

# Poverty and Women Prostitution in Nigeria: A Study of Wukari Local Government Area, Taraba State

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## Abstract

*Poverty and prostitution have plagued mankind since time immemorial and have equally engaged the fertile minds of scholars on how to mitigate their impacts on society. Wukari local government area and its environs have been affected by communal crisis of various types, resulting in the displacement of people and their means of livelihood. This has invariably increased poverty and prostitution. This study is therefore an attempt to examine the impact of poverty on women prostitution in Wukari Local Government Area of Taraba State. To achieve the objectives of this research, primary and secondary data and simple percentages were used in analyzing the data. The findings of the study showed that poverty is the major factor responsible for women prostitution in Nigeria and Wukari LGA in particular. This research also discussed the types of poverty and their impact in the Society, types of prostitution and the age bracket of the more vulnerable groups. This implies that government would spend more in curbing sexually transmitted diseases in the society, controlling abortions and preventing unwanted pregnancies and unwanted children. The study concluded by calling on government to create more job opportunities as a means of curtailing the existing high level of poverty in the society and to give equal employment opportunities to both sexes.*

**Keywords:** *poverty, prostitution, impact, women.*

## INTRODUCTION

In every society including Nigeria, poverty has become one of the most disturbing aspects of everyday life. It is indeed one of the problems which afflict the majority of the population in Nigeria irrespective of their gender, age, ethnic background, etc. The problems created by poverty are multifarious in any society. Thousands of poor people throughout the world especially in the Third World or developing countries die every year from starvation, poor drinkable water, malnutrition, diseases, and high infant mortality, amongst others. It is therefore in their quest to meet their basic needs that some of them engage in vices such as prostitution, crime, armed robbery, etc. to survive. Aloba and Ndifon (2014) describe the hierarchy of needs among poor People in terms of survival, security, autonomy and self-respect. The Wukari Local Government Headquarter is Wukari town which is situated in Southern part of the State (Taraba State) located in the North East geo-political zone of the Nigerian State. The local government is bounded by Nassarawa State to the west, Benue State, Takum and Donga local government in the south, Ibi Local government and Plateau State to the north and Gassol local government in the east. The ethnic composition of the local government includes; Jukun Wapan, Wanu, Bakundi, Ichen, Jibawa, Ekpan-Nyifon, Etulo, Kutebs within the metropolis and the surrounding villages. The Ibos, Tiv, Yoruba, Idoma, Agatu, Igala, Igede, Kakah, Fulani and Hausa from various local governments and States across the country can also be found in Wukari local government area. Majority of the people in Wukari local government area are farmers with few civil servants while others are engaged in trading and transport businesses.

Prostitution in various forms has existed everywhere in the earliest times. It has been characterized as the world's oldest profession which depends on the economic, social, and sexual

value of the society. It may be of either heterosexual or homosexual services, but through history, the majority have been women (servicing male clients), reflecting both the traditional socio-economic dependence of women and the tendency to exploit female sexuality (Aderinto, 2015). Women have been prevailing as the poverty of commodity to this trade until 19<sup>th</sup> century. However, the trend continued still in many societies which means that the profit of the profession most often accrued to the men who controlled it. Men have traditionally been characterized as the producers and customers but they are also increasingly being identified as prostitutes (Aderinto, 2015).

In some societies, prostitution was believed to ensure the preservation through coercion or under economic stress. Increasing children are being involved in sexual exploitation in the form of prostitution (Terfa, 2001). These children particularly are at risk of being drawn into prostitution whose only source of income is the exchange of sexual favor for money. Although, market for child prostitution exists in the entire world, customers tend to be from rich nations and supplies from poor ones. For example, in the ancient Greece, prostitution flourished on all level of society. Prostitution of the lowest level worked in the licensed brothels and were required to wear distinctive clothing as a badge of their vocation. Prostitution of the higher level were usually skilled dancers and singers. Those of the highest level kept salons where politicians met and they often attain power and influence themselves (Aderinto, 2014).

In the middle ages, the Christian church which reported to value chastity highly attempted to convert or rehabilitate individual prostitutes, but refrained to campaigning against the institution itself. In so doing, the church followed the teaching of St. Augustine who held that the elimination of prostitution would breed more extreme forms of immorality and perversion because men would continue to seek sexual contact outside marriage.

By the late middle ages, licensed brothels were flourishing throughout Europe, yielding enormous revenues to the government officials and corrupt Church officials. In Asia where women were held in low esteem and no religious deterrent to it existed, prostitution was commonly accepted (Alobo and Ndifon, 2014).

