

SEXPRENEURSHIP: THE REBRANDED PROSTITUTION IN MODERN GHANA

BY

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DECLARATION

I hereby declare that this thesis with exception of all references used which have been duly acknowledged in this text, is the results of my own original findings and that no piece of it has been introduced for another degree in any University or elsewhere.

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DEDICATION

To

My late dad – Mr. Eric Sowah Khartey,

And my caring mum – Mary Kai Khartey

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ABSTRACT

This essay is to draw the attention of the public to one of the oldest but surviving practices in our society which is traditionally referred to as prostitution. The rate at which this act is changing in today's world has informed my decision to call it "Sexpreneurship". In this text, we shall uncover how prostitution has transform in it mode of operation in modern times (as a result technology as compared to few decades ago). The condemnation of this practice from both religious groups and the society has not effected any change but rather allowed the business grow from small to large in size.

The major findings of this writing demonstrate that prostitution continue among religious people in Ghana and this is in sharp contrast to the doctrines and teachings of these groups. We shall also explore and review the different views from many schools of thoughts on how they perceive the issue of prostitution. This work again outline the economic, social and moral issues regarding prostitution with consideration to its positive and negative effects on the society.

Finally, this study conclude that sexpreneurship can never be eradicated and for this reason, recommends that it should be legalized to allow the government streamline and regulate the operation of the business so as to generate income for the state and also to create more awareness of the health issues associated with the business..

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CHAPTER ONE: INTRODUCTION

PREAMBLE

In most African societies, sex is considered as a sacred practice preserved for married people alone. Thus, sex outside the scope of marriage is considered as an abominable act and hence, a misconduct (Owusu Banahene, 2010). Sexual misconduct has been classified by (Cressey and Coleman, 1984) as one of the social problems creeping the progress of society. According to them, social problems exist when there is a major distinction between the beliefs of a society and its achievements. On top of these social problems, sexual misconduct happens to be the most talked about in our society. Prostitution, sexual harassment, exhibitionism, homosexuality, sadomasochism and many others, are all forms of sexual misconducts. Sexual misconducts have become real factors that society has to manage. On account of prostitution, for instance, there is a colossal discussion concerning whether it should be legalized. This is on the grounds that few areas of the society contend that since society can't annihilate it, the higher choice is to understand its truth and legalize it. In this text, we shall look at Prostitution but most specifically the new dimension and form the business has taken for which I have termed as "Sexpreneurship".

Every society, without exception, has rules and governed by laws. Laws are what help the society to live in peace and harmony. They help regulate and aid the development of society. However, these laws are often violated. Prostitution, among other sexual offences, is part of human profession which exist around the globe. In Ghana, prostitution is defined by means of clause 279 of the criminal code 1960 (Act 29) as revised with the aid of Act 554 to "include the providing by way of the man or woman his physique often for acts of lewdness (sex) price despite the fact that there is no demonstration of common sex". Various definitions exist for prostitution but they all agree to one conclusion; a transactional sexual relationship between a prostitute and her customer (Lauer 2014). However, in this text, sexpreneurship would mean transaction for both sexual or non-sexual relations between a sexpreneur (prostitute) and her client using modern techniques to facilitate their business. Throughout this writing, any reference to sexpreneurship would mean the modern practice of prostitution and a sexpreneur is a female prostitute.

BACKGROUND OF THE STUDY

Since days of yore, mankind has consistently been imaginative; finding inventive approaches to earn enough to pay the bills just as to endure. Sadly, male controlled society has overwhelmed the steerages of illicit relationships for quite a long time, accordingly decreasing the capacity of women to child bearing and homegrown works. Nonetheless, the 21st century has seen critical strengthening of women and along these lines an expansion in number of prestigious women in business, business and legislative issues. For instance, women like Michel Obama, Oprah Winfery, Angela Merkel, Kamala Harris - Vice President-elect for U.S.A, Beyoncé etc. have done so well in their respective fields. In Ghana, the likes of Charlotte Osei, Prof. Jane Naana Opuku-Agyemang, Her Ladyship Georgina Woods just to mention few have contributed essentially to the socio-economic development of the country.

