durkheim in his theory, he predicts great parenthood advantages based on the notion that parenthood structures people lives and purpose in life (Burton, 1998). Childless individuals have smaller social networks, they are less likely to interact with relatives and more likely to have networks of limited support potential.

The constitution and laws of Nigeria supports child adoption to give succor to married couples who could not give birth to children (Thomas, 2008). In his observation, child adoption is a part of Nigerian law which has saved individual community and government. According to him, the laws says that those who wishes to adopt should not adopt more than two children and must have them as for their upbringing and be prepared to love and care for
them as their biological children. He then lamented that this aspect of the law has come under very serious abuse by the rich who adopt as many children as their money can fetch them.

Adoption is an alternative strategy in the management of infertility aimed at bringing succour to the affected couples. This management option had gained wider acceptance in developed countries even before the era of reproductive technologies (Omosun & Kofoworola, 2012). The process of adoption differs between countries depending on the socio-cultural settings and the constitution. For example, the adoption process in United Kingdom is backed up by the 1980 Children Act. This law stipulates that the process of adopting should be open and it is aimed at ensuring honesty with the child and the biological parents (Tamil, 2014).

The factors that necessitate the adoption of a child ranges from the mere fact that a person childless is of the desire to replace a dead child, to acquire a companion for an only child, to stabilize a marriage, to legitimate an illegitimate child, to sustain a particular line of descent, to rescue a child who is an irreversible situation of abandonment or to relieve parents who are unable to take care of their child (Chukwu, 2011).

The procedure for the making of adoption orders in the Eastern and Lagos States is similar. An application for an adoption order must be made in the prescribed form and submitted to the registrar of the competent court. On the receipt of the application, the court will appoint a guardian ad litem for the juvenile, to represent him in the adoption proceedings. The person to be appointed the guardian ad litem is the chief welfare officer or the welfare officer in charge of the area where the juvenile resides, or a probation officer or some other person suitably qualified in the opinion of the court for the assignment (Child Protection Network, 2003).

A parent or person having parental rights will not be appointed guardian ad litem. It is the function of a guardian ad litem to investigate the circumstances relevant to the proposed adoption and to report confidentially in writing to the court. The applicant for an adoption order must inform the chief welfare officer of his intention to adopt the juvenile at least three months before the order is made. Moreover, for at least three consecutive months immediately preceding an adoption order, the juvenile must have been continuously in the care and possession of the applicant. This is intended to give both the applicant and the juvenile an opportunity of being familiar with each other. After their three months’ stay together, the applicant will be able to decide if he is sufficiently interested in the particular juvenile to adopt it. On the other hand, where the juvenile has attended the age of discretion he will be in a position, after staying with the application, to express his approval or disapproval of the proposed adoption arrangement.

This clearly do not support single parent adoption especially that of opposite sex because of cases of sexual abuses except in rare circumstances where issues of blood ties can be firmly established in such case, the court may justify making such order. The simplest form of adoption is one by relatives or step parents, in cases like this, if one or both parents are dead, the grandparents comes first before any member of the family in having the court consent to take custody of the child/children (Dimkpa, 2010). While in issues involving step parent, the spouse of the biological parent adopt the child/children of his/her spouse to create a closer relationship and become their legal guardian.

Since a biological parent lives in the household, background investigations are often waived. Adoption outside these is often complicated because detailed investigations into the background of the applicants will be conducted for history of child abuse, criminal activities, medical records, social lifestyle and financial status. This is to ensure the safety, comfort and proper well being of the child. If the applicants are cleared then they can proceed with the adoption process. The adoptive parents are expected to meet and fulfill the basic rights and duties of the adopted child. And in disbursing of wills and settlements, the adopted child must be treated as a lawful child of the adoptive parents and the same way as the biological child and not as a stranger (Chukwu, 2012). This is due to the fact that there have been cases in the past whereby at the demise of
the adoptive parent(s), the adopted child is not allowed to share in their inheritance.

