

A Critical Review of the Prostitution Phenomenon, Drawing Examples from Selected Countries in the Globe: A Literature Review

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ABSTRACT An uncontested prevalence of the prostitution phenomenon around the globe has attracted centre-stage attention causing a heated debate around its legal grounds. This paper, through a literature review attempts to discuss the policy environment underpinning the dynamics of prostitution. The following factors have been identified as possible push factors to prostitution: paucity of economic resources, increased phenomenon of matrifocal families; cultural attrition and increased state of moral decadence. Further, discussion on whether to legalise or criminalise prostitution has been pertinent, with forces in support of criminalizing the practice leaning on the phenomenon's impact to the practitioners' health and psychological well-being; and the fact that most societies consider it both illegal and immoral. The paper ends up by making the following proposals: Improving policies that foster economic development; strengthening empowerment programmes that will facilitate the practitioners from exiting from the practice; educating the masses on the interplay between prostitution and prevalence of HIV/AIDS; as well as fixing a proper trademark on prostitution.

INTRODUCTION

Hugely and largely across many geographical locales, prostitution is viewed as a canker-worm that needs to be annihilated altogether, a dreadful and a perfidious phenomenon whose ramifications compromises people's dignity, humanity, and even to some extent civilization (Ruble 2014; Mafa 2014). Although apparently a product of development and largely globalization, these researchers have no iota of doubt that its ramifications espouse dehumanizing humanity, sacrificing morality and ethical standards. This gravely heralds de-civilization. Indubitably though, civilization needs to embrace a moralised and ethicised codes of behaviour, especially those that have been made sacrilege by sacred literatures of different major religious groupings in the world, whether Christianity, Hinduism, Buddhism, Sikhism, and even scores of traditional religious bodies, like the so called African Traditional religions in many African countries (Kang'ethe and Rhakudu 2010).

Although one of the ancient trade, apparently societies have taken too long to come into grips with its reality and perhaps afford to chart out a conventional way of making the practice and those who wish to engage in it less demoniac, and immoral. This is perhaps because of the increased voices clamouring for its decriminal-

ization and fair interpretations of the human rights embedded in many countries' constitutions (Nyathi-Mokoena and Choma 2013). Such rights include the rights to practice the trade on one's volition and having the government to protect the trader (Nyathi-Mokoena and Choma 2013). Religiously, it is viewed as a very corrupt aspect of human behaviour. Possibly, this is why several biblical verses attest to the fact that those who engage in the trade have no place in the heavenly bliss upon the second coming of the Lord Jesus Christ (Byamugisha et al. 2002). It is also notable that different religions portray different attitudes and judgements towards the phenomenon. Incontrovertibly though, and based on various religious teachings, Islam is stringently stricter towards the phenomenon of prostitution, with those caught in the act usually receiving harsher penalties such as public flogging and sometimes even death depending on the state concerned (Kang'ethe and Gaseitsiwe 2012). Since prostitution entails sexual engagement, may be low levels of prostitution could to some extent explain why many Islamic societies compared to areas where Islam is absent experience fewer incidences of sexually transmitted diseases such as HIV/AIDS. This does not mean or imply that other religions condone prostitution. Not at all, but this is an illustration of the fruits of strictness against acts of prostitution.

Perchance, this forms a base to highlight how religious liberality could determine levels of sexual acts such as prostitution. It is apparently worrying that, some Christian congregations are increasingly becoming very liberal to an extent that prostitution and other illicit behaviours may not seriously be frowned upon (Kang'ethe and Gaseitsiwe 2012). Conceivably, the emergence of the gay marriage debates and consecration of gay priests especially in some countries of the developed world could explain why Christianity could be allowing some illicit behaviour to flourish (Frank 2004). However, it is apparent that those seeking religious flexibility constitutes a drop in the ocean and therefore it should not be viewed as if the larger Christian community is welcoming the practice of illicit behaviours such as prostitution (Kang'ethe and Gaseitsiwe 2012).

