

SOCIO-CULTURAL FACTORS INFLUENCING PROSTITUTION IN AWKA

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Abstract

Prostitution is one of the oldest professions in the history of mankind. It cuts across the different nations of the world. This study investigated the socio cultural factors influencing prostitution in Awka south local government area. The consequences of prostitution were also examined and suggestions were offered on how to reduce the functionalist theories were reviews. The anomie theory constituted the theoretical framework for this study. The study adopted the cross sectional survey design. A sample size of 200 respondents was chosen using Yamane's sample size determination formula. The quantitative and the qualitative methods of data collection were used in the study. The study hypotheses were analyzed using the chi square statistics. It was found in the study that poor family background, peer group pressure, unemployment; lack of sexual education, brain drain and poor academic performance are the major causes of prostitution in Awka South LGA. It was also found in the study that prostitution has very serious consequences which among others include public health issues (issues bordering on contraction of sexually transmitted disease), human trafficking and sexual violence (rape). The study then recommended that the government and other stakeholders should award scholarship and bursaries to indigent students as this may discourage them from indulging in prostitution. Parents should endeavour to live together for the proper upbringing of their children. The study further recommended that all hands should be on deck in order to effectively tackle this social problem by exposing and tracking down the people behind the shameful business of sex work.

Introduction

Prostitution is an age long phenomenon that is gradually becoming institutionalized in many countries of the world, despite its immoral undertone. According to Bullough and Bullough (2000) prostitution is the sale of sexual services, usually a specific sexual performance for a specific fee. Hornby (2004) defines prostitute as a person who has sex for money. Prostitution is defined by Garner (1999) as the act or practice of engaging in sexual activity for money or its equivalent. Frey, Reichert & Russel (1981) stated that prostitution is the granting of non marital sexual access for remuneration that provides part or all the prostitutes "livelihood". The authors further stressed that most prostitution involves a woman who engages in sexual intercourse with male clients for material things. However, there are very few cases involving male having sexual intercourse with other males and male having sexual intercourse with many females.

Historically, in tracing the origin of prostitution, Bullough and Bullough (1987) noted that prostitution has existed at all times. According to them, prostitution is derived from the Latin word "Prostare" and which

means to sell oneself in public. Ericsson (1980) emphasized that the first prostitution business was recorded between 640-556 B.C. Ericsson also pointed out that prostitution was organized by a Greek known as Solon who bought and sold prostitutes for general use in ancient Greece and was known as being the founder of state brothels. Report by Rosen (1982) revealed that in the Middle Ages, prostitutes were replenished by traders selling people. For instance, in Germany during the middle ages, young women were placed in brothels by their consent because of the debt owed by their husbands or parents. Bullough and Bullough (1987) reported that in Athens during the Middle Ages, brothels were situated on the outskirts of the town, in the desert or near the market. Prostitution therefore is an age long phenomenon. Ojo (2007) agreed with the above assertion by stating that prostitution has acquired notoriety of being regarded as the oldest profession in the world and which can be traced to boredom and idle pastimes. In line with the above observation, Uzokwe (2008) stated that prostitution is a very old profession. Prostitution is seen as the exchange of sexual services for money. It may be men, women or children. The buyer of prostitute's services is usually a man and in very rare cases a woman.

Scholars are of the view that prostitution's tendency is acquired not inherited (Ajuwom, Oladepo, Adeniyi, & Brieger, 1994). In other words prostitution is the product of various existing socio-cultural factors. It has been argued that certain traditions and culture may enhance or promote prostitution. Beavogui, Diakite, Capeau & Albert (2000) noted that, in Guinea, West Africa, young girls are expected to have intercourse with many men in order to gain experience on how to make their husbands happy after marriage. In South-Eastern Nigeria, among the traditional Owerri people, there is the Mbari practice which enables a woman to have sexual relations with as many men as are available during the period they are enclosed in the Mbari house (Okparaocha, 1976). Among the Yorubas of Western Nigeria, Ajuwom, Oladepo, Adeniyi, and Brieger (1994), reported that polygamy is an acceptable practice and so may make parents not to frown when their children are dating older men since it may eventually lead to marriage.

One other cultural factor that has been held accountable for prostitution is the extended family structure. Adesina (2006) is of the view that the peculiar nature of the extended family support arrangements of the Nigerian people encourages prostitution in order to sustain these arrangements. The author further noted that, the most practical expression of the extended family system in Nigeria is mutual help. In many of Nigeria's ethnic groups, each family comprises a lineage, or part of a lineage, tracing its descent from a common paternal or maternal ancestor. From these spring a pattern of kinship; and, several dependents. But every lineage will develop accretions outside the lineage since generation after generation of the same community becomes related in some manner or the other. Thus, members of the same community or even the same ethnic group tend to acknowledge the umbilical relationships between them, even when these have become blurred and farfetched. Adesina further stressed that this practice of looking after the extended family force many young girls to engage in acts that will enable them to make more money, and one of such acts is prostitution.

The preference for male children in Nigeria is considered by Izugbara (2004) as one of the strongest cultural factors that could lead to prostitution. According to him, male children are less likely to suffer rejection, prejudice, discrimination, and abandonment than female ones. They are also more likely to be sent to school. Many girls in Nigeria are left at home to do domestic work or engage in child labour as a way of life. Therefore it is likely that some of the girls who force themselves into the University do that by supporting their selves by any means available and this is done mostly through prostitution. Ejikeme (2002) has found evidence that during emergencies and disasters, many Nigerian parents selectively attend to the male child while Bullough and Bullough (1997) are of the belief that prostitution has often represented the only way some women can actually survive in a world dominated by men.

