

The Dark Side of the Ivory Tower: An Analysis of Commercial Sex Work in Nigerian Universities

Jackson Onome Robinson^{1*}, Karofi, A Usman²

¹Department of Humanities and Social Sciences Federal Polytechnic Nasarawa Nigeria

²Department of Sociology Usmanu Danfodio University, Sokoto Nigeria

*Corresponding author:

Jackson Onome Robinson

Received: 15.05.2019

Accepted: 25.05.2019

Published: 30.05.2019

Abstract: A cursory review of the history of Nigeria tertiary institutions indicate that campus commercial sex work is on the ascendancy. Commercial sex work has transcended the brothels and the streets into every facet of the society, and university campuses are not insulated from the menace. Legal and institutional frameworks deployed to arrest the situation by government and university authorities rather than attenuate have exacerbated the situation. Drawing from numerous mass media and scholarly sources and using a theoretical framework grounded on political economy, this paper examines the dialectical origin, predisposing factors, and forms of campus commercial sex work in Nigeria. The paper concludes that, policies and legislations aimed at preventing and exiting the commercial sex work are lopsided and must therefore be holistic, encapsulating issues surrounding supply and demand for commercial sex. Recommendations on how to curb prostitution menace amongst female university students were proposed. Readers from a range of disciplinary interest will find this paper compelling and valuable to understand commercial sex in the ivory towers as a newly constructed social reality.

Keywords: Ivory Tower, Prostitution. Campus Prostitution, Commercial Sex Work and Universities.

INTRODUCTION

All human societies are confronted with the question of modification from infancy of individual's behavior to conform to the demands of social life, and ultimately making the young children full members of the society. The process for doing this is called socialization. It is through this process of socialization that members learn certain habits, traditions, knowledge, skills, norms and values which the society considers quintessential [1]. Schools particularly at the realm of higher education (HE) are an integral part of this process since it is at this level that, students are being prepared to enter the labour market and emerge with skills to support socio-economic and political systems and as messengers of ideas [2].

At the onset of formal education in Nigeria, it was a thing of joy and honor for any young person to be offered admission into a degree programme in any of the few universities in the country. It was an occasion which everybody, including parents, looked forward to, especially the accompanying matriculation exercises

which the new intake celebrated with pomp and pageantry, to the envy and admiration of their less fortunate relations and friends. That was in the days of the "Ivory Tower" concept of the universities, when universities were repositories for high ideals and enviable academic traditions. However, the reality today is a radical departure from the past, as it is common knowledge that in Nigeria studying at University or any other higher educational institution is nightmarish and a necessary evil. Musa [3] had documented this, but we make bold to declare that the situation is growing worse by the day since then. In the place of the erstwhile high ideals and enviable academic traditions are a plethora of deviant activities such as campus prostitution, cultism, alcoholism, drug addiction, sexual harassment, rape, examination malpractices and a host of others.

Perhaps one of the major hydra-headed and multi-dimensional social problem facing tertiary institutions in Nigeria today is how to handle the menace of campus commercial sex work among female students. The growing rate of commercial sex workers

Quick Response Code



Journal homepage:

<http://crosscurrentpublisher.com/ccjhss/>

Copyright © 2019 The Author(s): This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC BY-NC 4.0) which permits unrestricted use, distribution, and reproduction in any medium for non-commercial use provided the original author and source are credited.

DOI : 10.36344/ccjihss.2019.v05i05.006

among female university students today is raising a serious concern among Nigerians [4, 5] as it has become a re-occurring decimal in the unfolding dynamics of the dark side of the ivory towers. Commercial sex work is now more lucrative as a student in the campus due to client preference for students as against brothels and street walkers. This has promoted admission racketeering and compounded universities admission crisis as increased number of professional prostitutes are now desperate to gain admission into higher institutions at any cost [6].

A University don, Prof. Elizabeth Balogun, on Wednesday [7] in Abeokuta, Ogun State, expressed her concern over the prevalence of prostitution among female undergraduates in the country. She noted that, the sex trade had become rampant on Nigerian campuses to such an extent that 80 percent of prostitutes that patronize night clubs, hotels and tourist centres in Ogun State are students of tertiary institutions. Prof. Balogun, a Biochemistry lecturer at the University of Ilorin, said this at a seminar organized by the National Association of Nigerian Students to mark its 31st anniversary where she delivered a lecture titled “Prostitution on our campuses: Effects and solutions.” Wahab’s [8] description of prostitution in the ivory towers clearly indicates that most tertiary institutions in Nigeria are not insulated from this crisis:

Almost all campuses now have hot spots where girls can be picked up and dropped after a sexual transaction. From Olabisi Onabanjo University, Ogun State to University of Lagos, Delta State University to University of Calabar and Kaduna Polytechnic to Ahmadu Bello University Zaria prostitution on Nigerian campus is a big deal that keeps growing like a well-funded industry.

Corroborating Balogun and Wahab, Emene [7] noted that, majority of prostitutes in Port Harcourt city are students:

On Port Harcourt, guys working as junior staffs in big oil companies with foreign staff, pose as pimps’ linking girls to white men in their companies. The five tertiary institutions in and around Port Harcourt (Rivers State University, Npolu; University of Port Harcourt, Choba; Ignatius Ajuru University of Education; Rumuolumeni; Rivers State College of Science and Arts (now Port Harcourt Polytechnic), Rumuola and Rivers State College of Health Technology, Rumeme) unfortunately seems to provide more commercial sex workers than career-ready female graduates for the country.....

