

NEO-SEX SLAVERY IN THE TWENTY-FIRST CENTURY AS A NEGATION OF IGBO CULTURE

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Abstract

This work examined neo-sex slavery in the twenty-first century as a negation of Igbo culture; Igbo culture cherishes and encourages the dignity of female folk. This is evident on fun-fares that accompany marriages of well-behaved maidens. However, the twenty-first century witnesses erosion of this heart-warming esteem bestowed on this aspect of celebration of womanhood and/or motherhood. This century parades arrays of female sex slavery in institutions of learning, in sex trading houses, in private and public offices, in trafficking within and outside Africa. This study is a qualitative research design, carried out in Igbo land. The area of study is neo-slavery. The population of the study was the Igbo people. Data were collected through oral interviews and books related to the study. Culture Conflict Theory was employed in analyzing the data collected to prove that neo-sex slavery which the Igbo culture abhors is a problem that emanates from the contact of Igbo people and the outside world. Also, the work found out that poverty is a major problem that led many of our young girls into neo-sex slavery. The work will be beneficial to government, youths, scholars and the Igbo people. The work therefore recommends that employment should be created for the teeming youth and equally that entrepreneurship studies should be made compulsory in primary, secondary and tertiary institutions.

Keywords: Neo-Slavery, Sex slavery, Negation, Igbo culture, Twenty-First Century

Introduction

The Igbo people of the south-eastern Nigeria are well known for their industrious nature and their ability to survive wherever they might find themselves. They are always conscious of genuine means of their economic engagements like farming, trading, fishing, carving, moulding, blacksmithing and wine tapping. They abhor laziness as they do not have time for frivolities during their work period. This may be the reason Achebe (1958) writes about how the people of Umuofia regarded Unoka as a lazy man when he left what others were doing to be playing his flute. Anyone that engages in any other form of

entertainment, sexual pleasures inclusive, during day time in Igbo culture is viewed as *akalogheli* (ne'er-do-well) especially in the olden days. It depicts a mark of laziness and such a person is avoided as a friend among the youths of the village. If such a person comes to seek for yam seedlings from the *diji* of the village or town he cannot be trusted with such favour as he would not be able to tend to such stressful undertaking as yam planting while engaging in fun play during the day.

In Igbo culture, at day break, every able bodied person, both men and women is expected to prepare and leave for their places of economic engagement. Sexual activities are strictly restricted in the night, during sleeping hours and it is solely for married couple, as it is meant for procreation. This is why when an Igbo person wants to make serious assertion on what he is saying, he will stress it by saying that: *ihe a bụ abalị nwoke na nwaanyị na-achọ Ị lakpu ụra jee chọp ma Chineke Ọ ga-enye ha nwa*. (It is bedtime that men and women are preparing to go to sleep hoping that God will give them child). This saying goes a long way to explain that sexual engagements in Igbo culture is solely for married couple and it is used as a means for procreation. There are sanctions in many Igbo culture areas in the olden days for anybody who engages in sexual activities during day time. They say that those who engage in sexual activities during the day have the tendency of social vices like rape and robbery, as they can waylay rape and rob anybody anytime as they are lazy to go to work.

Even though there are types of marriages, that is betrothal marriage and marriage by abduction in Igbo culture, these marriages are bereft of sexual enslavement of the women in it as both families are there to watch over them. In the olden days in this researcher's town and its environs, any man that violated any Igbo maiden was forced to pay her bride price and forfeit marrying her. This was because an Igbo bride is expectedly mandatory to be a virgin at her marriage in those days. Defiling her would reduce the bride price, so the person that defiled her will pay her bride price in full to her family. This is how serious chastity of a bride means to her parents, family and the village. So it is surprising today that Igbo girls are engaging in neo-sex slavery business through selling their bodies in exchange for money and even boasting about it in various social media outlets. This negates the Igbo value of chastity and this constrained the researcher to embark on this work to know what neo-sex slavery is, how neo-sex slavery is practiced, why some Igbo people are engaging in neo-sex slavery in this century and how it can be curbed to restore the dignity of womanhood among the younger generation.

Who is a Slave?

