

GLOBALIZATION, PROSTITUTION AND AFRICAN TRADITION

Francis C. Odeke, PhD; and Ikechukwu O. Onuoha, PhD

Department of History and International Relations,
Faculty of Social Sciences and Humanities,
Ebonyi State University, Abakaliki.

odekefrancis59@gmail.com / pabloletters@gmail.com

ABSTRACT: *The purpose of this study is to establish how modern globalization encourages an unprecedented escalation of prostitution in Africa, how that affects the African traditions, and how their consequences extend to hamper development in the African continent. The paper sees the unbridled export of Western goods and values into Africa as responsible for the total negation of African traditions. This in turn, encourages the crazy quests to satisfy the demands of modern globalization. Africans of all classes are now engaged in a mad race to acquire Western goods to qualify for Western life styles. And the rule seems to be: "If it is not a Western style in a Western good, it cannot be a Western value." The deluge of goods from the West makes their acquisition easy for Africans against locally made goods with both short and long term effects on local industries and manufactures. The result is that African traditional ways of life, including all traditional industries and manufactures, are totally avoided for Western goods and values. This has brought about a strange culture that disregards the African moral rectitude for a high level immorality as an easy way of accessing the Western goods. This paper is a qualitative study which uses the analytic and narrative methods of history to underscore the African experiences under modern globalization. The paper attributes the wide escalation of prostitution and its scourge in contemporary Africa to modern globalization and its immoral strategies. The major consequence of this is the stagnation of the socio-economic growth and development of the African continent.*

KEYWORDS: modern globalization, prostitution, African traditions, poverty, underdevelopment

INTRODUCTION

Modern globalization has compressed people of diverse backgrounds, cultures, aspirations and expectations into a small global village where what affects one section affects all sections. That unification became glaring after the Breton Woods International Economic Conference in New Hampshire, USA, in July, 1944, which tried to reposition the world economy ahead the end of World War 11 in 1945. (Nau, 2009) The US, acting as the new leader of the global economy after Britain crashed out of that position following the devastations it suffered from World Wars 1 and 2, convened the conference for all industrialized countries in the West to articulate ways of perpetually ruling the world's economy. African countries which were still colonies of Western powers, were not considered qualified to participate in the conference; and therefore, were not invited. The conference created important economic and administrative institutions like the World

Bank, IMF, GATT (now WTO), UNO, and many others, to actualize and sustain all the objectives of the industrialized countries. Without exemption, the influences and policies of the institutions were made binding on all African countries. Thus were the economic activities of the industrialized countries of the West planned to succeed on the raw materials and markets of Africa and other developing regions as colonial estates of the West.

It is therefore, not surprising that Africa was firmly integrated into the world economy under the US hegemony. The US was to provide common services and security that would ensure a stable international system (Waters, 1995) where only the industrialized countries could dominate the economic and political life of non-industrialized countries. Under the hegemonic arrangement, the Western countries were at liberty to produce and export to Africa and other developing countries whatsoever they considered as a commodity and service. The relevance of the products and services to the domestic needs of the recipient countries was immaterial to the West. In that light, modern globalization is the actual vehicle that ferries goods, cultures, ideas, information, technology, and many other things, from a producing country to other countries where they are exchanged for money to the credit of the producer. Consumer States of the goods had been systematically designated by the industrialized States as dependent States for the sale of the Western goods and services. (Offiong, 2001)

It is that imbalance in the international system that has chained Africa and other developing regions to the status of producers of raw materials and consumers of what they can not produce. The result is inequity and irrational trade relations that profit only the West and corruptly inundate the rest of the world with goods of questionable qualities, especially in Africa where deliberate dumping has turned the people mere consumers of Western goods and services at the expense of their locally made equivalents. Today Africa is a continent of no definite tradition or culture. What commonly obtains there is a non-descript ways of living that is not completely Western and not truly African. In the true African traditions, spotting one's nakedness in the open was seen as a social vice. Those traditions demanded that people should be properly dressed for humanity to be accorded the respect and dignity it deserves. Whenever a man or woman was seen wearing an apparel patterning to the opposite sex, that fellow was considered mad. In those traditions too, prostitution of any kind, was an aberration, a social deviance that portrayed a person's inability to control his or her base instincts. (Naanen, 1991) The fear of public mockery compelled people to comply with the social dictates of the society.