Essentially, most young girls sent to Universities, polytechnics and colleges of education to acquire knowledge and become productive citizens in the nation have found a vocation in commercial sex work. They now ply the trade right inside the campuses. By the day, they parade themselves as students, attending lectures and going to the libraries like other students, but by night they shed their academic garbs and engage in the oldest profession in the world – prostitution [9].

It is often said the ivory towers is the last stage of moulding leaders of tomorrow, preparatory for their engagement as leaders and policy makers of the future. So, if such towers are now saturated with the menaces of prostitution and it control syndicate, then the nation is in deep crisis [10].

Of the 100 sample countries where research was conducted on their commercial sex policy, it was discovered that, commercial sex work is illegal in 35%, legal in 53% and limitedly legal in 12% and Nigeria is one of the countries where commercial sex work is illegal [11].

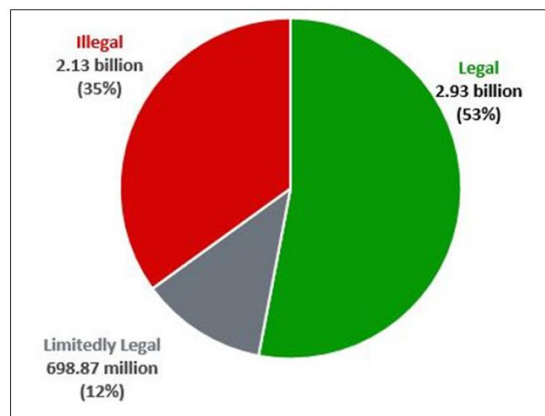


Fig-1: Percentage of Countries with Legal, Illegal, and Limitedly Legal Prostitution (of the 100 countries)
Source: CIA's World Factbook, 2017.

Research indicates that Nigeria had long established laws and formal institutional structures to address prostitution problem. For example, Chapter 21 of the Criminal Code, Section 223, Sub-sections (1)(2)(3) and (4), it is stated that:

‘Any person who procures a girl or woman who is under the age of eighteen years to have unlawful carnal connection with any other person or persons, either in Nigeria or elsewhere or procures a woman or girl to become a common prostitute, either in Nigeria, or procures a woman or girl to leave Nigeria with intent that she may become an inmate of a brothel elsewhere; or procures a woman or girl to leave her usual place of abode in Nigeria, with intent that she may, for the purposes of prostitution, become an inmate of a brothel, either in Nigeria or elsewhere; is guilty of a misdemeanor, and is liable to imprisonment for two years.

It is worthy of note that, most university authorities have equally included in their student general handbook regulations that considers anti-social behaviours such as cultism, examination malpractice and campus prostitution an offence. For example, page 67 of the university of Nigeria Nnsuka (UNN) student’s general handbook 2013 which deals with cultism, campus prostitution, rape, examination malpractice and any other campus social vices prescribe various sanctions for culprits.

However, all these laws and formal institutional structures notwithstanding, female university students still engage in commercial sex work more than ever before and the practice of Prostitution is at an alarming rate in Nigeria among women [12]. This paper therefore examines why commercial sex so thoroughly disapproved and outlawed in Nigeria and many other countries of the world, can yet flourish in Nigeria ivory towers.

Conceptual Clarification of Commercial Sex Work/Prostitution

The word prostitution is derived from the Latin word *prostituta* meaning: *pro* (up-front) and *situere* (offer for sale). Though, most sex workers activist group rejected the name since late 1970 and preferred to be called sex workers.

Commercial sex is the provision of sexual favors for financial reward [13]. They went on to say that prostitution may be heterosexual or homosexual activity, but historically most prostitution has been by females with males as clients. Also Strong, Devault, Sayad and Yarber [14] defined prostitution as the exchange of sexual behaviors 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 who make themselves available to men. Less common is male selling sex to females. Prostitution between two women is rare.

The West Africa Project to Combat AIDS (WAPCAS) [15] defined a prostitute as one who for one reason or the other engages in sex regularly as economic activity to earn a living. UNAIDS [16], defines a sex worker as female, a male and transgender adults and young people who receive money or goods in exchange for sexual services either regularly or occasionally, and who may or may not consciously define those activities as income generating. For them therefore prostitution is sex outside of marriage involving transaction of money or other form of material wealth. First, are the actors just anyone? Many feminists have been inclined to say —no‘emphatically, insisting on prostitution as paradigmatically women (presumed straight) selling to straight men. This approach renders invisibly the fact that a significant number of prostitutes are lesbians or bisexual, that there is a significant amount of prostitution involving sex between gay or bisexual men, and that there is a large undocumented history of commercial sex between women [17]; yet it is nonetheless true that the vast majority of prostitutes are women with male clients and that this type of prostitution has gained the most attention in Euro-American societies. There appears to be very little prostitution in which men sell to women. This last fact is usually attributed to gendered structures of desires [18]. Although some have claimed that it is caused as much by women’s historical lack of disposable income and personal freedom [17].

