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PROSTITUTION IN NIGERIA: THE RESPONSE OF THE CHURCH

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Abstract

In the time past, the mere mentioning of the word "prostitution" is an abomination among the average Nigerian family and those engaging in it were perceived as morality bankrupt. The act and its actors were treated with contempt, viewed as outcasts and seriously sanctioned. It is, therefore unfortunate to note that the situation has changed in Nigerian society. The commercial sex work is a thriving business in Nigeria. In fact, their presence is felt almost anywhere as their centers of operation like brothels and or residences scattered in every nook and cranny of the nation. It is sad to mention that the number of young undergraduate students and unemployed graduates who use sex to earn income and acting as part-time prostitutes or call-girls, sometimes called Aristo continued to rise on a daily basis. It is equally unbelievable to observe that some parents/guardians wholeheartedly support their children to actively engage in prostitution not only in Nigeria, but in other parts of the world. Judging from the high rate of people's involvement in prostitution, one wonders if prostitution is a crime in Nigeria. If it is not, what does the Nigerian law and Constitution say about it? And what must we do to protect the Nigerian society from this social vice? These are the begging questions the paper attempted to address. However, the work made use of historical method of research. This became pertinent in other to trace the history of prostitution in Nigeria, examine its causes and effects more especially on Nigerian youths who constitute the larger percentage of those engaging in the act. This work discovered that prostitution is a social malady that daily attracts new members to its fold due to harsh economic situation in Nigeria. The paper concluded that prostitution is evil before God and humanity. As such, efforts must be geared towards stamping it out.

Keywords: Prostitution, Nigeria, Church, Morality, Response.

Introduction

No lady in Yorubaland of Western Nigeria wishes to be identified with words like *pansaga, or ashawo.* These are derogatory words that dehumanize the existence of such a lady in the society. The fact that a lady is being addressed as engaging in prostitution was never taking lightly. Owing to this, no lady would want to have anything to do with fellow women or girls questionable morality. In modern day Nigeria, it is claimed that there are about 176,000 female sex workers particularly in major cities of the nation (Wikipedia, 65). In spite of the fact that there are obvious attendant dangers in their choice of profession, as seen in human right abuse, molestation, unwarranted arrest and in some cases death, they keep increasing in number.

Although, it must be stated that the term prostitution has come to be used for what prostitution is not. The concept is loosely and grossly misunderstood. Rather, the term is now being used to indicate certain sexual acts like promiscuity, or sex outside one's marriage that the society disapproves (241). In the same vein, when someone moves from one church to another, from one job to another owing to a better financial reward, or a politician changes his or her political affiliation, such are considered as prostitutes.

More so, the Nigerian criminal system prohibits national and trans-national trafficking of women for commercial purpose. This makes prostitution an illegal business in Nigeria. In as much as it is believed that prostitution is a crime, it is only proper that the people who permit it to happen and those who benefit from its proceeds that should be penalized for the crime, and not the woman or man who is the prostitute or the person who patronizes the prostitutes (Ewah, 33). The provision that covers the offence of prostitution is embedded in section 233, 224 and 225 of the Act, Criminal Code Act (CCA). Yet, some argue that prostitution is a legitimate enterprise for those engaging in it, using the provisions of the same Criminal Code Act, 38 that states that "prostitution is not a crime that the prostitute herself can be punished for" (Wikipedia, 21). Such an argument fails to see that those who engage in prostitution are often reduced to being used as instruments and are not respected and love as human beings who have any value or dignity.

The number of young girls and boys engaging in prostitution in Nigeria is become more worrisome. The influx into prostitution can be linked to their desire to leave above their means, and compete with friends. The rising figures of prostitution in Nigeria are more noticeable in states like Lagos, Edo, Abuja, Enugu, Ogun, Delta and Kaduna (34). At this juncture, one wonders what the church is doing to curb the social evil associated with prostitution. The Church has always taught that sex outside of marriage is immoral and that treating sex as a commodity devalues both marriage and the dignity of humanity. It is, therefore the intension of this paper to examine the root causes of prostitution in Nigeria and the response of the Church to the danger its poses.

Clarification of Terms

Prostitution

The word prostitution is a combination of two Latin words *pro* and *stituere.* Literally, *pro* means "to expose" and *stituere* means "to place upfront" (Billings, 39). This implies that prostitution is an "act of engaging in sexual activity in exchange for money or material benefits

(Burdim, 56). Prostitution is the business or practice of engaging in sexual activity in exchange for payment. It is sometimes described as "sexual services," "commercial sex," or colloquially "hooking" (Dallon, 92). Often time, it is regarded as the world's oldest profession. Thus, a person who works in this field is called a "prostitute."

