

**PSYCHO-SOCIAL AND ECONOMIC DETERMINANTS OF YOUNG  
WOMEN'S ENGAGEMENT IN MIGRATED SEX WORK IN EDO STATE,  
NIGERIA 2000-2017**

**BY**

**Oluwatosin Safrat OSHOMAH**

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## **CERTIFICATION**

I certify that this thesis was carried out by Oluwatosin OSHOMAH with (Matric. No: 104578) in the Department of Adult Education, of Education, University of Ibadan, Ibadan, Nigeria, under my supervision.

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Prof. K. O. Ojokheta,  
Department of Adult Education  
Faculty of Education,  
University of Ibadan, Ibadan, Nigeria

---

Dr. Molatokunbo S. Olutayo  
Co. Supervisor  
Department of African Studies  
Faculty Art  
University of Ibadan, Ibadan Nigerian

## **DEDICATION**

This work is dedicated to God Almighty, who is the Creator of the Universe, the Omniscient, Omnipotent, Omnipresent and Omni perfect God, who knows the end from the beginning.

## ABSTRACT

Engagement in migrated sex work is involvement in the act of leaving one's own country to work in sex industry in another country. Reports have shown that there is an upsurge in the number of young women, particularly those from Edo State, involved in Migrated Sex Works (MSWs). Previous studies have focused more on Sex work s' (SWs) prosecution, rehabilitation and reintegration than the predisposing factors. This study, therefore was carried out to investigate psychological (self-esteem, Fixed Mindset – FM and Nymphomaniac Urge –NU), social (Peer Group Pressure – PGP, Parental Pressure – PP, and Luxury and Materialism – L & M) and Economic (Get-rich Syndrome – GrS, Employment Status – ES and Income Status – IS) determinants of young women's engagement in MSWs in Edo State, Nigeria.

The Functional, Feminist and Labelling theories of sexuality were used as the framework, while the survey design of the correlation type was adopted. The Benin Zonal Command Office of National Agency for the Prohibition of Traffic in person (NAPTIP) was purposively selected. The simple random sampling was adopted in selecting 451 MSWs from the Zonal Command's Transit Shelter. The instruments used were MSWs Engagement Scale ( $r=0.83$ ), and Psychological ( $r=0.81$ ), Social ( $r=0.74$ ) and Economic ( $r=0.79$ ) factors questionnaires. Key informant interviews were conducted with four NAPTIP officers, while in-depth interviews were also conducted with 12 MSWs in NAPTIP offices in Edo (7) and Lagos headquarters (5). Quantitative data were analysed using descriptive statistics, Pearson's product moment correlation and Multiple regression at 0.05 level of significance, while qualitative data were content-analysed.

The MSWs were aged 18-20 (6.0%), 21-25 (52.7%), 26-30 (35.3%) and 31-35years (6.0%). Their years of involvement in MSW were 2000 – 2005 (3.1%), 2006 – 2010 (27.9%), 2011 – 2015 (55.0%) and 2016 – 2017 (14.0%), while their destination countries were Italy (38.4%), Libya (25.2%), South Africa (12.9%), Spain (8.2%), United Arab Emirates (7.3%), Togo (7.3%) and Morocco (0.4%). The FM ( $r=0.31$ ), Grs ( $r=0.25$ ), IS ( $r=0.22$ ), ES ( $r=0.20$ ), NU ( $r=0.20$ ), PP ( $r=0.19$ ), and L & M ( $r=0.10$ ) had positive relationships with engagement in MSWs, while self-esteem and PGP had none. Economic ( $F_{(3,447)}=22.27$ ; Adj.  $R^2 = 0.12$ ), psychological ( $F_{(3,447)}=16.33$ ; Adj.  $R^2=0.09$ ) and social ( $F_{(3,447)}=11.57$ ; Adj.  $R^2=0.7$ ) made significant joint contribution to engagement of young women in MSW, accounting for 12.0%, 9.0% and 7.0% of the variances respectively. The L & M ( $\beta=-3.33$ ), IS ( $\beta=0.57$ ), ES ( $\beta=0.31$ ), PP ( $\beta=0.31$ ), FM ( $\beta=0.28$ ) and GrS ( $\beta=0.22$ ) made relative contributions to engagement in MSWs, while self-esteem, NU and PGP did not. Poor state of the economy, greed and societal and family delusions pushed young ladies into believing that there is a better greener pasture in host countries. Besides, the untouchable mindset of the cartels accounted for the continuous thriving of MSW.

Fixed mindset, get-rich syndrome, income status, employment status, nymphomaniac urge, parental pressure, luxury and materialism influenced young women's engagement in migrated sex works in Edo State, Nigeria. These factors should be addressed to reduce young women's engagement in migrated sex work.

**Keywords:** Sex for Money, Migrated sex work s in Edo State, Nigeria, National Agencyfor Prohibition of Trafficking in Persons (NAPTIP).

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## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.1 Background to the Study**

The engagement in migrated sex work is one of oldest human service professions in the world. It has been defined as the act of involving in sexual activity in exchange for payment either in cash or kind away from homeland (Bullough and Bullough 2000; Cloud,2000). Engagement in migrated sex work is essentially transactional and in the context of this study, can be described as a vehicle for survival or as a source of income. The origin, growth and survival of engagement in migrated sex work can be traced to sexual desire and a readiness to quench that desire even if it means paying for sexual services. Engagement in migrated sex work s have always existed (regardless of location) to satisfy desires which are primordial instincts that have always been part of mankind. Regardless of the culture or the civilisation, there have always been migrated sex work s. However, their level of acceptance in their societies determined if they were covert or overt in their operations and engagement (Zimmerman, Mak, Pocock and Kiss, 2021).

Engagement in migrated sex work has some representations in tradition. For example, there are accounts of shrines and other religious places along the Euphrates and Tigris rivers where sacred sex was practised. There are also instances of sex work in the Bible. One of such instances is in the book of Joshua, where a sex work named Rahab helped some spies gain entrance into the city of Jericho (Bible: KJV). Engagement in sex work became commercialised between 640 and 556 B.C mostly due to the efforts of a Greek named Solon. Indeed, the first state brothel in Greece is believed to have been founded by Solon who bought and sold sex work s as a business. With time these sex work s worked mainly from brothels in Athens that were situated close to market places; on the outskirts of the town or in the desert (Ericsson, 1980).

Engagement in migrated sex work has become something of a sub-culture in Nigeria, in spite of its deviation from the norm. It is often practiced in homes, brothels, and hotels

among other places for mostly economic reasons. Engagement in sex work which has been described as ‘dirty’ and ‘highly immoral’, and is associated with marital instability, sexual abuse, divorce, overcrowding, environmental pollution, alcoholism, drug dependence, violent crime, unplanned pregnancy, unsafe abortion and the transmission of sexually transmitted diseases. Researchers like Maxwell (2000) and Olofinbiyi and Singh (2020) have significant evidence of the relationship between sex work, drug use, drug selling, and involvement crime.

Engagement in migrated sex work got introduced to most villages in Edo State, Nigeria by girls who thronged the cities in search of El Dorado. Most of them who found it difficult to secure sources of income resorted to selling their bodies to sustain themselves and their poor parents back home in the village (Onah, 2000; Salje, 2021). These ladies traveled home during festive occasions and were able to furnish their family members with beautiful gifts: clothes, shoes and food items. Given the poor economies in these villages other “locals” then developed the interest in acquiring such status. In certain cases, parents even encouraged their daughters to emulate the “city girls” to be able to provide for them too. There were consequences for the growth of this new trade. Upon their return, those sex workers with sexually transmitted diseases spread the diseases while the less fortunate ones were so sick that they were on the verge of death. Over time this became a significant social problem as large numbers of people in these villages were directly or indirectly affected by the trend (Berry, 1995; Ikpe, 2008; Adepitan, 2020).

Engagement in migrated sex work has become a lucrative business for youths in Nigeria with 31% of commercial sex workers in Nigeria being students of tertiary institutions (Onah, 2000; Ikpe, 2008). Onah (2000) observed that these sex workers solicited sex partners from roadsides, hotels or brothels. According to Adeshina (2006), there is an upsurge in the number of sex workers in Nigeria, with married women offering sex services too. There is evidence to prove that more women are involved in migrated sex work and that most of these women are from Edo State.

Indeed, the issue of migrated sex workers is a significant one in Edo State (Popoola, 2001). Economic reasons empower this practice which is perpetuated by a large number of ladies who are looking to offset debts incurred by parents or spouses. It is estimated that a significant number (about 80%) of approximately 20,000 immigrant women taken to Italy

for the purpose of sex work are from Edo State (Eurispes, 2001; Aghatise, 2002). This is an interesting development given that the Edo ethnic group frowns at sex work. That said, having such a great number of girls (minors inclusive) from Edo State who are involved in sex trafficking abroad is a source of embarrassment to both the state and Nigeria.

The trafficking of women to Italy for sex can be traced to the end of the 1980s when the fear of AIDS made Italian girls unattractive on the sex market. Edo girls began to appear on the streets of central and northern Italy and with time they spread their operations to other parts of Italy. There is some level of coercion involved though as most girls and women trafficked from Edo State have to undertake rites that ensures that they keep the operations secret from the authority and that they make returns to their handlers without issues.

Engagement in sex work is one of the major drivers of sexually transmitted diseases (STDs). Indeed, the rapid spread of HIV in Nigeria has been attributed to encounters with sex workers. About 84% of new HIV infections and other sexually transmitted diseases are believed to be caused by the activities of sex workers (Federal Ministry of Health (FMOH), 2007). Having multiple sex partners while observing unsafe sex practices (like sex without condoms) are some of the ways that sex workers have contributed to the spread of HIV. Indeed, research by the Centre for Diseases Control and Prevention has revealed that the rate of HIV infection among sex workers is three times higher (FMOH, 2007).

Many factors have been found to be responsible for the participation of young women of Edo State in migrated sex work. In 2002 the Women's Health and Action Research Centre (WHARC) implemented the first survey to ascertain the extent of sexual trafficking in Benin City, Edo State. The study which was funded by the Ford Foundation, randomly selected 1,456 respondents (women aged 15-30 years) who were interviewed to determine their knowledge and experience of sexual trafficking. Almost 5% of them reported that they had previously travelled abroad, with 32% of the respondents reporting that they had been recently approached with regard to traveling abroad. Majority of the respondents (over 60 %) reported that friends and family were most likely to offer such assistance. The study by WHARC revealed that poverty was the major reason why women from Edo State became sex workers outside Nigeria.

Engagement in sex work has a sub-culture in Edo State. A look at the political and economic situation in Edo State should shed some light on this fact. Edo State has few manufacturing companies and is largely dependent on revenue from the federation account which has proved to be largely insufficient. The private sector is reliant on contracts from the public sector for sustenance while the internally generated revenue is also inadequate given that there are not too many big companies in the state. Consequently, there is a high incidence of poverty that is occasioned by the state's dire economic situation. As such a large number of Edo State citizens (both male and female), leave their state of origin in search of greener pastures in foreign countries. The result is that there is an upsurge in criminality and young girls being forced into sex work within and outside the country (Okoli and Idemudia, 2020).

The participation of women in sex work has been perceived as a reaction to the threat of poverty. It is seen as a cumulative behaviour pattern that is comprised of several issues that include peer pressure, poor upbringing and the import of wrong values from their immediate society and the rest of the world (Mcleod, 1982). The home serves as the child's first point of contact with the outside world. This is why the home is significantly influential to the proper development of every child. When for any reason this influence is absent, children can then be easily influenced by the people they have the most contact with (Omode & Odiba, 2000). The home is also where the child gets the training and orientation that defines its character, so how its parents go about executing this training impacts on the development and behaviour of the child (Gushed, 2004; Meiu, 2020).

It is the parents that teaches the child the values, beliefs and other forms of behaviour that are acceptable or not. This training is often via instruction from and, the observation of older family members. According to Hurst (2004), parents are the most influential people in the life of a child. This begs the questions: "How many parents model good morals? "How many parents pay their children the right kind of attention?" For most young women in the Edo State, the end justifies the means so engagement in sex work is essentially seen as a means to an end. Worse still, most parents find it near impossible to meet the needs of their family, no thanks to the deteriorating economy. To Jansen (2001), young women who engage in sex work do so to raise enough money to meet their basic



needs, however, after these needs are met, most of them get so captivated in its trappings that they do not see quitting as an option.

Engagement in migrant sex work has dire physical, mental, social and psychological consequences on the lives of young women who are engaged in it. It is in recognition of this fact that there are concerted efforts at both the national and international levels to minimize the occurrence of this practice while helping trafficked women to lead better lives. As part of its efforts to stem migrant sex work, the Edo State government has passed a bill that makes trafficking in women illegal (Edo State House of Assembly, 2002). As at the time of this study, there are at least two non-governmental organizations at the state and national levels that are focused on the eradication of sex trafficking in women (Okonofua, 2002). The National Agency for the Prohibition of Traffic in Person and other related matters (NAPTIP) was created to arrest and prosecute sex traffickers while rehabilitating and reintegrating victims of sex trafficking into the society.

One way to effectively end migrated sex work is to appreciate what causes it in the first place. The existing literature on migrated sex work on the causative factors that make migrated sex work so pervasive (Olofinbiyi and Singh, 2020). One of such factors is the psychological factor which refers to actions that individuals engage in to seek satisfaction. Examples of such psychological factors are nymphomaniac urges, fixed mind-sets and self-esteem (Salje, 2021). Nymphomaniac urge is essentially an unquenchable desire for sexual encounters. Nymphomaniacs may become sex workers for the thrill of it. A fixed mindset refers to an individual's attitude that predisposes them to engaging in certain activities for whatever reason. Self-esteem is basically how an individual gauges their own worth.

In addition to psychological factors, there are social factors like personality, attitudes and lifestyle, relationships with people, peer group pressure, parental pressure and materialism as some of the factors that could make young women become migrated sex workers (Graaff, 2021). Peers have the potential to influence each other. This is why it is so easy for young women to become influenced by their friends who are migrated sex workers. Familial factors also influence migrated sex work in those instances where parents fail to provide and train their children. In some of such cases, young women engage in sex

work as a means of sustenance. In other cases, these young women are given out as house helps to people who subject them to sexual and physical abuses (Vijayakumar, Ray, Fernandes and Pathare, 2021). There are also instances where parents can give away their daughters in marriages to much older men against the young women's will. In such cases, engaging in sex work then becomes a way to get back at their parents and even their husbands. In addition, families that are disrupted by divorce, separation, conflicts or marital instability often become dysfunctional and for some young women, becoming a sex worker is a means of getting the stability and succour that they miss in their family (Salje, 2021).

Economic factors refer to those factors that push an individual into sex work. The "get-rich-quick" syndrome, low income and unemployment are some of the economic reasons that encourage sex work. A lot of low-income earners are battling with poverty, in some cases such persons take up sex work as a source of livelihood. On the other hand, the get-rich-quick syndrome also misguided persons to take up sex work as a shortcut to becoming financially independent. The increasing rate of unemployment means that their source of income has been stopped and physical wellbeing has been threatened as a result. Some young women have taken up sex work based on altruism (Lépine, Treibich, Ndour, Gueye and Vickerman, 2020). To this class of sex workers, sex work engagement is just a means to the end of supporting their families who may be faced by abject poverty. In recognition of these influences on young women, this study examines the psycho-social and economic factors that serve as the determinants to the engagement of young women in migrated sex work in Edo State, Nigeria.

## **1.2 Statement of the Problem**

In recent times, sex work has become highly prevalent among young women all over the world. The rate of sex workers in Nigeria and Edo state in particular is increasing at alarming rates (Onah, 2000). Engagement in sex work is not without risks. For instance, sex workers are often at risk of being killed by serial killers who may find justification of their acts in the fact that society and religion frowns at sex work. Then there are health issues that are linked with engaging in sex work like early pregnancy, rape, sexually

transmitted infections, post-traumatic stress disorder, and sexual assaults among other acts of violence.

Unemployment, poverty and the demand for sex work s abroad appear to be the main drivers of the engagement of young women in migrated sex work. Interestingly, previous studies around the phenomenon of migrated sex work argue that since Edo State is not the poorest state, poverty may not be a key driver of migrated sex work. These studies found that psychological, social and economic factors were more likely to propel young women towards migrated sex work (Adebanjo, 2012; Krumrei and Postlethwaite, 2020; Odelola, 2020). Some of these studies have approached the incidence of migrated sex work from either one of these parameters: psychological, social or economic. Others have chosen to study the phenomenon by examining the socio-cultural, socio-economic and health dynamics behind the participation of young women in sex work.

There is a dearth of research that combines these three variables (psychological, social and economic) as a framework for unravelling the determinants of young women becoming migrated sex work . More so, previous studies had focused more on sex work s' prosecution, rehabilitation and reintegration than the predisposing factors. This study will fill this gap in the literature on migrated sex work by examining the psycho-social and economic factors that serve as determinants to the engagement of young women in migrated sex work s in Edo State, Nigeria.

### **1.3 Objectives of the Study**

The study examined psycho-social and economic factors as determinants of young women's engagement in migrated sex work in Edo State, Nigeria. The specific objectives were to:

- i. identify the demographic profile of the young women engaging in migrated sex work in Edo State, Nigeria;
- ii. examine the extent to which psycho-social and economic factors determine young women's engagement in migrated sex work in Edo State, Nigeria;
- iii. ascertain if the psychological factors - self-esteem, nymphomaniac urge and fixed mindset are determinants of young women's engagement in migrated sex work in Edo State, Nigeria;

- iv. examine the extent to which social factors - peer pressure, parental pressure, luxury and materialism determine the engagement of young women in migrated sex work in Edo State, Nigeria;
- v. determine if economic factors - get-rich syndrome, unemployment and low income will determine young women's engagement in migrated sex work in Edo State, Nigeria;
- vi. ascertain if the act of sex work is a natural or survival habituation among young women in Edo State, Nigeria;
- vii. determine the general disposition of migrated sex work (and the generality of the people) towards migrated sex work in Edo State, Nigeria;
- viii. determine the distribution of the respondents based on engagement in migrated sex work; and
- ix. find out if young women in Edo State, Nigeria who are engaged in migrated sex work have the knowledge of the risk and consequences associated with it.

#### **1.4 Research Questions**

The following questions served as anchor for the study:

RQ1. What is the demographic profile of the young women engaging in migrated sex work in Edo State, Nigeria?

RQ2. To what extent do psycho-social and economic factors determine young women's engagement in migrated sex work in Edo State, Nigeria?

RQ3. Is the act of sex work a natural or survival habituation among young women in Edo State, Nigeria?

RQ4. What is the people's general disposition towards migrated sex work in Edo State, Nigeria?

RQ5. What is the distribution of the respondents based on their engagement in migrated sex work?

RQ6. Do young women in Edo State, Nigeria who are involved in migrated sex work have the knowledge of the risk and consequences associated with it?

## **1.5 Hypotheses**

The following null hypotheses were raised for the study:

HO<sub>1</sub>: There is no significant relationship between psychological factors (self-esteem, fixed mindset to sex work and nymphomaniac urge) and young women's engagement in migrated sex work in Edo State, Nigeria.

HO<sub>2</sub>: There is no significant relationship between social factors (peer group pressure, parental pressure, luxury and materialism) and young women's engagement in migrated sex work in Edo State, Nigeria.

HO<sub>3</sub>: There is no significant relationship between economic factors (get-rich syndrome, high financial return, lack of gainful employment and low income) and young women's engagement in migrated sex work in Edo State, Nigeria.

## **1.6 Significance of the Study**

The outcomes of this study will be beneficial to the government, the non-governmental organisations (NGOs) and the society at large in various ways. For example, it will provide them with comprehensive insights into the psychological, social and economic factors that "push" women into migrated sex work. It will also highlight the damaging effects the unethical practice has on the sex workers themselves, their families and the wider society. Furthermore, the study will canvas the need for a thorough approach in addressing the needs of the womenfolk as a way of helping them to avoid sex work.

It is hoped that thus equipped, the government, the non-governmental organisations (NGOs) and the society will be able to come up with holistic policies, programmes and strategies that will reduce or curb the practice, even if it cannot be outrightly terminated. Part of such measures would be the evolution of awareness programmes that would focus essentially on enlightening the society about the dangers of sex work. There is no doubt that the information so acquired will be of immense benefit to them especially those already seeking to exit from the practice.

Health specialist services and social workers will also find the findings of this research useful. This is because it will provide them with relevant information that would enhance their exit-focused support for women involved in sex work. This study is also

significant in the sense that it will contribute to academic knowledge in the area of the social, psychological and economic factors that determine women's involvement in sex work.

### **1.7 Scope of the Study**

The study was delimited to psycho-social and economic factors as determinants of young women's engagement in migrated sex work in Edo State, Nigeria. The choice of Edo State, Nigeria is because Edo State is heavily affected by the problem of migrated sexwork (Popoola, 2001). Also, it was delimited to young women in NAPTIP (Shanty Camps); this is because these ladies are deportees from foreign countries, mostly Europe and have been in the custody of NAPTIP as at when they were deported to Nigeria to ensure that they are rehabilitated and reintegrated into society. The study was further delimited to young Edo women who are within the age range of 18-35years; this is the common age of those who are involved and got engaged in sex work.

### **1.8 Operational Definition of Terms**

The following terms were defined the way they were used in the study in order to avoid ambiguity and vagueness:

**Migrated Sex work:** This refers to the work or activity of young Edo women between the ages 18 and 35 years, who at one time migrated to other countries and engaged in sex work .

**Psychological Factors on Young Women'sSex work :** This refers to personal characteristics of the young Edo women, which influence them to engage in migrated sex work. This includes self-esteem, nymphomaniac urge and fixed mindset.

**Self-Esteem:** This refers to personal characteristics of young Edo women that made them see sex work as necessary act to belong to others in form of pride, power, achievement among which are beliefs, pride and emotions of young Edo women who engaged in migratedsex work .

**Nymphomaniac Urge:**This refers to an act by young Edo women that made them to engage in excessive sexual intercourse that made them toengage in migrated sex work to satisfy their sexual urge that is, having unlimited sex with opposite sex.

**Fixed Mindset:** This refers to an internal mental dynamic state that can control a person to engage in migrated sex work and has the power to influence others to do so too.

**Economic Factors on Young Women's Sex work :** This refers to the economic variables that could influence young Edo women to engage in migrated sex work. These include get-rich syndrome, unemployment and low income.

**Get-Rich Syndrome:** This refers to the desire of the young Edo women to become rich quickly.

**Unemployment:** This refers to a state whereby the young Edo women not having a job to do.

**Low Income:** This refers to insufficient cash in-flow of the young Edo women to meet all their needs.

**Social Factors on Young Women's Sex work :** This refers to the social variables that could influence young Edo women to engage in migrated sex work such as parental pressure, peer pressure, and luxury and materialism.

**Parental Pressure:** This refers to the influence exerted by young Edo women's parents to practise sex work so as to make an end means.

**Peer Pressure:** This refers to young Edo women's being influenced into migrated sex work by their friends or age group and they in turn influence their friends to engage in the act of sex work .

**Luxury and Materialism:** This refers to the desire of the young Edo women to acquire material goods and have better standard of living higher than the present situation in which they are.

**Transit Shelter(s):** This refers to the place where the migrated sex workers are being kept by the NAPTIP officials before they will be despatched to the NAPTIP office in their different state.

**NAPTIP:** This refers to the National Agency for the Prohibition of Traffic in Person and other related matters (NAPTIP) which came into being to arrest offenders and prosecute them and to ensure that victims are rehabilitated and reintegrated into society.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

The literature for this study was conducted by reviewing the conceptual and empirical studies that are related to this study. This chapter also contains a discussion of the study's theoretical framework.

#### **2.1 Concept and Definitions of Sex Work**

Sex work which is often referred to as “the world's oldest profession” is widely perceived to be a business domain for women. In most societies and cultures, women in the sex trade are seen as assets to be exploited, so the gains of the trade is controlled by their handlers who are men. Indeed, men have always been managers and customers in the business. Interestingly, there is evidence to show that sex work also existed in some animal societies too. According to Adebajo (2012) sex work has been in existence for long period of time and focusses on generating financial rewards.

Sex work has always been a part of societies and it is an aspect of societal history and culture. It has been traced to 2400 BC in Ancient Egypt, Mesopotamia, Rome, Greece and Pre-Columbia Peru. For example, during the Middle Ages and period of the 19th century, sex work was considered as devilish that is difficult to scrap in society. This was because legal brothels were commonplace in most of Europe and they were significant sources of tax revenue. However as venereal diseases began to take their toll on the populace, some cities shut down their brothels while regular medical examination for sex work s became a prerequisite for other brothels (Adebajo, 2012).

In most societies at the time, sex work was seen as a degrading profession that was fit for only the dregs of the society. However, the Byzantine empress Theodora (wife of Justinian I) proves to be one of the few historical examples of female sex work s who acquired wealth and power via marriage (Raphael & Shapiro, 2002). In African societies, dignity, decency and purity are essential values to be had by women. As such, sex used to be a secret affair in the past. However, in recent times people now engage in sexual acts in



motor parks, cinema houses, clubhouses that are often considered to be "short timeservice" arenas (Udensi, 2013). This could be linked to technological advancements which have transformed the nature of sex work. Social media platforms and dating sites have simplified and boosted sex work over the years. One other innovation that has impacted modern sex work are the display of pornographic pictures and movie online attracting young people and adults to having the desire and urge for sex. Where they are not in a serious relationship or where their partner is not around to provide them with sex, they take advantage of the sex work s online to express their sexual urge in order to get satisfaction (Udensi, 2013).

These platforms have promoted sexual liberalism and redefined sex work in the 21st century. Their influence on the growth of sex work is reinforced by increased financial demands by impoverished family members and willing clients. Increased unemployment is another major influence on the growth of sex work. Data gotten from the National Bureau of Statistics (2016) revealed that unemployment had been on the increase in Nigeria making a lot of people to involve in illegal and immoral ways to generate income including sex work practice to feed themselves and family members. (National Bureau of Statistics, 2016).

The increase in unemployment rates means that more unemployed women are more vulnerable to promises of employment in cities. They are thus at great risks of being deceived by people who may be their relative or not into sex work practices just to survive in the city. This slightly explain the high rate of sex work in the city within Nigeria and beyond. Be that as it may, commercial sex work indicates the disparity in ownership of resources with most times the male counterparts having advantage of having more income and luring the female counterparts who do not have genuine regular source of income to have sex with them in order to get employment or monetary reward. The researcher discovered that there is a dearth of studies on why men choose to pay for sex work. This dearth of studies implies that it is tolerable for men to have sex with women while it is intolerable for women to demand money in exchange for sex. According to Weitzer (2009) men paid for commercial sex for the following reasons:

- i. the craving to engage in sexual relations with somebody with certain physical attributes;

- ii. the absence of sexual partners or frustration or incompatibility with a current sexual partner;
- iii. fulfilling fantasies of having sex with sex workers; and
- iv. the need for sex without emotional attachments.

According to Olugbile, Abu and Adalakun (2008), sex work has become a trend among Nigerian university students (both male and female), some of whom are full time sex workers on campuses. The researcher discovered that ladies from well to do homes also participate in sex work in their bids to catch fun. They are known by different nicknames like “runs”, “aristo” and “paroles” among others.

Olugbile et al (2008) observed that these student sex workers now adopt innovative practices to drive their business objectives. One of such practices is the use of photo albums to advertise themselves. They are also contracted by politicians to attend parties where they are obliged to meet the needs of the attendees. Based on a study of at least ten universities, Johnson (2007) arrived at the conclusion that sex work is so wide spread on the campuses of tertiary universities that it has become a menace.

A Lagos-based sex worker who spoke with our correspondent in one of the Lagos night clubs, revealed that 80 per cent of the sex workers do not operate in areas around their homes. This is to avoid being recognized by friends or relatives. They preferred to go far away from home where they change their names to hide their identities. This corroborates the report of an NGO which states that 80 per cent of sex workers in Ondo State are not indigenous to the state. According to the report, these sex workers are from Delta, Edo, Bayelsa and Akwa Ibom. A study conducted by an NGO in Ondo state which is known as Multi View Advocacy Network (MANET) revealed that there are 90,000 sex workers in Ondo state. This number is comprised of street girls, beer parlour waitresses and female students of institutions of higher learning who are only part-time sex workers.

Sex work has been defined as the provision of sexual favours, which may involve heterosexual or homosexual activity for financial reward (Scott and Marshall 2005). Strong, Devault, Sayad and Yarber (2005) further conceptualise sex work as a process that involve the female folks sucking, licking, massaging, romancing the male genital area with their tongues, lips, sexual parts or any other sensitive areas to satisfy the male folk

for monetary rewards. They also added that it involves receiving insults, harassment and sexual abuse in the process, even against the willingly expression of pleasure from one of the parties for monetary or material gain. Strong et al. (2005) opined that sex work is practised by both men and women including lesbians and gays, although the most prevalent form of sex work involves women selling sex to men. They further observed that the second most noticed form of sex work is men selling sex to men while sex work between two women is a rarity.

Encarta (2006) defines sex work as the performance of sexual acts exclusively for material gain. Sex work commodify their bodies by granting sexual favours in exchange for money, gifts or other forms of payment. A definition by The West Africa Project to Combat AIDS (WAPCAS) (2005) states that a sex work as a person who regularly engages in sex as an economic activity. In 2002, the UNAIDS defined sex work s as female, male and transgender adults or young people who regularly or occasionally receive payment in exchange for sexual services, even when they do not see their activities as an economic one. This definition situates sex work as transactional sex outside of marriage.

Zatz (1997) states that sex work might be conceptualised as using physical acts to cater to the sexual pleasure of another person for monetary or materials needs and rewards. However, his definition is problematic as it does not define who the sex work is. Feminists are of the opinion that sex work is mainly the practice of women or girls selling themselves to men for money or related rewards, and most time in a willingly exchange process. This approach ignores the fact that a significant number of sex work s are lesbians or bisexual; that a significant number of commercial sex involves sex between gay or bisexual men, and that there is a large howbeit informal history of commercial sex involving a woman and another woman or groups of women for sexual satisfaction, which are also consider lesbians in some cases (Nestle, 1987). However, it is true that the most popular form of sex work in Euro-American societies is between women and their male clients. It appears as if very few men sell sex to women largely because of the gendered structures of desires (Shrage, 1994). Bell (1987) opined that the case of women selling sex to men is as a result of a lack of income and personal freedom.

According to Ojo (2007), sex work involves performing, offering or consenting to acts of sex act with other persons under a fee arrangement. It includes lewd acts between persons for money or other considerations. To Otite and Ogionwo (2006), sex work refers to the provision of sexual intercourse to men in return for money. In this case the amount involved may be prearranged before or after the act. Otite and Ogionwo (2006) are of the opinion that men are hardly labelled as sex workers even when they have sexual dealings with many women. The term sex work is mostly used to refer to the activity involving selling one's body for money through the provision of sexual intercourse to another person.

Alobo and Ndifon (2014) has described sex work as practice of involving in sexual activities for the purpose of generating income or money, notwithstanding what the money generated is used for. Similarly, to Overs (2002), commercial sex or sex work is the practice of exchanging sex for money, goods or services notwithstanding the gender of the people involved. This submission is also akin to that of James (2007) who observed sex work as the act or profession that involve sexual practices that are for monetary rewards. His assertion indicates that sex workers focuses on generating income from sexual services which they offer to their customers or clients (Gungul and Samson, 2014). The submission of these scholars are akin to that of Alobo and Ndifon (2014) whose perception of sex work is viewed as the process of involving in sexual activities with partner or partners that are not one's wife or husband mainly for financial reward. These scholars indicate that sex workers' rewards are usually given instantly after sex workers after sexual activities.

So far, the definitions of sex work have bordered on its transactional aspect. However, sexual activity between two people who are married and sex activity is being compensated cannot be referred to as sex work. The intention which drives the provision of sexual service to persons or customers who are ready to pay play major role in the definition of sex work. In the light of the preceding review of literature, sex work can be defined as a non-gender specific business which has to do with the delivery of sexual services in exchange for reward which could be in cash or in kind (Gungul and Samson, 2014).

Strong, DeVault, Sayad and Yarber (2005) believe that it is complex to give the exact number or population of people who are involved in sex work, including those who

had involved in the past but are no more in the profession. One of the many reasons for this is the problematic definition of who a sex worker is. Regardless of the type of activity that sex workers offer in return for payment, or who the activity is offered to, nature of the activity is always sexual. In the same vein Geis (2000) defined sex work as the transaction of sexual activity with either same gender person or opposite gender person for money. Persons who make a living or supplement their income with sex work usually have sex with people which they believed is capable of paying for the sexual services offered. Sex workers are known to select their clients based on criteria like hygiene, age, health, race and ethnicity. Sex work involves payment for a specific act.

Certain kinds of behaviour cannot be classified as sex work. For instance, the delivery of sexual acts in exchange for gifts or in the hope of forthcoming favours cannot be conceptualised as sex work. In the same vein, models for pornographic magazines do not usually refer to their practice as sex work. That explain the reason why they do not want to be called sex workers (Strong et al, 2005). To Geis (2000), there are different types of traditional sex workers. The streetwalkers who try to talk passers-by into sleeping with them are believed to be the category of sex workers who are at the least rank of sex workers. They are directly below bar girls, who entertain male customers in a bar or night club and are also available for transactional sex. The call girls who have a clientele often operate out of their own homes are considered to be a class above streetwalkers and bar girls. Most sex workers, especially the street walkers, are managed by a pimp, who keeps the majority of their earnings. This is often the pimp's payment for getting clients for the sex work in addition to providing security and supplies.

Pateman (1988) submitted that sex work is a practice where gender and sexuality play important structuring roles. As such, sex work is more about sexual subordination and power than sex or money although they are linked. To Zatz (1997) the definition of a sex worker is up for debate because the discussion of sex work borders on its practices, and the debate on what constitutes as sex work has been in existence in the United States of America since the late 20th century.

Alexander (1987) submitted that it is easy to overlook the differences in the cultural and social contexts of the definition of sex work when restricting its definition to a universal and ancient profession. Alexander was of the opinion that the differences in

income level of the society and individuals, the acceptable norms governing the activities of people in the society and the relationship among the inhabitants, especially on aspect of class system and identity are some of the factors which define the importance and structure of sex work s within any particular historical space. Alexander (1987) explains that the definition of sex work is historical, associated with cultural practices and ongoing in many societies, even in societies where the practice is prohibited. To Scott and Marshall(2005) the provision of sexual favours for financial reward has always been institutionalised societies that used a currency. Scott and Marshall also noted that sexwork as a trade has always involved women and men and the tendency to be a sex work tendency involves a readiness to engage in sex work.

There are two ideas that have surrounded the perception of sex work and these two perspectives appear to be contradicting on another. These are the Abolitionist and the Sex work s Rights groups. This Abolitionists are of the opinion that sex work should be criminalized, that is, it should be considered as a crime in the society. The Sex work s Rights groups are of the opinion that sex work should not be criminalized bet should be allowed to operate and serve it basic purpose in society (Raymond, 2008). Hayes-Smith and Shekarhar (2010)on their part asserted that sex work is perceived as a profession which violates society's moral structure and defies the marriage institution.

Raymond (2008) has argued that sex work diminishes a woman's self-worth by commodifying her body. In Nigeria, the abolitionists asserted that capital punishment such as death sentence should be allotted to sex work s if found to have engaged in sex work country in the county, because they believe that sex work is causing serious problems to humanity and society at large, hence the country should follow the step of Sudan which has placed death penalty for defaulters (Raymond, 2008). The abolitionist approach stems from a position arrived at the United Nations 1949 Convention which maintains that sex work and sex trafficking are evils that endanger the welfare of individuals, families and communities because they negate the concepts of dignity and self-worth(UN, 1949).

Research had showed that Nigeria as a country has implemented a policy that kicked against the involvement and operation of sex work in the country (Criminal Code Act. Laws of the Federation of Nigeria, 1990) although staunch abolitionists are of the opinion that Nigeria should take a cue from Sudan who has made sex work a crime that is

punishable by death. However civil rights groups that represent the interests of sex workers have called for the absolute de-criminalization of sex work based on the argument that sex work is a legitimate occupation. Hence, they believe that sex work should be regulated not criminalized since participation is born of free will not coercion and that criminalizing free will is wrong (Mackay, 2013).

To this school of thought, prohibiting commercial sex work is preventing of adults who are already up to age of responsibility from exercising the fundamental human rights of freedom of association and personal liberty. Their argument is that in as much as the adults have consented to engage in sex, it should be respected by their laws and constituted authorities. They also argued that attempts to infringe on these rights amount to a reinforcement of patriarchy, especially against women who are more likely to be victims since their male folk partners are less likely to be arrested on the act given that they usually come to pick up the female sex workers and may not be hanging around like the female sex workers awaiting customers (Mackay, 2013).

Mandelbaum (2012) took a similar stance with the above position that implementing laws that will prohibit sex work in infringing on people's fundamental right and freedom given to adults to make choices on choice of sex partners. He also opined that criminalizing sex work will lead to a lot of sexually transmitted diseases because rape and unconsented sexual activities would be taken place among many individuals in society, thereby leading to sporadic spreading of preventable sexual diseases which would have been prevented if adopted a more lenient and friendly approach of regulating the practice of sex work to prevent transmission of sexual diseases. By implication, Mandelbaum (2012) explained that if sex workers are educated on the use of sexually prevented mechanisms and regular health checking, they would be more healthy and less likely to transmit sexually diseases to others.

This supports existing position that sex work if well managed can be a good means of generating income, not only for the sex workers but also to government because the sex workers would be paying tax to the government pocket, leading to increasing income to government of the country (Swysgood, 2012). The pro sex work argues that if sex work is well regulated, opportunities would be made to exclude and prevent the underage sex

work s from involving the business of sex work until they are of age of responsibility as suggested in the constitution of the country (Kirby and Wong, 2012).

Commercial is demonized in spite of the fact that it has generated a source of income for a lot of unemployed ladies with dependents in rural areas. Interestingly, sex work is not just inspired by lack as girls from rich home and working class ladies engage in sex work.

### **2.1.1 Causes of Sex Work**

Some of the causes of sex work include:

1. **Poverty:** Komara (2000) submitted that the rapid spread of sex work in the urban areas was prompted by poverty. It provides a means of generating income that is used to support both the sex work s and their dependants. In most cases there is a steady flow of remittances to dependants in rural from sex work s working overseas or in urban areas. Lamptey (2000) asserted that high expectations from members of the family and economic hardships have led a lot of people to become sex work s. The study stated that the involvement of women in sex work could be associated with the desire to get money to settle family dispute, pay children and sibling school fees, overcome economic downturn and complement their low income earning business. In a study done in Agbor, Adebajo's (2012) interview of 31 sex work s revealed that the high poverty rate drives the increased incidence of sex work in the area.
2. **Unemployment:** Nigeria has good number of unemployed youth and adults who are ready to work but could not find any, hence acceptance of sex work as way of life. As a matter of fact, decades of corruption and mismanagement, a civil war, and several military rulers have stalled the country's economic growth of the country. The sum of these factors has generated one of the biggest challenges that Nigeria faces: unemployment. It been viewed to be the reason behind the incidence of sex work in urban areas. Adebisi (2012) observed that some graduates of higher institutions engage in sex work after finding it difficult to secure gainful employment or the required capital to start a business. Consequently, a lot of unemployed youths are lured into sex work so that they can fend for themselves



and their families too. The incessant experience of unemployment and graduates and youth in general in the country make many, especially the girls to engage in sex work that allows them to take care of themselves and their families.

3. Discrimination against women: Discrimination is one of the reasons that women are led into sex work. Based on a study of sex work in Malawi, Bethy (2013) noted that many people engage in sex work because of alienation and exploitation. Bethy is of the opinion that some people are products of abusive homes so they become disempowered and alienated from society. Sex work then becomes a way to cater to those negative feelings.
4. Parental negligence: Modebelu (2014) opined that a lot of parents are no longer the role models who are supposed to help their children mould their character so that they can become adults with upstanding morals. A lot of children have and are still deviating from societal norms. Many parents no longer put restrictions on what their children watch or read. That's why a lot of children have access to a lot of pornographic material both online and offline. Pornographic material stirs sexual urges and can lead a lot of poorly guided youths to sex work.
5. Relationships with the opposite sex: Peer group influence, especially from opposite sex influences people into sex work. The desire to be like one's friend and be financially buoyant influence some women into the profession. Opposite sex has a way of influencing women who never wish to involve in sex work to do so when they are very close to the women. Intimacy and constant interaction influence one to involve in sexuality, including premarital and marital sex (Ekpenyong and Michael, 2016). It is no doubt that the body may be emotionally controlled especially when staying close to opposite sex. This does not mean that all relationship with opposite sex leads to sex work but some may and it is a key factor (Ekpenyong and Michael, 2016).
6. Bad Sexual Experiences: Man's biological nature and the nature of sexual desirability plays a key role in participation in sex work because women have always been primarily defined as sexual objects. Some people are of the opinion that sex workers participate in sex work because they have had bad sexual experiences. However, this is not a tenable reason for sex work because the

number of nymphomaniacs or sexually deviant women who participate in sex work is small.

