



**The Role of Public Libraries as Centers of Information  
to Disadvantaged Groups: A 2004-2014 Study of the  
Information Needs of Gada Prostitutes in Dawakin Kudu  
Local Government Area of Kano State, Nigeria**

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**PROFESSORIAL INAUGURAL LECTURE**

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2004-2014 STUDY OF THE INFORMATION NEEDS OF  
GADA PROSTITUTES IN DAWAKIN KUDU LOCAL  
GOVERNMENT AREA OF KANO STATE, NIGERIA**

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Professor Ghaji Abubakar Badawi is a Professor of Library and Information Sciences at the Department of Library and Information Sciences, Bayero University, Kano. Professor Badawai is an excellent and keen researcher, and has to her credit Sixteen [16] published works: Two (2) Books; Twelve (12) and Two (2) articles published in local and international reputable academic journals respectively, and Three (3) unpublished research works. She has also attended conferences locally and internationally (in Washington DC (USA), Chicago (USA), Durban (South Africa), Accra (Ghana), Denver (Colorado – USA), Glasgow (England), Berlin (Germany), Buenos Sires (Argentina), Oslo (Norway), Seoul (South Korea), Nairobi (Kenya), and New Orleans (Louisiana – USA) and presented scholarly papers. She was also involved in the Linkage Exchange Teacher Programme at Emporia State University, Kansas (USA). Professor Badawi had held several responsibilities within and outside the university including membership of several committees as well as voluntary work with prostitutes to help control the spread of HIV/AIDS in Gada village, in Dawakin Kudu Local Government Area of Kano State. Professor Badawi has supervised Thirteen (13) MLS theses and several undergraduate dissertations. Professor Ghaji Abubakar Badawi is a Member of several Professional Bodies, including, Nigeria Library Association; Chartered Librarian of Nigeria; Library and Information Association of South Africa; American Library Association; International Federation of Libraries and Library Association; Academic and Research Librarian; Association of Library Collectors and Technical Services; National Quarantist League; Badar link Women Association; and Chartered Institute of Libraries and Information Professionals. For Ten years (2004-2014), Professor Badawi has carried out a thorough and in-depth research on Prostitutes and the causes, dimensions and effects of Prostitution in Gada village – an academic and research interest that forms the thrust of this Inaugural Lecture.

## **INTRODUCTION**

An issue of concern for women since the last few decades has been to make positive difference in the lives of all women no matter what creed, color or culture (Adado: 2006). This concern has been taken very seriously by female librarians in most countries of the world, but with far less enthusiasm by public librarians in Nigeria. Public librarians in Nigeria are more concerned with issues within the walls of their libraries and do not venture to delve into social issues. Most of them think that their work is limited to within the library building. One of the goals of this study is to persuade public libraries and librarians in Nigeria to integrate themselves into their communities and involve themselves in other community services that could bring about positive changes in the lives of people around them.

## **BRIEF HISTORY OF GADA HAMLET**

A community of prostitutes has existed for the last 54 years in a small transit settlement about twenty kilometers from the city centre of Kano along Zaria road on the main road to Kaduna. The company constructing the first highway linking Kano city to the southern parts of the country and the then capital city of Lagos first established this small village to serve as its base. As a result of the number of laborers working there, two houses were constructed by two individuals, a male pimp and a local prostitute, living near the construction site.

These houses were then rented out to the laborers, and single women began to settle there as prostitutes and cooks for the laborers. In 1973, there were about 50 prostitutes living in Gada but within two decades this community had grown to several hundred (Musa and Muazzam. (2004). As stated by the

'*Sarkin Bariki*' (official representative of the Emir), the population of prostitutes in Gada was almost two thousand at the time of this study (2004).

There were several houses in the village with an average number of seven rooms per house rented out to female prostitutes on a monthly basis and numerous lodgings with an average number of nine rooms rented to passers by (couples) needing the use of a room for a night or two. There were many beer pubs in Gada village and all of them owned by men. At the time of this study there were no schools, public library, information centre or clinic for the people of Gada

### **THE PROBLEM**

The high rate of female illiteracy is one of the major stumbling blocks to the development and advancement of women in Kano generally (Habib: 2005). Indeed, illiteracy is the major reason for the continuation of the cycle of poverty amongst females. Poverty, on the other hand, is the key reason for female prostitution in Kano. Many studies have shown that at poverty is the main cause of prostitution in most areas of the world where prostitution is prevalent (Salim: 2002). Thus, empowering Gada women with education, health services and information through the establishment of schools, public libraries and clinics could empower and help them to improve their lives positively. Unfortunately, governments, organisations and individuals shy away from taking such a bold step because stigma and labelling have made attempting to do anything good for prostitutes difficult – thus the 'vicious cycle of poverty, disease and waste of human resource continues.

### **RATIONALE OF THE STUDY**

This study aimed to search for information from the prostitutes in Gada about what they needed in terms of education, healthcare and economic empowerment: the three factors that could enable them change their lives for

the better. Equally, to establish the demographic variables of prostitutes in Gada; to assess why women in the study area choose to become commercial sex workers; to document the types and level of social services such as health, education and public library services available to prostitutes in Gada; and to enquire whether this group of women were aware of the transmission of, and protection from HIV/AIDs and other Sexually Transmitted Diseases (STDs). The researcher brought the story of these women into the limelight and acted as a link between them and their governments and the non - governmental organizations in the state, with the aim of arousing public interest, compassion and action.

# THE CONCEPT OF PROSTITUTION

## INTRODUCTION

Prostitution has been defined as “a trade normally carried out by females where sexual arts are exchanged for money or other favors” (Hope Ditmore: 2006). Informally referred to as “*the world's oldest profession,*” the Merriam-Webster Encyclopedia (<http://www.merriam-webster.com/dictionary/prostitution>) defines prostitution as “the act or practice of promiscuous sexual relations especially for money”. Frey(2003) argues that prostitution was “...acting against one’s convictions in order to get a reward”. Jagger (1980) on the other hand, explains prostitution from a more philosophical perspective, saying that:

*The divergence in the competing definitions of prostitution does not result from failing to consult the dictionary or from paying insufficient attention to ordinary usage. It results from normative disagreements on what constitutes Freedom, on the moral status of certain activities, and, ultimately, on a certain view of what It means to be human.*

Psychologists hold that the relationship between the provider and the recipient of sexual services in these cases “involved neither love nor affection” (Maynard: 2010).

There is a law on all aspects of prostitution in Nigeria and it is clear how the law. “*Offence Against Morality*” in Chapter 21, Part 3 of the ‘Criminal Code of Nigeria’ (see APPENDIX IIIA for this Law) lists the different penalties for every aspect of Prostitution in the country. The promulgation of the Shariá Law in Kano “*Prostitution and Other Immoral Acts Law: 2001*(KSHA: 2001) (APPENDIX IB) and in some other states of Nigeria has also made prostitution completely illegal. In Sharia states, prostitution is not only illegal but is strongly despised, and prostitutes are shunned even by their own kith and kin.