An adopted child care order can only be made by the court in respect of a child whose parents, consent to the adoption or who is abandoned, neglected or persistently abused or ill-treated and there courts compelling reasons in the interest of the child why/he or she should be adopted. Simply, hinder the children’s Act 1989; an unmarried father can apply for a residence order which discharges any adoption care order. This application is heard with the adoption application allowing the court to consider fully the alternative for the child. In the case of an application for freeing order, the unmarried father without parental responsibility is in a stronger position.

Self-esteem reflects a person's overall emotional evaluation of his or her own worth. It is a judgment of oneself as well as an attitude toward the self. Self-esteem is a disposition that a person has which represents their judgments of their own worthiness. It is also known as the evaluative dimension of the self that includes feelings of worthiness, pride and discouragement. One's self-esteem is also closely associated with self-consciousness (Chukwu, 2011). The importance of self esteem lies in the fact that it concerns to ourselves, the way we are and the sense of our personal value. Thus, it affects the way we are and act in the world and the way we are related to everybody else.

Adetoun (2014) recognized that the generation should practice the provision of the laws of adoption for it is profitable and it becomes a veritable legacy for providing parental care to the generation yet unborn to improve satisfaction with life. In all, it is incontrovertible that the present day adoption practice is a necessity in the society as not being improving life satisfaction of individuals. Families with children with developmental disabilities defined family satisfaction as parental satisfaction with the adaptability and cohesion of their family. Satisfaction within a marriage is the degree of social support for each of the partners and for the relationship. Support processes are reliably associated with good marital functioning, as well as with healthful outcomes within families. A marriage partner who provides good social support for his or her spouse contributes to the spouse's marital satisfaction. Presence of children in the family was found to be an important factor that influences family satisfaction.

Satisfaction with family life is another concept that received significant attention among researchers from various social science disciplines. It is also fluid and dependent on changes in social norms, life stage of the family, and individual development of family members. Subjectivity is another characteristic of this concept that affects how different people define satisfaction with family life. Satisfaction with family life is another concept that received significant attention among researchers from various social science disciplines. Similar to marital satisfaction it is also fluid and dependent on changes in social norms, life stage of the family, and individual development of family members. Laws had also been provided to guide the adoption process which favours improvement of life satisfaction (Akinwunmi, 2013).

Marital happiness is a judgment made by a spouse that indicates the sense of well being or satisfaction he or she experiences in the marital relationship. Marital happiness reflects evaluation of the marriage in which positive features are salient and negative features are relatively absent whereas unhappiness reflects an evaluation in which negative features are salient and positive features are relatively absent. Marital happiness has the potential to enhance functioning and not simply protect against dysfunction (Omosun & Kofoworola, 2012).

It is important to note that, for an adoption to take place, the court has to grant an adoption order depending on the type of adoption taking place. The court also has the right to cancel an adoption process if it thinks or get reports that the adoptive parents applied undue pressure, favour or money to influence the adoption process. Section 2 (2) states that “an adoption order may be made upon the application of two spouses authorizing them jointly to adopt a juvenile, but in no other case shall an adoption authorize more than one person to adopt a juvenile” (UNICEF, 2011). The simplest form of adoption is one by relatives or step parents, in
cases like this, if one or both parents are dead, the grandparents comes first before any member of the family in having the court consent to take custody of the child/children (Olatunji and Sule-Odu, 2009). While in issues involving step parent, the spouse of the biological parent adopt the child/children of his/her spouse to create a closer relationship and become their legal guardian.

According to Goffman (1963), stigma is defined as "an attribute that is deeply individual character discrediting" and further characterizes stigma as rising due to physical deformities, or from deviation from the group identity. The theory enhances the understanding of infertility as a cultural, societal, and existential experience. According to Whiteford and Gonzalez (2005), the stigma of infertility extends to the societal identity of the whole person, spoiling her other accomplishments, and transforms biological infertility into socially defined in adequacy. To many infertile women in the North America, infertility is a secrete stigma, distinguished from more obvious examples of stigmatization because it is invisible.