Regardless of the authentic methods through which greater part of women in Ghana have used to secure their status, there is a developing worry over what I term as "sexpreneurship" in Ghana. Sexpreneurship can be described as a business between a lady and a customer (man) which includes virtual or real-time sexual activity. Like the old prostitution, sexpreneurship has modernize the prostitution business because of innovative headway around the world.

The old practice of prostitution was known to be a trade of women who as a results of improper parenting, peer influence or financial uncertainties engage in it for their survival, sexpreneurship on the other hand has become a business for both the elite and illiterate women in our society. What is more worrying is the fact that the sex business has eaten deep into our young women in higher institute of learning such as universities and both nursing and teacher training colleges. Sexpreneurship and other sexual misconducts has become an extremely delicate issue and more convoluted to discuss in the Ghanaian culture. This is on the grounds that, generally, a boy or a young lady is supposed be totally uninformed of sexual issues until the person is physiologically and socially developed. (seen in Owusu 2010, as cited by Sarpong 1974).

In almost every Ghanaian culture, sexpreneurship is detested and people who participate in it don't pull in the compassion and backing of the community. What makes sexpreneurship and

other sexual misconducts more loathsome in Ghana is that religious groups like Islam and Christianity that are not socially or traditionally Ghanaian likewise do not back the act in any capacity. The question now is, why is it persistence despite the criticism and condemnation from both traditional and religious principles of the society? The answer to this question is; sexpreneurship among other prostitution is a cross-sectional problem that needed to be addressed from a different point of view and not to be left with only sociologist and ethicist to make particularistic and bias judgement. According to Owusu Okyere 2010, sexual misconducts transcends the realms of religion, culture, politics, sociology, economics and even ethics. Therefore, sexpreneurship should be treated as an issue of the whole society and not restricted to a specific segment of the general public.

Ghana being a religious country, the expectation is that each human movement should be founded on good principles, yet many are the components that is by all accounts liable for the upsurge of immoral behaviors. These include destitution, unequal distribution of resources to the citizens, presentation of explicit writing and film; spilling of explicitly exciting notices and stimulations, for example, beauty contest with contenders marching themselves almost naked. Furthermore, numerous scholars and makers of motion pictures currently will in general feel that a couple of simulated intercourses are important to the monetary accomplishment of another production. The development of social club, hotels, and online media applications has added to the acceleration of sexual receptiveness in almost all space.

It is hence the point of this study to uncover, the new type of prostitution, which has been on the blind spot of all. We would fundamentally dissect the reasons why individuals go into this business and what are the acceptable and bad effects on the society.

PROBLEM STATEMENT

Despite the fact that practically all the religions in Ghana denounce the act of commercial sex, the wonder actually continue. The 2010 population census in Ghana place the religious population at over 88% of the total population. It is therefore right to say that larger part of the individuals who engage in sexpreneurship may have place to one religious group or the other. This is such a worrying news as religious doctrines and teaching disapprove all degrees of sexual deviance amongst its members. Prostitution as we know have survived through ages and gives no

indication of becoming dim soon. It has therefore become necessary that we pay attention to the factors that seems to fuel its persistence in our society.

OBJECTIVE OF THE STUDY

The world has confronted and keep on confronting numerous social issues that is undermining the concurrence of mankind (Lauer 2014). Sexual misconducts of which sexpreneurship is a section, is probably the most established test people have confronted and keep on looking notwithstanding the age long fight religion and culture. One reason for this study is to draw attention on the new practice of prostitution (sexpreneurship) which as a result of innovations in technology, has witness a critical lift in its activity; filling in as an occupation for most female youth in Ghana.

Another reason for this study is to preach prostitution as a social problem which transcend the realms of religion, culture, and tradition. This writing suggests that treating prostitution and sexpneuership as a social issue will welcome a reasonable judgment on the subject and accordingly carry dependable answer for fighting it.

