

THE ANGLICAN DIOCESE OF AWKA AND FEMALE YOUTHS EMPOWERMENT THROUGH VOCATIONAL TRAINING

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Abstract

This article explores the Diocese of Awka, Anglican Communion's role in empowering female youths through vocational education within Awka metropolis in Anambra State, Nigeria. With a sharp rise in both female youth prostitution through street sex hawking and the internet-connected practice popularly known as 'hook-up' in contemporary times alongside increased economic disenfranchisement among young women, the Anglican Diocese of Awka's efforts focus on skill acquisition as a solution. The Diocesan programs have provided training in trades such as tailoring, catering, bakery, and technology, geared towards equipping young women in Awka metropolis with sustainable skills. Despite these strides, limited resources and inconsistent program reach present challenges, highlighting a knowledge gap in maximizing vocational education's impact on socioeconomic empowerment of female youngsters within Awka urban area. Case studies of the Diocesan initiatives and interviews with program benefactors including beneficiaries, along with a review of existing literature on the subject, were adopted to achieve the focus of this study. The necessary conclusions were drawn from the synthesis and analysis of data gathered through phenomenological and content analysis approaches, while the Empowerment Theory was employed to articulate the research's arguments. Findings suggest that scaling these efforts and integrating mentorship and financial support can enhance their effectiveness; crucial to tackling the rise in online prostitution among young women and their reliance on unfamiliar cum strange men for socioeconomic support. The study recommends increased partnerships between church organizations and government to expand resources, address societal stigmas, and improve accessibility for female youths, fostering economic independence and reducing dependency on strange men together with exploitative online activities.

Keywords: Empowering, Female Youth, Vocational Training, Capacity, Anglican Diocese of Awka

Introduction

In contemporary Anambra State, particularly Awka metropolis, young women must embrace industriousness as a fundamental virtue to overcome the socio-economic challenges of modern society. The rise of technology and evolving global markets has rendered traditional roles insufficient to guarantee stability or growth. Young females must actively seek education, entrepreneurship, and digital literacy to harness opportunities in emerging industries. Cultivating resilience and innovation enables these women to break free from dependency cycles, contribute meaningfully to their communities, and assert their relevance in shaping Anambra's economic and social landscapes. Oli (2013), Obi et al (2021) and Uzoh et al (2023) expound that the rise of both street-based prostitution, alongside internet-facilitated prostitution commonly referred to as "hook-up" in Awka metropolis can be attributed to a combination of socio-economic challenges, including lack of empowerment, unemployment, lack of basic skills acquisition, unemployability status, a meek and inefficient personality and a growing culture of dependency. Many young women, faced with limited job opportunities and societal pressures for financial independence, find themselves resorting to this practice as a means of survival. Ibrahim et al (2016) elucidate that the normalization of digital platforms for transactional relationships further exacerbates the issue, offering a quick escape from poverty while perpetuating cycles of moral decay and vulnerability. Lebni et al (2021), Mugane (2022), and Nyanjong (2024) posit that young females who exhibit industriousness, employability, and active employment, coupled with sound upbringing in both home and church, possess a significant capacity to resist the growing trend of street-based and internet-connected prostitution. Their engagement in meaningful work and adherence to strong moral and ethical values provide a firm foundation that shields them from the pressures and temptations of online platforms and social circles promoting transactional relationships. Such individuals leverage their skills and disciplined backgrounds to build legitimate careers and uphold their dignity, serving as role models for their peers in maintaining integrity in a digitalized world. This article examines the role of the Diocese of Awka, Anglican Communion, in empowering female youth through vocational education within Awka Metropolis, Anambra State, Nigeria, as a strategic intervention to address the rising prevalence of dependency on strange men, coupled with both roadside and online transactional sex among young women. The study employs both primary and secondary data collection methods. Data analysis is conducted using phenomenological and content analysis approaches, providing a detailed understanding of the issue. The research is underpinned by Empowerment Theory, which serves as the theoretical framework for articulating its arguments and drawing conclusions.

