

NUDITY, WOMEN AND MORALITY IN A CONTEMPORARY NIGERIAN SOCIETY: A PHILOSOPHICAL DISCOURSE.

Ogochukwu Agatha Okpokwasili

Philosophy Department

Nnamdi Azikiwe University, Awka

ao.okpokwasili@unizik.edu.ng

Abstract

Moral decay in our society has been an issue of global concern in recent times. The moral compass through which the society measures right and wrong actions need to be questioned and it also called for an intervention. One of the major areas through which our moral values is questioned is on the area of women's sartorial dress sense. In recent years, women's fashion and indecent dress practices has become the object of serious debates about social and moral decay in Africa generally and Nigeria in particular. The rate at which our moral values is depreciating begs for interesting questions about how far gone our moral values is fast depreciating in a fast world. This paper using the philosophical method of analysis, wishes to address this malady eating deep into the fabrics of our cultural values and morals. The article suggests also that the rate at which nudity is embraced suggests the fact that our country is suffering from a postmodern crisis and there is every need that society be held responsible and called to order.

Keywords: Nudity, morality, women, society, philosophy

Introduction

Philosophy as a discipline was not known to concern itself with what goes on outside the world until recent times when its area of jurisdiction have been broadened to include other areas of human existence. Jillian Canode (2002, 6) while adhering to the above statement noted that

The project of philosophy has always been to understand who we are and what we know. According to many in the past, the body detracts from this, and throughout the history of philosophy the body has been regarded as inconsequential in the realm of academia, so much so that there is often hostility when talking about the body in relation to reason. Reason harbors itself within the mind, and because of this, reason is considered superior to emotion and the body because emotion is considered distracting, burdensome, cloudy, and confusing.

Metaphysics, cosmos, reasoning, mind and body relations etc were their major areas of philosophical inquiry until recent times. Philosophical inquiry have spread its wings wide to embrace other areas of human endeavor. Philosophy as an all encompassing discipline and mother of all sciences should be involved in every aspect of human person including his or her dressing. The ancient Greek philosophers like Plato have more interest in his world of forms and inside it everything happens in the mind. Rene Descartes called himself a thinking being and of which no mention was made of the body. This relegated the discourse on body to a place of no value in philosophical discourse. In fact it was rarely mentioned in the thoughts of Western philosophers. This separation between the mind and body and relegating it to a non consequential place in philosophical discourse will cause more harm than good. Man as a subject is made up of the physical body (extension or the material) and reason (spirit or immaterial). Who we are is not merely a construction of our mind. Our mind find its expressions in our physical bodies as our bodies interpret what goes on within. Maurice-Merleau Ponty (1962, 178-201) explains it further when she said that

we take in the world through our perceptions; in addition, our bodies are the vital link between the internal and external. The body is the bridge between how we operate as subjects and objects. To explain this briefly and at the risk of other problems, we are subjects in that we can say “I” and know that we mean ourselves; we are objects as well in that others perceive us and can say to us, “you.” Because we use bodily perception to understand the space around us, how we perceive things thusly affects how we use and dwell in space and how we perform as humans in the world.

All human beings are born free and equal in dignity and rights, as stated in the “Universal Declaration of Human Rights”, which is addressed in depth in Integrity and Ethic. Philosophy remains the discipline for reflective, meditative, analytic and critical thinking. Reason for this is because philosophy is concerned with being. In philosophical inquiry, all that exist is referred to as being. There is no field of inquiry that the love of wisdom has not permeated including fashion. Theorizing about fashion is relevant for the new area of philosophy recently introduced contemporary aesthetic philosophy in the branches of philosophy. Aesthetic as a branch of philosophy considers the nature of beauty, art and the knowledge of all that concerns beauty.

Our clothing reveals our essence to the world. It tells the world our stories, our inner thoughts, our aspirations, who we are then and who we want to be. Our dressing reveals the sum total of our personality. In dressing, we equally exercise our freewill and show the world how to address us. One of the easiest ways to identify yourself with a group that you wish to belong to is to dressing like them. There is every need now more than ever for philosophical reflections on how our little everyday practices like dressing, reveal our inner conception of morality.