SOURCE OF DATA AND METHODOLOGY

Majority of the data sourced for this study were from published web articles, journals, E-books. Two verbal interviews involving sexpreneurs was conducted. Few of the analyses made, was as a results of personal observations and experience with prostitutes in my community (La) which happens to be one of the hotspots for sexual deviance.

ORGANIZATION OF WORK

Chapter 1 is the introductory part of the writing. This chapter deals with the preamble, background to the study, purpose of study, data collection and methodology amongst others. Chapter 2 gives a review of the existing literatures on the issue of sex from different dimensions. Attention is also given to the economic, social and moral implications of prostitution in this chapter.

Chapter 3 dives deep into the issue of sexpreneurship giving details of its operations and the reasons why people enter into such business. The section additionally look into the impacts of technology on prostitution in the 21st century world. Chapter 4 outline the summary, conclusions and suggestions. This chapter sums up the work by considering the proposals and recommendations made by stakeholders and myself.

DEFINITION OF TERMS AS USED IN THIS WORK

Ashawo: A term mostly used by the Gas meaning Prostitute

Brothel: A residence where people pay to engage sexual relation with Prostitutes.

Call-girl: Highly paid female sex laborers who work by meeting with a selective customer.

Exhibitionism: Exposure of the male privates to an outsider, normally a young lady or a lady for sexual delight.

Homosexuality: A preference of sexual relation with individual of the same gender.

Roamers: Prostitute who lurk the road in quest for customers

Sadomasochistic: Enjoyment from harming a sexual accomplice and been harmed particularly during sexual act.

Sexpreneurship: A modern way of practicing prostitution, typically using technology to facilitate prostitution.

Sexpreneur: A 21st century prostitute.

CHAPTER TWO: LITERATURE REVIEW

SCHOLARLY VIEWS

It is a fact that, in all academic disciplines, literature exist. However, in Ghana, writing on prostitution is by all accounts scant. This could be because of the way that in the Ghanaian social setting, issues of sex is not examined straightforwardly. In this chapter, we shall look at some of the literature that exist from both foreign and few indigenous writers.

An article titled “Sexual Deviance amongst Female Youth in Ghana” written by J, Boakye (2014), comments that transactional sex or prostitution may be used as a livelihood strategy. Nonetheless, the unavoidable issue is that, is it moral? The Ghanaian culture maintain certain qualities for which prostitution is not one of them. In Boakye (2014), the writer demonstrated that the expansion of this movement may prompt the standardization of sexpreneurship and therefore lead to the rot in the ethics of the Ghanaian youth, especially, the female youth. Boakye's writing was tremendously centered on the desires for the Ghanaian woman, whom he hope to utilize their innovativeness to frame more grounded and tough undertakings and social ventures of which sexpreneurship is not a model. Having read this article, I ask a question that, will this contribution (from Boakye) lead to solving the issue of sexpreneurship. My answer was NO, because his submission on prostitution was much based on morals. Yet, many are the facts that leads people into sexprenership and other sexual misconducts.

Olen and Barry (1991) likewise thought about the problem of sexual quality. They take a gander at sexual ethical quality from conventional and libertarian point of view. As indicated by these scholars, the characteristic motivation behind sex is generation. The writers stress what they think about basic qualities of people, the capacity to participate in completely human love, which incorporates very mindful, truthfulness, regard responsibility and constancy. To them, genuine affection does not stop at sentimental love, yet rises above into parental love. This implies, that human love separates itself from that of creatures in the manner it satisfy sexual longings and it is the thing that gives human sex and sexual connections their extraordinary poise. Olen and Barry (1991) contended that the reason for sex should be to reproduce, so any kind of sex that does not satisfy the fundamental necessities meets all requirements to be term prostitution (sexpreneurship). They further contended that certified love exists only in a sex between wedded individuals. In a nutshell, these writers consider the issue of sex as a way to an end to be specific multiplication. I think, in any case, that it is an egotistical good thought since it does not give the

individual the ethical opportunity to pick whatever the person does with their body and eventually, it does not do equity to the theme under survey.