Another potent factor that may lead to prostitution is early sexual experience. James and Meyerding (1978) in their study concluded that early sexual experience is an important factor on one becoming a prostitute in later life. The authors are also of the view that being in an abusive relationship can lead one to becoming a

prostitute. For Macleod (2006) poverty and drug/alcohol addiction were found to be the major causes of prostitution among other minor causes like child abuse, lack of skill/education, family breakdown, learned behaviour, need for love and peer group pressure. Uzokwe (2008) has identified other causes of prostitution as including bad company, peer group, peer group pressure, lust for sex, ignorance, improper parental upbringing, bad influence from the environment, stress, broken homes, frustration, illiteracy, unemployment, indiscipline and greed. The author also attributed the rise in prostitution to the influence of modern films, western culture and over ambition. Prostitution among the youth is on the increase (Johnson, 2007: Olugbile, Abu & Adelakun, 2008; Uzokwe, 2008). Some commercial sex workers are unemployed youths who indulge in this trade because of the need to pay their bills and have enough money to take care of their needs. In Nigeria, sex work is an illegal business because, the law prohibits it, but no active action has really been taken against it by the government (Okoh, 2009). In Anambra State particularly, Awka South Local Government, commercial sex workers can be found in hotels, bars, brothels and on the street, (Okoh, 2009). Despite the efforts made by the government and other private organization to eradicate sex work in Awka South L.G.A, it has rather grown to become one of the outstanding social problems that have really apprehended the people of Awka South L.G.A (Okoh, 2009). It is against this background that the researcher embarked on investigation on the socio-cultural factors influencing prostitution in Awka South L.G.A.

Concept of Prostitution

Prostitution is the provision of sexual favours for financial reward (Scott and Marshall 2005). They went on to say that prostitution may be heterosexual activity, but historically most prostitution has been by females with males as clients. Also Strong, Devault, Sayad and Yarber (2005) defined prostitution as the exchange of sexual behaviours such as intercourse, fellatio (the sexual stimulation of a man's genitals using the tongue and lips), anal intercourse, discipline and bondage, and obscene insults, for money and/or goods. They are of the view that both men and women, including transvestites and transsexuals, work as prostitutes. According to them the most common form of prostitution is women selling sex to men. The second most common is male prostitutes making themselves available to men. Less common is male selling sex to females. Prostitution between two women is rare. Encarta (2006) defined prostitution the performance of sexual acts solely for the purpose of material gain. Persons prostitute themselves when they grant sexual favours to others in exchange for money, gift or other payment and in so doing use their bodies as commodities.

James (2002) sees prostitution as the business or practice of engaging in sexual relations in exchange for financial reward. The person who works in this field is called a prostitute and is a kind of sex worker and it is one of the branches of sex industry. Prostitution occurs in variety of ways such as full-time prostitution, some engage in legitimate business in the day time and go into prostitution at night while some indulge in it as an auxiliary service. The West Africa Project to Combat AIDS (WAPCAS) (2005) defined a prostitute as one who for one reason or the other engage in sex regularly as economic activity to earn a living.

Social-Cultural Factors Influencing Prostitution

According to Oyeku (2012) socio-cultural factors consist of those factors that have to do with the way of life of a group of people that may predispose them to prostitution. They include such factors as child rearing practices, frowning against the open discussion of sexual matters and desires, peer-group influence, male child preference, broken homes, extended family structure, experience of psychological trauma, low self-esteem, lack of awareness, socialization process, etc.

Extended Family Services

It is worthy of note that extended family structure is one of the socio-cultural factors that predispose undergraduates to prostitution tendencies. According to Osakwe (2006), young minors receive messages and are perceived as lucrative prospects for being prostituted. The author maintained that this becomes a negative strong driving force for them to be given an importance and recognition that they have long lost. Their learning towards acceptance of prostitution is also incremented by their expectation of acquiring a

better status in the family due to large share of contribution that they could make through prostitution. Thus, many a times it is the lowered self-esteem itself that catalysis the entry of the adolescent into prostitution market. However, this restraint is worn out in situations of crisis when the girl is faced with the responsibility (self or family imposed) of supporting the family. In fact, the stigma of being a prostituted woman is substituted by the defense of being the family support through high earnings of prostitution. Also pressures of the family and environment and pulls of the prostitution market can lure girls into prostitution. In Nigeria, the most practical expression of extended family system is mutual help. This need to help family members most often forces many young people to do all sorts of things in order to maintain the family members.

According to Adesina (2006) the young adolescent girl faces double force thus accelerating her vulnerability to the prostitution market, both in terms of pressure from the family and community and pulls from the prostitution market. The family presurises her in terms of her duty to help to support the family financially and her potentiality to do so. This practice of looking after the extended family has according to Adesina (2006) assumed international dimension because those who travelled outside the country can now afford to send foreign currency and this lures many more people. Also her exposure and interaction in the prostitution market creates forces of attraction for her in the forum of the apparent independence, the colourful social life and opportunity to earn sufficiently to be able to afford the comforts of life Osakwe (2006).

Peer Group Influence

One of the numerous reasons why teenagers and adults are involved in commercial sex work is influence from peers. Proceedings of the first international workshop on child abuse in Africa, held at Enugu, Nigeria (1986) observed that girls are influenced by their peers to start moving around in bars and meeting men so that they should earn their living in town. During the first days of the newcomers, friends provide all necessary things like food, accommodation and clothing. Her friends may also tell her to get medicine from a healer to attract customers and also advise her to use contraceptives. Further, the excitement of an illegal endeavour, the night life, and the freedom from supervision attract some women and men to prostitution.