Nigeria as a country has undergone rapid developments over the decades. This development is evident in areas of education, politics, industry, technology, crafts and fashion. This developmental stride is still ongoing today. A lot of factors came into play for us to be witnessing what we are witnessing today. Westernization brought about by globalization seems to be the giant force driving the wheels of the changes we are seeing today.

This paper is concerned with the rate women have thrown caution to the wind in their ways dressing. Nudity among women has become the order of the date. The line between decency and nudity is becoming fuzzy. Our women especially our young girls prefers going almost naked on the street than dressing decently. Some are even bold enough to wear such clothing's inside the church. The situation has sparked mixed reactions in the society. Some see it as prostitution but the perpetrators see it as "trend". Fashion trend these days promote moral degradation. It is even more worrisome when women expose parts of their bodies which ordinarily should be covered. Organizations like schools, churches are beginning to address this problem of nudity. In institutions of higher learning, nudity among female students is rampant. Some schools have taken it upon themselves to constitute committees that will checkmate the norm among female students. Female student use it as means to turn on the seductress spirit in them so as to get what they want. They seduce lecturers and their fellow male students. They even coined an adage for it in Nigerian universities "using what you have, to get what you want". This mindset depicts how far women can go to satisfy their inclination. Their reason for doing this is may not be farfetched from what the French female philosopher Simone De Beauvoir (1949, 8) said in her book "the second sex" that men see women as a "sex being". A being whose singular objective is to satisfy the whims and caprices of her master, man.

All things been equal, Westernization has both negative and positive influence on our values and morals. The positive effects is seen in our innovations, while the negative effect is seen in our general conception about life in general. Our moral values as a people have been discarded and new ones imbibed to suit the moving trend. Bibi Bakare-Yusuf (2011, 116) "African Sexualities A Reader edited by Sylvia Tamale noted that

In recent years, women's fashion or sartoria-l practices have become the site for pernicious policing and debates about social and moral decay in Africa generally and Nigeria in particular. This has resulted in calls for intervention and the imposition of sanctions within Nigeria's higher education institutions by religious organizations, as well as by media and government agencies. Some universities have banned the wearing of trousers, the bearing of mid -riffs, spaghetti tops and any item of clothing that reveals female flesh. Young women's

fashion choices are seen not only as a distraction to male students, but as a provocation of male lecturers. The argument is that revealing attire has made sexual violation and harassment a marked feature of university life in Nigeria and therefore the only way to curb this is to impose a strict dress code on female student

The above statement aptly captured and summarizes the recent happenings in our society. Modernity is telling on us and greatly affecting our dress sense. In the past, African women were known to be women of high moral standard. Our dressing depicts our pride as women and it is left for the man to be wondering what is underneath. In recent times, reverse is the case. Indecent dressing has become a social malady. It has become an issue of public concern. Our dressing no longer depicts that pride African women were known with. Public nudity has become the order of the day. In social media, churches, schools, women are boldly displaying their naked bodies and they often call it “making fashion statements”. Addressing the negative effects of this in our society should be a matter of urgency before we lose it all.

The whole of African countries, Nigeria inclusive were regarded as culturally and morally inferior people. Savages who cannot differentiate rehire left from their rights. As a result, westerners believed that they are malleable to cultural assimilations. So by the 18th centuries, colonial conquest of African countries was in earnest. Our people started imbibing new cultures different from our own. In the long run, our men learnt the western ways of humiliating our women and in turn our women became so daring. Our normal dress sense was changed so we look more like the western people. Our women abandoned our two piece wrappers and opted for skirts, gowns, trousers etc. As the dress sense kept changing, so our provocative ways start showing itself. There is a whole lot of difference in African lifestyle and the western lifestyle as Magubane (2007, 87) noted:

The theory of social evolution ... relegated African societies to the primeval or decadent stage of human existence. From this perspective, European cultural history was seen as demonstrating unbridgeable break or convergence from the remote beginning of human history. In the evolutionary continuum, Europeans were at one pole and Africans at the opposite pole.