7. Cognitive Challenges: This explains that sex work is influenced by psychological mind set. Sex workers believe that they cannot do other job to generate better income. Some believe that sex is therapy and cannot rest, sleep or perform any other fruitful services without having sex, hence, involvement in sexual practices for money or reward.
8. Social and Economic Conditions: Poor socio-economic conditions like living in slums, being unemployed and suffering from chronic illnesses can lead to increased participation in sex work. Other factors are the need to live easy, luxurious lives and breaking from certain traditional practices.
9. The Sex Work Subculture: A significant number of girls become sex workers because of their interaction and association with other sex workers, peer groups, and clients. Others are people who live in the realms of the sex work subculture for example, pimps, procurers, lesbian lovers and the security agencies.
10. Broken Homes: Broken homes rob children of the care which they were supposed to get from their parents in the parents were still together in a united union. No doubt, many children who lack parental care, affection, love and guidance are greatly susceptible to becoming sex workers because they are mostly unhappy and are lacking the support that a good home provides.
11. Ecological Considerations: Migration and urbanization significantly contribute to participation in sex work. In the event that they can't make ends meet, a lot of youths who migrate to the urban areas might be tempted to become sex workers so that they can meet their needs. It is much easier since they are no longer constrained by traditional norms that hold sway in rural communities.
12. Greed and Competition: Greed and the need to compete with their peers are some of the reasons why ladies engage in sex work. They want to live up to a certain standard of living whether they can afford it or not. Girls from decent families soon become influenced by this way of life and engage in sex work so that they can live the "life".

To fully appreciate the reasons that youths engage, it will be necessary to situate sex work in the social context.

### **2.1.2 Effects of Sex Work on Sex work s, Families and Society**

The concept of sex work is a very complex issue among feminists. This is because a lot of families are fervently against sex work. This is because it is perceived as a perpetuation of male dominance and exploitative practices that entrench patriarchy. To Clinard (1968:385), there are negative and positive effects that attend sex work.

#### **Positive Effects**

1. Sex work provides an outlet for some men to release pent up sexual tension. This outlet helps to prevent rapes, perversions and broken marriages.
2. Sex work enables those who depend on it as business to generate income which they can in furtherance use for themselves or family, and specifically to provide to those who depend on them for survival.
3. Sex work enables some individuals who were in lower class to occupy higher classes in society with higher source of income which they would have not been able to get quickly if not involve in the practice.
4. Sex work caters to the sexual needs of people who are separated (intentionally or inadvertently) from their sexual partners and lovers
5. Sex work s offer their clients the opportunity to explore their sexualities

#### **Negative Effect**

Despite these perceived benefits, feminists are of the opinion that sex work has negative effects. To them, sex work reinforces clichéd views about women as tools for sexual satisfaction by men without consideration to the abuse and maltreatment according to them by men. Here are the negative effects of sex work:

1. Physical Assault: In a study conducted on 68 Minneapolis women that are “veteran” sex work s, Janis (2014) arrived at the conclusion that half of them were physically assaulted by their clientele. Of this number,23% were severely beaten up to the point of having broken family and union. Two of the study participants were beaten to a coma. Farley (1998) conducted a study of 475 sex work s that

spanned five countries; South Africa, Thailand, Turkey, United States of America and Zambia. 62% of the study correspondents reported being raped on the “job” while others suffered different types of physical assault. In a related study, Kinnel (2006) stated that over the 10 years or so, over 86 sex work s have been killed. This ratifies the observation that women who engage in sex work in the United Kingdom experience more abuse and maltreatment than many outside the country, especially within the same continent.

2. Robbery: Sex work s are highly susceptible to burglaries and robberies because they are believed to have a stash of money at home.
3. Spread of Sexually Transmitted Diseases: Sex work is one of the common element or practice that make the spreading of sexually transmitted diseases to be high in society. In a study conducted by Paul and Brener (2003), they found that the transmission of STDs among sex work s and their clients are noted for the spread of STDs. To Paul and Brener, prevention campaigns that promote the use of condoms by sex work s will be key to the reduction in the spread of STDs.
4. Issues with Contraceptives: Sanders and Campbell (2007) observed that countless female sex work s have reported that many of their male customers do not like to use condom. They explained that in some instance, even when the men have agreed to use condom, during sex they are fun of removing the condom and sexingthem without protection. By implication, this violates the rights of the sex work s who have consented to using condom during sex and also expose them and their customers to preventable sexually transmitted infections. Condom is an important device that is good for use, especially when having sex with multiple partners or with a stranger such as a sex work .
5. Risk of being Shortchanged: Some clients do not pay the agreed amount in full while others try to take advantage of sex work s in some other means.
6. Offensive Language, Rudeness and Disruptive Behaviour:Sex work s are often at the receiving end of disrespectful language and behavior they are often perceived as the scum of the earth.

7. Sex work is perceived as contradictory to moral standards and values of society. It is also a fact that many societies do not approve the business of sex work in their constitution, despite the existence of the practice in nearly all society of the world.
8. Sex work is illegal and is punishable by law in some countries this is a significant number of women in jail are sex work s
9. Owing to the stigma and bad labelling associated with sex work, sex work s rarely have meaningful relationships with others who are not into sex work profession in society. They are often perceived as corrupt members of society, that need rehabilitation and where they are not rehabilitated or ready to change, should be avoided by responsible members of society, sometimes including their family members who see the business as unprofessional and idiosyncratic (Sanders and Campbell (2007).
10. Sex work leads to many girls becoming criminals because they may be sleeping with men who are very rich and live in a comfortable environment. In the course of the business, they may be exposed to seeing more money, some in foreign currencies. The temptation and wiliness to carrying the action of taking from their clients turn many of them into criminals and some killing their clients to escape with money or properties.
11. Sex work s also take advantage of customers who are afraid to report such crimes against them.

### **2.1.3 Origin of Sex Work**

Sex work is essentially the exchange of sexual acts for payment in cash or kind. The term 'sex work ' has its roots in the Latin verb 'prostituere' which roughly translates as "to set up for sale" (Carr, 1995). According to Rosen (1982) there were different categories of sex work s in the Roman Empire. The lowest strata of sex work s was comprised of those who catered to different men while those who were exclusive to particular clients where at the highest echelons.

Weitzer and Routledge (2000) submitted that sex work was tolerated during the Middle Ages because the authorities perceived it to be a means of curbing rape and defilement in their societies. This approach to sex work came with certain conditions

though. For one, sex workers were not allowed to be married. Secondly married men and Jewish men were not allowed to hire sex workers. At the time sex work was seen as a debasing profession because sex workers were not expected to conform to sexual rules neither were they sheltered by the law. Indeed, Pivar (2003) observed that people of the Victorian age detested sex workers very much.

Interestingly at about the same time across the Atlantic in the United States of America, the commercial sex industry became an integral aspect of the economy. Pivar (2008) noted that there were hundreds of brothels in Chicago, Omaha, Richmond, Philadelphia, San Antonio, St. Louis with over 500 brothels promoting their services in guidebooks and newspapers in New York City alone. With time, periodic arrests and raids became the rule and an avenue for taxation and accreditation. Consequently, sex work became more regularized and less demeaning in the public eye.

Proprietors of Antebellum theatres regularly allowed sex workers to flirt with customers who come to patronise them as a way of compensation and entertainment, making many customers to keep visiting them to have fun with sex workers. This era was not without red-light districts as certain areas like the Alley in Boise, the Five Points and Tenderloin in New York, Lavee in Chicago and the Barbary Coast (among others) were notorious for their promotion of sexual activity. Sex work soon began to grow and by the end of the nineteenth century, it had evolved into a multimillion-dollar business. The commercial sex industry at the time was comprised of an intricate system of madams, landlords, doctors, and municipal officials (Pivar,2003). A lot of the sex workers operated from houses that were that were run by former sex workers and as the industry grew society had to recognize their influence.

The expansion of the sex work industry give birth to a wave of anti-sex work movements who wanted to put an end to the industry and were regularly associated with temperance and moral purity crusades. However, their efforts were erratic and unproductive. During the 19<sup>th</sup> century, some religious social movement had compassion on sex workers and considered the act to being associated with many factors including frustration and sinful nature of the devil, hence they were provided with care and shelter. For instance, organizations like the New York Female reform society offered shelter to

sex workers on the condition that they dropped sex work and turned to religion (Bullough & Bullough, 2009).

To Berkinetal (2009) the issue of sex work was a complicated one because it was something of a taboo topic given the double standards and the patriarchal view of women's roles in the societal dynamics. By 1890, these urban activist crusades had grown increasingly popular, with a lot of ministers railing the perils of sex work. Soon, a lot of progressive officials joined the fray attacking-white slavery, recommending programmes of safety and prevention while making sex workers look like public enemies. Between 1900 and 1918, a good number of bodies bestowed with the right to fight against the spread of sex work as enacted to stop the activity of sex work in the society because they consider the practice as illegal and immoral to social system and family, especially in the cities. There were over 40 bodies commissioned during this period to fight sex work out of cities. As a matter of fact, rights were given to these commissions to shut down all brothels, restaurants known for promoting sex work and depriving sex workers of apartments for operations. To make this effective, Police and special trained anti-sex work groups were established to eliminate sex work business given impetus to anti-sex work campaigns in many countries (Berkin, et al., 2009).

Bullough and Bullough (2009) stated that the abolitionists and the regulationists both attempted to provide solutions to the issue of sex work. The abolitionists were comprised of reformers and Christians who wanted to eradicate sex work while trying to steer children away from it. The approach they adopted was that of attaching rewards to repentance. So, sex workers who decided to turn to God, were offered hospitality while those who didn't were cursed and left alone. Bullough and Bullough (2009) observed that the abolitionists did not offer the sex workers any alternative means of livelihood. To Pivar (2003), the abolitionists based their reforms on moral traditions and social concerns and so perceived sex work to be the ultimate social evil.

On the other side of the divide, the regulationists sought to legalise sex work. Pivar (2003) further observed that policemen and physicians who supported the regulation of sex work did apply religious enthusiasm neither did they take a moralistic position. They took a more realistic standpoint which was based on the control of infections associated with sex work, to reduce crime and sanitation challenges. During this period, the military

and health practitioners also involved in the regulating sex work, however, their approach was not very effective. Especially as there was the likelihood that abuse of power by the police would only get worse.

To Scramble and Scramble (2007), the American society still frowns at sex work and perceives it to be a crime against morality. Words like ‘hookers’, ‘sex work s’ and ‘whores’ which are used to refer to women who sell sex for benefits have extremely negative connotations. The stereotypes surrounding sex work s are far from complimentary as they are seen as the scum of the earth who have no morals or respect for their bodies and are in the business of transferring STDs. Part of this stereotyping is that sex work s are “bad girls” who ignore norms of acceptable behaviour and participate in acts that are criminalized by the state.

Stolba (2000) observed that legalizing or criminalizing sex work continues to be an intractable issue as both abolitionists and regulationists haven’t been able to arrive at a solution that works for all the parties involved: the government, society and the women in the industry. Today’s Abolitionists are still social and religious conservatives who believe that sex work should remain illegal because it undermines the social institution of marriage, promotes the exploitation of women while corrupting a country’s moral climate. On the international scene, there were concerted efforts during the late 19<sup>th</sup> century to control the sex work related human trafficking. These efforts started around 1899 with a congress in London which was subsequently followed by similar gatherings in Amsterdam (1901), London (1902) and Paris (1904).

Consequently, a global consensus was reached wherein each country would designate a specific agency to join in the international collaboration against sex related human trafficking. In 1919, one of such agencies was set up by the League of Nations to collect facts related to the trafficking of sex work s. By 1921, 34 countries attended a conference held at Geneva where a committee on human trafficking was inaugurated. The United Nations (UN) adopted the findings of this committee in 1946 and by 1949, the General Assembly of the UN adopted its convention for the eradication of sex work. The AIDS epidemic and the fear it generated in the 1980s enforced more regulation and



laws in the sex work industry. Customers of sex work s stood the risks of forfeiting their vehicles and getting their pictures published in local newspapers.

Sex work statutes have become gender-neutral in most jurisdictions although the usual relationship in a sex work equation is a man paying a woman for sex because in most cases sex work s are often females. A lot of sex work takes place on the street via prearranged services with more sex work s exerting some measure of control over their lives. A lot of sex work s still work on the street and often lead very dangerous lives. Women's rights activists are particular about the dynamics of sex work because more often than not, sex work s are women. There is no such thing as a single "type" of sex work because across the sex-industry spectrum, the term "sex work " covers among others the erotic dance, strip clubs, and romancing parlours (Overall, 1992). However, there is a hierarchy in the sex work industry. The top of this hierarchy is populated by high-class girls who have rich, regular clients and operate from a safe controlled environment. The lowest and the least desirable level will be sex work at the street-level (Miller, 1993; Maher, 1996).

Sex work was initially not native to Africans and it was perceived to be the domain of Asians and Latin Americans (Olagbegi, 2004) although there are more women of African descent who are sex work s (Hughes, Laura, Chirgwin, Nadine & Mendelson, 2001). Botti (2000) and Olagbegi (2004) observed that there are more sex work s from Africa with a significant percentage coming from Edo and Delta states in Nigeria. Sexwork has always been a moral issue in societies regardless of the epoch or level of civilization. It takes many forms and can be executed at different places like hotels, massage parlours and on the street (Raphael & Shapiro, 2002). The definition of sex work has been expanded to incorporate stripping, and different forms of pornography. This study focuses on female, street-level sex work s. Street-level sex work includes soliciting for clients on the street, in hotel lobbies, or at bars.

## **2.2 Overview of Sex work s**

Sex work has been perceived as a profession that do with the selling of one's body for monetary or material rewards, with emphasis given to engagement in sexual activity (USLegal, 2013). It is also source of income using sexual activity and services (Forrest,

2012). A sex work is someone who engages in sex work. It is not restricted to the female as male sex work has always been accepted in social science (Scarpiti, 1977).

Sex work takes on various strategies as stipulated in a country of practice with different labelling including being perceived as deviant behaviour, illegal or legal. Depending on the location it could be either of an unenforced crime, unregulated work, or a regulated profession. Sex work is in the same industry with pornography, stripping, and erotic dancing.

There are different forms. There are sex works that take place in brothels (establishments specifically set up for sex work). Then there is escort sex work where the sex takes place at an accommodation of the client's choice that could be rented (in-call) or not (out-call). Carmichael (1982) further defined sex work via a utilitarian aspect by describing it an act of marketing sex for money. In the same vein, Brett (1963) noted that sex work is essentially a situation wherein a female offers her sexual parts to satisfy another for monetary gain.

Sex work is a universal and ancient phenomenon that is reflected in even the Bible (Joshua, 2:11; Hosea, 1:2 and Proverbs, 7:10) and in the cultures of many societies like the Tanni Islanders of Polynesia, the Pueblo Indians of New Mexico, among others (Poplin, 1978; Westermarck, 1980). Interestingly while sex work is taboo in the oriental worldview, it has become somewhat accepted in some nations like China and Japan where parents give out their female children into sex work. By and large, sex work is frowned upon in many countries because of the following reasons:

- i. Sex work is largely perceived to be demeaning to females (Azunda, 1998)
- ii. Commercial sex is believed to be responsible for the increase in the infection rates of HIV. Increased infection rates deplete a society's human resources and affects its economy and development.
- iii. Sex work is believed to threaten the family institution because it accelerates divorce rates in the society. The family is vital to the development of any society because it is the foremost entity for the progression of future generation through a legalized system and in turn teach them morality and how to live above involving in sex work, notwithstanding it benefits or monetary gain (Arkutu, 1977).

These factors (among others) informed the signing of a treaty by the 2<sup>nd</sup> gathering of the United Nation where thirty two (32) of its member states pledged support to the abolishment of slave trafficking and sex trading. However, the sex work industry continues to grow despite its criminalization in Nigeria (according to the Criminal Procedure Act (1963) and the enforcement of this law via the concerted efforts of law enforcement agencies.

All over Nigeria, innumerable ladies solicit for men. They do this by either patrolling streets or private offices scantily dressed or by strategically positioning themselves on school campuses or in night clubs and hotels. One has to take a look at the captions of several Nigerian newspapers to appreciate how prevalent sex work is in Nigeria. Some of the captions include: “this call girl affairs”, “these sex hungry women”, “sex work s fight customers”, “lecturers in sex scandal with campus girls” and “human trafficking for sex work” among others (Malika, 2015).

Emene (2012) gives an overview on sex work in using Port Harcourt as centre of explanation. He noted that there are a good number of sex work s in the state, some operating in brothels, around hotels and in the streets attracting attention of passers-by including those who are their customers so that they can use their body to entertain them and get pay for the service. His analysis showed that poverty and the desire to survive are major factors influencing a lot of people, mainly women to involve in sex work. As a matter of fact, their findings showed that the target of sex work s are the capitalist class or elites who have money so that they can get huge or reasonable reward for servicing them with their body and sexual styles. Emene (2012) study revealed that the involvement in sexual activities for money making is not closely related with pleasure but for survival purpose, especially in society where welfare services are grossly limited or none inexistence.

There are about 42 million sex work s, although expectantly, higher number because most countries, especially among the less income countries lack adequate data on sex work (Gus, 2012). In a year, sex work s all over the world is estimated to be earning over \$100 billion (Meghan, 2013). Sex work is viewed differently in different parts of the world. In some parts of the world it is seen as a means of exploiting hurting women (Malika, 2015), and children (Tan, 2014). It is also perceived as a conduit that for human

trafficking (Cho, 2015). Certain critics of sex work subscribe to the fact that many countries in the world do not accept the practice of sex work as a legal occupation but many individuals are still selling sex for money despite the prohibition (Tan, 2014).

However, there are certain schools of thought that perceive sex work to be a legal business in as much as the parties involved have consented and are adult population. Indeed, Amnesty International is at the forefront of the decriminalization of sex work (Perkins, 2007). Sex work is illegal in Nigeria, especially in the Northern States because it is believed to be a practice that contradicts the tenet of Islamic religion. In the southern Nigeria, sex work is also considered immoral and illegal because it contradicts the Biblical standing of the people. Traditionally, the practice of sex work is also considered immoral and unethical because of the negativity it has on the social structure and family in particular. Although, Nigeria laws do not support sex work, the practice is still common in the country with some of their locations well known to the inhabitants of the region or city (Sessou, 2011).

Research indicated that by the 1900s, Lagos has always been of political and economic significance to Nigeria because of the fact that it was the capital city of the country and has a thriving seaport. As such it has always experienced an influx of people. The demographic and commercial consequences of this influx influenced the onset of sex work as a common occupation by 1910 in Lagos (Aderinto, 2012).

The colonial masters enacted a law in 1916 which prohibited the request by women for sex, although it did not define sex work. As such its implementation less effective measure at totally preventing sex work from taking place, as the people involved were discreet about it. In addition, Nigeria is steeped with religious and moralist's sentiments, so it was difficult for sex work to be tolerated in some quarters. By 1923, an elite women organization known as the Lagos Women League petitioned the police chief. They sought the revocation of the restrictions that made women not to be considered as worth being members of the Nigeria police force.

One of the aims of their petition was to curb the increase in sex work while reducing the patronage of sex workers by male officers (Aderinto, 2012). The public was also critical of the proliferation of sex work as it was linked with juvenile delinquency with boys and girls being corrupt in the process and some of them seeing night clubs and

bear parlor attendance as appropriate avenue to have sex with sex work s or become sex work s themselves by selling sex to others for money (Aderinto, 2012). The study showed that many sex work s returned home with much cash/money which they have made while in the city. By implication, many of their relatives who reside in their home communities are not aware that they are into sex work but celebrated them when they return home having made wealth from the city.

After the World War II, the colonial authorities adopted greater concern about the connection between the high rates of sexually transmitted diseases in West African Frontier Force, among soldiers given to their sexuality with sex work s (Aderinto, 2012). A study by Aderinto (2015) revealed that a number of teenagers are also involved in sex work. They are found loitering round the street in search of men who will pay them for sexual activities. The involvement of teenagers and young girls who are not up to the age of responsibility in sex work attracted a lot of attention from the public and policy makers who decided to arrest sex work s found in the streets. According to Aderinto (2014) young teenage boys have also adopted the privilege provided by sex work s to experience sex which are not appropriate for young boys who are supposed to study and become responsible members of society. Aderinto study indicated that government had adopted several efforts to reduce teenage involvement in sex work, including building of rehabilitation centres to rehabilitate sex work s, especially the teenagers to prevent further engagement in sex trade.

After Nigeria gained independence in 1960, the sex work industry began to bloom once more as brothels began to open at different locations (Aderinto, 2014). The welfare and social services departments which were established to reshape and rebuild child sex work s began to reduce its investigations of child sex work s and by the early 1980s, many places in Lagos Nigeria became hotspots for street sex work (Aderinto, 2014). Similarly, the Women's Center in Nigeria revealed that sex work s usually encounter several challenges that are harmful to their health and wellbeing, including sexual harassment, rape and assault, not just from their clients and perpetrators but also from the law enforcement agents (Nigeria Sex work s' problems, 2019).

The trans-national commercial sex work which started as a fledging industry during the colonial rule of British West Africa soon blossomed into big industry that

attract Nigerian sex workers to migrate away from their country to other countries in Africa and Europe illegally, notwithstanding the hurdles surrounding their illegal migration just to get money and return home to live as upper class individuals, beginning by the 1980s (Aluko-Daniels, 2015). However, in some instances, these women were trafficked against their wish following deceit and promise of a better life, without mentioning that they would be subjected to sex work outside the homeland in their places of destination. As such, they were compelled to swear oaths which were administered by priests who practiced African religion or juju. Body fluids and personal items were kept by the priests or used to instill fear and make the oath more binding on the sex workers (Aderinto, 2014). Upon their arrival at these foreign countries, the sex workers were made to offset the costs of transport and accommodation to the trafficker before they had a chance at regaining their freedom. As a matter of fact, Nigeria is ranked high among countries whose migrants are involved in sex work outside of their homeland (U.S. Department of State, 2019).

It is extremely difficult to describe the difference between voluntary and forced sex work. While it is agreed that consenting adults may voluntarily engage in sex work, children cannot give their consent. With forced sex work, violence, coercion, and abuse of vulnerability is used to induce participation in sex work. In most cases, poverty and drug addiction are common denominators among forced sex workers. Sex work has also been closely linked to trafficking in women. External and internal conflicts within and without countries and dire social and economic conditions is known to cause the migration of human beings. Such migrations are often instigated or exploited by international crime syndicates (U.S. Department of State, 2019).

Sex work is always associated with issues of morality. However, it is an industry that has provided direct and indirect employment for many people, especially the women across the globe. According to Lim (2002), the percentage of the female population who were sex workers in Indonesia, Malaysia, the Philippines and Thailand is between 0.25% and 1.5%. It is believed that the sex work industry makes up between 2% and 14% of the Gross Domestic Product in countries where it is decriminalized (Edlund and Korn, 2002). Sex work may not be as prevalent in developed countries as it is in less developed nations (Edlund and Korn, 2002). For example in Germany the government estimated that there were about 15,000 sex workers (1998). In the same vein, the Financial Times (October 27th,

1999) estimated the number of sex workers in Amsterdam, Netherland to be 25,000 women (Edlund and Korn, 2002).

Although sex work is considered illegal across countries and regions in Africa, law is rarely enforced largely because of the inability of the designated enforcement agencies to effectively enforce existing anti-sex work laws. One of the reasons for this is the issue of regulatory capture. Take Nigeria for instance, sex workers and owners of brothels are known to bribe law enforcement agents so that certain laws can be violated. It has also been observed that some of these law enforcement agents enjoy the services offered by sex workers. This situation explains the increase in the population of sex workers in countries where sex work is illegal. However, in spite of this high rate of sex workers, their activities do not reflect on the country's annual income since the sex market is termed illegal by law in such countries. Conversely in nations where sex work is legal, they operate freely and their activities contribute to the growth of the economy (Abuja Facts, 2015).

Sex work is illegal in Nigeria despite the agitations from both national and international organizations to legalize the act. Nigeria's stance on sex work is fueled by the religious views of the lawmakers and their constituencies. As such as at the time of this research, sex workers in Nigeria was considered illegal despite legally recognized union trying to defend the interest of sex workers. For instance, on the 5th of June, 2015, the National Association of Nigerian Sex workers (NANP) agitates for the protection of sex workers and avoidance of maltreatment met upon sex workers in the country. The agency demands protection from government on sex workers in all state of the federation and in all environment in order to provide safe environment to sex workers. Their explanation also indicates that harm caused to sex workers do not only affect sex workers but also their dependents and customers (Abuja Facts, 2015).

As at the time of this study there is no official number of sex workers plying their trade in Nigeria. However, Nigeria has the history of most sex workers being females who stayed in brothels and hanged along specific location in streets in the night in search of customers. This dynamic has changed in recent times. By deploying the capture-recapture technique, Adebajo, et al. (2013) were able to arrive at an estimated number of sex workers who were gay. They recorded that this category of sex workers was prominent in Lagos,

Port Harcourt and Kano, with Port Harcourt having the highest population (723), followed by Lagos (620) and Kano (353). Their study identified Kano as the least among Nigerian State included in the study.

Sex work is also known to provide the kind of income that appears high without undergoing much training or acquiring much skills to execute. This means that even those with low educational level can perform excellently in the profession in as much as they are attractive and capable of speaking the language of the clients. It also requires little monetary capital to venture into the profession. Some may begin the business of sex work without having any money on them (Edlund and Korn (2002). Although the business of sex work is stressful and labour intensive, it required little or no educational qualification to perform. For instance, Edlund and Korn (2002) observe that earnings from the lowest type of sex work (street walking) amount to earnings made by others in various professions, meaning that sex work pays nearly same amount like involving in other profession that do not require much or high qualification. In the same vein, Aftonbladet(1998) revealed the average income of sex workers in Sweden is SEK 14,000 (\$1,750) a day, which when combined together give almost same amount to income of low skilled workers in Sweden in a month.

In a study conducted by Gungul and Samson (2014) in Kogi State, Nigeria; finding showed that sex workers made an estimated income of ₦48,611 per month. This earning appears higher than an average income of low ranked civil servant in Nigeria. By implication, sex workers earned above Nigerian national minimum wage of thirty thousand Naira (₦30,000). The increase in sex work in Nigeria was occasioned by the ripple effects in the fall of crude oil price in 1980s and the enactment of a popular national scheme called SAP around in the same 1980s (Amadiume, 2000). At about that time, brothels started operations in cities and sex workers who moved to these cities for business were charged daily rent. It was around this period that sex workers who were into part time sex business, especially those who were students of the higher institutions began as politicians living in posh housing estates like 1004 often demanded the sex services of young students as call girls. These call girls enjoyed their largesse and were often sent on foreign trips (Amadiume, 2000).



Benin City has a red-light district around Ugbague Street where young Esan women known as “asewo” started their sex work as far back as the 1940s (Free Press, 2016). A study revealed that sex work has become very popular among Nigerians in the 21<sup>st</sup> century with many records indicating that some of these sex workers were resident in Italy (Aluko-Daniels, 2015). Commercial sex work across borders also eddied into child trafficking for sex. According to Terfa, (2001), in Côte d'Ivoire, there is an increase in the number of adolescent Nigerian sex workers in Abidjan.

In Nigeria sex work is high among students of higher education. This is crossly influenced by poverty which has pushed a number of undergraduate students to involve in sex work in order to earn a living (Amadiume, 2000). Closely related to this is the high level of unemployment among the population of young people who are ready to work but could not find any to earning income, thereby adjusting into sex trade as alternative means of living. Some students undertake sex work as job done in combination to studies whenever they are free from lecture or are on break holiday. This class of girls on part-time sex workers are also known as Aristo girls, changing the modus operandi of sex workers. Pimps and call-ups have been incorporated into the business while bars and restaurants have become popular haunting spots for Nigerian sex workers (Amadiume, 2000). Porters or hotel staff are known to act as pimps and links for call girls who offer sex services to mostly higher income earned Nigerians and non-Nigerians for higher pay than brothel level sex workers. A study revealed that most part-time sex workers in the Nigeria also have other jobs which they do in addition to their sex job, including serving or owning a bar or hair dressing shops. Brothels provide the well known form of sex service and are often situated in the densely populated parts of all the major cities in Nigeria (Amadiume, 2000; Terfa, 2001).

In year 2003, the National Agency for the Prohibition of Trafficked Persons was created to combat sex work related trafficking in Nigeria. In 2000s, new kind of sex work termed “corporate sex work” began to gain traction mostly in financial institutions. Things came to a head in 2004 when employees of banking industry decided to go on strike for reason being that their female co-workers are meeting targets by offering sexual favours to male customers. Although financial institutions do overtly coerce their female staff into these types of situations, it is implied that a lot of banks covertly support such interactions.

The issue of corporate sex work was discussed on the floor of the National House of Representatives in 2010. As a result, bill was made to prohibit all forms of sex work in the country, notwithstanding its categories or mode of operations, either in offices or along the street or brothels, proposed at the time (Nzeshi, 2010).

A survey of commercial sex workers that was conducted by Nnabugwu-Otesanya (2005) revealed that about two thirds (63%) of the study participants had begun sex trading before reaching 19 years of age (Nnabugwu-Otesanya, 2005). The survey also revealed that same percentage (63%) work at brothels. As a result of the negative perception that attends sex work, 88% of sex workers ply their trades in locations that are distant from where they were born or grew up to avoid people recognizing their faces and tracing them to their families. (Nnabugwu-Otesanya, 2005). Most sex workers come from low-income households (Nnabugwu-Otesanya, 2005). Sex workers are taught the skills of the trade by an older sex worker or pimp before they start taking clients. These training lessons often border on handling difficult customers, managing STD's and self-defence tactics (Nnabugwu-Otesanya, 2005). Most sex workers do not know enough about STD's and do not receive treatment from health institutions. The UNAIDS estimates that there are about 103,506 sex workers in Nigeria (UNAIDS, 2016).

### **2.2.1 Etymology and Terminology**

The phrase “sex worker” has roots in the Latin word ‘prostituta’. A certain school of thought uphold that the word means to stand to get paid for sex services rendered to others. In other words, it means to sell one’s body (sharing sexual organs and satisfaction with another person for monetary gain. It also means to offer sex to different people with discrimination for money or material rewards. Going by this, it also means to give sex to an unknown person for money even when one of the partners is not having deep pleasure but money or material reward (Weitzer, 2009).

The Online Etymology Dictionary states that sex work means to give sex for hire without having deep feeling for the satisfying partner. To the receiver, the term indicates the desire to satisfy self out of loss for sexual urge (Perseus Digital Library, 2019). The word sex work has been argued among pro sex work activists, among whom rejected the use of the term sex work because that believe that the term is derogatory. In the industry of sex work as a business, emphasis has been on the use of a more friendly

concept to explain the business of sex work, since sex workers are human beings and are in their occupation to earn source of income without coercing their customers to make wealth (Weitzer, 2009).

There are a plethora of terms that are used to describe people who partake in sex work. Some of these terms discriminate between the categories of sex workers and effect a value judgment on the sex worker. There are some concepts used to describe those who are involved in selling of sex for money as a form of business or profession. Some refer to them as sex workers, others called them commercial sex workers or sex traders. In other words, some of the terms used to trivialize the stigma associated with sex work. One other word associated with sex work is 'hooker'. The use of this word can be traced to the description given to the large numbers of sex workers who plied their trade in Manhattan during the 1820s (Sawicki, Meffert, Read and Heinz, 2019). The use of the phrase sex worker often suggests that a female is being spoken about. This is why terms like "malesex worker" or 'maleescort' are now being used to specify the sex of the sex worker. This has helped in explaining that it is not only females that engaged in sex work, male also sell sex to fellow males or opposite sex.

Human rights activists who are advocating for the right of sex workers also indicated that it is preferable to call those who sell sex for money as "full-service sex worker" instead of the older and more popular "sex worker" based on their arguments on control and consent situated in each word (Gender and Development, 1993). They are of the opinion that "full-service" implies business arrangement between two consenting adults for sex. Conversely, "sex worker" suggests an exploitative exchange (Gender and Development, 1993). There is some controversy over the phraseology concerning female sex workers (Amnesty International, 2015); sex workers; (Kapparis, 2017) and full-service sex workers (Gender & Development, 1993). To Konstantinos Kapparis, these phrases are used so interchangeably that they blur legal definitions of the concept of sex work (Vanwesenbeeck, 2017). Activists argue sex workers can become victims of the laws enacted to protect them when the distinctions between consensual sex workers and trafficked persons are not clear (Gender & Development, 1993). They are of the opinion that calling sex worker full-service sex worker means that the two people involved in the sex are adults of age of responsibilities and have given their consent to involve in the business

of giving sex and getting pleasure as well as getting reward for sex offered. By this, they argued that no one party is exploiting the other (Mulvihill, 2019).

To sex work activists, the words sex work were biased, judgemental and were "culturally loaded" (Uy, Parsons, Bimbi, Koken, and Halkitis, 2004). It also implied that the sex work s spoken of was female even when a significant number of sex work s were males (Cusick, Linda; Kinnell, Hilary; Brooks-Gordon, Belinda; Campbell, Rosie, 2009). Consequently, the words sex work is now being regarded as a slur by activists and sex work s. They preferred the positive terms of reference to sex work s (Parsons, Koken, Bimbi, 2004); Jordan, 2010; Majic 2020).

This concerted effort at representing sex work better is born of attempts at portraying sex work as honest labour (Adult Industry Terms and Acronyms, 2010). People who facilitated sex work were known as "pimps" (for males) and "madams (when they were female). The male clients (who are often the majority) who patronized sex work s are sometimes referred to as 'johns or tricks' in the USA, specifically, the northern part of the country. Across the Atlantic in Britain and Ireland they were referred to as "punters". Said slang are commonly used among both sex work s and law enforcement agents (Ling, 2014). The North American term 'john' may have its roots in the practice of staying anonymous, to protect the parties involved from being noticed by the public by their real name afterward. "Kerb crawlers" was also used to refer to male partners who move about the areas known to have sex work s around in search of sex work s. 'Janes or Sugarmamas' is used to describe women who contract the services of sex work s for sexual pleasure (Honwana, 2013).

The ancient Greek historian, Herodotus documented the proliferation of shrines and temples ("houses of heaven) in the area around the Tigris Euphrates river system. These places of worship were dedicated to various deities and was also home to sacred sexwork s. Emperor Constantine's destruction of these temples and the emergence of Christianity put an end to these practice of sacred sex work s. The ancient Mesopotamians (18<sup>th</sup> Century) were one of the first people to protect women's property rights. This is reflected in their Code of Hammurabi which had provisions that addressed the inheritance rights of women, even female sex work s (Independent, 2008).

In ancient Rome sex work had legal status so it was a common practice. A registered sex worker at the time was known as 'meretrix' while the word 'prostibulae' was used to describe the unregistered sex workers. As the Roman Empire grew, sex workers were often imported slaves who were either seized, bought, or trained for that purpose. This class of sex workers were often sourced by big-time "sex worker farmers" who took abandoned children and converted them into sex workers. Sometimes the enslavement of women into sex work was legal punishment for free women who were on the wrong side of the law.

During the Middle Ages, the conceptualization of a sex worker was always changing given the ever evolving definitions by various secular and official organizations. Although secular authorities in Medieval time created statutes that were designed to deal with the sex worker situation, these laws rarely attempted to define what sex work entailed. The rationale was that it was not necessary to categorise people as sex workers or not and those who belong to the occupation of sex work. However, the meaning of sex work was associated sex workers. According to this statute, sex workers were "public girls" entertained two or more men in their house whether by day or night. It also designated sex workers as women who are into the contract of selling their body or sharing of sexual organs with others for money, especially at a brothel."

A 14<sup>th</sup> century English tract defines sex workers as those who give themselves for money and may not refuse anyone of sex in as much as they are being paid for their services. Sex work is difficult to be used as a profession that characterized ones' major occupation or main source of living for some who are involved in it because they often undertake its practice with "petty retailing, and victualing". Sex work was then undertaken as a means of supplementing limited income. In most cases, sex workers were women without familial ties or a support system to restrain them from the temptations of sex work. There were several instances where mothers were known to have contracted their own daughters into prostitution for material gain.

Sex work was considered a necessary aspect of life during Medieval times as sex workers served to contain the sexual tendencies of male youths. The existence of sex workers was seen as a means of reducing the incidence of rape among women who were married and those who were not yet married, especially among those who were already adults. Sex

work s were seen as performing relevant service to adult men who were not married. The absent of sex work s would turn the world into a place where many would be complaining of rape even among those of the same households (Fisher, 2007). This perspective is best described by St. Augustine's that the non-existence of sex work s would affect the world more turning many into having and exhibiting several forms of loss against opposite sex. The implication of his statement is that society was better off with sex work s (Fisher, 2007).

In modern times, it was wrongly believed that sex work thrived more the less developed parts of a country than the developed parts. This belief has been corrected as it has been shown that sex work is more prevalent in cities and large towns than in rural areas. The incidence of itinerant sex work s in rural areas who stopped at various towns whenever there where events that attracted people is probably the reason for the submission that sex work thrived in the rural areas. Cities are sex work magnets because of they are densely populated and sex work is an entrenched practice in urban areas (Ghosh, 2013).

Regardless of the location, (urban or rural), women who did not live under a man were suspected to be sex work s because they did not fit into the conventional categories of marriage or religious life. But the categorization of these group of people as sex work sound difficult as there are different cultures across countries and regions with some seeing premarital sex as different from sex work with an assumption that not all those who have sex are doing so for monetary gain. The trend in the 13th century was that laws benefitted sex work as laws which exiled them became sumptuary laws and the of sex work s were often restricted to red light districts (Fisher, 2007).

Sumptuary laws soon became governing principles for sex work s. These laws stipulated that courtesans do put on shoulder-knot pattern of dressing with indicator informing people that they are call girls or sex work s so that it was easy to identify them. These colors varied across locations and settings as those who were identified as sex work s were address as those of shame, especially among the Hebrew communities. However, the laws had no power over the well-to-do sex work s who could afford to look as good as noble women. Brothels still existed in most cities and urban centers. They were either private barrelages which were managed by well to do

individuals without clear indication informing government that the brothel is for sex work practices. The real places where sex workers were officially permitted to ply their services were the institutionalized and publicly funded brothels. Regardless of these laws, illegal brothels continued to boom (Ghosh, 2013).

In write-ups, brothels proscribed the patronage of married men and clergy although there is instigations that clergymen who are less expected of them, do participate in the business of visiting sex workers in brothels. Brothels do have rules and regulations controlling and shaping the activities of sex workers. The regulations also protect the sex workers from abuse, particularly for the brothel owners. Some of the regulations in brothels include sex workers not having affairs with known married people, not having a sex with a lover that belong to another known sex worker, and not having a completely regular customer that the sex worker believes that the customer is solely for her and no other person has access to him. However secular laws prevented sex workers from inheriting property, defending themselves in legal places, or making accusations in jurisdiction, although they are instances where they served as witnesses during trials (Ghosh, 2013).

During the Middle Ages, the Church assumed the following attitude towards sex workers: acceptance of sex work as element in society that cannot be completely eradicated by policy or decision maker, but discouraged members of the church from involving in such practices or enjoying the services of sex workers. By implication, the church did disassociate itself from sex workers and their sex work business. However, with time the Church recognized its inability to eliminate sex workers and by 14th century it started welcome sex work as a those who are devilish but need salvation from such practice. But were considered as those that should be excommunicated from the Church if they are found involving again in the business of sex work. Around the 12th century, the concept of sex work started to gain traction with Mary Magdalene as the patron saint of this movement. The Church at the time tried to leverage on Mary Magdalene's past life style of being a rehabilitated harlot to make sex workers have a change of ways. This led to the establishment of religious houses that were designed to provide a haven for sex workers who could then be reformed. 'Magdalene Homes' peaked especially in the early 14th century and where vital to the attempts made by religious leaders and communities to reform sex workers in the Middle Ages (Fisher, 2007).