According to Ojo [19], prostitution is the act of performing or offering or agreeing to perform a sex act for hire; engaging in or agreeing or offering to engage in sexual conduct with other persons under a fee arrangement with that person or any other person. It includes also any lewd act between persons for money or other considerations. For Otite & Ogionwo [20] prostitution refers to the granting of sexual intercourse to men in return for money. The amount involved maybe prefixed or prearranged or transacted after the act. They believe that men are hardly labeled as prostitutes even when they deal sexually with many women.

Gagnon and William [21] and Hunt [22] described commercial sex work as a stratified occupation. First on the stratum are the call girls who operate outside their apartments, have the most affluent

customers and earn the largest money. Others live perpetually in brothels and are at the middle while those at the lowest are the street hawkers. Charles and Kinsie [23] noted that though prostitutes look beautiful and glamorous in magazines, most of them are from lower class and minority groups.

It is obvious from the foregoing that there are three essential points to note in defining the concept of prostitution and these are:

It is sexual in nature and the reward for performing the sexual act is either money or other material goods exchanged at or near the time of the act. The relationship between the provider and the recipient of sexual services involves neither love nor affection and finally, that because there is an exchange of services for material reward; prostitution is either a full or part-time vocation. Furthermore, prostitutes are not necessarily females or adults; male and female prostitutes of various ages provide sexual services for both the opposite and the same sex [12].

The Spread of Commercial Sex Work to Nigerian Universities

Historically, a Greek, named Solon was the first organizer of prostitution business between 640 – 630 and about 556 B.C. [24]. He was stated to have bought and sold prostitutes for general use in ancient Greece. It was also claimed that Solon was the founder of state brothels. Rosen [25] reported that in the Middle Ages, prostitutes were replenished by traders selling people. In fact, 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.

Eruke cited in Ukaegbu, Eze, and Agomoh [4] writes that, it took several years for prostitution to seep into university campuses, as the vice evolved and began to consume our young girls. People chose to ignore it as a mere fad that would quickly go away, it was largely left unchecked and so took hold, becoming a way of life in Nigeria's citadels of advanced learning. In the beginning, some of the students have loathed the strange lifestyle, but as they watched their indulgent peers return to campus, night after night, with wads of cash, glitzy clothes and other ephemeral paraphernalia, their resistance began to wear thin. It was akin to the effect of prostitution during the colonial and post-colonial era in Idoma land as described by Ochefu [26] thus:

Their occasional but grandiose visits home had the effect of stimulating those who suffered no particular economic hardships to venture out. Some prostitutes were the first to build houses with zinc roofs, furnished with half upholstery chairs, bedrooms with four-poster beds and cotton mattresses and kitchens decked with multi-colored enamel pots and plates. They

came home with trunk boxes filled with second-hand clothes and cheap imitation jewellery that they distributed to their younger ones. They also brought home 'exotic' foods such as rice and canned meat and fish. The more enterprising ones bought bicycles, and radio for their husbands, in-laws or boyfriends and helped pay their taxes [26].

The spread of commercial sex work in Nigerian universities was further accentuated with the invasion of the tertiary institutions by older male members of the privileged class to fetch girls from the school to be used as commercial sex workers [10, 27]. Emene captures the ugly situation succinctly thus:

.....it's more shameful that the people who actually patronize most of these hookers are men in power. It has been a difficult problem in the oil city. In the Woji, Birabi and King Perekunle government reserve area of Port Harcourt, luxurious hotels in coalition with these crass girls keep photo albums of them in their hotels for the affluent men who patronize these girls. They leaf through the photo albums and settle on a random choice of girl already on stand-by for the designated purpose of whoring themselves for quick fixes or at times negotiable price. A good number of these men are expatriate oil workers and politicians'' [28].

Uzokwe [29] stated that campus prostitution started before 1981. According to him, female students parade as students in the day, only to change to prostitutes during the night. Jean [30] reported that campus prostitution was born out of a need to meet up with ostentatious living of some female students from wealthy homes. This situation he asserted is because most campus prostitutes are from the low-socio-economic status; though most women that practice prostitution are independent, old enough to make decisions and willing to bear the consequences. In support of Jean, Onwubiko and Okonkwo cited in Ukaegbu, Eze, and Agomoh [4] noted that, inordinate desire for affluence and desperation by many Nigerians, especially young ladies in campuses are the motivating factors for them to be consistently lured and engaged in sexual explicit acts. Eruke [10] attributes it causes to the huge monetary inducement in this illicit business, which results to the corporate and campus prostitute parading themselves in flashy and sophisticated cars, jewelries and costumes to the chagrin and envy of their fellow students.

Scholars have listed several other factors which they believe are responsible for prostitution tendencies in university campuses; they include; (a) peer group influence [31]; (b) extended family system [32]; (c) widow inheritance [33]; (d) childhood abusive experience [21]; (e) low self-esteem [34]; (f) lack of sexuality education [35]; (g) faulty socialization [36];

and (h) homosexuality [37]. Others include, male child preference [38]; dressing pattern and fashion [39]; and forced marriage [20]. Prostitution tendency is proneness or readiness to engage in or practice prostitution [28]. While we recognize the role of the above as predisposing factors, however, a careful and critical x-ray of commercial sex work amongst female university students in Nigeria reveals that, contradictions of the capitalist system manifested in widen income inequality, poverty and subordination of women to men is more preponderate in determining the increasing proclivity towards commercial sex work.

