

# Feminism and Global Prostitution in Female Nigerians

Usman Mika'il Usman, Abdullah Abdulaziz Bawazir,  
Murtala Muhammad

Faculty of Business, UNITAR International University  
Kelana Jaya, 47301 Petaling Jaya, Selangor Darul Ehsan, Malaysia  
Email: Abdullahbawazir.pt@unitar.my , Abdullahbawazir22@gmail.com

To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v13-i11/19393> DOI:10.6007/IJARBSS/v13-i11/19393

*Published Date: 15 November, 2023*

## Abstract

Prostitution is a hidden, complex, and a worldwide problem that involves nearly all countries. Nigerian females are traffic internationally and have become more pronounced in recent years. The nation is a major source of women and girls into the sexual exploitation industry. This investigation identifies critical factors in the light of feminist writers understanding that forces female into global prostitution. There is almost no information in this regard. The study is a qualitative inquiry that use primary data, semi-structured in-depth interviews with anti-prostitution agency officers and Non-Governmental Organisations. Through written documents, and field observations the study discovered feminisation of poverty, gendered greed, male preference, porous borders in porous bodies, female oppression and racial dehumanisation as serious factors into prostitution. The research concludes with the need to address these factors to reduce trafficked female victims' exploitation.

**Keywords:** Global Prostitution, Feminism, Female, Socioeconomic And Sociocultural, Nigeria.

## INTRODUCTION

Prostitution particularly in females is a hidden, complex, and a worldwide problem that involves almost all countries, either as supplying, transiting or demanding countries (Usman, 2014; Osezua, 2018). Nigerian females are traffic for prostitution to around forty countries globally and it have become more pronounced in recent years. The nation is a major source of women and girls into the sexual exploitation industry (Us Department of States, 2019). Prostitution has often been said to be amongst the olden day illegal trade. In an attempt to end global prostitution, the majority of the countries such as Nigeria, United Kingdom, Malaysia and many nations have criminalised prostitution due to health, moral, social, economic, psychological, cultural and migration issues (Alabi, 2018; Arcimaviciene & Baglama, 2018; Zimmerman, 2017). However, states that include Netherland, Germany, Italy and few others have legalised prostitution and allow it to thrive (Osezua, 2018). The contrasting views

remain largely where the world nations stand regarding prostitution, and it has been intensely debated issue amongst two camps within the feminist scholars. Feminist theoretical works the like of Doezema (1998) and O' Neil (2013) see prostitution in various kinds as violations of victim's rights. This is best known as the radical feminist believe indicating that prostitution violate the fundamental rights of females and by its proponents, prostitution is inherently exploitative. These scholars unanimously back the prohibition of all kinds of prostitution. The advocates of this school pointed out that buying sex must be criminalised to eradicate prostitution. The radical feminist writers are of the opinion that prostitution is oppression against women. They argue that prostitutes are sexually violated, forced into prostitution and as such, they are seen and should be treated as victims (Mackay, 2015; Price, & Shildrick, 2017). To the radical feminism researchers, there is nothing like voluntary or consent concerning prostitution. The stand of radical feminists' intellectuals is that to end prostitution means to protect vulnerable women and fight human trafficking. Cameron (2018) and Cho (2016) radical feminist authors emphasize that legalisation of prostitution will increase female trafficked victims, expand the supply of sex, and the supply will never satisfy the demand due to the coercion and exploitation of victims.

By contrast, the liberal feminist intelligentsias sees prostitution as an employment opportunity for women. That means, legalisation is an effective means to enhance the condition of females as sex workers. Scholars supporting this view, comprehend the need for separating between forced and consented prostitution. In the opinion of the liberal feminist piece of works, women need to support themselves via 'sex sale' in order to be financially stable. To these liberal feminist thinkers, females are workers not victims of sexual exploitation (Cho, 2016; O'Neill, 2013). They argue that prostitution per se is not the main issue of concern, but coercing female into prostitution is a problem. Scholars of liberal feminist see prostitution as a better means were a woman could enhance her labour condition and become monetarily income earner. In the light of feminist writers understanding, this paper examines the state of female exploitation into global prostitution in Nigeria. There are quite a handful literatures on prostitution (Aborisade, 2019; Aloba, & Ndifon, 2014; Oduwole, & Shehu, 2013; Ohonba, & Agbontaen-Eghafona, 2019; Olofinbiyi, Mkhize, Dlamini, Maluleke, Olofinbiyi, & Sannella, 2019; Salihu, & Fawole, 2020) that mentioned Nigeria as source nation to female exploitation. These piece of works focuses on poverty, inequality, prostitution, economics, migration, gender, sex work and corruption. However, these academic literatures did not reflect on the feminist intellectual views. This means, there is virtual no study on the state of female prostitution in the light of feminist perspectives in Nigeria. The empirical gap is the important part this investigation attempts to address.