The slave is a person that is deprived of personal liberty and the right to move about geographically as he desires. There is likely to be limits on his capacity to make choices with regard to his occupation and sexual partners as well. *Krembs* (2015) says that the word slave is derived from the ethnonym (ethnic name) *slay*. It arrived in English via the Old French *Sclave*. In Medieval Latin the word was *Sclavus* and in Greek *Skyluo*, which means to strip a slain enemy. A slave is a person who is the legal property of another (especially in the past) and is forced to obey his master. A slave is considered by law as property or chattel, and is deprived of most of the rights ordinarily held by free persons. The slave is removed from lines of natal descent. Legally, and often socially, he had no kin. No relative could stand up for his rights or get vengeance for him. The product of a slave's labour could be claimed by someone else, who also frequently has the right to control his physical reproduction.

Moving further, Bales (2004: 4) avers:

Historically, when people were enslaved, it was often because they were indebted, or broke the law, or suffered a military defeat, and the duration of their enslavement was either for life or for a fixed period of time after which freedom was granted. Individuals, then, usually became slaves involuntarily, due to force or coercion, although there was also voluntary slavery to pay a debt or obtain money for some purpose. In the course of human history, slavery was a typical feature of civilization, and legal in most societies, but it is now outlawed in all countries of the world, except as punishment for crime.

Hellie (2012) opines that there is no consensus on what a slave was or on how the institution of slavery should be defined. Nevertheless, he explains that there is general agreement among historians, anthropologists, economists, sociologists and others who study slavery that most of the following characteristics should be present in order to term a person a slave. The slave was a species of property, in others, immovable property, like real estate. They were objects of the law, not its subjects. Thus, like an ox or an axe, the slave was not ordinarily held responsible for what he did. He was not personally liable for torts or contracts. The slave usually had few rights and always fewer than his owner, but there were not many societies in which he had absolutely none.

What is Slavery?

Wikipedia Online says that slavery or enslavement is both the state and condition of being a slave. Slavery typically involves the enslaved person being made to perform some form of work while also having their location dictated by the slaver. Hellie (2012) defines

slavery as condition in which one human being was owned by another. A slave was considered by law as property, or chattel, and was deprived of most of the rights ordinarily held by free persons. *Tibor (2000) says that* the word *slavery* is often used as a pejorative to describe any activity in which one is coerced into performing. The researcher agrees with this definition as sex-slaves in this contemporary period are mostly coerced by their owners to engage in sexual acts with them. Slavery is a form of dependent labour performed by a non-family member. Slavery is usually, but not always, involuntary.

Neo- Slavery

Cavann,Valverde-Cano & Weatherburn, (2018 18:) say that “the term ‘modern slavery’ encompasses many harmful activities, including, forced labour, bonded labour, child labour, trafficking for sexual or labour exploitation, and many associated forms of abuse”. Such abuses are thought to affect over millions of people worldwide at any given time. It is often difficult to delineate one form of modern slavery from another and they frequently co-exist within the same scenario. On the other hand, Encyclopædia Britannica (2021) says that neo-slavery also known as modern slavery or contemporary slavery refers to institutional slavery that continues to occur in present day society.

Bales (2004) defines neo-slavery as “when a person is under the control of another person who applies violence and force to maintain that control, and the goal of that control is exploitation”. Bales warns that because slavery is officially abolished everywhere, the practice is illegal, and thus more hidden from the public and authorities.

Sex-Slavery

Sex-slavery is a form of slavery that includes forced sexual activity. Some sex slaves are kept in bondage specifically for sexual use, while in other cases sexual slavery accompanies other forms of slavery. Sex slaves are subjected to both sexual assault and rape by their captors, as well as other people. Sexual slavery and sexual exploitation attached the right of ownership over one or more people with intent of coercing or otherwise forcing them to engage in sexual activities.

Neo-Sex Slavery

This includes forced labour, reducing a person to a servile status and sex trafficking persons, such as the sexual trafficking of children. WNN (2008) makes us understand that in Commercial Sex Act, the US makes it illegal to recruit, entice, obtain, provide, move or harbor a person or to benefit from such activities knowing that the person will be caused to engage in commercial sex acts where the person is under eighteen or where force, fraud or coercion exists.

Culture Conflict Theory

Turner (1988) defines cultural conflict as a conflict caused by differences in cultural values and beliefs that place people at odds with one another. In, criminologist Thorsten (1938) wrote a book titled *culture conflict and crime*. That clarified the culture conflict theory. According to Sellin, the root cause of crime is based upon various values and beliefs for what is acceptable behaviour. The clash of these values and beliefs result in crime. Schubert (2015) says that culture conflict theory is also known as cultural deviance theory. This theory suggests that crime is caused due to the clash of values that arises when different social groups have different ideas of acceptable behaviour. In other words different social groups have different cultural beliefs and ideas that conflict and this conflict sometimes leads to crime.