The Protestant Reformation ushered a new perspective towards sex workers. A lot of Southern German communities restricted brothels from operating in a bid to eliminating sex work. Sometimes sex workers had to look different, dressing differently from what they were known for and somewhat decent, especially in the public while they are still in the business of sex trade. There were olden codes that catered to situations where sex workers concealed their business. In certain milieus, only sex workers were allowed to sing or act in public (Kemal, 1994). It was common to have young males masseurs in bath houses in Turkey. They helped their customers by singing for them and romancing their body, also offering sex services to get pay (Fisher, 2007). According to this scholar, the new look and sex work practice clearly described the modus operandi of these masseurs cum sex workers: their charges and more explicit information about their prowess and practices.

British soldiers who served in India in circa during the late 18th and early 19<sup>th</sup> century, were noted for often engagement in sexual relations with local Indian nautch dancers. However, with the influx of females of British descent around the 19th century, this practice slowly dwindled and miscegenation became something of a taboo, especially following the Indian Rebellion of 1857. Legalized sex work stirred controversy around the 19<sup>th</sup> century when France and the United Kingdom passed the Contagious Diseases Acts that held sway in both countries as well as their colonies abroad. This statute made pelvic examinations compulsory for people suspected to be sex workers (Wickman, 2011).

The French government viewed sex work as vital to containing chaos in the society so they regulated sex work and launched out-door programmes against sex work businesses. There was same trend in the Russian Empire where sex workers who plied their trade in places where government frowned at were also punished after being caught in the practice, with government putting in measures to easily identify the sex workers. These sex workers also took physical exams every week. Across the Atlantic, there was a proliferation of sex workers in the Barbary Coast, San Francisco owing to the influx of men occasioned to the area. Consequently, there was something of an onslaught of new statutes targeted at the practice of 'immoral' activities like sex work and gambling (Wickman, 2011).



By the 20th century, leading Communist thinkers opposed the existence of sex work. As a result, Communist governments directed concerted efforts at eradicating sex work. Their efforts proved futile as sex is still common, (though illegal) in contemporary Communist countries (Wickman,2011). The proliferation of sex work s in former and current Communist countries could be attributed to the collapse of the Soviet Union and the attendant economic crises (Ghosh, 2013). Sex work was initially legal in most parts of the United States of America. However, it became illegal in most states between 1910 and 1915 following the activities of most church women who perceive sex work as evil capable of deterring marital unity and the peace of churches. Needless to say, sex work contributed to national income during this period with many military people patronizing sex work s, especially during active sexual years (Park, 2008).

The Sexual Offences Act of 1956 was enacted in the United Kingdom (UK) in the same year. This statute prohibited the running of brothels in the UK although it did not proscribe sex work as a practice or profession in the UK. Some three years later, soliciting became a criminal act per the Street Offences Act of 1959. In recent times, these statutes were seemingly annulled, and reformed. Starting from 1980s, several states in the United State sought to make the punishment for sex work more severe in those instances where the sex work engaged in sex work when they were aware of their HIV-positive status. Although these penalties varied the maximum sentences were in the range of 10 to 15 years in prison (Hornblower, 2001).

Over the years after the breakup of the Soviet Union, hordes of women from East Europe became sex work s in many industrialized countries. Some of these women became willing participants in the trade while scores were tricked or coerced into the profession. Indeed, there are large numbers of women from Eastern Europe and Asia who are sex work s in Dubai. Their clientele are mostly men of Saudi Arabian and United Arab Emirates descent (McCormack, 2011). In India, there is a class of girls known as Devadasi girls. These are girls from poor families who are compelled by their kindred to give themselves to the goddess as a work of service to the goddess. In the course of this act, they become sanctified sex work s who are free to offer sex for money, especially to those among the upper class who want them for such services. The report the BBC (2007) indicated that this class of people in India also referred to as sex work s, being promoted

by cultural practices with a different concept attached to it to justify the practice. There have always been church sex workers who were involved in providing sex for reward, however perceived by many churches as ungodly but welcome by others depending on the location of the act of sex work (McCormack, 2011).

In addition, the monetary gains of the trade is dependent on the economic conditions in their respective locations. Most sex workers who have foreign clients are dependent on the economic conditions of their foreign clients (Jacqueline, 2000). These payments are often influenced by those who own a part of the sex worker's income (More Intelligent Life, 2008). The prices are also influenced by demand. This, means that the classier sex workers often earn a lot of income, and some who are virgins receive higher payment (International Committee on the Rights of Sex workers in Europe, 2005).

The argument has been that sex work should not be seen as bad in society since there are helpful to some categories of the society, thereby preventing much rapes from taking place. As a matter of fact, some argues that sex industry should not be directly control by government policy and regulation binding them from operating as desired. This assumption has made the regulation and stopping of sex work difficult in many societies (Amnesty International, 2016). Amnesty International is in the vanguard of the movement for the legalization of sex work (Perkins, 2007; BBC News Online, 2009).

Sex work may be taken to be a legitimate business given that sex work and the employ of sex workers are legal and regulated in Netherlands, Germany, some parts of Australia and some sections of Nevada. However, the regulation of sex work in these places vary according to the location. In Nevada sex workers are obligated to run health checks while the opposite is the case for sex workers in the Netherlands. In some societies, sex work is not considered illegal but are discouraged from participating in it, especially by painting it bad in the face of the masses. By this making sex work appears as a social problem in the society. Sex work which is essentially a transaction involving money and sexual services is considered legal in some quarters. However, there are associated activities like pimping, public solicitation and brothel operations among others that are considered legal in countries like Great Britain and Italy for instance (Bayswan, 2015).

For the Neo-abolitionist, sex work is considered a violation against women and unborn babies because it is believed that many sex workers involve in abortion practices

because it is likely that some of them would have unplanned pregnancy and opt for abort to continue their sex business for money. In Sweden, France, Iceland and Norway, sex works are not penalized instead those who patronized them are the ones being punished. The laws regarding sex work are even more stringent in Norway as it is illegal to engage the services of a sex work abroad (Bayswan, 2015).

People who subscribe to the Prohibitionist philosophy are of the opinion that activities related to sex work are illegal and it should be punished by the law of the land. This is the law's position on sex work in most of the United States, except for some rural areas in Nevada counties. In some other countries, the Prohibitionist stance is considered to be divisive owing to the fact that while pimping is considered a criminal offence, sex work is permitted by the law. The opposition to these laws is of the opinion that it is duplicitous: its either sex work is abolished or legalized (European Parliament, 2014).

In many countries in the world, there are different groups of advocates and groups who concern are to fight for the interest of the sex works and advocating that sex works should be treated well and are seriously against maltreatment of sex works since they are human being. These groups advance that sex work should be perceived like any other businesses, and not really as illegal practices whose participants are to be punished or executed. Example includes COYOTE in the United State while their Australian counterpart is the Scarlet Alliance (Global Network of Sex Work Project, 2015). On the international scene, the International Committee for Sex work s' Rights and the Network of Sex Work Projects are leading the war against the proscription of sex work (European Parliament, 2014). Another school of thought in this fight for the legalization of sex work are groups that dwell on providing alternative lifestyles for sex works who wish to leave the sex work industry (European Parliament, 2014).

Sex work is problematic in feminist philosophy and politicking. On the one hand one school of feminists are opposed to sex work. They are of the opinion that sex work is exploitative, demeaning and an entrenchment of patriarchy. To them, sex work is anegative practice that affects both sex works and the larger society as a whole. One the other hand, certain feminists take sex work to be a valid choice that must be respected. To them the focus should be on the women's choice; are willing participants or coerced victims. This school of thought is of the opinion that feminists should fight against the

discrimination of sex workers in all sectors of operations and humanities (European Parliament, 2014).

At one of their meetings in February 2014, members of the European Parliament voted in a non-binding resolution that supported the prohibition of the procurement of sex as against its sale. This approach was termed the “Swedish Model” and was adopted based on an overwhelming majority: 343 votes to 139; with 105 abstentions (Iran Facts on Trafficking and Sex work , 2014). The stand in support or against sex conditional and not conventional across many countries in the world. Some countries perceived sex work as immoral and put in law against its operation while others see the practice of sex work as doing more good than harm the society and legalized the practice. The perception of sex work and meaning given to it depends on the country and such government stance on the ground of morality. The legalization of sex work or prohibition of it depend largely on the consideration that surrounds gender equality, ethics and morals, freedom and analyses of cost and benefit before enacting policy in support or against it (Iran Facts on Trafficking and Sex work , 2014).

Sex work is seen as form of profession that received various perceptions by different countries of the world, with some countries considering it a legitimate business, while other consider it illegitimate. As a matter of fact, some countries as stipulated death penalties for any one who buy or sale sex for money (CNN, 2009). Research showed that in some countries like Norway, Iceland and Sweden, sex work is tagged illegal and clearly stipulated in their constitution to be prohibited. In these countries, penalties on sex work is on the buyers and not on the seller. By implication, males are more likely to be punish for engaging in sex work than females because males do buy sex more than females. In contrast, in countries like Netherlands and Germany, sex work is legal and perceived as a legal business that can be carried out by anyone who wish to do so. However, in many countries that are Islamic based, sex work is seriously prohibited with some of these countries associated engagement in sex work with death penalties to offenders. (Roberts, 2003).

Some countries do not illegalize sex work but make it difficult to sell or buy sex in public. Banning the exchange of sex for money in the public, directly or indirectly prevent sex workers from exerting their freedom and right to involve in adult business. Similarly, in

some countries, sex work operation is regulated by the government of the country, determining the time of their operation, where to be practice in cities and age at which the sex work must reach before involving in the activity and the age at which a client must reach before a sex work s can exchange sex with him or her (CNN. 2009). The CNN reports that sex work is grossly related with human trafficking for sexual purpose in cities, especially outside homeland of origin, operating in most brothels in the cities of developed countries and some developing countries of the world (CNN, 2009).

That is why as at January 2009, an agreement was endorsed by 95 countries in the world to sanction anyone found engaged in sex work to discourage people from taking up sex work as major occupation. Particularly, migrant sex work s in many developed countries often have to contend with issues of illegal residency so they are often at the risk of being sent back to their home country of origin. However, even within countries that have assented that sex work is illegal, the practice and patronage of sex work is still in practice with many sometimes having the freedom to operate within their own reach. (CNN, 2009).

The immigration status of sex work s in places like Western Europe for example is an extremely contentious issue in political circles. Interestingly, there are a lot of immigrant sex work s in Central Europe. For example, in Spain and Italy, majority of the sex work s (about 90%) are said to be non-citizen of their country. In Austria, Switzerland, Greece, Norway it has been estimated that the percentage of sex work s is as high as 78%, 75%, 73% and 70% respectively (Netherlands Facts on Trafficking and Sex work , 2012). In the same vein a 1997 edition of the 'Le Monde diplomatique' features an article which revealed that eighty percent of sex work s in Amsterdam were foreigners while seventy percent of said sex work s did not have the required documentation for immigrant (CNN, 2009).

Survival sex refers to a kind of sexual activity wherein a sex work is compelled or conditioned to involve because of the lack of food, shelter and other necessities of life. This type of sex work is prevalent in refugee camps and is often done by homeless person too. However, in some cases, the people who are known for involvement in this kind of sex work, often see themselves as being helped by their sex partners since they need to survive in an environment where they are helpless, hence do not see themselves as being

exploited (Weitzer, 2005). Noteworthy that the age of people who involve in sex work matter, but people who are below the acceptable age of responsibility in a country may also engage in sex work occupation, and are called child sex workers. In addition, in some countries, while contracting the services of a child sex worker may not be a crime per se, sex with an underage person could attract jail time (Weitzer, 2005).

There is a phenomenon known as child sex tourism where adults travel to countries where it is legal to have sex with children. Cambodia and Thailand of two of the more notorious destinations for child sex tourism (Roberts, 2003). Consequently, in recent times, a lot of Western countries have sanctioned international laws that criminalize this practice, However, these laws are not often enforced because in most cases, the crime is not reported (Roberts, 2003). Sex work also take place among elderly population. An example of countries where elderly population are noted for involvement in sex work is South Korea. In the country, this class of old people, particularly women are popularly known as the Bacchus Ladies engage in sex work out of necessity. They get their title because they often sell Bacchus energy drinks too (Williamson, 2014). In this milieu, children and grandchildren are unable to provide for their elders thus leading to this class of sex work. Since most clients of the Bacchus Ladies are older, they often require the intake of drug or injection that will enable their penis to be erect for sexual performance. As a result, some undertake activities that lead to more spreading of sexually transmitted infection among the population of old people who patronize or offer themselves for sex work. (Ng, 2017).

Street sex workers are commonly susceptible to violent crime than brothel sex workers and bar sex workers (Weitzer, 2005). The murder rate for female sex workers in the United States is about 204 per 100,000 (Weitzer, 2005). There appears to be a significant difference in the level of victimization across sex workers at various locations and nature of operation with special attention given to the differences among escorts, call girls, and massagers. It has also been observed that male sex workers are less susceptible to violence than their female counterparts (Cathy, 2007).

Sex work is often linked with criminal activities. Some scholars are of the view that this connection stems from the stigmatization and proscription of sex work. However, another school of thought believes that legalizing and regulating sex work only worsens

the situation. This is because it will only lead to fashioning a parallel illegal sex work industry that will still be linked with crime (Nick, 2009).

Sex trafficking also covers the use of force to make individuals unwilling participants in the selling of sex for money or material reward which may also be referred to as sexual exploitation for financial benefit (UN Report on TIP, 2009). In 2009, the United Nations observed that at least 79% of the human trafficking cases involved sex work. However, the study opined that this rate might be due to the fact that sex trafficking is often in the news for the wrong reasons and as such, statistical bias may be responsible for this situation (BBC News, 2003). Indeed, the second in command at UNICEF has described sex trafficking as the highest form of slave trade in the world (Voice of America, 2009). It is also seen as one of the quickest forms of illegal business that is attracting much attention and subsequently may exceed drug trafficking (Christian Science Monitor, 2004).

According to a 2006 research that was sponsored by the U.S. Government, a population of about 800,000 persons are trafficked and taken outside the borders of their country. This figure excludes those who are trafficked within their own countries. According to the study at least 80 percent of the victims of the transnational trafficking are women and girls. According to a study done by the US Department of State in 2008, about half of the persons trafficked across international borders are said to be minors. However, owing to the way in which sex work operate secretly in most countries with participants unwilling to indicate their occupation as sex workers, it is difficult to know the exact number of male and female minors who are into sex work for monetary or material regards. Also, for the fact that some minors are aware that they are below age of responsibilities may refuse to declare their exact age when the need arises. Analytical result from research revealed that the legal status of sex work does not significantly affect trafficking (electronic Irish Statute Book (eISB), 1993).

In global research, children are regularly being sold into the sex work. They are often kidnapped or sold into the trade by their families. In other cases, they are orphans. The International Labour Organization has observed that places such as Thailand, the Philippines, Sri Lanka, Vietnam, Cambodia, Nepal and India are the most notorious for

this activity (International Labour Office, 2005). Forced labour generates about \$31 billion all over the world. At least half of this figure comes from the industrialized world while one tenth comes from transitional countries (International Labour Organization, 2005). Human trafficking has been made simpler by factors like poorly managed borders across countries of the world as well as the poor technological system used in monitoring operations at countries border areas. It is now highly rated among the lucrative pursuit because of the demand for it in most countries, especially the developed countries of the world. As a matter of fact, most trafficked persons come from both developed and developing countries (United Nation Office in charge of Drugs and Crime, 2012).

Illegal sex work often is associated with extortion and blackmail. In such situations, those who exploit or extort from sex workers are known to frighten to expose damaging secret of sex workers which they may not want the public and their families to know with condition that unless certain demands are met. Sex workers and their customers use the internet to facilitate their needs (World Tourism Organization, 1995). Sex workers now create websites to get more and complete contact details of clients. They have recently begun to use pornography sites, video and chat mechanisms via the internet as tools to get more clients. Consequently, online sex work is being frowned at. For example, Craigslist has been vilified for its role in facilitating online sex work (Gary, Cheryl and Dalia, 2004).

There are various online escort review boards all over the world that review the services of sex workers. These technique of using online means make it easy for sex workers to reach out the clients as well as client reaching out to sex workers without necessarily having physical contacts to discuss and condition before sexual intercourse initiation by sex workers. For example, they often use these online forums to warn others about dangerous clients. The number of men who have contracted the services of a sex worker for once or more are not the same in all nations of the world. The lowest rate is between 7% and 8.8% (Ward, Mercer, Wellings, Fenton, Erens, Copas, and Johnson, 2005)

It was observed that nations had more sex work patronage were more receptive towards commercial sex (Gary, Cheryl and Dalia, 2004). In Cambodia and Thailand, sex with sex workers is generally accepted (Gary, Cheryl & Dalia, 2004). In Thailand for instance, about 75% of the male respondents had received sexual satisfaction of from sex



work s at least once in their lifetimes. The percentage for Cambodia ranges between 59% to 80% (Gary, Cheryl & Dalia, 2004). A 2004 TNS poll that was carried out in the US reported that 15% of the men in the poll admitted to engaging in paid sex at least once in their life (Rissel, Richters, Grulich, Visser, Richard and Smith, 2003). However, a study indicated that it is difficult to get accurate response from men on sex work engagement as some of them would not want to say their true involvement in sex with sex work s, hence the responses from male respondents may have been underestimated or biased (Rissel, Richters, Grulich, Visser, Richard and Smith, 2003).

In Australia, a 2000 survey revealed that 15.6% of men aged 16–59 had paid for sex at least once in their life. 1.9% of the men in that survey had done so in the past year (Edlund, and Korn, 2002). There is a disagreement in the academia as to the growth of sexwork in developed countries. Some studies reveal that fewer men in the United States engage in commercial sex in recent decades (Gary, Cheryl and Dalia, 2004). Some studies have attributed this decline in sexually liberal countries to the increase of non-commercial, non-marital sex (Skarhead, 2010) and the possibility of strict legal penalties (Bennetts, 2011). Interesting, other studies argue that there is a growth in sex work levels with sexual liberalization being the cause (Skarhead, 2010).

Sex work s have always had relations with the military across different cultures for years now. Throughout the 19th century, with extension to 20th century and beyond, sex work s had been patronaged greatly in Britain. Similarly, American military bases in the Philippines where surrounded by red-light district (Rojanapithayakorn, 2006). Sex work greatly contributed to the spread of sexual infections given to reduce use of condoms being among sex work s and clients all over the world. Indeed, the relationship between sex work s and their customers play greater role in the spread of HIV/AIDS globally (HIVPrevention and Sex work s, 2015). This is why, prevention campaigns that are targeted at improving the use of condoms by sex work s are believed to play key roles in curbing the spread of HIV (Côté, Sobela, Dzokoto, et al., 2004).

Sex work contributed significantly to the spread of HIV in Ghana and other African countries amounting to 84 percent new cases of HIV in Ghana major cities. (Shabbir and Larson, 1995). Similarly, sex work has been spread to local/rural areas in Africa. For instance, the spread of HIV to people who live in the interior, rural parts of

Africa were connected to farmers who had sexual contact with sex workers in cities (D'Costa, Plummer, Bowmer, et al. (1985). Studies of sex work in cities among the less developed nations, including Kenya, revealed that sex work is key to the distribution of STDs across the general population (Nagelkerke, et al., 2002).

### **2.2.2 Child Sex Work**

Child sex work falls in the category of sex work that takes place in a condition in which one of the partners is below age of responsibility as stipulated in the country constitution or act; meaning one of the partners is a child, since children have not attained the age of consent. Several nations of the world consider child sex work as illegal even when the child has attained the minimum legal age of providing sexual consent. This is because it is believed that child sex work is largely influenced by the watching of pornography and it is dangerous for children who are not up to age of responsibility to engage in sexual activity. Relationship between any partner and a child sex worker is perceived exploitative and immoral (US Department of State, 2002).

As a matter of concern, a child who involves in sex is any human being under the age of 18, unless the country of the child says otherwise. Noteworthy that in some countries a child is someone of aged 16 years and below. The Protocol was enacted on 18 January 2002 (United Nations Treaty Collection, 2013), and at December 2013, it has the support of 166 states while some 10 other states that have signed are yet to sanction it (United Nations Treaty Collection, 2013). One of the conventions of the International Labour Organization (ILO) advances that the use, procurement or donation of children for sex work is highly abnormal and inhumane given to their age and biological vulnerability. As such, the ILO is constantly pushing for the elimination of child sex work in countries around the world.

Commercial sex involving persons below 18 years of age by any means (coercion, force or fraud) is described as a serious offence and is referred to as child trafficking for sexual purposes. (US Department of State, 2002). Child sex work is an issue that plagues many countries, especially the poorer ones. A lot of tourists from the West take advantage of impoverished families when visit third world to lure children into having sex with

them, being one of the more notorious hotbeds of child sexual exploitation in the world (Emilio, 2007).

There are three standpoints that exist as far as sex work goes. These are: abolitionism (sex workers are seen as victims); regulation (here sex work is legalized and regulated) and prohibitionist (sex work is criminalized). The abolitionists perceive sex workers as victims. They argue that most sex workers are unwilling participants who are coerced directly or indirectly into the practice. Direct coercion refers to participation via the action of pimps and traffickers. The indirect coercion is induced by poverty, drug addiction and other personal problems (Angel, 1995).

To Angel (1995) a large number of sex workers are forced into the profession because of a lack of fiscal means, illiteracy and joblessness. Kathleen Barry maintained that when referring to sex work, expressions like "free", "coerced", "voluntary" and "involuntary" are redundant since all forms of sex work are human rights violation and bear no semblance to dignified labour (Lim, 1998). In a similar vein, the Green Party opines that the idea of having freedom to choose or be part of a sex work business is influenced by locations and societal perception, making it relative given that gender inequality is entrenched in most societies.

The advocates of the abolitionist standpoint are of the opinion that sex work contributes to mental, physical and emotional damaging of personality if individuals who are involved in the practice, causing lasting pains and trauma to people who would not have suffered such should they have not involved in sex work. It is on this note that many countries in the world, including Sweden, Norway and Iceland have taken the stance of punishing people who patronized sex workers without necessary meting out punishment to the sex workers. (US Department of State, 2002). The assumption is that it is the people who patronize sex workers that abuse and maltreat the sex workers, and if the patronage is aborted, then sex work would also be aborted for lack of clients or customers. Conversely, the proponents of regulation hold that sex workers are not victims. They view sex work as adults who chose to become sex workers. Hence their decisions should be respected. As such sex work should be considered as legitimate and regulated to protect the rights of sex workers (US Department of State, 2002).

In a survey conducted, a former sex worker reported that sex work is not bad and should not be perceived by the masses as evil because it is business that brings income to those who are engaged in it. The respondents added that it only becomes bad when the consent of the partners is not considered. She opined that it is a way of expressing desires and satisfaction of life; calling on the general public to know this and not abolish sex work in their community or country. She also added that most women feed their families and care for themselves through the occupation of sex work (Monitor (Uganda), 2006). Similar report was made by the advocate for sex work that all decisions against sex work should be positive and criminalization of sex work should end with attention given to sex work as normal business just like other professions that are not considered illegal and detrimental to social and economic development (The World Charter for Sex Workers Rights, 1985). This closely relates to the assumption made that sex work that are consented should be considered appropriate for operation in society (Lim, 1998). It is on this note that a lot of sex workers in the universe have called on the attention of government and relevant agencies to decriminalize sex work, and give sex workers the right to operate like other genuine business operators, including right to pay tax and social benefits. With such sex work has the same status as “regular” jobs (Amalia, 1999).

According to Lim (1998), the Open Society Foundations organization describes sex work as essentially an arrangement that takes place among adults who are already of age to attend sexual satisfaction through exchange of sex for money in an environment where buying and selling of sex is accepted or tolerated. They opined that sexual abuses take place at several occasions, not only during sex work. They noted that in coerced sex occurs also among those who do not sell sex for money, hence the need for the protection of women who are more vulnerable to sexual abuse. As such, acts including the Violence Against Women Act was enacted to reduce crimes against sex workers to the barest minimum. However, sexism still influences the way the legal system handles crimes related to sex workers (US Department of State, 2002).

Gender based violence is an ill that has proved intractable for the legal system, especially in the United States and other countries of the world, including Nigeria because of the lack of constitutional protection for female sex workers. The police authorities are of the opinion that there is no proof of gender based crimes when male clients are arrested

for soliciting sex work s. There appears to be an inconsistency between the arrest of sex work s and their male clients. Majority (70%) of the sex work s arrested are females while only 10% of their customers are arrested (Wendell, 1987). In most instances, the sex work is arrested whether they are underage or forced into the profession.

Conversely, their male clients who are arrested are often able to pay any financial demands that come with such arrests. Consequently, a cycle of violence against women is established since these male clients are able to pay their way out of any situation that arises from sexual engagement with female sex work s. For instance, a nineteen-year-old woman in Oklahoma who had a history as a victim of sex trafficking was charged with offering to engage in sex work. Her case is an illustration of how the proscription of sex work puts women in situations where they are punished even when they are the victims (Wendell, 1987). Young female sex work are usually the target of most police agents and they are more likely to be arrested for crime that are associated with sex work than their male counterparts. In most cases, the female victims of human trafficking are arrested, registered sex offenders, and institutionalized. Most of these victims are arrested on multiple occasions because of the lack of rehabilitation systems (BBC, 2007).

Young females are often deceived by the promise of money and work in foreign countries but are eventually turned into sex slaves (Deshpande and Nour, 2013). About two thirds of the females who are trafficked for sex work all over the world, every year are of East European and Chinese origin (BBC, 2007). Majority of this figure (three-quarters) are first time sex work s (BBC News, 2015).

### **2.3 Types of Sex Work**

The classification of commercial sex work s varies relative to the participants engaged in the discourse. Owing to the context of this study, we will outline what we consider to be the prominent categories. According to a study by Harcourt and Donovan (2005), there are several types of sex work that are arrived at using the method adopted by sex work s to get clients and sexual practices as some of the parameters used in arriving at the classification stated below:

### **2.3.1 Escort or Cent-Call Sex Work**

Nigeria sex work s have always ‘hawked’ sex in the streets, mostly late at night. However, they are quickly adopting a more refined means: escorts. The escort or cent-call sex work is another form of sex work, wherein an agent facilitates the interaction between the sex work and her client. Most often than not, the sexual activity between the arranged customer and the sex work occurs at the client's apartment or hotel accommodation (Flowers, 2001). Escort agencies provides attractive escort sex work s for either social or non-social services. London is a hotbed for this sort of sex work. Massage-parlour sex work is a type of sex work which like the name suggests, occurs in massage parlours. There are reports that some barbershops in some Asian countries offer sexual services on the side. Some hair dressing salons are also known to offer massage services in their shopstoo (Flowers, 2001).

One of the major distinctions between escort services and other forms of sex work is that sexual activities are not openly display for attraction of clients as a part of the escort service. Payment is often for the escort's time and companionship only. However, both the parties involved in the interaction know that sex is expected to occur between them. In some cases, in this form of sex work, their services are advertised in regional publications, on the Internet or via local telephone listings (Flowers, 2001).

### **2.3.2 Campus Sex Work**

These kinds of sex work s are often found on campuses. They are often part-time practitioners but are known to travel to big cities like Port-Harcourt, Abuja, Calabar, and Enugu. They are often mistaken for “regular” girls at clubs, however they are often ready to offer sexual services. Some junior staff of certain multinational companies act as middlemen who pimp out girls to their foreign colleague (Flowers, 2001). Some hotels also keep photo albums of some of these sex work s so that potential clients are acquainted of their services. A lot of Nigerian girls (mostly from the former Bendel state) travel outside the shores of the country to become sex work. Conversely some of them are deceived and trafficked to African countries like Benin republic, Niger, Burkina Faso, Senegal and Mali to become sex slaves to retired Nigerian sex work s. The latter often

pose as madams who make them service customers. Sometimes, these immigrant sex workers were better off in Nigeria (Flowers, 2001).

There is yet another perspective to sexual abuse. Brannigan and Gibbs (1997) are of the opinion that sexual abuse generates runaways who eventually end up as sex workers. They believe that it is the exposure to abusive behaviour often leads to that class of females becoming sex workers. This is based on the hypothesis that young girls who are exposed to abuse find salvation by running away from home. In several cases runaway girls have been returned to their abusive homes after being penalized by the law. In the event that the sexual abuse continues, they seek refuge on the streets and with little or no means of subsistence, they become sex workers (Cullen & Agnew, 2003).

The above submission sheds light on some of the factors that are capable of influencing young girl's exit of their family homes to street, although with variation across individuals. All the same they are at increased risks. The reasons for a lot of young girls running away from home often include, bullying, poor grades, physical abuse and abject poverty. School related issues are often the cause of dispute between parents and their wards. This could generate a bad emotional situation wherein adolescents run away from home to avoid being pestered by their parents (Cullen & Agnew, 2003).

Domestic violence is another reason that has led to many runaway teenagers. Teenagers who are exposed to a vast amount of abuse at home often run away from home. Extreme poverty can be a harrowing experience for teenagers who might be tempted to think that the grass is greener on the other side. Going by these submissions, it would appear that young girls ran away from their homes because of issues like emotional, physical and sexual abuse among others. However, female runaways are at greater risk than their male counterparts. Jarvinen (1993) observed that young female runaways often become homeless and have to sell their bodies for their subsistence. Selling their bodies soon become a habit that is difficult to break. Young et al (1983) noted runaway girls highly susceptible to pimps. Having had a past dotted by sexual and physical abuse at home, they became easy prey to these pimps.

A study revealed that a number of students in campus who are involved in sex work do so out of abandonment by parents or relative. The frustration from home pushes most girls into selling sex for monetary purposes. Some of the girls came from poor

families where parents are not united or are separated. The influence of where they came from is strongly associated with what they become in life, especially during their study years in campus. A lot of the teenaged sex workers were one time or the other victim of abuse at their former place of residence. At the time running seemed like the best thing to do but time has proven otherwise (Cullen & Agnew, 2003).

### **2.3.3 Forced Sex Work**

Forced sex work has a few aliases like involuntary sex work or sexual slavery. Regardless of the nomenclature though, it often involves coercion from a partner or person. It is considered a criminal offence against the person coerced because it violates their rights of movement on one hand while exploiting them for commercial gain on the other (Bowe, 2003).

It is also considered the fourth leading factor in the literature on sex work given that it is increasingly widespread over the years. It is just as prevalent in the West as it is in the Third World countries. Bowe (2003) dealt on its proliferation in the United States. Bowe quoted The State Department's estimation that about fifty thousand women and children, are smuggled into the country every year. Most of this smuggling is done under false pretences and in other instances, the victims don't have a choice. (P. 114). The forceful and deceitful methods of bringing young women and girls into another country or region has made a number of women and children to involve in sex work unwillingly (Wonders & Michalowski, 2001).

The modern world is driven by consumerism where the procurement of human services, relational experiences and sexual encounters is on the increase (Wonders & Michalowski, 2001). To this end, Wonders and Michalowski (2001) observed that said consumerism fuels the coercion of women and children to provide these human services. Rapid urbanization, as well as increased rural urban migration can be included in the discourse on sex work in the Third World countries. High unemployment rates often attend rapid urbanisation. Unemployment in particular is known to engender voluntary and forced sex work (Bamgbose, 2002).

Customary laws proscribe forced sex work all countries (Bantekas, and Susan, 2003). Conversely, voluntary sex work has varying legal status in different countries. In



some countries, it is punishable by death (Iran – Facts on Trafficking and Sex work, 2014). In others it is considered a legal profession and is only regulated. However, while the legality of adult sex work varies, child sex work is considered illegal in most parts of the world (Bantekas and Susan, 2003).

#### **2.3.4 Migrated Sex Work**

Migration is essentially the movement of persons from their vicinities to other places for one reason or the other. Migration could take any of these forms: rural to urban; rural to rural, and urban to urban areas. It could also be international, seasonal, temporary or permanent (Chant, 2002).

The migration of women from Nigeria to the other countries is similar to the same movement from Thailand to Japan. Both instances of migration are informed by dire economic conditions and the need to attain a higher standard of living (Kempadoo, 2009). Thus, it is safe to say that the lack of self-sufficiency in third world countries accelerates the rate of migration of women. This pursuit of improved standard of living often leads to engagement in sex work. Most Nigerian and Thai women who migrate do so because they want to participate in sex work. Regardless of the stigmatization attached to this line of work, these women engage in it offers a means by which they can improve their economic situations.

It is safe to say that most young girls and women migrate from their country or state of origin to another for sex work because of a lack of economic opportunities (Kempadoo, 2009). Class subordination causes women to choose between staying impoverished or exploiting their bodies for economic gain. The interaction between class subordination and gender inequality leads to situations where migration for sex work becomes a viable option. While there are argument that sex work is an indication of gender inequality targeting at women for exploitation, it is also debated that some women who undertake sex work as occupation are gaining economic power and influence as a result of the business which has raised some of them from a lower class to upper class, especially among those who are in heterogenous relationships. Women who engage in sex work may improve their economic situation but their action reinforces gender inequality in the same vein (Kempadoo, 2009).

### **2.3.5 Street Work**

Street work solicit customers from the street corners which is also known as "the track". Regardless of the weather, streetwalkers often dress in skimpy, provocative to attract customers who are known as "tricks" or "johns." The act of rendering sexual services which is also known as "turning tricks" can be performed in the client's car, an alley, or in a rented room. These rented rooms (often motels and hotels) are often paid for by the hour. In countries of the former USSR, the sex trade is done at open-air market. A sex work conducts potential clients in cars to an area (often carparks and alleys) referred to as "tochka". Sex works are then selected by clients who drive off with them. However, this practice is on the decline in recent times.

### **2.3.6 Window Sex Work**

This type of sex work is commonplace in the Scandinavian countries (Amsterdam Advisor, 2017). In such scenarios, sex works rent a window space which serves as a workspace for an amount of time (Amsterdam Info, 2017). Sex works in this system recruit and negotiate with their customers.

### **2.3.7 Brothels**

These are buildings that are dedicated for sex work. They are also known as "whorehouse" or "bordello" and are often situated in areas known as the "red light districts". Brothel are designed to provide a space where sex works can display themselves before potential clients. Some of them have spaces where they can massage their clients and sometimes have sexual intercourse with clients within the same premises.

### **2.3.8 Sex tourism**

Sex tourism is a situation where individuals travel out of their place of residence to another to be involved in sexual practices. This trend has been defined by the World Tourism Organization, as a trip which uses structures and networks in the tourism sector to engage in commercial sexual relationships locally at a tourist destination (United States Department of State, Office to Monitor and Combat Trafficking in Persons, 2008).

Sex tourists who have sexual relations with a child sex worker are criminals according to the laws in the host country, their country and in the international space. Child sex tourism (CST) has been defined as the act of international travel for the reason of involving in commercialized child sex. (Emilio, 2007). In countries like Thailand,

Cambodia, India, Brazil, and Mexico, child sex tourism is widespread and institutionalized.

### **2.3.9 Virtual Sex**

With virtual sex, commercialized sexual acts are conveyed electronically instead of physically. It is an improvement on traditional commercial phone sex services which facilitates computer based cybersex wherein sexual activities offered via text, chats or instant messaging, or audiovisuals.

### **2.3.10 Club, Pub and Dance Hall Work**

With this category of commercial sex work s, clients are mostly gotten from clubs, bars, and dancing halls.

### **2.3.11 Beer Girls**

Like the name suggests, this class of sex work is often found as employees in beer parlor or invited by owners of bar to make more sales as some customers are happy to have sex work around them to satisfy their sexual desire if need arises. By this, the sex work s, who may be selling drinks are also offering sexual services on the side too.

### **2.3.12 Opportunistic**

These category of sex work s are labelled sex work per se. This because they only indulge in sex for favours, when the opportunity presents itself.

### **2.3.13 Femme Libre**

This class refers to single or divorced women who offer sexual services in exchange material gain.

### **2.3.14 Beach Boys, Bumsters, and Gigolos**

This class of sex work s refer to young males who are contracted for sex services.

### **2.3.15 Survival Sex**

Situations like war and famine often engender scenarios where sex become a currency for the necessities of life. With survival sex, sex is offered in exchange for food commodities, water or even security.

### **2.3.16 Methods to Prevent Sex Work**

There are different methods employed in preventing sex work across countries. They are grouped thus:

Criminalization “of selling sex” With this method, the aim is to avoid disorder and public nuisance that are related with involvement in sex work activity work. It is unproductive because it vitiates sex work s and impedes efforts made to solve health issues.

Criminalization of ‘buying sex’ or the ‘Nordic model’. This method has reduced sex trafficking a lot and it is quite popular in many countries.

Decriminalization of sex work. This method is designed to provide a measure of control over the sex trade by enforcing safe sex practices and ensuring that sex work s enjoy social security.

## **2.4 Origins of Trafficking in Women from Nigeria to Italy**

Going by the response of one of the interviewees, the discourse on trafficking is a well- worn issue. Experts like Aghatise (2002) trace the beginning of sex trafficking in Nigerians to Italy, and situated it to have started in the second half of the 1980s. They traced this movement to the dire economic situation in Nigeria which necessitated the adoption of the Structural Adjustment Programme. Consequently, the many Nigerians left their homeland to look for employment opportunities in far-away countries of the Europe, Saudi Arabia, the United States, and other nations of the world. Increasing unemployment rates and abject poverty generated this form of migration for sex purpose with women and minors involving in the race despite the intensity of the job. Well-to do and educated Nigerians often obtained visas and work permits fairly easily. The reverse was the case for the less educated (Germano, 2001).

This situation occasioned an industry that was designed to provide illegal services to those who wanted to leave Nigeria but couldn’t afford to go about it the legal way. This industry provided fake travelling documents, offered transportation services, and facilitated clandestine border crossings. It was also responsible for the provision of temporary accommodation and job brokering (Germano, 2001). Initially, the females got menial jobs relatively easy. Traffickers then took advantage of this opportunity and

from the early 1990s more Nigerian women arrived in Italy. Most of them had been tricked into getting there (IOM, 1996).

Upon arrival, they were sold into sexual slavery made to become sex workers. However, women who arrived from around 1995, understood that sex work was the real reason behind all the promises and that it was the only means to pay their debts. Most were not prepared for the conditions that attend the sex trade. (IOM, 1996). The older immigrants who were retired prostitutes became *madams* that turned around to profit from the sex trafficking in women (Aghatise, 2002). There is currently a thriving industry that is built on sex trafficking. Players in this industry include the recruiters, *trolleys*, passport racketeers, forgers, embassy staff, immigration officers, policemen, lawyers, and fetish priests. The latter are responsible for the spiritual aspect of the sex trade like administering oaths to victims (Guest, 2000; Loconto, 2002).

There is limited reliable information gathered on sex work and women trafficking in Nigeria because of the nature of sex work and the masses perception of the business, resulting to many sex workers not willing to share their participation in the business with interviewers. Also, for the fact that sex work is illegal and punishable offence in the country, many sex workers prefer to remain silent on their position and engagement in the business as a way to avoiding arrest and community harassment (Loconto, 2002). Going by the submissions of a former Italian Ambassador to Nigeria, in the couple of decades sex work and human trafficking from Nigeria to European nations has increased exponentially (Germano, 2001). The Nigerian Embassy in Rome assumes that majority of the young females that leave Nigeria for Europe are enroute to Italy. It has been estimated that there were about 10,000 Nigerian sex workers in Italy (Germano, 2001). It has also been estimated that about 50,000 Nigerian girl sex workers were stuck without home of residence in the streets of Europe and Asia at one point in time. Interestingly, majority of these women were from Edo, Delta and Lagos states. These figures do not include the large numbers in other countries (Loconto, 2002).

Multiple researches indicated that the largest percentage of foreign sex workers in Italy are of Nigerian stock. Most of these sex workers are teenagers who happen to be the principal fraction of trafficked sex workers in Italy (Faris, 2002). It is believed that Nigerian trafficking victims in Italy end up in Turin (Luda, 2003). Although full grasp the severity

of the human rights abuse over there is yet to be recorded, they will be exposed to in due time (Faris, 2002).

Figures show that around the early 1990s the number of foreign who were murdered annually, amounted to 6% of the murder cases. That figure has since risen and by 2000, it hovered around 23% with majority of this figure being women of Nigerian and Albanians descent. The wife of a former Governor of Edo State, Mrs. Eki Igbinedion, announced that at least 116 Nigerian sex workers lost their lives in Italy between 1994 and 1998 (Loconto, 2002). Most of the data used in this study was obtained from the Nigerian Police Force and Immigration Service. The body of data is mined from the records of repatriated persons and persons arrested at border posts. However, these do not represent the full picture as it only covers a percentage of trafficked women and girls from Nigeria (Loconto, 2002).

Most of the deported individuals were from Italy and the Netherlands. In 2002, 1,957 persons were deported. This number included 1,012 males and 945 females (Immigration Service, Alagbon, 2002). The Table below (Table 2.1) shows the figures of individuals (trafficking victims) that were deported from Europe, Africa and other countries in 2002.