Problem Statement

Though one of the oldest trade as depicted by sacred literatures of different religions such as the Holy Bible and Koran, as well as in some cultures of traditional societies, prostitution has been viewed as a cankerworm, a detestable habit that demeans humanity, dignity, and to some extent people's civilization (Byamugisha et al. 2002). To this end, many countries' constitutions have criminalized the phenomenon. However, with the emergence of human rights movement especially the gender based ones, and with some countries moving ahead and decriminalizing the phenomenon, such an environment has ushered in an impetus and an urgency to evaluate, and appraise the niche of prostitution as it relates to the human rights of those engaging in it. The need to wear global lenses to consider the moral and ethical credibility of the countries decriminalizing the act is also central. The need to consider the innumerable voices calling for the decriminalization of the phenomenon has also prompted debates and discourses that could possibly help societies strike a balance and give the phenomenon its rightful niche in the contemporary societies. Perhaps the need for global society to consider pitting the prostitution against the global human rights vis-a-vis cultural, moral and ethical rights of different societies is timeous, urgent and topical.

METHODOLOGY

The paper has espoused a desk review methodology to dig into the literature that facilitates

sound debates and discourses on the phenomenon of prostitution, its perfidious ramifications, and pitting the voices supporting criminalization against those that are for decriminalization. The methodology has also facilitated a compilation, synthesis and autopsy of the phenomenon in order to reveal gaps and suggest plausible recommendations of how the phenomenon can be made socially, psychological, ethical and morally friendly.

OBSERVATIONS AND DISCUSSION

Policy Environment Surrounding Prostitution

Conventionally speaking, or from a layman's understanding, prostitution is the practice of one engaging in sexual activity with individuals other than a spouse or a partner in exchange for immediate payment of money or other valuables (Kang'ethe and Gaseitsiwe 2012). To corroborate this, the South African Law Reform Commission defines prostitution as the exchange of sex for any financial gain, reward, or a favour of some kind (Nyathi-Mokoena and Choma 2013; Kang'ethe and Gaseitsiwe 2012). However, and because of the stringent stance of many countries on the criminalization of the phenomenon, amid louder fervent human rights-leaning or loaded voices to decriminalize prostitution in many countries of the globe, possibly it is good to get some light from international instruments and assess how they place the niche of prostitution. Such includes the Universal Declaration of Human Rights, the World Charter for Prostitutes Rights and Convention on the Elimination of All Forms of Discrimination against Women (Nyathi-Mokoena and Choma 2013: 234). The World Charter for Prostitutes' Rights calls for the decriminalization of all aspects of adult prostitution resulting from individual decisions. This, in a nutshell is asking for the rights of individuals to voluntarily choose the trade to embark on, or belong. The charter also calls for the trade to be recognized, respected and the workers to be protected. Prostitutes should be guaranteed all human rights and civil liberties including the freedom of speech, travel, immigration, work, marriage and motherhood, right to unemployment benefits, insurance and housing. The charter calls for the protection of work standards including the abolition of laws which impose any systematic zoning of prostitution and calls for

the prostitutes to have freedom to choose their place of work and residence (Nyathi-Mokoena and Choma 2013). Perhaps it is good to note that many western world countries such as Germany have already liberalised their policy environment to guarantee all the people freedom to work in any trade, prostitution notwithstanding. In Germany, for instance, a prostitute's job is a well-respected occupation and attracts any official taxation like any other trade. In these researchers' contention, perchance the World Charter for Prostitutes' Rights is glaringly directing its advocacy to the developing countries where apparently prostitution is a norm and is possibly at a geometric rate in response to an arithmetic increase in both unemployment and poverty (Nyathi-Mokoena and Choma 2013: 234). On the other hand, the Universal Declaration of Human Rights provides a constellation of inalienable rights espoused by all the individuals. These rights are guaranteed in different countries' constitutions and their bill of Rights (Republic of South Africa 1996). This constellation of rights holds that everyone has the right to work, to a free choice of employment, and to a just and a favourable conditions of work (Universal Declaration of Human Rights (UDHR) (Kang'ethe 2010a).