Prostitutes in some African countries such as Sudan and in some far Eastern states such as Afghanistan could face the death penalty when caught and convicted as prostitutes. On the other hand, in some European countries, prostitution is not only legal but registered sex workers or prostitutes are required to pay taxes and are protected under their state laws (*see APPENDIX II for the Legal Status of Prostitution by Country*)

Many people in these countries hold the view that legalizing prostitution would improve conditions for women in the sex industry. This claim has been made several times by sex industries of the Western world. However, evidence from the Netherlands and from some states of Australia that have legalized some areas of prostitution showed that legalization did nothing to reduce harm and distress in the world of prostitution. Furthermore, there are currently many contradictions around legislating prostitution as legitimate employment. These include the possibility of unemployed women being threatened to take up the job of prostitution or they got no other job. When that happens, women desperate for the basics of life to survive would have no other alternative but to unwillingly accept to take the job of prostitution as a last option.

## **CAUSES OF PROSTITUTION**

In Northern Nigeria, prostitution is based on a balance between the supply of available females and the demand for such females to provide sex. Females in this category are mostly conscripted from marginalized, poor, and vulnerable communities (Vatsa: 2010). According to Vatsa, “these potential females may be from same homes, villages, local governments or even same towns and cities”. Haitham (2003), Jagger (1980) and other studies agreed with Vatsa that most of the young girls lured, coerced or motivated by natural circumstances (Poverty) into prostitution would on most occasions be women and girls who were poor, uneducated, or naïve, and therefore easy to convince

and control. Some other studies (Selmar: 2007) added that there were in some cases females who could be educated and middle-class but who had been sexually abused until their bodily integrity and their identities become so much destroyed that they no longer knew how to resist sexual abuse and exploitation. Young women as young as 9 were sometime found to be recruited into prostitution (even though women as old as 50 – 75 were also found to be participating as sex workers in Gada (Badawi: 2004)). Most young prostitutes in Northern Nigeria in general and in satellite villages like Gada in particular are recruited, kept in seclusion and compelled to stay in the sex trade by older persons because of perpetual poverty, violence, coercion, threat, family and cultural manipulation (Badawi: 2004). In Gada village, for example, the youngest female recruits were kept in special seclusion (GidanYashi) and only special male (Pedophiles) clients would be allowed access to young girls (Badawi. 2004).

Many researchers, including some interviewed prostitutes are agreed that whatever causes a girl or woman to take up and stay in prostitution as a means of sustaining herself must be an extremely difficult. Many studies in developing countries such as Nigeria have identified the following as some of the causes of prostitution:

- a. **Poverty**
- b. **Family background**
- c. **Illiteracy**
- d. **Early Marriage**
- e. **Forced Marriage**  
(which leads to Divorce/Violence especially in the North of Nigeria (Badawi: 2004).
- f. **Rebelliousness: sustenance Peer influence**

Going into prostitution has been a form of 'defiance to d and e'. Many young girls interviewed (Badawi: 2004) said they went into prostitution to challenge repressive gender role, which they said restricted their sexuality to a just romantic philosophy and domineering marriages.

*g. Peer influence*

These factors were also listed by researchers such as Aloba and Ndifon (2014) in Nigeria as the most important factors that motivate girls and women to engage in prostitution. In European countries such as Holland, Denmark, Finland, Switzerland, Austria and France, factors motivating females to go into prostitution differ slightly from countries in Africa, Asia and even the Americas. In the history of prostitution (Civil Liberty: 2009), the following factors were listed to be the most important factors that make young girls and women take up sex work in European countries:

- i. Their own sexuality,
- ii. Sexual curiosity
- iii. Money

These three reasons were also found to be the motivators of women in countries such as Holland, Netherlands, Norway, Finland and other Scandinavian countries (Kofod, 2008). Half of the prostitutes in Kofod's survey said they became prostitutes because of sexual curiosity, and 68 percent considered their line of work as part of their sexuality. "While there's no doubt that money is an important reason for the women becoming prostitutes, it is very surprising that sexual motivation ranks so highly" (Kofod, Jens: 2008). The basic needs of food, medical care and legal rights of prostitutes are largely taken care of by the state and other non-governmental bodies of their countries. He reported that Denmark had fewer prostitutes, and that most street prostitutes were foreigners.

The causes of prostitution in the Americas also differ slightly in terms of causes from those of Europe. In a study by Kramer and Burg (2003), they listed the causes of prostitution amongst women in South and North America as:

- i. Drug addiction and the need to sustain that addiction.
- ii. Family sustenance.
- iii. Poverty.
- h. **Childhood abuse**

Where a girl was sexually abused by her father, grandfather or other close relations, she could grow up to see herself as dirty and worthy only to be a prostitute.

- i. **Runaway behavior Rebelliousness: sustenance Peer influence**

This is more common in communities where girls are forced to marry somebody they did not want and is more common in communities such as ours and normally it involves very young girls. They often would get a 'pimp' to take them away and guide them through the life of prostitution.

- j. **Homelessness: Runaway behavior Rebelliousness: sustenance Peer influence**

An accommodation offered to a female who did not know the comfort of her own home could be an important factor in enticing her to stay and do whatever she could to have a roof over her head.

- k. **Culture:**

"Particular foreign mass media is playing a large role in normalizing prostitution by portraying prostitution as glamorous or a way to make a lot of money quickly and easily. Of course, within the commercial world of entertainment, there are many connections between the film and publishing industries and pornography production, between tourist entertainment" (Kramer and Berg: 2003. Pp511-528)

## **CONSEQUENCES OF PROSTITUTION**

In a United Nations speech in October 2003, President Bush Jr. called attention to the demand side of prostitution and trafficking. He said, "Those who patronize [the sex industry] debase themselves and deepen the misery of others. And governments that tolerate the trade are tolerating a form of slavery." This statement has led the departments of government, including the U.S. State Department to focus more attention and funding on the demand side of prostitution and sex trafficking. There are much more negative consequences of prostitution and the following are just a few mentioned:

### ***a. Assault on the Dignity of Prostitutes***

Men patronizing prostitutes mercilessly wield their power physically, sexually, and emotionally in an abusive method to "discipline" what most of them believe to be bad behavior on part of the prostitutes. The relationship between a prostitute and many of her clients is often an unhealthy form of power abuse whose disproportionate authority is strengthened by the illegal nature of their respective activities and roles in society. Many women succumb to verbal, physical and other emotional abuse from their male 'loyal clients'. In many instances, the humiliation could be so grave that some prostitutes commit suicide (Raymond: 2003). When violence against women is considered, prostitution is often exempted from the category of violence against women. However, a consideration of the dire health consequences of prostitution demonstrates that prostitution not only gravely impairs women's health but firmly belongs in the category of violence against women.