This empirical research was carried out in Nigeria, because there are significant females' sexual exploitation in Nigeria (US Department of States, 2019; Usman, Ariffin & Othman, 2018). The findings emerged themes are socioeconomic and cultural factors. These forces persist largely due to demand of sex **by males** in the destination nations. It is also as the result of the exploiters who use agents to transport young females. Nigerian women trafficked globally, have become more pronounced in recent years. The victims are young females of 15 years to 35 years old (Agbu, 2003; Naptip, 2017). These victims form part of the important population but remain exploited in the prostitution industry.

**Aim and Objective of the Research**

This research aimed to investigate the exploitation factors and depict the encounters of young females with respect to feminist viewpoints socioeconomic and sociocultural factors that affect the persistence of global prostitution in Nigeria. The purpose is to add a better knowledge of the persisting factors to the policymakers and relevant partners. In this situation, the inquiry has the capacity to build a practical solution to decrease the exploitation of young females into prostitution industry through the lenses of feminist scholars. Given these scholarly submissions, the study focusses on global prostitution with the intent of investigating the persistent exploitative factors into international prostitution of females in Nigeria.

**LITERATURE REVIEW**

The Naptip annual report in the last eight years, found international prostitution has been increasing and leading amongst other forms of human trafficking. In the year under study, foreign police have the highest number of rescued victims. That means, chunk of the victims originates from rural areas and they are trafficked transnationally (Naptip, 2019). The absence of education in such rural communities add to the illiteracy status of the majority of the women. Though greedy human traffickers, who continuously recruit young women, aim to service the rising demand for sex in the destination nations (Mahmoud & Trebesch, 2012). In such circumstance, significant microfinance loan for start-up trade is not offered to the vulnerable victims due to their location disadvantaged and where monies are provided the funds are insufficient to cater for the most beneficiaries. Brents and Yamashita and Spivak and Venger and Parreira and Lanti (2020) and Hughes (2005) highlights the elements that involve the exploitation side which drives prostitution are made up of four parts: First, the men who purchase sex. Secondly, the exploiters who establish the sex business. Thirdly, the demand countries open policies, put victims in prostitution and lastly, the way of life that promotes or tolerate sexual exploitation. In most scenarios, the demand for prostitution is largely determined by the nations or citizens purchasing power and the exploitation thrive in better and prosperous economies of the world. Mahmoud & Trebesch (2012) confirms that demand is a country's recruiting situation. That includes border porosity, criminal networks, the absence of laws, and good or available transportation network. Whereas, Hughes (2005) declares each factor is independent on its own, Mahmoud and Trebesch sees the interdependent of both exploiters and purchasers as a whole. In this regard, demand is historically, culturally and socially influence by the multifaceted economic and political procedures of nations deciding or commanding the supply.

In the context of prostitution, clients urge the demanding nations to promotes the supply for a specific, certain age and young female Nigerians. The absence of women willing or ready to serve the demand in the receiving country goes about as a mechanism for criminal syndicates to source females by any means and methods into the exploitative sex industry. Another significant aspect is that, the continued demand of sex by men is a critical causal to female prostitution. Freedman (2017) study show many men purchase sex for many times. These males do travel to countries like Netherlands, Italy and Germany purposely to buy sex. That is to say, there is a continued demand for young Nigerian females. This study seeks to understand the state of exploitation in Nigeria and to curb the pressing socioeconomic and cultural factors in light of the feminist theory intellectual writings. Feminism is the main theoretical perspectives of this research. The scholarly piece of literatures deals with issues on gender imbalance, oppression, domination and exploitation of females. Doezema (2000)

and Cho (2016) and O'Neil (2013) these feminist authors consider prostitution as a significant violation of victims' rights. They conclude that women internationally are subjugated politically, economically, socially, economically and culturally not favoured or equated to men. Barry (1984) denounced the economic aspect of prostitution by insisting on the primary source or factor is the demand for sexual exploitation of females and to end prostitution is to stop abusing women.

Beegan and Moran (2017) cited that the debate between radical and liberal feminists put forward that sex work and prostitution have divided the feminist perspectives for many years. The radical feminist writers and scholars believe that women are oppressed in the prostitution industry. The writers are of the view that females are coerced and forcefully exploited against their wish into sexual exploitation. The authors argue prostitution is female's exploitation as well as oppression mainly caused by patriarchy. By distinction, liberal feminist researchers see sex work as a paid work profession for women. These writers perceive prostitution as a voluntary way and means to solve the female's socio-economic situation. The liberals call for decriminalisation of prostitution for women and criminalise the male buyers. The critical findings show that prostitution is global, and it is a male-controlled illegal institution. That is to say, it exacerbates women into serious emotional, psychological and physical harm.