Experience of Psychological Trauma

Psychological and social scientists believe that many people in developed countries become prostitutes because they have been emotionally, physically or sexually abused as children or as adults, the World Book Encyclopedia (2004). Sunday Vanguard, Sept. 17, 2006 agree with the above assertion when it reported a story of how a young prostitute claimed it was early sexual intercourse with the father that turned her into a prostitute. Gagnon, (1969) opined that the conventional image of the first experience of prostitution has commonly been one of innocence betrayed or, to judge from the biographies of many former prostitutes, a severely traumatic experience. However, for the bulk of girls who enter prostitution from a background of premarital promiscuity, the transition is untraumatic, and for some, may even be an entry in a far more leisurely and less pressured way of life, (Young, 1964).

Women in prostitution were often assumed to have an underlying personality disorder. De Schamphelire (1990) concluded that 61 prostituted women had emotional difficulties that resulted first in addictions, and later in prostitution, which was itself described as a diversion from other psychological problems. Significant unconventional sexual behaviours such as rape, sexual harassment, and pedophilia occur throughout Nigeria (Esiet, et al, 2001). Men are often the perpetrators of such acts. Most of these men go unchallenged, unreported, and unpunished owing to several constraints. All these can make a girl to become traumatic. Scholars have reported that childhood sexual abuse can be seen as a factor preceding entry into prostitution.

Low Self Esteem

The young adolescent girls at Baina Beach according to Saha (2008) typically have very low self-esteem. They have negative self-image caused by various factors such as lack of education, dysfunctional family relationships, abusive family members, very poor social and economic situation of the family and her staying in a stigmatized locality, namely the red-light area. The resultant low self-esteem is a principal contributory factor to their belief that they are not talented, cannot learn jobs that require skill, and that they are of no use

to the family in times of need. The one thing that they have observed from their childhood that they believed requires no skill, qualification or learning is the act of prostitution. Further, in cases where the parents push a child who is unwilling, the lack of will and poor self-image causes the adolescent girl to succumb to the exploitation.

Lack of Knowledge/Awareness of the Consequences

Lack of knowledge/awareness of the consequences of being a prostitute is also a reason why some girls took to the trade. For instance, in the eyes of young adolescent girl, the prostituted woman is one who does not have to labour hard and yet earns ten-fold of the earnings that her entire family can earn. Besides, she enjoys the advantages of being able to interact openly with the opposite sex, drink, smoke and put on makeup. Thus, the image of the prostituted woman, in terms of the occupation that she is involved in, is not entirely negative in the eyes of some adolescent girls. Ultimately the adolescent girl sees the prostituted woman as the one who gets richer food, affords better comforts, is socially satisfied, able to support her family comfortably and is an economically independent woman. This perception is not balanced by the true situation of the prostituted woman. The extreme exploitation existing in the life of the prostituted women is not evident to the young adolescent girls as she observes it from the exterior. This creates a false picture in the mind of the adolescent. For her the only factor that restrains her is the social stigma that is accorded to the prostituted women.

Lack of Sexuality Education

Another reason for commercial sex work is lack of knowledge about sexuality particularly among adolescents. The young adolescents are at the stage of development when their curiosity regarding their own body, the opposite sex, the nature of sexual relationships is high. Sexuality education according to Ofordile (2008) is a process of acquiring information and forming attitudes and beliefs about sex, sexuality identity, relationships and intimacy. It is universally accepted that young people have a right to sex education partly because it is a means by which they are helped to protect themselves against abuse, exploitation, unintended pregnancies, sexually transmitted diseases and AIDS/HIV (United Nations, 2002). However, young people may lack knowledge about sexuality due to either absence of proper role models, lack of parental guidance, absence of persons they can trust or confide in, or cultural inhibition to discuss sexual needs and behaviour. Nigerian cultures frown at the open discussion of sexual matters and desires. A great deal of the pressure to remain quiet about sex matters in Nigerian cultures is rooted in socio-cultural values, customs, expectations, beliefs, and ideas about what constitutes good bad behaviour (Izugbara, 2004). Words commonly used to depict sexual desires, parts of the body, sex, masturbation, and menstruation in many Nigerian cultures are often ambiguous and indirect, reflecting the cultural quietude expected on sexual matters. These conditions create situations of high risk when the young girl is involved in situations of interaction in the prostitution market or interaction with the opposite sex of her age. Any negative incidences have a direct impact on her route into prostitution market, remarked Izugbara (2004).

Socialization Process

Okanta (1992) and Izugbara (2004) agree that Nigerian cultures tends to frame male female children as separate people with different capabilities, potentials, an constitutions. Their socialization also tends to be tailored to produce them as different persons. While male children are socialized to see themselves as future heads of households, breadwinners, and owners (in the literal sense, sometimes) of their wives and children, female children are taught that a good woman must be an obedient, submissive, meek, and a humble housekeeper. The main reason for scolding and disciplining boys was found to be their failure to act, walk, eat, and speak, like males. Female children were also often scolded for not living up to expectations regarding femaleness. In these cultures, as in many others in Nigeria, femaleness (femininity) and maleness (masculinity) are viewed as natural separate identities and models into which responsible women and men respectively must fit. The language of cultural socialization aims at instilling in young males and females a good sense of what it takes to be men and women (Asanga, 1998).

Male-Child Preference

In most Nigerian cultures, the birth of a male child is often heralded with greater joy than that of a female child. People do not become men and women in the sterile environment of the womb rather; they do so in specific social and cultural contexts (Shepard, 1998 in Izugbara, 2004). In Nigeria, the social production of masculinity and femininity is often begun at home through socialization practices, which aim at instilling specific personalities and identities into male and female children. Ejikeme (2001) reports that the male child is often and simply the preferred child in many Nigerian cultures, and that several couples go to the extent of consulting oracles to ensure that they will give birth to a male child. The preference for male children in Nigeria is considered one of the strongest in West Africa (Ibanga, 1994). Male children are less likely than female ones to suffer rejection, prejudice, discrimination, and abandonment. They are also more likely to be sent to school. Many girls in Nigeria are often left at home to do domestic work or engage in childlabour as a way of life or as a means of supplementing family resources.