In Africa, the origin of prostitution could be traced back to the days of slavery. During slavery, men and women were sold to Europeans who take these slaves abroad, most surprisingly, the females were kept in the confinement separate from that of the males. In their confinement, different men meet them and make free love despite the fact that in Europe, it was white slavery. White slavery seems originally to have been transferred to Western European girls (English, French, German, Portugal etc.) who were kidnapped or enticed by given them jobs and use them as objects of entertainment (Alobo and Ndifon, 2014).

More so, in the 18<sup>th</sup> and 19<sup>th</sup> centuries, there were wide spread of rumors that girls were held in brothels against their will and they were unable to communicate with anyone except customers who were unlikely to report this crime to authorities. It is said that some of these girls have been struggling to get out of the place but no way. However, this girls trafficking has become a major business in some African countries, particularly in Nigeria. Notwithstanding, every measure is put in to place to ensure extinction in this trade (Aderinto, 2015).

## **THE PROBLEM**

During the early 1970s and up to late 1990s, the economy of Nigeria was relatively buoyant. During this period, one hardly finds ladies moving about looking for easy venture or work to engage in. However, with the downturn in the economy which necessitates searching for survival, more families became suspects in the area of meeting up to the financial needs of their family members, as a result, parents/guardians turned the other way and pretend not to have seen their daughters and or wards move out for prostitution (Aderinto, 2015). This became compounded due to the series of ethno-religious crises that engulfed the area from 2013-2015. This development forced many out of their homes into the Internally Displaced Persons (IDPs) camps across the state including Wukari LGA and increased the propensity of women to engage

in prostitution to meet their needs. This is therefore the focus of this study. Specifically, how the vice of prostitution has increased in Wukari Local Government due to poverty.

This study is set to assess the impact of poverty on women prostitution in Wukari LGA which comprises of ten (10) council wards namely: Avyi, Hospital, Chonku, Rafin Kada, Jibu, Tsokundi, Akwana, Bantaje, and kente wards. The research is limited to Wukari town alongside other three council wards outside Wukari town. Poverty is considered as the independent variable and women prostitution is the dependent variable. The study concentrated on the high rate of women prostitution in Wukari.

## METHODOLOGY

This study utilized the descriptive design which involved observing a single group differently and embellished with personal insights. The targeted population of the current study is Wukari Local Government Area of Taraba State. Based on 2006 population census of Nigeria, Wukari LGA has a total number of 238,283 people (NPC, 2006; [www.citypopulation.de](http://www.citypopulation.de)). Statistically, the census revealed that the total of male population was 124,285; while that of female was 113,998.

Taro Yamane's (1967) formula was used to determine the correct sample size. Thus, the sample size of the universe is approximately 400.

Probability sampling technique was adopted, which provides each individual of the target population with an opportunity to be selected and to express his/her views as provided in the questionnaire. A structured questionnaire instrument of data generation was adopted. Tables and charts were used as tools to present the data generated for this research. Descriptive statistics was adopted in analyzing the data generated as well as drawing conclusion thereof. That is to say, simple percentage was used for descriptive statistics.

The methods adopted for this study was necessitated by the nature of the case study, sources as well as the method of data collection.

## THEORETICAL FRAMEWORK

This research work adopts the conflict theoretical framework as the basis or the underpinnings for explaining the phenomenon of poverty and prostitution in Wukari LGA.

**Conflict Theory:** This is Marxist-based social theory which argues that individuals and groups (social classes) within society interact on the basis of conflict rather than consensus. Through various forms of conflict, group will tend to attain differing amounts of material and non-material resources (e.g. the wealthy versus the poor). More powerful groups will tend to use their power in order to retain power and exploit groups with less power (Haralambos, 2008).

Conflict theorists view conflict as an engine of change, since conflict produces contradictions which are sometimes resolved creating new conflicts and contradictions in an ongoing dialectic. In the classic example of historical materialism, Marx and Engels (cited in Akwara and Charles, 2014) argued that all of human history is the result of conflict between classes, which evolved over time in accordance with changes in society's means of meeting its material needs i.e. changes in society's mode of production.

Conflict can take many forms and involved struggle over many different types of resources including money. However, formal conflict theory had its foundations in the analysis of class conflict (Resnick and Wolff cited in Akwara and Charles, 2014).