Today the legacy of colonization could be seen all around us. In our general outlook on life. In our mode of speech, relations and especially in our mode of dressing. Dressing half clad was as a result of cultural assimilation and it has eaten deep into the fabrics of our society.

Conceptual and theoretical analysis

The concept of nudity

Nudity according to the bill titled 'A Bill for an Act to prohibit and punish public nudity, sexual intimidation and other related offences in Nigeria' (2007); nudity is defined as a 'state of indecent dressing which expose in the public or in the open the breast, belly, waist and lap of a female above the age of 14 years, as well as any part of the body from two inches below the shoulders downwards to the knee' (Nigeria 2007: 1). Nudity is a state of one being naked or unclad. A situation where one is not putting on any clothing Nudity present in our culture today did not happen overnight. It started right from the bible days and is always associated with something evil. The concept has been associated with morality right from the bible days when Adam and Eve noticed their state of nakedness as a result of them sinning against God. As of the time of creation, nakedness was not in the world. It came to be because of sin. The bible said in Genesis (3,3:p2) that "then the eyes of both of them were opened and they knew they were naked and they sewed fig leaves together and made themselves coverings". The sins of Adam and Eve were one that was so great in the sight of God that he opened their eyes to see their shame. Nakedness or nudity is equated with a shameful thing. Also sin is associated with nakedness. Nudity is an abomination in Gods eyes because of the act of sin that always follows it. Indecent dressing makes even the most righteous man of God to sin as it will be difficult for one to control himself. David in the bible committed murder after seeing Bathsheba bathing (). This might have been the reason why religion has equated the concept with immorality. Youths are not left out either as it has led our youths into so many immoral acts. Nigerian Government, taking into consideration the ugly effect of the act of nudity proposed a bill against it which was written in the" Bill for an Act to prohibit and punish public nudity, sexual intimidation and other related offences in Nigeria' (2007);

The subsequent sections of the bill go on to define punishments, which include a prison sentence of three months for public nudity and three years for sexual intimidation. The remainder of the bill deals with enforcement (by the police), jurisdiction (by both magistrate and high courts), legal obligations (placed upon the heads of educational institutions) and details on the right of appeal. The bill ends with a short section (16) on the 'Roles of religious bodies and public agencies'. For the purposes of the analysis to come, it is worthwhile to quote this section in full.

The bill also has recommendations for religious bodies, stipulating what their roles and functions will be in helping to combat nudity. The recommendations are written in section (16) on the 'Roles of religious bodies and public agencies'.

- a) The Ministries of Information, Cultures and National Orientation Shall develop policies and programmes for the integration of religious bodies in the reformation of the society for moral uprightness;
- b) religious bodies shall be encouraged in teaching moral uprightness to its adherents. (Nigeria 200, 6)

Religious bodies from the above submission have greater roles to play in ensuring that this ugly menace of body baring is brought to a halt in our society. Recently it's like they have bought the idea especially in the Roman and Anglican churches. Churches have begun to address the issues of moral laxity and social corruption among today women in the name of fashion.

Wearing of trousers for female church members was banned in the church as well but not in all churches as Pentecostal churches and Muslims still put on trousers. In orthodox churches, women are no longer permitted to enter into the church premises if they are half clad or wearing seductive dresses.

Nudity always is not always associated with immorality or seduction except when the action says otherwise. This is where morality come into play as one should be questioned about the morality behind one going unclad or showing off parts ones private parts. If the action involved is for the sheer purpose of using one as a means to an end, using ones sexuality to get back at another, then such an act should be fought against.

When issues regarding nudity is been discussed, another damaging area to look into is the role of society in all these. Everyone is interested once the issue of nudity is mentioned and will also love to engage in a debate against it. The questions one has not really paused to ask are

1. What are the societal expectations on gender appearance
2. Is the naked female body an expression of gender liberation?
3. Are women used as objects and means to an end?
4. Are women seen as 'sexed' being?