**Table 2.1: Numbers of Repatriated Persons from Europe, Africa and Other Countries in 2002**

Date: 2002	Country	Total	Male	Female
03 January	Spain	25	15	10
20 January	Italy	11	-	11
27 January	Egypt	2	1	1
27 January	Italy	7	-	7
03 February	Italy	40	2	38
13 February	Italy	4	1	3
16 February	Italy	5	-	5
28 February	Benin Republic	4	4	-
20 March	Spain	49	38	11
28 March	Dublin	6	6	-
02 April	Italy	11	1	10
02 April	South Africa	13	13	-
10 April	Italy	100	2	98
29 April	Spain	50	26	24
17 May	Spain	40	14	26
27 May	Italy	8	-	8
05 June	Spain	50	35	15
12 June	Netherlands	40	27	13
14 June	Spain	56	12	44
26 June	Netherlands	24	15	9
05 July	Spain	60	44	16
11 July	Italy	123	7	116
11 July	Spain	60	44	16
25 July	Spain	67	38	29
10 August	Spain	60	41	19
13 August	Italy	32	2	30
04 September	Italy	3	1	2
06 September	Spain	50	39	11
10 September	Italy	4	1	3
27 September	Italy	130	3	127
30 September	Spain	61	32	29
03 October	Spain	41	25	16
08 October	Spain	62	47	15
28 October	Italy	130	10	120
05 November	Spain	31	26	5
20 November	Italy	24	10	14
20 November	Germany	19	18	1
22 November	UK	1	-	1
06 December	Malta	30	18	12
11 December	Netherlands	45	38	7
23 December	Netherlands	30	19	11
Total	From Europe & Africa	1,608	675	933
Jan-December	From Canada & USA	345	336	9
30 January	Bangkok	1	1	-
26 February	Australia	3	-	3
Grand total	All Countries	1,957	1,012	945

Nigerian Immigration Service, Zone I, Alagbon Close, Lagos

From the representation of figures in Table 2.1, Spain and Italy were the main European destinations for human trafficking in women and illegal migration. Majority of the persons deported from Spain were males. Conversely, most of the individuals deported from Italy (93.7%) were females.

## **2.5 Source of Trafficked Victims**

Virtually, all the Law Enforcement agents stated most of the trafficked victims to Italy were Edo State and Benin City in particular (Oredo Local Government Area). In the same vein, others explained that most of the syndicates involved in the sex trafficking business were located in Benin City. So, while a lot of illegal immigrants left for Italy from Benin, not all of them were indigenous to Edo State. They also added that people from other parts of the country who were fluent in the local languages always claimed to be from Edo State in the event of arrest.

However, there is enough data to show that most of the persons repatriated from Italy are indigenous to Edo State. This data is corroborated by data gotten from the Immigration Service and Human Trafficking Task Force at Alagbon Close in Lagos, Nigeria. The table below (Table 2.2) describes the state of origin of the persons deported from Italy and other countries.



**Table 2.2: State of Origin of Repatriated Persons from Various Countries, 1999-August 2001**

Date	Country	Total No. of Repatriated persons	Total No. of Females	No. Of Females from Edo State
1999				
16-3	Italy	64	47	58 (M+F)
25-10/12-11	Italy	84	84	71
3-12;	Italy	77	75	59
2000				
16-3	Italy	77	75	68
7-6	Netherlands	39	20	21(M+F)
3-7	Togo	47	47	10
4-7	Mali	4	4	4
19-7	Italy	86	86	79
8-9	Italy	24	24	24
18-11	Italy	24	24	19
1-12	Italy	47	47	10
4-7	Mali	4	4	4
19-7	Italy	86	86	79
8-9	Italy	24	24	24
18-11	Italy	24	24	19
1-12	Italy	121	107	104
2001				
30-1	Italy	9	8	6
2-2	Italy	6	6	6
3-2	Italy	5	5	5
22-2	Italy	4	4	2
26-2	Italy	6	6	6
27-2	Italy	8	7	6
9-3	Italy	3	1	1
10-3	Italy	4	2	-
16-3	Italy	2	2	2
5-4	Italy	92	87	82
10-4	Italy	10	10	9
12-4	Italy	4	4	3
15-5	Italy	120	-	-
9-6	Abidjan	7	6	6
10-7	Abidjan	14	14	14
13-7	Netherlands	12	3	3
2-7	Spain	57	-	44
17-8	Guinea-	33	33	26
21-8	Algeria	92	50	65(M+F)

Task Force on Human Trafficking, Alagbon Close, Ikoyi.

The table above reveals that most of the persons deported from European and African countries are from of Edo State. According to the submissions of an Interpol Officer who discussed with the team, Europe's sex work rings happen to be divided among certain Nigerian ethnic groups. Going by this observation, Sex works from Edo State are common in Italy, Spain and the Netherlands while the Yorubas and the Ibos are largely found in United Kingdom and the USA. Northern female sex works dominate the Saudi Arabia. Similarly, a study suggests that Edo women where the first the country to involve in sex trafficking and crossing of border to Italy for sex work with many other women functioning as a manager or director of the business of sexual trafficking of money(Nwabusi, 2006).

The focus group sessions with deported persons revealed that the sex work industry was more accommodating in Italy than in other European cities. This was why it was the preferred destination for the illegal immigrants. Human trafficking has become institutionalized in Benin City in particular and Edo State in general. It is widely believed that each household in Benin City has someone involved in some capacity in the human trafficking industry. They are either victims, backers, *madams* or traffickers. It would appear as if most families pride themselves on having relatives in Italy, Spain or the Netherlands, regardless of their nature of occupation. Several families boast about houses, cars and boreholes among other possessions acquired via the funds sent by their daughters who "work" overseas. It is a glaring fact that is sometimes obvious in obituary announcements where all of the deceased's children are in Europe (FMoH, 2007).

The child is directly or indirectly influenced by its immediate environment. As such the institutionalization of corruption (in various forms), indiscipline, the glorification of sex work, bribery and other vices will be a negative influence on children. Parents, government officials, teachers and leaders (local and religious) are not saints themselves so they often lack the moral rights to challenge, correct and discipline their erring wards. The lack of morals is problematic as corruption cuts across all sectors of the society: education, religion, politics and even medicine (Okigbo in Nwabusi (2006).

As such it would seem as if the end justifies the means so sex work simply becomes a way to become financially situated while being socially accepted. The Nigerian economy is similar to a terminally ill patient owing to years of corruption and

mismanagement. Consequently, the middle class which is meant to be the fulcrum of any society has been eliminated. As such there are only two economic extremes in the country: the very rich and the very poor. Most people belong to the latter category and given the economic implications of being poor, a lot of people are disposed to doing a range of things just to survive (Okojie et al, 2003).

Migrated sex work greatly impacts the sex workers, their families, their countries and the world as a whole. Commercial sex work exposes individuals to systemic discrimination owing to the nature of the profession. Commercial sex workers are prone to a range of unpalatable events like police brutality and extortion, rape, trauma, post-traumatic stress disorder (PTSD), sexually transmitted diseases and stigmatization. There is evidence which shows that at least one-third of sex workers working in Nigeria have HIV (FMoH, 2007). These sex workers are also prone to issues like unwanted pregnancy, septic abortion and maternal deaths. In the event that they successfully put to bed, their babies often have low birth weight are prematurely born and are at a high risk of dying as infants (FMoH, 2007).

Going by the problems identified above, the proliferation of sex workers has become a nagging issue in local and international communities. As such global agencies like the WHO would need to dedicate significant resources to tackle this issue before it degenerates into a scourge.

### **2.5.1 The Nigerian Setting**

Nigeria is a hotbed for migrated sex work (Carling, 2005). It is particularly prevalent in Edo State. According to a recent study carried out in Benin City by the Women's Health and Action Centre (the states capital) a third of the young women in the city had received offers to engage in sex work in Europe (Carling, 2005; Okojie et al, 2003). The European destination of choice for Nigerian trafficking victims is Italy which is home to at least 10,000 Nigerian prostitutes. Interestingly majority of the Nigerians who are legal residents in Italy are women (Carling, 2005). Other less popular destinations for the migrated sex trade are Netherlands and Spain, Germany, Belgium, Austria and the United Kingdom.

### **2.5.2 Destination**

The first Nigerian female sex workers who plied their trade in Italy were not victims of trafficking. Around the early 1990s persons who migrated to Europe were largely dependent on dependent on large loans. Nowadays the sex workers were trafficked based on the promise of large returns from the Italian sex work market. Hence the “market” for traffickers was created (Carling, 2005). Young women convinced by visions of lucrative jobs and later forced to become sex workers to repay the costs of migration (Carling, 2005).

In most cases relatives, friends or persons close to them acted as their liaison. The young women were connected to a madam who happens to be the network’s key representative in Nigeria. These madams acted as sponsors after a covenant of sorts was entered between both parties. The spirit of the covenant was that the sponsored party was obliged to repay the loan upon reaching Europe. A priest (called “ohen”) of one the local shrines officiated the agreement in their capacity as a magistrate or registrar. The agreement was usually ratified by a ceremony conducted by the “ohen” who prepared a charm for the travelling party. This charm is comprised of hair, nail cuttings or other bodily substances. The charm was meant to protect them from accidents while making them attractive to men (Carling, 2005). However, more families opt for formal contracts where the family’s house or other assets are used as insurance (Carling, 2005).

The Nigerian sex trafficking rings in Europe appear to be a blend of “voodoo”, organized crime and sex services. The local authorities are of the opinion that the sex workers are driven by fear of magical spells. Conversely, field research done in Nigeria has revealed that the charm was not meant to cause harm as it was something of an insurance. The danger was activated whenever the young woman in question decided to renege on the agreement. In some cases, the covenants were further reinforced by prayer rituals held at the persons church. The reason for this is because in Nigeria, indigenous religious traditions are often jointly practised with Christianity or Islam.

## Routes and Strategies of Migrated Sex workers

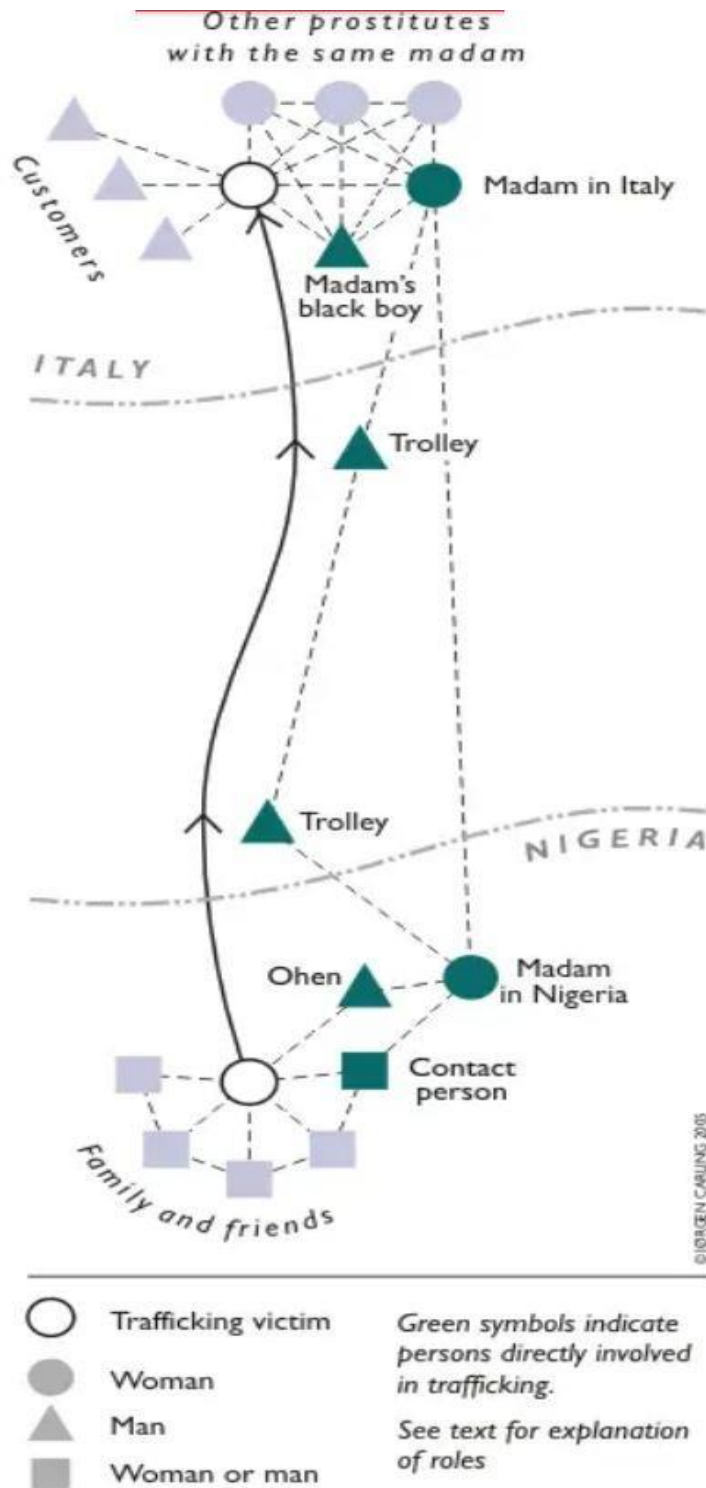
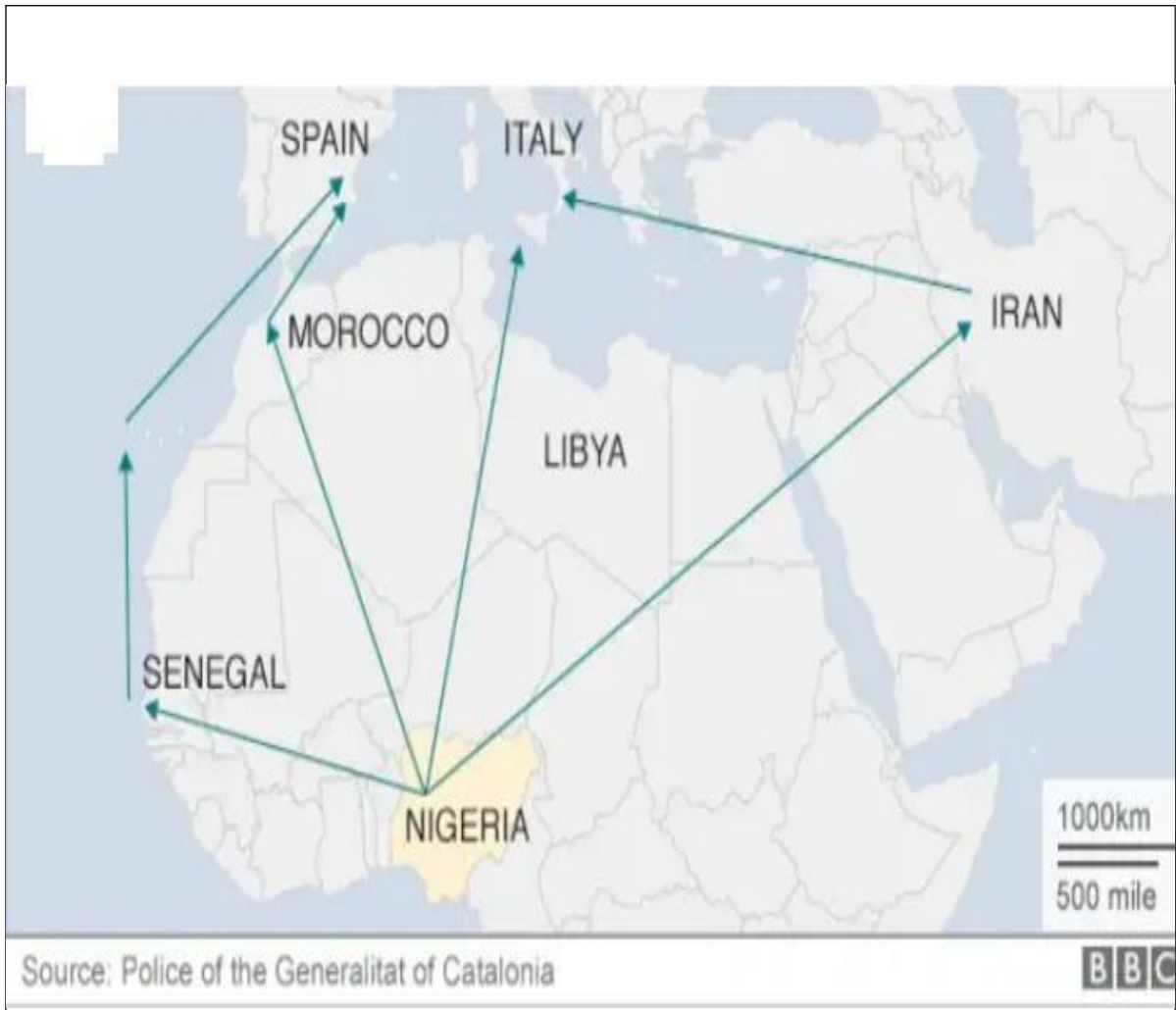


Figure 2.1: Migratory or sex trafficking from Nigeria adapted from “Trafficking in Women from Nigeria to Europe” Carling (2005)



**Figure 2.2: Migratory sex trafficking from Nigeria to Countries of Destination**

Most of the time the trafficking of women is being done by air or land along the Sahara desert to Western Europe. In order to prevent them from being queried about their fake documents, they prefer to go by air through other West African and/or Eastern European countries. As they embark on their journeys through land women are being escorted by men identified as “trolleys”. The role of Nigeria in the trafficking of human in North Africa is very significant. The various organisations involved in the trafficking process are often asylum seekers. A Nigerian madam is always in charge of the women living and working in Europe. Most time, a male partner is always in charge of specific responsibilities regarding the trafficking. The male partner of the madam in Italy is usually identified as “madam’s (black) boy”.

Most of the Nigerian commercial sex workers in Italy are commonly sex workers living on the streets and they are made up of low-wage end in the business. Most often they work within the environs or alongside the express ways. The Nigerian commercial sex personnel in the Netherlands and Belgium usually carry out their activities in the various red-light regions of the big cities. It has now become a common phenomenon in Edo State that women who are taken to Europe are likely to work as commercial sex workers after giving their consent to travel to Europe. Studies have revealed that some particular antique and social factors responsible for the high concentration at the particular location are the underprivileged women that are seeking extravagant and physical position and the custom of indigenous slavery.

Most of the descriptions about trafficking are firmly rooted in the instrumentality of self-reinforcement that is easily manifested immediately the migration move is initiated. The establishment of the set-ups, substructure and prospects bring about the increase in the migration flows, though the first move may be a coincidence. It is very obvious that most females who migrate from Edo to Europe are very successful because of their ability to erect magnificent buildings through the transfer of funds from Europe.

For this reason, the easiest or best means of escaping from poverty is to work from abroad so as to ensure that their families have better future; this outcome of the act of human trafficking has been a motivating factor in Nigeria. Because of the eagerness of the women to bring out their families from the dungeon of poverty, they are not easily convinced about having good jobs even in Nigeria, their own country. Whatever the case may be, the women themselves are not bothered about the consequences. They believe that working as commercial sex workers does not prevent any form of abuse that it may result in. Female leadership is not only the dominant feature of Nigeria trafficking but it also involves individual or personal managerial make-up. A source of motivation for women to climb up the ladder of advancement in the trafficking business is based on how women are able to agree with the deal irrespective of their age.

## **2.6 Psychological Factors**

The following are the possible factors that could motivate women into engaging in commercial sex business in foreign countries.

### **2.6.1 Self-Esteem and Migrated Sex Work**

The trait that distinguishes an individual from others is called “Self”. This self is manifested in individual’s lifestyle through outlooks to life, standards, goals, and social relations (Tyler, Kramer & John, 1999). From the review of one hundred forty-three studies by Hansford and Hattie (1982), fifteen terms referring to self were identified, among which self-esteem is included showing the measurement of the extent of how an individual approves what others say about the him or her (Baumeister & Tice, 1985).

Self-esteem has to do with an intellectual make-up of a schematic structure of individual’s evaluation of self which in turn determines a positive outcome of the person’s attitude (Campbell, Chew & Scratchley, 1991). According to Brehm and Kassin (1993), self-esteem is made up of an emotional feeling about self with regard to how individuals assess themselves either in a positive or negative manner (as cited in Osborne, 1996, p. 160). Likewise, it was stated by Fleeming and Watts (1980) that most psychologists agreed that self-esteem is individual’s assumption about his or her significance. Essentially, it is referred to the feeling individual has concerning him/herself (Glenn, Smith & Tina, 1998).

Podesta (2001) concisely states that self-esteem can be categorized in three ways, which are individuals’ state of mind about themselves, the extent to which individuals like themselves, and individuals’ level of confidence in themselves. Out of the various terms related to self-esteem, the common term that is interchangeably adopted instead of self-esteem is self-concept. Nevertheless, it is important to make clarification regarding the difference between both terms in order to clear any form of confusion (Fletcher, 2005). Smith (1998) states that when individual makes an assessment of an aspect of their self-concept, self-esteem is in operation. Past studies on self-esteem established that the similarity between self-esteem and self-concept is evident in the positivity of their contents (Kernis, Cornell, Sun, Berry & Harlow, 1993).

As stated by Wells and Marwell (1976), the self-concept has been adopted by much psychoanalysis in various field of study. Young, Denny and Spear (1999) further affirm that the division of self-esteem into three parts: peer self-esteem, family self-esteem, and school self-esteem. The relationships that individual has with friends with regard to how individual perceived the acceptance or rejection of it is called peer self-



esteem. The relationships that individual has with the members of their family and the level of confidence reposed in the parents is called family self-esteem. The individual's perception of their performance academically and how teachers respond to them is called the school self-esteem. As a result, there has been confusion on how well to use the concept in literature. Common confusions regarding the term are about the explicit and implicit conceptualization of the term self-esteem (Tafarodi & Ho, 2006).

While explicit self-esteem is related to mindful, reasonably measured, and self-reported beliefs, implicit self-esteem means being unaware, uncontrolled and having excessive thinking concerning self. It is established that the creation of individual implicit and explicit self-esteem is the internalized feedback that individual received as a result of the various relations with other people in society (Dehart, 2004). Thus, the individual's environment, society, family and peers have high possibility of influencing his or her self-esteem. Regardless of the common disagreement concerning the measuring of self-esteem, the stability of self-esteem has been focused on because of its significant role in helping to recognize the operations of self-esteem (Johnson, 1998).

When self-esteem is not stable, it means that there is a momentary and contextual fluctuation of individual's views about him or herself (Kernis, Cornell, Sun, Berry & Harlow, 1993). Generally, self-esteem is a term that used in describing how individual feel about his or her success, satisfaction, likings (Lawrence, 2006). The general self-esteem then is made up of individual's state of emotion, the precise view of self, and how the view about self is being formed. The universal scale adopted for measuring self-esteem includes self-worth, self-confidence, and self-competence as composed in Rosenberg's Self-Esteem Scale (1965).

A different manner from which self-esteem is being measured is obtained from psychodynamic and humanistic methods. The focus of this scale is on the initial experiences of development which is considered to be unchanging and fairly free from day-to-day events that are positive and negative in nature (Johnson, 1998). As regards the development of self-esteem, the experiences that individual has gone through in life play a significant role (Eitel, 2002). It has been established through various studies that the way individual feels about him or herself has serious influence on the level of self-esteem (Karacan, 2009).

Low self-esteem in people makes them to focus more on their flaws and insufficiencies, and negative information, thereby ignoring their strong capabilities (Whelan, Haywood & Galloway, 2007; Wells & Marwell, 1976). Other explicit features of low self-esteem in individuals comprise the following: inferiority complex, self-disgust, not accepting who they are, timidity (Rich, 1998), unclear self-perception, excessive worry because of failure, always blaming self and always attempting to escape from reality (Schütz, 1998), making use of excessive bolstering strategies on self, concentrating on defense (Wood, Giordano-Beech, Taylor, Michela & Gaus, 1994) pityingself, (Wylie, 1960 cited in Eitel, 2002).

All the aforementioned have high possibility of making women to be involved in voyaged sex work. Nevertheless, high self-esteem in people helps them to have more value for themselves as regards their capabilities, flaws, the ability to confront difficulties from the environment, their sense of happiness and safety, always prepared for any encounter in life, hilarious in nature, able to wit manage criticism, and having a feeling of being respected by people around (Edwards, 1993 cited in Patterson, 2000). Because of their ability to avoid and manage damaging information, their relationships are always successful, thus making them socially acceptable (Osborne, 1996).

Though self-limitation is recognized by people with high self-esteem, their focus is to ensure that they are improving in the role they play in the society (Rosenberg, 1965). Their self-worthiness makes them to have respect for themselves and others (as cited in Karacan 2009). The promotion of high self-esteem helps individual in recognizing their self-worth and values their labors, accomplishments and a feeling of secured personality. Self-assurance and the drive to forge ahead in life are also provided. In conclusion, going through encouraging self-experiences in life adds to one's self-esteem (Roberts, 2006). It has been observed that self-esteem has the possibility of changing based on different circumstances that individual goes through (Bishop, 2008).

Stanwyck (1983) citing Eitel (2002) identified that whenever there is psychosocial development crises, the individual's self-esteem becomes so difficult to develop. Hence, providing assistance in developing young women's self-esteem is very important. Having understood the role of self-esteem in individual's life, there is need to have an insight

about how young women's self-esteem is being influenced, thus making them to be become migrated sex workers.

### **2.6.2 Nymphomaniac Urge and Migrated Sex work**

An inordinate desire for sexually related activities is called nymphomaniac urge (hyper sexuality). It is a term that is ascribed to womenfolk; the meaning of the word is from a Greek expression meaning "female madness" (Hall, 2011). The only desire of a woman with such disorder is sexual fulfilment. So, women with such disorder are unavoidably involved in commercial sex work probably to primarily to gratify their unusual sensual desire (Orford, 1998; Kafka, 2010; Levine, 2010; Hall, 2011). Commercial sex work is gradually becoming normal because it is thought to involve the consent of two complying adults (Coomaraswamy, 1997), thus making it a legitimate business (Jeffreys, 2003) which is a way satisfying a man's sexual needs and at the same time providing for the financial request of the involved woman. There is a contention between this gradual acceptance of commercial sex business and tradition and religion, which are against promiscuity in society.

Furthermore, this nymphomaniac desire has been observed to have a strong influence on woman in that the affected woman is so hungry for sex that she becomes so much addicted to it. In the case of men, it is called satyriasis (Jeffreys, 2003). Nymphomaniac has been observed to be peculiar to some kind of women (Levine, 2010). Apart from women who enjoys and only thinks about it, a nymphomaniac woman not only thinks about sex alone, she finds every possible means of involving herself in sexual activities. For this reason, such woman is not likely to have a stable relationship with a man except the man is able to satisfy her urge the way she wants it. All her desire in life is just for her to be satisfied sexually, which has high probability of hurting other aspects of her life. Such woman cares less about her emotional situation. The main goal for her is to be involved in sexual intercourse until it makes no sense to her (Levine, 2010). This is an opportunity for such a lady to continue to remain in such lifestyle.

### **2.6.3 Fixed Mind-Set and Migrated Sex Work**

There has been an intense change in the attitudes of people towards sex work over time and from one location to another. It has been observed that a specific group of men have expressed their opinion towards sex work during the course of history. It appears that commercial sex business is becoming the norm of the day; this is so because two adults privately do have consent to do whatever they want with each other (Coomaraswamy, 1997). According to Kesler (2002), commercial sex work s provide men with the sexual needs which in turn lead to the financial provision of women. For this reason, commercial sex business is gradually becoming legal (Jeffreys, 2003). Most of the studies on sex work s have focused on the problems women faced in sex work but have considered the act of consulting women for sex as a usual aspect of male behaviour (Weitzer, 2000).

Though consulting commercial sex work s seem to be normal, commercial sex business seem not to be established in every society (Bullough & Bullough, 1996), and that not too many men consult commercial sex work s. Currently, it is very obvious that commercial sex business afford the involved adults the opportunity to have "the girlfriend experience" in its various forms, apart from just leasing out the body for sex. Though it is being considered by some to be a form of disrespect to the pride of both men and women, the business of making money out of love is an issue that concerns both genders. Both the buyer and seller are being benefitted by the act (Weitzer, 2000).

In a study carried by Levitt and Venkatesh (2007), official data from the police force and observational transaction were used in order to make investigation into commercial sex business in Chicago. Finding revealed that even though the amount that is made in each hour by the commercial sex work s is very much higher than those that are skilled, the resultant risks of the work outweighed the payment being received. Della Guista, et al. (2008; 2009) developed a model about sex work business by making an estimate of how sex is being demanded by male clients that were arrested. The finding showed that there was an increase in demand for sex when a client is fully employed, not a white man, or a single man. It also revealed that the variable, value judgment, appeared to be a significant factor for the demand of sex work s. That is to say, a client who does not consent to violence against gender and disapproves of sex business do not always make a

demand but a client who is certain that commercial sex workers enjoy what they do will definitely always make a demand for it. The commercial sex workers are being categorised by Albert, et al. (2007). They are categorised into four diverse parts (escorts and call girls, brothels, house sex work, and street sex work). It is further claimed that there is no need to get legal justification for any of the categorised sex workers because amount, worth, asymmetric information, and undesirable outcomes are very different from one another.

## **2.7 Social Factors**

The following are social reasons that influence the involvement of young women in migrated sex work:

### **2.7.1 Peer-Group Pressure and Migrated Sex Work**

According to Kiesner, Cadinu, Poulin, and Bucci (2002), peer group consists of individuals/adolescents who are mostly of the same age who identify with one another and spend enough time together (p. 197). As a result, the peer group has high possibility of exerting influence on one another regarding their personal decision making, values and behaviour with a view to conforming to the group's view. An individual who has been negatively influenced by such a group may not desire to be identified with such group. The act of dissociating from such groups may eventually make such individual to develop behaviours that are in opposition to the groups (Adams, 1996).

Harris (1998) state that peer pressure has been responsible for making many adolescent to embark on things that they would not have done normally. Such acts include drug addiction, smoking, dating, marrying, having a job, having children, and buying expensive items. Findings have shown that over the last 50 years the influence of peer groups, over that of adults, has played a very significant role in influencing the values and behaviours of adolescents, thus creating antisocial behaviour (Neufeld & Mate, 2005). Though different peer groups differ in their level of deviance, there is high possibility that other members within can easily be influenced into negative actions of another member. Being associated with peer group with deviant behaviour has been identified to have strong influence on adolescents than being associated with community, school, or family features (Gifford-Smith, Dodge, Dishion & McCord, 2005).

A very strong indicator of sexual behaviour among the adolescents is peer association (DiBlasio & Benda, 2004). Most of the adolescents that do not indulge in sexual activities usually are friends to those who abstain from sexual activities while those indulge in various sexual activities tend to be friends who indulge in the same activities. It has been observed that while adolescent males that are sixteen years of age and above received more pressure to indulge in sexual activities, adolescent females of the same age range experienced more pressure from partners to indulge in sexual activities. (Guggino & Ponzetti, 2007). Thompson & Spanier, (1978) state that there are differences in the type of influence that happens between genders. For instance, it was discovered that young women were being pressurised by their peer groups to adopt contraceptives during sexual intercourse, but not from men.

Also, it was reported by Udry (1985) that females' involvement in sensual intercourse was seriously influenced by their friends while biological factors were more responsible for boys' involvement in sexual activities. It was stated by McCabe (2005) that though peer groups have made many adolescents to have sexual experiences, it is therefore not acceptable to be involved in casual or abusive sex. What is now encouraged is "sex with affection". There is still a little doubt about the extent at which the encouraged standard has existed. The reason is that most of the studies carried out on the attitudes and behaviour of teenagers in Australia are mostly drawn from first year university students instead from among the youths, which will have high representativeness.

It has been identified by Ogbebor (2012) that most of the Nigerian youths have learnt criminal acts through imitation. He observed that many of the criminal acts in Nigeria were perpetrated by youths. Inability to be accepted among peer groups often leads children to a lifestyle of social rejection and failure (Schaeffer & Lamm, 2005). It has been discovered that when children are in their mid-teens, the influence that the peer group wield on their attitudes, conducts and goal in life is very strong (Youniess, 1980). That is to say, the individual perception or image of adolescents is formed and reformed based on the evaluations made by the peer group members.

Bond (2003); Henslin (2008); Gravira and Raphael, (2009) stated that peer group has strong influence on the adolescents. It was revealed that members of the peer group

are ready to take to the group's interest, ideals, rules and expectations rather than the standards of the society. As a result, they subject themselves to the pressure of the group so as to obey it due to the fact that the group is highly valued and it is being relied upon for satisfaction of social interactions. Besides, the group also inspire individual to have the same thinking by having steady interaction patterns. This act eventually leads them to consider things that are only related to the group's view point (Janis, 1972).

Based on this, any form of contradiction to the group's opinion or belief is regard as disloyalty, and so such a peer is seriously punished. This makes it very difficult for any member to deviate from the group's view. This kind of pressure can take place both in formal and informal peer networks (Gravira and Raphael, (2009).

### **2.7.2 Parental Influence and Migrated Sex Work**

It has been observed by Magesa, Shimba and Magombola (2013) that parents' laxity in taking up their personal and social responsibilities regarding their children contribute seriously to child sex work. A good example is when young girls prefer to move to the urban areas from their rural setting in a bid to cater for themselves, thus leading them to become sex workers. A very significant number of participants of about 75 percent believe that the reason why many girls indulge in commercial sex work is that most parents do not provide them with needed concern, love and upbringing that will make them better citizens, especially the females (Magesa, et al., 2013).

It was stated that parents intentionally or unintentionally have been a part of the cause of their children's involvement. It was further stated that at times it is the poverty-stricken parents who encourage their girls to go into commercial sex work so as to have more money in the family. In some situations, it is the girls themselves who are fed up of living a life of penury, thus finding their ways to the urban areas so as to find comfort. In addition, other factors such as divorces, family conflicts, abuse at home by both parents, and fathers humiliating the girls are responsible for pushing the girls away from home, thus ending up in the hands of paedophiles and sex workers (Magesa, et al., 2013).

Likewise, it was revealed that giving a girl child to a very old man as a wife at a very tender age is also part of what makes girls to escape to urban areas because most of the young girls may not be ready for marriage at that time. In conclusion, parents who

allow their children, especially a girl child, to be employed as home helps were seriously blamed because there is possibility that the girl child may end up being physically or sexually abused. There is high possibility that children that have no parental support socially and psychologically may indulge in nefarious activities such as armed robbery, commercial sex job, and drug trafficking so as to sustain themselves. If these trends continue, Nigeria may be depressed of prospective leaders who will bring about technological and financial progress in the country (Magesa, et al., 2013).

In a study conducted by Ambakederemo (2005), it was revealed that when spouses are together in marriage it leads to healthful and happy lifestyle. Furthermore, children who grow up under the tutelage of both parents in a family are able to perform better than children who are tutored by single parent. In a study conducted by Ogan's (2001) in certain places in Nigeria, the findings showed high rate occurrence of rape cases (more than 26,500), teenage pregnancies (about 614,260 cases), illegal abortion (60,000 cases), prevalent drug abuse, cultism, mutiny, youths' violence, and governmental instability were caused by matrimonial problems, probably from children tutored by single parents.

It was further stressed by the findings from Forste and Koray's (1996) study that the cause of premarital sex can be linked to couples taking subordinate sex partners after getting married. Many couples do not appreciate their partners because they assumed to be too close that there is no need for showing affection and verbal compliments that will boost the morale of their partners. As a result, the couples that are not appreciated may go outside the home to find someone who will show the affection and required care, thus leading to problems in the home (Forste and Koray's (1996).

Sex work engagement before marriage can make a partner to become sex work even in marriage and can also influence the way they bring up their children. Research showed that a number of sex work s marries more than one time. They marry and divorce severally because their life styles and attitude rarely permitted them to remain faithfully in marital union. The finding indicates that even when they do not involve in street sex work with any member of the public who is ready to pay them financially, they do so with some few individuals in form of extra marital affair (Omozuwa, 2010).

Children who are brought up by sex work s are also more likely to involve in sex work because either their parent perceive sex work as normal or because they do not



provide the children with necessary tools to attend important life achievements such as education, and relevant skill acquisition programmes. Most of these children experience poverty, anger and frustration which influence, especially the female children to involve in sex work for survival (Omozuwa, 2010).

The serious state of poverty in the Tanzanian rural areas has not allowed significant improvement to take place despite the various development strategies embarked upon in Tanzania (URT 2000, 2005, 2010). Also, this situation has made the people in the rural areas to seek alternative means in solving their food and non-food daily requirements. One of the means adopted by the various families in the rural areas is the sending of their offspring to the urban areas in pursuit of employments. The finding of a study carried out in Arusha Municipality showed that one of the significant factors responsible for leading their girl child into commercial sex business is poverty. Respondents further revealed that many of the girls involved in commercial sex business were from families faced with serious poverty. This is further confirmed by the high percentage (80%) of the interrogated girls who stated that they had very large families who could not afford the financial capability to provide foodstuff, school fees, uniforms and even accommodation. This situation has been the reason for sending them to the urban areas where they are being paid meagre money. In some circumstances, because of the seriousness of the poverty, the children themselves do find their means of sustenance (Magesa, Shimba & Magombola, 2013).

Therefore, rightful children that are publicly known are being born while the sex work does not. This made men to prefer paying for sex in marriage, though expensive than sex outside, because men have great value for social paternity. Another case to be considered is Polyandry (Korn, 2000). It is very clear that each husband is expected to be a biological dad but all husbands are ascribed to social fatherhood. This suggests that men prefer getting married to a woman instead of having sinful sexual activities with her (Korn, 2000).

Evidently, commercial male sex works (homosexual) are not conditioned by marriage in similar manner. As it is anticipated, rarely would one find a woman paying a man for commercial sex. the reason is that it is normal for women to give sex to men, which is the reason for the absolute lack of fertile women and men having a very high

drive for sex (for example, Posner, 1992; Laumann, et al., 1994; Wright 1994). It is not common to have female homosexual sex work (for example, Statens Offentliga and Utredningar 1995). The focus of this argument is that commercial sex business compromises the opportunity of females to get married. It is based on the supposition that men desire faithful wives (Korn, 2000).

Empirically, sex work and marriage are two institutions that appear to be mutually exclusive as a large number of sex workers are unmarried (for example, Davis, 1993; Lillard, et al. 1995). In the event that sex workers get married, there are few of them that would get married while on the sex work profession. However, there are also married sex workers although in such cases these women are either estranged or their marriages only exist in name (for example, Lim 1998).

Although the married male clients are underrepresented, they constitute a significant part of the demand for sex workers (for example, Kinsey, Pomeroy & Martin 1948 in Offentliga Utredningar, 1995). A key ingredient of our model is that sex workers also have clients that are married men. This situation then raises questions about the preference for sex workers rather than getting sex directly from their wives. There might be valid reasons for this empirical regularity. Promiscuity and the need for variety might be valid reasons for the men patronage of sex workers (Trivers, 1972). Although men and women have different biological and psychological dispositions, female folks are much likely to encounter pains for being promiscuous given that it is not a way of life that is compatible with marriage and societal expectation of women (Korn, 2000).

### **2.7.3 Luxury, Materialism and Migrated Sex Work**

The concept "materialism" can be described as the desire and pursuit of material possessions (Baker 2000). Materialistic young women are more susceptible to being sex workers. Eddy and Walker (2002) note that sex work for survival and sex work informed by materialism differ in principle and practice. To them sex work based on survival refer to a situation where young people engage in sex as a means of meeting their basic needs like food. Conversely, they perceive sex work based on materialism to be a situation where young people engage in sex work because they desire consumer goods. Materialism is an approach to life that is informed by consumerism. It is a significant factor in the

increasing number of young women who venture into sex work (WCCSEC, 1996; Grant et al., 2000; ECPAT International, 2000; Khodyreva, 2002).

It is believed that materialism can increase the chances of naive young women being ensnared or forced into sex work (ECPAT International, 2000). This is because young women might perceive sex to be a way out of poverty (Hatty, 1992; United Nations, 2000; Gould, 2001; Lockwood, 2003; UNICEF, 2003). To Spangenberg (2001) a lot of young people see sex work as an easy way to make money to buy the latest needs of (World Vision, 2002). More middle and upper class young women now engage in sex work as a means of servicing expensive lifestyles (Save the Children, 1996; Roman, et al., 2002).