As noted by Akwara and Charles (2014), social organization of the society creates conflicts in the society; in the process of group and class social interaction in the society, some classes and groups exclude others from holding and/or, having access to socio-political and economic resources of the society. This exclusion creates feelings of anger and frustration, alienation, exploitation and domination in the excluded groups and classes. The scholars further explained

that these invariably lead to prostitution in the society by specific and identifiable classes and/or groups.

From a social conflict theorist/Marxian point of view, social class and inequality emerges because the social structure is based on conflict and contradictions in interests and conflict over scarce resources between groups which is the foundation of social society (Marx and Engels cited in Akwara and Charles, 2014). The higher class will try to maintain their privileges, power, status and social position and therefore try to influence politics, education and other institutions to protect and limit access to their form of capital and resources. Whereas, the lower class in contradiction to the higher class has very different interests. They do not have specific form of capital that they need to protect. All they are interested in is in gaining access to the resources and capital of the higher class.

## CLARIFICATION OF CONCEPTS

In order to ease understanding and illuminate this article, the following concepts:- poverty, prostitution, women and impact were operationalized

### POVERTY

There is no one single acceptable definition of poverty in social sciences. One figure which has been suggested is that an income of half the national average indicates poverty.

Here are some other definitions that organizations and individuals use when they are talking about poverty.

Olisah, (2017) sees poverty as the state of being poor and to be poor is to possess little or nothing. The poor lacks the means to satisfy their basic needs. They do not have the personal asset necessary to produce income or wealth.

World Bank operationalized the concept of poverty thus; “the most commonly used way to measure poverty is based on incomes. A person is considered poor if his or her income level falls below some minimum level to meet basic needs. This minimum level is usually called “poverty line”. What is necessary to satisfy this basic needs varies across time and societies. Therefore, poverty lines vary in time and place, and each country uses lines which are appropriate to its level of development, societal norms and values” (Ravallion, Chen, and Sangraula, 2009).

The House of Common Scottish Affairs Committee says that there are basically three current definitions of poverty in common usage: absolute poverty, relative poverty and social exclusion (UN, 1995).

**Absolute poverty** is defined as the lack of sufficient resources with which to keep and soul together. **Relative poverty** defines income or resources in relation to average. It is concerned with the absence of the materials needs to participate fully in accepted daily life. **Social exclusion** is a new term used by the Government. The Prime Minister described social exclusion as “a shorthand label for what can happen when individuals or areas suffer from a combination of linked problems such as unemployment, poor skills, low incomes, poor housing, high crime environment” (David, et al 2000). More so, Microsoft (R) Encarta Encyclopedia (2005) defined poverty as an economic condition in which people lack sufficient income to obtain certain minimal of health services, foods, housing, clothing and education generally recognized as necessary to ensure an adequate standard of living. This means that when alive, an individual is surrounded by inability to obtain the basic necessity of livelihood such as food, shelter, health and other basic human needs, he is said to be poorly living.

### PROSTITUTION

The whole subject of prostitution is full of ambiguities and hypocrisies. Even to define the word is not as easy as it might seem. Scholars have tried to define prostitution thus; the Merriam-Webster dictionary defined prostitution as the act or practice of engaging in promiscuous sexual

relations especially for money. Prostitution like many other concept is defined somewhat different in the Penal Code of different countries of the world. In Nigeria, Lagos State Criminal Code Law defined prostitution (with its grammatical variation and cognate expression) include the offering by female of her body commonly for act of lewdness for that purpose of payment (Ap 32, Laws of Lagos, 1994).

## **WOMEN**

The concept of women has many connotations however, Oxford Mobile Dictionary defined women as an adult female human, a wife, sometimes a fiancée or girlfriend. Some scholars considered women to be adult females from the age of 18 and above.

Therefore, the concept of **Women** is operationalized as a female human from the age of 18 and above.

## **IMPACT**

The concept impact is defined according to Oxford Advanced Learner's dictionary (6<sup>th</sup> edition) as the powerful effect that something has on somebody or something. The Longman Active Study Dictionary put impact as the effect or influence that something or someone has on somebody or something.