Evidence-Based Studies

E. Uzor and H. Aghauche (personal communication, October 25th, 2024) observe that equipping young women with skills, vocational training, and empowerment opportunities enhances their employability, fostering financial independence and self-reliance. This transformation reduces reliance on external support from questionable sources, which often heightens vulnerability to exploitation or involvement in prostitution. Access to sustainable career paths empowers them to make informed decisions, maintain their dignity, and actively contribute to their communities. Such initiatives play a critical role in breaking cycles of vulnerability and exploitation, paving the way for long-term societal benefits. Regrettably, O. Okoye and C. Okoro (personal communication, November 25th, 2024) aver that a significant number of young women in contemporary Awka Metropolis, Anambra State, Nigeria, face a dual crisis of educational deprivation and vocational stagnation, resulting in limited employability and self-sufficiency. This unfortunate trend is rooted in both individual choices and structural impediments; while some young women fail to pursue education or vocational training due to a lack of motivation or societal pressures, a more pervasive issue lies in the systemic inability to provide adequate sponsorship for their education and skill development. In many cases, the absence of financial support from families or the government compels these young women to rely on the patronage of strange men for survival, a dependency that often spirals into exploitative relationships and, in some instances, prostitution. Thus, the interplay between personal accountability and the broader socio-economic barriers forms a critical nexus in the perpetuation of this detrimental cycle.

Following from the preceding observations, Okafor (2018) discloses the embarrassing case wherein Anambra State sex workers expressed outrage over the frequent harassment and arrests by the police, particularly in major urban centers like Awka, and have vowed to withhold their services from law enforcement officers in retaliation. The leader of the group, a female youngster identified as Kaamsi (cited by Okafor), claimed that policemen make up over half of their clientele yet continues to subject them to daily intimidation and unjust detentions. The Columnist portrays that police raids across various locations in the state in 2018, including brothels and hotels in Umunze, Onitsha, and Awka, have led to the arrest of numerous sex workers, often with exorbitant bail fees. Kaamsi emphasized that these actions, which include physical mistreatment and financial extortion, are commonplace and have prompted the decision to refuse services to any police officer, whom they can readily identify, regardless of uniform. The sex workers' planned boycott highlights the growing tension between marginalized groups and law enforcement, where the latter's actions are perceived not only as abusive but also financially exploitative: This equally underscores the gravity of engaging in prostitution for survival including moral

decadence in Anambra urban-centers, along with how societies social order custodians fosters its persistence. Obi et al (2021) argue that female prostitution in Awka Metropolis is significantly influenced by socio-cultural factors such as poor family upbringing, unemployment, and peer pressure. Additionally, they identify specific propellants like laziness, an unemployable disposition, and a dependent mentality, which hinder self-reliance and drive young women towards sex work as an alternative means of livelihood. These behaviors, compounded by the lack of sexual education and societal support systems, not only perpetuate the cycle of prostitution but also expose individuals to severe consequences, including public health crises, sexual violence, and human trafficking. News Agency of Nigeria (2023) highlights the prevalence of female youth prostitution in Awka, driven by factors such as ignorance, lack of job opportunities, unemployability, and a dependency mindset. The Board narrates the ordeal of underage girls of 15 years age-range, deceived with promises of legitimate work but coerced into prostitution under exploitative conditions. The situation underscores systemic issues, including trafficking and economic vulnerability, as traffickers exploit the naivety and desperation of these young girls. It further reflects the urgent need for societal reforms, enforcement of child protection laws, and empowerment programs to address the root causes and prevent the exploitation of vulnerable youths. Obinabo (cited by Agency report, 2023) explores the rescue of 12 girls, including underage victims, from brothels in Awka town, following a collaborative raid by the Anambra State Ministry of Women and Social Welfare and the police. Three of the girls, trafficked from other states such as Ebonyi, were coerced into prostitution under exploitative conditions, with their captors confiscating their belongings and imposing debts as high as ₦150,000. The News Agency posits that the operation reflects Anambra State's commitment to combating child trafficking and sexual slavery, as stated by Commissioner Ify Obinabo, who warned brothel operators against using minors. The victims, subjected to daily financial extortion by their "madam," were later rescued after using a whistleblower's phone to contact their families, prompting swift action by law enforcement. The Agency delineates that the arrested brothel owner was eventually placed under investigation by the State Criminal Investigation Department in Awka, while the rescued girls received medical care, and were afterwards reunited with their families.