However, under modern globalization, those who still stick to the "old" African ways are mocked openly as the primitives while those that shamelessly appear naked and crazy in the open are hailed as conformers to modernity, the idea of Western value. People, especially the women, now proudly appear awkward in ludicrous attires that would challenge the sensibilities of the demons in Hades. (Odeke in U.U. Okonkwo, et al, 2018) This near nude appearance is meant as a form of sexual campaign to get the money for the acquisition of the goods and services exported into Africa by modern globalization. The most affected are the youths between 18 and 30 years of age; and their main attractions are skimpy dresses, drugs, sexual videos, pornographic films and pictures, sexual social media or websites, flashy items, and others that are compatible with erotic instincts. There

are other consumable goods that equally attract the attention of the African youth. All these flood the continent without checks to ensure conformity to the people's tastes and needs which affects local industries and manufacture, and extends to hinder the overall development of the continent. In sum, this total enveloping of Africa as a consumer continent of Western goods and services makes modern globalization another form of Western imperialism in the 21st Century.

The concepts of globalization, prostitution and tradition

Globalization is today the new way of life everywhere in the world. It means trade. It means language and culture. It means information and communication. It means technology and transportation. It means the compression of the whole wide world into one small global village. Finally, it means easy life for everybody everywhere in the world. If this is true, globalization therefore, carries with it prostitution (easy life) and traditions (culture, communication and technology), in its rapid conquest of the entire globe. The three concepts are here considered separately to help detailed understanding of how one affects the others, and consequently obstruct development in the African continent.

Globalization

There is yet no acceptable universal definition of the term. Scholars often define globalization on individual perspectives based very often, on geographical effects. A Western protagonist would see it as the best for humanity because it increases the socio-economic wellbeing of all peoples. A Third World scholar would probably define it as an extension of Western imperialism because it encourages the dumping of Western goods and ideas in the region which critically undermines all development efforts of the people. In Aja Akpuru-Aja (2001), the Western scholar justifies his position with the argument that globalization diffuses general benefits and promotes greater interdependence between the nations of the world. But Offiong (2001) said that the Third World scholar, for instance, the African, perceives of globalization as a force that hinders the development of his region because it forces economic development to follow the capitalist path against the African communal traditions.

Malcolm Waters (1995:3) said that a globalized world would lead to a single society and culture in the planet earth which will not be harmoniously integrated. Rather, it will tend to high levels of differentiation, multicentricity and chaos. No central organizing government and tight set of cultural preferences and prescriptions will exist. The whole idea would be extremely abstract, tolerating diversity and individual choice with territorial borders disappearing, with social practices and preferences becoming too difficult to predict. Waters added that inter-human relations between people in distant locations will become easier and on the increase as relationships between people in nearby environments. He therefore, defined globalization as:

A social process in which the constraints of geography on social and cultural arrangements recede and in which people become increasingly aware that they are receding. (p.3)

Nevertheless, Waters further observed globalization as an object of ideological suspicion because it appears to justify the spread of Western culture and of capitalist society, with some forces beyond human control transforming the world. Waters emphatically opined that globalization is the direct consequence of the expansion of European culture across the globe through settlement, colonization and cultural mimesis. Globalization, he said, is intrinsically bound with the capitalist development because it complexly goes through the political and cultural spheres of nations, demanding that every set of social arrangements must establish its position in line with the capitalist West. (ibid) Following this view, Odeke (2017) defined globalization as a social system of unfettered flow of goods, ideas, culture, information, technology, and whatever can be traded and exchanged anywhere in the world for financial gains and surplus advantage to the West. It is a system that does not recognize the sanctity of sovereignty of nations or obeys the rule of non-interference in the affairs of independent States. Globalization demands the total collapsing of territorial boundaries and the removal of all manner of restrictions or protectionist instruments in favour of domestic needs, especially in the developing regions. Ordinarily globalization seems the correct solution to the global economic disorder. But when examined critically it becomes the “conscious effort by the Western world to deliberately force some of their economic policies that may not be favourable to the receiving economy, with the aim of perpetually contributing to the under-development of the less developed countries. It is seen as another form of colonialism which does not promote self-reliance, self-determination and indigenization.” (Ibe, J.N.O., 2011)

Ibe notes that globalization involves the growth of multinational corporations (businesses that have operations or investments in many countries) and transnational corporations (businesses that function in a global market place). These corporations serve as the agents that carry the capitalist economic policies of the West to other regions of the world. Globalization does not seek the consent or approval of the unfortunate regions whose interests, traditions and technologies are forcefully subsumed for the economic interest of the West. In the pursuit of Western interest, globalization as noted earlier, does not recognize the rights of the developing regions. Khor, M. (2000) summed up the reasons for the different views on globalization as:

the lack of tangible benefits to most developing countries from opening their economies, despite the well publicized claims of export and income gains; the economic losses and social dislocation that are being caused to many developing countries by rapid financial and trade liberalization; the growing inequalities of wealth and opportunities arising from globalization; and the perception that environmental, social and cultural problems have been made worse by the workings of the global free-market economy. (p. i)

Citing a 2015 University of Calabar, Faculty of Arts International Conference, Bangura, A.K.(2017) maintained that the “talk about globalization or the emergence of a global society has been criticized as a homogenizing process characterized by the imposition of the world-views of a determinate culture on the rest of humanity...But it is also a leading view that the increasing economic, social and political interdependence among various cultures and nations of the world

strengthens the idea of globalization.” With globalization defiling a standard universal definition, the Third World, indeed Africa, is a stranger in the system, with its real terms and purposes unknown to the region. It is therefore true that globalization, according to Waters (1995), is “highly Europeanized,” with the periphery countries made to dangle about in a system where they have neither a say nor power of influence.