Types of Neo-Sex Slavery

Sex slavery has been taken to a new level as it is difficult to recognize those who are involved in this act. Due to various innovative ways in technological gargets, it is easier to engage in sex slavery without the people around knowing what is happening. This is due to phones and internet services that are available for communicative purposes. Neo-sex slavery includes but is not limited to pimping, human trafficking, child marriage/forced marriage, sex-for favour (sex for grade, sex for appointment, sex for promotion, sex for job, sex for contracts etc.), pornography, prostitution and co-habitation.

Human trafficking

A respondent, who happens to be a victim of human trafficker in this country, explained that their job is recruiting young unsuspecting and naive girls and boys for sex slavery. She says that the victim is lured into sex trading by these human traffickers who promise them job opportunity, marriage to their brothers or uncles and better future by training them in skill acquisition in the city. On arrival, to the dismay of the victim, she would be locked up in a room, given skimpy dress and forced to be sleeping with different men for money. The money generated from this is usually confiscated by the pimp who will tell the victim that she has paid for her expenses of bringing her to the city.

Another respondent bitterly confessed that whenever a sex slave tries to escape, bouncers at the gate of such buildings who are recruited to guard them will force such a person back to the sex trading house. She said that even when you manage to escape and report to law enforcement agency, you will be surprised that they will take you back to your 'madam', as some of them have already been settled by the pimp to help in covering their illegal business. This goes a long way to explain why Margesin (2015) opines that victims

of human trafficking are typically recruited through deceit or trickery (such as a false job offer, false migration offer, or false marriage offer), sale by family members, recruitment by former slaves, or outright abduction. Victims are forced into a "debt slavery" situation by coercion, deception, fraud, intimidation, isolation, threat, physical force, debt bondage or even force-feeding with drugs to control their victims. Corroborating Margesin, Oldham (2018:71) opines that:

Human trafficking is modern-day slavery and involves the use of force, fraud, or coercion to obtain some type of labour or commercial sex act. Human trafficking is a hidden crime as victims rarely come forward to seek help because of language barriers, fear of the intruder, and or fear of law enforcement.

Still on human trafficking for sex slavery in this contemporary time, Ipsnewsnet (2007) make us understand that human trafficking primarily involves women and children forced into prostitution and are the fastest growing form of forced labour. This type of work negates Igbo cultural value of work, women and men in Igboland work for their daily bread in decent way. Chastity of maiden is paramount to her parents, family, kinsmen and clan in the olden days as it is a parcel she will be presenting to her husband after marriage. Conflict of culture has made human trafficking and neo-sex slave possible as wealth is celebrated without knowing its source.

Pimping

Pimps are some high class society ladies and men who live large at their place of abode but their means of income are always unknown. According to Mish (2004:940), pimp is a man who solicits clients for a prostitute. The money that is paid to the prostitutes is confiscated by the pimp and is only given meagre amount of it. Nowadays, sex slavery has taken another dimension as pimps are now involved in scouting for wealthy men and women that need the services of sex traders. It is no longer limited to men alone; women and girls are now working as pimps. A respondent claimed that it was the situation in her father's house that forced her into becoming a prostitute. According to her, her father has nine children and died after the birth of the ninth child and things became very difficult for them and all of them have to be driven out from school for non-payment of school fees. She as the first child has to sacrifice her chastity at age fifteen to help her poor mother out. Afterwards, a man from her village offered to take her to the city for business. On their arrival at the city, the man quartered her at a brothel and was inviting different men to sleep with her for money. When she was asked by the researcher whether she could not engage in any other trading except selling her body, she replied: "with which money" aunty it seems you don't understand what I am telling you. There was no money left after

my father's funeral as my uncles made sure that they squandered the proceeds from father's landed properties to give him a befitting burial".

Sex for Favour

This is the type of neo-sex slavery whereby the superior or the *oga* at the top coerced or forced the subordinate to engage in sex activities with him. Any objection to do so will lead to sack, failure, denial of promotion, demotion, non-payment of salary, and any other punishment they deem fit. Neo-sex slavery is prevalent in institutions of higher learning. Some teachers force or coerce their students to engage in sex for grade with them or they will fail them. A respondent explains that in her office at one state ministry, many *ogas* at the top use their drivers, cleaners, messengers, secretary as sex slaves. She says that these superiors tell their subordinate in plain language that if they want to retain their jobs, they have to do what they are told to do. Failure to cooperate will lead to either sack, unnecessary query, sitting on the person's file when it is promotion time or transfer to hazard zone. In this type of situation, the frightened subordinate will succumb to the threat of the superior to retain their means of daily bread, as it is difficult to find job offer in this country. Another respondent mentioned the case of some top government workers who are saddled with recruiting applicants for jobs. These top men insisted on sleeping with them before that job would be given to them. These wolves in sheep's clothing will tell you to go and ask others what they did to get their jobs. According to this respondent, these officers would say: "take it or leave it that is what others did and you must do it if you need this job period". The applicants have no choice than to make themselves available out of frustration to one of them in order to get jobs offer. She said that, in some cases, after the sex exploitation from these wolves, some girls would not get this job as promised.