Thusi (2018) in her radical feminist critique pointed out that to criminalise some part of sex work is a serious problem especially the demand aspect of it. The empirical study was carried out in South Africa. Thusi proved that the justice system, the supremacy of the white people and the patriarchy are the main forces limiting the sex workers' voices. Connelly and Sanders (2016) focuses on the radical feminist and critique the so-called sex work. In their distinction between prostitution and sex work opines that prostitution is aggravated by the men who buy sex. According to the writers what holds or sustained the prostitution market is the persistent demand of sex by men. The authors also found that females in prostitution work are what have created clients or consumers, and this largely done via legislation that promotes women's sex work. This investigation examine the extent to which young females' persistent exploitation through the radical feminist writers perspective. The radical feminist standpoint is suitable based on the empirical findings on global prostitution in Nigeria. These gender imbalances against young females have contributed significantly in coercing female Nigerian into international prostitution industry.

## **RESEARCH METHOD**

This is a qualitative inquiry. The study identifies with the assurance of a fitting technique given the nature of the research question asked by the researcher, and the focus on contemporary events, rather than historical facts. This case study research examines in detail, the event, the institution, a social group, a process and an activity or a program (Yin, 2015). The study is a qualitative case study, which makes it progressively available in exploring recent developments, understand challenges and multifaceted exploitative factors of Nigerian females into international prostitution phenomenon with obviously expressed measures in mitigating the scourge. In this context, the feminist theoretical understanding and ideas were confirmed in the investigation vis-à-vis exploitation of Nigerian females to service international prostitution industry. The study looks for an answer to what are the persisting factors in female international prostitution in Nigeria?

### **The Study Setting**

The research was carried out in Nigeria at the National Agency for the Prohibition of Trafficking in Persons (Naptip). The study utilised semi-structured detail interviews with participants representing Non-Governmental Organisations (NGOs) and government Naptip officers, who are people directly or not directly engaged in human trafficking. This investigation has added a better understanding to the empirical literature in the light of feminist intellectuals perspective. Thus, having first-hand data on international prostitution perspective through an interview with officers of Naptip at their work environment that prompted detail been ascertained.

### **Data Collection**

The study data was collected from January to July 2017 within seven months. It is the period the researcher was examining why the exploitation of young females to international prostitution in Nigeria persist. Moreover, twenty-eight (28) participant interviewees were chosen based on purposive sampling. These participants are selected and a detailed one on one interviews was conducted. The participants are utilised tenaciously as means for the collected data. Denzin and Lincoln (2011) and Merriam and Tisdell (2015) confirms interview is a crucial form of the collection of data in qualitative inquiry. It is utilised in this research because it empowers the participants to share their experiences that reflect their comprehension of reality, and of the exploitative factors of female Nigerians in international prostitution. In this way, the themes emerged that were interesting to the study and significant to the investigator's findings. In addition, written documents are applied in the study as a method of data collection. It involves articles, news stories, official government sites, media news stories, administrative documents, letters, and other correspondence. In this investigation, the study created the environment for comparing the written document with the data collected from interviews to corroborate their authenticity and accuracy. The involvement of the participants was that they all consented to partake in the study willingly. To enable multiple perspectives of experiences, rich information was collected and eliminated biased information. The data collection ended when no new insight was forthcoming from the participants.

### **Qualitative Data Analysis**

In this qualitative investigation, the data analysis starts with the recorded interviews were unusual sections, fragments, repetitions, or the segment where participant may have agreed or negated one another, or essentially those segments that appear to be captivating, and this is in accordance with (Yin, 2015). Saldana (2015) expressed that themes and subthemes are from the first hand gathered information employing the iterative process. This system of arrangement helps to deal with the data with the objective that captivating correlations are reflected in the investigations research questions. Hence, the coding had been done, thorough examination and reconsideration were embraced in order to classify them into themes and subthemes. Therefore, table 1 signifies themes and subthemes that appeared during the analysis of the data.