The UDHR, therefore, appears to signal that if one chooses to do prostitution as a form of work, his or her rights should be protected. The state should therefore bear responsibility to see to it that the working conditions of that particular person is protected and regulated by law. May be this is one of the impetus and a driver that has protected the prostitution industry especially in many countries of the West such as Germany where prostitution is deeply anchored in law statutes, and bear modesty classic occupation just like any other. The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) would support prostitution if its denial is deemed to discriminate women from enjoying their countries' freedom just like their male counterparts (Nyathi-Mokoena and Choma 2013: 235).

While the policy environment described above may apparently form forces to reckon within the western world, the scenario may be different in African context where prostitution is regarded as the worst possible form of human ignominy. Nakedly speaking, it is socially and culturally embarrassing and it is believed it

compromises human dignity. Strangely, it is an area clouded in myths, extreme prejudice and pietist hypocrisy (Luiz and Roets 2000). This is true to an extent that in Zimbabwe, one singer, the late John Chibadura in his lyrics laments that it is better to marry a witch than a prostitute. Indubitably, many religious norms detest prostitution and various sacred literatures whether the Holy Bible and Koran, to name a few, are very elaborate on vilifying those who engage in prostitution (Byamugisha et al. 2002). Despite this clouded, mythical and mystic environment pertaining to prostitution, the prevalence of prostitution across Africa is increasing geometrically, especially in response to arithmetic increase in unemployment and poverty. It is becoming an ubiquitous trade in many towns and cities especially when getting a job is proving to be both an arduous and an uphill task (Mafa and Kang'ethe 2015). Since it poses a huge toll on people's state of dignity, self-esteem and their international standing, there is a critical and a great need to debate the phenomenon with a possibility of arriving at a win-win situation for all, those who detest it and those who voluntarily engage in it.

A Seesaw: To Criminalise or Legalise Prostitution?

Usually in many contexts, the phenomenon of prostitution always attracts emotions, protracted debates and discourses that drag to reach a consensus. Such debates often take the cultural, societal and religious routes as the footing for the talks. In many cases, this always boils down to the issue of whether to criminalise or decriminalize sex work. As a result, these heated debates give birth to the anti sex-work and pro sex-work factions. The anti-sex work feminist perspective, a group of women against prostitution argue that prostitution is mortifying and that men use women for their egoistic and sexual satisfaction (Weitzer 2009; Cimino 2013). This faction strongly believes that through the sex industry, women are victimized and degraded to symbolise a sexual object that can be manipulated in the hands of their merciless male counterparts. This argument is further strengthened by the finding of Mafa (2014) in her thesis where most single mothers surviving on prostitution echoed that the money they get per night can never be compared with the risks that accompa-

ny the sex industry. Shocking is a revelation in the global world that sex is a demonized phenomenon allied to illicit sacred covenants (BBC NEWS 7 July 2011). Such secret covenants are linked to possession of extra ordinary powers, wealth and statuses in the community as well as a feeling of worthiness. However, these researchers struggle to comprehend the oppression emphasized by this faction which advocates against sex work. This is simply because there is a price tag pinned to the service. Hence the term transactional service which denotes mutual understanding of the terms and conditions. If the price is not equitable to the service, why not decline to offer the service for sale, unless of course, if pressing issues deprives one such privileges to choose. The above arguments outlined by the oppressive view on prostitution clearly portrays their detest for the phenomenon and hence their support to criminalise sex work in an attempt to preserve or cushion women from abusive men (Weitzer 2009). It is however surprising that even in Zimbabwe, Kenya and Nigeria where indeed prostitution is illegal, its prevalence is noticeably rising especially in virtually all the towns and urban settings. This leaves the researchers with the question if the actual debate should be on criminalization or decriminalization of the prostitution, or maybe on how the channel makes efforts to try and identify all the possible underpinnings of the phenomenon with the hope of annihilating or weakening them altogether. Perhaps those interested in annihilating the vice should first come into terms with the environment that makes it flourish. These researchers think that as long as there are unmet needs, no law, advocacy or campaign can drag needy women from the sex industry. This is so especially if women are the initiators of the trade. In the so called red light district of the Koinange street in Nairobi, it is not unusual to see women doing their marketing traits through holding their dresses up or sideways to catch the attention of the passing motorists (Reynolds 1985). This means that the trade takes the marketing route of offering goods and services perhaps to the highest bidder. It is purely transactional and follows all the business characteristics such as bargaining (Todaro and Smith 2006). Perhaps this may demand the communities to think about this trade, and not just be obsessed with its possible spinoffs. These women repeatedly do this despite all the social, legal and health threats that