Prostitution

In our context here, prostitution is an act of having sexual intercourse for money. In other words, it means engaging in some belittling or dishonourable sexual deeds for monetary gains when some noble engagements are deliberately overlooked and avoided. Ordinarily, prostitution should be a female engagement. However, in recent times men in some climes are engaging in prostitution for the same monetary gains that attract women into the act. As a result, a fierce competition in promiscuity has developed between men and women, giving rise to homosexuality in which the men homosexuals are mostly classified as *gays* and their female counterparts as *lesbians*, and the two groups are not ashamed to be recognized as such. In Africa in earlier centuries, it was uncommon for people of the same sex to engage in sexual relationships. In those days that was an abomination. Even in the present age, prostitution is still looked upon as the business for the very lazy of the society; the easy survival means for the less thoughtful and idlers. Thus, prostitution is commonly identified by many as the *easy life*.

Naanen (1991) identified prostitution as the commoditization of sex, the sale of a specific form of leisure and biological service. He said that the availability of some exogenous non-agrarian forces like sedentary and migrant labour and modern commerce, encouraged the escalation of prostitution in the world, especially among traditional societies like Africa. Naanen admitted that in pre-colonial Cross River (African) societies, illegitimate sexual liaisons existed but never on a commercial scale as practiced today. That was largely due to the absence of the exogenous forces in those societies. But today the structure of colonial political economy which reinforced the colonization process and modern commerce has made prostitution an open profession in many parts of Africa. In the colonial era some sections of the continent developed faster than others because of the concentration of commercial activities there with the presence of European traders and officials. Such places were quickly integrated into the world capitalist economy, forcing people from the less developed sections to migrate to the developed sections in search of greener pastures. (ibid: 61-62) The development created wide inequality in the income earned by men and women with the latter earning far less than the former. Women were thus left open to the exploitation of male migrant labourers. With little opportunity for self improvement and accumulation, they had to seize the available easy way to economic equality with the men. Naanen notes that:

Such movement was encouraged by colonial imperatives, particularly the accelerated monetization of the indigenous economy and the creation of new tastes, values, and status symbols, which could not be sustained by the local economy. (ibid: 63)

Scholars do relate prostitution to sexual promiscuity or uncontrollable libido. Thus, many define sexual promiscuity as the use of one's body for the purpose of remuneration or consideration of any form. (Misi, 2008) Sexual promiscuity has become so scandalously unprecedented in Africa that Ani (2002) concluded that its rate among adolescents in the continent is so alarming that sexual immorality has become the talk of the day as greatness is now measured with the number of sexual partners one has in the name of lovers. Pre-marital (and ex-marital) sex, homosexuality and lesbianism are no longer seen as vices among the adolescents. In a world dominated by the internet, an information technology that became popular in the United States in the early 1990s, the circulation of sexually related information through the social media has become relatively easy and cheap. These social media carry with them sexual messages that are easily passed to and absorbed by the adolescents. The consequence is an escalation of sexual promiscuity such that immoral life has become the norm against the traditions of the African people. Thus, social ills that were formerly alien to African norms and values are today common practices throughout the continent. Naanen (1991) associated this development with the Western colonization of Africa and its consequences. He maintained that the deliberate need to make money over and above the local possibilities (in order to satisfy the demands of Western globalization) stood out clearly, and is probably the greatest motivating factor for prostitution in Africa.

Assessing the assault on African moral rectitude by modern globalization, Odeke (2018) said that the African youth are terribly caught in the web of globalization that they have lost count of how much they spend on social media activities on daily basis, and the consequent economic impact of that on the overall African economic needs. It is now normal for the adolescent African to appear weird even at public functions in the name of Western style; and the number that aspire to live above their means by corrupt foreign ideas against African traditions and customs, is quite high. The youth are attracted to the teachings of the social media, powerful tools of modern globalization, where they learn sharp practices as easy means to quick money. (ibid: 377) In all these, African traditions and culture are brazenly subsumed under foreign identities that have neither regard nor accommodation for the African traditional identities.