For example, child sex workers in central Hanoi can earn up to £630 per month, when the average monthly wage is £15 (UNICEF, 2003). Some poor people want to live the opulent lifestyles of the rich and will facilitate sex work to do so (Lim, 2001). According to a study in Thailand 60% of the families who sent their daughters to work at brothels were not in abject poverty. Rather they were driven by the desire to own consumer goods (Brown, 2000). This desire for consumer goods appears to be the motivation of Japanese schoolgirls who part of telephone chat clubs where they interact with paying male clients. Movies and other certain trends have caused a lot of Nepalese young women to see sex work as a means to the financial security that can't achieve in their interior homeland, especially those whose homelands are rural (Lockwood, 2003).

To Crowley and O'Sullivan (1998) wealth display in movies, magazines and papers interplay key roles in this dynamic because young people try to follow what they see in the media at all costs. They are also in constant competition with the latest fashion items owned by their peers and for some, sex work is the way out. In the Dominican Republic, some young girls who are known as 'home girls', involve in sex work as a way of making money that could be used to pay their fees (ECPAT International, 2000). In Thailand, materialism is a key influencer in the proliferation of child sex workers (Baker, 2000). That is why a study that revealed that the more young Thai students engage in sex work in to acquire designer goods (Saphira & Oliver, 2002).

The same situation obtains for Japanese and Taiwanese schoolgirls who sell their bodies to be able to afford luxury items like pagers and mobile telephones for example

(Baker, 2000; Lockwood, 2003). There is a documented case of a young woman who was willing to engage in sex so that she could get a few bottles of nail polish (Crowley & O'Sullivan, 1998). Saphira and Oliver (2002) are of the opinion that young women who engage in sex work do so to reduce tension. As such their participation in sex work is because they believe that they could use sex to provide high levels of adrenaline which helps them manage negative emotions (Saphira & Oliver, 2002).

## **2.8 Economic Factors of Young Women's Engagement in Migrated Sex Work**

There are a number of reasons responsible for the engagement of young girls and women in migrated sex work:

### **2.8.1 Get-Rich Syndrome and Migrated Sex Work**

The desire to get rich overnight, has made a lot of young girls to engage in sex work. Many of the young girls believe that engaging in sex work will enable them to afford the luxury of life and make them live a life that will place them among the upper class in society. For this sex they don't mind the appearance or colour of the people they are having affair with. What remains in their mind is the desire to get rich. As a result, they become slaves to money and materials things of life. Some of them drop out from school to engage in sex work business because they believe that education is waste of time when sex work can give instant money and other reward (Barrett, 2000).

Sex work used to be taboo and a crime in traditional African societies which frowned at promiscuous behaviour. Sex work was forbidden and women who engaged in it were ostracised when caught. Modernization has played a key role in the institutionalization of sex work. Sex work is no longer a hidden practice as it is openly advertised and facilitated by both the high and the low. Sex work is now part of part of modern existence and is often celebrated in some circles. It is no longer restricted to the poor. Young ladies from rich homes are known to engage in sex work for sundry reason (Amarasinghe, 2002).

One of the sex workers who spoke with correspondents in a Lagos night club revealed that 80 per cent of sex workers do not practise their trade in areas where they were easily recognized. They preferred to practice their trade in places where they could adopt different identities. This corroborates a NGOs report that 80 percent of the practicing sex

work s in Ondo State are from other states like Delta, Edo, Bayelsa and Akwa Ibom. A non-governmental organisation (NGO) known as Multiview Advocacy Network (MANET) conducted a study in Ondo State. The study revealed that there were more than 90,000 full time sex work s in the state. This figure did not include part-time sex work s like street girls, beer parlour waitresses and ladies in tertiary institutions (Amarasinghe, 2002).

### **2.8.2 Lack of Gainful Employment and Migrated Sex Work**

Unemployment is an endemic problem in most African countries, Nigeria included. A lot of graduates are drawn into sex work after several years of unemployment. When both parents are unemployed, there is a tendency that their wards might be tempted to become sex work s. The International Labour Organisation has advanced that children have limited money making abilities given that the money they earn has a limited impact on the family's income (dimension, 1994). A lot of underage females are forced to work at brothels as a means of subsisting.

### **2.8.3 Low Income and Migrated Sex Work**

Low income is a common denominator in the sex trade business. Most families who allow their children to engage in sex work do it because they need funds to meet their basic needs. To Jason (2002) the increasing poverty rates has made people more likely to commit crime like sex work to survive, being noted that poverty is not a good justification for involving in an illegal and immoral practices like sex work, but a number of students who are engaging in sex work give poverty as an excuse (Singular & Lewis, 2000). Tertiary institutions in Nigeria experienced a rise in student sex work s after the country began to practice democracy in 1999. This is because of the emergence of an opulent political class that choose to explore their sexual appetites with students of tertiary institutions. Ironically, this political class has impoverished the parents of these young ladies thus putting them in situations where sex work appears to be a way out of poverty. Sadly, this way out of lack comes at the cost of their womanhood (Singular & Lewis, 2000).

Given their interactions with this class of people, most female students have become academically undisciplined since they no longer answer to constituted authority (Janseen, 2006). The consequence is that there is a drop in the quality of graduates from these tertiary institutions. Most of the children who are trafficked, lack opportunities because they come from poor backgrounds (Barrett, 2000). In some Nigerian communities, people accord respect to the upper class without ascertaining how they became rich. This leads a lot of people to become wealthy by any means possible. It is purported that natives of Edo state used to travel to Italy to buy shoes, gold and clothing which they sold in Nigeria (Janseen, 2006).

They soon switched to the sex trade when Italy experienced a boom in the sex business and the economic situations in Nigeria deteriorated. With time they incorporated their relations and others and so the migrated sex trade soon became an industry. This explains why the majority of Nigerians who are trafficked for sex work to Europe and Italy in particular, are natives of Edo state. Sex and poverty have been linked by numerous. Nearly 90 percent of the respondents in a study by Silbert and Pines (1982) were poor. In the same vein, 75 percent of the respondents believed that sex work was the only choice they had upon arrival in Italy. Another study by Kramer and Berg (2003) revealed that 18 years was the average age for first time sex work s although minority racial groups often began sex work at younger ages.

A study by McNaughton and Sanders (2007) also revealed that that destitution increased the chances of women becoming sex work s. The lack of a home is believed to generate low self-esteem which in turn makes women vulnerable to sex work. Risser, Timpson, McCurdy, Ross and Williams (2006) revealed that sex work s were less likely to have other jobs when likened to non-sex work s. In a similar study, it was found that non-sex-traders highly likely to employed at others occupations than sex work s (Edwards, Halpern & Wechsberg, 2006).39 percent of the participants of the study who traded sex were homeless as against 22.7 percent who did not trade sex. The study also revealed that 66.8 percent of sex work s were drug users (crack) as against 34.5 percent who were not sex work s.

Children living in poverty are the fourth group of young people who are likely to become sex work s. Poverty makes young people highly susceptible to sex work (Hatty,

1992; Hughes, 2000; Hosey & Clune, 2002). A lot of sources agree on this point (United Nations, 2000; Hughes, 2000; Kamala et al., 2001; Saphira & Oliver, 2002; Duong, 2002; UNAIDS, 2002; Kramer & Berg, 2003). Baker (2000) try to clarify on the context of poverty as mostly used by sex work s for justification of sex work occupation. He said that most sex work s are not as poor that they cannot afford food to it but because they are unable to afford luxuries of life and like upper class individuals. To Kramer and Berg (2003) poverty is more likely to cause young women to become sex work s at early ages. The vulnerability of indigent children to sex work is a global trend (Hughes, 2000).

To Lockwood (2003) majority of the young women who engage in sex work are the ethnic minorities. Some of them are the urban poor while others reside in the rural areas. Majority of the child sex work s in South Africa were either living on the streets or were from the rural areas or the poor urban areas (O'Connell-Davidson & Sanchez-Taylor, 1996). Although a lot of sources agree on the role of poverty in child sex work, not much research has been done to exact empirical investigation of this connection (ADMCPSEY, 2001). That said, there are two living conditions which have been recognized as causative factors for young people engaging in sex work. The first condition is that the youths were born into poverty while the second is they became indigent after running away from home (Duong, 2002).

Most young female sex work s who reside in developing countries come from impoverished families (Amarasinghe, 2002; Duong, 2002). To Muntarhorn (1996) indigent parents is one of the biggest factors of child sex work. For example in Northern Thailand, poverty is the main reason why young people have become sex work s (Warburton, 2001). In the Greater Mekong sub-region, 35 percent of families of children sex work s revealed that poverty is a major stressor in their life (fourth most significant) (United Nations, 2000).

A study by Kamala, Lusinde, Millinga, Mwairula, Gonza, Juma, and Khamis (2001) revealed that majority of child sex work s (80%) came from homes with parents who depended solely on petty trading, subsistent farming and fishing or begging along the street to survive and feed their family/dependents. As such they found it impossible to meet their children's simplest needs. A study in New Zealand, revealed that 57 percent of child sex work s come from underprivileged families (Saphira, 2001). In another study,

Amarasinghe (2002) revealed that Sri Lanka parents identified themselves as relatively poor when they were unable to meet their recurrent expenses despite financial support from welfare programmes. Such parents were often landless, indebted and had dysfunctional marriages (Duong, 2002).

Some of the young people often come from single mother home where there is a lack of resources to meet certain needs (Bruce, 1996). In other cases the father was often a low-income earner (Amarasinghe, 2002). As such, some of these single mothers opted to engage in sex work as a means to meeting their needs, thus setting a bad example for their daughters (Amarasinghe, 2002; Duong, 2002). Their children as just as affected by poverty as the lack of resources makes them highly susceptible to sexual maltreatments, abuses and assaults (O'Connell-Davidson & Sanchez-Taylor, 1996; Pearce, 2000; Ives, 2001).

Living in abject poverty can make cause the facilitation of the sexual exploitation of a child by its parent(s). This is because such an act is seen as a way of raising money needed to meet basic need (Duong, 2002). In Brazil some children from poor families live on the wayside, streets after being jettison or given out for sex work (Rosemberg & Andrade, 1999). Indeed, the sale of female children is prevalent in some rural areas in northern Thailand (Farley & Kelly, 2000). Based on a study conducted in Taiwan, Hwang and Bedford (2003), submitted that children no older than 7 years old have been sold for sex work to brothels, or surrogate families. Retired sex workers are also known to adopt young women who are then introduced into the business to work for them. Some youths have been forced to engage into sex work because their families are indigent (Amarasinghe, 2002).

Others have chosen sex work as they have no other option to generate funds to offset medical bills (United Nations, 2000b; Baker, 2000; Khodyreva, 2002, Freed; 2003). A lot of young women living in rural Philippines often migrate to urban areas in search of jobs to help their family, but in the course of searching, especially when they cannot find reasonable job that can cater for themselves and family dependents, the girls involve in sex work business as an alternative to quick earnings. (Bagley, 1999).



## **2.9 Empirical Studies**

### **2.9.1 Psychological Factors and Migrated Sex Work**

According to a study conducted by Spencer, Zimet, Aalsma, and Orr (2002) on the relationship between adolescent gender differences in self-esteem and sexual behaviour, there is a significant gender by coital status interaction for self-esteem. The study revealed that boys who had high self-esteem at Time 1 (seventh grade) were more likely (by 2.4 times) to engage in intercourse than those boys who had low self-esteem at Time 1. Conversely, girls who had high self-esteem at Time 1 were thrice more likely to keep their virginity than those girls with low self-esteem. (p. 582). After examining the relationship between intercourse status and self-esteem, the study found that self-esteem remained stable. It also recommended the reasons for the variance in male and female self-esteem with regards to sexual behaviour. Some of the suggested reasons include the different societal influences and differing efforts at managing emotional needs.

Young, Denny and Spear (1999) studied the relationship between adolescent self-esteem and sexual behaviour of 1,659 junior and senior high school students using the Hare Self-Esteem Scale. This scale deconstructs questions of self-esteem, sexual behaviour, and sexual knowledge to three aspects: peer, family, and school. According to the study, peer self-esteem was positively correlated with both past and future sexual behaviour. Conversely, there was a negative correlation between sexual behaviour and the family and school self-esteem. The implication of this finding the higher home and school self-esteem was found in the participants (Young, Denny & Spear, 1999).

According to a study by Breakwell and Millward (1997) on older adolescent sexual self-concept and sexual risk-taking, sexual self-concept is formed in different ways based on gender. As such, thus sexual risk-taking is expressed in different ways. One illustration of this finding is that the responsibility for contraceptive use was found to be relatively irrelevant to males while it was a significant sexual self-concept for females. Another study by Rosenthal, Moore and Flynn (1991) explored the relationship between sexual self-efficacy and sexual self-esteem for males and females and the interaction between sexual risk-taking and self-perceptions. The study which assessed female post- secondary students between the ages of 17 to 20 revealed that all the respondents had engaged in various sexual activity: oral, anal, and vaginal sex.

The study also revealed that males were better at condom use, masturbation and getting new partners. Males were also found to be less embarrassed about watching pornographic movies and were better at getting their sexual needs met. Conversely, women were better at rejecting sexual advances (Rosenthal, Moore & Flynn, 1991). The study further revealed that there was a negligible difference between sexual self-efficacy and self-esteem measures given that the ability to say no was the only dynamic that correlated with lower levels of sexual risk-taking. With regard to regular partners, there were several factors responsible for increased sexual risk-taking. Some of these included the ability to say no and confidence in asserting sexual needs. The study also found that regular partners were also found to increase participants' sexual self-esteem.

Hollar and Snizek (1996) conducted a study on the relationship between levels of self-esteem, sexual behaviour, and the knowledge of HIV/AIDS. The study which focused on two different categories of risky sexual behaviour (conventional and non-conventional) used university undergraduates as respondents. The study revealed that individuals of both genders who had high self-esteem and were more knowledgeable about HIV/AIDS were more likely to get into conventional risky sexual behaviour than those who were less knowledgeable and had lower self-esteem levels. The study further revealed that the individuals with low self-esteem and low levels of HIV/AIDS knowledge were also highly susceptible to engaging in conventional high-risk behaviour (they came in second place).

The study further revealed that students with low self-esteem and low levels of HIV/AIDS knowledge were the most likely to engage in non-conventional high-risk behaviour. Hollar and Snizek (1996) observed that there were no gender differences with regard to HIV/AIDS related sexual behaviour.

### **2.9.2 Social Factors and Migrated Sex work**

Mccord and Kevin, 2001; Savnecki, 2004, have acknowledged the relationship between peer influence and anti-social conduct. Other social scientists like Patterson, 1982, Landel and Edward, 2002 and Patterson, 1982, Landel and Edward, 2002 and Piquere, David and Al Blumstein 2003, have submitted that influence from peers or "deviancy training" might impact anti-social behaviour. To McCord, et al (2001), the presence of anti-social peers may be a chief contributing factor to criminal behaviour

among children of 12-14 years old. The study also pointed out that there are factors which are associated with adolescent deviant behaviour like peer approval of delinquent behaviour, attachment or allegiance to peers and association with peer pressure for deviance.

Chikwem, Ola, Gashau, Chikwem, Bajami and Mambula (1988) conducted a study on the influence of health education on migrated sex workers' consciousness and their attitudes to Acquired Immune Deficiency Syndrome (AIDS). The study which was conducted in Maiduguri, Nigeria revealed that sex workers had patrons from different walks of life: civil servants, businessmen, petty traders and craftsmen. It was found that the average sex worker had 3.3 customers a day and serviced about 1046 customers a year. Majority (85.92%) of the sex workers blamed financial lack for their engagement in sex work. Most of the sex workers also revealed that they took antibiotic injections to prevent sexually transmitted diseases (STDs) using recycled syringes and needles. 7.04% of the respondents of the study admitted to having had STDs before although the researchers believed the percentage of sex workers in this category to be extremely low. Although they were receptive to health education, only a few of the sex workers (7.1%) truly appreciated the fact that AIDS is caused by a virus while majority of them (84.3%) did not recollect what caused AIDS. Majority of the respondents in the study did recollect that sex is one of the means of transmitting AIDS while only 50% understood that one could get the disease via infected blood and blood products. However, majority of the sex workers stated that they used condoms when having sex. Majority (85.92%) of the respondents attested to their engagement in the industry because of financial gains (Chikwem, et. al., 1988).

A study done by Ladipo, Emmanuel, Akinyemi and Ankomah (2001) focused on the impact of individual and socio-cultural factors on the use of condoms among sex workers in Nigeria. The study revealed that although most of the SWs were aware of AIDS, their knowledge of HIV transmission, the risk factors for HIV and the assessment of personal risk of HIV infection was minimal. Only two-fifth of the respondents knew not using condoms increased the risk of HIV infection. The study also revealed that commercial sex is highly lucrative and that younger sex workers could get premium rates for their services. However, owing to their lack of understanding of the dynamics of HIV/AIDS transmission and their inability to insist on the use of condoms, these younger women

were vulnerable to HIV/AIDS infection (Ladipo, Emmanuel, Akinyemi & Ankomah, 2001).

Macleod (2006) carried out a study in the United Kingdom on the reasons for engagement in sex work. Some of the study's findings included addiction, compulsion, abuse or neglect, lack of alternatives (with regard to skills and education), destitution, learned behaviour, low self-esteem, peer pressure, dysfunctional family and emotional needs. In the same vein, Dibua (2010) carried out a study on the socio-economic and socio-cultural risk factors of HIV/AIDS which certain categories of people on the North- South highway in Eastern Nigeria were exposed to. The respondents of the study included commercial sex workers, single parents, long-distance-truck drivers, street children and students. The study revealed that poverty, illiteracy, emigration and unemployment were the main socio-economic risk factors that disposed the said respondents to HIV/AIDS. The study also revealed that polygamy, marriage for the dead, and surrogate marriage of women to women were the key socio-cultural reasons for secret sex work and ultimately exposure to STDs and HIV/AIDS.

Research has revealed that childhood sexual abuse is linked to engagement in sex work (Simons & Whitbeck, 1991; Hunter, 1994). One of such studies was conducted by Hunter (1994). The study which focused on the cause of sex work among sex workers in Poland revealed that 85% of the respondents had been victims of incest as children. Giobbe (1991) carried out a study in the United States which revealed that 75% of the respondents had been sexually abused by relatives while growing up. 50% of the respondents revealed that they have been sexually abused while growing up by non-relatives. Adedoyin and Adegoke (1995) conducted a study in Nigeria which revealed that the sexual abuse of children often led to sex work. About 50% of the 150 respondents interviewed in Ilorin revealed that they were abused as children. To James and Meyerding (1978) abusive sexual self-identities was linked to the activity of sex work as an occupation adopted by some female respondents.

A study by Promise (1997) corroborates this view. His study on the causes of sex work revealed that 30% of a sample of women in San Francisco were runaways who became sex workers at the age of 15 or younger. The study by James and Meyerding (1978) indicated that majority of the sex workers in the study learned more about sex from

personal experience than they did from their parents. This was the opposite for non-sex work s who had sex education from their parents. The study by Farley and Kelly (2000) focused on the frequency of sexual abuse as children and chronic traumatization among female sex work s.

Some of the respondents of a study by Wiesberg (1985) noted that they were already sexually active before they became runaways. Majority (62%) of female sex work have a history of physical abuse as children (Silbert & Pines, 1981, 1983; Bagley & Young, 1987). About 85% of the 123 reformed sex work s at the council of Sex work Alternatives in Portland, had a history of incest.90% of this number had a history of physical abuse, while 98% were victims of emotional abuse (Hunter, 1994).

Sawyer, Metz, Hinds and Brucker (2001-2002) carried out a study on the causes of sex work. Their study revealed that only a third of the 140 male patrons of sex work s from large cities in the Midwest and on the West Coast of the US enjoyed sex with a female sex work .57% of the patrons reported that they had patronizing sex work s. According to the study, most men patronized sex work s because of a lack of satisfaction from their wives. However, the data in the study only mildly supported the idea that men sought to engage in strange sexual behaviour female sex work s. A significant number (almost 30%) reported that they took alcohol before their relations with sex work s.

Twa-Twa (1997) carried out an investigation into adolescent sexual activity in Uganda. The study focused on the influence of environmental factors on the sexual behaviour of youth who attended school. It revealed some factors behind speeded sexual activity among these youths as: material gains, the need to pass examinations, jobs acquisition and subsistence. Others factors include the reward phenomena which was exploited by their social environment. For example, peer influence, so-called sugar-daddies' and sugar-mummies', type of residence, displacement or mobility, wars, work, and the operative culture and beliefs about sex among others (Twa-Twa, 1997).

Gault-Sherman (2011) conducted a study that interrogated the influence of parental attachment, involvement, and monitoring on all types of delinquency. The study revealed that effects of parental involvement were only substantial when there was a reduction in general or property delinquency. The outcomes of the involvement variable indicated showed were varied. To Hoffman and Dufur (2008), parental involvement did not

significant impact delinquency given the interrelating influence of family and school resources on predicting delinquency. Dittus and Jaccard (2000) executed a secondary data analysis that was based on data gotten from the National Longitudinal Study of Adolescent Health (Add Health) database (1994, 1995). The study designed to interrogate the relationships between adolescent sexual behaviour and the censure of sexual activities by mothers using samples in grade 7 to 11 which were drafted from schools. The respondents (about 1000) of the study concluded 2 interviews that were held in their homes after a year had passed between the last one. The study indicated that adolescents who were close to mothers that frowned against sexual activity and teen pregnancy were not quick to engage in sex. Less of that number were pregnant after a year (Dittus & Jaccard, 2000).

Whitaker and Miller (2000) carried out a study that dealt with the regulatory effects of parent-adolescent discussions on sex education. 907 African-American and Latino adolescents who were aged 14 to 16 were used for the study. The study revealed that parent-teen interactions countered the effects of peer “rules” about sex activity and use of condoms (Whitaker & Miller, 2000). There are studies which interrogate the parent-adolescent practices with regard to sexual abstinence and safe sex and its significance in the creation of sex education programme (Dittus & Jaccard, 2000; Meschke, Bartholomae & Zentall, 2002).

There are studies which focus on the intricate relationship between parents discipline and adolescent sexual activity. Minimal parental discipline is associated with a range of high-risk behaviour like unprotected sex, drug use, and drug trafficking (Li, Stanton & Feigelman, 2000). Parental discipline has also been linked the well-trained youths who are facing destitution and poverty (Buckner, Mezzacappa & Beardslee, 2003). In addition, when parents are not good at disciplining their children when they do something wrong, especially involving in sexual activity, the children are more likely to involve in sex work practices, when they grow up, sometimes from their teenage age (McGillicuddy, Rcyhtarik, Morsheimer & Burke-Storer, 2007). This also reveals that when parents were less strict with their children, they failed to really understand them, leading to some of them becoming sex workers.

Despite research findings of previous studies, it would seem as though there is a level of supervision where very low discipline permits the freedom for sexual exploration while extreme levels of discipline restricts and makes adolescents to fight back with risky behaviour (Miller, McCoy, Olson, & Wallace, 1986). There are studies which recommend the main indicators of excessive discipline (Gray & Steinberg, 1999), intrusive (Dorius & Barber, 1998), or controlling (Rodgers, 1999).

A study by Resnick et al. (1997) indicated that parental presence was related to reduce rates of pre-marital sexual behaviour, substance abuse and emotional turmoil. Indeed a lot of scholars agree that sexual activity occurs when there is a reduction in parental supervision (Cohen, Farley, Taylor, Martin & Schuster, 2002). One of the reason why parental discipline reduces high-risk behaviour is that adolescents spend less time with high-risk peers (Miller, 2002). To Resnick, et al. (1997) activities which involved parents served to prevent the emotional distress experienced by adolescents because they provide an opportunity to forge closer relationships.

### **2.9.3 Economic Factors and Migrated Sex Work**

Podhisita, Pramualratana, Kanungsukkasem, Wawer and McNamara (1994) implemented a study that focused on the connection between economic standing and sex work in Thailand. The study revealed that most of the respondents were voluntary sex workers who chose that line of work so that they could provide financial support to their families. Orubuloye, et al. (1994) carried out a study in Nigeria which also dealt with the association between economic status and sex work. Their study revealed that most of the respondents considered sex work to be a profitable profession. Some of the respondents further disclosed that sex work allowed them to rub shoulders with the high and mighty while providing them with enough money to save for the rainy day. To these respondents marriage was less important than setting up a business given that the study was conducted in Yorubaland where men are perceived to be less supportive of their wives.

McCaghy and Hou, (1994) found in their study that women who are in sex work business consider themselves as entrepreneurs, who are serious with their sex business to make more money that can sustain them and their families and make them live among the upper class individuals in society. Chattopadhyay, Bandyopadhyay and Duttagupta (1994)

revealed that most sex workers in India left their last job because the pay was low. The study also revealed that 70% of the Indian women interviewed in the course of the study were stuck with sex work because they lacked the education to do other jobs. A study by Weisberg (1985) revealed that a lot of sex workers were substance abusers.

## **2.10 Theoretical Review**

### **2.10.1 Functional Theory of Sex Work**

The key advocates of functional theory are Emile Durkheim (1858 – 1917), and Talcott Parson (1902 – 1972). Functionalists perceive society to be a system of connected parts. To them, the basic unit of analysis is society with its diverse aspects being appreciated based on how they function as a unit. Foremost functionalist's likened society to the human body based on the argument appreciating each of its organs involved an understanding of their interaction with other organs and how they functioned as a whole. Understanding parts of society required an examination of its relationship to other and what it contributed to society. (Haralambos & Holborn, 2004). According to Igbo and Anugwom (2002), functional theory is based on the idea of contributions of the smaller parts to the development of larger systems in addition to the nature of the relationship between these parts.

To functional theorists, the smaller parts are mutually dependent and are seen as the basis for the social organization of the society. Gbenga (2006) advanced that in secular society, there are intersected components that are responsible for the stability, peace and social order in the society. These are the educational, economic, security, legal, family, religious, political, and recreational systems. Functionalists allow that some of these components are dysfunctional so they do not contribute to its stability. An illustration is the educational system where certificate racketeering, examination malpractice, cultism, over-population, corruption, nudity, drug addiction, sex work, and the abandonment of due process (among others) has negatively impacted the larger society.

Functional theory is germane to this study based on a submission by Davis (2001) that sex work functions as a safety-valve that serves to uphold the propriety of marriage. For instance, during the Victoria period in Britain when sexual activity was frowned on, sex work flourished. At the time, it allowed men to express pent-up sexual desires while granting their wives some reprieve. As such, sex work helped to strengthen marriages



since husband made less sexual demands from their wives. It could also be argued that sex work curtailed the occurrence of rape since sexual urges could be sated by a sex work . This opinion has drawn the ire of feminists who argue that sex work does offer a safety- valve for women. Rather it controls them by labelling some of them as women of easy virtue. These feminists are of the opinion that the sociological study of sex work s reveal that their primary motivation for sex work is economic and that fewer job opportunities is the reason for more sex work s

### **2.10.2 Feminist Theory of Sex Work**

By their nature, Feminist theories of the discourse on the worldwide commercialization of sex work and the entrenchment of the sex trade in the business landscape (Jeffreys, 2009). To Feminist theorists society upholds a sexist view where licentious women were perceived to be threats to the social fabric. This explained why sex work s were often arrested and their male patrons let go. To Feminists, scenarios like this occurred because society's moral system was patriarchal and structured to dominate and exploit women. Feminist theory submits that sex work is sustained by this patriarchal system which creates the demand and supply for it. Boys are trained to dominate girls, so when they become grown men they pursue sexual domination over women. Hence the need for sex work s. Young men who deviate from this norm are often pressured back in line by his peers. As children girls are trained to submit to boys and this continues when they both become adults. Sex work reflects this subservient position

This explains why sex work is often predominant in societies that facilitate and uphold gender inequality. Feminists strongly believe that patriarchal societies are reinforced by sex work which is seen as oppressive to women. Making women sell their bodies commodifies them and ratifies the saying that “all women have a price”.

### **2.10.3 Labelling Theory of Sexuality**

The Labelling Theory of Sexuality focuses on the way people are profiled by society with a focus on the negative descriptions attached to “social deviants”. One of its foremost exponents, Becker (1963) advanced that the extent to which a label is given is relative to the actor and the perception of the recipient of the act. For example, in a situation where a pupil is seen as a deviant by the teacher, that label sticks and the pupil's actions will always be judged based on the label. Becker (1963) argued that deviance

behaviour like sex work does not really determine the level of perception of people towards the behaviour as a serious deviance activity but the interpretation of such behaviour by the people around the persons and their perceptions of the consequences of such behaviour towards them, others or society.

To Igbo and Anugwom (2002), a person who has been tagged as a sex work faces varying forms of maltreatment by the society where they live. Hence, such persons often find solace among people with similar labels. As such labelling can be something of a self-fulfilling prophecy that impact the behaviour of people and makes them behave true to their labels. For instance, a young girl who becomes a sex work because of a label could have been drawn to that life by the labels society put on her. This probably explains why some young people become sex works.

One of the faults of this theory is that it does not offers answers to the question about the reasons for the incidence and proliferation of sex work. It also doesn't explain the reasons for labelling or even wrong labelling for that matter.

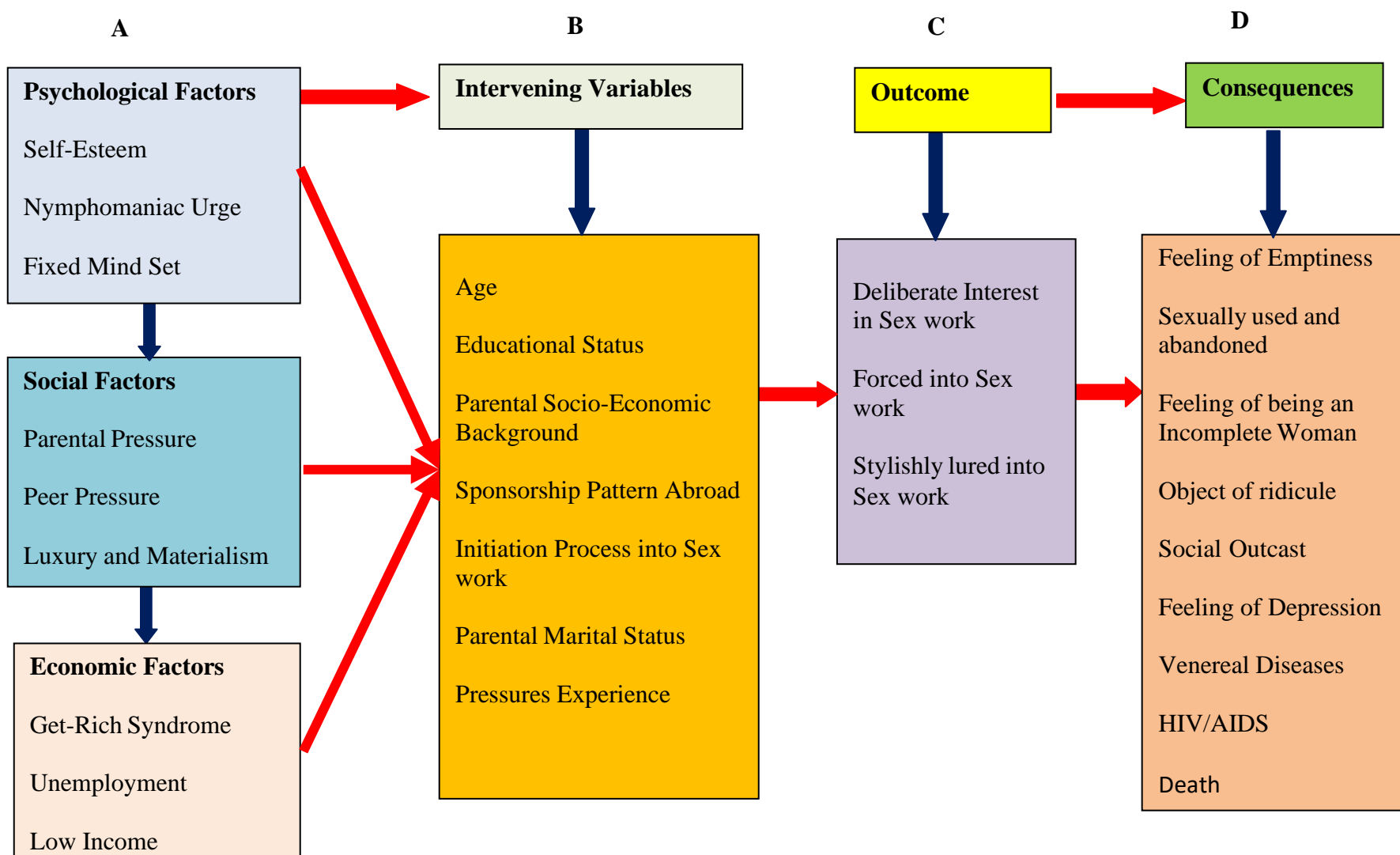
## **2.11 Developing a Framework for the Study**

The researcher's attempts to develop a conceptual framework where the psychological, social and economic factors affecting young women's engagement in migrated sex work is further depicted for better understanding; that is, this study was based on the psychological, sociological and economic factors as determinants of young women's engagement in migrated sex work in Edo-state, Nigeria. This designed framework model titled: Conceptual Framework on Determinants of Young Women's Engagement in Migrated Sex work is in figure 2.1. This study proposed that engagement in migrated sex work is reliant on some societal factors. These factors are described as psycho-social and economic factors. The psychological factors include self-esteem, nymphomania and fixed mind sets. The social factors are parental pressure, peer pressure and materialism while the economic factors include the get-rich syndrome, unemployment and low income. In situations where the psycho-social and economic factors are either insufficient or excessive engagement in migrated sex work becomes inevitable.

The model further revealed that there were intervening variables of migrated sex work like age, educational status, and parental socio-economic background, and sponsorship, initiation processes into sex work, parental marital status and pressure experienced. These variables can cause a wilful participation in sex work and in other

instances, forcing involvement in sex work or being stylishly lured into sex work occupation. In addition, the young women often faced the following outcomes: abuse and abandonment, emotional turmoil, ridicule, ostracization by the society, depression, venereal diseases, HIV/AIDS and even death.

**Figure 2.3: Conceptual Framework on Determinants of Young Women’s Engagement in Migrated Sex work**



Source: Durkheim (1858 – 1917) and Parson (1902 – 1972) Functional theory; Jeffreys (2009) Feminist theory of Sex work and Becker (1963) Labelling theory of sexuality

## **2.12 Appraisal of Literature**

This study advanced that sex work is influenced by psycho-social factors that are operative in society. The study observed that there is a direct relationship between psychosocial and economic factors and the engagement of women in executive and street level sex work. It defined sex work as the exchanges of sexual services for money, drugs, or needs. The literature reviews revealed that several factors which are entrenched in socio-environmental contexts played key roles in women engagement in sex work. The review reveals that the sex industry covers escort services, brothels, erotic dance or strip clubs, and massage parlours (Overall, 1992). However, the most dangerous and least stylish aspect of the industry is street-level sex work (Miller, 1993; Maher, 1996).

The review discussed the participation of women in sex work as an off-shoot of psycho-social and economic factors (Olagbegi, 2004; Hughes, Laura, Chirgwin, Nadine & Mendelson, 2001). Botti (2000) and Olagbegi (2004) submitted that socio-economic factors may play key roles women's engagement in sex work.

The study was conducted using a theoretical framework comprised of functional theory; feminist theory of sex work and labelling theory of sexuality to explain the phenomena investigated and to further describe the relationships among variables understudy.

## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.1 Research Design**

A mixed method was adopted for this study. The researcher used descriptive survey design for this study as well as ex post facto design. The use of the mixed methods, quantitatively and qualitatively, established the relationship that exists between two or more variables being investigated. Usually, such studies indicate the direction and magnitude of the relationship between the variables, in a way that one can make a prediction which may or may not come true without necessarily establishing a cause-effect relationship. This design is suitable for this study because the researcher was interested in establishing the relationship between these variables, namely: psycho-social and economic factors as determinants of young women's engagement in migrated sex work in Edo State, Nigeria.

#### **3.2. Population of the Study**

The population of the study consisted of young Edo women between the ages of 18 and 35 years, who are engaged in migrated sex work in foreign countries and have at one time or another passed through the office of NAPITIP for counselling and rehabilitation. As at the time the interview for this study was conducted, the total population of migrated sex workers recorded by NAPITIP Office Benin Zonal Command was 1,235 persons.

**TALE 3.1: VICTIMS OF MICRATED SEX WORK FROM EDO STATE FROM 2004 – MARCH 2017**

S/ N	LOCAL GOVT. AREA (HQTS)	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	TOTAL
1	OREDO (BENIN CITY)		3	9	3	6	20	7	20	7	10	12	9	15		121
2	ORHIONOMWON (ABUDU)		5	8	5	12	19	18	39	10	13	22	14	18	3	186
3	IKPOBA – OKHA (IDOGBO)			18	13	18	16	19	43	7	19	25	13	9		207
4	IGUEGBEN (IGUEGHEN)		1		4	3	6			14	3	1	4	6		33
5	ESAN CENTRAL ( IRRUA)	2	1	2	7	1	2	6	8		4			4		37
6	ESAN SOUTH EAST (UBIAJA)	1	1	1	10	7	5		7	2	5	1	4	11	1	56
7	ESAN NORTH EAST (UROMI)	4	7	7	7	12	7	9	11	8	5	14	15	8		114
8	ESAN WEST (EKPOMA)		1	1	10	11	7	5	12	5	6	4	6	5	1	74
9	AKOKO EDO (IGARRA)				7		5	7	1			7		3		31
10	OWAN EAST (SABONGIDA ORA)				1		7		5		2			3		19
11	OWAN WEST (AFUZE)		1				6	8	3					6	1	27
12	ETSAKO CENTRAL (FUGA)		1			5	3							2		11
13	ESTAKO CENTRAL (AUCHI)		1	2	2	3		2	2	2	6		5	3	1	25
14	UHUNMWODE (EHOR)		8	5	4	7	7	7		7	5	8	5	30	3	88
15	EGOR (USELU)		1	3	3	8	6	7	10	11	3	10	6	13		81
16	OVIA SOUTH WEST (IGBOBAZUA)		1			2	3		14		3	3	7	6	1	40
17	OVIA NORTH EAST (OKADA)			2	2	4	4	1	13		6	8	7	17	1	65
18	ESTAKO EAST (AGENEBODE)					2	1		9		1	1	3	3		20
	TOTAL	7	32	57	78	104	124	96	197	68	91	115	98	162	12	1235

**Total: 1235**

**Source: Public Enlightenment unit**

**Benin Zonal Command NAPTIP OFFICE**

### **3.3 Sample and Sampling Techniques**

The total sample size that was used for this study was four hundred and fifty-one, drawn from a population of 1,235 migrated sex workers. This was obtained by using purposive sampling technique to, first, select Edo State. Also, purposive sampling technique was used to select Benin Zonal Command of NAPTIP because this study was carried out in Edo State. All the Transit Shelters of the zonal command were enumerated. Young Edo women, aged 18-35 years, that were currently staying in the shelters, were randomly selected for the study through a list of sample-frame generated from the Benin Zonal Command of NAPTIP. A total of 480 migrated sex workers were selected for questionnaire administration. However, 451 copies of questionnaire were properly filled, valid and used for data analysis.

### **3.4 Instrumentation**

For the purpose of this study, four major instruments (questionnaire) were used for data collection. These were Psychological Factors Questionnaire (PFQ); Social Factors Questionnaire (SFQ); Economic Factors Questionnaire (EFQ); and The Migrated Sex worker Engagement Scale (MPES). These were complemented with qualitative IDI and KIIguide.

#### **3.4.1 Psychological Factors Questionnaire**

This questionnaire scale was developed by the researcher to gather information on psychological factors determining the respondents' engagement in migrated sex work. It consisted of three sub-scales with question items on self-esteem, nymphomaniac urge and fixed mind-set. It was constructed with the use of the four points Likert rating scale with responses varying from Strongly Agree (SA) = 4, Agree (A) = 3, Disagree (D) = 2 and Strongly Disagree (SD) = 1.

For the process of validation, the questionnaire was validated and certified by the supervisor and other experts in the Department of Adult Education, University of Ibadan. Finally, the questionnaire was subjected to reliability test in a pilot testing using 20 respondents from NAPTIP office in Cross Rivers State. Using Cronbach alpha method for



reliability analysis, the instrument has  $\alpha = 0.81$ ; while the three sub-scales have reliability value of 0.85, 0.78 and 0.89 respectively; and was considered sufficient for this study.

### **3.4.2 Social Factors Questionnaire**

This scale was developed by the researcher to collect information on sociological factors determining the respondents' engagement in migrated sex work. It consisted of three sub-scales with question items on peer group pressure, parental pressure, luxury and materialism. It was constructed with the use of the four point Likert rating scale with responses varying from Strongly Agree (SA) = 4, Agree (A) = 3, Disagree (D) = 2 and Strongly Disagree (SD) = 1.