may accompany it. Perhaps this is why the issue of decriminalization of the trade needs to be debated as most of these are mothers eking for a living to feed and educate their children (Nyathi-Mokoena and Choma 2013). In a study conducted by Kang'ethe in Tsabong area of Botswana in 2008, PLWHA indicated that they were forced to do prostitution due to poverty. They indicated they had a responsibility of feeding their children and themselves. Therefore, the issue of prevention to HIV/AIDS, though important took a secondary priority (Kang'ethe 2010b).

A more liberal view on sex-work on the other hand maintains that prostitution is never imposed on anyone, but is rather an individual's choice and means of livelihood. The pro-sex work faction is of the view that if sex work was decriminalized, the incidents of HIV/AIDS, rape and abuse would decrease as the trade will be governed by formal rules just like any other profession (Schulze et al. 2014). Also, this school of thought completely takes off the table the oppressive view forwarded by the anti sex-work advocates plainly establishing that sex like any marketable service observes a give and take path governed by the informed consent principle, to borrow from the language of research (Creswell 2007) and both participants are not only voluntary participants, but may be aggressively looking for one another with gusto and relish. Furthermore, the pro-sex group supports and reinforces that prostitution is a viable form of employment that finances and sustains people's lives and should be de-criminalised (Pheterson 1989; Cimino 2013) to give prostitutes the right to self-determination on its operations. It should therefore be guided and governed by the constitutions of the land (Nyathi-Mokoena and Choma 2013). These researchers, then consider it pertinent that the developing world follow the footprints of the developed world who have honoured sex workers' human rights and thereby formally accredited the professional stand of the industry as a way of empowering prostitutes when dealing with clients and pimps (Schulze et al. 2014). However, since in Africa it is only South Africa which has been working since 2009 towards the process of decriminalization, with Commission for Gender in 2013 throwing their weight and support for decriminalization as a way of safeguarding the rights of the prostitutes, apparently then, all the eyes are on South Africa to pave the way for the other African coun-

tries to achieve the process of decriminalizing the phenomenon, if at all they so desire (Nyathi-Mokoena and Choma 2013). Perhaps the protagonists for criminalization of the prostitution can hope that the process of decriminalization prostitution will take the same path as the one taken to decriminalize all forms of sexual inclinations (Barrett-Grant et al. 2001 in Kang'ethe 2010a). It is then critical to carefully put the legalization and criminalization options on the weighing balance in order to ensure social functioning. The decision should not be taken lightly or with selfish motives as lives and destinies depend on it. Maybe each country should take individualised decision to accommodate its own people, in order to appreciate the diversity of each nation's culture and value system (Zastrow and Kirst-Ashman 2013). Viewed from another angle, the pro-sex sect of feminism firmly believes that the sexual abuse and social rejection associated with prostitution is rooted in the stigma that is attached to the sex work, not necessarily due to its morality stand (Weitzer 2009). Possibly, liberty for sex workers to engage in their services without harassment or threats from the law may actually assist in curtailing the dissemination of sexually transmitted diseases in the sex industry and homes. Perhaps this is because when a trade is conducted clandestinely, usually the use of tools such as the condoms may not be outrightly guaranteed. But freedom may allay the fears and the dynamics associated with it and therefore ensure that service tools are readily and timely utilized. Maybe due to such occupational challenges associated with prostitution, this could possibly be a good reason why decriminalizing the trade could reduce challenges such as infection from HIV/AIDS and sexually transmitted diseases (Nyathi-Mokoena and Choma 2013).