### ***b. Physical and Mental Health Consequences***

Prostitution is seen by many women as easy making easy money venture to support their family, drug habits, paying off drug debts, etc. but it also

often lead to many complications such as diseases, death, arrest, etc. In one study (Raymond: 2003) reported that 67% of a group of law enforcement officials interviewed expressed the opinion that women did not enter prostitution voluntarily. Raymond also mentioned that 72% of social service providers did not think that women voluntarily choose to enter the sex industry. In the United States, each state has a different law regarding prostitution. In Holland, prostitution is legal and they even offer free clinics which helps keep a low rate of HIV/ AIDS (Jaggar, Alison M: 1980)

The sex of prostitution is physically harmful to women in prostitution and the life of a female prostitute is not a comfortable one. Men who participate in paying prostitutes for sex view them as mere sex objects and not human beings. This terrible attitude towards prostitutes accounts for the high incidence of violence and murder perpetrated against prostitutes. As stated in a study of prostitutes in the United States of America:

*The emotional health consequences of prostitution include severe trauma, stress, depression, anxiety, self-medication through alcohol and drug abuse; and eating disorders. Almost all the women in the Minneapolis/St. Paul study categorized themselves as chemically-addicted. Crack cocaine and alcohol were used most frequently. Ultimately, women in prostitution are also at special risk for self-mutilation, suicide and homicide. 46% of the women in the Minneapolis/St. Paul study had attempted suicide, and 19% had tried to harm themselves physically in other ways (Maynard: 2010. P312).*

Most men who patronize prostitutes feel that they have the power of 'master versus servant' relationship. They mercilessly wield their power

with physically, sexually, and emotionally abusive methods to 'discipline' which they believed to be disrespect on the part of their prostitutes. The relationship between the prostitute and her regular male sex partner is an insalubrious form of power abuse whose disproportionate authority is strengthened by the illegal nature of their respective roles in society. As observed by Zubair (.2007) " The street poses many dangers to a prostitute and they are also subject to violence from their clients who feel empowered by the fact that prostitutes are considered part of the lower echelons of society unworthy of compassion" This statement was concurred by Alobo and Ndefon thus:

*Prostitutes are at risk and are also sometime the target of serial killers who may consider them easy targets, or use the religious and social stigma associated with prostitutes as justification for their murder. Being criminals in most jurisdictions, prostitutes are less likely than the law-abiding to be looked for by police if they disappear, making them favoured targets of predators.(Alobo and Ndefon: 2014)*

In a 2004 study of prostitutes in Gada, Badawi (2004) reported that mysterious deaths and miscarriages were common in Gada. Where a prostitute dies, her corpse is quickly prepared and buried in the local graveyard. Miscarriages are a welcome phenomenon. Some prostitutes in Gada reported that "the would-be- father would often give money to his pregnant prostitute to pay for an abortion and would disappear for a while. If things went well he would return to her, if she died or something awful happened, then he could spend months or more without showing his face in Gada".

Since the advent of HIV/ AIDS in the late 1970s to early 1980s, homosexuals were the first to fall victims of the disease. But later from the mid- 1980<sup>6</sup> to the 1990s, society became aware that the disease was indeed not limited to homosexual but also to heterosexuals as well. “In the early 1980s, women, naïve of how the diseases could spread to them became larger victims than homosexuals, and between 1982 and 2005, HIV/AIDS became pandemic especially amongst prostitutes in Africa” (Palatona: 2007). STDs (including HIV/AIDS, gonorrhoea, herpes, syphilis and many more) were alarmingly high among women in prostitution in all continents (APPENDIX I)

While at the initial breakout of HIV/AIDS male prostitutes or Homosexuals were the major source of spreading the HIV/AIDS virus in Europe and America, female prostitutes were reported to be the major source of spreading HIV and other sexually transmitted diseases (STDs) in the continents of Africa and Asia from the 1980s to date (Palatona: 2007).

As many studies showed, African men are often not ready to use condom with prostitutes. “Men would leave for another prostitute willing to offer unprotected sex to them”. Badawi (2004) described how many young prostitutes in Gada would rather face the health consequences of unprotected sex than lose their source of daily bread and shelter. This, in Kano particularly, is the one major cause of the HIV/AIDS pandemic amongst prostitutes between 1990 and 2002 (Shani: 2004). HIV is tied to prostitution in Africa with one research study found out that encounters with prostitutes produced 84% of new HIV infection in adults. From 2013-2015 the record of HIV/AIDS patients in Aminu Kano Teaching Hospital showed an alarming increase of women with HIV/AIDS (Statistical Records of SS Wali: 2011-2015). Treatment of HIV/AIDS and other Sexually

Transmitted Diseases (STD) costs substantial amount of money, but the loss in man-woman power is even more formidable.

**c. Sociological Consequences**

Prostitution is an enigma which individuals, international groups, organizations and governments have been discussing and researching about it without end. In a research carried out by Kramer and Berg (2003: pp. 511-528), they mentioned the following:

*Exploitation drives thousands of ..... young girls into prostitution. Sociological researches have shown that modern society lives most women almost no alternative [of sustenance] except prostitution. Most prostitutes belong to the lowest stratum of the society, women are hardly treated according to the merit of their work but rather as a sex objects. It is then almost inevitable that they pay for their existence to thrive in whatever line they choose with sex favours. Now it's merely a question of detail if women sell themselves to one man, in or out of marriage or to many men. Finally, personally I think the main cause of prostitution basically is the economic and social inferiority imposed on women by the society at large.*

**d. Economic Consequences**

Considering the economic health issue of prostitution, it is argued that street prostitution is not victimless as it may damage the reputation and quality of life in the neighborhood and diminish the value of property. Maxwell (2000) and other researchers have found substantial evidence that there is strong co-occurrence between prostitution, drug use, drug selling, and involvement in non drug crime, particularly property crime. Because prostitution is considered criminal in many jurisdictions, its substantial

revenue is not contributing to the tax revenues of the state. Its workers are not routinely screened for sexually transmitted diseases, which is dangerous in cultures favoring unprotected sex. This leads to significant expenditure in health services and also degrades the status of women.

Until prostitution is accepted as violence against women and a violation of women's human rights, the economic and health consequences of prostitution cannot be addressed adequately. Conversely, until the economic and health burden of prostitution is made visible, the appalling situation of prostitution in the world in general and in Nigeria in particular will remain hidden.

**e. Legal Consequences**

“There is no known law in Nigeria against prostitution” (Alobo and Ndifon: 2014). Many writers on prostitution in Nigeria believed that there was no law against prostitution in Nigeria. On the contrary, there is law against prostitution as a trade and also law against owners of brothels, aiding and encouraging women taking up prostitution etc. This law is stated in *Chapter 21* of the Nigerian Penal Code 2009 and termed “*Offences against Morality*”. Again, in Kano state, with the enactment of Sharia Law in 2001, prostitution and all other activities related with prostitution (i.e keeping brothel etc) were prohibited completely (see full detail of these laws in *APPENDICES VA and VB*). Many states in Northern Nigeria have over the last two decades enacted laws illegalizing prostitution. There seems to be established prostitution laws in countries of the world but the Legal status of Prostitution defers by country (See *APPENDIX II* for these differences).