For the process of validation, the questionnaire was validated and certified by the supervisor and other experts in the Department of Adult Education, University of Ibadan. Finally, the questionnaire was subjected to the reliability test in a pilot testing using 20 respondents from NAPTIP office in Cross Rivers State. Meanwhile, following a pilot testing of the scale, the result of reliability shows that the instrument has Cronbach alpha value of ( $\alpha$ ) = 0.74; while the three sub-scales has reliability value of 0.76, 0.72 and 0.80 respectively; and was considered appropriate for this study.

### **3.4.3 Economic Factors Questionnaire**

This scale was developed by the researcher to gather information on economic factors determining the respondents' engagement in migrated sex work. It consisted of three sub-scales with question items on get-rich syndrome, unemployment and low income. It was constructed with the use of the four point Likert rating scale with responses varying from Strongly Agree (SA) = 4, Agree (A) = 3, Disagree (D) = 2 and Strongly Disagree (SD) = 1.

For the process of validation, the questionnaire was validated and certified by the supervisor and other experts in the Department of Adult Education, University of Ibadan. Finally, the questionnaires were subjected to the reliability test in a pilot testing using 20 respondents from NAPTIP office in Cross Rivers State. The result of Cronbach alpha ( $\alpha$ ) shows the reliability co-efficient to be 0.79; while the three sub-scales have reliability

value of 0.77, 0.82 and 0.71 respectively, and were considered adequate for use in this study.

#### **3.4.4 Migrated Sex Work Engagement Scale**

This scale questionnaire was developed by the researcher to collect information on factors determining the respondents' engagement in migrated sex work. It consisted of four sub-scales with question items on if the act of sex work is a natural or survival habituation; general disposition of migrated sex work and the generality of the people; distribution of the respondents based on their engagement in migrated sex work ; and if the young women involved have the knowledge of the risk and consequences associated with sex work. It was constructed with the use of the four point Likert rating scale with responses varying from Strongly Agree (SA) = 4, Agree (A) = 3, Disagree (D) = 2 and Strongly Disagree (SD) = 1.

For the process of validation, the questionnaire was validated and certified by the supervisor and other experts in the Department of Adult Education, University of Ibadan. Finally, the questionnaire was subjected to the reliability test in a pilot testing using 20 respondents from NAPTIP office in Cross Rivers State. The result of the reliability test showed that the scale has Cronbach alpha ( $\alpha$ ) of 0.83, which is considerably high for use in this study.

#### **3.4.5 The In-Depth Interview (IDI)**

The In-Depth Interview (IDI) was used to interview each respondent with the use of self-prepared interview question guide (Appendix E). This was used to interview the young women to support information from the quantitative instrument. By this, the study utilized the qualitative method of the In-Depth Interview (IDI) to elicit information from the young women that engaged in migrated sex work; seven (7) in NAPTIP, Edo State and five (5) in NAPTIP, Lagos state, using a total of twelve (12) respondents as shown in Table 3.1 below.

The IDI was made up of eight themes and conducted at the NAPTIP office in Edo and Lagos States after the copies of questionnaire had been administered. The interview date was scheduled about ten days in advance. Before starting each IDI session, the study

was explained to individual respondents. After confirming their acceptance to take part, the IDI process started. Selection of the location for the IDI was based on privacy, quietness, and adequate lighting. Each session lasted between 30 to 45 minutes. All discussions were not tape-recorded, rather the researcher took notes. The In-depth interview enabled the researcher to get the varied responses from respondents, which helped in finding out their real life experiences as regards migrated sex work and the determinants.

Noteworthy that the inclusion of Lagos State in this study arises as a result of the fact that Lagos State happens to be the Headquarters of NAPITIP in Nigeria, and it is from Lagos office that migrated sex workers, under rehabilitation care, were being distributed to other states in the federation. Therefore, Lagos was also chosen for in-depth interview.

**Table 3.2: Schedule of IDI Sessions for the Study**

NAPTIP Office	No of Sessions	Date conducted	Location/State	No. of Respondents Per Session
Edo Branch	7	February 21, 2018	Edo	1
Lagos Branch (Edo young women)	5	March 30, 2018	Lagos	1

### **IDI Sub-Themes**

The following issues were covered:

1. Views on demographic profile of the young women engaging in migrated sex work in Edo State, Nigeria;
2. psychological factors determining young women's engagement in migrated sex work in Edo State, Nigeria;
3. social factors determining young women's engagement in migrated sex work in Edo State, Nigeria;
4. economic factors determining young women's engagement in migrated sex work in Edo State, Nigeria;
5. Views on if the act of sex work is a natural or survival habituation among young women in Edo State, Nigeria;
6. Views on the general disposition about migrated sex work and the generality of the people towards migrated sex work in Edo State, Nigeria;
7. Views on the distribution of the respondents based on their engagement in migrated sex work; and
8. Views from young women in Edo State, Nigeria, who are involved in migrated sex work if they have the knowledge of the risk and consequences associated with sex work.

#### **3.4.6 The Key Informant Interview (KII)**

The Key Informant Interview (KII) was used to interview NAPTIP officials with the use of self-prepared interview question guide (Appendix F). This was used to interview the NAPTIP officials and was also used to support information from the quantitative instruments. The study utilized qualitative methods of the Key Informant Interview (KII) to elicit information from the NAPTIP officials, two (2) from NAPTIP office in Edo and two (2) from NAPTIP office in Lagos States, using a total of four (4) informants as shown in the table below:

The KII was made up of eight themes and conducted at the NAPTIP office in Edo and Lagos States after the questionnaire and IDI had been administered on the respondents. The interview date was scheduled about 2 weeks in advance. Before starting each KII session, the study was explained to the individual participants. After confirming their acceptance to take part, the KII process started. Selection of the location for the KII was based on privacy, quietness, and adequate lighting. Each session lasted between 30 to 45 minutes. All discussions were not tape-recorded, rather the researcher took notes. The KII also enabled the researcher to get more information about the young women engaging in migrated sex work, which helped in finding out the real situation and matters as regards migrated sex work and the determinants.

**Table: 3.3: Schedule of KII Sessions for the Study**

NAPTIP Office		No of Participants and Sessions	Date conducted	Location/State	No of Participants Per Session
Edo	Director (1)	2	February 21, 2018	Edo	1
Branch	Secretary (1)				
Lagos	Director (1)	2	March 30, 2018	Lagos	1
Branch	Secretary (1)				

## **KII Sub-Themes**

The following issues were covered:

1. views on demographic profile of the young women engaging in migrated sex work in Edo State, Nigeria;
2. psychological factors determining young women's engagement in migrated sex work in Edo State, Nigeria;
3. social factors determining young women's engagement in migrated sex work in Edo State, Nigeria;
4. economic factors determining young women's engagement in migrated sex work in Edo State, Nigeria;
5. views on if the act of sex work is a natural or survival habituation among young women in Edo State, Nigeria;
6. views on the general disposition about migrated sex work and the generality of the people towards migrated sex work in Edo State, Nigeria;
7. views on the distribution of the respondents based on their engagement in migrated sex work; and
8. views from young women in Edo State, Nigeria who are involved in migrated sex work if they have the knowledge of the risk and consequences associated.

### **3.5 Procedure for Data Collection**

The researcher obtained authorization letter of introduction from the Head of Department before the field work was conducted. Thereafter, two (2) research assistants were recruited and trained on the questionnaire administration and interview methods. The researcher later paid courtesy visits to the officials of Women Affairs Ministry, NAP TIP and Representatives of women associations to notify them on the purpose and relevance of the study soliciting their support within the period the copies of questionnaire were administered. The process of administering the questionnaire was done stage by stage. The researcher, with other two research assistants, explained all aspects of the instruments to the respondents. Assurance was given that every bit of information supplied by the respondents would be used for research purpose; and no personal identification such as name or other particulars would be used in the study in order to ensure confidentiality.



The questionnaire was administered to the young Edo women who engaged in migrated sex work in NAPTIP, Edo and Lagos States. All administered questionnaires, records of IDI and KII were collated within the time frame for data analysis. The total number of copies of questionnaire distributed to the respondents was four hundred and eighty (480). However, a total of four hundred and sixty two (462) were retrieved out of which four hundred and fifty one (451) were properly filled, valid and used for data analysis.

### **3.6 Method of Data Analysis**

The data collected in this study was analysed using descriptive statistics of frequency counts and simple percentages for the research question 1, 5 and 6 (demographic data). Multiple regressions was used to analyse research question 2; Hypotheses 1-3 were analysed using Pearson Product Moment Correlation (PPMC) at 0.05 level of significance; while the research question 3 and 4 were thematic analysed.

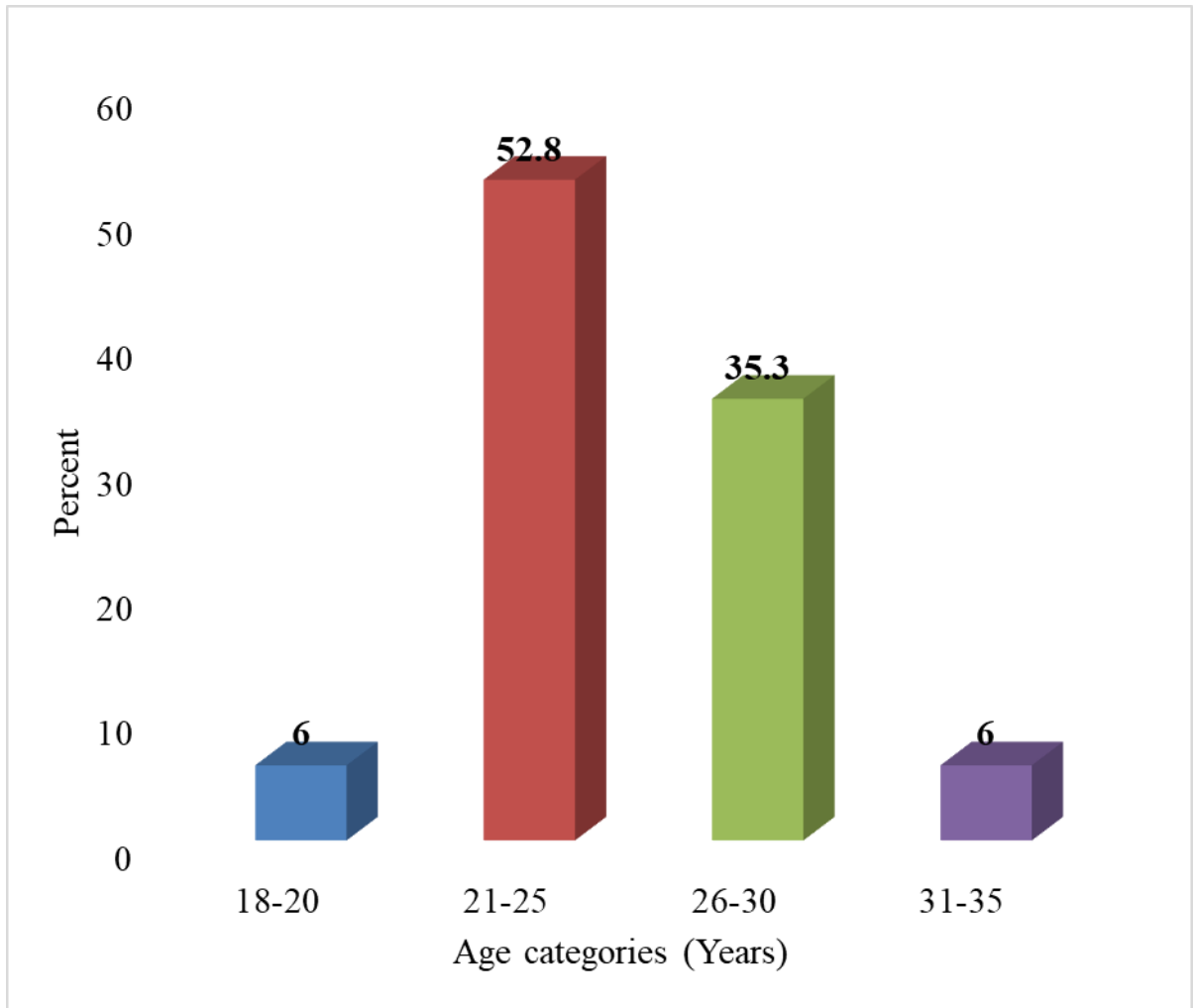
## **CHAPTER FOUR**

### **RESULTS AND DISCUSSION OF FINDINGS**

This chapter contains the result of the data collected from the field. It shows analyses of data which were done in two phases. The first phase focused with the analysis of the demographic characteristics of the respondents; while the second dealt with analysis of the main variables. The data were gathered from four hundred and fifty-one respondents and analysed as presented below:

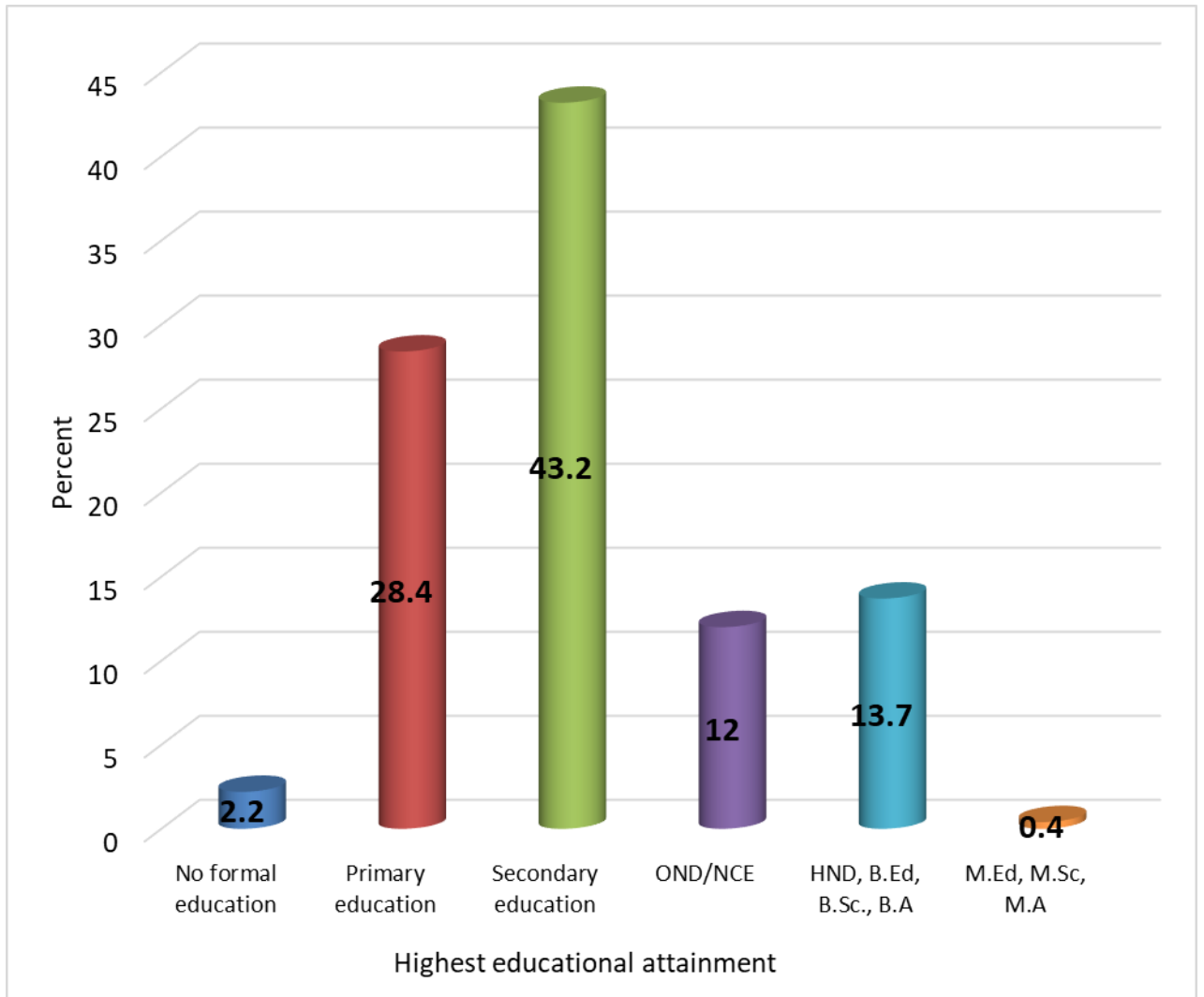
#### **4.1 Analysis of the Demographic Profile of the Young Women Engaging in Migrated Sex Work**

This section examined the demographic profile of the young women engaging in migrated sex work raised by objective 1 and research question one: What is the demographic profile of the young women engaging in migrated sex work in Edo State, Nigeria? To show the demographic profile the descriptive statistics of frequency counts and simple percentages were used.



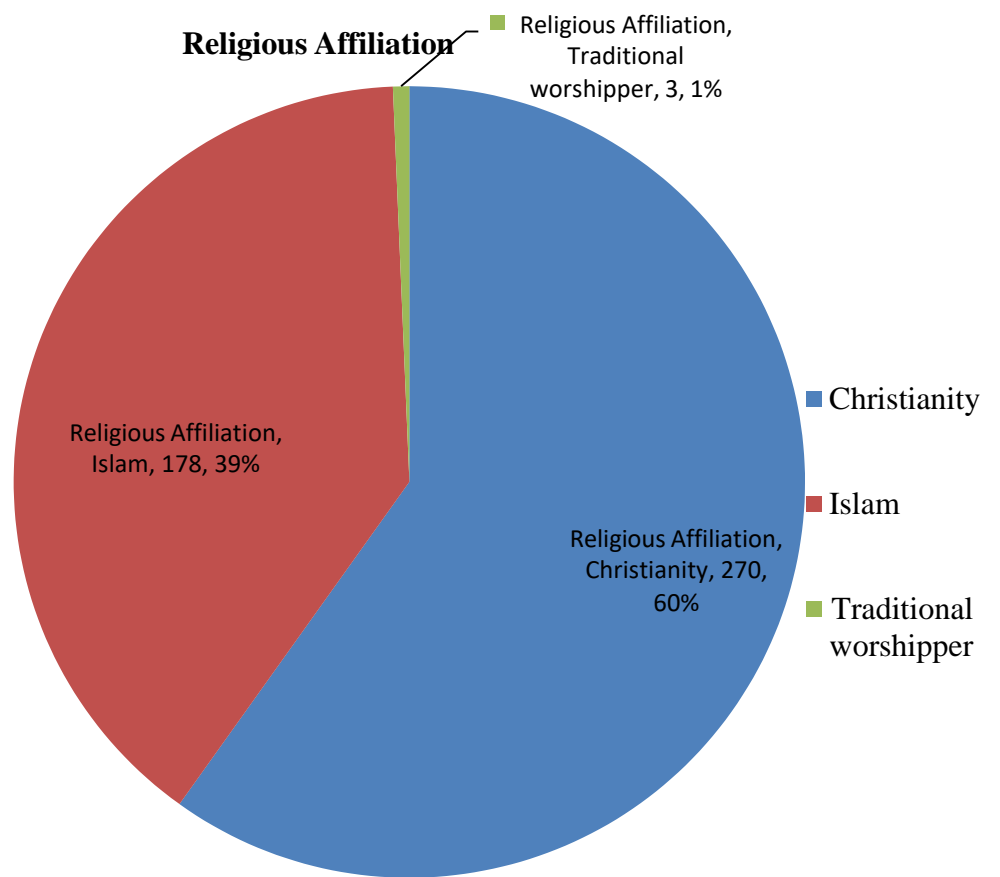
**Figure 4.1: Distribution of the Respondents based on Age**

Figure 4.1 shows that the larger percentage of the respondents 52.8% were on the age range of 21-25 years; 35.3% were between 26-30 years of age; 6.0% were on the age range of 18-20 years; and 6.0% were on the age range of 31-35 years of age. This shows that the greater number of the respondents were young adults that have been indulged in sex work in African and European countries.



**Figure 4.2: Distribution of the Respondents based on Educational Attainment**

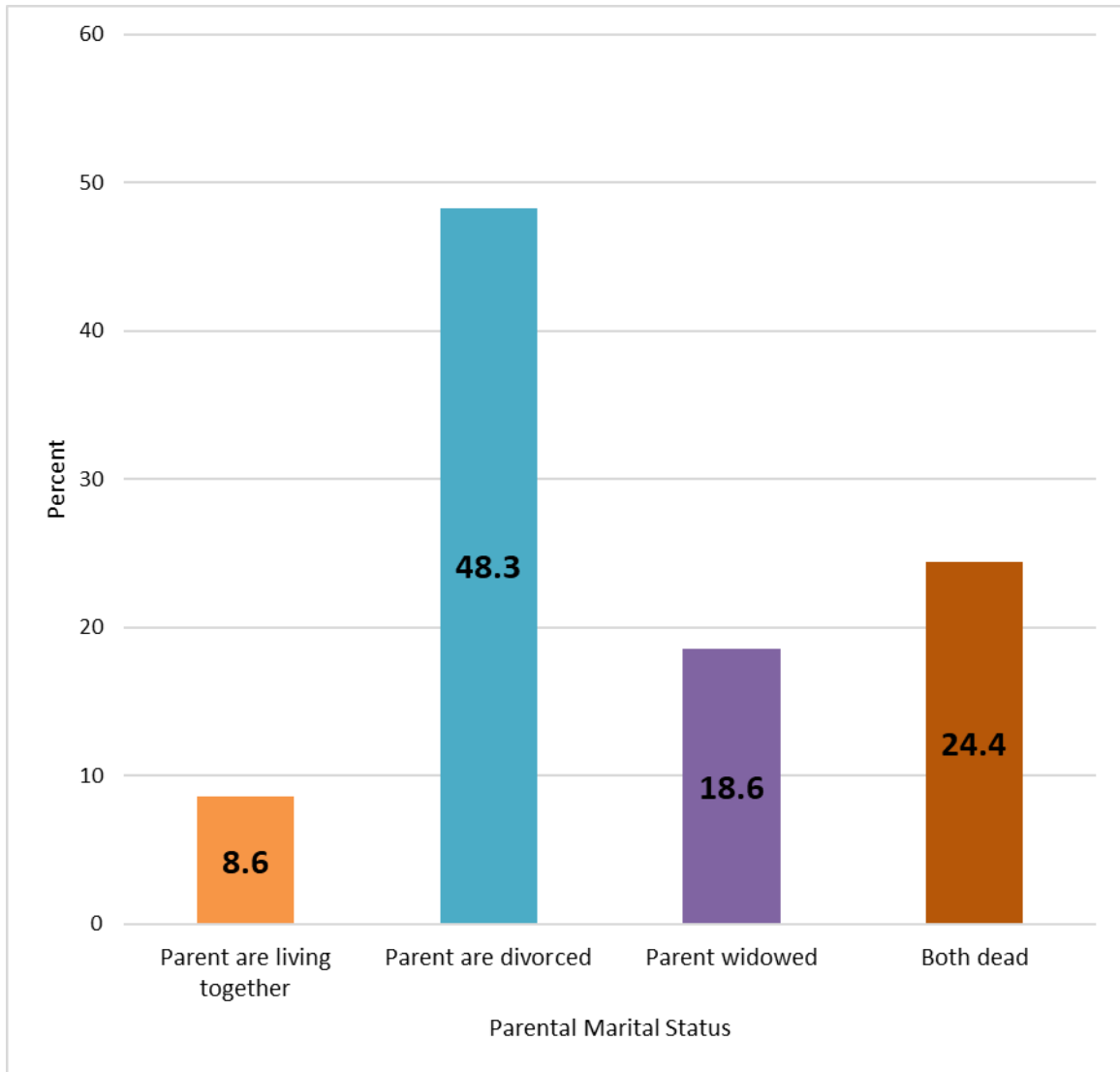
Figure 4.2 reveals that 43.2% of the respondents had secondary school certificate; 28.4% had primary school testimonial; 13.7% had HND/B.Ed/B.sc/B.A degree; 12.0% had OND/NCE certificate; 2.2% did not attend any formal school; while 0.4% had M.Ed/M.Sc/M.A. This shows that majority of the respondents have basic education and much aware of the implication of engaging in the sex work. Many of them are graduates who do not have jobs and subsequently seek greener pasture abroad thus ending up as a sex work on the street of Europe and North African countries.



**Figure 4.3: Distribution of the Respondents based on Religion**

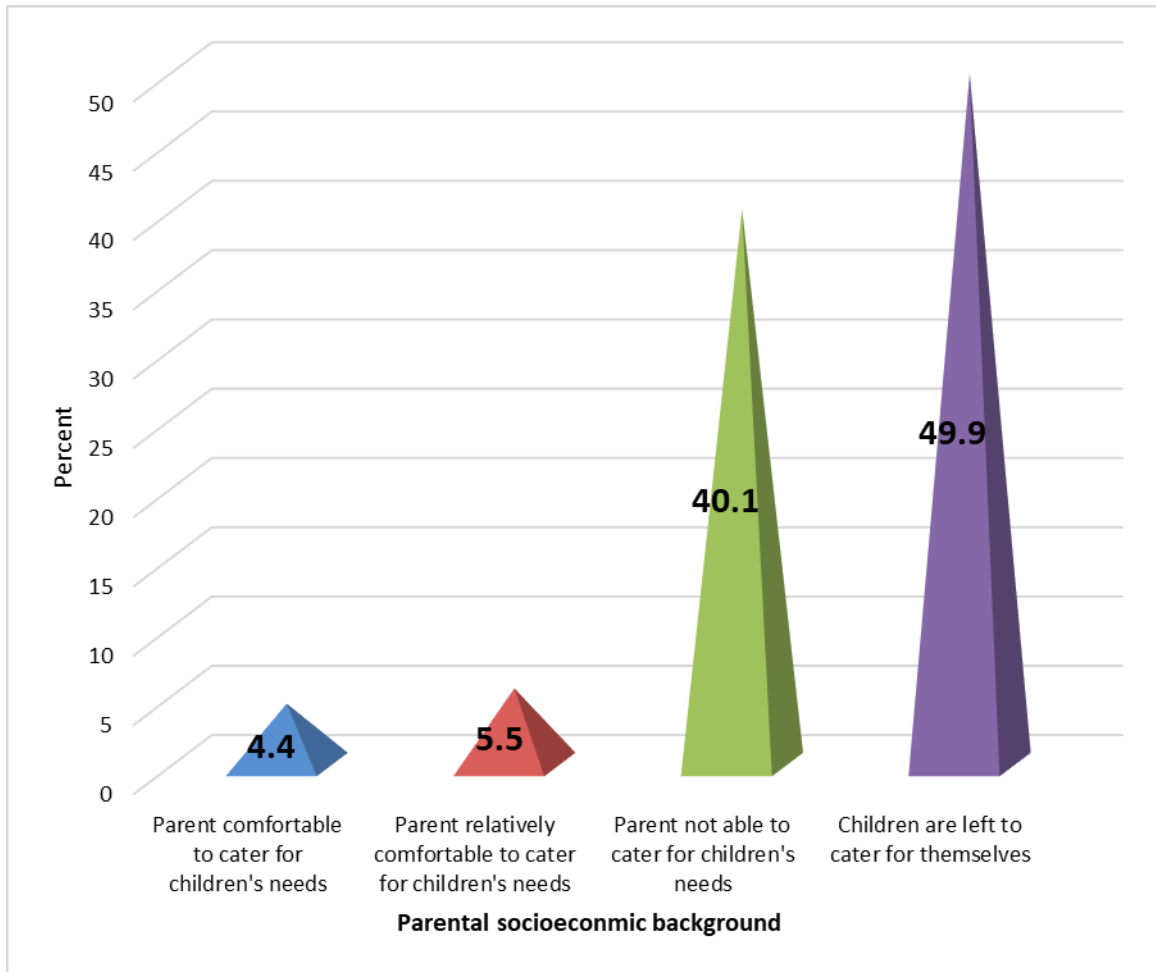
Figure 4.3 show that 60.0% of the respondents were Christian; 39.0% were Muslims; while 1.0% were traditional worshipper.





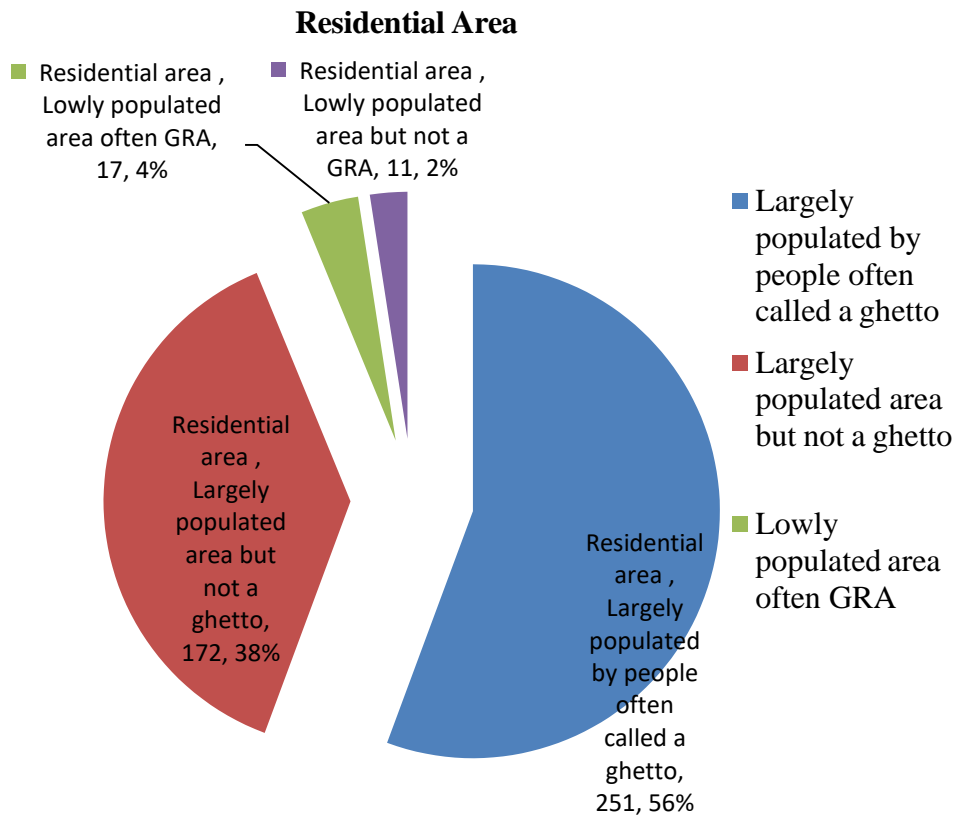
**Figure 4.4: Distribution of the Respondents based on Marital Status**

Figure 4.4 show that 48.3% of the respondents reported that their parents had divorced, 24.4% also reported that their parents were both dead, 18.6% reported that their parents were window while 8.6% also reported that their parents were living together.



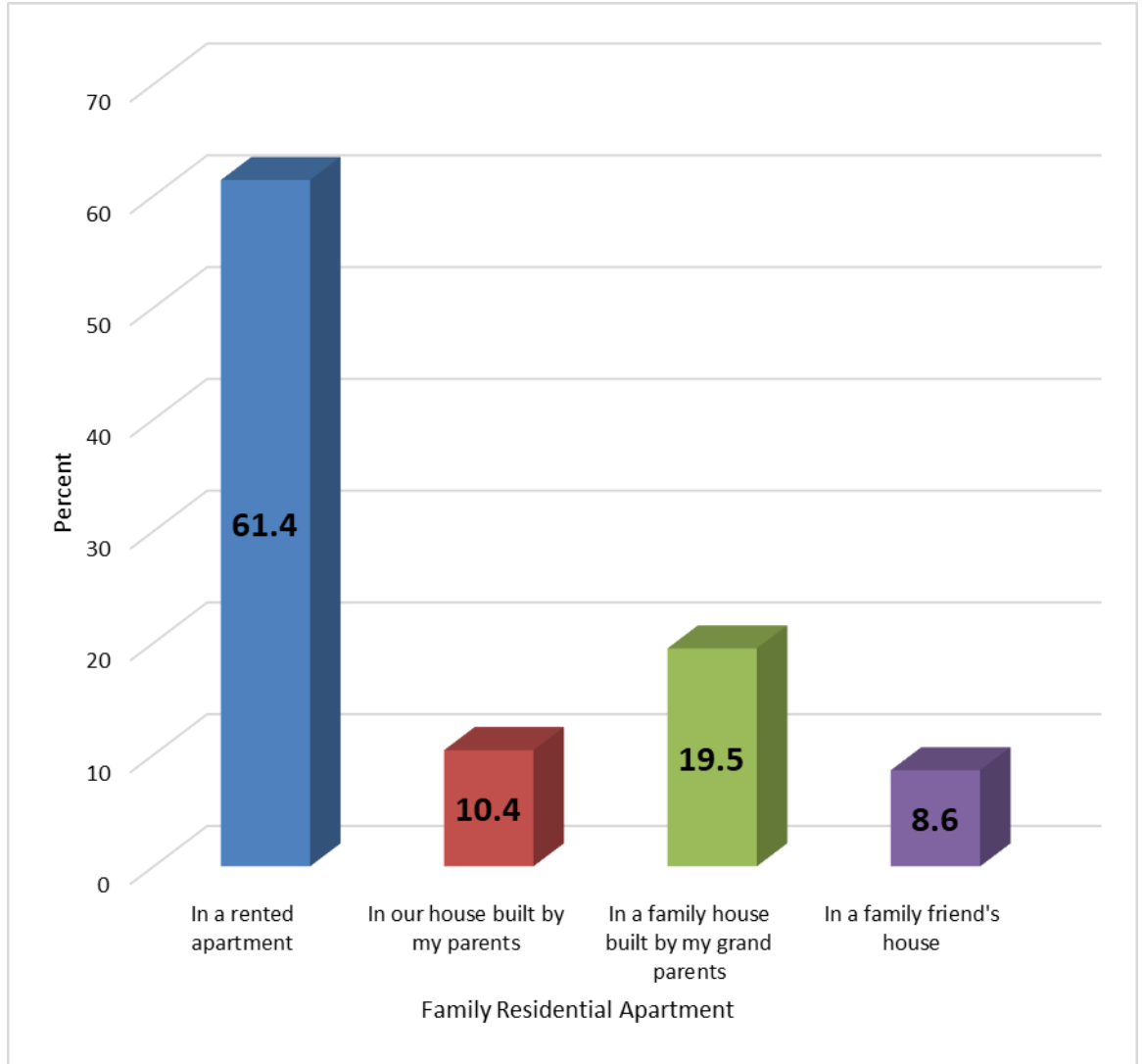
**Figure 4.5: Distribution of the Respondents based on Parental Background**

Figure 4.5 shows that a significant majority 49.9% of the respondents were from homes where the parents have left them to cater for their personal needs and education; 40.1% reported that their parents were not able to cater for their needs; 5.5% reported that their parents were relatively able to cater for their needs; while 4.4% also reported that their parents were comfortable and able to cater for their needs. These demonstrated that a good percentage of the respondents were from poor households with low socio-economic status. Poverty has been identified to play significant role in women trafficking and sex work (Odelola, 2020).



**Figure 4.6: Distribution of the Respondents based on Residential Area before Travelling**

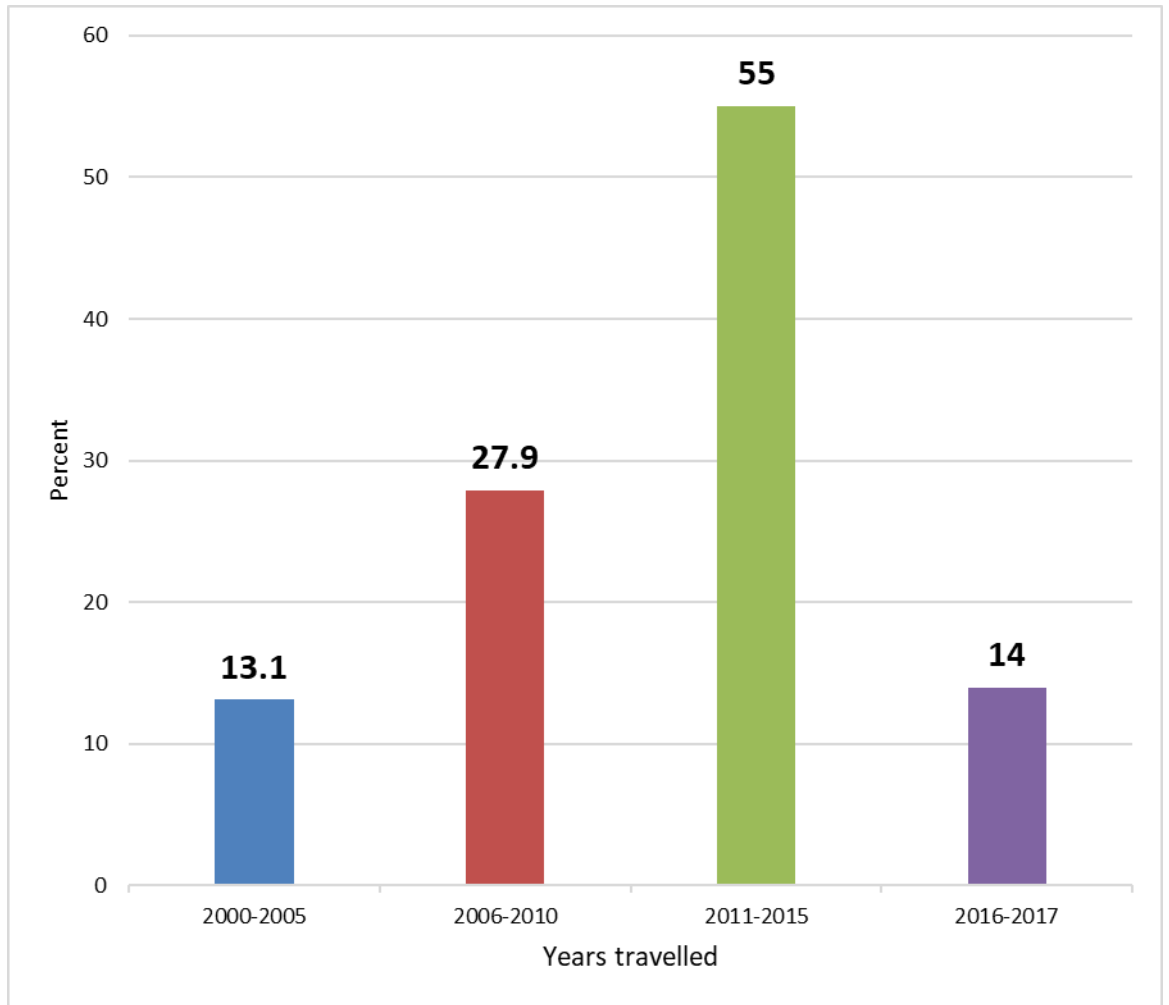
Figure 4.6 shows that 56.0% of the respondents reported that they live in a large populated area called ghetto; 38.0% reported that they also lived in a large populated area but not like ghetto; 4.0% also reported that they lived in a low populated area often GRA while 2.0% of the respondent reported that they also lived in a low populated area but not a GRA.