## **LITERATURE REVIEW**

### **THE CONCEPT AND NATURE OF POVERTY**

The earliest approach to the study of poverty started in the 15<sup>th</sup> to 17<sup>th</sup> centuries. The scholars who appeared like luminous stars to this study ended up with different definitions. However, Microsoft (R) Encarta Encyclopedia (2005) defined poverty as an economic condition in which people lack sufficient income to obtain certain minimal of health services, foods, housing, clothing and education generally recognized as necessary to ensure an adequate standard of living. This means that when alive, an individual is surrounded by inability to obtain the basic necessity of livelihood such as food, shelter, health and other basic human needs, he is said to be poorly living. Also, Todaro cited in Gafar, Mukaila, Raji. and Michael, (2011) revealed that the most valid generalization about the poor is that they are disproportionately located in the rural areas, they primarily engage in agricultural and associated activities, they are more likely to be women and children than adult males, and often concentrated among minority ethnic groups and indigenous people.

The extent to living of some people is considered as relatively poor in that their income fall considerably below the average for their particular society. Others are seen as absolutely in poverty or poor because they do not have enough food to maintain or remain healthy. The general view of Todaro (1977) was that an individual who have a lower than average ability to earn income, for whatever reason are likely to be poor. This group has included elderly people, people with disabilities, single mothers and some members of minorities mostly found in the rural areas.

Townsend (1993) maintained that individual families and groups in the population can be said to be in poverty when they lack the resources to obtain the diets, participate in the activities and have the living condition and amenities which are customary or at least widely encouraged and approved in the societies to which they belong.

Kolko (1962) viewed poverty in terms of absolute and relative deprivation. He refers absolute deprivation as a situation in which people cannot afford the basic standard of health-care services, nourishment, housing and clothing.

Analysts simply determine in annual income below which an individual or family will be deprived of the basic necessities of life. However, adjustments are made for the difference in family size, place of residence and other factors. Rural families, for example are expected to live

on the lower income because housing is less expensive and they can grow some of their own food.

The definitions of Kolko (1962) and Townsend (1971) encompasses many similar facts but failed to consider the socio-economic bases of the various people. Therefore, this problem of poverty has made development a scapegoat.

According to Seans (1969) cited in Zachariah, (2018), development is not only improving the lives of the people on self-sustaining bases, but also the eradication of illiteracy, poverty and unemployment.

However, our economy will possibly remain in its stagnant position if we have not made it a priority to tackle this menace called poverty. And this can only be done by knowing the instigating factors. In Nigeria, lack of education opportunity is one of the factors. In developed world, a large percentage of blacks are poor because of a heritage of inferior education, meaning reduced employment opportunity later. Also, much of the world's poverty is due to low level of economic development.

Even in an economically developed country, widespread of unemployment can create poverty. Be reminded that the Great Depression improvised millions of Americans and Europeans. In the 1930s, less severe economic contractions caused smaller increases in poverty rate. A report by the United Nations Environment program (UNEP) known as GED-2000 identified excessive consumption of energy, raw materials and other resources in Western and some East Asian nation as one of the main cause of continued poverty of the majority of the world population. Extreme poverty in many part of the world forces residents of those areas to exploit natural resources in an unsustainable manner. Both factors have considerable economic and environment implication in Wukari local government and Nigeria's economy at large.

Poverty is closely associated with crime. Most of the poor people are not criminals and many criminals are not poor but people from environment dominated by poverty are more likely to commit crime. Other social problems, such as mental illness, prostitution and alcoholism, are common among the poor in part because, their causes as well as effect of poverty are often because there is little medical provision for dealing effectively with them. Poverty tends to breed prostitution, in some cases; the handicap of poverty is passed from one generation to another, possibly as a result of a family being caught in a poverty trap.

Poverty assumes environmental, economic, social, cultural and political dimensions. Although, the exact definition is difficult but the most dominant idea in the definitions given by some of the scholars is the fact that poverty negates the high standard of living. In this respect, poverty could be regarded as "lack of consumption of required calories due to Low income; deprivation with respect to education and health; and other factors such as freedom" (Varshney, 2008). Varshney's description of the nature of poverty is limited because it is not only attributed to low income and deprivation of education and health but the poor education and the denial of political rights in particular. Though Varshney's argument is further supported by Townsend (1993) when he puts that poverty also "connotes the lack of resources to obtain the type of diet, participate in political activities and have good living condition and such conditions of poverty can be individual, family and group levels, especially when they lack resources or means to meet the basic need of survival. According to Townsend (1993), poverty connotes weakness which could be at different levels. Going by his opinion, the poor cannot meet his basic needs such as; security, food, shelter, clothe, water, health and freedom and that the absence of these can affect or impact negatively on the people's socio-economic behavior by making them to venture into any kind of vices including prostitution just to make ends meet.