Tradition

Tradition is a people's way of life established over a long period of time and passed down from generation to generation. Traditions are not easily changed or can not be changed without damaging the social relations of a society. In Africa, traditions are the chief determinants of human thoughts, beliefs, relationships, leadership, productivity, stamina, and other ways of doing things. Everything in Africa, especially in the pre-colonial days, was based on traditions. Thus, traditional institutions in Africa were indigenous social systems created mostly in ancient times for the smooth running of the societies. A.S. Hornby (2010: 1584) defined tradition as a belief, custom or way of doing something that has existed for a long time among a particular group of people. By that definition, Hornby accepts that a people's tradition includes anything started from time immemorial, abstract or tangible, which helps their advancement.

In his *West African Traditional Religion*, Opoku, K. A. (1978: 1) identified African traditions with the religions of the people. According to him, "in traditional Africa, religion is life and life,

religion. Africans are engaged in religion in whatever they do...whether it (is) farming, fishing or hunting; or simply eating, drinking or travelling. Religion gives meaning and significance to their lives, both in this world and the next. It is hence not an abstraction but a part of reality and every day life.” Every African traditional society was thus, established in religion, ruled by religion and maintained by religion. Traditional institutions and authorities in Africa derived from religion; hence, no traditional institution or authority existed anywhere in the continent outside the religion of the people, particularly periodic religious or spiritual cleansing. (Odeke, 2018:32) In pre-colonial Africa therefore, religion was tradition and tradition the religion of the people.

In the opinion of Eke, P. (2005), traditional authority is the oldest form of political authority. It is legitimated by the sanctity of tradition. Members assume that the position was created and ordained by God, and that it is their duty to conform. That is the basis of the claim of divine rights by Kings and for the authority of the Chiefs in African societies. In this social order, the power of the Kings and Chiefs is limited by tradition. They can not change or extend that power from what it was in the past. (ibid: 5-6) There is a tradition in every human society all over the world. In all societies, traditions were used to order the social relations and institutions that sustained the peoples. For instance, Beattie, J. (1978) wrote that in the Victorian era in England where the tradition of individual interest and accumulation was preferred, the people saw other traditions as inferior and all human thoughts there as simple, childish and primitive. That informed the idea of Western imperialism which invaded and displaced everything traditional in places like Africa for what was supposed as best traditions for humanity. Unfortunately, none of the English people who speculatively wrote extensively about the simple traditions had had any contact with those traditions before encouraging Europe to embark on its “civilizing” imperial mission. Beattie noted that among some indigenous tribes of Australia it was also a common tradition to see a stranger as a dangerous outsider who could not prove that he was kin to the groups. He was therefore, refused every human treatment and speared to death without remorse. The ancient Greeks equally had a tradition that treated all non-Hellenic peoples as barbarians, uncivilized savages that did not deserve any treatment as real humans. That tradition gave rise to racist tendencies among some highly advanced modern States towards other races that had different skin colours. These other races were classified as primitives and backward peoples, especially when they held different religious and political faiths. (ibid: 3)

Discriminatory traditions were not quite exclusive to indigenous European tribes. In pre-colonial Africa, the Lugbara tribe of north-western Uganda had a tradition that saw all “foreigners as witches, dangerous and scarcely human creatures who walk about upside-down and kill people by magic.” (Beattie, 1978:3) Also, at the height of British imperialism in the Delta region of Nigeria, the Ibibio people believed that every English man was a “kind of devil whose features could be transferred to the fetus of their pregnant women. The constant sacrifices and rituals to avert such a disaster made the Europeans unwelcome guests” to Ibibio land. (Cookey, 1974: 147) From the foregoing, it is clear that traditions are universal just as cultures. But there is no superior or inferior tradition or culture. These traditions and cultures evolve from the peculiar challenges found in the environment inhabited by a particular group as a means of overcoming those special exigencies and for harmony and better life of the people. The challenges are never the same in the

environments that make up the human societies. Therefore, to see any tradition as simple and primitive is racism, and will always lead to violent xenophobia against the group held so low.

Globalization and its Targets

To many people, globalization could be taken as the internationalization of trade between nation-states. This will imply simply the exchange of goods and services between the nations of the world. Taken that way, globalization has been with man since the Neolithic times when man evolved the culture of accumulating surplus food (commodities) to please his fancy. Not necessarily that man needed that surplus for his immediate pressing needs for food but greed had developed in him. The quest to satisfy man's greed led him further to the realization that he needed to rise above his neighbour if he must be able to satisfy his personal crave for more within a given environment. But no man in any particular environment could accumulate all he required to please his desires from his own environment. Thus developed the culture of straying into other environments to exchange his surplus for what he lacked in his own environment. Sometimes conflicts developed from the exchange relations of people of one environment and their neighbours over equal measures, equitable items of payment, decayed food stuff presented for exchange with fresh and good items, and so forth. Moreover, language was a serious barrier in man's relationships with his neighbours, and often led to physical confrontations. Soon invasion for total take over of other peoples' environments became common among the different peoples and then the culture of war followed. That, in a way, was a faster means of bettering man's economic needs.