Co-habitation

This is neo-sex slavery whereby the 'haves' co-habit with the 'have not's' for sexual exploitation. It is prevalent in big cities where accommodation is hard to come by. It is also seen among tertiary institution students who leave off campus. The person that has the wherewithal may be the man or woman who needs a person to exploit sexually anytime he/she wants to. Many respondents interviewed said that it is lack of self-respect and poverty that make a lady, who is not married to a man, co-habit with him or vice-versa. One the respondents explained further that some of the unmarried old ladies today were victims of co-habitation. He explained that this type of neo-sex slavery makes a young girl, who is supposed to be single and living alone, hook up by a man who exploits her sexually. Many suitors who would have sought her hand in marriage would pass her

by as she is already 'married'. The girl will lose the opportunity of finding a husband at her ripe age as her partner who she is living with will scare husbands and dump her after having enough of her.

Co-habitation is not in Igbo culture as maidens are married traditionally before moving in with their husbands. Even in betrothal marriage, the girl must be at least fifteen to sixteen years before she will be allowed by her parents, after proper marriage, to live with her husband.

Reasons for Neo Sex-Slavery in the 21st Century

Neo-slavery is an economically beneficial practice despite the ethical concerns. There are many reasons people engage in neo-sex slavery in this century. They include, but not limited to, changes in cultural values, laziness, poverty, greed and unemployment. Since slavery has been officially abolished, enslavement no longer revolves around legal ownership, but around illegal control.

Change in Cultural values

As it can be seen, there is change in Igbo cultural values due to her contact with western culture. The once cherished parcel which a bride gives to her husband on her wedding night is no longer valued in this century as a girl who is still a virgin at twenty will be an object of mockery among her peers. She will be given different monikers as Virgin Mary, Maria Gorreti, Santa *Nwegbe*, *Mgbeke* etc. A respondent lamented that virgins are not safe anymore in this present country as such girl is a prey to ritualists who are scouting for virgins for money rituals or other fetish purposes. They are equally sought for by Human Immune Virus (HIV/AIDS) carriers who are misinformed that they will be cured after sleeping with a virgin.

Another respondent emphasized that the major cause of neo-sex slavery in this 21st century is that civilization and Christianity have made the entire Igbo cultural celebrations fetish. He listed observances like bride price, traditional wedding, burial, funeral; new yam festival (*ifejiOku*) which has been relegated by Christians and Christian celebrations have taken over in their stead. He lamented that bride appreciation, which is done a day after the first night of sleeping together of bride and groom and the bride is found to be a virgin, has been relegated to the background as it is termed ungodly and uncivilized by the elites who see it as awkward behavior. This celebration, he said helped, a lot to maintain chastity among young girls as no mother or girl would like her daughter to be disgraced after her first night with her husband. In the celebration, if the girl is a virgin, her husband would buy her mother clothes and it's accessories: one goat, sixteen tubers of big yams

and four gallons of palm wine for her father and his kinsmen. Whereby the girl has lost her virginity, the groom is free to return her to her parents and demand repayment of his bride price, including all he spent in the marriage or he would send half a gallon of palm wine to her parents the following morning. This is to announce to them that their daughter is not a virgin. This is usually a disgraceful moment to both parents and no parents, especially mother, ever wish for this. When the Europeans came with education and Christianity, all these celebrations were destroyed, as those who were still practicing it were seen as primitive people.