Eleke (2023) streamlines that the issue of child prostitution in Anambra State, particularly in areas like Awka and surrounding communities, has become a significant social concern, with underage girls being trafficked and exploited in brothels. Despite efforts by the state government, including interventions by former Governor Willie Obiano and current Governor Chukwuma Soludo, to reduce the prevalence of street prostitution, the practice persists, with many girls being coerced or lured from rural areas under the

pretense of employment, only to be forced into sexual exploitation. These girls, often between the ages of 13 and 23, are subjected to harsh conditions in brothels, where they are required to remit large sums of money to their exploiters for the services they provide. Eleke underscores that while law enforcement agencies have carried out raids, rescuing victims from establishments like the Happiness Guest House, the problem remains pervasive, with numerous brothels continuing to operate in both urban and rural areas. Contributing factors include widespread poverty, family neglect, and the increasing demand for younger prostitutes, driven by societal perceptions that they offer more sexual satisfaction. Despite the tireless work of social welfare agencies and police, addressing this complex issue requires a multifaceted approach that includes stronger enforcement of laws, public awareness, family and community engagement in supporting female youth education and vocational training, and targeted interventions aimed at addressing the root causes of child prostitution. The high rate of disgusting act of prostitution led to the demolition exercise carried out by the Anambra State government along Abakaliki Street, Awka in 2023, where commercial sex workers and roadside traders were affected. Okafor (2023) relays that the operation, executed by the Awka Capital Territory Development Authority (ACTDA), aimed to remove illegal shanties and structures constructed under high tension cables, posing significant health and safety risks due to potential electrocution, fires, and harmful emissions. The reporter exclaims that despite multiple prior warnings and ultimatums, many of the affected individuals were caught by surprise, with some claiming that their shops, not located under high tension lines, were also demolished. Okafor intimates that the government defended the demolition as necessary for public safety and to improve the aesthetics of Awka, although some local traders expressed grievances about the lack of sufficient notice and the sudden nature of the action. Additionally, the area, known for its vibrant nightlife, was formerly dubbed "Club Street" due to its popularity among sex workers and traders.

I. Eze, O. Ike, and B. Ofoka (personal communication, November 19th, 2024) observe that numerous online platforms facilitate hook-ups within the Awka urban center. These platforms include websites such as, <https://prostitutes.sexy-date.net/nigeria/anambra/awka>, <https://www.gentsnav.com/en/ng/girls/awka,2348773/>, <https://www.google.com/amp/s/www.datememe.com/amp/dating/nigeria/anambra/awka/girls>, and <https://mingle2.com/online-dating/anambra/anambra-state-awka>. In the face of these deplorable findings that equally accentuates overwhelming challenges; it is essential for young women in Awka Metropolis to recognize that there are far more dignified and empowering paths to survival than resorting to prostitution. While economic hardships and societal pressures may seem insurmountable, gaining vocational skills, pursuing education, and cultivating self-determination offer sustainable alternatives to dependence

and exploitation. Engaging in vocational training opens doors to legitimate, skill-based careers, offering the chance to gain financial independence without compromising one's dignity. Additionally, furthering academic pursuits can equip young women with the knowledge and qualifications needed to access a wide spectrum of employment opportunities, breaking free from cycles of poverty and marginalization. In a society that often limits women's options, the key to overcoming these barriers lies in embracing personal growth, perseverance, and the pursuit of opportunities that nurture long-term success, ensuring both financial stability and personal empowerment.

Vocational Training and Empowerment for Female Youth as a Priority in the Diocese of Awka

P. Oranye, O. Ilione, I. Chidoka and O. Okonkwo (personal communication, November 20th, 2024) encapsulate that the Most Revd Chibuzor Alexander Ibezim, Archbishop on the Niger and Bishop of the Diocese of Awka Anglican Communion, has consistently championed the empowerment of young women through his visionary mandate and mission. Recognizing the transformative potential of vocational training, he emphasizes equipping women with the skills necessary for self-reliance and societal impact. Under his leadership, the diocese actively fosters initiatives that address economic challenges faced by women, aiming to alleviate poverty and reduce dependency. These programs are crafted not only to provide practical skills but also to inspire confidence and promote the dignity of labor among young women, ensuring they become pillars of their communities and agents of change. This mission is intended for young women alongside female youths in Girls Guild, Anglican Youth Fellowship, Young Wives Fellowship, and Jesus Wives Fellowship for young widows. It is equally designed for female youths in the Awka Metropolis. D. Ohamara, F. Nebolisa and I. Ezeobi (personal communication, November 20th, 2024) highlight that this vision is further advanced through the ministry of his wife, Dr. Mrs. Martha Chioma Ibezim, who passionately leads vocational training and empowerment programs structured for young women. Her commitment has birthed impactful projects focusing on skill acquisition in areas such as tailoring, baking, and entrepreneurship. Through workshops, mentoring, and resource allocation, she provides women with the tools to establish sustainable businesses and secure financial independence. Her ministry reflects a deep concern for the holistic development of women, emphasizing spiritual growth alongside practical empowerment. Together, their efforts resonate as a beacon of hope, inspiring a new generation of empowered women equipped to approach contemporary challenges devoid of depending on anyone, thereby avoiding becoming a burden or engaging in both online and roadside prostitution: Considering as already underscored in this work hitherto that a significant factor for both

female youth digital-connect and roadside prostitution is unemployment, unemployability and lethargy.