## **THE CONCEPT OF PUBLIC LIBRARIES**

*Freedom, Prosperity and the Development of society and individuals are fundamental human values. They will only be attained through the*

*ability of well-informed citizens to exercise their democratic rights and to play an active role in society. Constructive participation and the development of democracy depend on satisfactory education as well as on free and unlimited access to knowledge, thought, culture and information. The public library, the local gateway to knowledge, provides a basic condition for lifelong learning, independent decision-making and cultural development of the individual and social groups.*

If the question "What is a library?" was asked of a group of people on the street, the answers would probably be as different as the people themselves. Many people would probably define a library simply as a building with many books. Probably very few people would think of the library as a "collection of information organised for use"- That definition is inadequate though because it does not include the fundamental function of a library:; the Selection, Acquisition, Organisation, Dissemination and Preservation of materials and information in all their forms and formats to help educate, enrich, entertain, and inform. To librarians, this means that the library is part of society's educational and informational system and to them, a library helps educate citizens and exerts a cultural influence on society.

Butler (1943) remarked on the function of a Public Library that "..the basic elements of Public Libraries consist in the accumulation of knowledge by society and the continuous transmission of that knowledge to the living generation-men and women, young and old, rich or poor...". He added that the most fundamental experience of society by its individual members is basically through the instrumentality of education and knowledge. Public Libraries are concerned with the informational needs of the societies they serve, the plans and efforts that they develop and make to meet these needs and the results of these plans and efforts.

Public Libraries deal with the collection, organization and transmission of the products of information and they disseminate information on various local issues of their communities, thus enlightening individuals and groups which as a result, facilitate individuals and groups in societies to make informed decisions and choices. “Public libraries develop local economic capabilities by making information on income generating projects, self employment possibilities, state assistance schemes and other relevant information on economic empowerment available to their communities. Therefore, they closely identify themselves with the economic aspirations and development of their people” (Delica & Nilsson: 20120)..

Public Libraries are often referred to as the “People’s Free University” and are funded by their governments. The ‘United Nations Educational Scientific and Cultural Organisation’ (UNESCO) Public Library Manifesto (1972) stated that:

*A public library should be maintained by public funds, and no direct charge should be made to anyone for its services. To fulfil these purposes, the public library must be readily accessible, and its doors open for free and equal use by all members of the community regardless of race, colour, nationality, age, religion, language, status, sex, and educational attainment.*

UNESCO with the Collaboration of the International Federation of Libraries and Library Associations (IFLA) stated the Missions of the public library to include, among others:

1. Supporting both individual and self conducted education as well as formal education at all levels;
2. Providing opportunities for personal creative development;
3. Stimulating the imagination and creativity.....and young people;
4. Fostering inter-cultural dialogue and favouring cultural diversity;

5. Supporting the oral tradition;
6. Ensuring access for citizens to all sorts of community information;
7. Providing adequate information services to local enterprises, associations and interest groups;
8. Facilitating the development of information..... and computer literacy skills;
9. Supporting and participating in literacy activities and programmes for all age groups, and initiating such activities if necessary.

“Public library services have to be physically accessible to all members of the community. This requires well situated library buildings, good reading and study facilities, as well as relevant technologies and sufficient opening hours convenient to the users. It equally implies outreach services for those unable to visit the library. The library services must be adapted to the different needs of communities in rural and urban areas too” (UNESCO: 1972). All the decisions by both UNESCO and IFLA are well in line with making public library services available to all communities especially disadvantaged groups, such as women in Gada (who could not afford to pay for information and education services).

This Public Library Manifesto proclaims UNESCO's belief in the public library as a living force for education, culture and information, and as an essential agent for the fostering of peace and spiritual welfare through the minds of men and women. UNESCO therefore encourages national and local governments to support and actively engage in the development of public libraries. For women in Gada too, these services would be immensely convenient as they could educate them about issues on health, economics and literacy which they were not privileged to enjoy as at the time of the 2004 research report.

From the above definitions and discussion, it is apparent that public libraries are based on ‘epistemological’ foundation. Their aim at whatever intellectual

level is to bring to the point of maximum efficiency the social utility of graphic records on information and knowledge. Amadi corroborated this when he said:

*If the Public library is to become an effective mediator between man and graphic (documents) records, a public library must be much more than an institution full of books and electronic documents. It must be an institution that individuals (male and female) could go and access knowledge in all its ramifications....for their individual and common development....*

It is important to reiterate the essence of public libraries as a necessary source of accessing and disseminating the right information at the right time. Availability of the services of public libraries to women would enable them to be rightly informed and to make the right decisions and choices. For all communities, whether in Africa, Asia, Europe or America, it is only through the educational and economic empowerment of women and girls that the shackles of poverty, the main cause of prostitution, could be broken and women freed from the need to take up and live (as sex workers) in this inhuman trade. Public Libraries select, acquire, organise and disseminate information on education, health and economy (among many other services) free of charge and without bias or selection of whoever comes into its doors. This makes the Public library an integral part of its society and an important means through which disadvantaged people in societies could augment their lives meaningfully.

#### **HIV/AIDS AND OTHER HEALTH SERVICES IN GADA (2004)**

There has been an alarming increase in the spread of HIV/AIDS and other sexually transmitted diseases (STDs) in Nigeria in general and Kano in particular. HIV/AIDS cases in the states of northern Nigeria were insignificant at first, in fact Kano state recorded no known AIDS cases between 1980 and

1987 (Musa and Muazzam: 2004). These researchers found out that HIV/AIDS and STDs had increased and were spreading more rapidly in some northern states where prostitution was mostly forbidden than in the south of Nigeria. A probable reason for this rapid spread could be due to the fact that information on sexual do's and don'ts are normally not discussed openly by people in this society let alone aired on radio, published in journals or displayed on billboards in the middle of a city as is normally the case in the south .

Of the total respondents 154 or 84.15% had never used any protection against HIV/AIDS, STD or unwanted pregnancy. When those who never used protection were asked why they did not, 111 or 60.7% said that their boyfriends would not let them and 73 or 39.93% could not afford to buy what they needed to protect themselves. Only 16 or 8.74% of the respondents of this study had never been tested for HIV or for any of the common sexually transmitted diseases. However, 178 making 97% of the respondents have heard about HIV/AIDS and had seen somebody they knew died of AIDS.

Male partners of prostitutes in Gada seldom agree to use condom for protection. Most prostitutes would give in to such men's demands because they feared they could lose their men to other prostitutes willing to risk their health for money. Since prostitutes in Gada needed all the money they could muster to survive, they almost always had to succumb to what their male customers wanted - and to the consequences!

The population of Nigeria is 50.7% males and 49.3% females (National Census Commission, , 2006), yet statistics from Aminu Kano Teaching Hospital (AKTH: 2005-2013) revealed that from January 2005 to December 2013, of the total number of people tested positive with HIV, 59% were females. This was probably because then, men most often were more informed about testing, counseling and treatment for HIV. It was revealed that infected

men very seldom tell their girlfriends or wives about their disease or what they needed to do or where to seek help. Infected women would often only know they had the disease after they were taken to hospital ill with full blown AIDS. It was through schools, advisory centers, libraries, media houses and workplaces that most people came to know about HIV/AIDS and STDs and how they could protect themselves from getting infected. It was also through the acquisition of education that people in society normally better their lives economically, socially and politically (Dafoe: 2004).