Factors Influencing Increased Prostitution in Many Poor Countries

Dwindling and Paucity of Economic Resources

It is imperative to emphasise the economic inter-dependence of all countries for their economic growth and stability (Todaro and Smith 2006). For some time now, the whole world has been witnessing the recurrence of financial and economic catastrophe with greater frequency

both in developing and developed countries (Kang'ethe 2014a). Coupled with political challenges, countries such as Zimbabwe, Ethiopia, Nigeria and Somalia have been experiencing dire economic challenges prompting especially women to take the prostitution route as a survival mechanism (Musekiwa 2013). Perhaps with rates of unemployment rates sky-rocketing and burgeoning cases of poverty, this may increase chances of more people being potential entrants of the industry (Schulze et al. 2014). The assertion above can be validated by the fact that rates of prostitution in many African countries appears to rise commensurately with rise in unemployment and poverty (Mafa and Kang'ethe 2015). According to the Economic Report on Africa (2005), the overall growth rate of 4.6 percent is 2.4 percent below the minimum average required to halve the continent's poverty rate in 2015 as suggested by the Millennium Development Goals (MDGs). Evidently, without economic growth, poverty in the world, particularly in developing countries, will continue to wreak havoc on the lives of the vulnerable groups, women constituting such groups. Apparently, the phenomenon of feminization of poverty appears to take a huge toll especially in developing countries (Kang'ethe 2013).

Increased Matrifocality

Malfunctioning of the institution of marriage as accepted by many societies has given rise to the notion of single motherhood (Mafa 2014). This may also have been influenced by the over-emphasis of women empowerment and the misinterpretation of women equality. These phenomena have left women without the eagerness or the drive to preserve marriages unlike when men were solely presented to the societies as the cornerstones of every family. Also weakening grip on patriarchy where men were usually the decision makers could largely be giving more excesses to women liberality (Schulze et al. 2014). In an attempt to keep afloat, some of these women have resorted to prostitution in order to provide for themselves and their children or immediate family members (Musekiwa 2013). Industrialization has also snatched fathers from their families as they seek green pastures in urban areas leaving their responsibilities in the hands of women, most of which may not have competitive or marketable skills except their bodies. To

imagine that every man who impregnates a girl or woman will equally honour the responsibility to the welfare and upbringing of the child has been a day dream if not a nightmare. Women have been seen taking matters into their own hands and doing anything and everything possible to feed and clothe their children (Mafa 2014). Then, what a more readily available industry to venture in but the sex-industry?

Acculturation

The beauty of technology and the global trends that accompany it is its ability to squash the wide world into a manageable size (Kang'ethe 2014a). This has prompted or brought into action the process of acculturation, or a process where many cultures interact with the effect of each impacting and being impacted by others. Some cultures especially the dominant ones may end up influencing the weaker ones. Therefore, for some cultures, acculturation is a recipe for diversity or cultural disaster (Zastrow and Kirst-Ashman 2013). Corroboratively, acculturation can be viewed as an alteration of one's culture through adoption of other peoples' cultural traits, beliefs and behaviours. Of course, this is made possible through prolonged interaction, and thereby melting away cultural boundaries. The fact that many, if not all developing countries were once subordinated under the Western rule may mean that some Western traits of the colonizing countries were consciously or unconsciously planted in the colonized countries. As if this was not enough, economical dependence on the developing world promotes international migration, exposing migrants to diverse and sometimes cultures contrary to their own. For example, the notion of prostitution in the African context is believed to have been influenced by the forces of modernization, civilization and global trends masterminded by people from the western world. In fact, literature seems to indicate that prostitution is one of the ills of globalization in many developing countries, while many developed nations appear to chart a way of viewing the trade just like any other business trade (Kang'ethe 2014a).