Organization of Campus Commercial Sex Work

Campus prostitution is a situation whereby female students hawk their bodies in order to secure undeserved favours from men. The female students involved in this act, have no sense of decent dressing, they dress to reveal sensitive parts of their bodies; their manner of dressing and make up is an advertisement and open invitation to men to abuse their bodies as long as there is money or favour to be made [40].

The methods of operation of campus prostitution vary from campus to-campus and from one individual to another. Some female students travel to nearby cities at night to meet sugar daddies who are ready to pay large amounts of money for sexual pleasure. While other students parade the streets for customers, others as well visit beer parlous and hair dressing saloons to meet pimps who connect them to their customers [41].

These young girls have begun using social media to reach out to wider prospective clients. These

deviant students have even gone to the extent of signing on to various advertising agents on social networks like ‘Campus Divas for Rich men’, just as most of them (campus girls) have contacts with big hotels in the cities, where they act as ‘sexual care givers’. Some newspapers are also in the trade of helping arrange customers for these young girls [42].

Some female students defy fear and safety to the extent of following their customers to their homes. Other female students take the advantage of the proximity of their campus to major cities where they sneak to sleep with wealthy who in turn lavish them with huge sums of money [29]. In another dimension, female undergraduates maintain steady registration with pimps in nearby brothels where their sexual services are needed through cell-phones. Other students advertise themselves through photo albums in major hotels near their campus. In another from, trusted male students act as pimps for females students who in turn share the profit.

The methods adopted by females in engaging in prostitution in Nigerian universities include social media, third party arrangement and organized sex rings. The report of an empirical study conducted by Ukaegbu, Eze, and Agomoh [4] adopting cross sectional survey with a population of 400 female students purposively taken from selected Federal and State Universities in the Niger Delta (University of Calabar 60, University of Port Harcourt 60, University of Benin 60, Delta state University 55, University of Uyo 55, Niger Delta University 55, and Federal University Otuoke 55) reveals the method adopted by female students engaging in prostitution thus:

Table-2: Methods adopted by female in engagement in Prostitution in selected universities in Niger Delta

Response	Frequency	Percentages
Social Media	128	35
Third party arrangements	100	27
Organised sex rings	140	38
Total	368	100

Source: Field report Ukaegbu, Eze, and Agomoh [4]

Table 2 above showed that social media, third party arrangement and organized sex rings were the methods adopted by female in engagement in commercial sex work in the selected universities in Niger Delta. Although organized sex rings was the most adopted methods used by female in engagement in prostitution as 38% of the students attested to this. The use of social media to source for clients was attested to by 35% of student, followed as the methods adopted by female in engagement in prostitution in the universities. Third party arrangement, often done by 'pimps and tricks' who 27 % of the respondents attest, accounts for another methods adopted by female students in engagement in commercial sex work in the selected universities in Niger Delta

Effects of Campus Commercial Sex Work

Campus commercial Sex workers are members of the society and interact with the population in which they live. As a result they impact on the various strata of the society in one way or the other. Such influences may subsequently have a multiplier effect on communities and the society at large. They include:

Indiscipline and examination Malpractice

The level of indiscipline is alarming in Nigeria's ivory tower as campus commercial sex workers either on part time or full time using their connections in high places, no longer respect their lecturers or constituted authorities in their respective schools, and thereby precipitating serious crisis of academic excellence and quality of graduates that are

turned out annually. The values of hard work, research and intellectuals pursuit, has been thrown to the dustbin of history; as most of these student have already known that the only thing they need is to bribe the lecturers involved both in cash and kind to get the required marks. Also because of the huge monetary inducement in this illicit business, these corporate and campus prostitute often parade themselves in flashy and sophisticated cars, jewelries and costumes to the chagrin and envy of their fellow students.

Another dimension to indiscipline fueled by campus prostitution is dressing patterns which has negative consequences on moral values and promote sexual harassment. Most undergraduate female prostitutes dress to kill in skimpy near nude outfits. Komolafe [7] reported on how skimpy dressing sends sensations down the spine of on-lookers since such dresses expose the nipples and bare-bottom which are meant for privacy: an issue she described as de-sanitization of the environment. In support of Komolafe, Adejumo [43] pointed out that, studies have proved that seeing a nude lady does not affect the psychic of a man as much as seeing a lady half nude. According to him the sight of such nudity sends sexual signals to the brain and a complex reaction takes place in the anatomy of the men, who, if not able to control

themselves, resort to sexual harassment or rape. In the same vein;

Imagine a lady half nudely dressed sitting right in front of the lecturer as he takes a course. The sight of the lady's middle thigh or leg would distract the lecturer who if taking a course that involves the use of formula, would automatically get distracted and forget the formula thus distorting the teaching-learning process [39].

HIV/AIDS/Public Health Issue

Available evidence suggests that in most countries with high HIV prevalence, infection rates are significantly higher among FSWs than other groups [16].