Nonetheless, the globalization of the present age is quite a complex social system that is not restricted only to the exchange of goods and services. It has to do with everything about human existence, including the air, food, water, shelter, culture, health, and the technologies that move man and these items from one point of the world to other points. The noble idea of neo-globalization developed in the United States of America (USA). From its earliest history, the US had always believed it has a "Manifest Destiny" to expand its territories to bring civilization to the rest of humanity. The concept of Manifest Destiny implied the annexation of other peoples' territories "to over spread the continent allotted (to us) by providence for the free development of our yearly multiplying millions." (Divine, R.A, et tal, 1999: 360) John L. O'Sullivan, a famous Journalist, who propounded the idea for the absorption of the entire North American territories into the USA in 1844, believed that God was in support of the American expansion as a chosen people, that this was in line with the extension of freedom, and that population growth in America required the acquisition of more territories. These three points are extensively fulfilled in modern globalization as America is not only dominating its annexed northern territories (ibid) but the entire globe. From the time when the US began invading and displacing the native Indians from their homesteads, till the 1830s when secret societies like the Skull and Bones, started mobilizing America's political leaders, businessmen, academia, top military men, media practitioners, and others, (*New African*, February, 2008) to study the foreign affairs of other nations in order to position the US above the world, the Manifest Destiny has always remained an American national dream. More articulate secret societies like **The Inquiry**, founded in 1917, and the **Council on Foreign Relations (CFR)**, founded in 1918, were later formed to carry the Manifest Destiny dream into the 20th Century with a deep commitment to "the concept of globalism with its removal

of all economic barriers between nations, and the creation of a general association of nations (which later became the League of Nations but now the United Nations Organization, UNO). The target was to ensure an international platform to guarantee American ruler-ship of the world. (ibid: 13-14)

The foundation of modern globalization to uphold American national interest in the international system was laid in 1939 when members of the CFR proposed to provide the State Department under Cordell Hull, instant expertise in foreign affairs research and policy planning. In 1943 the CFR, again proposed to the State Department for a supranational organization based on Woodrow Wilson's ideals of international liberalism. President F.D. Roosevelt got the proposal and took it to the Quebec Conference where, after minor adjustments by Britain, it was taken to Moscow and signed by the Soviet Union, China, US and Britain as the Moscow Declaration on November 1, 1943. The document pledged the creation of "a general international organization based on the sovereign equality of all peace-loving States and open to membership by all such States, large and small, for the maintenance of international peace and security." (*New African*, February, 2008:15) In 1944, hundred years after the Manifest Destiny was born, the United States hosted the largest international economic conference in history, the Breton Woods Conference, which resolved all questions about an "international organization." That organization is the United Nations Organization, UNO, created in 1945 under the firm control of the US that is laden with the responsibility of providing the needed peace and security for the smooth flow of global trade without barriers. The first Chairman of the UN was Alger Hiss, a member of the CFR. Thus, modern globalization, or as many tag it, *Americanism*, is a fallout of the CFR proposal in 1943 because the American "businessmen now captained the country and set their sights on markets rather than land. Whether manufacturers, merchants, or investors, they feared lest America's multiplying factories produce more than Americans could buy." (May, E.R. in Bodner and Robinson, 1996:71) With that determined focus, it is obvious that the Manifest Destiny or simply, American imperialism, still runs in the veins of the Americans. May was wrong when he posited later that the Manifest Destiny died in 1900. Many years after that period, American secret societies are still in charge of all American foreign policies in order for them to direct the global economy. The CFR never stopped with the creation of the UN as the members still influenced American foreign policies in international projects like the Marshal Plan by which the US helped the rebuilding of Europe in 1946 after the Second World War. Again, in 1972, the CFR influenced the creation of the Trilateral Commission, TC, to encourage a co-operation between the US, Europe and Japan, then the three industrial engines of the world. The Commission, according to the founders, was to co-operate in keeping the peace in managing the world economy, in fostering economic re-development and alleviating world poverty will improve the chances of a smooth and peaceful evolution of the global economy." (*New African*, February, 2008: 16)

Nonetheless, a critic of the TC, Barry Goldwater, described it as a great design by the founders to have a global economic system that will be superior to all political governments of participating countries. Goldwater maintained that the founders of the TC intended to rule the world to their advantage, exactly what modern globalization has achieved for the capitalist advanced countries that created it. In his book, *The Mafia Manager*, Johnson, C.L. (1996) observed that capitalists

generally act harmoniously, and in concert, to fleece the public. Abraham Lincoln, a one time American President, maintained that capitalism enriches only the people who have money to invest; that is, people who are already wealthy. (ibid: 83) The members of the CFR, TC, and other Western secret societies involved in global politics are wealthy people who own and control the multinational/ transnational corporations that drive the global economy through modern globalization.