In 2004 Prostitutes in Gada had no such institutions like a library, a school, an advisory centre or even a clinic. Where a woman falls ill the nearest clinic to her would be in Dawakin Kudu, a few kilometers away.

### **EDUCATION, PUBLIC LIBRARY SERVICES AND ADVOCACY IN GADA**

With a *Hisbah* Board established in Kano, the State Government now has some control over prostitution in the state. The government is concerned with inculcating moral values, sound social values and good health practices into its young people through school programs and teachings. For example, in religious lesson classes, education on the religious and health consequences of sex outside marriage are taught in almost all senior secondary schools and in colleges and universities in Kano state. Unfortunately, majority of prostitutes in Gada were not educated at all and there was not a single adult literacy service available to them including available public libraries for free information services. Non-governmental organizations such as those involved in health and educational services to disadvantaged groups such as prostitutes were less interested in following prostitutes in places such as Gada to inform them on health issues, adult literacy services or any other outreach programs that could empower such women and help them avoid further marginalization

and dehumanization. Gada prostitutes were left on their own, free to engage in activities detrimental to their total life protection, no education, no safe job, economically poor, socially and legally always at risk.

### **FINDINGS OF THE 2004 GADA STUDY**

A survey methodology using a questionnaire with closed and open-ended questions was used to collect information about Gada prostitutes in October, 2004. According to the 'Sarkin Bariki' (2004), there were about 183 women residing or frequenting the village on a daily basis as prostitutes at the time of this study. A random sample of 183 prostitutes was picked and used as respondents. Because a large majority of the respondents could not read or write, the questions were first translated into the local language and were then read to the women and their answers either ticked off or written down as they were given.

One disturbing facet of what this research revealed was that 99 or 54% of the respondents were women under the age of 25. There were prostitutes as young as 11 years of age in Gada town at the time of this study and poverty was the highest factor in driving them into prostitution. Illegitimate birth rate was high because majority of those women were not aware of contraception or in many cases, even if they knew about birth control they often could not afford it.

Of the total respondents in this study 53 or 28.7% were motivated to settle down as prostitutes in Gada by their girlfriends who were already prostitutes there. A whopping 131 or 71.3% were encouraged to become prostitutes by their male friends who rent them rooms and pay for their feeding, and in return the prostitutes were kept by those men in sexual subjugation.

Respondents were asked how long they had been living in Gada village as prostitutes. The data collected showed that 146 or 79.77% of the respondents were living in Gada for between one to four years.

When asked about the extent to which they were faithful to one male partner, 171 making 93.44% respondents said they had numerous sex partners and were not faithful to a single one. Only 12 or 6.56% said they kept to one sex partner but when they were asked whether they can vouch for their boyfriends' faithfulness to them, 168 making 91.72% of the respondents said they knew their sex partners had other girlfriends. 136 74.41% of the respondents' boyfriends were married; majority of these men had more than one wife. So one can only imagine how much HIV/AIDS and STD were generated and spread in Gada and other places like it and even in matrimonial homes.

Respondents were finally asked what they were planning to do with their lives in the future. Majority of them stated that they were willing to quit prostitution if they could get some other trade to sustain themselves. All respondents showed keen interest in acquiring some level of education and mentioned that they would join adult education centers and use information centers if set up in Gada.

#### **RECOMMENDATIONS (2004)**

The following recommendations were made and communicated to the Kano State Public Library Board, Kano State Ministry of Education, Kano State Ministry of Health and some Non-Governmental Organizations concerned with HIV/AIDS, SDI issues:

1. One overwhelming finding was that majority of respondents were not educated at all. It is recommended that a minimum of secondary education should be made mandatory for girls before they are married off. This level of education will ensure that every girl could get employment should she find herself divorced or widowed later in her life.

2. The government should open adult education centers in prostitution villages like Gada, supporting programs of affirmative action for possible future transformation. It should be free, and women in Gada should be informed about it and encouraged to join.
3. Kano state government should open a health center adequately equipped for women and children in Gada. These women must be educated about sexually transmitted diseases using posters and billboards in the village.
4. Ministry of Women Affairs should arrange for Poverty Alleviation programs in this community and various economic options should be offered to them. Small cottage industries such as those opened for women in cities and villages should also be made available to women in Gada. Training for these trades should be provided free or at a subsidized price.
5. The Kano State Library Board should open a permanent branch with seasoned personnel and the right collection. The public library once opened in Gada must integrate itself into its community so that they use it for education, recreation and information.
6. The public library through advocacy and partnership with women Non Governmental Organisations and National Information Centers in Kano should encourage debate and analysis on the barriers and obstacles women face in the society and how these could be surmounted.

## **SECOND REPORT: CIRCUMSTANCES OF GADA 2014**

Though the reporter had kept visiting Gada over the years, those visits were a force of habit and for friendly and humanitarian reasons only, no research activities took place between 2006-2013.

In 2014, the researcher went back to officially see and document the changes (if any) in Gada and changes with the people whom she met ten years earlier.

Below is a summary of what the researcher found in Gada ten years after the first report:

### **COROLLARY and UPDATE of 2014 REPORT**

The researcher revisited all the houses, pubs and brothels whose tenants were interviewed ten years earlier. The changes at the settlement were overwhelming and they are as follows:

- There was not a single prostitute roaming on the street.
- Over 60% of the prostitutes living in Gada at the time of the first study (2004) have died, 17% have married and 23% have moved somewhere else still as prostitutes.
- There is no longer any house/brothel renting rooms to prostitutes.
- There are no beer parlors or any shop selling alcohol at the second visit
- Houses normally rented to prostitutes before, are now largely bought by locals elites and Non-governmental bodies and re-designed into Clinics, Adult Education Centers or primary and secondary schools (show schools, health centers and NGO offices and sign boards)
- “Farin Gida” for example is now owned by a local university lecturer who is planning to make it into a private secondary school.
- There is now a Community Development Centre educating women and teaching them simple economic skills.
- There is also a clinic where women and children are treated and lectures on the prevention and treatment of Sexually Transmitted Diseases are given. Billboards and posters on the risk of promiscuity can be seen all over the village.

**However:**

- o There are still some houses in Gada rented to migrant workers. Some of these migrants still carry out practices discernibly different to the culture

of the local residents, such as slaughtering dogs and selling the meat in the security of their rented houses."Kowa Da Nasa: Lodging and Accommodation" seen in 2004 as a brothel has now been rented to some people who, on a visit by the researcher, were found slaughtering dogs in the house for consumption and sale.

- o The Mai Unguwar Gada (official Hamlet head of Gada) should relocate to Gada from his present abode in Tamburawa village so that he could keep a better eye on Gada. The slaughtering of dogs in Gada could have been earlier known to the Mai Unguwa had he been living there.
- o With prostitution no longer an issue, local populace is now more concerned with environmental problems such as Galley erosion. This erosion is slowly gnawing down roads and buildings in Gada. Socially, the situation in Gada is positive now. If the Government would come to its aid by building a public library, primary/secondary schools and perhaps an Adult Education Vocational Centres for women, Gada could easily become transformed into a centre of education, economy and women empowerment.