Factors Responsible for Prostitution Among Youths

Kangiwa (2015) in his study problem of prostitution in Ojoo community Ibadan Nigeria identified the socio economic factors and conditions that are associated with the profession. It is an attempt to study socio economic background, pattern of establishment, social organization and modes of operation of the prostitutes with a view to suggesting effective ways of reducing prostitution. A cross-sectional survey design was adopted for the study. A total of 150 prostitutes forms the sample of the study. Multi-stage sampling technique involving cluster and simple Random sampling methods were used to select the respondents. The major instrument for data collection was the interview. Descriptive statistics such as frequency tables and percentages were used in analyzing the data collected. The findings revealed that the driving force behind prostitution is economic gain. Prostitutes are found to have pathological problems at their backgrounds and the social relations amongst them are based on primordial pattern. Prostitution has both the positive and negative effects. Considering the fact that all attempts at legislation throughout history have not succeeded in eradicating prostitution, this paper calls for urgent steps toward the reduction of prostitution in the country. Such steps include the provision of job opportunities, public enlightenment, reformation and rehabilitation programmes, provision of facilities for recreation, sports and cultural activities, formal education of the illiterate and unskilled prostitutes and the introduction of sex education in the curriculum of secondary schools and tertiary institutions.

Ojo (2014) examined the factors responsible for prostitution among female students in Olabisi Onabanjo University, Agoiwoye, and Tai Solarin University of Education, Ijagun, Ijebu-Ode, Ogun State, Nigeria. Using sample random technique, seventy five (75) students were selected in each of the two selected tertiary institutions. Therefore, a total number of one hundred and fifty (150) students were selected for the study. A close ended questionnaire was used for this study. The question was divided into two (2) sections: section A dealt with information from the respondents about their bio-data which included, while section B dealt with substantive issues. Data was analyzed using frequencies, percentages and Chi square test. Finding from the study revealed that there is a significant relationship between poverty level and single parenting as the factors responsible for prostitution in tertiary institutions, it was also revealed that there is a significant relationship between media influence and the factors responsible for female prostitution in tertiary institutions and that there is significant relationship between socio-economic influence and the factors responsible for prostitution among female students in tertiary institutions. The researcher recommends that parents and teachers should be firm as role models. Parents should insist on acceptable behavior of their children starting from their tender age in compliance to the bible injunction 'teach a child the way he should go and when he grows, he will not depart from it'.

Oyeoku (2012) investigated socio-cultural and economic correlates of prostitution tendencies among University undergraduates in South-East Nigeria. Seven research questions and five null hypothesis were formulated to guide the study. The design of the study was co relational survey. The sample consisted of

1,983 University undergraduates from two federal and three state Universities in South-East Nigeria. The instruments used for the study were questionnaire titled: Socio-Cultural and Economic factors of Prostitution tendencies Questionnaire (SCEFPTQ) and Focus Group Discussions (F.G.Ds) Guide which were validated by experts and used for data collection. The data collected were analyzed using mean, standard deviation, percentage, Pearson correlation coefficient, t-test, Analysis of Variance (ANOVA), and post hoc analysis. Qualitative analytical procedure known as content analysis was employed to analyze the Focus Group Discussions (F.G.Ds).

Findings from the study revealed that there is positive correlation between cultural inhibition to discuss sexual matters with children and prostitution tendencies of University undergraduates. There is positive correlation between child-rearing practices and prostitution tendencies of University undergraduates. Family type has direct influence on the prostitution tendencies of undergraduates. Furthermore, standard of living has direct influence on the prostitution tendencies; that is university undergraduates with low standard of living exhibit highest prostitution tendencies than those with high standard of living. Prostitution tendencies have direct negative impacts on the academic performance of university undergraduates. Based on the findings of the study, recommendations were made among which are: seminar and workshops should be organized by sociologists of education for staff and students of tertiary institutions on negative effects of prostitution on the academic performance of university undergraduates. Federal, States and Local Governments should award scholarship and bursaries to indigent students as this will discourage them from indulging in prostitution. Sex education should be introduced and emphasized in the curriculum programme of tertiary institutions.

Macleod (2006) also conducted a study in the United Kingdom on the causes of prostitution. The population of the study was 200 and around 80% of the respondents were females. There was no sample. The instrument used for the study was open-ended questionnaire. The design of the study was qualitative research. The study was analyzed using percentages. The findings among other things revealed that poverty, addiction, coercion, childhood abuse or neglect, lack of alternatives (no choices/no skills/poor education), homelessness, family history of prostitution (learned behavior), lack of self esteem, peer pressure, family breakdown, need for love and affection were some of the causes of prostitution.

Types of Prostitution

Alobo and Ndifon (2014) examined the different types of prostitution that is prevalent in Nigeria, with particular reference to Lagos State. It used a cross sectional survey design for a population of 123,033 inhabitants of four communities in Lagos. Multi-stage sampling was used in selecting 237 inhabitants in this community and structured questionnaire was used for data collection. Data was analyzed using frequencies, percentages, Chi square test and multiple logistic regressions. Findings from the study showed that there are different types of prostitution. 12.9% of the respondents said its street walkers, 18.5% said its brothel, 14.4% identified call girls (run girls) as the major type of prostitution, and 15.2% agreed that it is child prostitution. In another study by Strong (2005) he revealed that male prostitution is also a type of prostitution in existence. He further revealed that most research on male prostitution focuses in street hustlers, the male equivalent of street walkers. There are other kind of male prostitutes, such as call boys, masseurs (a man who gives massages professionally), and prostitutes who work out of gay bars, who have not been extensively investigated.