In fact, poverty is the manifestation of hunger and malnutrition, ill-health, lack of access to education, lack of income and productive resources sufficient to earn sustainable livelihood and other basic services (World Bank cited in Townsend, 1993). In a political sense of view, World

Bank described poverty as synonymous to hunger, malnutrition, ill-health, lack of education and income with lack of basic services; this include creation of job (employment).

## TYPES OF POVERTY

Poverty is majorly classified into two namely;

1. Absolute poverty
2. Relative poverty

**ABSOLUTE POVERTY:** this is the type of poverty whereby an individual or member of the society lack essential resources of social life for example, shelter, food, and clothing. This is an unexpected situation where an individual lacks the Basic necessities of life which makes life useless and meaningless for such an Individual in question.

**RELATIVE POVERTY:** This refers to the lack of resources by the individual Compared to other members of the society. It entails the living standard of an Individual compared to other members of his society in terms of income. It is in the above direction that Schubert perceives poverty as; absolute poverty is that which could be applied at all times in all societies, such as the level of income necessary for bare subsistence, while relative poverty relates to the living standards of the poor to the standards that prevails elsewhere in the society in which they live (Schubert, 1994).

Thus, either absolute or relative poverty or even both could be applied at different times in all societies. More so, in the pursuit of power, the elites tend to be “Machiavellian” (autocratic) in nature as it is reported in the Nicolo Machiavelli’s book “the prince” published in 1513. The ideas in the book are stated so harshly and bluntly that the term Machiavelli is now used to describe the process of being cunning and ruthless in the pursuit of power and that is why the Nigerian elites so much subscribed or adhered to Machiavellian philosophy.

These two types of poverty combined together results to what is known as “culture of poverty” which was first introduced by an American Anthropologist Oscar Lewis in 1959 as cited in Haralambos and Holborn (2008). They noted that poverty lifestyles in different societies share common characteristics. The circumstances of poverty are similar, in many respects, and in different societies. Similar circumstances and problems tend to produce similar responses, and these responses can develop into culture that is learned, shared and socially transmitted behavior of a social group. This line of reasoning has led to the concept of “culture of poverty”.

## THE CONCEPT OF PROSTITUTION

Prostitution in various form has existed everywhere in the earliest times. It has been characterized as the world’s oldest profession which depends on the economic, social and sexual values of the society. It may be of the either heterosexual or homosexual services, but through history, the majority have been women (servicing male clients), reflecting both the traditional socio-economic dependence of women and the tendency to exploit female sexuality. Women have been prevailing as the poverty of commodity to this trade until 19<sup>th</sup> century. However, the trend continued which means that the profit of the profession most often accrued to the men who controlled it. Men have traditionally been characterized as the producers and customers but they are also increasingly being identified as prostitutes.

Like many other acts, prostitution is seen somewhat differently in the Panel Code of different countries of the world. In Nigeria for instance, Lagos State has tried to prohibit prostitution both theoretically and practically by promulgating a law against it as criminal code law. Ap, 32, Law of Lagos (1994) consider prostitution to include the offering by female of her body commonly for act of lewdness for the purpose of payment.

According to Ploscowe (1951) in his book Sex and the Law, prostitution is the discriminate offer of one’s body for the purpose of sexual intercourse or other so-called lewdness. He specified that

it is the offering of a body of a woman (presumably to a man) without mentioning whether it is for payment or not whereas Lagos State Panel Code clearly stated that it is for payment. Therefore, Ploscowe's description is limited for not including the issue of the economic benefit to the prostitute that is offering her body. Polsky (1967), revealed that the important element in defining a person as a prostitute is the granting of non-marital sex as a vocation. It could be seen here that Polsky (1967) may be erring in the opposite direction from those who stress only unlimited promiscuity and that he is placing too much emphasis on the lack of an official marriage contract (which might well modify if there were quasi-marital relationship between the people involved). The Various element in Ploscowe's (1951) and Polsky's (1967) positions could well situate prostitution as the pursuit of sex as well as vocational or occupational (this could encompass the idea "for hire" or monetary gain) with sufficient lack of discrimination, emotional indifference to the parties and inconsistency so that there is no one-to-one relationship even for a short period.

Winick (1971) defined prostitution as relatively indiscriminate exchanges of sexual favor for economic gain. The person who marries for money, kept mistress, the wife who hold out on her husband until he parts with his pay-cheque are not prostitutes. What distinguishes a prostitute is a willingness to perform sexual services for virtually any one in return for some gain. In theory, four forms of prostitution are possible. This include women for men, women for women, men for women, and men for men. The concern is on women for men, since it will not be easy for us to identify homosexuality. Men often engage in prostitution for pleasure and none of these that involved has intention that relationship should lead to reproduction.