## **CONCLUSION**

Public libraries are community builders and they work for the peoples' good. The public library and its librarians are central to the much needed services in deprived neighborhoods. They are public service centers where all classes of the community could drop in any time they quest for information on health, education, vocation and leisure. They represent a potentially stable construction in the community where their co-existing but normally unrelated efforts, for example, aimed at health or learning issues among disadvantaged

people are able to connect and achieve synergy effects. Unfortunately, public library service in Kano is poor and quite irrelevant to people with special information needs like women in Gada. In fact, there is no public library in Gada.

Prostitution on the other hand is essentially violence and abuse of human beings. Prostitution should never be tolerated as a valid and healthy social exchange between men and women for whatever the reward. In most societies and from the many research findings of this report, poverty and illiteracy were some of the many causes of trafficking women and girls into prostitution. Many researchers of this trade had concluded that with economic and educational empowerment women and girls could unshackle themselves from the pains of poverty and the need to sell themselves into prostitution. That would make females free and the root cause of prostitution and female trafficking uprooted forever. Public libraries as free agents of information dissemination would be an appropriate institution for women surrounded by illiteracy, poverty and disease to have in their midst.

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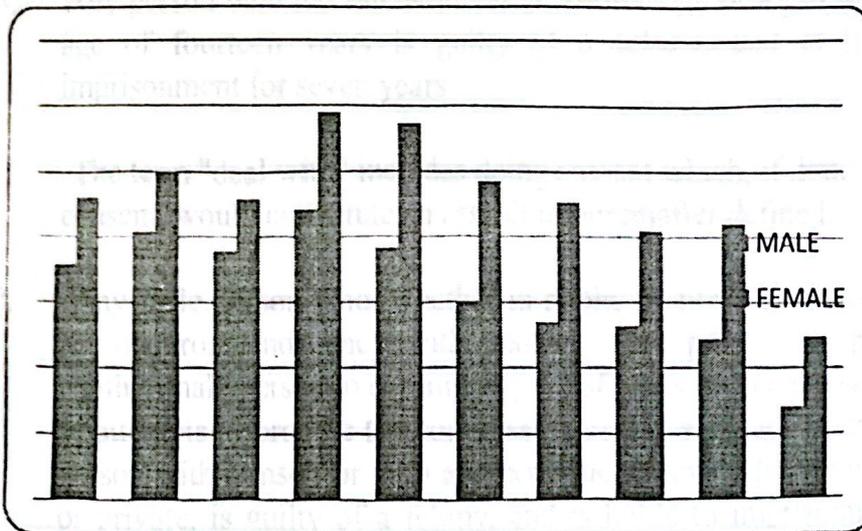
## APPENDIX I

### GENDER BREAKDOWN OF HIV/AIDS in Kano (2005-2013)

The Monitoring and Evaluation unit of the Department of Community Medicine monitors the activities undertaken by the AKTH/IHV-Nigeria ACTION project and also supervised and mentored staff on relevant issues. The project at its initial stage commenced with 25 patients as a pilot scheme, in 2005 but was expanded later were the number of the patients start increasing on a daily basis. Data are captured for the different thematic areas of the project's operation as follows: Tuberculosis (TB Dot), Pharmacy, Adherence, Records and Laboratory.

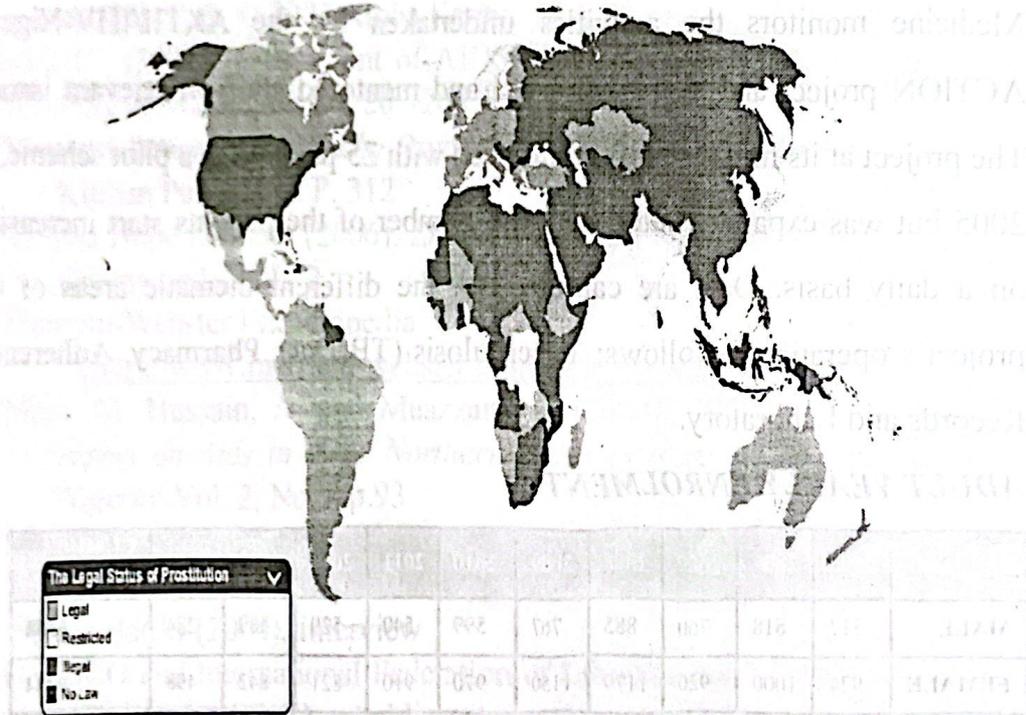
#### *ADULT YEARLY ENROLMENT*

	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	CUMULATIVE
<b>MALE</b>	717	818	760	885	767	599	540	529	489	284	6388
<b>FEMALE</b>	924	1000	920	1179	1150	970	910	821	842	498	9214



## APPENDIX II

### LEGAL STATUS OF PROSTITUTE BY COUNTRIES



## APPENDIX IIIA

### (Nigerian Criminal Code)

#### Chapter 21

#### *Offences against Morality*

214. Any person who-
- (1) Has carnal knowledge of any person against the order of nature; or
  - (2) Has carnal knowledge of an animal; or
  - (3) Permits a male person to have carnal knowledge of him or her against the order of nature; is guilty of a felony, and is liable to imprisonment for fourteen years.
215. Any person who attempts to commit any of the offences defined in the last preceding section is guilty of a felony, and is liable to imprisonment for seven years.
- The offender cannot be arrested without warrant.
216. Any person who has unlawful carnal knowledge of a girl under the age of fourteen years is guilty of a felony, and is liable to imprisonment for seven years.
- The term "deal with" includes doing any act which, if done without consent, would constitute an assault as hereinafter defined.
217. Any male person who, whether in public or private, commits any act of gross indecency with another male person, or procures another male person to commit any act of gross indecency with him, or attempts to procure the commission of any such act by any male person with himself or with another male person, whether in public or private, is guilty of a felony, and is liable to imprisonment for three years.

The offender cannot be arrested without warrant.