In Nigeria, the literature on HIV prevalence among FSWs is scant, but among an estimated one million FSWs operating in the country [20], existing studies estimate a prevalence of between 50% and 70% [9], compared with a prevalence in the general population of 4.1% in 2011 [8]. The HIV/AIDS prevalence among female sex workers and clients in most cases leads to death. Table 1 shows the distribution of deaths resulting from HIV/AIDS.

Table-1: Summary Distribution of Deaths resulting from HIV/AIDS by yearly order

Year	Male	Female	Total	% Male	%Female
2010	16499	24931	41430	39.8	60.2
2011	8683	11309	19992	43.4	56.6
2012	9398	16820	26218	35.8	64.2
2013	20239	25955	46194	43.8	56.2
2014	13692	19754	33446	40.9	59.1
2015	15003	18459	33462	44.0	55.2
Average 2010 – 2015				41.4	58.6

Source: National Bureau of statistics 2015 report

There are several reasons why sex workers are at higher risk than the general population. Firstly, many prostitutes are injecting drug users, and injecting drug use is one of the primary ways of transmitting HIV infection [44]. Secondly, prostitutes are at higher risk for HIV infection because they have multiple partners, remarked Adelekan *et al.* [8].

Other health issues related to commercial sex work are early pregnancy for juveniles, rape, tuberculosis, posttraumatic street disorder, assault, and other acts of violence including murder. Darko, Asamoah-Ado, Gabriella, Kyerekoh, Agyarko-Poku and Nzambi [45] observed that the greatest health consequences of prostitution are drug abuse, violence and sexually transmitted infections, including HIV/AIDS, gonorrhoea, pelvic inflammatory diseases and syphilis.

Excessive alcohol consumption and drug use are very high among prostitutes; since a lot of them

think that they cannot function properly without this substance (they help them to do more clients). It should be noted however that once these substances are over used or abused there is the possibility for prostitutes not to use condoms at all or risk not putting them on properly [8]. Since most campus commercial sex workers are quite young and Ignorant, especially the roamers, some of them are easily deceived into thinking that:

- Only once cannot be harmful.
- Nice/plump looking or those coming from overseas etc cannot be infected.
- Drinking a strong gin e.g. Akpeteship can destroy the virus after sleeping with an infected person [46]

These misconceptions are mostly due to the fact that they are less informed.

Violence against Women

Prostitutes are often victimized by their pimps, police, drug users and clients. Monto [47] believes that the basis for this bad behaviour towards these women is that sex work is illegal and sex workers are looked down upon and stigmatized and have no access to legal rights. Most often, they do not have any sympathy whatsoever from the community within which they operate and this gives the perpetrators the cause to go in there and do whatever they like to them.

Sex workers pursued several different strategies in managing these risks, including setting boundaries for themselves, being choosy and selective about clients, using traditional medicine and charms, alcohol and drug use, and participation in religious activities, remarked Izugbara [37].

Human Trafficking

Another impact of prostitution in Nigeria is trafficking in persons. The voluntary practice of prostitution by female undergraduates either as Aristos or streetwalkers led to the exploration of the trade abroad by some unscrupulous individuals. These individuals employ deceits to exploit the greed and the wild dreams and imagination of the girls by a promise of better earnings, living and opportunities abroad [12].

Continuing, Ojo noted that this promise is normally extracted from the girls under blood oath. Once in the foreign land (usually Europe) the sponsor would exploit the vulnerability of the girls by reason of their foreignness to the environment and strip them of their liberty and freedom. They remain at the whims and caprices of the sponsors and serve as sex slaves. They would be forced to pay—all expenses incurred on their behalf to their madam. Ojo [19] mentioned that trafficking in persons is a worldwide phenomenon and it is a euphemism for slavery and slave trade. The forms and methods may differ from coast to coast but the features, character and effect remains the same as slavery and slave trade. The approach of trafficker to recruitment is certainly different from the brute approach of slave raiders. A suitable but equally dangerous method of recruitment that is less visible is normally employed by them.

Political Impact

Commercial sex according to Bamgbose [48] dents the image of a nation. This is because many of these young girls find their way outside the country in order to practice their trade. This gives a bad image to the country. According to statistics, between 10,000 and 20,000 young Nigerian women are engaged in prostitution on streets and forests of Italy. Some of them are forced into this commercial sex activity in the foreign countries [49].

Olisah and Isidahomen [50] reported that over 20,000 Nigerian girls mostly from Edo State are engaged in commercial sex work in Europe. In fact, Omogiade [35] reports that prostitutes in Europe show Nigeria as a country that lack morals and it is not out of place to read media reports with such screaming headlines like ‘Italy deports 73 Nigerian girls’, 3 Nigerian prostitutes found dead on Italian streets and ‘200 deportee land Nigeria from Tripoly 80% of them are female prostitutes’ and so on. Moreso it is estimated that Nigerian girls recruited by this means constitute over 80% of prostitutes in sex trade in Italy. Landes [29], also reports that Nigerian prostitutes constitute an eyesore on the streets of the Swedish town of Gothenburg. All these send wrong signal about any country and may even scare potential foreign investors away.