The libertarian see on sex is that is an action like some other and nothing decides if any sexual demonstration is good or corrupt. According to the writers, once the act does not includes no deceitfulness, abuse or pressure and it doesn't disregard any commitments to other people, it isn't unethical.

Scruton (1986), a British Philosopher, argues that morality rejects certain kinds of behavior even though individuals might hire many prudent reasons for engaging in them. According to Scruton (1986), one can on their own choose to participate in sex that would fulfill the person in question, yet all that human does influences the public, for the public judge human behaviors. In the event that an individual's sexual life can influence the general public either emphatically or contrarily, at that point sexual behaviors should be founded on the longing of the general public and not for narrow-minded gains.

With this general literature review, we shall endeavor to talk about the ethical, economical and ethical issue, alleged to be at the heart of sexpreneurship in Ghana, because some sexpreneurs are said to be indulging in it due its economic benefits.

ECONOMIC ISSUES

Prostitution has change altogether to what I call sexpreneurship and now we can discuss it as a financial movement turning out critical revenue to individuals involved. Financial conditions have expanded the endurance of this business. Individuals, however raised to live by moral principles, have been constrained to sell their body professionally.

Morally, it is not adequate for an individual to sell portions of their body. In this way, in the circumstance where human would require the essential necessities to endure, it is for them to pick the lesser evil of selling her body than either to take or to starve to death. One can say that sexpreneurship in away; add to business and income. Since prostitution can assist the prostitute with providing food for themselves and their needy, it tends to be considered as acceptable. The deals of condoms by drug specialist and medication stores, family arranging administrations all add to the accomplishment of sex business. If we put everything together and examine it, at that point one can argue for the decriminisation of the business.

SOCIAL ISSUES

Having thought about the financial issues of sexpreneurship, we will take a gander at its social part. One can be described as a social being when the person in question gives some assistance to others when they are out of luck. Sexpreneurs in their mission to have cash to endure additionally help their wards. As per ILO report in 2018, in Thailand alone about US\$800 million was moved every year to provincial families by ladies working in the sex business in metropolitan zones somewhere in the range of 2014 and 2017(ILO report. 2018). In Ghana, individuals who are into the sexpreneurship additionally credit their relatives.

Often times, sexpreneurs become a weight on the general public after they have procured sickness through explicitly communicated illness and infections for example, Syphilis, Herpes, and HIV/AIDS. A portion of these explicitly sent contaminations (STI's) are here and there serious and can make social disturbance to the society.

MORAL ISSUES

The strongest argument against prostitution, no doubt, is its alleged immorality. It is correct to think that prostitution is immoral, but if this is taken to mean prostitution actually is immoral, then an argument is required (Prof. Glen). An illegal activity does not establish that it is immoral, any more than its legality establishes its morality. For, example, owning a slave in today's world is amongst the most immoral of all activities, yet it was legal during the middle age and few centuries ago. On that note, we can conclude that anything legal can be ascertained from statutes in books of law, while the morality of an action presupposes a suitable standard.

In Ghana, sexual engagements outside marriage is hated both culturally and ethically. Asante (1998) has characterized sex as the language to the association of the persons involved. When the purpose of the sexual language is spoken without importance, that is, if it turns into a simple sex game for actual delight, at that point to him it is a transgression. He further contended that sex is certainly not a substantial relationship between a man and woman, yet a spiritual encounter.

In Islam, there are exacting disciplines for Muslims who take part in extramarital perversions and this has been caught in a few sections in the Holy Quran, for instance Quran 4:15. As indicated by this sacred writing, women saw as blameworthy of foulness should be bound till the very end removes them. In Christianity, during the hour of the Jews, a woman accused of adultery was brought to Jesus and was to be rebuffed alone by men, has Jesus not interceded (John 8: 4 – 11).