Prostitution flourishes as a result of the demand in the market. The suppliers are forced by some economic stress, despite its lower social status in some society. But there is a marked difference between being sold as "goods and choosing a compromising line of work for subsistence trade, women who prostitutes, particularly those in this study are not being held as sex slaves, but feel confined to sex work as one very employment options, therefore, prostitutes their bodies as commodities in order to generate income to sustain their living in the society. The physical and emotional sacrifices for survival do little more for their livelihood than did before entering the sex market. The profit inevitably ends up in the hand of brothels owners while women are forced to continue their compromising work for subsistence wages if they are paid at all. Their work "pay off" the "debt" they owe the brothel owners for their place of work, food and medical costs, they work for nothing and yet, the cost of their humanity, in terms of physical suffering, emotional trauma and horrific living conditions are incredibly high. Thus prostitution is seen as performance of sexual acts solely for the purpose of material gain. It is often motivated by poverty, people prostitute themselves when they grant sexual favors to others in exchange for money, gift or other payment and in so doing, use their bodies as commodities.

## RESULT AND DISCUSSION

**Table 1: Distribution and Retrieval of Questionnaires**

S/N	Ward	Distributed	Retrieved (%)	Not returned (%)
1.	Kente	60	51 (85%)	9(15%)
2.	Rafin Kada	60	57 (95%)	3(5%)
3.	Puje	60	54 (90%)	6(10%)
4.	Avyi	60	56 (93.3%)	4(6.7%)
5.	Chonku	60	49 (81.7%)	11(18.3%)
6.	Hospital	100	93 (93%)	7(7%)
	<b>Total</b>	400	360(90%)	40(10%)

**Source:** Field Survey (2020)

Table 1 shows that 400 copies of questionnaires were distributed, while 360 (90%) were retrieved. From the table above, 60 copies of questionnaires were distributed to each of the five (5) sampling areas of Kente, Rafin Kada, Puje, Avyi, and Chonku while Hospital ward was

administered with 100 questionnaires. This implies that 40 (10%) of the questionnaires were either not returned or rendered invalid by the respondents. Meanwhile, 57 (95%) questionnaires were returned from Rafin Kada, 51 (85%) from Kente, 49 (81.7%) from Chonku, 56 (93.3%) from Avyi, 54 (90%) from Puje and 100 (93%) from Hospital ward respectively. Thus, a total of 360 returned questionnaires becomes the sample size for analysis in this study.

### **IS POVERTY A FACTOR WOMEN PROSTITUTION IN WUKARI LGA?**

When this question was posed to the respondents, the responses shows that poverty is a factor for women prostitution in Wukari LGA. 357 (99.2%) out of the 400 agreed that poverty is a factor for women prostitution in their area. On the other hand, none of the respondents disagreed with the question; while 3 (0.8%) were neither for nor against- i.e. undecided. This implies that poverty is actually a factor contributing to women prostitution in Wukari.

### **IS THE LEVEL OF THE CONCENTRATION OF POVERTY AMONG WOMEN STRONG ENOUGH TO LEAD THEM INTO PROSTITUTION?**

From the responses, 316(87.7%) respondents agreed and with the question that the level of the concentration of poverty is strong enough to lead women into prostitution, and only 3.8% of the respondents disagreed to it while 5.5 of the respondents were undecided on the statement.

Responses from the respondents about whether prostitution is rampant in their area showed that 352 (97.7%) agreed to the fact that the practice of prostitution is rampant in their area while minimal respondents 2(0.5) strongly disagreed and 0.5% disagreed with the statement whereas 0.5% were undecided.