218. Any person who has unlawful carnal knowledge of a girl under the age of thirteen years is guilty of a felony, and is liable to imprisonment for life, with or without caning.

Knowledge of a girl under the age of thirteen years -is guilty of a felony, and is liable to imprisonment for fourteen years, with or without caning.

A prosecution for either of the offences defined in this section shall be begun within two months after the offence is committed.

A person cannot be convicted of either of the offences defined in this section upon the uncorroborated testimony of one witness.

219. Any person who, being the owner or occupier of any premises, or having, or acting, or assisting in the management or control of any premises, induces or knowingly permits any girl of such age as is in this section mentioned to resort to or be in or upon such premises for the purpose of being unlawfully carnally known by any man, whether a particular man or not, is guilty of an offence.

If the girl is of or above thirteen and under sixteen years of age, he is guilty of a misdemeanour and is liable to imprisonment for two years, with or without caning.

If the girl is under the age of thirteen years, he is guilty of felony, and is liable to imprisonment for life, with or without caning.

220. It is a defence to a charge of any of the offences defined in the last preceding section to prove that the accused person believed, on reasonable grounds, that the girl was of or above the age of sixteen years.

221. Any person who-

- (1) Has or attempts to have unlawful carnal knowledge of a girl being of or above thirteen years and under sixteen years of age; or

- (2) Knowing a woman or girl to be an idiot or imbecile, has or attempts to have unlawful carnal knowledge of her;

is guilty of a misdemeanour, and is liable to imprisonment for two years, with or without caning.

It is a defence to a charge of either of the offences firstly defined in this section to prove that the accused person believed, on reasonable grounds, that the girl was of or above the age of sixteen years.

A prosecution for any of the offences defined in this section shall be begun within two months after the offence is committed.

A person cannot be convicted of any of the offences defined in this section upon the uncorroborated testimony of one witness.

222. Any person who unlawfully and indecently deals with a girl under the age of sixteen years is guilty of a misdemeanour, and is liable to imprisonment for two years, with or without caning.

If the girl is under the age of thirteen years, he is guilty of a felony and is liable to imprisonment for three years, with or without caning.

It is a defence to a charge of the offence defined in this section to prove that the accused person believed, on reasonable grounds, that the girl was of or above the age of sixteen years.

The term "deal with" includes doing any act which, if done without consent, would constitute an assault, as hereinafter defined.

- 222A. (1) Whoever, having the custody, charge or care of a girl under the age of sixteen years, causes or encourages the seduction, unlawful carnal knowledge or prostitution of, or the commission of an indecent assault upon, such a girl, shall be liable to imprisonment for two years.

- (2) For the purposes of this section, a person shall be deemed to have caused or encouraged the seduction, unlawful carnal knowledge or prostitution of, or the commission of an indecent assault upon, a girl

who has been seduced, unlawfully carnally known, or indecently assaulted, or who has become a prostitute, if he has knowingly allowed her to consort with, or to enter or continue in the employment of, any prostitute or person of known immoral character.

222B. (1) Whoever, having the custody, charge or care of a child or young person who has attained the age of four years and is under the age of sixteen years, allows that child or young person to reside in or frequent a brothel, shall be liable. To a fine of one hundred naira or to imprisonment for six months or to both such fine and imprisonment.

(2) If upon the trial of a person charged with an offence against section 219 the facts proved in evidence authorise a conviction for an offence against this section, the person charged may be convicted of the offence against this section although he was not charged with that offence.

222C. Notwithstanding anything contained in sections 220, 221 and 222, it shall only be a defence to a charge of any of the offences defined in section 219, paragraph (1) of section 221 and section 222 to prove that the accused person believed, on reasonable grounds, that the girl was of or above the age of sixteen years if the accused person was under the age of twenty-one years at the time when the offence is alleged to have been committed and has not previously been charged with any of such offences.

223. Any person who-

(1) Procures a girl or woman who is under the age of eighteen years to have unlawful carnal connection with any other person or persons, either in Nigeria or elsewhere; or

(2) Procures a woman or girl to become a common prostitute, either in Nigeria, or elsewhere; or -

(3) Procures a woman or girl to leave Nigeria with intent that she may become an inmate of a brothel elsewhere; or

- (4)** Procures a woman or girl to leave her usual place of abode in Nigeria, with intent that she may, for the purposes of prostitution, become an inmate of a brothel, either in Nigeria or elsewhere;

Is guilty of a misdemeanour, and is liable to imprisonment for two years. A person cannot be convicted of any of the offences defined in this section upon the uncorroborated testimony of one witness.

The offender may be arrested without warrant.

**224.** Any person who-

- (1)** By threats or intimidation of any kind procures a woman or girl, to have unlawful carnal connection with a man, either in Nigeria or elsewhere; or

- (2)** By any false pretence procures a woman or girl to have unlawful carnal connection with a man, either in Nigeria or elsewhere; or

- (3)** Administers to a woman or girl, or causes a woman or girl to take, any drug or other thing with intent to stupefy or overpower her in order to enable any man, whether a particular man or not, to have unlawful carnal knowledge of her; is guilty of a misdemeanour, and is liable to imprisonment for two years.

A person cannot be convicted of any of the offences defined in this section upon the uncorroborated testimony of one witness.

**225.** Any person who, with intent that an unmarried girl under the age of eighteen years may be unlawfully carnally known by any man, whether a particular man or not, takes her or causes her to be taken out of the custody or protection of her father or mother, or other person having the lawful care or charge of her, and against the will of such father or mother or other person, is guilty of a misdemeanour, and is liable to imprisonment for two years.

It is a defence to a charge of any of the offences defined in this section to prove that the accused person believed, on reasonable grounds, that the girl was of or above the age of eighteen years.

**225A. (1) Every male person who-**

- (a) Knowingly lives wholly or in part on the earnings of prostitution; or
- (b) In any public place persistently solicits or importunes for immoral purposes, shall be liable to imprisonment for two years, and, in the case of a second or subsequent conviction, shall, in addition to any term of imprisonment awarded, be liable to caning.

(2) Any magistrate who is satisfied, by evidence upon oath, that there is reason to suspect that any premises or any part of any premises are or is used by a female for, purposes of prostitution, and that any male person residing in or frequenting the premises is living wholly or in part on the earnings of the prostitute, may issue a warrant under his hand authorising any constable to enter and search the premises and to arrest that male person.

(3) Where a male person is proved to live with or to be habitually in the company of a prostitute or is proved to have exercised control, direction, or influence over the movements of a prostitute in such a manner as to show that he is aiding, abetting, or compelling her prostitution with any other person or generally, he shall, unless he can satisfy the court to the contrary, be deemed to be knowingly living on the earnings of prostitution.

(4) Every female who is proved to have, for the purposes of gain, exercised control, direction or influence over the movements of a prostitute in such a manner as to show that she is aiding, abetting or compelling her prostitution with any person or generally shall be liable to imprisonment for two years.