Table 1: Persisting Factors of female Nigerians to the International Prostitution

Themes	Subthemes
Socioeconomic factors	Poverty Illiteracy Corruption Clandestine Criminals Porous border Greediness
Sociocultural factors	Male preference Female Oppression Traditional Magic

### Research Ethics

To protect the rights of the participants, before the interview, the participants were informed specifically that the research was solely for academic reasons. The investigator assured the participants confidentiality and privacy whereby any recognising feature is deleted, or name is assigned pseudonym. The researcher requested the authorisation from the participants to record the interview, and they had the benefit to ask the recorder to be halted at whatever point they feel so. Also, the consent form was given to the participants before the interview, at the end of the interview, participants signed the form.

### FINDINGS AND DISCUSSION

The issue encompassing international prostitution are many. However, socioeconomic and sociocultural factors are two important themes that emerged from the investigation. These exploitative forces need continued work in female's prostitution scourge. This is obviously and empirically researched from the accompanying findings'

This research concurs with the radical feminist researcher's perspective. This is in congruence with the findings of Raymond (2004) his extensive work postulate that liberal feminism is liberating sex work and increasing the demand of prostitution other than enhancing prostitutes working situation. In recent study, Cameron (2018) stated literatures have proved legalised prostitution has created a greater supply into legalised countries. Such females are illegal migrants in the legalised prostitution industry. In line with Cho (2016) argument, Cho postulates that legalisation expands prostitution due to the absence of prohibition and it is encouraging demand. He develops his argument that presently, prostitution industry has witnessed unprecedented illegal migrant sex worker. To him, prostitution is a widely known phenomenon in the developed nations in the recent past years, together with an increase in international migration. The article looks deeply into the disparity in income in various countries and expanding liberal notion of sex work in the developed world. Cho concludes that majority of the so-called liberal prostitutes are illegal migrants that do not have any legal status. As such, they have no rights guaranteed, even though the illegal migrants have legally registered prostitutes. This corroborate and confirm this article stand. The majority of the so-called liberal feminist do not stay faithful for the victims' rights and their exploitation persist under guise of freedom, which remain a mirage rather a crucial oppression.

### **Socioeconomic Factors**

The factors are connected with the social and economic interplay that influence females into international prostitution.

#### **Poverty**

Poverty is a significant factor influencing international prostitution in Nigeria. Eliminating poverty is significant in the fight against prostitution in women, as a multifaceted and complex menace. Many girls and women are poor and unemployed, so they become a soft and easy target. Participants cited that:

People would go to it; poverty does not give room to it, but I tell you the truth it is a key factor.

As a result of poverty, people come from nowhere and promise them all sort of things.

Prostitution is a scourge that is related to poverty and pervasive unemployment amongst the youth, particularly young women.

Poverty is a critical factor in the persistence and exploitation of females to service transnational prostitution rings across the world. In the word of feminist scholars, it is 'feminisation of poverty' as females are poorer than males globally. The poverty is due to factors such as problems faced at home, discrimination, unpaid work, and wage disparities (Kabeer, 2015; Bullock, 2014). The poverty is a combined communal and structural issue that put females at an oppressive, suppressive and disadvantaged position (George, Alvarez, & Bayer 2018). As buttress by the feminist scholars deep-rooted poor females from Nigeria are pushed and exploited to international prostitution as a way to end their penury, but they found more problems added to the existing poverty.

#### **Illiteracy**

The study found illiteracy and absence of education as a crucial socioeconomic factor that exacerbate young females fallen trap into traffickers. Due to the absence of education in women especially in the rural villages, traffickers take advantage to traffic them so as to find schools or as a way to earn for a living. During the interview the Participants mentioned:

...school dropout and the illiterates too, they are the victims; they do not have requisite knowledge about foreign nations....

Young (trafficked) girls are rural inhabitants, in most of cases there is shortage supply of power, making it difficult to get information, access to satellite, television for news or social media. In short, most young women in the rural areas are uneducated, which again confines the level of knowledge they can have about the reality or happenings around the world.

So, they are easily convinced into prostitution

In line with feminist intellectuals Sadiqi (2016) and David (2015) are of the opinion that significant issue that is limiting females' empowerment opportunity is the increase and persistent rise of illiterate amongst women in general. Due to lack of education, females from Nigeria accept simple illogical offers and promises of greener pasture abroad. The traffickers utilise the ignorance in women and push them into prostitution, and these have remain a serious factor.

### **Corruption**

The research found corruption by enforcement authority as a contributory socioeconomic factor that intensifies the exploitation of females into a global ring of prostitution. At the time of interview participants explained

Corruption disappoints any preventive measures since public authorities in charge of handling prostitution issues have been caught as accomplices to traffickers.

...at airport and border post most at times if they have such cases, they do not transfer it to us...

Corruption likewise plays a role in the judiciary, as traffickers that are supposed to be prosecuted ended up bribing lawyers and judges. In this way making it hard to handle criminal network activities...