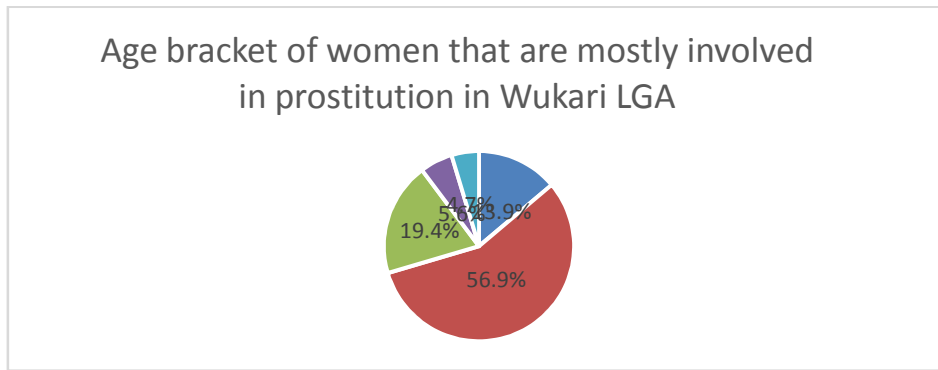
When asked about the problems of poverty in Wukari LGA, 300 (83.3%) commented that poverty sometimes leads to prostitution, and prostitution leads to unwanted pregnancy which may result to unwanted child leading to overpopulation. 45 (12.5%) of them comment that poverty leads to crime and they think that it is a major perimeter driving women into prostitution and 15 (4.7%) responded that poverty leads to prostitution which serves as the channel that leads many women to be exposing their body to danger and all manners of sickness that can also lead to death.

The findings on whether there are any positive impacts of prostitution to the economic development of Wukari LGA showed that there are no positive impacts since the respondents disagreed with the statement that there are positive impacts to the economic development of their area having 340 (94.4%) and only 1.3% agreed with the statement. Therefore, going by the information, it is clear that prostitution has no positive impacts on the economic development of Wukari.

The findings of this research work also revealed that respondents strongly agreed that prostitution is considered as a problem in the research area at 99.5% (358) and 0.5% (2) were undecided or neutral about the statement. These responses imply that prostitution is actually considered as a problem in Wukari LGA.

From the data gathered from the respondents, 95.8% agreed that the possible solution to alleviate poverty in Wukari is the creation of jobs while 1.3% disagreed and 2.7% are undecided about it. This implies that the creation of jobs will aid in alleviating poverty that leads many women into prostitution.

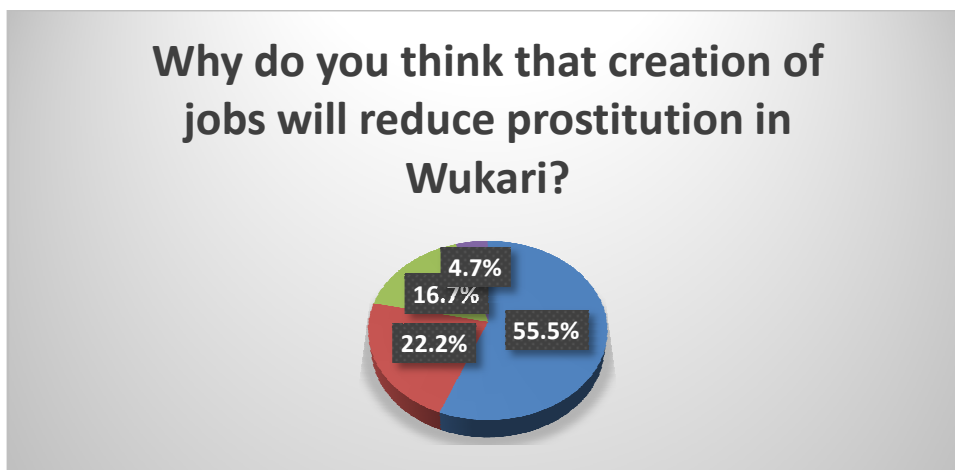
**Figure 1: Age bracket of women that are mostly involved in prostitution in Wukari LGA**



**Source:** Field Survey (2020)

Commenting on the age bracket of women that are mostly involved in prostitution in their areas, 56.9% of the respondents says that 26-30 is the age bracket with the highest percentage followed by 31-35 with 19.4% while 21-25 has 13.9% and 36-40 has 5.6% and 41 and above has the least percentage of 4.7%. This revealed that 26-30 are the most age bracket that are mostly involved in prostitution in Wukari LGA.