Theoretical Underpinning

Rappaport (1981), Perkins et al (1995) and Zimmerman (2000) enunciate that the Empowerment Theory, originating from Julian Rappaport in 1981, focuses on cultivating autonomy and self-determination in individuals and communities, enabling them to responsibly represent their interests and take control of their lives. It emphasizes the process of becoming stronger and more confident in claiming one's rights and overcoming powerlessness. Empowerment involves both self-directed action and professional support to help individuals recognize and utilize their resources effectively. As a value orientation, it guides goals and strategies for social change, while as a theoretical framework, it provides principles for understanding how people and organizations exert control over decisions that impact their lives and communities, ensuring empowerment transcends being a mere trend or tool for political manipulation. Empowerment Theory equally emphasizes building individuals through capacity building, creative intelligence, and vocational training, enabling self-dependence and employability. It facilitates personal and professional growth, equipping people to contribute meaningfully to societal development.

The Empowerment Theory is highly relevant in articulating the arguments of this study as it emphasizes the importance of enabling individuals, particularly marginalized groups, to gain control over their lives and improve their circumstances. In the context of the Anglican Diocese of Awka, the theory highlights how vocational training programs can equip female youth with the skills and resources necessary to break free from social and economic limitations. These programs nurture self-confidence, decision-making abilities, and access to opportunities, enabling the Diocese to actively contribute to uplifting young women, enhancing their sense of agency, and preparing them for a more independent and prosperous future. The theory thus underlines the significance of education and workforce training as tools for empowerment and social change within a faith-based community.

Empowering Female Youths in Awka Metropolis through Empowerment Theory

Empowerment theory offers a transformative approach to addressing the challenges faced by female youths in Awka Metropolis, particularly concerning issues of dependency and prostitution. The theory emphasizes enabling individuals to gain control over their lives by enhancing their knowledge, skills, and confidence. In the context of young women in Awka, creating access to education and vocational training can serve as a foundation for

reducing dependency. This approach equips them with the necessary tools to seek self-sustenance and reject reliance on exploitative systems. Establishing centers for skill development, such as tailoring, carpentry, or tech-related courses, provides alternatives to prostitution by offering tangible career paths and economic independence. Additionally, empowering female youths involves addressing the underlying social and cultural factors that fuel dependency and exploitation. Support systems, such as mentorship programs, counseling, and community initiatives, can instill self-worth and resilience in young women. Providing access to information on reproductive health, financial literacy, and rights awareness would help them make informed decisions. These initiatives challenge the narrative of female subjugation and instead promote an environment where young women are encouraged to aspire to greater achievements and self-reliance, without falling prey to exploitation. Local governments and Non-Governmental Organizations play a crucial role in creating supportive policies and infrastructure that enhance empowerment efforts. Collaborative partnerships with community leaders, social workers, and activists can ensure that initiatives are culturally sensitive and streamlined to the needs of female youths. Advocacy for equal opportunities in the workplace and legislation against gender-based violence further strengthens this empowerment framework. Ultimately, through a multi-dimensional approach, female youths in Awka Metropolis can be empowered to rise above dependency and exploitation, embracing a future of independence and dignity.

Vocational Empowerment of Female Youth by the Diocese of Awka Anglican Communion

N. Nganwuchu, R. Kanu, O. Ekwune and I. Ifeaka (personal communication, November 22, 2024) illuminate that the Diocese of Awka, Anglican Communion proffers vocational training and empowerment to female youngsters in Awka metropolis through the following means:

1. *Vocational Training Programs:* The Diocese of Awka Anglican Communion has prioritized vocational training as a means of empowering female youth within Awka urban-center. Through structured programs anchored by the Mary Sumner Vocational Institution Administered by the Diocesan, the Diocese offers skill acquisition in areas such as gastronomic studies, tailoring, hairdressing, baking, and bead making. These initiatives aim to equip young women with practical skills that advance self-reliance and financial independence. There are other satellite training centers of the Institution often located within church premises, ensuring accessibility for participants.
2. *Financial Support and Start-up Assistance:* To further support female youth, the Diocese intermittently provides financial aid and start-up assistance especially to

the most vulnerable trainees and apprentices. Most precarious graduates of the vocational programs sporadically receive tools and seed capital to help them establish their businesses. This form of empowerment ensures that the trainees can immediately put their skills to use, reducing unemployment and promoting entrepreneurship among young women in the community.