Prostitution occurs in a variety of forms. Its legal status varies from country to country, ranging from being an enforced or unenforced crime, to unregulated, to a regulated profession. The position of prostitution and the law varies widely worldwide, reflecting different opinions. Some view prostitution as a form of exploitation of or violence against women (Edward, 12) and children. Others view sex work as a legitimate occupation, whereby a person trades or exchanges sexual acts for money (15). Prostitution is the selling of sexual acts. As such, it is a wrong representation of the gift of sexuality (Falola, 28). In most cases, many of those engaging in it were victims of sexual abuse in their youth or are attempted to earn money to support themselves. Some engage in it as a means of livelihood or to escape poverty. Correct or not, the use of the term "prostitution" without specifying a sex may commonly be assumed to be female. Yet, compound terms such as "male-prostitution" or "male-escort" are therefore often used to identify males. Those offering services to female customers are commonly known as *gigolo* (35).

Church

The New Testament word for "church" is *ekklesia* which means "the called out ones" (Wikipedia, 251). Contrary to what a lot of Christians today may think, "Church", from a biblical perspective, does not mean the exact same thing Christians understand it to mean. The early Christians had no concept of the church the way we know it, for "Church" was not even a word in use back then, that is, in the first century and early second century church, not to mention the fact that their concept of meeting together was something far more relational, simplistic, family-like and non-organizational (Joachim, 24). Yet, there are several uses of the word *ekklesia* in the New Testament. All of these uses have the same basic meaning but are emphasized specifically according to their context.

Nigeria

Nigeria, officially called the Federal Republic of Nigeria, is a sovereign country located in West Africa bordering Niger in the North, Chad in the Northeast, Cameroon in the East and Republic of Benin in the West. Nigeria as a country consists of 36 states and the Federal Capital Territory, where the capital, Abuja is located (Aluko, 328). As a multinational state, the Nigerian nation is inhabited by more than 250 ethnic groups with over 500 distinct languages all identifying with a wide variety of cultures (Ewah, 23). The three major ethnic groups are he Hausa-Fulani in the North, Yoruba in the West and Igbo in the East. The official language of Nigeria is English, chosen to facilitate linguistic unity at the national level (McGain, 92). The three main religions being practiced are Islam, Christianity and indigenous religion. Nigeria is the most populous nation in Africa (Ewah, 24) and the seventh most populous country in the world, with an estimated 206 million inhabitants as of late 2019 (23).

History of Prostitution

The history of prostitution can be said to be as old as the existence of the universe. It is claimed its history is shrouded with uncertainty. Owing to this, prostitution is regarded as "the world's oldest profession" (Wickman, 29). In ancient Near East, sacred prostitution was a

common practice in many of the shrines and temples dedicated to various deities (33). Suffice it to say that in later years, sacred prostitution and similar classification for females were known to have existed in Greece, Rome, India, China and Japan. These practices came to an end when the emperor Constantine in the 320 AD destroyed the goddess temples and replaced the religious practices with Christianity (Weitzer, 11).

It is worthy to note that prostitution was a common practice also in ancient Israel. There are a number of references to prostitution in the Hebrew scripture. In the first instance, Genesis 38:14-26 provides a vivid description of prostitution hat occurred between Judah and Tamar. The story indicates that the prostitute waits at the side of a highway, where she could be well noticed by travelers. She covers her face in order to identify herself as a prostitute. Rather than being paid in "cash," she demanded for a kid goat. Under this system, if the traveler did not have his cattle with him, he must give valuables to the woman as a deposit until a kid goat could be delivered to her (Morgan, 160-179). The woman in question was not a legitimate prostitute but Judah's widowed daughter-in-law. However, since she succeeded in impersonating a prostitute, her conduct can be assumed to accurately represent the behavior of a prostitute in society during that period.

Similarly, the book of Joshua mentioned a prostitute in Jericho named Rahab who assisted the Israelites' spies in time of trouble. Rahab must have been knowledgeable in military affairs, perhaps because of her popularity with the high-ranking nobles, who might have been her "customers" (Tampe, 84). The book of Revelation likewise made mention of the Whore of Babylon, that is, Babylon the Great, the Mother of Prostitutes and Abomination of the Earth (19-21). The word "whore" could literally be translated to mean "idolatress." The first Babylonian prostitute was in a place called "Hinchinopolises," a center of attraction for all travelers who came to rest in the company of women.