According to Tamil (2014), a new pronatalism began its ascent in the United States of America and other Western societies in the 1980s, as medical technology was enabling women diagnosed as infertile to have a chance at pregnancy. In the last decade, there has been much attention on celebrities well into their forties having children, with few disclosing the assistance they might have received in becoming pregnant, such as of donor eggs or donor embryos. According to Panchankis (2007) stigma salience posited that stigma is salient when it is shared by many or shared by none in a given situation and situations in which an individual perceives herself alone in possessing the stigma may be more likely to lead negative psychological consequences than those situations in which similar others are present. For example, research has shown that baby showers are particularly difficult for the infertile.

The theory is relevant to the study because, there are social stigmas attached to adopters, this stigma does not allow adopters to attend child adoption centres in the country. The theory also suggests that, there should be structural system targeted towards addressing the salient social stigma attached to child adoption.

Methodology
The research design adopted for this study was descriptive survey research design. The population for the study consisted of both joint and single applicants whose adoption requests were processed by the Adoption Unit of the Office of Youth and Social Development in Lagos State. The total sample size was 216 adopters whose applications were successfully concluded at the Office of Youth and Social Development in Lagos State in the last 5 years. A purposive sampling method was used to select adopters at the Office of Youth, and Social Development in Lagos State.

The main instrument used for collection of data for this study was questionnaire tagged "Child Adoption Practice and Family Stability Questionnaire" (CAPFSQ). The questionnaire was divided into six sections. Section A - contained self developed questions seeking information on the demographic variables such as age, sex, religion, marital status, ethnic group. Section B - Measure of Child Adoption Practice: This contains 7 self developed items measuring adoption practice. Section C: Measure of Family Stability: This Contains 5 items adapted from an internationally tested scale by Locke (2011) titled 'Family Stability Scale'. Section D: Measure of Satisfaction with Life: This contains 5 items isolated from an internationally tested scale by Smock (2000) entitled: Kansas Marital Satisfaction Scale. Section E: Measure of Self-Esteem: This contains in 5 item questions adapted from an internationally tested scale by Glenn (1990) titled: Rosenberg Self-Esteem Scale'. Section F: Measure of Marital Happiness: This contains 5 items drawn from an internationally tested scale by Sotonade (1998) titled: Subjective Marital Happiness Scale'. The questionnaire used for the study was administered by the researchers with the assistance of Social Welfare Officers in the Adoption Unit of the Office of Youth and Social Development. A total number of 217 copies of questionnaire were distributed and participants were approached to fill the questionnaire. However, 216 questionnaire was retrieved.
The main instrument used for the study was given to experts in the field such as Directors of Social Welfare and Practicing Social Workers in the Office of Youth and Social Development in Lagos State and my Supervisor for possible and necessary corrections to ensure its content validity. The reliability of the instrument was made using the split-half technique. This was achieved through administering questionnaire on 20 subjects at the Adoption Unit of the Office of Youth and Social Development Lagos State. The correlation coefficient of the instrument at Crobach Alpha R = 0.63s at 0.05 level of significance.

The statistical test of the frequency counts and percentages were used to analyse the respondents' demographic characteristics. The statistical test of the Analyses of Variance (ANOVA) was used to test the stated hypothesis at 0.05 level of significance.