**225B. Whoever-**

- (a) Keeps or manages or assists in the management of a brothel; or
- (b) Being the tenant, lessee, or occupier or person in charge of any premises, knowingly permits such premises or any part thereof to be used as a brothel or for the purposes of habitual prostitution; or

- (c) Being the lessor or landlord of any premises, or the agent of such lessor or landlord, lets the same or any part thereof with the knowledge that such premises or some part thereof are of is to be used as a brothel, or is wilfully a party to the continued use of such premises or any part thereof as a brothel, shall be liable-
- (i) To a fine of one hundred naira or to imprisonment for six months, and
- (ii) On a second or subsequent conviction, to a fine of three hundred naira or to imprisonment for one year; or in either case, to both fine and imprisonment.

226. Any person who-

- (1) Detains a woman or girl against her will in or upon any premises in order to her being unlawfully carnally known by any man, whether a particular man or not; or
- (2) Detains a woman or girl against her will in a brothel; is guilty of a misdemeanour, and is liable to imprisonment for two years. When a woman or girl is in or upon any premises in order to her being unlawfully carnally known by any man, whether a particular man or not, or is in a brothel, a person is deemed to detain such woman or girl in or upon such premises in order to her being so unlawfully carnally known, or to detain her in such brothel if, with intent to compel or induce her to remain in or upon the premises or in the brothel, he withholds from her any wearing apparel or other property belonging to her, or if, after wearing apparel has been lent or otherwise supplied to the woman or girl by or by the direction of such person or any other person, he threatens the woman or girl with legal proceedings if she takes away with her the wearing apparel so lent or supplied.

It is lawful for a woman or girl to take any such wearing apparel as may be necessary to enable her to leave a brothel or any premises in or upon which she is in order to her being unlawfully carnally known by any man.

227. Any person who conspires with another to induce any woman or girl, by means of any false pretence or other fraudulent means, to permit any man to have unlawful carnal knowledge of her is guilty of a felony, and is liable to imprisonment for three years.

The offender cannot be arrested without warrant.

228. Any person who, with intent to procure miscarriage of a woman whether she is or is not with child, unlawfully administers to her or causes her to take any poison or other noxious thing, or uses any force of any kind, or uses any other means whatever, is guilty of a felony, and is liable to imprisonment for fourteen years.

229. Any woman who, with intent to procure her own miscarriage, whether she is or is not with child, unlawfully administers to herself any poison or other noxious thing, or uses any force of any kind, or uses any other means whatever, or permits any such thing or means to be administered or used to her, is guilty of a felony, and is liable to imprisonment for seven years.

230. Any person who unlawfully supplies to or procures for any person any thing whatever, knowing that it is intended to be unlawfully used to procure the miscarriage of a woman, whether she is or is not with child, is guilty of a felony, and is liable to imprisonment for three years.

The offender cannot be arrested without warrant.

231. Any person who-

- (1) Wilfully and without lawful excuse does any indecent act in any public place; or
- (2) Wilfully does any indecent act in any place with intent to insult or offend any person; is guilty of a misdemeanour, and is liable to imprisonment for two years.

232. (Repealed by 1961 No. 51.)
233. Except as otherwise expressly stated, it is immaterial, in the case of any of the offences defined in this chapter committed with respect to a woman or girl under a specified age, that the accused person did not know that the woman or girl was under that age, or believed that she was not under that age.
- 233A. (1) Any person not being a citizen of Nigeria shall, upon conviction of an offence against section 219, 222A, 222B, 223, 225A, or 225B, be liable to be deported by order of the Minister, and the provisions of the Immigration Act shall apply, *mutatis mutandis*, in the case of a deportation under this section.

APPENDIX III B

KANO STATE SHARI'A LAW AGAINST PROSTITUTION AND OTHER IMMORAL ACTS (2001)

I assent this 29<sup>th</sup> day of June, 2000

A:15

DR. RABI'U MUSA KWANKWASO,

Governor,

Kano State of Nigeria

PROSTITUTION AND OTHER IMMORAL ACTS (PROHIBITION) LAW 2000

Law No. 4 of 2000

No. 4

2001

Kano State of Nigeria

A Law to provide of prohibition of prostitution and other immoral acts in the State.

BE IT ENACTED by the Kano State House of Assembly in the State

1. This Law may cited as the prostitution and other immoral acts (prohibition) law 2000 and shall become into force on a date to be appointed by the Governor.

Citation and Commencement

In this law unless the context otherwise requires:-

Interpretation

“Brothel” means a house where prostitutes are accommodated or where person pay to have sex with a prostitute and includes tent, vessels, bus, or any other place.

“Prostitute” means a person who offers himself for sexual intercourse in return for money or other considerations.

“Other Immoral Acts” includes the action of those who facilitate Prostitution, Pimp and similar activities.

“Pimp” means one who procures gratifications for the lust of others or who lives with and sometimes solicits for a prostitute and lives off her earnings or one who solicits for a prostitute or brothel and is paid for his services, and includes any person who acts, behaves or dresses in a manner, which imitates the behavioral attitude of women.

“Governor” means the Governor of the State

“State” means Kano State of Nigeria.

“Person of free Virtue” means any person who acts indecently or conducts himself as a prostitute.

Banning  
Prostitution

3. From the commencement of this law, prostitution, keeping or managing a brothel and other immoral acts are hereby banned in any part of the State.

Brothel

4. All brothels and other places meant for harbouring prostitutes and perpetration of any other immoral acts in the State shall remain closed forthwith.

Punishment for  
Prostitution

5. Any person found to be a prostitute shall be guilty of an offence and upon conviction shall be liable to a term of imprisonment for 1 year or a fine of N10,000 or both.

Offering of  
House for use  
as Brothel

6. Notwithstanding the provision of any law in force in the State, any person who offers his house to be used as a brothel or for other immoral act shall be guilty of an offence and:-

(a) Upon conviction shall be sentenced to a prison term of 1 year or a fine of N25,000 or both in the case of a first offender.

(b) For subsequent offence under this section, to a term of imprisonment for 2 years and N50,000 fine. In addition to this, the Court may order for the forfeiture of the house where the immoral act takes place.

7. Any person who solicit another person for the purpose of sexual intercourse personally or for another person shall be guilty of an offence and upon conviction he shall be sentenced to 1 year imprisonment or a fine of N3,000 or both.

Soliciting

8. Any person of free virtue suspected to be a prostitute and found around night clubs, Hotels and other places, believed to be areas where any immoral acts are being perpetrated shall be guilty of an offence and shall upon conviction be punished with imprisonment which may extend to 1 year or fine of N10,000 or both.

Person of free virtue

9. Any person being a male gender who acts, behaves or dresses in a manner which imitate the behavioural attitude of women shall be guilty of an offence and upon conviction, be sentenced to 1 year imprisonment or a fine of 10,000 or both.

Imitation of feminine behaviour

10. Any Magistrate, Area Court or Sharia Court within the area where any of the offences stated in this Law being committed shall have jurisdiction to try offenders.

Jurisdiction of Courts

#### AUTHENTICATION BY THE CLERK TO THE HOUSE

This printed impression has been carefully compared by me with the Bill which has passed the House of Assembly and found by me to be a true and correctly printed copy of the said Bill.

AMINU I. IDRIS,  
Clerk Designate to the House of Assembly