In ancient Greece, both men and women engaged in prostitution (Lyness, 23). The Greek word for prostitution is *porne.* Female prostitutes could be independent and sometimes influential women, who were required to wear distinctive dresses and had to pay tax from the proceeds of the acts. Male prostitution was well acceptable in Greece. Adolescent boys actively practiced prostitution and slave boys worked as male brothels in Athens. It is also pertinent to mention that the Greeks had a few principles of sexual morality, but a well-preserved sense of public decency. However, this is not the case with the Romans. Prostitution in ancient Rome was legal, public and widespread. Even, Roman officials were permitted to engage prostitutes of either sex without incurring moral disapproval in as much as they demonstrated self-control and moderation in the frequency and enjoyment of sex (53).

Prostitution played a role in several Roman religious observances, more especially in the month of April, over which the love and fertility, Venue presided. Though prostitution was a common practice and generally accepted, yet, prostitution was often considered a shameful act. The Romans had a system put in place to check prostitution and discourage its practice. This was done through registration and taxation. A registered prostitute was called a "metrix" while the unregistered one fell under the broad category "prostibulae" (Billings, 19). These measures, however, did not completely eradicate the growing number of prostitutes in Rome. The influence of the Greeks, increase in wealth and luxury, coupled with the decay of the Republic gave way to the rise of prostitution in the Roman Empire.

Christianity did much to curb the widespread of prostitution and safe the prostitutes. Christianity condemned those seen to be providing prostitutes to people and therefore established a charitable attitude towards the prostitutes. These paved for reformation of prostitutes and the suppression of the act. The Church established rescue missions, convents for the reception of penitents and dowries to enable prostitutes to marry (Dijkstra, 246). These steps became necessary in order to create a sense of belonging and to peacefully re-integrate them into the society who once treated them as outcasts.

Types of Prostitution

Prostitution in the contemporary time has assumed a new dimension. It is better organized, more sophisticated and better patronized than it used to have when compared to the time past. Better patronage is often enjoyed from high and low in the society regardless of social status. Past and current studies suggest that there are different types of female sex workers. These types of work are often classified into two namely, "direct prostitution" and indirect prostitution" (Burdim, 53). Under the direct form of prostitution are:

Street Prostitution: mainly by young girls, some of them in their teens. They usually got their "customers" on the street, park and other public places and services are rendered in such places as well.

Brothel Prostitution: usually dedicate a particular location for the act with better security than street prostitution. They often have the backing of the civil authority through licensing.
Escort Prostitution: the act takes at the customers' place of residence or at his hotel room. It is relatively expensive because of low client turnover.

Private prostitution: customers are expected to contact prostitutes by phone. It is very similar to escort prostitution except that services are provided in the prostitute's residence.
Door Knock or *Hotel Prostitution*: this is mainly for male prostitution, usually refers to as *gigolo.* Unattached males are approached by female clients in particular in their hotel rooms for services.

However, examples of indirect prostitution are:

Lap-Dancing: this is a new development of prostitution involving erotic dancing at close range without sexual contact.

Massage Parlour: this is actually dedicated to massaging but other range of sexual services may be provided on demand.

Street Vendor and Traders: this act of prostitution is often used for marketing strategies but supplementing income with sexual services.

Survival Sex: this is more prevalent in refugee camps where those engaging in it are doing so due to starvation or for food security rather than material gains (Weitzer, 92).

Prostitution in Nigeria

Prostitution is an age long trade involving sexual services. It is a common practice not only in Nigeria but the world over. In modern Nigeria, prostitution is one of the happening things. In Nigeria as well as in many African societies, prostitutes were looked upon as a monumental disgrace not only to themselves but their immediate family members. In some African societies, prostitution is regarded as an abomination (Aluko, 17). Owing to this, such persons found wanton are treated as second-class members of the society. Where necessary, the persons engaging in it became completely ostracized from the entire family. Such was the fate of prostitutes in the time past. However, things have change because the modern Nigerian society is morally devalued. Prostitution is trending and people seem to be happy and proudly want to be associated with it.