Males tend to enter into the life of prostitution early, usually by the age of 16. Few males who work as prostitutes are gigolos – heterosexual men providing sexual services for women in exchange for money. The customers are usually wealthy, middle-aged women who seek sex, a social companion, or a young man. The gigolo (a man who receives gifts of payments from a woman in exchange for being her sexual or social partner) phenomenon illustrates that women, like men, will pay for sex. Gigolos are probably more products of male fantasies being paid for having fun than reality. Another type of male prostitute is kept boys that is, young men financially supported for sexual services by an older sugar daddy.

Adesina (2006) investigated prostitution in South-Western Nigeria. The study showed that brothels establishments are often confined to special red-light districts in cities in South-Western Nigeria. It was also revealed that streetwalking is usually the first type of prostitution in South-West; it is also the type they prefer, despite its being at the bottom of the hierarchy of prostitution. Many advertise by dressing provocatively and hang out at locals noted for prostitution. Women working as streetwalkers are often high school dropouts or runaways who fled abusive homes and went into prostitution simply to survive. Not all streetwalkers come out of desperate situations; some are married but have no satisfactory sexual relationships in their private lives.

Consequences of Prostitution

Adiele (2013) examined the causes and effects of commercial sex work among Awka Ibom girls in Uyo Local Government. Using simple Random sampling, the sample size of the study was two hundred and twenty (220) possible respondents. The study was empirically conducted where data was obtained through the primary and secondary sources. Instrument for data collection was questionnaire. Data was collected and analyzed with simple percentage while the hypothesis stated were tested with percentage (%). Findings from the study revealed that sex workers face systematic discrimination throughout the world and are therefore, a risk of a variety of abuses. The result in hypothesis one showed that, commercial sex work has implication on our general sexual health or well being that it the act of sex work has a negative effect on our sexual being. This hypothesis was accepted.

Abdullahi (2014) examined the socio-economic factors and effects of prostitution in Ojoo community Ibadan Nigeria. A cross-sectional survey design was adopted for the study. A total of 150 prostitutes form the sample of the study. Multi-stage sampling technique involving cluster and simple random sampling methods were used to select the respondents. The major instrument for data collection was the interview. Descriptive statistics such as frequency tables and percentages were used in analyzing the data collected. The findings revealed that the driving force behind prostitution is economic gain. Prostitutes are found to have pathological problems at their backgrounds and the social relations amongst them are based on primordial pattern. Prostitution has both the positive and negative effects. Considering the fact that all attempts at legislation throughout history have not succeeded in eradicating prostitution, the researcher called for urgent steps towards the reduction of prostitution in the country.

Adiukwu and Adiukwu (2015) effects of prostitution and drug abuse on urban Africa's industrial growth. 202 respondents selected from Lagos metropolis using simple random sampling method. Questionnaires were used to solicit for data. The Statistical Package for Social Sciences (SPSS) software application was employed for the purpose of analysis. Responses collected were coded using a likert scaling procedure. Results from the study showed that prostitution affects our society in many ways. Unfortunately, when soliciting a prostitute, many buyers do not think about the serious consequences that come with it. Sexually transmitted disease, infidelity, violence, thefts, and many crimes take place daily with the average prostitute exchange. The negative consequences of prostitution and drug abuse affect not only individuals who are involved but also their families and friends, businesses, and government.

Anomic Theory

This theory was propounded by Merton in 1968. Anomic theory was proposed to analyze the relationship between culture, structure and anomie. According to Merton, 'culture refers to the organized set of normative values governing behavior which is common to members of a particular society or group' and social structure as "that organized set of social relationships in which members of the society or group are variously involved" (Ritzer 2008). Anomie theory states that anomie occurs 'when there is an acute disjunction or disagreement between the cultural norms and goals and the socially structured capacities of members of the group to act in accord with them' (Merton, 1968).

Social Learning Theory

Social learning theory was propounded by several theorists but prominent among them was Albert Bandura (1952). It is Bandura's view that the learner plays a prominent role in cognitively selecting, organizing, and transforming stimuli from the environment in which he is found. Bandura (1973) further stated that aggression is not an innate drive like hunger in search of gratification. People learn aggressive behaviours by direct experience and by observing others. In social learning theory, the shift is from internal causes to external ones. When people observe and copy the behavior of others, this is called modeling. Modeling can weaken or strengthen aggressive responding. If the model is rewarded for behaving aggressively, further aggression (both by the model and the observer) becomes more likely. If the model is punished for behaving aggressively, aggression becomes less likely.

It considers that people learn from one another, including such concepts as observational learning, imitation and modeling. By implication therefore, social learning theory demonstrates that prostitution may be a learned behavior. For instance, if a growing child is exposed to an environment (red light area) where people practice prostitution; this may increase the tendency of the child becoming a prostitute during adulthood. Social learning theory is a theory developed to give account for how people learn by imitation. Children model grown-ups and adult members of the society, do what they do and copy them, observed Nnachi (2007). This modeling becomes more serious when the children feel that the adults are rewarded for what they do. In this case a woman who is a prostitute may be exposing her children to such dangerous act without knowing because they are watching her behavior, observed Nnachi (2007).

Functionalist Theory

The major proponents of functionalist theory are Emile Durkheim (1858-1917), and Talcott Parson (1902-1972). Functionalism views society as a system that is, a set of interconnected parts which together form a whole. The basic unit of analysis is society, and its various parts are understood primarily in terms of their relationship to the whole. The early functionalists often drew an analogy between society and an organism such as the human body. They argued that an understanding of any organ in the body, such as the hearts or lungs, involves an understanding of its relationship to other organs and, in particular, its contribution towards the maintenance of the organism. In the same way, an understanding of any part of society requires an analysis of its relationship to other parts and, most importantly, its contribution to the maintenance of the society reported Haralambos and Holbornm (2004). According to Igbo and Anugwom, (2002) the theory is hinged on the idea of contributions of sub-units to maintenance and growth of the larger units as well as the nature of interaction or functional dependence between these units. According to functional theorists, these sub-units are interdependent and term the basis for the social structure of the society.