Increased State of Moral Decadence

Increasingly, many African countries appear to be losing in their ethical and moral path and

instead embrace many aspects that constitute moral decadence. This has been influenced by increased states of modernization, westernization, eurocentrism, development and globalization (Kang'ethe 2014a; Kang'ethe and Nomngcoyiya 2014). The acceptance of increased sexuality and the condoning of promiscuous behaviour in many countries of the world might have inevitably influenced the phenomenon of immorality. Of course, this does not imply that every Jack and Jill is succumbing to states of immorality, but it takes a morally grounded person, a seed of a unique calibre to escape peer pressure and the curiosity to try out what everyone else is doing (Lapsey and Narvaez 2004). This phenomenon of immorality is breeding many vices such as prostitution as many see no reason why they should not get money through their bodies. Once one's conscience ceases to convict oneself concerning certain behaviour, then there is no estimation of the boundaries and a limit to that person's actions. Further, it is a naked fact that media is increasingly playing its role in associating beauty with body-shaping clothes. This may be very appealing to an extent that some of them may succumb to the temptation prompting them to take a left turn to the nearby bed and breakfast available in order to satisfy their tingled bodies. This however does not in any way suggest that those who wear revealing clothes are up into prostitution. But no one will dare deny the fact that many sex workers wear such clothes as they advertise themselves for clients (Kang'ethe 2014c).

Pertinent Factors Fuelling Prostitution in Different Countries

Health Effects of Prostitution

Unquestionably, acts of prostitution poses huge health hazards due to sex workers' amenability to sexually transmitted diseases such as the HIV/AIDS. However, their vulnerability to these diseases depends on the environment in which it is carried. If carried under sanitized conditions where the players handle each other professionally, usually in a private and safe corner, and of course putting in place all prevention infrastructural conditions in place, then chances of infections may indeed be low. Perhaps it is this kind of operational environment that those clamouring for its decriminalization hope to see.

However, where it is carried behind the bars and in the dark corners of the streets as in some settings common in the developing world, chances of correct and consistent use of condoms may not be guaranteed. Usually done in hurry with the players looking left and right for any possible intruder, again chances of vaginal incarcerations and bruising could be a possibility (Mafa 2014). For centuries that prostitution has been documented, prostitution has always been associated with a high prevalence of sexually transmitted diseases such as the herpes, gonorrhoea, syphilis and HIV and AIDS. Perhaps it is the way it is carried that exacerbate the prevalence of diseases. This is because the trade has never been carried in a clandestine milieu. For example in many countries, cities such as Lusaka, Harare and Nairobi, where prostitution is known to thrive and sometimes registering booming business, the prostitutes find themselves being chased and harassed by the police. Sometimes, they would find themselves in police cells with no money to pay bonds. Sometimes if caught they negotiate their way with the male police officers by bribing them. To the extreme, they can also allow them to “take a bite” of their goods free of charge in exchange of the freedom. This is indeed exploitation, inhuman and corruption of the highest order. Also, violent rape cases are common in this ancient industry leading to bruises, black eyes and scars (Cimino 2013; Weitzer 2009). It is worth pondering that maybe if prostitution was decriminalised, sex workers would have the courage to report these cases possibly leading to the decline of the prevalence thereof. Stabbing, burns from hot water or oil are also prone to happen especially where a love triangle or rather sexual triangle intersects. Sex workers may fight over a client or a clash between the wife and the sex worker may result, usually not a pleasant wrestling to watch because money will be the bet.

Societal Effects of Prostitution

Although prostitution has become a ubiquitous phenomenon in virtually all the four corners of the world, religious and cultural forces have overwhelmed the thinking of societies generally to view the trade as immoral and constituting an indecent and uncivilized way of earning a living. Therefore the act is and still remains a frowned upon phenomenon (Byamugisha et

al. 2002). Evidentially, the sacred literature of the main religions of the globe largely frown upon prostitution, with Islam imposing very heavy penalties on the prostitutes and prostitution generally (Kang’ethe and Rhakudu 2009). Although the Biblical Rahab who was a harlot, forms the mainstream lineage from which Jesus Christ hails from, this has not in any way stopped the bible from detesting and loathing prostitution (Byamugisha et al. 2002).