It is often claimed that the high rate of prostitution in Nigeria could be attributed to adverse economic effect of the drop in oil price in the early 1980s. Starting from that period, there began to spring up in the major cities in Lagos, Edo, Delta, and a few others brothels and prostitutes who moved into these cities were charged daily rent for accommodation (Ewah, 15). The 1980s also contributed to the beginning of "call-ups" or "part-time" prostitution by young undergraduates and graduates alike. Gone were the days when sexual morality was highly extolled. The ultimate goal of the youth in the past was how to achieve success in life and make their parents proud. These exalted goals are being replaced in the present time with how to live a sophisticated lifestyle and living the kind of life their mates are claiming to be living on social media.

It is disheartening to say the least that prostitution and human trafficking continue to thrive in Nigeria. Judging from the United Nation Inter-regional Crime and Justice Research Institute, about 8,000-10,000 women of Nigerian descent practiced prostitution in Italy between 2000-2009 (Wikipedia, 14). Within Nigeria, the most common form of prostitution is found within brothels or residences of the prostitutes. However, a steady rise in young students and unemployed graduates who use sex to earn income and acting as part-time prostitutes sometimes called *aristo* girls are changing the strategies used by prostitutes. They use the services of pimps and call-ups as a modus of operation. In a survey of prostitutes in Nigeria, about two thirds or around 63% of them mentioned that they started prostitution before the age of (19) nineteen (Edward, 5). A good number of them (63%) had worked in brothels. Due to the negative public perception of prostitution, 58% of them operate in cities far from their childhood home (11).

In Nigeria today, trade in prostitution and woman trafficking seem to have become a profitable business for those engaging in it. It is so rampant and widely practiced among students in higher institutions and one never fails to hear the female students talking about "sugar daddy" and their male counters in talking about the "sugar mummy" or "aunties." The media adverts promoting the use of condom, and where possible, the free gifts of condoms in events or occasions where youths are gathered help to also popularize prostitution in Nigeria.

Causes of Prostitution in Nigeria

Poverty

The scourge of poverty is very prevalent and can be seen in all spheres of life in Nigeria. Poverty is real in Nigeria and its bearable effect is devastating on an average Nigerian. It has consistently wreck havoc in the life of its victims. Majority of families in Nigeria live with an income below $2.50 per day (Ewah, 36). This problem of poverty in Nigeria can be rightly attributed to high rate of employment and bad leadership. In the view of Ukpong (23), he submitted that;

> ...poverty has earned recognition in the extent of its ravaging society and the affairs of humanity at the international, national and local levels... the need exists now for urgent actions towards its eradication and control...Indeed, poverty is a snare. It is dehumanizing...it must be eradicated.

Though, Nigeria is often described as a blessed nation, yet, a greater number of her citizens are living in abject poverty. Parents can no longer feed or send their children to school, the rising cost of accommodation is unbearable to afford. The situation has led many youths, undergraduates and employable graduates to give themselves to prostitution as a last resort in other to escape poverty.

Illiteracy

The Nigerian nation is populated with high number of illiterate people. This is because education is becoming too expensive to afford. A robust educational development is the key to both mental and financial development. Knowledge can only be a source of power if it is readily made available. Owing to non-availability of or inadequate educational facilities, many Nigerians are still very illiterates, who can neither read nor write. Education gives many the needed skills either for self-employment, or government job. It is a means to escape impoverishment but lack of it is a major cause of poverty in Nigeria (44).

Unemployment

The unemployment rate in Nigeria is on the high side. Despite the fact that Nigerian universities keep churning out thousands of graduates every year, there is no prospect of employment. Therefore, after many years of staying at home, having endlessly searched for non-existent work upon graduation, they are desperate and ready to do anything just to survive. Chris Ngige (28), the Minister for Labour and Employment further summed the worsened situation of unemployment in Nigeria thus;

> The incessant increase of unemployment in the country was alarming. The high unemployment rate of 23.1% and under-employment of 16.6% by the National Bureau Statistic (NBS) of 2019 report was alarming. It is a worrisome status as the global poverty capital (World Bank, 2018); and concomitant high prevalence rate of crimes and criminality, including mass murders, insurgency, militancy, armed robbery, kidnappings and drug abuse. As if the situation is not scary enough, it is projected that the unemployment rate for this country will reach 33.5% by 2020 with consequences that are better imagined if the trend is not urgently reversed.

Gross Corruption

The ever increasing rate of corrupt practices more especially among government officials in Nigeria has become a pandemic for national development. Its negative impact is visible at all levels of government be it Federal, State and Local government. It has even made uneven distribution of available employment impossible in Nigeria. The few but available employment slots are often shared by government officials among themselves and their relatives. When these sharp practices happened, the poor and under-served populations within the country became directly affected.