How Globalization Encourages Prostitution in Africa

The 1990 American Revolution in information technology began with the breaking of telecommunication monopoly which resulted to the creation of the international network (internet) in 1991. The internet opened opportunities for individuals and groups to create countless channels as social networks or media that enable millions of people all over the world to access information of all kinds from every corner of the globe. Each social site provides specialized information which pleases the individual quests of every searcher. When the television was the only medium that televised events, its contents were carefully selected and censored by authorities of the States though some stations later indulged in obscene telecasting. With the coming of all sizes of computers people were enabled to privately access any information according to individual preferences without fear of any kind of traditional injunctions and sanction. Thus, obscene social media became the most preferred among people, particularly the adolescents. Rules of control stipulating age limits for certain social media events are not effectively enforced as there is no monitoring mechanism yet to ensure compliance. So, even kids below ten years enjoy uncontrolled access to obscene sites that expose them to high level immorality that is dangerous to their being. Africa is not exempted from this globalized bug bite. The adolescents of the continent now believe, and have accepted completely, the ruse that Western values are all superior to every African value.

Life in Africa must conform to Western dictates, otherwise it is primitive, childish, ungodly, and totally against the rules of human right. It is on that ground that immorality is legalized without any consideration for the moral rights in the cultures of other people outside the Western region. This immoral campaign is hyped by the social network sites that have made communication interactive between individuals at very far distances, making possible their indulgence in sexual intercourse with several casual acquaintances. (Okafor and Duru, 2010) The personalized nature of the social networks guarantees the consumption of pornographies and other offensive sexual items by persons who should be protected from their immoral contents. These vulnerable persons, in copying the vulgar styles of Western social outlaws, now appear in skimpy dresses that portray their untamed sexual desires in public places, including worship centres. This uncanny exploration of an abnormal sexual culture makes possible the express wholesale of promiscuous offenses to people of all ages in Africa which encourages the spread of prostitution to all corners of the continent. Internet enabled devices have indiscriminately allowed people of all ages to encounter, consume, create (and re-create), and distribute sexually explicit materials, a phenomena that are found to be increasingly common among adolescents, particularly in Africa. (Flood, M., 2007) Today in every corner of the continent, there is an unhealthy gravitation among the women towards prostitution in a quest to meet the demands of modern globalization. African traditional ways of checking sexual abuses are totally disregarded as old fashioned traditions. Naanen (1991)

attributed this and its resultant wide scale prostitution to the colonial social order in its capitalist setting which triggered off unprecedented professionalization of prostitution in the most populous black continent in the world. The colonial social order brought Western education and Christianity which condemned African norms and customs as primitive and godless, leading to an explosion of knowledge in, and unquestioned acceptance of, Western cultures and values. They divided African families and set children against their parents, and vice versa, all in a bid to please Western interests.

That pervasive state became obvious when the African economy was integrated into the world capitalist system through colonial imperialism which enabled migrant labour and modern commerce, non agrarian forces, to penetrate the traditional economic settings of Africa. (ibid) The result was unequal division of labour and development among the regions of the continent. While regions with high concentration of Western settlers were well integrated into the world capitalist economy and attracted large population of the non agrarian forces, regions that were not so blessed were abandoned by their able bodied young men and women for those regions where life seemed easy and meaningful. Unfortunately, the colonial economy depended to a large extent on the agrarian labour of regions whose populations had been badly depleted. There sexual division of labour favoured men well above the women. The result was that women were forced outside for an improvement to their economic conditions, like in the Cross River Basin. (Naanen, 1991) Colonial imperatives had fully monetized the indigenous economy and indiscriminately created new tastes, values and status symbols that could not be satisfied by the local economy. That made the regions that had had the special European touch a major attraction to the curious quests of the women.

In post-colonial Africa, many areas where the Europeans had lived have become Federal and State capitals as well as major commercial centres with well concentration of social amenities that sustain the standard of living set up by the erstwhile European powers. All manner of people now migrate to these areas to seek a better meaning to their lives, whether or not by any reasonable means of survival there. Among the migrants are women escaping the harsh economic conditions in their rural settings. Without qualifications for secular employment, they engage their biological possessions to seduce the male migrants and others in political positions for paid sexual services which Naanen said would not have been so if the men had maintained any moral rectitude. (p.57) From time to time the prostitutes return home to their villages where their loose life styles are extensively assimilated by other young women who see them as liberate and progressive. Everywhere in Africa today these loose life styles among the women have become entrenched as a modern norm and custom that must not be questioned with the old traditions. This is largely helped by the availability of internet enabled devices and other communication technologies that permit private learning of sexual behaviours via the social media. Deviant sexuality like lesbianism, homosexuality, multiple sexual partnership, increased cases of rapes, and many others, are now common among adolescents in Africa. (Aleke, 2018) As a result commercial pregnancies are also encouraged among female students of tertiary institutions and other village- to -township female migrants as a means to meeting the demands of the globalized Western life styles of skimpy dressing codes, pornographic displays and other sexual misbehaviours.