The above questions pops up when one leaves the theoretical aspect of female nudity and embarks on an in depth research. It is glaring that there is an underlying reasons that brought about this outright show of shame in our society. The problem of women have always been men. Women we have come to understand live by societal roles and definition. She has fought over the years to liberate herself from societal judgement of

her and its stipulations on how she should live her life and the way she should be addressed. Pretending to be anything other than what the society wants her to be is delusional. Humans are interested in displays especially men. They are known to parade women in front of them while looking at them with lustful and lavisious eyes as objects meant to be used to satisfy a want.

In commercial cultures, women have been reduced to objects to be used as a means to an end. All over the media, newspapers, billboards etc, we are confronted by images of scantily dressed women advertising one product or the other. Women's nude bodies are seen as seen as agents of capitalism. It is a free market era. An era where private owners of businesses now use women as a money making machine. It is as if nudity and money making have something in common. Is this not using someone as a means to an end?

Feminism and all that it entails have fought over this for decades now. Women have better ways of expressing themselves other than baring their naked bodies to the full glare of the entire world. Women have thoughtful, intelligent and creative ways of contributing to the economy of the nation without necessarily exposing their naked bodies to do so. All we have to do is to encourage them and not use them as baits.

Women having fought for long to free themselves from patriarchal clutches now sees the thing been used to ridicule and mock them as a means to control and take over. Some might call it liberation, it is not liberation. It is a means of fighting back the patriarchal structures that has objectified them for long. A woman's naked flesh can make even the pope (the first man in the body of Christ) to go down on his knees. Not even the most pious of saint can withstand it. It is now used as lethal weapon by women who choose to wield it. Society should do all they can to discourage naked bodies of women on public display. It should be banned in whatever shape or form.

The concept of morality

Morality is seen as an individual's personal stand of what he considers right and wrong. An individual's moral concept is constructed alongside the society the individual finds himself or herself in. Man as a social animal cannot be separated from his society. He is greatly influenced by his society and as such what he considers to be moral is derived and developed within societal context and approval. Society often times is not always fair to man in helping him develop his moral compass. Almost every society of the world is at the brink of moral decay, Nigerian society is no exception.

Morality as a concept does not belong to religious scholars alone who examines right conduct and character, it is also closely knitted to a branch of philosophical studies and reflections called ethics or morality The word morality stipulates the rules guiding the

actions we should perform and also the kind of person we should become. It grounds its inquiries on reason and experience. Religious morality is not put under the watchful eyes of philosophical inquiries. It is a set of rules already written down and which all must adhere to. Some religious scholars who are also philosophers like St Thomas Aquinas, harmonizes both disciplines.

Looking closely at the definition of ethics as the study of right conduct and good character, the questions that come to bear is, what kind of actions and character is good or bad. There should be something in the form of a criteria for measuring good action and bad action. In answering the question on the criteria to be used in judging human actions, we are going to closely interpret them with our topic under discussion “nudity versus morality”.

According to Stumpf and Abel (2002) fourth edition “Elements of Philosophy: An Introduction”, they highlighted, they highlighted the criteria used by philosophers in judging our actions.

1. Consequences the action that the action or trait produces. For example, we praise that protect the environment because they help our own generation and future generation live healthier and better lives. We condemn murder because of its obvious effect on the victim, but also because of the harm it does to the victim’s family and friends, to the community where the crime occurred and to society in general.
2. Intention that one has in performing an action. A good intention one has in doing an act of goodwill might still turn out bad but the first intention one has in doing that act is what really matters.
3. Quality of an action. An action is considered to be good if such an action has the quality of “universability”.
4. Individual expression. An action expresses the individuality of an individual. It expresses the inner self.

Looking closely at the above criterion for morality as propounded by many philosophers and written down by Stumpf and Abel, one can see similarities between one’s actions and one’s character expression. Taking a close look at the number one criterion for judging an action good or bad, one could as well take a closer look at the consequences produced by nudity, lewdity and the likes of them in our society today. The negative consequences gravely outweighs the positive consequences. Men faced with the sight of naked flesh of women in the society on a daily basis, are becoming more sexually aggressive as they want to conquer and dominate at all cost. Men are said to be ruled by their sight. A man readily appreciates what caught his eyes. It’s not the same with women. Bibi Bakare-Yusuf Couldn’t have summarized nudity and its grave consequences better and I quote from her article titled “Nudity and morality:

legislating women's bodies and dress in Nigeria" found in "African Sexualities A Reader" (2001, 117) edited by Sylvia Tamale