These assertions corroborated with feminism writers view that corruption creates gender imbalance. The radical feminists believed significant opportunities dominated and centred on males with limited involvement of females indicate a formally organised corruption (Stensota & Wangnerud, 2018). These usually expand inequality and females' joblessness, which exacerbate intercontinental prostitution market. The feminist authors see corruption as exploitation that profits few to the disadvantaged majority especially females in a male-dominated workforce (Lindberg & Stensota, 2018). In Nigeria, corruption is increasing severely, and pave the way to inequality as well as connivance between human traffickers and government authorities. These scenario is at the victim's detriment and pushes females into international prostitution.

### **Clandestine Criminals**

The existence of clandestine criminals in Nigeria has sustained the oppression of women abroad for prostitution. Young females are recruited and transported via a sophisticated, hidden and criminal operation, which is hard to track, trace and terminate the trafficking. Interviewees mentioned

It gives Nigeria a bad name, people moving out of the country are Nigerians, victims are Nigerians, and so also the traffickers are Nigerians, so it gives us a bad image.

They are small in number but very big in exploitation, nowadays it is difficult to find human criminals because of the few people involve...

...it affects society, and you find out that this crime is interwoven you find one in a particular crime you kindly seem him in another emulated crime, particularly you may find somebody is a trafficker and may also be trafficker in drugs, may also be involved in child labor, baby selling, it is multifaceted

These statements are supported by Dragiewicz (2014) feminist researcher that coming together of criminals in developing countries and developed nations with criminal intent and diversification of operation in sourcing and transporting females Nigeria to international prostitution. Thereby receiving women and exploiting them at the destination nations. Dragiewicz added that criminals are organised internationally, regionally, nationally and locally. To him, the link between clandestine criminals and exploitation of females sexually shows the severity, as well as geographical scope of international prostitution, is phenomenal at these different levels.

### **Porous Border**

Another critical factor that exacerbates the subjugation of women is the existence of porous borders across Nigeria. Participants discuss the absence of enough authority to check and control inflow and outflow of the person at the border posts. The absences mean human traffickers duly patronise those borders for exploitation. Some participants cited that

They left Nigeria willfully without legitimate travel documents through the porous border; their principle intention of going to Europe was mostly to generate more cash to be able to help their families.

...It is mostly by road through land borders, because our borders are porous cannot be manned by our officials.

...many a times traffickers lied that the travel documents will be given to victims, but they end up transporting victims through porous border but with the agreement, they will pay as soon as the victims start working.

We have porous borders in towns like Jibiya, in Katsina state, Kwongwala, in Jigawa state and from Sokoto axis where I worked before. Other places such as Kamba in Kebbi state, we have Ilaila border, all those borders are porous, and traffickers use these borders to transport victims in groups to perpetrate their activities.

Feminist writer Hilton (2011) confirm through her piece that 'porous border, porous body' and Mohanty (2003) in his book "feminism without borders" asserts the geographical borders of global countries are systematically and rationally drawn in terms of economic, ideological and political dimensions. In this context, the borders work economically to the advantage human traffickers due to porosity and corrupt officers. The abundant porous borders serve as an illegal route through which Nigerian women are coerced to service the marker of universal sexual exploiters.

### **Greediness**

One crucial socioeconomic factor pushing and subjugating young female Nigerians is the existence of greed. The greed has become alarming as well as continual strong desire to be rich within a possible limited time. The participants stated

The quick rich syndrome is too much, the idea of getting money at the end of it all the victims are either exploited right from transit country up to destination country.

Again, greediness to leave a flamboyant life assumes a crucial part in the trafficking of girls and women for prostitution.

The girls moved into prostitution are many a time greedy, because they are frequently ready to do anything for the sake of money and end up susceptible against questionable persons (traffickers) with lot of false promises.

According to feminist intellectual Folbre (2009) what she sees as 'gendered greed' is for the taking care of loved ones is supposed to be a shared burden amongst the family and inside the family. Luxton (2016) from the perspective of feminist puts it that those who intensely dislike capitalism due to its unavoidable exploitation, greed and selfishness are correct. To him, the capitalist nations are damaging and doing deadly exploitation on females' body to the extent that dominated Nigerian victims' end of being psychologically traumatised beyond

repair. According to the feminist scholars' greed at home and abroad pushes women into sexual exploitation.

### **Sociocultural Factors**

The sociocultural factors are the interplay between cultural and social variables. The connection aid and sustain the exploitation of young females Nigerians into global prostitution industry.