Poor Economic Growth and Management

A sustainable economy is vital for the provision of employment and thereby reducing poverty level in the country. The economy has a low performance and growth rate is very slow. This, in turn has contributed to the high poverty level in the country. The bad effect of low economic growth performance is also felt in its inability to provide employment opportunities for employable graduates across the nation. Similarly, infrastructural facilities that can aid speedy economic growth at all levels must be made available so as to ensure rapid economic growth and reduce the high rate of poverty in the country. The setting up of economic structures that will empower the teeming population will go a long way in curbing the menace of prostitution.

Moral Degeneracy

Prostitution is a social evil. As such, the most potent cause of the evil of prostitution is the moral decadence that has eaten deep into the very core of the nation. Both young and old, adults and adolescents have lost the sense of right and wrong. People are willing to do anything for the sake of material gains and this includes the sales of their bodies for money. Many are ready and available to join the oldest trade as the last resort to survive. Such is the situation that has lent credence to the popular slogan, "if you cannot beat them, join them." Moral decadence is well accentuated more especially in our schools at all levels. Schools that should be serving as breeding place for high moral standards have turned to centers of immorality. The ill-advised take-over of missionary schools by the Nigerian government did not help the matters. In most schools taken-over by government, little or nothing is taught about religion and morality. Consequently, there is a near-total loss of the sense of God (21).

Peer Group Pressure

This is a direct influence on people by peers or the effects on an individual who gets encouraged to follow their peers by way of changing their attitudes, values or behaviours to conform to those of the influencing group or individual (31). Giving in to pressure from friends can leave one feeling guilty and embarrassed. A lot of young girls and boys have falling prey to pressures from their peers, because they thought their friends have "made it." Owing to this, they desire to measure up to the standards set by friends and also flaunt their "achievements" like their peers, regardless of how they "made it" or are "making it."

Effects of Prostitution

Health Hazard

Due to different customers that patronize them on daily basis and whom they knew little or absolutely nothing about, sex-workers are often exposed to health hazard. At the same time, many of them who might have been sexually assaulted are believed to have experienced

psychological effect of rape and social stigmatization. Prostitution usually leads to the spread of Sexually Transmitted Diseases like HIV/AIDS, drug abuse, frequent abortions, depression and at times, suicide attempts (43).

Prostitution Normalizes Violence

Several violence and physical assault are the norm for women in prostitution business. A study conducted by World Health Organization (WHO) states that 60% of women in prostitution were physically assaulted, 70% were threatened with physical assaults, and 40% had been coerced into prostitution (12). Therefore, the longer someone is in prostitution, the more he or she is physically endangered and psychologically harmed. Should the prostitute say no to sex, violence is often used to receive "consent." This creates and reinforces the mindset that violence is the answer. According to National Sexual Violence Resource Center, more than half (51.1%) of female rape victims reported being raped by an intimate partner and 40.8% by an acquaintance. For male victims, more than half (52.4%) reported being raped by an acquaintance and 15.1% by strangers (18).

Untimely Death

Many prostitutes in Nigeria have met their untimely death while discharging their daily business activity. Death in whatever means, is a reality which is inevitable to them as a result of the nature of their business. Often time, they have been victims of ritual killings. Some of them are often seen lying dead on the streets with vital organ missing.

Rape Victim

Rape, sometimes also referred to as sexual assault, can happen to both men and women of any age. Rape is usually forced and unwanted. It is about power, not sex. This has been the lot of a good number of prostitutes in Nigeria. The sexual assaults suffered by these categories of workers continue unchecked because of shame and ignorance associated to their work. As such, a good number of them suffer both physical damage and emotional trauma (71).

Low Self-Esteem

Prostitutes all over the world, not just in Nigeria battle with low or loss of self-esteem. This can be attributed to the socio-cultural environment that does not view them in good perspective. Thus, they are regarded as second-class citizens; therefore, they are completely shut out of the society. They consider themselves as nobody. Since their confidence level is gone, they see themselves as misfit in the society they belong. When their self-esteem is low, they tend to see themselves and their lives in a more negative and critical light. Hence, they feel less able to take on the challenges that life throws at them. To this extent, when low self-esteem becomes a long-term problem to prostitutes, it harmful effect can be felt on their mental health and day-by-day lives.