People are now rated as great depending on the number of sexual partners they are keeping in the name of lovers. (Ani, 2002) Mgbada, F. (2000) observed that promiscuity has become too rampant that teenage girls now lose their virginity with pride; married men and women engage in adultery without regrets or fear of its moral consequences. Mgbada attributed the development to colonialism and the teachings of Christianity which destroyed traditional authorities without any effective replacement to check the activities of social deviants except reporting them to the police. But the police as a colonial institution cannot check the moral laxity of anybody because of the rules of human rights. Imposed foreign sexual anomie is therefore, tolerated in Africa as normal. (Akpan, C.O., 2016)

How Prostitution Undermines African Traditions and Development

Modern globalization consolidates the benefits of the historical discovery, exploration, conquest, settlement and exploitation of the New World (North America, Central America, South America and the Caribbean Islands). It bridges the gap between nations of the world but imposes the cultures of one part (Europe through America) on the rest parts. This brings these other parts (the underdeveloped regions) to a subordinate position in global affairs. This subordination nullifies the rights of the subordinated societies, merging them to those of the advanced countries. The meaning is that life in the underdeveloped societies is tailored after that of the advanced countries without a corresponding availability of infrastructure and opportunities. Thus exposed to the Red light Streets of Europe and America but distanced from them, many women in Africa, in emulation of what they learn from the social media, engage in lewd life styles that are antithetical to African traditions and culture.

With their number daily on the rise, these women are seen soliciting for sex at every odd corner in the streets of major cities, urban centres and towns of Africa. At some of these sex ports these ladies pop out their breasts through skimpy dresses to entice male customers into the act. Still, at other sex centres the prostitutes go completely naked in the nights in their desperate bids for male customers. They are ready to offer their bodies in parked cars, under shrubs or any available dark alley. In some hotels and Night Clubs, the prostitutes are hired by proprietors to dance full naked before their patrons. This strategy steams up hot blood in the male customers who immediately fall on the milling call-girls for a short time sex show or one-night-stand sex bargains. There have been reports also, of female students of tertiary institutions travelling far out of their school environments to engage in prostitution as a way of supporting their up-keep in the schools. Girls of secondary schools are equally known to have been engaging in prostitution by sneaking out of their homes in the nights to “hustle” for money to buy smart phones, glamorous dresses and other Western goods that catch their fancy.

Without any check mechanism for social media use and its concomitant build up of the number of prostitutes, African traditions take a stand on the head while sexual anomie take over the continent. A good number of women now prefer appearing in male apparels with equal number of male cronies encouraged to appear in some weird Western styles to provide unfitting Western social environments in traditional African environment. The rupture in African ways of life is comprehensive; and parents have lost control over their children, most especially the female

children. The most effective but dangerous engine of this uncontrollable sex propagation against African traditions is the internet. The social networks of this engine have been abused beyond measure by adolescents in Africa. According to the Annual Report of Internet Watch Foundation (2008), “statistics show that about 20 per cent of teens between 13 and 19 years of age have sent nude images of themselves to others. (The report said that) between 67 and 71 per cent of the teens have sent nude images to a boy friend or girl friend. Roughly 38 to 39 per cent of teens have received or seen nude texts of other teens. These images were either sent to them directly or shared by someone else.” What many don’t know is that a sex text can swiftly spread beyond the person that it was intended for. (Dempsey, 2009)

The escalation of sex trade or prostitution in Africa since the days of colonialism has become too alarming despite the moral teachings of the Christian and Islamic religions which, of course, are not keen on preserving the traditions of Africa. In fact, many of the prostitutes do hide under the cloak of these religions to expand their sex empires to the worship centres. Reports abound of men of God who were seduced into sexual sins right inside the vestries of their places of worship by wanton sex peddling sisters. Thus, modern globalization has created an awkward scenario of prostitutes and sex everywhere in Africa. Because prostitution promises a broad avenue to glamour and easy income, many women take to it, not minding their traditional and cultural backgrounds. Naanen (1991) sees in the rush for prostitution by African ladies, a relief from harsh traditional economic settings that impoverish the women under their male counterparts in the rural areas.