CHAPTER THREE: SEXPRENEURSHIP IN GHANA TODAY

CLASSIFICATION OF PROSTITUTION

Globally, around 15.6 million have indulged in prostitution (ILO, 2010). In Ghana, there is no true data on prostitution in the region, this is because the practice of prostitution is illegal. The illegality of this practice is often overlooked as prostitution business keep booming in all regions of the country. In Ghana, sexpreneurs mostly operate in big cities such as Takoradi, Tema, Accra, Kumasi, Cape Coast, Sunyani, Kenyasi and Atimpoku. Prostitution can be classified in to various forms, in spite of the different names such as “Ashawo”, hookers, call-girls, harlots, sluts and courtesans that those involved in it are called. These forms are discussed below.

3a.1 - HOME-MADE PROSTITUTION

This class of prostitutes are the old traditional type, who live in houses at place in the communities. They offer their services to natives of the same community. They are often poverty-stricken people who give out sex for scanty amount of money. Prostitutes who are involved in this type of prostitution consider it as a survival degree where starvation or other serious deprivation is imminent. The entryways of these prostitutes are always case half-opened with the goal that the clients just walk in for the harlots to follow them and arrange, after which business start.

3a.2 - ROAMERS

The next class of prostitutes are often called “roamers”. This type of prostitutes operate on Major Street of town at night. In Accra, they can be found at places like Kwame Nkrumah Circle, Togo Embassy, Osu Oxford Street, Tema Meridian Road, Nungua Washing Bay (Abrefi), Odorkor Traffic Light. This group of prostitutes usually dress in provocative, skimpy clothing regardless of the weather. In Ghana, prostitutes from neighboring African countries fall under this category. The sex act may be performed in the customer’s car, in a nearby-secluded street location, or at the prostitute’s residence.

3a.3 - CORPORATE PROSTITUTION

This occurs when girls are compelled into sleeping with their bosses to get jobs, promotions or even keep their jobs. It also takes the form of female workers sleeping with clients to achieve their target. Some have pointed to the banking industry as a typical example where female workers engage in this form of prostitution due to target setting. This can actually be regarded as a form of sexual harassment at work place.

21st CENTURY PROSTITUTION (SEXPRENEURSHIP)

The 21st century world has witness a significant change across all fields of work and prostitution is not an exception to this trend. Businesses across the world are benefitting from the phases of technological innovations. Countries and States across the globe are using technology to transform and drive their economy for development. Indeed the 21st century world has rebranded the prostitution industry to what I term sexpreneurship. I found delight in choosing this term to replace the word prostitution due to its enormous change in operation as compared to some few decades ago.

As defined earlier, sexpreneurship can described as a modern way of practicing prostitution and the practitioners are called sexpreneurs. It is worth mentioning that sexprenership has brought about different ways of prostituting without both parties meeting for a sex act. An example is masturbation, where the woman gets directions on the best way to invigorate their sex organs to accomplish sexual delight. This precede an agreement between both parties and how payments can be made (before or after service through e-money transactions). Some sexpreneurs and their clients resort to this mode as they find it more convenient. This according to them avoid the excessive threat of contracting sexual diseases, which is more likely during a typical sex act.

In another fashion, sexpreneurship has driven the prostitution industry in recent times changing their path from the streets to brothels to online services. With this type of prostitution, there is no need to visit the street or brothel homes and select a girl according to the need and personal satisfaction; you just need to order online through a single phone call or instant-messaging apps such as WhatsApp, Facebook, WeChat, Twoo etc. This form of prostitution shields the identity

of both parties where explicit conversations and sometimes photographs are exchanged. It was deduced from an interview I had with a sexpreneur that most prostitutes including herself hardly queue on the streets to look for their clients as was done some few years back. According to her, prostitutes with class would not be found on the street in recent times as all of them have joined the online way of practicing prostitution. In our discussion, it was revealed that their clients (men) prefer meeting them online, bargaining their fee and upon agreement, they meet at a central location to fulfill their promise (have sex). This she claim looks safer and civilized than the street type, which has high risk of being busted when they Police, comes for an operation.