Response of the Church to Prostitution in Nigeria

Prostitution is a complex issue that demands a holistic approach, which is why the church's response is as unique and varied. The Church, at times, use their influence in politics in addressing the evils associated with prostitution while at times, the emphasis is on prevention of prostitution. No matter how one chooses to respond to prostitution, there is one overarching theme that motivates the Church that is, restoring human dignity.

The Church's understanding of the social ramifications of prostitution may have evolved over-time, but it has always taught that sex outside of marriage is immoral and that treating sex like a commodity devalues both marriage and the dignity of human person (15). Decriminalization of sex work may seem to be an answer, but the Church has learnt over the past years that legalization has the potential to create more problems than solving it.

Moreover, the Church teaches that the best way to protect human dignity and rights of those caught up in prostitution is to recognize "sex work" as a "social scourge" and as an insult to human dignity;

> Whatever insults human dignity, such as
> Subhuman living conditions, arbitrary imprisonment, deportation, slavery, prostitution, the selling of women and children as well as disgraceful working conditions, where men are treated as mere tools for profit, rather than as free and responsible persons, all these things and others of there like are infamies indeed (103).

The primary focus of the Church is to restore the dignity, a sense of value and purpose that comes only from God. There is absolutely nothing man can do to heal the brokenness of prostitution, but there is grace. It is therefore, the grace of God that restores the prostitute to the kind of woman described in Proverbs 31:25, "she is clothed with strength and dignity, and she laughs without fear of the future".

It must be stated that the Church is alive to her responsibility of healing the stigma associated with prostitution. The Church is awoken to fulfill her mission of liberating the children of God from the evil of prostitution. Effective collaboration with government at all levels in tracking down and exposing the people behind the shameful business of prostitution, so that they can be dealt with by the existing law of the land.

The Church is also seen to be providing medical, psychological and spiritual rehabilitation for the victims of prostitutions in Nigeria. This became necessary so as to enable them to secure gainful employment and be self-reliant. Through sound doctrines, the Church is also reaching out particularly to Nigerian youths with the truth about the fate that awaits those that desire to seek greener pasture outside the country through prostitution. They are being made to understand that dollars are not picked on the streets of America and that life is not a bed of roses. In the words of the Catholic Bishops of Nigeria, they submitted that;

> We shall continue to speak to the conscience of those who are behind the business of women trafficking at home and abroad. We invite them to look beyond financial gains accruing to them and consider the untold damage they are doing to countless Nigerian women and girls and to the image of the country (91).

Suffice it to say that the Nigerian Conference of Women Religious (NCWR) is at the fore front of bringing speedy resolution to the menace pose by prostitution in Nigeria. This is being done through the organizing of different enlightenment programmes in various schools at all levels and in different communities. Their goal is to further prevent the innocent women and girls

from being lured into prostitution. The Church's stance is in three-folds. It involves the acceptance of prostitution as an inevitable social fact, condemnation of those profiting from this commerce and encouragement for the prostitutes to repent (47). The Church uses Mary Magdalene's biblical history of being a reformed harlot to encourage prostitutes to repent and mend their ways.

Conclusion

Several factors may be attributed to the ever-increasing number of young men and women actively engaging in prostitution because of its money spinning nature. Nonetheless, it is a social evil that must be nipped in the bud. The high rate of people being attracted into it every day portrays the moral backwardness of the Nigerian society. Parents are seen to be encouraging their children to go into it as a means of escaping abject poverty. The Nigerian governments are not exempted from the problem of prostitution owing to their failure to provide enabling environment for small scale businesses to thrive and inability to provide jobs for employable graduates. Thus, the government's negligence in the past is also responsible for the evil of prostitution. Therefore, it is necessary for all hand to be on the deck if prostitution must be stamped out of the society or reduce to the lowest minimum level in Nigeria.

Recommendations

1. The paper recommended that the government at all levels should make education accessible to all regardless of gender specification. The girl-child education should be promoted and encouraged and where possible financed by the respective organ of government so as to cater for parents who might not have the means of sending their children to school. When you educate a girl/woman, you educate the nation. By so doing, the high rate of prostitution will drop.
2. Job opportunities should be made available to employable graduates so as to keep them off the streets. Small scale loans should be readily made available for business minded graduates and self empowerment programmes should be organized to broaden their minds and prepare them for economic independent.
3. Religious institutions, National Orientation Agency (NOA) and other related bodies should carry out sensitization programmes in order to educate young girls and women on the danger of inherent in prostitution.
4. If possible, laws forbidden the act of prostitution should be enacted and if it is already in place should be enforced and those profiting from prostitution should be made to face the full wrath of such law.

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