But the widespread denunciation of women's sartorial choice raises interesting questions about normative attitudes towards women, morality, sex and sexuality, the state and the economy. It also raises the question about the gendered subtexts that make it possible to draw a causal link between the previously unrelated issues of sexual intimidation, indecent exposure and women's fashion in order to talk about contemporary social tensions and morality

The summary above gave us another picture of the subject of discourse. We will now take a look at women's dressing from another angle. We are no longer dealing with women making personal choices to expose their bodies, we are now dealing with the public, men in particular who sees the sight of those exposed bodies as something they can use for their own advantage.

Women are seen as an object of satisfaction and public display by men and the society generally.

Women

Womanhood or women as a concept has evoked so many mixed reactions and emotions that defining the concept itself is problematic. Man's difficulty in understanding her, have labeled her to be one of his major problems in life. Who is a woman and why is it that most discussions that has to do with the society and morality revolves around her. She is such a mystical being that all that revolves around her is enshrouded in mysticality too. She is a being who many have sought to understand and conquer. Her mystery is enshrouded in her sexuality. The power she commands when using it for own advantage. The mysterious signals she sends out as a result of her sexuality invokes in man that primal urge to subdue and conquer. The Primal urge to conquer by making one slave and the other master (Self and Other) can be found in the most primitive societies. Man wants to become master while making woman his slave. Simone De Beauvoir (1949, 24) aptly captured the way a man views himself and how he views a woman too. She also noted some philosophers definition of a woman when she said that:

Man vainly forgets that his anatomy also includes hormones and testicles. He grasps his body as a direct and normal link with the world that he believes he apprehends in all objectivity, whereas he considers woman's body an obstacle, a prison, burdened by everything that particularizes it. "The female is female by virtue of a certain *lack* of qualities," Aristotle said. "We should regard women's nature as suffering from natural defectiveness." And Saint Thomas in his turn decreed that woman was an "incomplete man," an "incidental" being

Beauvoir did not just stop at that position she mentioned above that women has occupied in men's life, she went further to say that

“A man's body has meaning by itself, disregarding the body of the woman, whereas the woman's body seems devoid of meaning without reference to the male. Man thinks himself without woman. Woman does not think herself without man.” And she is nothing other than what man decides; she is thus called “the sex,” meaning that the male sees her essentially as a sexed being; for him she is sex, so she is it in the absolute

Men have fought many wars on her behalf and many lives wasted just to be the one person in total control of all that she represents. Men are attracted to a woman's body. this might be the reason why he has reduced her to a 'sex being', a being who was created for his pleasure only. Judith Butler (2002, 92-93) reacting to perception of a female's body has this to say:

Central to Merleau-Ponty's assessment of Schneider's sexuality as abnormal is the presumption that the de-contextualized female which passes by on the street, exudes a natural attraction. This is a body rendered real, the focus of solipsistic fantasy and projection; indeed, this is a body that does not live, but a frozen image which does not resist or interrupt the course of masculine desire through an unexpected assertion of life.

Men's sexuality arouse once an unclad female body is in sight. We live in an age and culture where women's body is been objectified. An age where women are used as a means to an end and not as an end in itself. Social media's are always agog with images of scantily dressed women and they are been used in advertisement. These have made a lot of women paying attention to their bodies in recent times.

Another thing that men does while objectifying women's body is body shaming her in the process. She is been called names like whore, bitch, slut etc. Women are even made to dance naked, walk naked while been called such names. Some even have their bare buttocks slapped or whipped in the process. Their breasts pinched and money snuffed at the parting on the breast for them to take afterwards. Lingerie's are been advertised by women wearing them and baring their body to the world. The churches are filled with women scantily dressed with their bosom popping out . Society hail and encourage them, religion banned them only inside the church but embrace it outside. Parents buy their kids such dresses and encourage them to put it on. Women bodies like I mentioned earlier are seen as sex objects and today instead of their worth increasing, it is depreciating just the same way moral virtues are depreciating. Who is to be blamed, women or the society that encourages? This is a question that need an urgent answer.