Laziness

The Igbo people are well known all over the world as industrious and hardworking species of human beings. They always excel in whatever venture they delve into in their lives as they will summon all their strength to execute the work that fetches them their daily bread. But nowadays, because of their contact with outside world and disdain for their culture, they have learnt to ignore hard work and embrace get rich quick syndrome. A respondent opined that many Igbo ladies and gents are now indulging in trafficking of persons, prostitution, cyber-crime, internet fraud, aka yahoo yahoo and drug pushing because they are lazy to engage themselves in legitimate business which does not bring 'quick cash' *ego mbutu* to them. They say that trafficking in persons or doing pimp jobs is much well-paying than legitimate jobs. A respondent, who engages in sex trading, was asked by the researcher if she is given money for trading/business, will she quit prostitution, retorted that 'I don't have strength to engage in any other business except this. Do you expect me to start struggling with all these old women in the market to buy vegetables and fruits, after which I will stand under the sun and rain to sell them? Please aunty, I can't, I would rather die than engage in such hustle'.

Poverty

Poverty is one of the major causes of neo-sex slavery in this century. Many of the respondents agreed that they engage in sex trading as a result of poverty in their various families. As they could no longer bear their wretchedness, they opted to follow someone to the city to hustle. This may be the reason Walker (2011) says that modern slavery is often seen as a by-product of poverty. In countries that lack education and the rule of law, anarchy and poor societal structure can create an environment that fosters the acceptance and propagation of slavery. A respondent mentioned that her widowed mother has nine little mouths to feed after the death of her father. When her uncles confiscated all they had, she was left with no option than to follow 'madam' who promised to employ her as a house help in the city not knowing that she is recruiting her for prostitution. She lamented that had she known what awaited her, she would have rejected that offer. Madam usually collected most of the money she made and sent a meagre amount to her poor mother. This

compelled her to escape from her 'madam' and ran to a brothel where she is now handling her money herself and helping her mother who sees that her siblings are now going to school. Another respondent claimed that she is an undergraduate in one of the federal polytechnics in the country, but she comes from a poor background. She has to be 'hustling to keep body and soul together' by doing night jobs. When the researcher asked if someone decides to help her with her needs in school, will she quit this 'hustling'? She answered in the affirmative thus 'before nko, aunty, this job is dangerous o; it can claim someone's life anytime'. She recounted some nights their customers would use them and refuse to pay; threatening to kill them should they raise their voice. Some nights they would be robbed by their so called customers and some of them have fallen victims to ritualists and organ harvesters. She said that if given any assistance she will quit immediately.

Unemployment

Some graduate pimps and human traffickers when arrested and made to face the law would mention unemployment as the cause of engaging in sex slavery. The Nigeria labour market is filled to its brim with graduate and postgraduate degree holders who are job seekers. There is a saying that in Europe if you are applying for job they will ask you "what certificate do you possess"?, in America, they will ask you "what skill do you have"?, in Africa especially in Nigeria, the job giver will ask you "whom do you know?" This is the reason jobs are given to the not so qualified candidates who happen to know those in the government, while the most qualified for the job are roaming the streets with their files looking for job. When they are frustrated they will engage themselves in one vice or the other. A respondent claimed that she is a graduate from one of the federal universities in the country and has searched for job for nearly five years without success. She bitterly explained that frustration and depression led her into prostitution as she could no longer bear the mocking of her village mates who were married immediately after their high school while she opted for university education. They were making mockery of her that after all her education, she was still at the village with them, no work, no husband, no children. Some of them were questioning her mother whether she did go to school or not. Tired out and down from all these she left the village with one man who promised her a job in the city. When they arrived, she found out that the man is a pimp. He connected many big men to sleep with for payment. She refused initially but after the man started mocking her about how she has been searching for a job for a long time without being successful, she succumbed. Another respondent narrated how she was asked by the job giver to submit herself for sexual acts before in exchange for a job. She listed many prominent politicians she had asked to help in securing a job for her but they either turned her down or demanded sex from her before they could help her to secure a job. She

lamented that she will forever regret not succumbing to the demand of those who would have helped in securing descent job for her as she later found herself in that very situation she abhorred. She pleaded with the researcher to help link her if there is any job opportunity in her place of work. This type of sex trader, if given the opportunity, will quit immediately without looking back. All these are the results of Igbo contact with other cultures as Igbo people's occupation before civilization was mainly farming. There was nothing like seeking for a white collar job. Again prostitution or pimps negates Igbo cultural values as almost all women were married immediately they were of the age to get married.