Theoretical Framework

The political economy approach is the adopted orientation for this paper due to its holistic advantage. The method is predicated upon Marxian dialectical materialism which describe the economic as the ‘ultimately determinant element in history’. Engel’s revealing the holistic nature of this approach has this to say:

The economic situation is the basic, but the various elements of the superstructure also exert their influence upon the course of the historical struggle and in most cases preponderate in determining their form [51].

This brings to light the essential element of the dialectics in that it involves interplay of various aspects of the society [52]. In a situation of perennial poverty, it is logical and realistic to interpret prostitution as the choice for female between existence and extinction. Historically, women in industrialized societies have been impelled to become prostitutes for purpose of staying alive.

This account for Taylor’s position that

An understanding of the nature of deviance (prostitution) is inextricably connected to an understanding of the political economy, not just of employment but also more broadly of new inequities characteristic of capitalist societies [53].

Unlike functionalists’ views on prostitution which can be summarized thus:

Prostitution is, in the last analysis, economical. Enabling a small number of women to take care of the needs of a large number of men, it is the most convenient sexual outlet for an army, and for the legions of strangers, perverts, and the physically repulsive in our midst. It performs a function, apparently, which no other institution fully performs [54].

The political economy theory sees society as an arena of inequality which leads to conflict and social change [55], and prostitution as a reflection of the economic inequality in society. Therefore, people's race, ethnicity, gender, age, and social class are all linked to the uneven distribution of money. That is the reason why the majority of prostitutes in Nigeria are poor female university students between the ages of 18-25 [41]. These girls largely from disadvantaged homes are forced to become sex workers so as to train themselves in those schools that have kept hiking tuition fees but without commensurate upgrade of standards. The university authorities ignore the "economic meltdown" and continue to increase school fees and impose high levies on students. The school authorities also help campus prostitution to flourish through illicit admissions and allowing examination practices. It is no longer news that students are illegally admitted and lecturers sleep with female students to pass them in examinations.

Worse still, unlike in some western societies whereby there are facilities from which students can borrow to pay for their very expensive university education and gradually pays off these debts when they begin to work, in Nigeria, the poor students have no form of scholarship funding nor any educational funding banks to borrow. They then resort to engaging in commercial sex so that they can pay their ways through school. Ironically, the same class (Politicians, law makers, business men and political office holders) that have thrown the parents of these female students into greater poverty through regime of mis-governance and corruption in political offices are the same clients that now turn these female students into commercial sex workers to satisfy their high libidos.

In Political economy approach, we can use Feminist view as a useful tool to analyse campus prostitution. According to the *feminist* version of political economy, prostitution results not only from women's poverty but also from society's patriarchal culture that still views men as the dominant figure in heterosexual relationships and that still treats women as "sex objects" who exist for men's pleasure [56]. In line with the above view, McLeod's [25] noted that, it is economic conditions that shape involvement in sex work. 'Women's generally disadvantaged position in the context of capitalist society is central to their experience as prostitutes ... Women's entry into prostitution is characterized by an act of resistance to the experience of relative poverty or the threat of it' [25].

Political economist advocates the restructuring of capitalism because it creates inequality in wealth and poverty and thus, forcing a majority female students who come from the poor class in universities to prostitute themselves by selling whatever capacities to labour that they possess. Restructuring the capitalist

system through dislodging the de-nationalized capitalist aristocracy from the control of the instrumentalities of value distribution, reducing inequality and class distinctions would help in dealing with the supply and demand of side of commercial sex among female university students.

CONCLUSION

The paper has identified forms of campus commercial sex work, the causes, its effects and recommended preventive measures. The paper contend that campus commercial sex work is a multidimensional issue, however it is rooted more in widen inequality and poverty associated with capitalism and reinforced by patriarchy that reduces women into a dependent status on men.

RECOMMENDATIONS

Mere suppression and criminalization approach to commercial sex does not address the root causes of campus commercial sex work. It is therefore imperative to adopt a holistic approach encapsulated in the following recommendations in other to prevent, control and manage commercial sex work in Nigeria ivory towers:

First, government at all tiers should make conscious, bold and practical effort to improve the economy by providing job opportunities to the citizens. This is premised on the fact that poverty rank first among the causes of campus commercial sex work in Nigeria. Thus, unless the poverty level of Nigerian citizens is reduced, the issue of campus commercial sex work will continue to flourish.

Furthermore, the Federal, State and Private Universities should as well look into their outrageous school fees, so that education can be affordable. The Federal, State and Local governments should improve on existing scholarship scheme to indigent students and increase bursary allowances to all students in the tertiary institutions especially the female undergraduates.

The federal and state governments should deem it wise to build hostels within the campuses, ensuring 100% residence and providing adequate security. In this type of arrangement, students' movement could be checked reasonably. They should ensure restrictions/screening of visitors to such campuses. If private individuals and missions can effectively do that, Federal and State governments can do better. The money they bestow on white elephant projects only to abandon them, can build these hostels and other facilities.

Second, University curriculum developers should include social health in general studies (GST) courses. Mode of dressing should be clearly spelt out in

the school's codes of conduct and enforced accordingly. University authorities should ensure due process in admission procedures and conduct of examinations. The National University Commission and Governing Councils, and ASUU should do more in penalizing randy lecturers caught in sexual exploitation of female students.