Personal Data of respondents

Personal data of respondents are presented in table 1.

Table 1: Personal Data of Respondents

Variable	Response	Frequency	Percentage
Distribution of respondents by sex	Male	98	53.3
	female	86	46.7
	Total	184	100.0
Distribution of respondents by age	17-26	142	77.2
	27-36	19	10.3
	37-46	10	5.4
	47-56	1	0.5
	67 years and above	1	0.5
	No response	11	6.0
	Total	184	100.0
Distribution of respondents by level of education	No formal education	5	2.7
	WASSCE/NECO/GCE	68	37.0
	NCE/OND	35	19.0
	B.Sc/HND	72	39.1
	Post Graduate Degree	1	0.5
	No response	3	1.6
	Total	184	100.0
Distribution of respondents by occupation	Unemployed	133	72.3
	Self employed	33	17.9
	Public sector employee	6	3.3
	Private sector employee	10	5.4
	No response	2	1.1
	Total	184	100.0
Distribution of respondents by religious affiliation	Christianity	165	89.7
	Islam	3	1.6
	African traditional Religion	8	4.3
	No response	8	4.3
	Total	184	100.0

Field survey 2021

Table 1 clearly shows that 98 (53.3%) of the respondents are male, while 86 (46.7%) of the respondents are female. This shows that there are more male than female in this distribution. Age distribution of the respondents showed a mean age of 24-30 years, a standard error mean of 0.536, a median age of 26 years, a mode age of 24 years; furthermore, the distribution also has a standard deviation of 7.445, a minimum age of 17 years and a maximum age of 70 years. Table 1 also shows that 5 (2.7%) respondents have no formal education, 68 (37.0) respondents are WASSCE/NECO/GCE holders, 35 (19.0%) are NCE/OND holders, 72 (39.1%) respondents are B.Sc/HND holders, 1 (0.5%) respondents are post graduate degree holders, while 3 (1.6%) of the respondents had no response to this question. Distribution of respondent by marital status shows that 147 (79.9%) of the respondents are single, 29 (15.8%) of the respondents are married, 3 (1.6%) of the respondents are divorced, 3 (1.6%) of the respondents are separated, 1 (0.5%) of the respondents are widowed, while 1 (0.5%) of the respondents had no response. Distribution of respondents by occupation showed that 133 (8.2%) of the respondents are unemployed, 33 (17.9%) of the respondents are self

employed, 6 (3.3%) of the respondents are public sector employees, 10 (5.4%) of the respondents are private sector employees, while 2 (1.1%) of the respondents had no response to the question.

Table I also showed distribution of respondents by religious affiliation, 165 (89.7%) of the respondents are Christians, 3 (1.6%) of the respondents are Muslims, 8 (4.3%) of the respondents are traditionalist, while 8 (4.3%) of the respondents has no religious affiliation. This shows that the majority of the respondents are Christians. Distribution of respondents by place of residence shows that 87 (47.3%) of the respondents resides in urban area, 92 (50.0%) of the respondents resides in rural area, while 5 (2.7%) of the respondents had no response to the question.

Analysis of Research Questions

This section dealt with the analysis of research questions formulated to guide this research work.

Research Question One: What are the types of prostitution that are in existence in Awka South Local Government Area? Questionnaire items, 8, 9,10a and 10b were designed to answer research question one. The findings are shown in table 2,3,4 and 5 respectively.

Table 2: Respondents' views on whether or not they believe that prostitution is in existence in Awka South L.G.A.

Responses	Frequency	Percentage
Yes	128	69.6
No	39	21.2
Don't know	17	9.2
Total	184	100.0

Field survey, 2021

Data from table 2 shows that 128 (69.6%) of the respondents said yes that they believe that prostitution is in existence in Awka South L.G.A, 39 (21.2%) of the respondents said no, while 17 (9.2%) said that they don't know if prostitution is in existence in Awka South LGA.

Findings from the IDI stated that:

“Prostitution is the order of the day in this area, you normally see them standing along the streets at night, especially those streets that houses popular night clubs and bar” (female, 29 years, Banker).

Another IDI respondent stated that:

“They are normally seen along some famous streets at night” (female, 30 years, Trader).

Table 3: Respondents' views on the forms of prostitutions practiced in Awka South

Responses	Frequency	Percentage
Street walkers	63	34.2
Brothels	51	27.7
Call girls	52	28.3
Male prostitution	5	2.7
Massage parlours	12	6.5
No response	1	0.5
Total	184	100.0

Field survey, 2021

Table 3 shows that 63 (34.2%) of the respondents said that street walkers is the form of prostitution practiced in Awka South LGA, 51 (27.7%) of the respondents said that it is brothels, 52 (28.3%) of the respondents said call girls, 5 (2.7%) of the respondents said its male prostitution, 12 (6.5%) of the respondents said it is massage parlours, while 1 (0.5%) of the respondents has no response regarding the forms of prostitution practiced in Awka South LGA.

An IDI respondent stated that:

“The most popular form of prostitution in this area are those that walk along the streets at night, we call them night walkers, we also have girls that are normally on call to their male customers” (Male, 29 years, public servant).

Another IDI respondent stated that:

“There are motels that house these prostitutes and different men come in everyday to patronize them” (female, 35 years, business woman)

Table 4: Respondents’ views on which of the following sex engage more in prostitution in Awka South LGA

Responses	Frequency	Percentage
Male	38	20.7
Female	137	74.5
Don’t know	8	4.3
No response	1	0.5
Total	184	100.0

Field survey, 2021

Data from table 4 shows that 38 (69.6%) of the respondents said that the male sex engage more in prostitution in Awka South LGA, 137 (74.5%) of the respondents said it is the female sex, 8 (4.3%) said that they don’t know which of the sex is more engaged in prostitution in Awka South LGA, while 1 (0.5%) of the respondent had no response to the question.