During my research, I was introduced to some websites and mobile application platforms which tops the chart when it comes to finding sexpreneurs online. Examples are WhatsApp Groups, WeChat, FuckFast Page of Facebook, BeeTalk, Twitter, Badoo, Tinder, Twoo. On most of these platforms, sexpreneurs have professionally advertised their profiles indicating the services they offer individually. These advertisements have been categorized into various sections for interested clients to choose. One might choose from hookups, virtual masturbation, different sex styles, sexting, lap dancing, pole dancers for 18+ parties and a long list of others at different rates (fees) depending on the class of prostitutes. Securing a meeting with these profiles is just a call/text away. The interesting part of this is that you will be linked with sexpreneurs in your region or just few miles away from you.

The most convenient and fastest way to securing a meeting with sexpreneurs is by joining a prostitute or pornographic related groups on WhatsApp. This is a testimony after I joined one of the said groups. My next move was to get a contact in the group to chat her privately. This was successful as my first message to her took less than five seconds for her to reply. Having introduced myself to her during our chats, she right away sent a long list of services she offer and rates depending on the time spent for such activities. Going through the list, I got to know the fees involved is to be paid after the act and ranges from 150gh to 450gh. At this stage, I was convinced, sexprenership could be paired with one of the highest paid jobs in Ghana.

The above revelations clearly indicates that sexpreneurship has been a hidden lucrative business boosted by the 21st century Information Technology world. In Ghana, any legitimate business; Companies, Small or Medium size enterprises, workers, hawkers, head potters, cobblers etc. are all obliged to pay tax when they transact business. Despite the mind-blowing profit sexpreneurs make in their industry, the country do not in any way benefit from it. This is because prostitution is a criminal act in the face of the Ghanaian Law. It was recorded in (ILO report) report that,

sexpreneurs earn more income in a month than most full-time public servants in Kenya. According to the report, this has forced many intellectual women into the prostitution business as they find government and private jobs irrelevant due to the small size salaries.

SOME REASONS WHY PEOPLE ENTER INTO SEXPRENEURSHIP

The high cost of living, restricted openings for work, more rural relocation, high pace of youth joblessness, which are parts of the destitution cycle, bring about early sexual relations and prostitution. More unfortunate families are being compelled to diminish food utilization levels because of rising costs. The consumption of nutritious meals by women particularly young girls is decreased, consequently adversely influencing their wellbeing. Subsequently, a few ladies are left with no alternative than to go into the sexpreneurship.

It is important to note that, lack of education feeds into the reason why one will choose this profession. Literature suggest that the absence of qualification expands one's weakness of receiving sex work by decreasing the likelihood of finding different choices for business. (blogs.jpmonline.com). A study by Bindel (2012) found that 49% of prostitutes had no formal qualifications. This to me holds true because my first respondent confirmed this after I asked why she chose to be a prostitute. Her reply was, "Growing up It was difficult for my parents to cater for my school expenses so area guys with money did that in place of my parents and this comes with a price (i.e. to sleep with me each time I need something new for myself)".

Sex teafficking has been distinguished as the main factor that brings victims into prostitution. The cycle includes enrollment, harbor development and convincing strategies to solidify the victims in prostitution through brutality, danger or pressure. Women are frequently enlisted from poor and weak populaces, either from outside nations or from similar nation as the exploiters. According to (Wills & Levy, as cited in Bindel 2012), traffickers and pimps often push innocent women into prostitution.

The individuals who work for every day compensation and procure a pitiful sum consequently are very much aware of the inadequacy of this money which cannot satisfy their family needs. Hence, they search for a simpler method to bring in cash. They might be persuaded to go into sexprenership as an answer for their headaches.