### **Male Preference**

The choice of men over women is well pronounced in some societies in Nigeria. These societies do not provide women or allow them to have the needed and compulsory basic education. In these Nigerian communities, females are inferior beings or less important since she will be married off and the husband is responsible for taking care of her everyday needs. The married girls are treated as mere house help while the boys are sent to school for western education and the boys are expected to shoulder the financial responsibility of the family to reap from the education. In this direction, participants cited

...the cultural choice of boys, which upsets the proper empowerment and education of the young girls both at the society and family levels, restricts the decisions accessible to the young girls and encourages the trafficking of young women for prostitution.

In some communities, the culture is that girls are not in schools because they do not see the importance of girl child education since, she will be married off, but rather support boys' education.

David (2015) opines for a more balanced gender and equal treatment of the sexes. At present, a balanced gender is a contested and politicised state. To David, there is the absence of women in professional and higher education job, especially in developing countries. Her findings show the male societal and cultural preference has contributed to the backwardness of females in Nigeria and in other developing nations. Alas, this is not only restricted to the inequality in education but also women are being transported intercontinentally for a male sexual exploitative trade.

### **Female Oppression**

Another important subtheme is the cultural practice that oppresses females, especially in their teenage and adolescent ages. These girl victims are brutally, violently and persistently abused by their husbands. Thus, with youthful age and left alone with the rearing or upbringing children, she is left almost without any option. But at the pity state of the human traffickers, in an attempt to fend for her wards. The interviewee participants commented

It is no more surprising for young girl to be married at an early age, making her monetarily reliant on the man, and if the marriage broke, largely because of domestic violence the cultural view of such young girl is that which make her vulnerable against trafficking.

Cultural and social practices that oppress young women had a significant influence on various young women that migrated to nations where they believe things are easy and much better in the expectation of enhancing their lives and that of their loved ones.

These statements indicated in a patriarchal society. That means, violence on girls and women is legitimised, tolerated and trivialised. This inquiry supported the feminist intelligentsia Wylie (2016) his submission is that, prostitution is known best as men's violence. It is the mechanism through which males control females' body and sexuality. This is done or traded with money. The findings corroborated the flight of young Nigerian females that experience violence within their communities and as such are seen as less important or 'inferior being' compared to men and the end result is trafficking for global prostitution.

### **Traditional Magic**

One severe sociocultural factor is the use of magic popularly known as voodoo. This cultural factor not only sustains women in international prostitution but also is a critical setback for victims, families, societies and governments. Baarda (2015) and Usman, Ariffin & Othman (2018) postulates that the traditional magic is meant to control victims and to agree on stated rules of exploitation. This is as dictated by human traffickers and the victim had to repay the debt bondage. The magic or voodoo is also used to oppress Nigerian women and to punish female victims and their loved ones. The traditional magic is utilised when the trafficker finds a victim to have cheated.

Another role played by the traditional magic is the belief that the voodooist in connivance with the human traffickers take body parts of the victims, add with some concoction to hold, sustain and exploit females physically and spiritually. Jibrin, (2017) from the perspective of feminism call this kind of scenario as 'racial dehumanisation'. This means gendered violence through a sexual, emotional and physical attack on the woman out of her free will. Thus, the cultural, individual and legal systems exacerbate the use of voodoo. Carrington (2015) a feminist researcher concludes that some cultures do not support feminism. This is due to little attention given to females as victims and do little to fight for women who have experienced male violence. In the case of Nigeria, this is corroborated via aiding traditional magic on women victims. The majority of the voodooist, the shrine and human traffickers are residing within the communities, but there is a little concern to trace, report or eliminate them.

### **CONCLUSION**

Globally females are susceptible and persistently exploited to service illicit prostitution trade. The economic, cultural and social factors expand the vulnerability of young Nigerian women to be sexually oppressed abroad. The young females are between 15 years to 35 years that are the targeted group by traffickers of humans. Gender exploitation and females' persistent oppression has sustained international prostitution specifically in Nigeria and generally in most developing nations. This research finding has shown that prostitution is a significant determinant of young Nigeria females are sexually exploited through the feminist theoretical writers' perspectives. The research not only revealed the major socioeconomic and sociocultural factors. More importantly, calls the attention of policy makers and relevant stakeholders due to gender lopsidedness and the consequences in subjugating women to service the male dominated prostitution ring abroad. Thus, subjugation, gendered greed, racial dehumanisation, domination and poverty feminisation as the feminist scholars put it, should be addressed to lessen the victims exploitation. However, there is a need for supporting these victims and the vulnerable ones educationally and financially. Hence, mitigating these factors is paramount, to show change the international prostitution criminals and harness the potentials of these young important segment of the society.