Third, improvement in the socio-economic status is most likely to strength the resistance of the individual female undergraduate to sell her body. Non-governmental organizations should convey through conferences and leaflets enlighten young women including female undergraduates in their environment on the dangers of commercial sex work. In addition, families should go back to the good old days and imparting positive values and character modification on their children. This will enable parents to identify subtle clues that signal future danger, including sexual promiscuity and handle such appropriately.

Finally, the criminalization of commercial sex should be all embracing, including the seller and buyer of commercial sex. This is because the transaction is a two way process. Majority of the buyers of campus commercial sex are highly placed men in the society, and if they are punished appropriately it will discourage the buying of campus commercial sex.

The University Authorities

The university authorities ignore the "economic meltdown" and continue to increase school fees and impose high levies on students. The school authorities also help campus prostitution to flourish through illicit admissions and allowing examination practices. It is no longer news that students are illegally admitted and lecturers sleep with female students to pass them in examinations.

REFERENCES

- Alubo, O. (2016). *SOCIOLOGY: A Concise Introduction*, Jos, Ichejum Press.
- OECD. (2017). *Benchmarking higher education system performance: Conceptual framework and data*, Enhancing Higher Education System Performance, OECD Paris.
- Musa, A. O., Akomolafe, T., & Carter, M. J. (1998). Production of cuprous oxide, a solar cell material, by thermal oxidation and a study of its physical and electrical properties. *Solar Energy Materials and Solar Cells*, 51(3-4), 305-316.
- Ukaegbu, B. C., Eze, I. L., & Agomoh, M. J. (2017). Economic Recession and Level of Female Prostitution in Selected Nigerian Universities in Niger Delta. *International Journal in Management & Social Science*, 5(9), 207-216.
- Leadership Newspaper, February 20, 2016
- Okafor, H. C., & Duru, N. E. (2010). Sexual promiscuity among female undergraduates in tertiary institutions in Imo State: An issue for healthy living. *Edo Journal of Counselling*, 3(1), 100-109.
- Balogun, E. (2007). "Prostitution on our campuses: Effects and solutions." Paper presented at 31st Anniversary of the National Association of Nigerian students (NANS) in Abeokuta Ogun state.
- Adelekan, A. L., Adeosun, O. A., Adekunle, F. G., Olunuga, O. D., Oyelami, F. I., & Ekerete-Udofia, C. (2017). Sexual Practices of Female Sex Workers in Ibadan, Nigeria. *International STD Research & Reviews*, 1-10.
- National Action Committee on AIDS. (2005). *HIV/AIDS National Strategic Framework for Action 2005– 2009*, Nigeria NACA 2005, ADEA, and Washington: The World Bank.
- The Pointer, March 31, 2017
- CIA World Fact Book, 2017
- Alobo, E. E., & Ndifon, R. (2014). Addressing prostitution concerns in Nigeria: Issue, problems and prospects. *European Scientific Journal*, *ESJ*, 10(14).
- Scott, J & Marshall, G. (2005). *Oxford Dictionary of Sociology*. New York. Oxford University Press
- Devault, C. Sayad, B. W., Yerber, W. (2005). *Human Sexuality: Diversity in Contemporary America*. Boston, McGraw –Hill, Higher Education.
- Skaer, M., & Ebin, V. (2006). In our own hands: SWAA-Ghana champions the female condom. *Quality/Calidad/Qualit*, (17), 3-29.
- Joint United Nations Programme on HIV/AIDS (UNAIDS. (2002). *Sex work and HIV/AIDS: UNAIDS Technical Update. Sex work and HIV/AIDS: UNAIDS Technical Update*.
- Nestle, J. (1987). *Lesbians and prostitutes: A historical sisterhood*.
- Shrage, L. (1994). *Moral Dilemmas of Feminism: Prostitution, Adultery, and Abortion*. New York: Routledge
- Ojo, B. (2007). *Contrasting Prostitution and Trafficking in Persons in Nigeria*. Being A Paper Presented at the International Conference on Prostitution and Human Trafficking. Benin City.
- Otite, O & Ogionwo, W. (2006). *An Introduction to Sociological Studies*. 2nd Ed. Ibadan, Heinemann Educational Books (Nigeria) Plc
- Gagnon, G.H & William, S. (1978). *Sexual deviance*. New York: Harper and Row.
- Hunt, M. (1974). *Sexual behaviour in the 1970s*. Chicago: Playboy Press.
- Winick, C., & Kinsie, P. M. (1971). *The lively commerce: Prostitution in the United States*. Quadrangle-New York Times Book Co.
- Ericsson, L. O. (1980). Charges against prostitution: an attempt at a philosophical assessment. *Ethics*, 90(3), 335-366.
- Rosen, R. (1982). *The Lost Sisterhood: Prostitution in America, 1900-1918*.
- Ochefu, Y. (1989). 'The impact of Women Colonialism on Nigerian Women: The Case of