Perhaps this is made more manifest in the book of 1 Corinthians 6 Verse 9 to 10. That indicates that prostitutes, revellers, idolaters, wizards and sorcerers will never inherit the Kingdom of God (MacArthur 1997). Sadly, prostitution, though detested and loathed may be phenomenon that will always be with mankind. Apparently, it seems as if the wild fire of over sexuality which is characterised by prostitution and a loss of the sacredness of sex is spreading faster than people can extinguish it. There is also a stereotypical belief that people should accept prostitution and other ways of expressing sexual freedom as fruits, not evils of globalization (Kang’ethe 2014a). These kind of thinking has also widened the scope of moral decadence (Byamugisha et al. 2002). These raises the questions of the role of cultures in shepherding its people to follow a culturally and a moral path that will ensure some degree of chastity among the societal members. This phenomenon has however attracted a group of Eurocentric scholars calling themselves cultural architects to start positioning themselves to woo the people back to following their cultures which had immense social capital enough to extinguish the flames and the wind of moral decadence that appears to drain people’s chastity. The call for societies to consider the progressive aspects of cultures and discard the retrogressive ones has been critical (Kang’ethe 2014b).

Psychological Effects of Prostitution

Indubitably, prostitution especially in many developing countries face immense challenges. Societal stigma constitutes the hugest challenge, being labelled, clients refusing to pay the services, and having to be taunted, abused and physically being attacked (Cimino 2013; Weitzer 2009). This is perhaps because of the insanity of the environment it is carried and the attitudes of the buyers of the service. The patriarchal mind-

ed men may perhaps think it is still their rights to get the service free of charge and therefore refuse to pay the bill. Perhaps because of the conducive environment in many western world settings, the challenges may be fewer. However, the conditions explained above pose physical, social, psychological and emotional burdens that impedes the social workers social functioning (Zastrow and Kirst-Ashman 2013). The case in point is when a client refuses to pay the service and on top of that physically abuses the sex worker. However, literature also indicates that due to these problems, many social workers if they can have another economic source or another way of managing their living, they would opt out of the trade (Cimino 2013). However, even though sex workers may find comfort in each other's story, it would be better if the outside world try to understand their point of departure rather than crucifying them on the cross of social expectation every chance they get. High stress levels may therefore result because of these distressing circumstances that sex workers find themselves in. Sadly, enormous pressure of having to juggle child care and going to 'work' does not make their psychological well-being any better. Perhaps every Jack and Jill should own the fact that the sex workers, be it male or female, also feel the pinch of economic paucity which is being felt by the majority of the developing world. The sex workers should therefore not be stigmatized or labelled.

Legal Effects of Prostitution

Despite social crucifixion and social judgement, those caught by the long arm of the law face criminal justice as law transgressors (Weitzer 2009; Schulze et al. 2014). Of course the society especially in the developing part of the world has their own judgement to pass on these 'sinners' 'prostitutes' or 'criminals'. The scenario may be different in western world setting where people have come out of the cocoon of hypocrisy and accepted the phenomenon as a creation of the societal demands. Perhaps the same terrain will unravel in the developing world when decriminalization process becomes grounded. When the sex workers are caught in countries such as Kenya, Zimbabwe and Nigeria, the repercussions constitute fines, warnings with or without a criminal record, community service or imprisonment in the event that the individual

does not have legal fine fee. The most unfortunate part may be the fact that once someone has a criminal record against their names, it might be a challenge to turn life around in the event that such a person is presented with the opportunity and support to exit prostitution. With a criminal offence hanging over their heads, some of these sex workers may actually be fixated and stagnated in prostitution, because the society may not be willing to give them the benefit of the doubt (Weitzer 2009; Schulze et al. 2014). However, this does not necessarily mean those with the opportunity and capability should not try to exit prostitution if better options are available. This is because there are Non-Governmental Organizations and Faith Based Organizations that work round the clock to help sex workers exit the trade.