## References

- Agbu, O. (2003). Corruption and human trafficking: The Nigerian case. *West Africa Review*, 4, 1-13.
- Aborisade, R. A. (2019). Police abuse of sex workers in Nigeria: evidence from a qualitative study. *Police practice and research*, 20(4), 405-419.
- Alabi, O. J. (2018). Socioeconomic Dynamism and the Growth of Baby Factories in Nigeria. *Sage Open*, 8, 1-9.
- Alobo, E. E., & Ndifon, R. (2014). Addressing prostitution concerns in Nigeria: issue, problems and prospects. *European Scientific Journal*, 10(14).1-10.
- Algozzine, B., & Hancock, D. (2016). *Doing Case Study Research: A Practical Guide for Beginning Researchers*, (Third Edition). New York. Teachers College Press.
- Arcimaviciene, L., & Baglama, S. H. (2018). Migration, Metaphor and Myth in Media Representations: The Ideological Dichotomy of "Them" and "Us". *Sage Open*, 8, 1-13.
- Baarda, C. S. (2015). Human trafficking for sexual exploitation from Nigeria into Western Europe: The role of voodoo rituals in the functioning of a criminal network. *European Journal of Criminology*, 13, 257-273.
- Barry, K. (1984). *Female Sexual Slavery*. New York: New York Press.
- Beegan, R., & Moran, J. (2017). Prostitution and sex work: Situating Ireland's new law on prostitution in the radical and liberal feminist paradigms. *Irish journal of applied social studies*, 17(1), 6.
- Brents, B. G., Yamashita, T., Spivak, A. L., Venger, O., Parreira, C., & Lanti, A. (2020). Are Men Who Pay for Sex Sexist? Masculinity and Client Attitudes Toward Gender Role Equality in Different Prostitution Markets. *Men and Masculinities*, 10 (9), 1-21.
- Bullock, H. E. (2013). *Women and Poverty: Psychology, Public Policy, and Social Justice*. New Jersey: John Wiley & Sons.
- Cameron, J. J. (2018). *Reconsidering Radical Feminism: Affect and the Politics of Heterosexuality*. Vancouver: UBC Press.
- Carrington, K. (2015). *Feminism and Global Justice*. London: Routledge.
- Cho, S. Y. (2016). Liberal coercion? Prostitution, human trafficking and policy. *European Journal of Law and Economics*, 41, 321-348.
- Connelly, L., & Sanders, T. (2016). Prostitution/Sex Work. *The Wiley Blackwell Encyclopedia of Gender and Sexuality Studies*, 4(30), 1-6.
- David, M. E. (2015). Women and Gender Equality in Higher Education. *Education Sciences*, 5, 10-25.
- Denzin, N. K. & Lincoln, Y. S. (2011). *The Sage Handbook of Qualitative Research*. Los Angeles, CA: Sage.
- Doezema, J. (2000). Loose women or lost women: the re-emergence of the myth of white slavery in contemporary discourses of trafficking in women, *Gender Studies*, 18, 23-50.
- Dragiewicz, M. (2014). *Global Human Trafficking: Critical Issues and Contexts*. Abingdon, UK: Taylor & Francis.
- Folbre, N. (2009). *Greed, Lust and Gender: A History of Economic Ideas*. Oxford, UK: Oxford University Press.
- Freedman, J. (2017). *Gender and Insecurity Migrant Women in Europe*. London: Routledge.
- George, J., & Stith, S. M. (2014). An updated feminist view of intimate partner violence. *Family Process*, 53, 179-193.