3. *Mentorship and Business Development:* The Diocese also offers mentorship programs to guide female youth in developing their businesses. Experienced professionals and business owners within the church provide guidance on business management, marketing strategies, and financial literacy. This mentorship helps young women surmount challenges and scale their businesses effectively, facilitating long-term sustainability.
4. *Integration of Vocational Skills in Youth Ministries:* Vocational empowerment is integrated into youth ministry activities like the Anglican Youth Fellowship (AYF Sisters Wing), and the Girl's Guild, ensuring that young women not only grow spiritually but also acquire life skills. Youth fellowship meetings often include skill acquisition sessions, where professionals within the church community volunteer to teach various crafts and trades. This holistic approach ensures that female youth develop both spiritually and economically.
5. *Partnership with External Organizations:* The Diocese collaborates with external organizations and government agencies to enhance the scope of its vocational empowerment initiatives. These partnerships provide additional resources, including funding, training materials, and access to larger markets. Such collaborations expand the impact of the Diocese's efforts, ensuring that more female youth benefit from these programs.
6. *Advocacy for Gender Equality:* Through its vocational empowerment initiatives, the Diocese advocates for gender equality by emphasizing the importance of equipping young women with skills traditionally dominated by men. Programs in ICT, carpentry, and agriculture are increasingly offered by some churches, breaking societal barriers and empowering women to thrive in diverse fields. The Diocesan in most of his Synod Presidential Addresses, advocates for family and community capitalization on the education and professional training of female youth.
7. *Awareness Campaigns on the Value of Vocational Skills:* The Diocese of Awka Anglican Communion conducts awareness campaigns to shift societal perceptions about vocational careers. These campaigns highlight the dignity of labor and the financial opportunities that vocational skills can provide. Through showcasing

success stories of female entrepreneurs within the church, the Diocese inspires more young women to pursue vocational training.

8. *Scholarships and Subsidized Training:* To ensure inclusivity, the Diocese offers scholarships and subsidized fees for vocational training programs, especially for female youth from low-income families. This initiative removes financial barriers that may prevent young women from acquiring valuable skills, promoting equal opportunities for all.
9. *Creation of Cooperative Societies:* The Diocese facilitates the formation of cooperative societies through the aid of “The Millennium Microfinance Bank” governed by the Diocesan among female youth who have completed vocational training. These cooperatives allow members to pool resources, access group loans, and collaborate on larger projects. This collective approach helps reduce financial risks and strengthens their economic standing.
10. *Organizing Vocational Exhibitions and Fairs:* To provide exposure and market access, the Diocese organizes vocational exhibitions and fairs, specifically at diocesan programs. Female youth showcase their products and services at these events, gaining visibility and attracting potential customers. These fairs also create networking opportunities, enabling participants to connect with industry players and potential investors.
11. *Holistic Empowerment through Counseling:* Recognizing the multifaceted challenges young women face, the Diocese incorporates counseling services anchored by gifted clergymen into its vocational empowerment initiatives. These sessions address personal and psychological challenges, such as self-esteem issues and workplace readiness, ensuring that female youth are mentally prepared to thrive in their chosen vocations.
12. *Encouraging Community Service:* The Diocese promotes a culture of giving back by encouraging female youth to use their skills in service to the community. Graduates of vocational programs are often involved in charitable initiatives, such as providing free services to the less privileged or training other young women. This not only strengthens community ties but also reinforces the values of compassion and responsibility.

Conclusion

This study emphasizes the vital role of the Anglican Diocese of Awka in equipping female youth with vocational skills, promoting economic independence, and reducing unemployment and poverty. Practical training programs have significantly enhanced

participants' self-confidence, financial stability, and ability to contribute to societal growth. The findings illustrate the impact of faith-based organizations in driving sustainable development and supporting the empowerment of vulnerable groups within the community. Certain limitations emerged during the study. Geographical coverage was restricted to Awka metropolis within the Diocese of Awka, which may not fully represent the experiences of other dioceses. The reliance on qualitative data posed challenges in assessing long-term outcomes quantitatively. Additionally, financial constraints and cultural barriers hindered the expansion and inclusivity of the vocational training programs, limiting their overall impact.