- Prostitution ion Idoma Society' in Institute of African Studies university of Ibadan, *Conference on the Impact of Colonialism on Nigerian Women* Ibadan, Nigeria, 16-18 October
27. Civiliberty. (2009). *History of Prostitution*. about.com retrieved, 2010.
 28. Emene, F. (2012). *The prostitution boom. Lagos, Nigeria, Society: Magazine*.
 29. Uzokwe, O. A. (2008). *Prostitution in Nigerian University Campuses*. Punch Online Retrieved. July 12th, 2009
 30. Jean, M. (2010). "The legislation of prostitution: A failed social experiment" sisphe.org, retrieved, 05-23.
 31. Kangiwa, A. G. (2015). The Socio-Economic Factors and Effects of Prostitution in Nigeria. *European Journal of Research in Social Sciences Vol, 3(5)*.
 32. Uzorka, M.C & Orlu, C. (2012). Cultural Inhibitions and the Rising Rate of Prostitution in Niger Delta. *International Journal of Scientific Research in Education*, September 5(3):182-189.
 33. Anikpo, M. O. C., & Atemie, J. D. (2006). *Nigerian Socio-Cultural Heritage* (4th Edition). Peekay Production, Port Harcourt. Nigeria.
 34. Naanen, B. B. (1991). "Itinerant gold mines": prostitution in the cross river basin of Nigeria, 1930-1950. *African Studies Review*, 34(2), 57-79.
 35. Omogiade, A. (August 6th, 2008). *Nigerian Prostitutes in Europe: Driven By Greed or Economic Reasons*. <http://www.nigeriavillagesquare.com>
 36. Ekpo-Otu, M. U. (2013). Contestations of identity: colonial policing of female sexuality in the Cross River region of Southern Nigeria. *Inkanyiso: Journal of Humanities and Social Sciences*, 5(1), 72-80.
 37. Otutubikey Izugbara, C. (2005). 'Ashawo suppose shine her eyes': Female sex workers and sex work risks in Nigeria. *Health, Risk & Society*, 7(2), 141-159.
 38. Izugbara, C. O. (2004, December). Patriarchal ideology and discourses of sexuality in Nigeria. In *Understanding human sexuality seminar series* (Vol. 2, No. 21). University of Uyo, Lagos, Nigeria: The Department of Sociology and Anthropology.
 39. Adejumo, A.O. (2007). *Desanitization of the environment*. The Nation, 5th August p.7. Nathadex Publishers, First Edition. *Female Sex Workers in Ibadan, Nigeria*; International STD Research & Reviews, 6(2): 1-10.
 40. Dauda, K. N., Ugwoke, K. B & Azibasuum, A.A. (2017). *The Phenomenon of Prostitution in Nigeria: A Literature Review*. *International Journal of Social Studies*, 3 (5):65-72
 41. Oko, G. (2007). All Africa.com, October 4, 2007. 1999-2011 nigeriaworld.com.
 42. Onwubiko, E. & Okonkwo, S. N. (2013). Is campus prostitution a menace? Thewillnigeria.Com
 43. Komolafe, R. (2007). *How will campuses be without skimpy dresses?* Sunday Tribune. 5th August, 9.
 44. Ladipo, O, Emmanuel, J.A., Akinyemi, Z., Ankomah, A. (2014). A Comparative Analysis of Brothel-Based Commercial Sex Work in Cities and Junction Towns in Nigeria
 45. Alary, M., & Lowndes, C. M. (2004). The central role of clients of female sex workers in the dynamics of heterosexual HIV transmission in sub-Saharan Africa. *Aids*, 18(6), 945-947.
 46. Ndiubuagu, E. O., Okafor, I. I., & Omotowo, B. I. (2017). Assessment of Key HIV Misconceptions among Inhabitants of a Rural Community in Enugu State, Nigeria. *Journal of Biosciences and Medicines*, 5(09), 65.
 47. Monto, M. A. (2004). Female prostitution, customers, and violence. *Violence Against Women*, 10(2), 160-188.
 48. Bamgbose, O. (2002). Teenage prostitution and the future of the female adolescent in Nigeria. *International Journal of offender therapy and comparative criminology*, 46(5), 569-585.
 49. Ibrahim, B., & Mukhtar, J. I. (2016). Changing Pattern Of Prostitution: An Assessment Of Transnational Commercial Sex Work By Nigerian Women. *European Scientific Journal*, ESJ, 12(2), 81.
 50. Abioje, P. O. (2006). Catholic Church, Human Sexuality, and Academic Freedom in Nigeria. Available on line at: http://www.codesria.org/IMG/pdf/Pius_Abioje.pdf.
 51. Marx, K., Engels, F., & Dutt, C. P. (1964). *The class struggles in France, 1848-1850*. New York: International Publishers.
 52. Briasoulis, E., Kalofonos, H., Bafaloukos, D., Samantas, E., Fountzilas, G., Xiros, N., ... & Pavlidis, N. (2000). Carboplatin plus paclitaxel in unknown primary carcinoma: a phase II Hellenic Cooperative Oncology Group Study.
 53. Taylor, H. F. (1997). *Cement chemistry*. Thomas Telford.
 54. Davis, E. A. (1937). The development of linguistic skills in twins, singletons with siblings, and only children from age five to ten years.
 55. Macionis, J. J., & Plummer, K. (2013). *Sociology: UEL*. Pearson Higher Ed.
 56. Barry, K. (1996). *The prostitution of sexuality*. New York, NY: New York University Press Blue Print Newspaper, March 23, 2017