Prostitution in Africa has become an accepted unofficial social order through modern globalization that parades social vices as integral part of human rights. Women in Africa now see that as a license for those who have the stamina to gravitate into the erotic profession where no tradition has a rule or ancestral vents are dreaded. In pre-colonial Africa, adultery was a serious social offense. Today it is seen as archaic tradition to question the right of a wife who decides to have sex with whosoever she chooses, and husbands who dare reprimand their unfaithful spouses stand the risk of loosing them to more liberal men outside. The only option for them to keep their promiscuous partners is “silence” in the face of the evil of adultery. To the women, prostitution under modern globalization guarantees the much craved opportunity for gender equality in all spheres of life. It guarantees easy wealth (the erstwhile prerogative of men); it guarantees glamour; and above all, liberty. Women now travel far and wide out of their villages to showcase their succulent bodies to distant men with the cash, and that is adjudged an expression of their freedom of movement. (Naanen, 1991, and Akpan, C. O., 2016) Nevertheless, in the Igbo region of Nigeria, like in other regions of traditional Africa, adultery carries fatal consequences for the women. From ominous signs like blackening of the tongue and thrusting it out of the mouth, defecating in public places such as markets and main roads, swelling of the bodies, etc, the adulterous women eventually die if they remain obstinate to confess their unfaithfulness. The husband of the adulterous suspect avoids his wife but he died mysteriously if he feigns ignorance of the wife’s sins and continues co-operating with her, including eating from her. (Odeke, 2010; 2018) The woman lives if she confesses and the Earth goddess (Ali) is venerated and appeased with some sacrificial items, including a goat. She can then be reconciled to her husband.

However, many women today damn the consequences of adultery and elect to stay off their matrimonial homes as long as they relish the liberalized liberty under modern globalization. The implication is that African traditions that hitherto served as social control mechanisms against vices such as adultery, sex in the open field, rape, and other sexual misbehaviours, are now disregarded with impunity, not directly by Western imperialists but by African women encouraged by modern globalization. That many women in Africa today prefer single motherhood to staying in marriage is one anomie that defiles normal African sense of reasoning. That many female teenagers in the continent have elected to remain in prostitution against the traditions of Africa, is a development that should worry even the protagonists of modern globalization. And the question that evokes is whether modern globalization in Africa is for man or against man? A sincere answer to this question exposes the immoral tendencies of modern globalization and how that encourages the spread of prostitution in Africa which in turn, stands impudently against all traditions of the continent.

The fall of African traditions to sexual impunity affects the general culture of the people which includes their belief systems as well as their development. In the absence of a supernatural guidance, man is left in peril under the influences of evil forces. Opoku (1978) stated that in Africa, life was religion and religion was life, beginning with eating, planting, harvesting, feasting, relating, sleeping, and so on and so forth. Thus, the effects of prostitution on the traditions of Africa include a serious decline in the indigenous economy because fewer hands are left in the rural areas to carry out the labour of an entire population. The consequence is that productivity has remained perennially low. With many mouths depending on the depleted population of less effective aged hands, more people now scramble for the less available food. Food scarcity, acute hunger, abject poverty and their consequent vices become permanent features of Africa; and because there is hardly enough for the market, the agro based economy can not advance for real development with its inability to save for meaningful investment.

CONCLUSION

In the pre-colonial days, Africa was governed by Laws written in the hearts of men. The norms, customs and traditions were all known and carried about by all in the heart. Everybody knew the meaning of abomination (or *aru* in the Igbo world), and its consequences. These consequences were avoided in earnest as honour to the customs and traditions of each society in Africa. The gods and ancestors were at alert guiding and watching the affairs and behaviours of their subjects to bless them and keep them off the consequences of violating the Laws of the land. These spiritual forces wasted no time to strike fatally at those non-conformists who went against their traditions. Thus, Africa was preserved as a decent place of integrity until the European invasion of the continent.

Apart from imposing a strange system of government on the people, that invasion disrupted all traditional institutions and social order of the people, leaving them full strangers in their own land. Anomy was forced on the people with modern globalization compounding the situation without regard to their peculiar socio-cultural interests. Social offences that were earlier adjudicated by the gods and ancestors went to the police force under human rights Acts. These permissive Acts were

packaged without regard to African traditions that had provisions for the control of human sexual behaviour. The crux of African traditions was to save humanity from falling beyond the levels of animals, including their sexual lives.

The non-realization of this fact about African traditions by the Western capitalists has led to misinterpretations of the Law of Liberty by many African women. These women see the Law as meaning that human sexual behaviours should not be under any form of traditional control; else human happiness and progress will be hampered. That misunderstanding has given rise to the escalation of wanton sexual promiscuity, resulting to too many of the women gravitating into prostitution as a normal profession. This favours the promotion of Western goods and values against African values and locally made goods which undermines not only the traditions of Africa but equally makes the socio-economic growth and development of the continent impossible.

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