Further research should explore the adaptability of these programs across other dioceses and contexts, assessing factors that contribute to their success. Integrating quantitative analysis could provide deeper insights into the long-term economic and social benefits of such initiatives. Investigations into strategies for overcoming cultural barriers and enhancing participation among underserved groups would also strengthen the effectiveness of similar empowerment efforts.

Recommendations

This study submits the subsequent recommendations:

1. Every young female in Awka urban center must understand their divine creation and calling to live faithfully and avoid laziness. The Bible teaches that diligence is essential, as Proverbs 14:23 emphasizes that "all hard work brings a profit, but mere talk leads only to poverty". Additionally, 2 Thessalonians 3:10 remind believers, "If anyone is not willing to work, let him not eat". Embracing these principles helps young women recognize their God-given potential to thrive through hard work and purpose-driven living.
2. Understanding the sanctity of the body as the temple of God is critical for young females in Awka Metropolis. 1 Corinthians 6:19-20 declares, "Do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body". Recognizing this truth empowers them to reject any form of violation, including engaging in prostitution, as a means of making money, honoring their bodies and their Creator instead.
3. Prostitution is fundamentally incompatible with core Igbo values, which emphasize dignity, respect, and hard work. Igbo culture regards moral uprightness as a cornerstone of community life, and prostitution undermines this principle. Young women in Awka should internalize this cultural ethos, understanding that

their worth lies in contributing positively to their community through industriousness and ethical conduct, rather than resorting to actions that compromise their integrity.

4. Traditional Igbo women were known for their industrious nature and unwavering commitment to upholding societal values. Prostitution was regarded as a taboo, strictly prohibited by Igbo customs. Reintroducing young females in Awka to these historical values can inspire them to pursue dignified means of livelihood, reinforcing the cultural heritage of hard work and moral excellence as pathways to personal and communal success.
5. Dependent mentalities that encourage women to rely solely on others for sustenance must be challenged. Young females in Awka should be encouraged to develop skills and embrace vocational opportunities that promote independence and self-reliance. This shift not only empowers them economically but also strengthens their confidence and capacity to contribute meaningfully to society, while rejecting dependency as a viable lifestyle.
6. AI-driven content can be a powerful tool in discouraging female online prostitution; while promoting education and skill acquisition for young women within Awka urban centers. Platforms can be developed to promote narratives that celebrate self-reliance, skill acquisition, and the pursuit of dignified professions. Using AI algorithms to identify and provide counter-narratives to harmful content ensures that young females in Awka are exposed to positive role models and opportunities that align with their moral and cultural values. AI-driven e-learning platforms can equally be deployed to enhance education and vocational training among female youth in Awka, integrating localized STEM modules, vernacular interfaces, micro-credentialing systems, and mentorship networks that leverage AI to connect learners with female professionals for targeted guidance and skill acquisition.
7. The Government of Anambra State should collaborate with internet experts to eliminate online platforms promoting prostitution in Awka Metropolis. Implementing advanced monitoring and blocking mechanisms can help restrict access to hook-up sites, reducing exposure to such harmful practices. This proactive approach creates a safer online environment, reinforcing societal values and providing young women with opportunities to explore productive alternatives.
8. Parents in Awka Metropolis should aid in ensuring that the female youth receives proper training to equip them with the skills and confidence needed to excel in society. Emphasizing the inherent capabilities of the female gender will help in

making them understand that they possess everything necessary to thrive and make meaningful contributions. Proverbs 22:6 highlights the importance of raising children with intentionality, preparing them to overcome societal challenges while embracing independence and responsibility.

9. Igbo societies hold the collective duty to discourage female idleness and prioritize the promotion of vocational training for women. Encouraging financial stakeholders and philanthropists to invest in skill acquisition programs structured for young females strengthens their capacity for self-reliance and economic growth. Upholding the traditional Igbo ethos of hard work ensures that women become active contributors to societal progress and development.
10. Churches within Awka Metropolis must actively preach against idleness, drawing attention to its connection with behaviors such as female prostitution. Promoting messages that highlight the dignity of labor and the value of a virtuous life instills a sense of purpose and direction in young women. Proverbs 31:27 serves as a reminder of the biblical call to industriousness, inspiring females to pursue dignified paths that reflect godly values and moral uprightness.

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