Findings from the IDI stated that:

“Female prostitution is more common in this area, I know men engage in prostitution in some other places, but it is not a common practice here” (Male, 29 years, public servant).

Another IDI respondent stated that:

“I think females are the major perpetrators of prostitution” (female, 35 year, business woman).

Table 5: Respondents’ views on the number of sex partners they have

Responses	Frequency	Percentage
Only one partner	106	57.6
Between two or four partners	29	15.8
Between five to seven partners	32	17.4
Eight partners and above	17	9.2
Total	184	100.0

Field survey, 2021

Data from table 5 shows that 106 (57.6%) of the respondents said that they only have one sexual partner, 29 (15.8%) of the respondents said they have between two to four partners, 32 (17.4%) of the respondents said that they have between five to seven partners, while 17 (9.2%) of the respondents have above eight partners.

Research Question Two: What are the factors responsible for prostitution among youths in Awka South Local government Area? Questionnaire items 11 and 12 were designed to answer research question 2 and the findings are shown in tables 6 and 7.

Table 6: Respondents’ views on whether or not there are factors responsible for prostitution in Awka South LGA

Responses	Frequency	Percentage
Yes	161	87.5
No	11	6.0
Don’t know	12	6.5
Total	184	100.0

Field survey, 2021

Data from table 6 shows that 161 (87.5%) of the respondents said yes that there are factors responsible for prostitution in Awka South LGA, 11 (6.0%) of the respondents said no, while 12 (6.5%) said that they don't know if there any factors responsible for prostitution in Awka South LGA.

An IDI respondent stated that:

“I don't think a woman will just wake up one morning and decides she wants to sell her body for money, the circumstance one find him or herself leads to prostitution” (male, 29 years, public servant)

Another IDI respondent stated that:

“Prostitution is not done by choice, there are certain factors that make our young ladies go into prostitution” (male, 30 years, teacher).

Table 7: Respondents' views on the major causes of prostitution in Awka South LGA

Responses	Frequency	Percentage
Poor family background	55	29.9
Peer group pressure	52	28.3
Unemployment	62	33.7
Lack of sexual education	12	6.5
All of the above	1	5
No response	2	1.1
Total	184	100.0

Field survey, 2021

Table 7 shows that 55 (29.9%) of the respondents said that poor family back ground is the major cause of prostitution in Awka South LGA, 52 (28.3%) of the respondents said that it is peer group pressure, 62 (33.7%) of the respondents said it is unemployment, 12 (6.5%) of the respondents said it is lack of sexual education, 1 (0.5%) of the respondents said it is all the above mentioned causes, while 2 (1.1%) of the respondents has no response regarding the major causes of prostitution in Awka South LGA.

An IDI respondent stated that:

“Poverty and unemployment is the major cause of prostitution in our society today, in an effort to make ends meet, one sees prostitution as the only alternative and way out” (male, 30 year, Teacher).

Another IDI respondent stated that:

“Most ladies especially students go into prostitution because of their friends, most of them are from poor homes, and when they go to the university, they try to live above their means, and prostitution is seen as the last resort” (Male, 29 years, Public Servant).

Research Question Three: What are the consequences of prostitution in Awka South Local Government Area? Questionnaire items 13 and 14 were designed to answer research question 3; findings are shown in table 8 and 9.

Table 8: Respondents' views on whether or not they are aware of the consequences of prostitution in Awka South LGA.

Responses	Frequency	Percentage
Yes	104	56.5
No	60	32.6
Don't know	20	10.9
Total	184	100.0

Field survey, 2021

Data from table 8 shows that 104 (56.5%) of the respondents said yes that they are aware of the consequences of prostitution in Awka South LGA, 60 (32.7%) of the respondents said no, while 20 (10.9%) said that they don't know about the consequences of prostitution in Awka South LGA.

An IDI respondent stated that:

“Prostitution is bad and not beneficial to our society in many ways” (female, 35 years, Business woman).

Another IDI respondent stated that:

“The disadvantages of prostitution outweigh the advantages, ie if there is any advantage at all” (Male, 29 year, Public servant).

Table 9: Respondents’ views on the consequences of prostitution in Awka South LGA

Responses	Frequency	Percentage
Public health issues	63	34.2
Increase in crime waves	66	35.9
Human trafficking	21	11.4
Sexual violence (rape)	31	16.8
All of the above	1	0.5
No response	2	1.1
Total	184	100.0

Field survey, 2021

Table 9 shows that 63 (34.2%) of the respondents said that public health issue is the consequences of prostitution in Awka South LGA, 66 (35.9%) of the respondents said that it is increase in crime waves, 21 (11.4%) of the respondents said it is human trafficking, 31 (16.8%) of the respondents said it is sexual violence, 1 (0.5%) of the respondents said it is all of the above, while 2 (1.1%) of the respondents has no response regarding the consequences of prostitution in Awka LGA.

An IDI respondent stated that:

“Most of these sex workers are carriers of numerous sexually transmitted infections such as HIV/AIDS, and pass it along to unsuspecting members of the public” (Male, 30 years, Teacher).

Another IDI respondent stated that

“Most of the young sex workers are forced into prostitution because they have been trafficked from their home to an unknown destination with the promise of a better life, and most times they are victims of sexually violence because they are defenseless and the law is not on their side” (female, 35 years, business woman).

Research Question Four: What measures have been put in place to check the problem of prostitution in Awka South LGA? Questionnaire items 15 and 16 were designed to answer research questions four. The findings are shown in table 10 and 11.

Table 10 : Respondents’ views on whether or not measures have been taken to effectively control prostitution in Awka South LGA.