THOSE WHO PATRONISE SEXPRENERSHIP

Individuals of the middle-age and upwards, the high society, hitched guys who have appealing salaries, individuals with handicaps who are not pulled in by ladies for marriage, a few men who are too timid to even consider proposing to ladies however explicitly dynamic, men who as a consequences of destitution can't pay an endowment/care for accomplice, men who don't confide in ladies' loyalty and now and again men/ladies who can't control their sex drive generally disparage the administrations of the sexpreneurs.

CHAPTER FOUR: SUMMARY, CONCLUSIONS & SUGGESTIONS

SUMMARY

It has been set up in this work that sexpreneurship (new phase of prostitution), which appears to be gaining ground in our society today, is essentially a cultural issue instead of religious.

Furthermore, different reasons, for example, monetary, neediness, monetary and peer impact could force and individual inside the Ghanaian culture to participate in sexpreneurship. Despite the fact that a few ethicists and thinkers censure these practices, other hold a relativistic perspective, contending that what might be beneficial for one, might be awful for the other.

Chapter 2 share the wealth of views from different writers on how they perceive sex in the African context. This chapter revealed the economic issues, social and ethical issues concerning prostitution. Chapter three demystified prostitution and its transformation into what I call sexpreneurship. The various forms of prostitution and their mode of operation were outlined. The 21st century prostitution was addressed and some of the reason people enter into this trade was outlined.

The fourth and last chapter outlines the summary, conclusions and suggestions based on my personal observations of the topic and the literature review.

CONCLUSIONS

The investigation presumes that the bigger society and stakeholders should be instructed on the rudiments, in particular, what drives individuals into the prostitution business – to be specific social and monetary components. I believe that if the general public were taught on a portion of these components, individuals would have an alternate and positive image of the sex industry. A survey conducted in Thailand on prostitutes about if they will quit the business once they have other equally lucrative jobs turns out that 62% said yes. This is a call on the Ghanaian government and policy makers to roll out more job opportunities to accommodate sexpreneurs who wish to have other lucrative jobs. This can be achieved if a proper and accurate data of sexpreneurs in the region is gathered. Moreover, women who are eager to continue as sex laborers should be given admittance to essential medical care necessities, security and wellbeing. The individuals who need to leave the sex business should be conceded admittance to recovery offices and social help structures, notwithstanding work employment opportunities.

As earlier indicated, this work supports the legalization of prostitution on the bases that it will bring sanity in the prostitution industry. In my opinion, decriminalization of prostitution would mean that many if not all sexpreneurs in the country would be sensitized on the morals of their business considering the effect of condom use and STD's to clarify individuals' perception of the sex trade. This way our law enforcement agents could then guarantee the rights of prostitutes so that no sexpreneur or prostitutes suffer unjust treatment.

Prostitution when legalized, would allow effective awareness creation to preach about condom use during sex to avoid contracting deadly sexually transmitted diseases like HIV/AIDS. This is a truism because prostitutes all over discharge their services based on the money but little thoughts on the wellbeing risks issues.

In Ghana, prostitution has no age limit. We see youngsters in their youthful ages as early as twelve or thirteen years engaging it. Legitimization of it would go far towards determining the suggested age where one can choose to join the profession. This will forestall kids under age structure being 'enlisted' into prostitution.

If we agree that prostitution is a profession just like any other trade in Ghana, then we should legitimately concur that they are made to pay duty to the nation. Thus, the legalization will go a long way towards honoring their financial obligation to the state.

Finally, I might want to underscore that, prostitutes or sexpreneurs are not to be seen as flippant or crooks; instead, solid arrangements and laws should be set up for the individuals who are the actual hoodlums; the individuals who are associated with trafficking, abuse and exploitation.

SUGGESTIONS

The recommendations of this work are as follows;

1. This writing recommends that the newly instituted National Cyber Security Center should be tasked to monitor the activities of sexpreneurs on the internet.
2. Department of Social Welfare, The Ghana AIDS Commission, and the Ministry of Gender, Children and Social Protection should work intimately with the prostitutes to enlighten them on issues of safe sex.

3. Human rights groups, activists and pressure groups should campaign in parliament to pass enactments to regular prostitution in Ghana.

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