**Figure 4.7: Distribution of the Respondents based on Family Residential Area before Travelling**

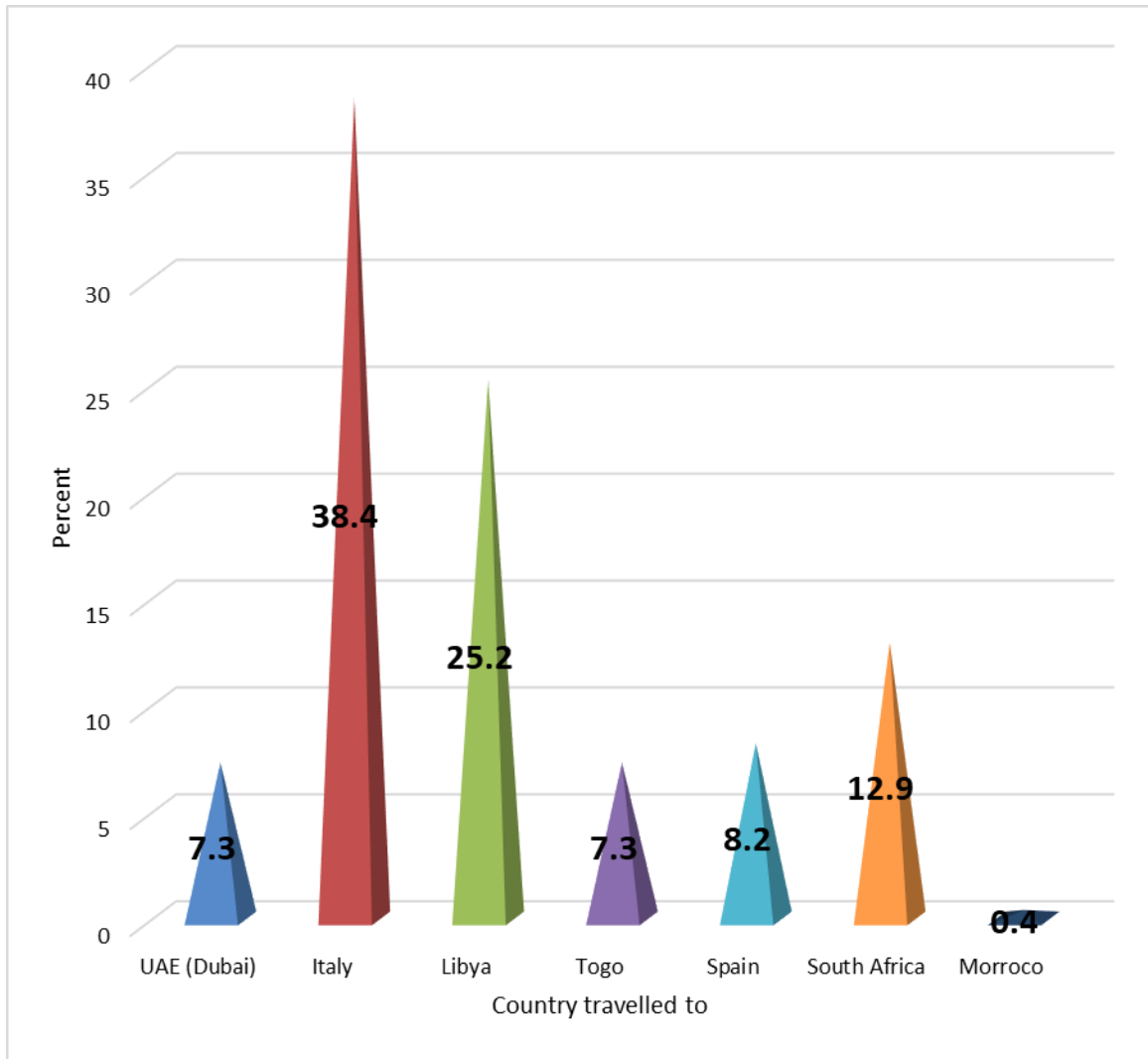
Figure 4.7 shows the larger percentage of the respondents 61.4% reported that they live in a rented apartment; 19.5% reports that they lived in a family house build by their grandparent; 10.4% reported that they lived in the house built by their parents; while 8.6% also reported that they lived in a family friend's house.





**Figure 4.8: Distribution of the Respondents Based on the Year Travelled**

Figure 4.8 shows that larger percentage of the respondents 55.0% travelled from 2011-2015; 27.9% travelled from 2006-2010; 14.0% travelled from 2016-2017; while 3.1% travelled from 2000-2005.



**Figure 4.9: Distribution of the Respondents Based on the Country Travelled to**

Figure 4.9 shows that 38.4% of the respondents travelled to Italy; 25.2% travelled to Libya; 12.9% travelled to South Africa; 8.2% travelled to Spain; 7.3% travelled to Dubai; 7.3% travelled to Togo; while 0.4% travelled to Morocco.

## **4.2 Analysis of the Main Variables**

Psycho-Social and Economic Factors as Determinants of Young Women's Engagement in Migrated Sex work in Edo State, Nigeria

To determine the extent to which the independent variables predict the dependent variables as raised in the main objective and research question two: To what extent do psycho-social and economic factors determine young women's engagement in migrated sex work in Edo State, Nigeria? This was analysed using multiple regression analysis and the result is presented in tables 4.1a and b to 4.3a and b below.

**Table 4.1a: Multiple Regression Analysis of Psychological Factors (Self-Esteem, Mind Set and Nymphomaniac Urge) on Young Women’s Engagement in Migrated Sex Work in Edo State**

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	324.827	3	108.276	16.326	.000 <sup>b</sup>
	Residual	2964.557	447	6.632		
	Total	3289.384	450			
R = .31, R <sup>2</sup> = .09, Adj. R <sup>2</sup> = .09 SEM = 2.58						

The table 4.1a shows that the independent variables of self-esteem, mind set and nymphomaniac urge when put together yielded a significant coefficient of multiple regression (R) and adjusted for the selected rehabilitation centres in Edo state, Nigeria ( $R = 0.31$ ,  $R^2 = 0.09$ ,  $F(3,447) = 16.33$ ;  $p < 0.001$ ). This implies that 9% of the total variance in engagement in migrated sex work reported in the selected rehabilitation centres in Edo state was accounted for by the combination of the independent variables. By implication, the remaining % unaccounted for by the models was due to other factors (not included in the study) and residuals. However, in order to determine whether or not, the R Square value obtained is significant, the analysis of variance (ANOVA) was performed. The table also reveals that the analysis of variance of the multiple regression data produced F-ratio value for the four Selected rehabilitation centres in Edo state,  $F(3,447) = 16.33$ ;  $p < 0.001$ ), which indicated the effectiveness of the independent variables in predicting the dependent variable.

**Table 4.1b: Relative Effect of Psychological Factors (Self-Esteem, Mind Set and Nymphomaniac Urge) to the Prediction of Young Women’s Engagement in Migrated Sex Work in Edo State**

Predictor	Coefficients			Remark
	Standardized	t	Sig.	
	Coefficients			
	Beta			
(Constant)		25.241	.000	
Self- esteem	-.049	-1.014	.311	N.S.
Mind set	.279	5.399	.000	Significant
Nymphomaniac	.080	1.500	.134	N.S.



Table 4.1b above shows that self-esteem ( $\beta = -.05$ ;  $t = -1.01$ ,  $p > 0.01$ ), and nymphomaniac urge ( $\beta = .08$ ;  $t = 1.50$ ,  $p > 0.01$ ) have no significant independent influence on young women's engagement in migrated sex work; while mind set was found to be an important significant determinant of engagement in migrated sex work ( $\beta = .28$ ;  $t = 5.40$ ,  $p < 0.01$ ), among young women from selected areas in Edo state, Nigeria.

This finding agrees with the study of Koch et. al., (2011) that a number of women who are engaged in prostitution are influenced by mind set to seemingly involve in sex work practices; found in their study conducted among women sex workers in a Scandinavian Europe. Their study revealed that majority of sex workers who were involved in the practice, reported no desire to quit sex work, with main reason being that they like the profession. This present study, however, disagrees with Nasir, Zamani, Ismail, Yusooff and Khairuddin (2010) who found that low self-esteem was a major factor influencing the psychological state of women who were involved in sex work practice. Their study showed that lack of self-esteem influences women into sex work as a form of defence mechanism. In other words, women with low self-esteem were more likely to involve in sex work than those with high self-esteem.

In the same trend, the findings in this study is in contrast with Chudakov, Belmaker and Cwikel (2011) study's finding. They found that mental health problems were a major problem prompting a number of women into sex work occupation. They noted that the women who were involved in sex work were those who arrived the country/region illegally and had no option than to turn to sex work as a means of survival with only a few engaging in sex work willingly. They noted that low self-esteem, suicidal ideation and posttraumatic stress disorder were high among women who engaged in sex work business. Their study noted that their continual engagement in sex trading increases their state and psychological disorder because of the stigma and abuses associated with the occupation.

The findings on nymphomaniac urge which is sex disorder also agrees with findings of Rossler et. al. (2011) who did not find sexual related disorders among sex workers, sample, in their study. Rather the researchers found that most of the respondents had psychiatry problems including mental health difficulties, mood disorder and anxiety

as common elements among sex workers, which the researchers noted to have been associated with frustration, maltreatment, lack of social support and inability to meet expected goals which they have set for themselves, to achieve better standard of living before leaving their homeland to other states or countries which they are into sex work business. This present finding was also supported by the results from the interview conducted that it is the young women mind set to get rich like their friends and acquaintances that set them to Europe for sex work profession.

The result of interview with some of the young women in migrated sex work showed that they were actually pushed into it by their own fixed mind set and family pressure. One of the girls responded:

My mother's friend's daughter was the one that was in Italy. She used to send her mother a lot of money to buy clothes, wrappers and shoes. Sometimes she sends some gift to my mother too. This was what entices my mother as she continues to pester me to come and travel to Italy to go and meet her friend's daughter. They pretended as if they don't know what she was doing abroad. Despite the fact it was a common knowledge that she was a sex work abroad. Despitethis, my mother continued to abuse me that I am useless that "instead of giving it freely to boys in the area why can't you travel abroad and make money for the family". It was even my mother's friend's daughter that even paid the agent that organised my travel. It was due to problems with the visa that I was deported (Victim, 20 years /IDI/Edo State/2018).

In the interview, psychological disorder and low self-esteem were shown to contribute less to the girls' decision to travel abroad, many of them feel out of place and intimidated when their friend travel down from Italy and start throwing money around. One of the women said:

Imagine a girl with whom we attended the same secondary school together; she will be just twenty two this year, she bought a car of two million for her mother and father; and I am here struggling with fifteen thousand naira job for a month. I felt that there is nothing that those girls are doing that I cannot do. That was why I took my decision to find myway to Europe too (Victim, 25 years /IDI/Lagos State/2018).

This was also corroborated with this interview:

People do not respect one when there is no money, they do not care where you get the money. I don't like people seeing me as a low class that is why I cannot resist the offer when one of the madams that organise travel ask me to come and go to Spain (Victim, 24 years /IDI/Lagos State/2018).

Based on the above results and discussions the young women's mind set to get rich like their friends and acquaintances made them to go for sex work in abroad. The interview with some of the girls showed that they were actually pushed into it by their own fixed mind set and parental pressure.

**Table 4.2a: Multiple Regression Analysis of social Factors (Peer Pressure, Parental Pressure and Attitude towards Luxury and Materialism) on Young Women’s Engagement in Migrated Sex Work**

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	237.061	3	79.020	11.572	.000 <sup>b</sup>
	Residual	3052.322	447	6.828		
	Total	3289.384	450			
R= .27, R <sup>2</sup> = .07, Adj. R <sup>2</sup> = .07 SEM = 2.61						

The table 4.2a indicated that the social factors (peer pressure, parental pressure and attitude towards luxury and materialism) when put together yielded a significant coefficient of multiple regression (R) and adjusted for the selected rehabilitation centres in Edo state, Nigeria ( $R = 0.27$ ,  $R^2 = 0.07$ ,  $F(3,447) = 11.57$ ;  $p < 0.001$ ) This implies that 7% of the total variance in young women's engagement in migrated sex work reported in the selected rehabilitation centres in Edo state were accounted for by the combination of the social factors. By implication, the remaining percent unaccounted for by the models was due to other factors (not included in the study) and residuals. However, in order to determine whether or not, the R Square value obtained is significant, the analysis of variance (ANOVA) was performed. The table also reveals that the analysis of variance of the multiple regression data produced F-ratio value for the four selected rehabilitation centres in Edo state,  $F(3,447) = 11.57$ ;  $p < 0.001$ ), which indicated the effectiveness of the social factors in predicting the dependent variable.

**Table 4.2b: Relative effect of Social Factors (Peer Pressure, Parental Pressure and Attitude towards Luxury and Materialism) to the Prediction of Young Women’s Engagement in Migrated Sex Work**

Predictor	Coefficients			Remark
	Standardized Coefficients	t	Sig.	
	Beta			
(Constant)		32.328	.000	
Peer pressure	-.108	-1.753	.080	N.S
Parental pressure	.312	5.109	.000	Significant
Attitude towards luxury and materialism	.160	3.326	.001	Significant

The result from table 4.2b shows that peer pressure ( $\beta = -.11$ ;  $t = -1.75$ ,  $p > 0.01$ ), has no significant independent influence on their engagement in migrated sex work ; while, attitude towards luxury and materialism ( $\beta = -.16$ ;  $t = -3.33$ ,  $p < 0.01$ ); parental pressure ( $\beta = .31$ ;  $t = 5.11$ ,  $p < 0.01$ ) were found to be an important significant determinant of young women's engagement in migrated sex work in Edo state, Nigeria.

This finding is in contrast with Kalu and Azikiwe (2013) who found that there is a positive correlation between peer-group influence and sex work tendencies by university undergraduates. They reported that University undergraduates from families of low standard of living had more tendencies for sex work than those from families with high standard of living. Also, this present finding is in contrast with Otite and Ogionwo (2006) study that peer group's influence has a bearing on sex work, cultism and militarization of society and loss of cultural value for dignity of human life. The present finding established that this peer group's influence is quite weak as many of the respondents decided to involve in migrated sex work rather than being influenced by their peers to engage in sex work along street and brothels, to earn their living in town.

The findings on parental pressure was consistent with a study conducted by Uzokwe (2008) which identified that families gave tacit support to some of the girls (Uzokwe, 2008). His study revealed that some parents and guardians are fun of not asking their children how they get some of the expensive items, including phone, clothes, and cars, which they brought home from the city or campus; indicating that they may perceive that their children are into illegal businesses to make wealth, but avoid having actual knowledge of what they are into in order not to deter them (parents) from enjoying the benefit from such luxuries, as such they prefer to remain silence about the interrogation (Uzokwe, 2008). Similarly, Olugbile, Abu and Adalakun (2008) found that some students in higher institution have decided to devote part of their time into sex work as a way to generate extra income to survive in campuses, defending their behaviour as a form of survival mechanism. Johnson (2007) in his study affirms that sex work is widely spread on the campuses and require urgent attention to curtail spreading negative effect on the life of students and society at large. Obasi (1988) stated that some parents indirectly encourage sex work by receiving expensive gifts from their daughters who are not working to earn reasonable income that could afford such gifts. In addition, Ejikeme (2001) submits that the belief that male children are better than female children has made

many parents to concentrate on educating the male child, ignoring the female child. For the fact that female children could not attend formal education and reasonable qualification or certificate to work or occupy good offices, in desire to live a good life like their male counterparts, they engage in sex work.



**Table 4.3a: Multiple Regression Analysis of Economic Factors (Get-Rich Syndrome, Unemployment and Low Income) on Young Women’s Engagement in Migrated Sex Work**

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	427.710	3	142.570	22.270	.000 <sup>b</sup>
	Residual	2861.674	447	6.402		
	Total	3289.384	450			
R = .36, R <sup>2</sup> = .13, Adj. R <sup>2</sup> = .12 SEM = 2.53						

The table 4.3a indicates that economic factors (get-rich syndrome, unemployment and low income) when put together yielded a significant coefficient of multiple regression (R) and adjusted for the selected rehabilitation centres in Edo state, Nigeria ( $R = 0.36$ ,  $R^2 = 0.13$ ,  $F(3,447) = 22.27$ ;  $p < 0.001$ ) This implies that 13% of the total variance in their engagement in migrated sex work reported in the selected rehabilitation centres in Edo state were accounted for by the combination of the independent variables.

However, in order to determine whether or not, the R Square value obtained is significant, the analysis of variance (ANOVA) was performed. The table also reveals that the analysis of variance of the multiple regression data produced F-ratio value for the four selected rehabilitation centres in Edo state,  $F(3,447) = 22.27$ ;  $p < 0.001$ ), which indicated the effectiveness of the independent variables in predicting the dependent variable.

**Table 4.3b: Relative Effect of Economic Factors (Get-Rich Syndrome, Unemployment and Low Income) to the prediction of Young Women’s Engagement in Migrated Sex Work**

Predictor	Coefficients			Remark
	Standardized	t	Sig.	
	Coefficients			
	Beta			
(Constant)		44.225	.000	
Get-rich syndrome	.215	4.160	.000	Significant
Low income	.566	8.057	.000	Significant
Unemployment	.310	4.747	.000	Significant

The table 4.3b shows that get-rich syndrome, ( $\beta = .22$ ;  $t = -4.16$ ,  $p < 0.01$ ); low income ( $\beta = .57$ ;  $t = 8.06$ ,  $p < 0.01$ ) and unemployment ( $\beta = .31$ ;  $t = -4.75$ ,  $p < 0.01$ ) were found to be an important significant determinant of young women's engagement in migrated sex work in Edo state, Nigeria.

This finding corroborates the submission of Blanchard, et. al., (2005) that economic reasons became the cause of women engagement in sex work in India. The findings support the study which identified that women chose sex work for economic reasons that belong to a particular social, caste and class of people (Somaiya, et al., 1990). Majority of women in sex work are illiterates, belonging to lower castes and are from poor economic backgrounds (Phoenix, 1999; USAID, 2003; Ramesh et. al., 2008). Thus, migration from less developed areas to cities facilitates women's involvement in sex work which is seen as a way of earning fast, easy and continuous money rather than economic engagement in labour market to meet demands (De Zalduondo, 1991). Also, this present finding corroborates Hunter's submission (2002) that women have decided to possess wealth not only for the sake of being classified as upper class individuals but to access power and authority that can help them dismantle the patriarchal structure that has engulfed human society making it difficult for women to have equal and free life, and enjoying equal opportunities like men, not minding selling their body to generate such wealth. Beber, et. al. (2012) argue that women in most interaction attempt to earn income, to have equal rights. In this regard, argument relies on the ground that contemporary women are persistently struggling for equality among humans, notwithstanding if they are victim of momentary circumstances to curtail lasting impact on their sexuality and womanhood (Maclin, et al., 2015). In the face of unemployment and challenging, economic situation migrated sex work is an easy way out for these young women to excel.

This present finding on low income supports the study of Levitt and Venkatesh (2007) that street sex work s earn low income just like those of low ranked job in the civil service and argued that although sex job is tedious and full of abuses, the low ranked sex work s still earn seemingly commiserated income wages, however somewhat above some other lower ranked employees in other sectors. The attraction of higher income from sex work is a great motivating factor in the profession. In the same vein, this finding supports

Maclin, et al. (2015) study that women involve in sex work as a way to earn more income to cater for their families whose husbands have abandoned or are unable to generate reasonable income to cater for their needs at home.

### **4.3 Relationship between Psychological Factors and Young Women's Engagement in Migrated Sex Work**

To examine the relationship between psychological factors (self-esteem, fixed mindset to sex work and nymphomaniac urge) and young women's engagement in migrated sex work in Edo State, Nigeria as raised in objective 2 and hypothesis one: There is no significant relationship between psychological factors (self-esteem, fixed mindset to sex work and nymphomaniac urge) and young women's engagement in migrated sex work in Edo State, Nigeria. To determine the relationship between psychological factors and young women's engagement in migrated sex work; the Pearson Product Moment Correlation (PPMC) was used for analysis and the result is presented in table 4.5 below.

**Table 4.4: Pearson Product Moment Correlation Coefficient on Relationship between Psychological Factors and Young women’s Engagement in Migrated Sex Work**

Variables	Mean	S.D	Pearson r	Sig.	Remark
Engagement in migrated sex work	20.06	2.70			
Self-esteem	22.46	4.85	.049	>.05	N.S
Fixed mindset to sex work	15.89	4.57	.306**	<.05	significant
Nymphomaniac urge	13.78	3.38	.199**	<.05	significant

\*\* . Correlation is significant at the 0.01 level (2-tailed).

Table 4.4 shows that there was no significant positive relationship between self-esteem and young women's engagement in migrated sex work ( $r=.05$ ,  $df = 451$ ,  $p >.05$ ). The result also shows that there was significant inverse relationship with nymphomaniac urge ( $r= .19$ ,  $df=451$ ,  $p<.01$ ) and young women's engagement in migrated sex work ; while there was no significant relationship between fixed mindset to sex work ( $r=.31$ ,  $df =451$ ,  $p<.01$ ) and young women's engagement in migrated sex work . The null hypothesis stated there will be no significant relationship between each of self-esteems, fixed mindset to sex work s, nymphomaniac urge and young women's engagement in migrated sex work was rejected and the alternate hypothesis was accepted. The finding cited in Karacan (2009) supports this study that people's self-esteem influences their perception about themselves. Those who have poor self-esteem are noted for usual habit of ignoring their abilities and focusing on their inabilities in ways that affect their thinking and concentration (Whelan, Haywood & Galloway, 2007). People known for poor self-esteem are noted to undertake activities that make them feel like failures, even when they have the capacity to succeed, occurring not only in males but also in females (Wells & Marwell, 1976). This explain why low self-esteem individuals including sex work s may have less positivist view of themselves and hope of succeeding in guanine businesses; making many women to involve in migrated sex work.

Weitzer (2000) revealed that societal value and perception of sex work contribute to providing sex work s with low self-esteem because they are females while providing males with the freedom to have sex with anyadults, even out of marital union, without tagging them sex work s, including young men who sleep with their fellow men for money. The outcome of interviews with some of the young officials regarding causal factors for migration sex work s reveals that they really have been drawn in by their own fixed mindset and social pressure. One of the experts replied:

Though hyper-sexuality may present itself as just one aspect in a constellation of problems, it is often the most destructive and challenging part of bipolar disorder—troubling families of young children suffering from juvenile hyper-sexuality, ruining marriages, generating life-threatening health problems. Further, twice as many women reported sexual intensity as “very much increased” during

hypomania. The women rated sexual intensity as the most important and enjoyable part of mania. Prostitution is the issue. Not just trafficking, but the sale of their body to cover up a disorder. People experiencing sexual addiction experience compulsive masturbation and other intimate behaviors. These can come in various forms like. Intense sexual fantasies and orgies that take up all your time and are out of their control, even when you try to help them. Women chose a more acceptable outlet. As for prostitution, new business trends – partially on account of the Internet and the potential to enter plazas for sex tourism quickly – have come to light in the cycle of modernizing and globalizing the commercial sex industry, and also revolutionized prostitution.

Women are mentally frail and unable to regulate their desires in certain cultures in Nigeria. Female Genital Mutilations (FGM) is seen as a method for successfully regulating and maintaining chastity for women, thereby limiting pre-marital intercourse and guaranteeing a woman's faithfulness to her spouse. Moreover, it is shown that the custom brings the husband greater sexual pleasure. This conclusion is confirmed also by the findings of the survey, which indicate that young people like their peers and associates are eager to become wealthy in Europe as a sex work in Europe. The outcome of interviews with some of the young people officials about causal factors of the migration sexual workers indicates that their own set mentality and social strain have really forced them into it. One of the NAPTIP officials answered:

In spite of these problems, the girls keep going to Italy for prostitution. The magazine learnt from several reliable sources last week that more than 50 percent of the 65 deportees are already back in Italy. Some of the girls have written to their parents confirming their return to Italy. "My opinion is that it is a problem of poverty. We have more visa requests from Edo citizens than other Nigerians." But why do the Edo citizens form the majority? Are they the only Nigerians who are poor?

A government official in the ministry of women affairs observed that:

It beats my imagination." The craze to go to Italy actually began in the late 1980s. Some young Benin girls were taken there by Nigerian pimps to work in factories and do household chores for "kind" Italians. When they arrived there, they found that they had been deceived. To escape deportation or suffering, most of them resorted to prostitution. "But they managed to come back home with so much money after they converted it to the naira. The notion soon spread around town that their people were plucking dollars on the streets of Italy. Since then, it's no longer a matter



of being lured there under false pretenses, but of girls begging to be taken there by sponsors. Only illiterates were recruited then. Now university graduates are trooping to Italy,"

Based on the above results and discussions the young women's mind set to get rich like their friends and acquaintances made them to go for sex work in abroad. The interview with some of the girls showed that they were actually pushed into it by their own fixed mind set and parental pressure.

#### **4.4 Relationship between Social Factors and Young Women's Engagement in Migrated Sex Work**

To examine the relationship between social factors (peer group pressure, parental pressure, luxury and materialism) and young women's engagement in migrated sex work in Edo State, Nigeria as raised in objective 3 and hypothesis two: There is no significant relationship between social factors (peer group pressure, parental pressure/family pressure, luxury and materialism) and young women's engagement in migrated sex work in Edo State, Nigeria. To determine the relationship between social factors and young women's engagement in migrated sex work; the Pearson Product Moment Correlation (PPMC) was used for the analysis and the result is presented in table 4.5 below.

**Table 4.5: Pearson Product Moment Correlation Coefficient on Relationship between Social Factors and Engagement in Migrated Sex work**

Variables	Mean	S.D	Pearson r	Sig.	Remark
Engagement in migrated sex work	20.06	2.70			
Peer pressure	17.78	5.13	.048	>.05	N.S
Parental pressure	20.47	5.24	.194**	<.05	significant
Luxury and materialism	14.62	4.08	-.104*	<.05	Significant

\*\* . Correlation is significant at the 0.01 level (2-tailed).

Table 4.5 reveals that there was no significant relationship between luxury and materialism ( $r=-.10$ ,  $df = 451$ ,  $p<.01$ ) and young women's engagement in migrated sex work; peer pressure ( $r=.05$ ,  $df=451$ ,  $p>.01$ ) and young women's engagement in migrated sex work parental pressure ( $r=.19$ ,  $df = 451$ ,  $p<.01$ ) and engagement in migrated sex work. This shows that their engagement in migrated sex work decreases with unacceptable cultural beliefs and increases with income. Based on these results, the hypothesis that stated that there is no significant correlation between each of peer group pressure, parental pressure, luxury and materialism and young women's engagement in migrated sex work is partially supported. Besides the economic considerations, social factors such as peer group pressure, parental and family pressure and materialism propelled women into commercial sex work. As peers relate with one another, it has been discovered that they exhibit a great potential to influence one another. For example, peer influence provides those in each group with comradeship, information and knowledge as supported by Steven (2009).

Also, most of the time, there is motivation for friends or associates towards evil or negative tendencies (Olugbile, 2008), and involvement in migrated sex work is one of such tendencies. Put differently, as more conservative girls associate with those who have embraced sex work, the more they are corrupted and con-pressurised into joining the crowd. And the conservative ones often yield because of fear of rejection or isolation; in addition to their desire to own the material things their co-sex workers (peers) flaunt (Klein, 2000; Misi, 2003). In contrast, some women may realise the negativity associated with sex work after observing their peers' involvement in the profession, and withdraw from the act to avoid falling victim of abuse and stigmatisation, making an opposition to peer influence.

However, Harris (1998) noted that peer pressure is a strong factor that is capable of making friends to carry out actions that are largely against their wish, including stealing, taking of drugs, sex work, smoking, amongst others. Research showed that peer influence in most occasions usually replace the moral teachings and influence of parents on young people, shaping their behaviours and actions outside their family home wishes and morals. (Neufeld & Mate, 2005). Although, the influence of peer influence varies across people with some having strong influences and others low pressures, the influence of peer on one

another has a way of increasing abnormal behaviour among friend following peer influence. As a matter of fact, association with deviance peers largely lead to maladaptive behaviour, including abnormal sex work businesses. (Gifford-Smith, Dodge, Dishion & McCord, 2005).

Magesa, Shimba and Magombola (2013) observe that parents play role in children engagement in sex work, particularly where parents do not monitor their children well and provide needed upbringing including provision of foods and clothing, because some sex work s reported that lack of care from their parents and the desire to cater for themselves contributed to their involvement in sex work. Eddy and Walker (2002) found that there are two classes of sex work s, those sexing for survival and those sexing for material wealth. Those engaging in sex work to survive do that because they could not afford basic items like food and clothing while those sexing for material gains are into the business, not because they are hungry but because they want to live a wealthy life through quick means of making money (ECPAT International, 2000; Khodyreva, 2002).

Among the poor women, particularly the wish to attend material and luxury is a strong force that is influencing many young and vulnerable women into sex work to earn fast income that can enable them afford material needs (ECPAT International, 2000). Due to poverty that have affected a large number of population, young women who wish to end poverty in their generation or life opted for sex work as a way to getting reasonable amount of money from rich men who are ready to pay to have sex with them, especially when they perceive themselves as beautiful and capable of excelling in the business (Gould, 2001; Lockwood, 2003). Spangenberg (2001) revealed that sex work is one of the fastest means to generating income that are now being welcome by a good number of girls who do not want to do menial jobs and who are not also sometimes qualify to work in high paid job, positions, probably due to lack of certificate, skills or experience. Given that society places those who could afford luxuries and materials objects as upper-class individuals and provide them with amiable respect and high esteem, notwithstanding what most of them do to make wealth, motivates some sex work s into the business of selling sex for money to make wealth (World Vision, 2002).

Other Studies revealed that a good number of women are into sex work not because they are poor but because they want to have more luxuries and material wealth, and added that some of them before joining sex work were already in upper or middle

class category (Save the Children, 1996; Roman et al., 2002). A study conducted in Nepal reveals that young female adults prefer to engage in sex work than work in their interior villages or communities because they perceived sex work as being more lucrative than working in the village where sources of income is limited and minute (Lockwood, 2003). Crowley and O'Sullivan (1998) found that social change following modernisation and migration of ideas, fashion and display of wealth from one country to another with the aid of social media is key to increasing sex work among young women, given that a lot of young girls and women want to dress, act and talk like those whom they have seen in social media and accepted as their role model. A study conducted in the Dominican Republic reveals that among students, female students engage in sex work to generate income that can help them pay their school fees and also keep them active to complete their studies (ECPAT International, 2000). A study undertaken in Thailand, reveals that the desire for material achievements and to be like those in upper class influence many young girls into sex work, believing to be the quick means of making wealth that could avoid material needs (Baker, 2000). A study conducted in Thai also reveals that some students who are attracted to fashions and branded goods, venture into sex work in order to meet their test and maintain regular income that could keep them on the track of attending reigning and branded goods (Saphira & Oliver, 2002). The outcome of interviews with some of the migrated sexual workers indicates that their own set mentality and social strain had really forced them into sex work. One of the young girls answered:

The daughter of my mother's relative was the one in Italy. She had given a ton of money to her mother to purchase food, wrappings and shoes. It was also the daughter of my mother's friend who charged for the traveling driver. That was what inspires my mother to come and fly to Italy to see the daughter of her aunt. We acted as if we didn't realize what they were doing in other nations. In light of the reality that she was a sex slave abroad was a general knowledge. Nevertheless, my mother began to torment me: "I am worthless, and you can't go abroad and earn money for the family instead of offering it freely and boys in the region." It was even my mother's friend's daughter that even paid the agent that organised my travel. It was due to problems with the visa that I was deported (Victim, 20 years /IDI/Edo State/2018).

In the interview, the drive for material wellbeing contributed strongly to girls' decision to travel abroad because many of them intimidated when their friend travel down from Italy and start throwing money around. One of the women said:

Picture a girl with whom we have worked together in the same high school; her mother and father will be twenty-two this year, she would have owned a 2 million automobile and I am working for a month for fifteen thousand job. I think there's nothing I can't do with these people. This is why I wanted to move to Europe as well. (Victim, 25 years /IDI/Lagos State/2018).

This was also corroborated with this interview:

People don't value either, they don't know if you get the income, if there's no food. That's why I can not refuse the bid when a woman who organizes travels tells myself to come to Spain, I don't like people who see me as a lower class. (Victim, 24 years /IDI/Lagos State/2018).

The desire for material potency was also found to influence a good number of Japanese and Taiwanese schoolgirls who sold sex for money in order to get expense items that could make their friends envy them and also make them attracted to others who see them as possessing the materials needs of life, especially the latest and expensive items, including expensive mobile phone (Baker, 2000; Lockwood, 2003). Some young women also involve in sex work just because they want to get themselves items that will make them have artificial beautify, such as sexing for a few bottles of nail polish (Crowley & O'Sullivan, 1998). Similarly, Saphira and Oliver (2002) realised in their study findings that sex work is used by some ladies to attend influence and materials wealth, in order to avoid tension and lack.

#### **4.5 Relationship between Economic Factors and Young Women's Engagement in Migrated Sex Work**

To examine the relationship between economic factors (get-rich syndrome, high financial return, lack of gainful employment and low income) and young women's engagement in migrated sex work in Edo State, Nigeria as raised in objective 4 and hypothesis three: There is no significant relationship between economic factors (get-rich syndrome, high financial return, lack of gainful employment and low income) and young women's engagement in migrated sex work in Edo State, Nigeria. To determine the relationship between economic factors and young women's engagement in migrated sex work; the Pearson Product Moment Correlation (PPMC) was used for the analysis and the result is presented in Table 4.6.

**Table 4.6: Pearson Product Moment Correlation Coefficient on Relationship between Economic Factors and Engagement in Migrated Sex Work**

Variables	Mean	S.D	Pearson r	Sig.	Remark
Engagement in migrated sex work	20.06	2.70			
Get-rich syndrome	7.13	4.85	-.05**	>.05	N.S
High financial return	4.47	4.57	.22**	<.05	Significant
Lack of gainful employment and low income	4.79	3.38	.20**	>.05	N.S

\*\* . Correlation is significant at the 0.01 level (2-tailed).

Table 4.6 reveals that there was significant relationship between low income ( $r=.22$ ,  $df = 450$ ,  $p<.01$ ) on young women who engage in migrated sex work ; while get-rich syndrome ( $r=-.05$ ,  $df = 450$ ,  $p>.05$ ), and lack of gainful employment and low income ( $r=-.20$   $df=450$ ,  $p>.05$ ) on young women who engage in migrated sex work . Based on these results, the hypothesis stated that there is no significant relationship between each of peer group pressure, parental pressure, lack of gainful employment and low income and young women's engagement in migrated sex work is not supported. This is one of the most common reasons why most families sell the services of their female children to augment their income; in order to buy food or clothes and other necessities of life. This is so, because the rate of poverty in the country has increased tremendously as a result of the inactions of those that were saddled with leadership responsibilities of the country (Jason, 2002). The rate of poverty has reached an alarming rate that people are ready to commit crimes to survive. However, this is not an indication for supporting sex work especially in Edo State, but to trace where the crises begin from. The same set of misguided leaders that have thrown the parents of these young women into greater poverty and destroying their womanhood.

A number of studies have associated sex work with poverty. For instance, in a study conducted by Silbert and Pines (1982) on sex work related issues, about 90% of the sex workers were females who were from poor homes and hardly afford basic needs of life. In the same survey, about 75% of the respondents were into sex work because that was their only source of income. Kramer and Berg (2003) revealed that their study recorded 18 years as mean age for people who enter into sex work, however added that minors also participated in sex work, as some of the participants began sex work earlier in life, mostly among those who resided in poor settings. Similarly, McNaughton and Sanders (2007) noted that lack of shelter is key to converting a lot of young women who were not into sex workers to becoming sex workers who sell sex to generate income and probably live in brothels to escape cost of house rent which they could not afford. In the same vein, those who could afford cost of house rent were more likely to high self-esteem and self-concept, hence less likely to engage in sex trade.



Risser, Timpson, McCurdy, Ross and Williams (2006) found that respondents who had ever involved in sex work were less likely to be employed or gain new employment, compare to those who had never engaged in sex work. Same was applicable to those who were currently selling sex for money as they were less likely to be employed or seriously search for a new job. This means that those who had involved in sex work were less likely to have a better job or have time for new job searching (Edwards, Halpern & Wechsberg, 2006). Children suffer very high vulnerability leading to engagement in sex work when they are from poor homes. Lack of privileges to attend life expectations like children of wealthy or average income earners expose poor children into sex work from their teenage age or when they are adults (Barrett, 2000; De Moura, 2002; Hosey & Clune, 2002). Baker (2000) argued that with a slight deviation that poverty does not really justify people involvement in sex work. He opined that while some people may engage in sex work because of poverty, a deeper reflection and investigation showed that some of the sex works are not as poor that they cannot afford their basic needs such as food and clothing, not even when they were children and had not started sex work as a profession for earning. Kramer and Berg (2003) defended poverty largely as their study revealed that poverty pushed a mass lot of sex works into the profession. This means that many would not have involved in sex work had they have financial capacity (Hughes, 2000).

Lockwood (2003) recorded that sex works were more like to come from rural areas, poor families and minority ethnic groups. By implication their background influences their involvement in sex work because they are known for being at disadvantaged site of life. This also gives men courage to approach them for sex because they believed that with their (sex works) disadvantage nature, they are more likely to agree to their sexual demands and terms for monetary gains. A study conducted in South Africa revealed that most young girls who are into sex work are those living in the street and mainly, those who are poor and lacking accommodation or hope of survival (O'Connell-Davidson & Sanchez-Taylor, 1996). Although, poverty and the desire to make wealth could have influenced young women engagement in sex work, empirical confirmation of this association remains limited in researches (ADMCPSEY, 2001).

#### **4.6 The act of Sex Work is a Natural or Survival Habituation among Young Women**

To examine if the act of sex work is a natural or survival habituation among young women in Edo State, Nigeria as raised in objective 5 and research question three: Is act of sex work a natural or survival habituation among young women in Edo State, Nigeria? To determine the act of sex work has natural or survival habituation among young women in Edo State, Nigeria? The thematic analysis of the interview was done to determine if the act of sex work is a natural or survival habituation and the result is presented in table 4.7 below.

**Table 4.7: Thematic Analysis of the Interview with Victims and NAPTIP Officers**

Themes	Roots Words	Conclusion Derived
Motivations	Poverty	Living in slums, low income leading to poor parenting and fierce survival strategies, “Edo girls went to Italy on visas to work picking tomatoes, but ended up in prostitution. Some came back rich, and became examples of success.” It appears that the first people that made it across to Europe and were successful in human trafficking were from Edo State. They started to bring their relatives, friends and other people into the trade, and these activities started to gain strength from the 1990s onwards. Dire economic situation has forced many women into sex work. Owing to limited job opportunities and lack of capital to start income generating projects, most of these young women resort to selling their bodies, Scantly dressed ladies of the nights are commonly seen with bloodshot eyes from lack of adequate sleep exacerbated with drug and alcohol abuse wandering around night clubs, hotels turned into brothels to enhance chances of getting a sex-buyer.
	Societal Pressures	Peer comparison and lack of good mentors and social identity. Family pressures and family disintegration. The great majority of victims trafficked to Europe for prostitution belong to the Edo ethnic group and come from Benin City, the capital of Edo State, and the surrounding areas inhabited by Edos, namely Oredo, Ovia, Orhionwon and Uhumwode. The other victims come from the Esan and Etsako Local Government Areas in Edo north and central districts, as well as from the states of Delta, Ondo and Lagos. Women are also trafficked from some of the other big cities in Nigeria, such as Lagos, Ibadan, Sapele and Warri. Yorubas, Igbos, as well as women from ethnic groups of the Niger Delta have also been registered as victims of human trafficking. The majority of Nigerian traffickers are also Edos from Edo State.
	Ambition	Desire to make it at all cost, low ethical belief and lack of self-respect and personal values. Half of all victims of human trafficking have been trafficked by their own family or by close relatives. The victims are often being trafficked with the full consent of their own father; mother, brother, boyfriend or even husband.
Precipitating Factors	Low Education	Low education associated with low skills and use of sex. Despite a national education campaign, many Nigerians do not understand what human trafficking is in reality. The general opinion, even among educated people, is that the victims are in fact immoral women and it is believed that they would have had a choice in selecting their work.
	Inordinate Ambition	Lacking the necessary skills but pursuing high income and expensive life styles. The decision on a woman leaving to work in Europe is often a family decision, and parents encourage their daughters to do this, as it is seen as an investment for the whole family. Many families pride

		<p>themselves on having their daughter, sister or other relation in Europe earning money, pointing to things acquired with the money sent by these women. Sending daughters abroad has become a sort of status symbol for some families. Women who return from Europe wealthy do not necessarily hide the fact that the money stems from prostitution and this has become socially acceptable in Edo State. The success of many women who went to Europe is visible—for instance, in the form of grand houses—and this tempts others to leave for Europe. These successful women easily become role models for young girls. According to Cherti et al., as the pressure to succeed financially increases, human trafficking has become an accepted, even respected, way to earn money, and families involved in human trafficking are ready to sacrifice one or more family members as long as it is lucrative for them.</p>
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The Table 4.7 above shows that the respondents identify the poverty, inordinate ambition and desire for quick wealth were the major motivation for engaging in migrated sex work. Many of the deported girls came from poor homes before migration thus needs material resources to survive. Thus, many of the respondents engaged in migration sex work because of the need to meet basic needs.

This position was corroborated in the interview with the NAP TIP officials at their in Lagos State:

What the majority need is accommodation because they are people who find themselves in an unexpected situation. Therefore, the shelter is paramount as to give them peace, relieve and rest of mind. Also, food is also needed to ensure their healthy leaving. Education should be provided to enlighten them about the negative impact of their actions in their success (Director/NAP TIP office//KII/Lagos State/2018).

Another participant said:

Yes, the low standard and poor economy of a country could be a reason why some people travelled. That is, they want to earn better and also obtain a good standard of living (Secretary/INAP TIP official/Edo State/2018).