The concept of woman or womanhood is best understood in the context of a woman's sexuality. Western culture sees nudity as a matter of choice and a woman expressing her sexuality in the way she deem it fit. We all know that in African culture which Nigeria is part of, it is a taboo for one to express ones sexuality in such daring manner. Women have a stipulated way of behavior, mapped out by our African culture. Nudity was never part of the African culture. The problem of expressing our sexuality affects everyone. It was introduced in our society and as a matter of fact it has done more harm than good.

Society

Men and women they say are the products of the society in which they find themselves in. Man is not just the product of nature but the outcome of nature and nurture. All these he gets from the society he finds himself in. The social construction of ones behavior is demonstrated by the fact that individuals, groups, and societies ascribe particular traits, statuses, or values to certain action and individuals purely act based on societal dictates.

Gender stereotypes tells us that the overall nature of a man is different from that of a woman. Their bodily features differ as well. Society does not see a man the same way they see a woman and our bodily features as women instead edifying us have become somewhat of a curse to us. Simone De Beauvoir (1949, 8) describing a woman's destiny said that:

In 1946, Simone de Beauvoir began to outline what she thought would be an autobiographical essay explaining why, when she had tried to define herself, the first sentence that came to mind was "I am a woman." That October, my maiden aunt, Beauvoir's contemporary, came to visit me in the hospital nursery. I was a day old, and she found a little tag on my bassinet that announced, "It's a Girl!" In the next bassinet was another newborn ("a lot punier," she recalled), whose little tag announced, "I'm a Boy!" There we lay, innocent of a distinction—between a female object and a male subject—that would shape our destinies. It would also shape Beauvoir's great treatise on the subject

Women's bodily features not only their destinies but also societal perception of her. Women live by societal perceptions, rules and have never tried to be anything other what the society wants her to be.

We live in a millennium where everything we are seem to be revolutionized by social networks and global phenomenon. The internet have opened a wide range of doors for our youths today other than what it has been in previous years. As a result of the influence of the internet, our youths moral resolves has been weakened over the years.

Our youths now have lighter approaches towards their sexualities and see no qualms in expressing them. These days we see naked pictures of our women freely over flooding the internet. Naked pictures or nude photos seem to be the new normal as our ambitious youths seem to be embracing it at whatever cost.

It started little by little and has progressed. It started with wearing dresses that a little above ones knees and shyly taking pictures of it and sending out. These days women wear clothing's which virtually expose their whole laps and even their undergarments could be seen poking out. A little show of the cleavage has grown to revealing the whole part of the breast. Now what is in vogue is women old, young and even heavily pregnant women stark naked while using somewhat of a tape to cover their nipples and the hairs covering their pubic areas. It is an outright show of shame and the society seem to be okay with it. They call it expressing of one's sexuality and see no shame in doing it. The internet again s getting flooded with these daring pictures today and the youths are seeing it as well. If this wanton behavior continued to be accepted by the society, then the little thread of moral values still hanging will be torn into shreds. Who is to be blamed, society or women for this outright display of wanton behavior is a question begging to be answered. Instead of the society progressing, they are retrogressing to the days of our forefathers. Society and the media have done more harm by fuelling this incessant behavior among our women. If there is any hope of regaining what is lost, society should have a rethink and call social media to order.

Philosophy.

Ancient definition of philosophy has it that it was coined from two Greek words, "philia and sophia". The two words when brought together was said to mean "love of wisdom". I see philosophy as an unquenchable taste for truth and certainty in being. Wisdom in the first definition connotes the desire to acquire knowledge. One cannot keep on acquiring knowledge when there is no certainty in such acquisitions. So, the in depth task for all philosopher is searching out the truths in the already presented knowledge to us. Western Philosophy, for a very long time, was preoccupied with finding the origin of the universe, the task of separating mind and body, reason and emotion, and then men and women. It was Maurice Merleau-Ponty, a 20th century French philosopher, brought philosophy back to the body with his work titled, "Phenomenology of Perception". In his work, Merleau-Ponty gave us a universal account of how humans experience embodiment.