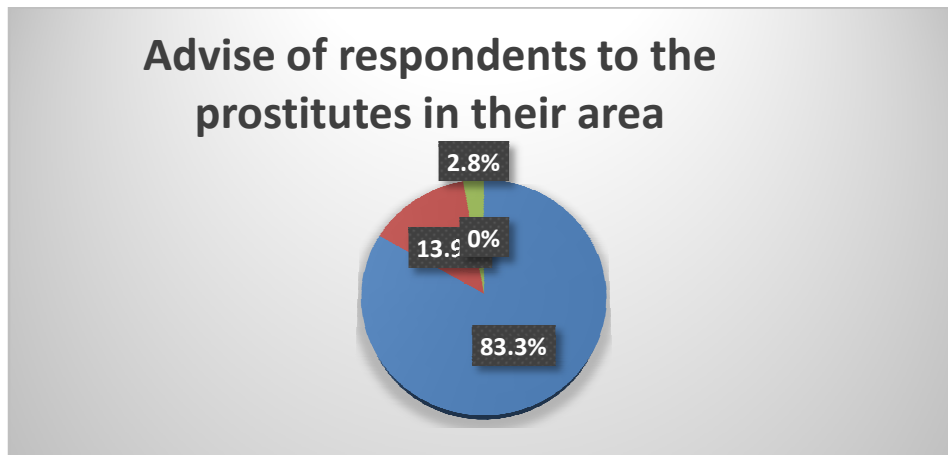
**Figure 2. Responses of respondents on why they think that creation of jobs will reduce prostitution in Wukari LGA.**



**Source:** Field Survey (2020)

Most of the respondents representing 55.6% (200) answered that it will help the women going into prostitution to be busy and not looking at prostitution as their source of income while 80 respondents representing 22.2% (80) said that it will make them to be gainfully employed and have money to meet their needs. More so, 16.7% (60) commented that it will make them abstain from prostitution while 15 (4.7%) respondents commented that it will take away poverty from them and keep them away from prostitution.

**Figure 3. Responses of respondent on what advice they will give to the prostitutes in their area**



**Source:** Field Survey (2020)

### What advise will you give to the prostitutes in your area?

300 (83.3%) answered that they should engage themselves in some hand works instead of prostitution to earn money, 50 (13.9%) responded that they should stop prostitution because it is not moral especially in African societies and it will affect their health status while 10 (2.8%) responded that they should approach the local government Social Welfare Unit for assistance.

### Major Findings

- This study revealed that poverty is the major factor for women prostitution in Wukari having 99.2%.
- This study also revealed that the distribution level of poverty is high among women with 100% base on the responses.
- This study revealed that the level of concentration of poverty among women is strong enough to lead them into prostitution in Wukari having 88% of respondents who strongly agreed or agreed with the statement.
- The work also revealed that there are no positive impacts of prostitution to the economic development of Wukari local government area having 94%.

### Conclusion

The study aimed at determining the impact of poverty on women prostitution in Nigeria with reference to Wukari L.G.A. The study also aimed at determining some of the factors responsible for this act of prostitution and deducing its impact on the economy of the society. The research showed that it is mostly young ladies that are into the business than other age brackets. The study also revealed that ignorance and lack of adequate education might have played a significant role but poverty seemed to be the predominant factor.

More so, almost all the literatures reviewed in this research work suggest that poverty and women prostitution are inter-related and interdependent. Where poverty exist, it is possible to find prostitution also. It is also obvious that women prostitution always resulted to unwanted pregnancies, unwanted child, STIs (Sexually Transmitted Diseases), crimes etc.

It is on this premise that the impact of poverty on women prostitution in the contemporary Wukari LGA of Taraba State is x-rayed to ascertain its gravity on the moral and economic development of the area which may either, or not corroborate with what scholars have reported about the impact of poverty on women prostitution elsewhere. Through this exercise, it is also the desire of the researchers to excavate the peculiarities of women prostitution in Wukari LGA in comparison with existing literature.

## Recommendations

The study focused on the solution to a societal problem and has made some recommendations that can be of immense benefits to the society when enforced especially in reducing the rate of poverty and prostitution in the society.

The following recommendations though not mutually exclusive are proffered:

1. A skill acquisition center should be established in every society for women to acquire skills like type setting, tailoring, knitting, and some craft works in order for them to be self-employed.
2. A separate poverty alleviation program should be initiated basically for women so as to aid in them not to go into prostitution.
3. Government should make policies that will cater for the welfare of her citizens especially the women.
4. Government and society should shun the idea of corruption as measure of grooming poverty in the society.
5. An equal opportunity should be given to both men and women in terms of employment.
6. Parents should ensure that their children gain adequate home training. This is because socialization in children undergoes certain life circle. But if such is lacking in the child at her tender age, it will surely show during stage of adolescence, thereby bringing such child to a bad beginning of adulthood.
7. The girl child education should be made compulsory and free as to enable them obtain knowledge which stands as a defensive mechanism against the practice of prostitution.
8. The issue of public morality should be emphasized at all levels of education in the society so that children of all ages would stand the needs for a morally sound society.

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