Results

Analysis of Characteristics of Respondents

Table 1: Distribution of Respondents Characteristics

<table>
<thead>
<tr>
<th>S/N</th>
<th>Items</th>
<th>Variables</th>
<th>Frequency (F=216)</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Gender</td>
<td>Male</td>
<td>88</td>
<td>40.7</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Female</td>
<td>128</td>
<td>59.3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Total</td>
<td>216</td>
<td>100.0</td>
</tr>
<tr>
<td>2</td>
<td>Age</td>
<td>26-30years</td>
<td>52</td>
<td>24.1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>36years and above</td>
<td>164</td>
<td>75.9</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Total</td>
<td>216</td>
<td>100.0</td>
</tr>
<tr>
<td>3</td>
<td>Religion</td>
<td>Christian</td>
<td>163</td>
<td>75.5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Islam</td>
<td>53</td>
<td>24.5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Total</td>
<td>216</td>
<td>100.0</td>
</tr>
<tr>
<td>4</td>
<td>Educational Qualification</td>
<td>No formal education</td>
<td>30</td>
<td>13.9</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Secondary education</td>
<td>66</td>
<td>30.6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Tertiary education</td>
<td>120</td>
<td>55.6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Total</td>
<td>216</td>
<td>100.0</td>
</tr>
<tr>
<td>5</td>
<td>Occupation</td>
<td>Self-employed</td>
<td>52</td>
<td>24.1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Civil servant</td>
<td>110</td>
<td>50.9</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Unemployed</td>
<td>54</td>
<td>25.0</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Total</td>
<td>216</td>
<td>100.0</td>
</tr>
<tr>
<td>6</td>
<td>Years of Marriage</td>
<td>2years-5years</td>
<td>34</td>
<td>15.7</td>
</tr>
<tr>
<td></td>
<td></td>
<td>5years and above</td>
<td>182</td>
<td>84.3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Total</td>
<td>216</td>
<td>100.0</td>
</tr>
</tbody>
</table>

From table 1, 40.7% of the respondents were males while 59.3% were females. The table revealed that 24.1% of the respondents were between the ages of 26-30years, 75.9% were between the ages of 36years and above. The table revealed that 75.5% of the respondents were Christians while 24.5% were Muslims. None of the respondents reported that they practiced other religion. Based on table 1, 13.9% of the respondent had no formal education, 30.6% had secondary school education while 55.6% had tertiary education. The result also showed that 24.1% of the respondents were self-employed, 50.9% of the respondents were civil servants while 25% were unemployed. The result of the table presented above showed that 15.7% of the respondents had been married between 2-5years, while 84.3% had been married between 5years and above. None of the respondents reported that their marriages had been between one month and one year.

Test of Hypotheses

The statistical test of the Analyses of Variance (ANOVA) was used to analyze the data to measure the relationship at 0.05 level of significance.

H₁ - There is no significant effect of child adoption on adoptive parents' marital happiness.
Table 2: ANOVA Result Showing the Effect of Child Adoption Practice on Marital Happiness

<table>
<thead>
<tr>
<th>Sum of Squares</th>
<th>Df</th>
<th>Mean Square</th>
<th>F-Cal</th>
<th>F-Crit</th>
<th>P</th>
<th>Remark</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between Groups</td>
<td>1173.388</td>
<td>7</td>
<td>167.627</td>
<td>92.108</td>
<td>3.09</td>
<td>.05</td>
</tr>
<tr>
<td>Within Groups</td>
<td>378.538</td>
<td>208</td>
<td>1.820</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>615.147</td>
<td>216</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

F = 92.1, df = 7/216, P<0.05

Table 2 revealed that, child adoption practice had significant effect on marital happiness. The result indicated that f-ratio is greater than the f-table (F = 92.1, df = 7/216, P<0.05). The result rejects the null hypothesis and accepts the alternate hypothesis which states that there is a significant effect of child adoption practice on marital happiness.

Table 3: ANOVA Result showing the Effect of Child Adoption Practice on Satisfaction with Life

<table>
<thead>
<tr>
<th>Sum of Squares</th>
<th>Df</th>
<th>Mean Square</th>
<th>F-Cal</th>
<th>F-Crit</th>
<th>P</th>
<th>Remark</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between Groups</td>
<td>1452.555</td>
<td>7</td>
<td>71.361</td>
<td>46.915</td>
<td>3.09</td>
<td>.05</td>
</tr>
<tr>
<td>Within Groups</td>
<td>919.996</td>
<td>208</td>
<td>4.423</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>615.147</td>
<td>216</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

F= 46.9, df = 7/216, P<0.05

The table presented above showed that child adoption practice had significant effect on satisfaction with life. The result indicated that f-ratio is greater than the f-table (F= 46.9, df= 7/216, P<0.05). The result rejects the null hypothesis and accepts the alternate hypothesis which states that there is a significant effect of child adoption practice on satisfaction with life.