Greed

Many of the neo-sex slaves today found themselves in that situation because they are greedy. In many hotels and club houses visited by the researcher, it was discovered that many of the girls and boys who are rendering sex services there are from average homes. The majority of them are students from institutions of higher learning who felt that money given to them by their sponsors are not enough for them. A respondent who is a worker in a hotel revealed that these students will submit their photos and phone numbers to the hotel manager who will in turn put it in 'call log book'. When they have visitors who need to be kept warm, they will show them what they have. Any girl the customer admires will be contacted. Such A girl will come and render her service to the person and collect her pay. She in turn will settle the manager or else she will risk being called hook up again. The researcher interviewed one of the call girls, after she has rendered her service and was leaving the hotel to know why she is not afraid of being killed or used for ritual purpose. She was cold initially, but managed to answer her thus: what do you want me to do? See madam, I need this cash for my maintenance, I need to buy better phone like my counterparts, I need laptop for my assignment in school, I need to change my wardrobe to belong to the happening she replied that her parent gives her money for university hostel, and bought ordinary smart phone for her.

How to curb Neo-Sex Slavery in this Century

Neo-sex slavery can be curbed though the following ways:

Creating Employment Opportunities

An idle mind is a devil's workshop. Creating employment opportunities in the country through the establishment of industries, factories and companies, conglomerates and establishments by the government individual cooperative societies, Non-governmental organizations where the unemployed and teeming youths can secure jobs upon graduation from school will go a long way to keep them away from the marauders that are neo-sex harbingers parading themselves as employers of labour who through deceits lures them

into trading their bodies.

Skill Acquisition

The federal and state ministries of education should as a matter of urgency amend the curriculum of the basic, secondary and tertiary institutions to enable a pupil, student and undergraduate to learn a particular skill like baking, tailoring, welding, bead making, brick laying, shoe making etc before graduating from each level of education. This if implemented by various government levels will go a long way in creating employment upon graduation from school and help in reducing neo-sex slavery to its barest minimum as almost every graduate has a skill to keep them busy.

Government Agencies should be strengthened

Government agencies like National Prohibition of Trafficking in Persons (NAPTIP), the various Law enforcement agencies, the Nigeria Immigration Services and the Judiciary should step up their bound and do their job without minding whose ox is gored so that for once the perpetrator of trafficking of our young girls for neo-sex slavery should always be fished out and punished as deterrent to others intending to do so and this vice will be a thing of the past.

Religious Institution

Religious institution should inculcate in their congregation the value of chastity of their body especially among the youth. Sex gratification has been the other of the day in many churches which resulted in many young girls being pregnant at wedding or even had one, two or three children before wedding. Churches should copy and preach the old traditional method of Igbo wedding; you have to be a virgin at your wedding night. Failure to be virgin attracts dishonouring of your parents by not giving them the virgin presents. If this is copied by the churches it will go a long way in eliminating of neo-sex slavery as many parents in general and their daughters in particular will be conscious of their dealings with neo-sex-slave employer.

Conclusion

From the fore-going it has been observed that neo-sex slavery arises from change in cultural values of the Igbo people. It is also discovered that laziness which the Igbo man abhorred in the olden days is one of the reasons while neo-sex slavery is thriving today among the Igbo people. The work also found out that 'get rich quick syndrome is one of the reasons why people are engaging in neo-sex slavery business of prostitution and human trafficking. Also it is discovered that unemployment and poverty are some of the reasons that girls engage in sex trade.

Recommendations

This work recommends that Igbo cultural values should be re-evaluated and good ones like chastity before marriage should be incorporated into the Christian churches and made compulsory as a requisite for wedding in the church. This will go a long way in reducing the rate at which girls indulge in sex trading.

Secondly, government should introduce club like pro-life and zip up clubs in basic and high schools to teach young students about sanctity and chastity of human life. If it is possible these clubs should organise seminars and debates for these children to dramatise and argue about neo-sex slavery and its effect on the victims. These clubs should equally be given free airtime in radio and television houses to air their program on chastity and effects of human trafficking and drug abuse. Government, Non-Governmental Organisations and private companies should come out and appreciate hard work. The Federal Legislators should pass bills that those who make first class honours in the university be given automatic employment by her alma mater. Commentary should be made about students who are overall best in WAEC, NECO and JAMB in print and electronic media throughout the country. Also, they should be used as model by companies just like those who win Big Brother Naija are made celebrities overnight. This will go a long way in erasing laziness in many of the youth as they know that there is handsome reward for hard work.

Government should try as much as possible to create employment for her teeming youth. The rate of unemployment can be reduced through the establishment and incorporation of skill acquisition studies in both basic and high school curricular. Subjects like home economics and home management that expose the learners on how to cook, sew, bake and make beads should be made compulsory. Also basic technology where they learn masonry, carpentry, tailoring, building etc. should be reintroduced and made compulsory in the two categories of learning.

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