Philosophy as an all encompassing discipline, should be interested in the human body, all human body. This should include both male and female. It committed the first act of treason on women when it made philosophical inquiry an all men's affair. Suffice

to then assume that philosophers of antiquity assumes that the male body serves as the universal body, upon which every inquiry about the human body should be based. I will equally assume that had it been philosophy as a discipline which is purported to change the world by offering us truth did injustice to woman and as such has contributed to her woes. Women and the ways in which their bodies have been degraded have suffered enough in the hands of men and the society at large.

Science have studied the female body and can tell us scientifically what goes on there. Their scientific studies is not the real essence of womanhood which philosophy should have provided us with had it been that it made it an area of concern. it is not the body-object described

by scientists that exists, but the body lived by the subject itself. It is only that body which the subject lived and experienced that describes her true self, her essence. Her biological features accurately described by science is not who she is. Little wonder she suffers identity crisis. She allowed the society to describe her for her. The only thing society (men) could come up with was to describe her as a “sex being”. The definition follows her all round. Her body was barred for the world to see while been mocked in the process. Her slave and master encouraged her to do so as to please them. Her true essence remain hidden in all this quagmire.

Having seen that the only interest man has for her is as a result of her sex, she decided to seek her freedom by relying on her sexuality. She uses her feminine wiles to go into battle against man. Simone De Beavoir (1949,79) puts it this way

Sexuality certainly plays a considerable role in human life: it Could be said to penetrate it completely; physiology has already demonstrated how the activity of testes and ovaries is intermixed with that of the soma. The existent is a sexed body; in its relations with other existents that are also sexed bodies, sexuality is thus always involved; but as the body and sexuality are concrete expressions of existence, it is also from here that their significance can be ascertained

Women suffering identity crisis can no longer differentiate between sexuality and existence. it was the picture she was presented ut and as such can no longer differentiate she failed to know just like Simone De Beauvoir noted that “Sexuality must not be taken as an irreducible given; the existent possesses a more primary “quest for being”; sexuality is only one of these aspects”

Conclusions and recommendations

Society is us and we are the society. Why accepting and practicing that which we know has adverse effect on us all both old and young. Nudity, revealing clothing’s have made sexual violation and harassment a marked feature of life in Nigerian society. Everyday

we hear of one rape case or the other. The truth should be said no matter how bad it is to the ear. Seeing unclad and scantily dressed females have triggered the sexual urge of men in our society. Their libido is going haywire. This primal urge have resulted in so many occasions rape. Our women are being raped on a daily basis. Many don't live to tell the tale, many that live are being damaged emotionally, psychologically and otherwise.

Works cited

- Bakare. B.Y (2011). "African Sexualities A Reader edited by Sylvia Tamale **Bill for an Act to Prohibit and Punish Public Nudity, Sexual Intimidation and Other related offences in Nigeria.**
<https://globalvoices.org/2008/02/26/nigeria-public-nudity-bill/>
- Butler, J.(1993). *Bodies That Matter: On the Discursive Limits of "Sex"*. New York: Routledge, 1993
- Canode, J (2002). "Thinking the Body: Sexual Difference in Philosophy an Examination of Maurice Merleau-Ponty's Account of Embodiment in *Phenomenology of Perception*,"*McNair Scholars Journal*: Vol. 6: Iss. 1, Article 6.
- Nigeria (2007) Senate bill for an act to prohibit and punish public nudity, Sexual intimidation and other related offences in Nigeria', Abuja,National Assembly Press
- Merleau-Ponty, M (1962). "The Body in Its Sexual Being." *Phenomenology of Perception*. Trans. Colin Smith. London: Routledge,
- Magubane, B. (2007). "Race and the Construction of the Dispensable Other", Pretoria, UNISA Press
- Simone de Beauvoir.
<https://www.marxists.org/reference/subject/ethics/de-beauvoir/2nd-sex/introduction.htm>
- Stumpf and Abel.
<https://www.abebooks.com/9780072399288/Elements-Philosophy-Introduction-Samuel-Enoch-0072399287/plp>