Responses	Frequency	Percentage
Yes	115	62.5
No	52	28.3
Don’t know	17	9.2
Total	184	100.0

Field survey, 2021

Data from table 10 shows that 115 (62.5%) of the respondents said yes that measures have been taken to effectively control prostitution in Awka South LGA, 52 (28.3%) of the respondents said no, while 17 (9.2%) said that they don’t know if measures have been taken to effectively control prostitution in Awka South LGA.

An IDI respondent stated that:

“Most times you see the police vans patrolling the streets at nights, especially hot zones where these sex walkers normally stay to make arrests”. (male, 30 years, Teacher).

Another IDI respondent stated that:

“Awareness programmes, especially on the practice of safe sex in other to prevent sexually transmitted infections is normally advertised on the mass media”. (Male, 41 years, Public servant).

Table 11: Respondents’ views on the measures to effectively control and prevent prostitution in Awka South LGA

Responses	Frequency	Percentage
Awareness on the negative effects of prostitution through the mass media	103	56.0
Mass literacy campaign	32	17.4
Legislation urging law enforcement to check prostitution activities	42	22.8
Provision of employment with attractive payments	4	2.2
No response	3	1.6
Total	184	100.0

Field survey, 2021

Table 11 shows that 103 (56.0%) of the respondents said that awareness on the negative effects of prostitution through the mass media is the measure to effectively control and prevent prostitution in Awka South LGA, 32 (17.4%) of the respondents said that it is mass literacy campaign, 42 (22.8%) of the respondents said it is legislation urging law enforcement to check prostitution activities, 4 (2.2%) of the respondents said provision of employment with attractive payment is the measure to effectively control and prevent prostitution in Awka South LGA, while 3 (1.6%) of the respondents has no response regarding this question.

An IDi respondent stated that:

“Government should make effort to create jobs and fund empowerment programmes to make our youths self sufficient and get our ladies off the streets”. (Male, 41 years, Public servant).

Another IDI respondent stated that:

“Massive awareness and campaign should be organized to educate and enlighten our young ladies about the dangers and pitfalls of engaging in prostitution”. (Male, 39 years, Civil servant).

Test of Hypothesis

The research tested the two hypothesis postulated for this study. The hypothesis were re-stated and tested as follows:-

Hypothesis 1: Female respondents are more likely to be involved in prostitution than their male counterpart in Awka South LGA. Data in table 12 formed the basis for testing hypothesis 1.

Table 12 : Relationship Between Gender and Prostitution

What is your sex	how many partners do you have ?				Total
	Only one partner	Between two to	Between five to	Eight partners	
		Four partners	and above	and above	
Male	64 34.8%	17 9.2%	13 7.1%	4 2.2%	98 53.3%
Female	42 22.8%	12 6.5%	19 10.3%	13 7.1%	86 46.7%
Total	106 57.6%	29 15.8%	32 17.4%	17 9.2%	184 100.0%

X² (3, N=184) = 10.580 p = 0.014

Field survey 2017

A statistical relationship was found between gender and prostitution in Awka South LGA at P=0.014. this implies that female respondents are more likely to be involved in prostitution nthan their male counterparts in Awka South LGA. It then follows therefore that gender of a person has influence on prostitution in Awka South LGA.

Hypothesis Two: Highly educated persons are less likely to engage in prostitution than their lowly educated counterparts in Awka South LGA. Data in table 13 formed the basis for testing hypothesis two.

Table 13: Relaitonship between education and prostitution

What is your Highest educational Qualification ?	how many partners do you have ?				Total
	Only one partner	Between two to Four partners	Between five to and above	Eight partners and above	
No formal educa- tion	2 1.1%	1 .6%	2 1.1%	0 .0%	5 2.8%
SSCE	35 19.3%	14 7.7%	13 7.2%	6 3.3%	68 37.6%
NCE/OND	21 11.6%	5 2.8%	5 2.8%	4 2.2%	35 19.3%
B.Sc/HND	45 24.9%	8 4.4%	12 6.6%	7 3.9%	72 39.8%
Post Graduate Degree	1 6%	0 .0%	0 .0%	0 .0%	1 .6%
Total	104 57.5%	28 15.5%	32 17.7%	17 9.4%	181 100.0%

$\chi^2 (12, N=181) = 6.336 P = 0.898$

Field survey 2017

No statistical relationship was found between eduaiton and involvement in prostitution in Awka South LGA at P=0.898. This shows that highly educated persons are not less likely to engage in prostitution than their lowly educated counterparts in Awka South LGA. This implies that education has no influence on involvement in prostitution in Awka South LGA.

Conclusion

The study concludes that street walkers, call girls, brotherls, massage parlours and male prostitutions are the form of prostitutions practiced in Awka South LGA, and that poor family background, peer group pressure, unemployment and lack of sexual education, brain drain, and poor academic performance are the major casues of prostitution in Awka South LGA. There are consequences of prostitution in Awka South LGA, such increase in crime wave, human trafficking an sexual violence (rape), and that measures such as; awareness on the negative effects of prostitution through the mass media, mass literacy campgaign, legislation urging law enforcement to check prostitution activities and provision of employment with attractive payments as the measures to effectively control and prevent prostititon in Awka South LGA.

Recommendation

The following recommendations are made to ensure effective measures are taken to prostitution in Awka South LGA.

1. Federal, State and Local Governments and other stakeholders should award scholarship and bursaries to indigent students as this may discourage them from indulging in prostitution.
2. Parents should endeavour to live together for the proper pubringing of their children.
3. Government should provide employment since, unemployment and poverty are some of the causes of commercial sex work in our soociety today.
4. The government should promulgate laws to regulate sex work. These laws will consider sex work as a criminal activity and also give a strong disapproval of it; this will definitely reduce the total dependence on sex work as a profession.

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