CONCLUSION

Incontrovertibly, prostitution appears to be a challenge that civilised societies would like to extinguish. This is because of its horrendous and pinching effects to the morality and civility of the societies. However, the government, the civil societies and human rights activists should synergistically and collaboratively work to address the underpinnings of the phenomenon. However, addressing poverty remains one of the hugest and only sustainable way of annihilating the phenomenon. It should not be assumed that the authors are necessarily concerned with either the criminalisation or decriminalisation of prostitution, not at all. These researchers are challenging all the stakeholders to channel their efforts and resources to addressing all the possible push factors that are leading to prostitution and all the social ills associated with it. Instead of labelling sex workers and marginalising them in the communities, the researchers are simply challenging the community to be supportive and own the challenge. Human rights activists may also consider educating the sex workers on the power of their choices as well as the consequences associated with them instead of fighting against each other and advancing their own personal agendas. This way, those engaging in prostitution would be empowered to do it safely and those who would wish to exit may also get financial, societal and emotional support to stand on their own and be economically independent.

RECOMMENDATIONS

Improved Policies that Foster Economic Development

Due to economic challenges and low Gross Domestic Product (GDP), many developing countries prefer the institutional approach to social welfare. This policy simply states that it is an individual's sole responsibility to ensure social welfare for self and the immediate family. The government only comes in when individuals cannot sustain themselves. This is contrary to the developmental approach usually adopted by the developed world where it is the government's mandatory responsibility to ensure social welfare for citizens. The researchers have disinterred that the pivotal push factors to prostitution is hugely economic or financial. Instead of monthly allowances given to those polarised on the poverty side, the researchers strongly believe that teaching individuals to fish rather than giving them fish is their only hope to swim out of the poverty pool. This might be a commonly used proverb but it is the practicability of it that makes a difference in the lives of people. Stakeholders of poverty eradication should join their forces and establish sustainable projects and ways that can empower people rather than subject them to a state of hopelessness and dependence. Not only is this economically crippling, but it also thwarts the strengths of individuals short circuiting them from reaching their potential. Such projects should just be a jump start for individuals to tap into their limitless but latent resources.

Community Education on the Interplay between Prostitution and Prevalence of HIV/AIDS

It is often said that sweeping the dirt under the carpet is not the long term solution for any challenge. Many times the issue of sex, pregnancy and HIV/AIDS is consciously avoided in primary agents of socialization where it matters the most. In family settings, foundational education and churches, the researchers are of the view that there is need to break such silence so that the media and friends do not act as the bearers of the information. This does not in any way suggest encouraging the youths to engage in sexual activities but to rather equip them with the subjects so that they can make wiser and

well informed decisions. Breaking the silence may also help in neutralising the curiosity and eagerness to try out the mythical and biased information that is freely presented on media platforms. With close relatives, the youths will be afforded a platform to ask questions on the subject matter as well as to find clarity of all myths and hearsays. This may not be the long awaited automatic solution to the spread of the HIV pandemic, however education is power and ignorance is not an excuse.

A Holistic Approach to Prostitution-Exit Programmes

With understanding that prostitution is like any other form of addiction, there is need to have an all-in-one systems that allows rehabilitation of former prostitutions into the society for integration. What makes this phenomenon to be a social ill is the findings by many researchers that many people enter the job due to certain push factors. This perhaps brings up the possibility that many would be willing to leave it if these push factors were neutralized. This however does not suggest that the researchers are condemning or condoning prostitution because they believe in the power of self-determination. The strengths perspective instils that individuals have latent resources to drive their own lives, the need for external assistance should however never be underestimated. As such, the churches, NGOs and the government should offer all attributes of rehabilitation ranging from counselling, self-esteem coaching and empowering these individuals to be economically independent. In a case where this package is not full, even those who are willing to exit might find themselves trapped without any hope or help to redeem their identity and future.

Fixing a Proper Trademark on Prostitution

Understanding that every individual possesses the right to make their own choices as outlined by the principle of self-determination, the researchers reinforce that the individuals that willingly practice prostitution as their carriers should not be looked at with raised eyebrows. As long as they use their own bodies and do not impose their practice or conflict with other people's religions or rights, maybe the society should be able to embrace them the same way

homosexuality has found its place in societies. For countries that do not criminalise the practice, perhaps understanding in place of judgement, acceptance for crucifixion may assist in scraping off such menacing occurrences such as rape, violence, sexually transmitted diseases as these are common challenges in the profession.

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