Migrant sex workers are migrant workers, even though they don't necessarily consider their jobs as such. They also leave home to avoid deprivation and injustice, and pursue better life and wages abroad, as most foreign workers. And the job of migrant sex workers is often unregulated and sometimes criminalized, thereby keeping them in a perpetual vulnerable situation. Migrant sex workers across the globe represent a demographic that has been mostly invisibly and underrepresented. The combination of repressive migration legislation and laws criminalizing sex work guarantees the marginalization and harassment of migrant sex workers by the government, thus ignoring the social forces that cause their insecurity. As refugees in the sex workers' culture, they suffer discrimination and rejection as sex workers in their ethnic group. Women are vulnerable to the dangers faced by sex workers in various cultures, whereas exposure to policies which expel them. Around the same period, the threats of migrants for sex workers for all the problems usually experienced by sex workers are exacerbated because they do not at the same period have recourse to justice as they are targeted with expulsion with institutions who would support them. Efforts against prostitution do little to change this, because migrant sex workers have

been subjected to through persecution by authorities (especially the police), who raid their jobs and remove them from their homes. Many migrant sex workers may be placed in conditions where slavery and coerced sex labour may arise because of their illicit and precarious financial circumstance. By international law, compulsory and coerced types of sexual interaction are known as unintentional human slavery by specific legal concepts of slavery in persons. In Edo State, a powerful Madame came up and spread the tale of 'making it abroad.' Edo-state and the remainder of the country's weakening economic fortunes. With funds being repatriated and automobile shops and hotels established, girls were trained to learn the trade and join the major league. In Italy and some other countries other ladies become stranded and are unable to escape. Special centers for the returning people should be established and the government of Edo State should respond in particular by providing youth employment.

#### **4.7 General Disposition towards Migrated Sex Work and the Generality of the People**

To determine the people's general disposition towards migrated sex work in Edo State, Nigeria as raised in objective 6 and research question four: What is the people's general disposition towards migrated sex work in Edo State, Nigeria? The thematic analysis of the interview was done to determine general disposition towards migrated sex work ; as explained and presented below:

Many of the respondents were believed to have ended in the situation due to their inordinate ambition to make money at all cost. They do not scrutinise information from agents about opportunities or work available before embarking on the journey. Though initially sex work was not in their option of making money, due to the fact that they were stranded and sex work is the easiest way of making money. Many of the girls ended up becoming sex workers on the streets of Europe. This position was also corroborated in the NAPTIP officials interviewed in the study and they have this to say:

Not all the women that migrated were involved in sex work. Some women network with other women to facilitate their migration. This may be as a result of communication which occurs between the women in less privilege state or low standard of living with another woman who maybe a relative or friend in another country having a good standard of living. These may facilitate the migration of some

women in an attempt to seek for greener pastures. Some women migrated due to the need of domestic worker in the receiving country; while some women migrated with an optimistic ideology of joining or partaking in sport activities which may end up negatively “being abortive”. The problem is a global issue since the countries of the world are interdependent and everyone would always look up to having or living in a good condition. Therefore, a country with good economy will facilitate the migration of people in that country. This varies as larger percentage of people that migrate are men but as it is worldly observed that the population of women is more than men, therefore there is larger possibility that women may fall victims (NAPTIP official /KII/Edo and Lagos States/2018).

The possibility of foreign sex work deemed the most profitable and trendy industry for the residents of Edo State, is still gaining widespread recognition in the people of the State who graciously supply their beauty to men with starvation outside of their country in return for dollars and the currency of the euro. The absence of parity between women and men is one of the worst aspects of the migration linked to trafficking in children and sex work. This mode of migration has become a huge, highly structured criminal enterprise synonymous with the oppression of women. Poverty, violence against women, homelessness, under-education, shortage of jobs and economic and political uncertainty are the major causes for women's emigration. There are many women who are inspired to flee their country to live abroad and see the world. Another explanation is that, often, in the Benin area, the state of prostitution in many nations is much greater because of their criminal status than in recipient nations. Economic considerations such as deprivation, homelessness, rising housing costs etc.

- Many guardians, for example, allow their wards to participate in these criminal activities.
- Lost treatment, guidance and influence of parents.
- Public consideration e.g. mismanagement, decadence of society's moral principles.
- Failure in the home and schools to know genders.

Trafficked people comprise minors, children and men who are tricked, transported and handed over to the profit-makers. The danger for populations such as females and children has been high through violence, the conflicts, and lack of knowledge, gender disparity and

high demand for cheap labour. In fact, there are no opportunities for trafficking in rural areas because most trafficked persons come from disadvantaged societies. One specific factor is that women are vulnerable to the tremendous expense of the diminished wealth in periods of reductions in social programs and subsidies as they are exposed to the strict separation of the host family by gender and the household is not accustomed to dedicating the income to the household by the males. These women then attempt to diversify their income streams, thus growing the possibility of trafficking. They are also more inclined to send their children to stay with other relatives and to seek work beyond the family network in wealthier neighbourhoods. This raises the likelihood of such children being trafficked as smugglers are more susceptible to trafficking in conventional culture of child care in order to abuse girls.

#### **4.8 Distribution of the Respondents based on their Engagement in Migrated Sex Work**

To determine the distribution of the respondent based on their engagement in migrated sex work in Edo State, Nigeria as raised in objective 7 and research question five: What is the distribution of the respondents based on their engagement in migrated sex work in Edo State, Nigeria? The analysis was done using simple frequency count and percentages as presented below:



**Table 4.8 Distribution of the Respondent based on their Engagement in Migrated Sex Work**

Question Items	Strongly Agreed	Agreed	Disagreed	Strongly Disagreed
I had engaged in migrated sex work before	15(3.3%)	9(2.0%)	198(43.9%)	229(50.8%)
I had many sexual partners during my engagement in migrated sex work	14(3.1%)	12(2.7%)	253(56.1%)	172(38.1%)
I no longer engage in migrated sex work	21(4.7%)	29(6.4%)	244(54.1%)	157(34.8%)
I believe sex work is for fun	3(.7%)	12(2.7%)	209(46.3%)	227(50.3%)
I engage in sex work even with woman	32(7.1%)	6(1.3%)	200(44.3%)	213(47.2%)
I have had caused to have sexual intercourse with non-human	3(.7%)	35(7.8%)	203(45.0%)	210(46.6%)
While in abroad, I engaged in sex work and even recruited girls	14(3.1%)	30(6.7%)	200(44.3%)	207(45.9%)
Engaging in sex work is not immoral	4(.9%)	12(2.7%)	312(69.2%)	123(27.3%)
I voluntarily engaged in migrated sex work	5(1.1%)	18(4.0%)	286(63.4%)	142(31.5%)
I could still engage in migrated sex work, if I could find my way	-	12(2.7%)	294(65.2%)	145(32.2%)

Table 4.8 shows that 94.7% of the respondent reported that they do not engage in migrated sex work; 94.2% reported that they do not have many sexual partners during their engagement in migrated sex work; 88.9% reported that they do not longer engage in sex work; 96.6% reported that they do not believe sex work is fun; 91.5% reported that they do not engage in sex work even with woman; 91.6% reported that they do not have any cause to have sex with non-human being; 90.2% reported that they do not engage in sex work; 96.5% reported that they do not engage in immoral sex work; 94.9% reported that they do not engage in migrated sex work; while 97.4% reported that they will not engage in migrated sex work even if there is a way out.

For years, local and foreign news media have been packed with such horrific reports about the trafficked Nigerians for sex and labour slavery, and the slave-like refugees stranded or dying on the Mediterranean in Libya. These stories show the big problem of trafficking in and from Nigeria in past years and according to certain hopes. The challenges survivors experience when they are recognized individually or when they relocate to Nigeria are often too frequently omitted from such news accounts because the government's attempts to secure and support them do not value their interests. The study is based on reports with people trafficked, 20 aged 8 to 17 years old and 7 aged smuggling witnesses, 2 from inside and 1 from forced marriage. Between May 2017 and October 2018, human rights watch conducted the interviews in Lagos (State of Lagos), Benin City (State of Edo), Abeokuta (State of Ogun) and Abuja (Federal Capital territory). The study is based on reports with 76 people trafficked, 20 aged 8 to 17 years old and 7 aged smuggling witnesses, 2 from inside and 1 from forced marriage. Between May 2017 and October 2018, human rights watch conducted the interviews in Lagos (State of Lagos), Benin City (State of Edo), Abeokuta (State of Ogun) and Abuja (Federal Capital territory).

The study underlines the physical, emotional, social and economic impact of these violations on survivors and outlines substantial inequalities and obstacles to community programs that are desperately required. It identifies more measures to counter sex trafficking and offers survivors with the requisite physical, social and financial resources to relieve the abuse and restore their lives. It identifies more measures to counter sex

trafficking and offers survivors with the requisite physical, social and financial resources to relieve the abuse and restore their lives.

#### Knowledge of the Risk and Consequences Associated with Migrated Sex work

To examine if young women in Edo State, Nigeria, who are involved in migrated sex work have the knowledge of the risk and consequences associated with it as raised in objective 8 and research question six: Do young women in Edo State, Nigeria, who are involved in migrated sex work have the knowledge of the risk and consequences associated with it? The thematic analysis of the interview was done to determine if young women in Edo State, Nigeria, who are involved in migrated sex work have the knowledge of the risk and consequences associated with it. This is explained and presented below:

Some of the ladies were reportedly forced into sex work by agents who are members of organised crime. This resulted from Limited migration related information that is, low knowledge of where they are going, thus many of the girls migrated into sex work due to lack of information and lack of knowledge and the use of force could be as a result of the information given by some agents which makes the clients willingly and submissively accept the offer.

Yes, some women were abducted and used for several purposes which include sex work (commercial sex activities). The agency and law may in one way or the other have a vital role to play in this aspect. Agents tend to push forward some clients to travel even where assessment has proved that the person is not fit to travel because of the money to be received in the process (NAPTIP official/KII/Lagos State/2018).

Also, another NAPTIP official participant corroborated this in KII

Yes, false information which clients received could also be a factor. Respondent has no clear or vivid idea on payment (illicit). Teenagers or mentally immature females fall victims due to the optimism of travelling which in turn results to a negative and unexpected situation for them. Most of the victims of migrated sex work are not willing to involve in the act. It just as a result of the situation they find themselves. Their initial mindset is not to travel for sex work. Only a few among them have the initial mindset due to the profit earned in the act (NAPTIP official/KII/Edo State/2018).

Some females see themselves inferior compared to others. They develop a low self-esteem upon themselves and this tends to propel their reason to migrate. They also want to look sophisticated and have what others have. Some ladies just want to have what others have and they believe it is only when they travel; they can meet up that standard in which they may end up falling victims of trafficking. Commercial servitude in another hand refers to those that were already established in the receiving country whereby people may be needed to render the service. The service rendered may also include sex work. Sexual exploitation is also a purpose it is also related to commercial sex work.

Yes, domestic servitude is one of the purposes of migrated sex work for example indoor or domestic assistant maybe required and the service rendered may include sexual activities. Some people sell their off-springs to receive money in return. Sometimes, the children were used for commercial sexual activities (NAPTIP official/KII/Edo State/2018).

Most women and girls interviewed claimed that they were trafficked, trafficked, who were hungry, offering fake salaried jobs, training and schooling, and that they were trafficked. These demonstrated that they knowingly agreed to being trafficked without understanding consequences that may follow. They are shipped both inside and across national boundaries, sometimes under conditions of life risks. Survivors have been talking about horrific journeys as smugglers sent them to Libya or in certain instances, Europe through the Mediterranean Sea via the Sahara Desert. Their journeys were followed by death, violence, abuse, terror, burglary, stealing and a food and water shortage. Women and girls who believed they migrated as household workers, hairdressers or hotel employees for high-paying overseas employment said they were surprised to find they had been fooled and stuck in slavery. When they discovered that what they agreed, or something, was not charged, they were devastated and had enormous "debts" to repay. The debts were always unclear, uncertain, and gradually rising. Women and girls have claimed traffickers have used abuse, coercion, and repressively to manipulate them or their families. They have addressed the demands of smugglers to market them to other dealers, tracking, confiscation of passport, and detention. And loneliness in order to keep them isolated and scared and prevents capture by law enforcement. Other women and girls claimed that madams were coerced into practices of juju-traditional rites which usually require the use

of human blood, hair and clothing-forcing women and girls to pay debt and not disclosing traffickers. When they returned to Nigeria, several women and children claimed that they had trouble supporting their families financially, without ample food or unable to raise resources to get medical treatment. For others, their misery has been compounded by relatives, who have blamed them for the crimes and ostracized them.

**Table 4.10 Distribution of the Respondent based on Consequences of Young Women's Engagement in Sex Work**

Question Items	Strongly Agreed	Agreed	Disagreed	Strongly Disagreed
Feeling of emptiness	88(19.5%)	112(24.8%)	80(17.7%)	171(37.9%)
Feeling of being sexually used and abandoned	77(17.3%)	77(17.1%)	199(44.1%)	97(21.5%)
Feeling of being an incomplete woman	90(20.0%)	209(46.3%)	92(20.4%)	60(13.3%)
Object of ridicule before people	83(18.4%)	127(28.2%)	177(39.2%)	64(14.2%)
A social outcast in the society	114(25.3%)	170(37.7%)	114(25.3%)	53(11.8%)
Damage of my uterus/womb	84(18.6%)	91(20.2%)	228(50.6%)	48(10.6%)
Contraction of venereal diseases for example, syphilis, gonorrhoea	32(7.1%)	141(31.3%)	137(30.4%)	141(31.3%)
Contraction of HIV/AIDs	45(10.0%)	75(16.6%)	195(43.2%)	136(30.2%)
Bringing family name and reputation into shame	64(14.2%)	170(37.7%)	124(27.5%)	93(20.6%)
Feeling of depression	68(15.1%)	113(25.1%)	194(43.0%)	76(16.9%)

Table 4.10 shows that 55.0% of the respondents reported that they were not having feeling of emptiness; 65.6% reported that they were not sexually used and abandoned; 66.3% reported that they felt like incomplete women; 53.4% reported that they did not criticise any object before men; 63.0% reported that they were a social outcast, 61.2% reported that they did not have damages in their womb; 61.7% reported that they did not have any venereal disease such as gonorrhoea; 43.4% reported that they did not have any contraction of HIV/AIDS; 51.9% reported that they brought shame to their families; while 59.9% also reported that they did not feel depressed.

Physical health implication of migrated sex work : Sexual transmission (STI) (such as miscarriage, mere ectopic pregnancy, or long-term cervical cancer) that be the direct effects of sexual servitude with your health.<sup>5</sup> Victims are frequently faced with violent attacks that lead to fractured teeth, knife wounds, repeated fainting, brain injury, cigarette burns and headache. In all types of trafficking, sexual harassment and physical assault are the standard for women. Exhaustion, specific respiratory infections, Wounds, genital diseased illnesses, back aches, drowsiness, insomnia, fatigue, stomach aches, and eating disorders are some of the major health issues. Overall gynaecological issues including persistent pelvic discomfort, genital discharge and discomfort, pelvic inflammatory disorders (PID), premature pregnancy and abortion are the growing symptoms recorded by victims of sexually trafficked people.

Mental Health in sex work: The physical, social and job environments under which women are trapped under sex work gradually degrade their emotional wellbeing. Global migrant women face circumstances of force which violate their rights and of social inequality that prohibit their migration ventures from being carried out by exacerbating migration sorrow. "The conditions in which immigrant people become more emotionally depressed become their complications as well as the lengthy phase of residency and jobs. Non-Governmental Groups have highlighted the mentally complicated encounters international migrant people enduring prostitution. They experience severe isolation because they are separated from their communities. They are targets to stigmatization and social isolation. Many specific signs of poor wellbeing include: fatigue, tiredness, dizziness, dorsal discomfort, stomach or abdominal pain.

Mood Disorders – Anxiety and Depression disorders: Those most commonly included in this group are linked to the ingestion of psychoactive drugs. Sex work s primarily from Nigeria, are easily and widely alcoholic consumption, but other drugs like tobacco or other illegal substances are not ingested regularly. As a girl said, "One time in Italy in reality I looked at narcotics, but when you're on drugs you've got a sudden feeling of being so terribly evil that I feel like crap! It was a severe anxiety problem, but, of course, with an aggravating case that I've taken drugs, then it was worse."

Events of abuse and harassment by consumers are still not recognized as gender-based harassment because they are excluded from economic and even social assistance, since their aggressor is not a "emotional companion." Loneliness and a lack of social interaction is one of the major psychosocial causes that can impact global migrant women's emotional and physical wellbeing. It is vital that those interested in finding victims of slavery and sexual abuse in this community be mindful of how they handle their spare time and how they connect to social networks, apart from the sceneries of prostitution; because alienation is larger, sexual harassment and labour abuse have a greater chance. Sex work under pressure raises the likelihood of mental and physical problems for women, particularly those caught up in human trafficking and sexual abuse networks, young individuals without or with insufficient sexual experience.

Social Health: The key outcome of this social health work is the exposure of abuses of this group's civil rights. Persons who work as sex work s don't consider themselves as prisoners of freedoms, as evidenced by their socioeconomic inequality and as obstacles to health insurance and societal inclusion.

- . The key outcome of this social health work is the exposure of abuses of this group's civil rights. Persons who work as prostitutes don't consider themselves as prisoners of freedoms, as evidenced by their socioeconomic inequality and as obstacles to health insurance and societal inclusion.
- a. Lack of knowledge of the functioning of the Italian Health System.
- b. Poor exposure to sufficient accommodation: working standards and hygiene under which they stay and work are a factor under health risks. They still reside outside metropolitan centers, where hospital centres and support programs are located; they have difficulty in obtaining transport and are actively active with healthcare.



- c. Cultural gaps are challenging for people of Latin American origin to obtain health care and social care. In the meantime they must study the Spanish language and then grant them the freedom and possibilities to engage properly in the cycle of social inclusion, thereby facilitating the connections between African and Romanian women and social help.

This finding agreed with Cwikel (2011) that mental health problem is highly prevalent among trafficked commercial sex workers. This finding also agreed with an earlier finding of Rossler, Koch, Lauber, Hass A-K, Altwegg, Ajdacic-Gross and Landolt (2011) that found physical and mental health problems among 50 percent of sex workers in their research.

## CHAPTER FIVE

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

#### 5.1 Summary

This study has inquired into the determining factors of the engagement of young women in migrated sex work in Edo State, Nigeria. The review of literature has identified psychological, social, and economic factors determining the young women's engagement in migrated sex work. Empirical evidence from similar studies has identified poverty, inordinate ambition, illiteracy, economic conditions and social attitude towards women as the leading factors influencing the engagement in migrated sex work. Other factors such as parental pressure to provide support for the family, peer influence and psychopathology such as sex addiction (nymphomaniac urge) were also identified from literature. Based on these, the study using both quantitative and qualitative method to gather data from young women of Edo State, who were deported from the foreign countries and those arrested at the point of departure by immigration officers, NAPITIP, organization for immigration (OLM) were sampled through a structured questionnaire at centre in Edo and Lagos States. The quantitative data was complemented with In-depth Interview (IDI) and Key Informant Interview (KII) with NAPITIP officials on the determining factors responsible for engagement in migrated sex work. The study established the following major findings:

- Psychological factors (self-esteem, mindset and nymphomaniac urge) when put together yielded a significant coefficient of multiple regression (R) and adjusted for the selected rehabilitation centres in Edo state, Nigeria ( $R = 0.31$ ,  $R^2 = 0.09$ ,  $F(3,447) = 16.33$ ;  $p < 0.001$ ).
- The self-esteem and nymphomaniac urge have no significant independent influence on young women's engagement in migrated sex work
- The fixed mindset was found to be an important significant determinant of engagement in migrated sex work among young women from selected areas in Edo state, Nigeria.

- The social factors (peer pressure, parental pressure and attitude towards luxury and materialism) when put together yielded a significant coefficient of multiple regression (R) and adjusted for the selected rehabilitation centres in Edo state, Nigeria ( $R = 0.27$ ,  $R^2 = 0.07$ ,  $F(3,447) = 11.57$ ;  $p < 0.001$ ).
- The peer pressures had no significant independent influence on engagement in migrated sex work.
- The attitude towards luxury and materialism, and parental pressure were significant determinants of young women's engagement in migrated sex work in Edo state, Nigeria.
- The economic factors (get-rich syndrome, unemployment and low income) when put together yielded a significant coefficient of multiple regression (R) and adjusted for the selected rehabilitation centres in Edo state, Nigeria ( $R = 0.36$ ,  $R^2 = 0.13$ ,  $F(3,447) = 22.27$ ;  $p < 0.001$ ).
- The get-rich syndrome, low income and unemployment were significant determinants of young women's engagement in migrated sex work in Edo state, Nigeria.
- There was no significant positive relationship between self-esteem and young women's engagement in migrated sex work.
- There was significant inverse relationship with nymphomaniac urge and young women's engagement in migrated sex work.
- There was significant relationship between fixed mindset to sex work and young women's engagement in migrated sex work.
- There was significant relationship between low income on young women who engage in migrated sex work.

## **5.2 Conclusion**

There is high rate of migrated sex work s which has been a major concern towell-meaning Nigerians and the Government of Edo State, Nigeria. This study investigated the root cause of this worrisome situation by combining both psycho-social and economic variables to ascertain their relationship with migrated sex work. Various studies were reviewed and that guided the research design adopted for the study. The study found that there was no significant positive relationship between self-esteem and young women's engagement in migrated sex work; just as there was significant inverse relationship with nymphomaniac urge and young women's engagement in migrated sex work. Whereas, there was significant relationship between fixed mindset to sex work and young women's engagement in migrated sex work as well as a significant relationship between lowincome on young women who engage in migrated sex work.

This study found out that fixed mindset, peer pressures, parental pressure, luxury and materialism, get-rich syndrome, unemployment and low income as major determinant factors that get young women engaged in migrated sex work in Edo State, Nigeria;whereas self-esteem and nymphomaniac urge do not determine young women's engagement in migrated sex work in Edo State, Nigeria.

## **5.3 Recommendations**

It was understood from the present study that there were some evidences regarding the consequences of the determining factors on young women's engagement in migrated sex work in Edo State, Nigeria.

- The Media should embark on massive awareness campaign against sex work by educating parents and the young on evils of sex work.
- National Orientation Agency should take campaign against sex work to the grass root level.
- Religious and moral education should be given a priority in order to give adequate intervention and prevention of sex work especially migration for sex work with a view to reducing the menace of sex work , from the government, non-

governmental organizations, faith-based organizations, corporate organizations and individuals.

- There is a need to empower the youths especially the young women in order to have income of theirs for survival. Therefore, adequate funding, advocacy, empowerment and vocational programs/training for empowerment should be organized to enrich their knowledge on this and soft loans should be made available for them from the government, non-governmental organizations, faith-based organizations, corporate organizations and individuals.
- Government should ensure conducive environment for economic advancement for youth generally especially women.
- Government should provide strong social support system for the youths especially the young females should be entitled to some allowances, free medical care. Also, non-governmental organization, individuals, corporate agencies, community and religious-based organization should help the youth by providing social support.
- There is a need to re-orientate youth especially young females the value to be given to womanhood and the consequences of sex work to the individual and the society at large. This can be done through the teachings at homes, schools, trainings organized by government, non-governmental organizations, faith-based organizations, corporate organizations and individuals
- The reduction and eradication of sex work especially migrated sex work should be social responsibilities of all in the society: men, women, parents, religious leaders, individuals and so on, so that the individuals standing as agents that are trafficking these youths can be brought to justice. Also, individuals who find it easy sleeping with sex work s should be cautioned.

#### **5.4 Contributions to Knowledge**

The research is to contribute as well as to improve existing studies this, it is believed that the present study has proved in promoting new knowledge and contributed in the following ways:

- Fixed mindset, peer pressures, parental pressure, luxury and materialism, get-rich syndrome, unemployment and low income were determinants of young women's engagement in migrated sex work in Edo State, Nigeria.
- Self-esteem and nymphomaniac urge do not determine young women's engagement in migrated sex work in Edo State, Nigeria.
- Psychological, social and economic factors are determining factors of young women's engagement in migrated sex work in Edo State, Nigeria.

### **5.5 Limitations to the Study**

In the course of this research, certain constraints were encountered. The respondents were drawn from only the girls deported from the foreign countries and those arrested at the point of departure by immigration officers, NAP TIP, organization for immigration (OLM) and not the ones on the street or motels in Edo State, Nigeria. The participation in the survey was voluntary.

Respondents felt sceptical and reluctant to accept the responsibility of completing questionnaire, due to their level of shyness despite the fact that the researcher explained what the research is for and all about. Some respondents still hesitated to fill or discuss the issues of sex work after all persuasions. Though efforts were made to convince and lobby them to appropriately cooperate for the completion of the required numbers at each instance.

Also, time was a major constraint to the actualization of the research aim as relatively longer time is needed for a research of this magnitude. Finances were another major factor that affected this research. Regardless of all these constraints, these findings can still be generalized.

### **5.6 Suggestion for Further Studies**

From the results of this study, it is evident that related further researches are necessary.

- i. Future research should consider the other areas of determinants; of sex work among married women in Edo State, Nigeria.

- ii. A study on the influence of religion and cultural factors on migrated sex work of young people among the Edo women, Nigeria.
- iii. Culture on migrated sex work among indigenous people of Edo State, Nigeria.
- iv. Family and institution support in the eradication of migrated sex work in Edo State, Nigeria should be considered as a topic.

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**APPENDIX A**  
**DEPARTMENT OF ADULT EDUCATION**  
**FACULTY OF THE EDUCATION**  
**UNIVERSITY OF IBADAN**  
**YOUNG WOMEN’S ENGAGEMENT IN MIGRATEDSEX WORK**  
**QUESTIONNAIRE**

This questionnaire is designed for a doctoral research in the Department of Adult Education, University of Ibadan. It is intended to have your responses on the factors that make young women to engage in migrated sex work. The information you provide on the above issue will be treated confidentially and purely for the research purpose. The research is titled: Psycho-Social and Economic Factors as Determinants of Young Women’s Engagement in Migrated Sex work in Edo State, Nigeria.

Thank you.

Oshomah, Oluwatosin S.

Section A: Demographic Characteristics of the Respondents

Age:

18-20 ( )

21-24 ( )

25-30 ( )

31–35 ( )

Highest Educational Background/Status:

Have not attached formal school systems ( )

Primary School ( )

Secondary School ( )

OND/NCE ( )

HHD, B.Ed, B.Sc, B.A. ( )

M.Ed, M.Sc, M.A ( )

Ph.D ( )

Religion: Christianity ( ) Islam ( ) Traditional Worshipper ( )

Parental Marital Status:

I come from a home where my parents are living together ( )

I come from a home where my parents are divorced or separated ( )

I come from a home where I lost my parent at tender age ( )

Parental socio-economic background

My parents were comfortably able to cater for their children's needs ( )

My parents were relatively able to cater for their children's needs ( )

My parents were not able to cater for their children's needs ( )

The children were left to cater for themselves ( )

Before I travelled, I lived in a residential area:

Largely populated by people often called a ghetto ( )

Largely populated area but not a ghetto ( )

Lowly populated area often called GRA

Lowly populated area but not a GRA

Before I travelled my family, we were living:

In a rented apartment

In our house built by my parents

In a family house built by my grand parents

In a family friend's house

Which year did you travel abroad? \_\_\_\_\_

Which Country did you travel to? \_\_\_\_\_

Who sponsored your travelling abroad?

Myself ( )

My Parents ( )

My Friends ( )

From a group who sponsors people abroad ( )

Which year did you start the business of prostituting? \_\_\_\_\_

How many months or years have you been involved in the act of sex work ?

\_\_\_\_\_

How did you get involved in the act of prostituting?

I purposely got involved to make money

I was forced to join by those who sponsored my travelling abroad

My friends lured me into it to make money and live like them

I joined in order to take care of parents and other siblings of the family

#### Section B: Psychological Factor Questionnaire

Questions in this section are asked so as to find out factors that determine engaging in migrated sex work. Please tick (√) the column that matches your response(s).

Keys: SA (Strongly Agree) =4; A (Agree) =3; D (Disagree) =2; SD (Strongly Disagree)

=1

S/N	Questions Items	SA	A	D	SD
1.	Inferiority complex made me to engage in sex work				
2.	The fear of being called a failure in life made me to engage in sex work to make money and become an achiever				
3.	The belief that I can do whatever I want with my body made me to engage in sex work.				
4.	The desire to be sexually satisfied for pleasure made me to engage in sex work.				
5.	I already made up my mind to engage in sex work when I was living the country				
6.	It does not matter how I become rich, what matters is to be rich.				

### Section C: Social Factor Questionnaire

Questions in this section are asked so as to find out factors that determine engaging in migrated sex work. Please tick (✓) the column that matches your response(s).

Keys: SA (Strongly Agree) =4; A (Agree) =3; D (Disagree) =2; SD (Strongly Disagree) =1

S/N	Question Items	SA	A	D	SD
7.	The money and live-a-big-girl life made me to engage in sex work				
8.	Pressure from peer-friends to make money and liveabig-girl life made me to engage in sex work				
9.	The desire to make money and take care of my parents and other siblings made me to engage in sex work.				
10.	Pressure from my parents and other siblings to take care of them made me to engage in sex work				
11.	The desire to be compared with other girls who travelled abroad and come back to buy properties and live big-girls' life made me to engage in sex work				
12.	The desire to attain social prestige wherever I go especially among family members made me to engage in sex work				
13.	The jest that other people from our neighbourhood make on my family influenced me to join sex work				

Section D: Economic Factor Questionnaire Scale

Questions in this section are asked so as to find out factors that determine engaging in migrated sex work . Please tick (√) the column that matches your response(s).

Keys: SA (Strongly Agree) =4; A (Agree) =3; D (Disagree) =2; SD (Strongly Disagree) =1

S/N	Question Items	SA	A	D	SA
14.	The wish that I must make it in life at all costs made me to engage in sex work				
15.	The thinking that it is easier to make money when you travel abroad made me to engage in sex work				
16.	The display of wealth from young women who travel abroad when they come back home influenced me to join sex work				
17.	The inability of my parents to take care of us as a result of low income or non-payment of their salaries influenced me to join sex work				
18.	The inability of my parents to meet our needs because they were unemployed influenced me to join sex work				
19.	The poor economic situation of the country which makes life difficulty to live influenced me to join sex work				



Section E: Ranking of the Factors according to their order of importance

Please read carefully the statement below and rank each of them according to their order of importance. Your ranking will help us to know the factors that mostly influenced young women to engage in sex work . Please rank by putting 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup>, 5<sup>th</sup>, 6<sup>th</sup>, 7<sup>th</sup>, 8<sup>th</sup>, 9<sup>th</sup>, and 10<sup>th</sup> to 20<sup>th</sup> in front of the column that best suits your response.

S/N	Question Items	Ranking
	Psychological Factor	
1.	Inferiority complex made me to engage in sex work	
2.	The fear of being called a failure in life made me to engage in sex work to make money and become an achiever	
3.	The belief that I can do whatever I want with my body made me to engage in sex work.	
4.	The desire to be sexually satisfied for pleasure made me to engage in sex work.	
5.	I already made up my mind to engage in sex work when I was living the country	
6.	It does not matter how I become rich what matters is to be rich.	
	Sociological Factor	
7.	The money and to live a big girl's life made me to engage in sex work	
8.	Pressure from peer-friends to make money and live a big-girl's life made me to engage in sex work	
9.	The desire to make money and take care of my parents and other siblings made me to engage in sex work.	
10.	Pressure from my parents and other siblings to take care of them made me to engage in sex work	
11.	The desire to be compared with other girls who travelled abroad and come back to buy properties and live big girl's life made me to engage in sex work	
12.	The desire to attain social prestige wherever I go, especially among family members made me to engage in sex work	
13.	The jest that other people from our neighbourhood and my family influenced me to join sex work	
	Economic Factor	
14.	The wish that I must make it in life at all costs made me to engage in sex work	
15.	The thinking that it is easier to make money when you travel abroad made me to	

	engage in sex work	
16.	The display of wealth from young women who travel abroad when they come back home influenced me to join sex work	
17.	The inability of my parents to take care of us as a result of low income or non-payment of their salaries influenced me to join sex work	
18.	The inability of my parents to meet our needs because they were unemployed influenced me to join sex work	
19.	The poor economic situation of the country which makes life difficult to live influenced me to join sex work	

### Section F: Migrated Sex work Engagement Scale

Please read carefully the statement below on what you have suffered as a result of your engagement in sex work and rank each of them according to their order of importance.

Please indicate in front of the column that which best suits your response.

Keys: SA (Strongly Agree) =4; A (Agree) =3; D (Disagree) =2; SD (Strongly Disagree) =1

S/N	Question Items	SA	A	D	SD
1	Feeling of emptiness				
2	Feeling of being sexually used and abandoned				
3	Feeling of being an incomplete woman				
4	Object of ridicule before people				
5	A social outcast in the society				
6	Damage of my uterus/womb				
7	Contraction of venereal diseases e.g. syphilis, gonorrhoea				
8	Contraction of HIV/AIDS				
9	Bringing family name and reputation into shame				
10	Feeling of depression				
	Suggestions for Discouraging Young Women from Engaging in Sex work				
11	They should never have poor perception of themselves				
12	They should identify their potential, work hard, be prayerful, and believe that they will succeed without travelling abroad				
13	They should never be too material or wealth conscious which will lead them to do anything to get rich				

14	They should be very careful of friends they associate with				
15	They should never engage in comparing themselves with others				
16	They should never allow anyone to cajole them that abroad is the only place through which one can succeed				
17	They should imbibe the spirit of contentment with whatever they have				
18	They should identify, early in life, a very good and positive person who will serve as their role model that they want to take after				
19	They should not allow anyone to put unnecessary pressure on them to succeed by engaging in sex work				
20	They should be suspicious of young women who suddenly become rich because they travel abroad and do not associate with them.				
	Engagement in Migrated Sex work				
21.	I had engaged in migrated sex work before				
22.	I had many sexual partners during my engagement in migrated sex work				
23.	I will no longer engage in sex work				
24.	I believe sex work is for fun				
25.	I engage in sex work even with women				
26.	I have had caused to have sexual intercourse with non-human being				
27.	While in abroad, I engaged in sex work and even recruited girls				
28.	Engaging in sex work is not immoral				
29	I voluntarily engaged in migrated sex work				
30.	I could still engage in migrated sex work, if I could find my way				

### Section G: Implementation of the above Suggestions

Please suggest the institution or agency that can help in the implementation of the suggestions you provided above. You can rank in order of their importance as you have been doing, 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup>, 5<sup>th</sup> and 6<sup>th</sup>.

S/N	Question Items	Ranking
1.	The Media should embark on massive awareness campaign against sex work	
2.	More effort should be placed on girl-child education	
3.	Parents should be enlightened on evils of sex work in seminars and workshop	
4.	Religious and moral education should be given a priority	
5.	National Orientation Agency should take campaign against sex work to the grass root level	
6.	Government should ensure conducive environment for economic advancement or women	

**APPENDIX B**  
**DEPARTMENT OF ADULT EDUCATION**  
**FACULTY OF EDUCATION**  
**UNIVERSITY OF IBADAN**  
**IN-DEPTH INTERVIEW GUIDE**

Greetings

Hello, sir/ma, my name is ----- and I am a researcher from the University of Ibadan, Faculty of Education. I am conducting a study on psycho-social and economic factors as determinants of young women's engagement in migrated sex work in Edo States, Nigeria. I am here to elicit information to support the data collected from the questionnaire. The information you provide will be kept strictly confidential and used for the research purpose. Your cooperation by honest responses to the questions will, therefore, be highly appreciated. Thanks for your cooperation.

Section A: In-Depth Interview

The following themes will be covered

1. Views on demographic profile of the young women engaging in migrated sex work in Edo State, Nigeria;
2. psychological factors determining young women's engagement in migrated sex work in Edo State, Nigeria;
3. social factors determining young women's engagement in migrated sex work in Edo State, Nigeria;
4. economic factors determining young women's engagement in migrated sex work in Edo State, Nigeria;
5. Views on if the act of sex work is a natural or survival habituation among young women in Edo State, Nigeria;
6. Views on the people's general disposition towards migrated sex work in Edo State, Nigeria;
7. Views on the distribution of the respondents based on their engagement in migrated sex work; and

8. Views from young women in Edo State, Nigeria who are involved in migrated sex work if they have the knowledge of the risk and consequences associated, with the act.

The following sub-themes will be covered:

1. Inferiority complex made can make one to engage in sex work.
2. The fear of being called a failure in life can make one to engage in sex work in order to make money and become an achiever.
3. The belief that one can do whatever one wants with one's body.
4. The desire to be sexually satisfied for pleasure can make one to engage in sex work .
5. Determination by making up one's mind to engage in sex work.
6. The idea that it does not matter how one becomes rich but what matters is to be rich.
7. The money and live a big-girl life make one to engage in sex work.
8. Pressure from peer-friends to make money and live a big- girl's life made one to engage in sex work.
9. The desire to make money and take care of one's parents and other siblings made one to engage in sex work.
10. The poor economic situation of the country which makes life difficult to live in the country influenced one to join sex work.
11. Pressure from one's parents and other siblings to take care of them made one to engage in sex work.
12. The desire to be compared with other girls who travelled abroad and come back to buy properties and live big-girl's life made one to engage in sex work.
13. The desire to attain social prestige wherever one goes especially among family members made me to engage in sex work.
14. The jest that other people from our neighbourhood and one's family influenced one to join sex work.
15. The thinking that it is easier to make money when one travel abroad made one to engage in sex work.

16. The display of wealth from young women who travels abroad when they come back home influenced one to join sex work.
17. The inability of one's parents to take care of the family or meet one's needs as a result of low income, non-payment of their salaries or unemployed influenced one to join sex work.

Thank you.

**APPENDIX C**  
**DEPARTMENT OF ADULT EDUCATION**  
**FACULTY OF EDUCATION**  
**UNIVERSITY OF IBADAN**  
**KEY INFORMANT INTERVIEW GUIDE**

Greetings

Hello, sir/ma, my name is ----- and I am a researcher from the University of Ibadan, Faculty of Education. I am conducting a study on psycho-social and economic factors as determinants of young women's engagement in migrated sex work in Edo States, Nigeria. I am here to elicit information to support the data collected from the questionnaire. The information you provide will be kept strictly confidential and used for the research purpose. Your cooperation by honest responses to the questions will, therefore, be highly appreciated. Thanks for your cooperation.

Section A: Key Informant Interview

The following themes will be covered

1. Views on demographic profile of the young women engaging in migrated sex work in Edo State, Nigeria;
2. psychological factors determining young women's engagement in migrated sex work Edo State, Nigeria;
3. social factors determining young women's engagement in migrated sex work in Edo State, Nigeria;
4. economic factors determining young women's engagement in migrated sex work in Edo State, Nigeria;
5. Views on if the act of sex work is a natural or survival habituation among young women in Edo State, Nigeria;
6. Views on the people's general disposition towards migrated sex work in Edo State, Nigeria;
7. Views on the distribution of the respondents based on their engagement in migrated sex work; and



8. Views from young women in Edo State, Nigeria, who are involved in migrated sex work if they have the knowledge of the risk and consequences associated with the act.

The following sub-themes will be covered:

1. Inferiority complex made can make one to engage in sex work.
  2. The fear of being called a failure in life can make one to engage in sex work in order to make money and become an achiever.
  3. The belief that one can do whatever one wants with one's body.
  4. The desire to be sexually satisfied for pleasure can make one to engage in sex work.
  5. Determination by making up one's mind to engage in sex work.
  6. The idea that it does not matter how one becomes rich but what matters is to be rich.
  7. The money and live a big-girl life make one to engage in sex work.
  8. Pressure from peer-friends to make money and live a big-girl's life made one to engage in sex work.
  9. The desire to make money and take care of one's parents and other siblings made one to engage in sex work.
  10. The poor economic situation of the country which makes life difficult to live in the country influenced one to join sex work.
  11. Pressure from one's parents and other siblings to take care of them made one to engage in sex work.
  12. The desire to be compared with other girls who travelled abroad and come back to buy properties and live a big-girl's life made one to engage in sex work.
  13. The desire to attain social prestige wherever one goes especially among family members made one to engage in sex work.
  14. The jest that other people from one's neighbourhood and one family influenced me to join sex work.
  15. The thinking that it is easier to make money when one travels abroad made one to engage in sex work.
  16. The display of wealth from young women who travel abroad when they come back home influenced one to join sex work.
  17. The inability of one's parents to take care of the family or meet one's needs as a result of low income, non-payment of their salaries or unemployed influenced one to join sex work.
- Thank you.