Table 4: ANOVA result Showing the Effect of Child Adoption Practice on Self-Esteem

<table>
<thead>
<tr>
<th>Sum of Squares</th>
<th>Df</th>
<th>Mean Square</th>
<th>F-Cal</th>
<th>F-Crit</th>
<th>P</th>
<th>Remark</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between Groups</td>
<td>990.648</td>
<td>7</td>
<td>141.521</td>
<td>22.528</td>
<td>3.09</td>
<td>.05</td>
</tr>
<tr>
<td>Within Groups</td>
<td>1306.686</td>
<td>208</td>
<td>6.282</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>800.667</td>
<td>216</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

F =22.5, df = 7/216, P<0.05

Table 4 presented above showed that child adoption practice had significant effect on self-esteem. The result indicated that f-ratio is greater than the f-table (F =22.5, df= 7/216, P<0.05). The result rejects the null hypothesis and accepts the alternate hypothesis which states that there is a significant effect of child adoption practice on self-esteem.

Discussion of Findings

It was observed in this study that child adoption practice had significant effect on marital happiness. The result is supported by the findings of Omosun and Kofoworola (2012) in a study conducted in Lagos. Similar observation was made with about 85.7% of the respondents that adoption rate was reported to be as high as to enhance marital happiness. They also reported in Sokoto, North West, Nigeria among female infertile patients to avoid marital disharmony.

It was discovered that child adoption had significant effect on satisfaction with life. The findings corroborated Adetoun (2014) who opined that the generation should practice the provision of the laws of adoption for it is profitable and it becomes a veritable legacy for providing parental care to the generation yet unborn to improve satisfaction with life. In all, it is incontrovertible that the present day adoption practice is a necessity in the society as not being improving life
satisfaction of individuals. The study is also in line with the study of Akinwunmi (2013) which revealed that they had provided laws that guide the adoption process which favours improvement of life satisfaction.

The result established that child adoption had significant effect on self-esteem. The findings is supported by Chukwu (2011) who noted that social stigmatization is a major factor contributing to the unpopularity of adoption in Nigeria leading to low self-esteem and that some couples have adopted babies that have either hemoglobin pathy or paediatric retroviral infection without prior knowledge to mention but a few. While a few couples could adjust and face the challenges thereof, others may resort to child abandonment as an alternative with its attendant risks to the child in question.

**Conclusion and Recommendations**

In Nigeria, particularly aside the adoption of children legitimately by Nigerians and some foreign nationals, cases of child abuse such as the use of under aged children for street hawking, alms begging, and house help remains a challenge despite the domestication and adoption of the Child Right Law by several states in the Federal Republic. Based on the findings, the study therefore, recommended that:

1. There should be awareness programmes to the public that child adoption practice increases happiness and love among the adaptors and the child adopted.
2. Child adoption practice encouraged self-esteem to the child adopted, the family that adopted the child and the country as a whole.
3. Government should provide laws that will guide the adoption process which will improve life satisfaction both to the child adopted and the couple that adopted the child.
4. There should be legacy for providing parental care to the generation even for yet unborn children to improve satisfaction with life.
5. Enact and implementation enabling laws should be encouraged to institutional support for social workers to ease adoption process.
6. Government, Voluntary Agencies and well-meaning individuals in the society should give due assistance to Orphanages and Homes.
7. There should be advocacy, mobilization and enactment of decree to support laws that protect all parties involved in child adoption practices to curb the negative attitudes.

**Policy Implication of the Study**

The study established that social acceptance of divorce has increased during the last several decades; policy makers can reduce it by recognizing child adoption practice as proffering remedy/solution to infertility and childlessness. It gives childless couples and individual’s sense of fulfillment as proud parents and also nips the bud the possibility of future criminals and other social miscreants. It also improves the technical competence of technocrats involved in adoption processes. And finally give hope to abandon and abused children.

**References**