- Hilton, L. (2011). Peripherality: Porous Bodies; Porous Borders the “Crisis” of the Transient in a Borderland of Lost Ghosts. *Journal of Social Science*, 8, 1-17.
- Hughes, D. M. (2005). The Demand for Victims of Sex Trafficking. *Women’s Studies Program*, University of Rhode Island. 1-65.
- Jibrin, R. (2017). ‘Ain’t I a feminist?’ the politics of gender violence, anti-violence, and education in Oakland, CA. *Gender, Place & Culture*, 24, 545-562.
- Kabeer, N. (2015). Gender, poverty, and inequality: a brief history of feminist contributions in the field of international development. *Gender & Development*, 23, 189-205.
- Carrington, K. (2013). Girls, crime and violence: toward a feminist theory of female violence. *International Journal for Crime, Justice and Social Democracy*, 2, 63-79.
- Lindberg, H., & Stensota, H. (2018). *Corruption as Exploitation: Feminist Exchange Theories and the Link between Gender and Corruption*. In: Stensota H., Wangnerud L. (eds) *Gender and Corruption. Political Corruption and Governance*. London, England: Palgrave Macmillan.
- Luxton, M. (2016). Marxist Feminism and Anticapitalism: Reclaiming our History, Reanimating Our Politics. *Studies in Political Economy*, 94, 137-160.
- Mackay, F. (2015). *Radical Feminism: Feminist Activism in Movement*. London, England: Palgrave Macmillan.
- Mahmoud, T. O. & Trebesch, C. (2012). The economics of human trafficking and labour migration: Micro-evidence from Eastern Europe. *Journal of Comparative Economics*. 38, 173-188.
- Merriam, S. B. & Tisdell, E. J. (2015). *Qualitative Research: A Guide to Design and Implementation*. New Jersey: Wiley Publishers.
- Mohanty, C. T. (2003). *Feminism without Borders*. Durham, North Carolina: Duke University Press.
- National agency for the prohibition of trafficking in persons and other related matters (2017). Retrieved from [https://www.naptip.gov.ng/?page\\_id=361](https://www.naptip.gov.ng/?page_id=361).
- Oduwale, H. K., & Shehu, S. L. (2013). A mathematical model on the dynamics of poverty and prostitution in Nigeria. *Mathematical Theory and Modeling*, 3(12), 74-80.
- Ohonba, A., & Agbontaen-Eghafona, K. (2019). Transnational Remittances from Human Trafficking and the Changing Socio-Economic Status of Women in Benin City, Edo State Nigeria. *Women's Studies*, 48(5), 531-549.
- Olofinbiyi, S. A., Mkhize, S., Dlamini, S., Maluleke, W., Olofinbiyi, O. B., & Sannella, A. A. (2019). Social dimension of risk behaviours among adolescent prostitutes: Insight from South-Western Nigeria. *Cogent Social Sciences*, 5(1), 1565616.
- O’Neill, M. (2013). *Prostitution and Feminism: Towards a Politics of Feeling*. New Jersey: Wiley.
- Osezua, C. O. (2018). The Ethnography of the Sex Trade among Bini Women in Southern Nigeria. *Africa Now*, Springer. 321-340. In: Adeniran A., Ikuteyijo L. (eds) *Africa Now! Cham: Palgrave Macmillan*.
- George, P. E., Bazo-Alvarez, J. C., & Bayer A. M. (2018). The Earning and Spending Habits of Male Sex Workers in Lima, Peru. *Sage Open*, 8, 1–10.
- Price, J., & Shildrick, M. (2017). *Feminist theory and the body: a reader*. New York: Taylor & Francis Group.
- Ritchie, J., Lewis, J., Lewis, P. S. P. J., Nicholls, C. M. N., & Ormston, R. (2013). *Qualitative Research Practice: A Guide for Social Science Students and Researchers*. London: Sage Publications.

- Sadiqi, F. (2016). *Women's Movements in Post Arab Spring North Africa*. US: Palgrave Macmillan
- Saldana, J. (2015). *The Coding Manual for Qualitative Researchers*. Los Angeles, CA: Sage Publications.
- Stake, R. E. (1995). *The Art of Case Study Research*. London: Sage.
- Stensota H., & Wangnerud, L. (2018). *Why Expect a Link between Gender and Corruption?* In: Stensota H., & Wangnerud, L. (eds) *Gender and Corruption. Political Corruption and Governance*. Cham, Palgrave Macmillan.
- Thusi, I. (2018). Radical Feminist Harms on Sex Workers. *Hein online Review*, 242 (22), 185-229.
- US Department of States, (2018). *Trafficking in Persons Report*. Retrieved from <https://www.state.gov/j/tip/rls/tiprpt/countries/2018/282722.htm>
- Usman, U. M. (2014). Trafficking in women and children as vulnerable groups: talking through theories of international relations. *European Scientific Journal*. 10, 282-292.
- Usman, U. M., Ariffin, R. N. R., & Othman, A. B. H. (2018). Trafficking Twin Terror: Mysterious Madam and Voodoo Victimisation in the Case of Nigeria. *Journal of Public Administration and Governance*, 8, 392-408.
- Wylie, G. (2016). *The International Politics of Human Trafficking*. UK: Palgrave Macmillan.
- Yin, R. K. (2015). *Qualitative Research from Start to Finish* (2nd ed.). New York: Guilford Publications.
- Yin, R. K. (2017). *Case Study Research and Applications: Design and Methods*. Los Angeles, CA: Sage.
- Zimmerman, C., & Kiss, L. (2017). Human trafficking and exploitation: A global health concern. *PLoS Med*, 14, 1-11.