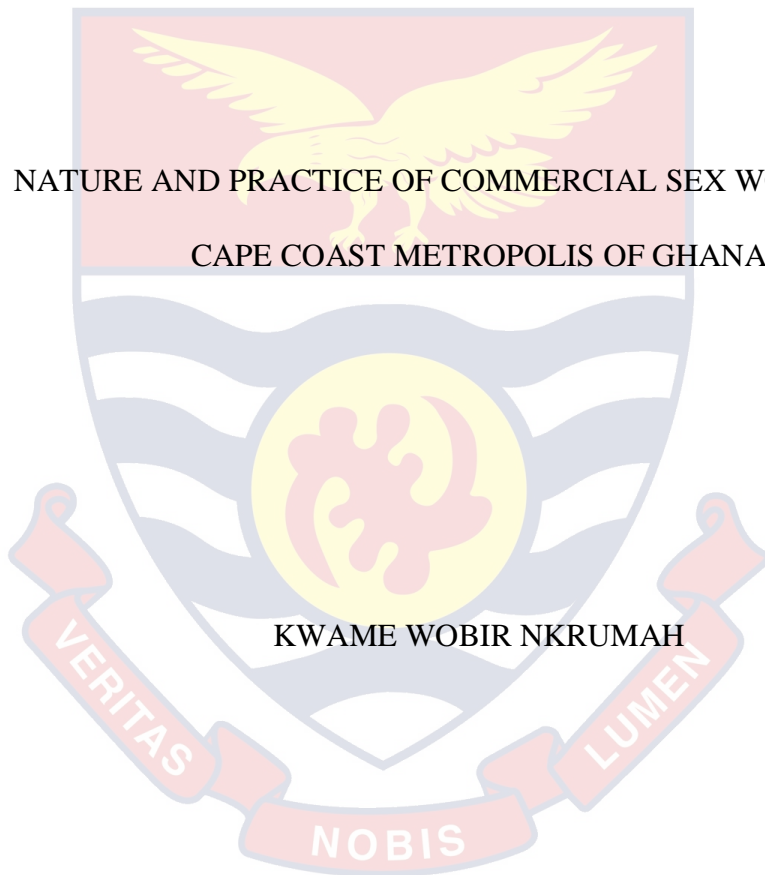


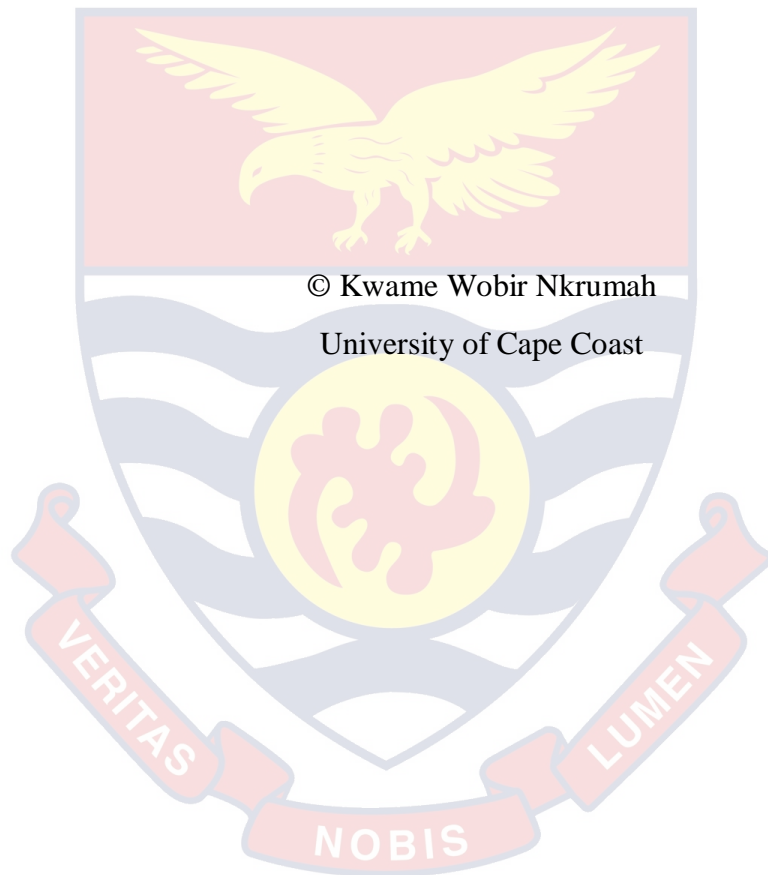
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NATURE AND PRACTICE OF COMMERCIAL SEX WORK IN THE
CAPE COAST METROPOLIS OF GHANA

KWAME WOBIR NKRUMAH

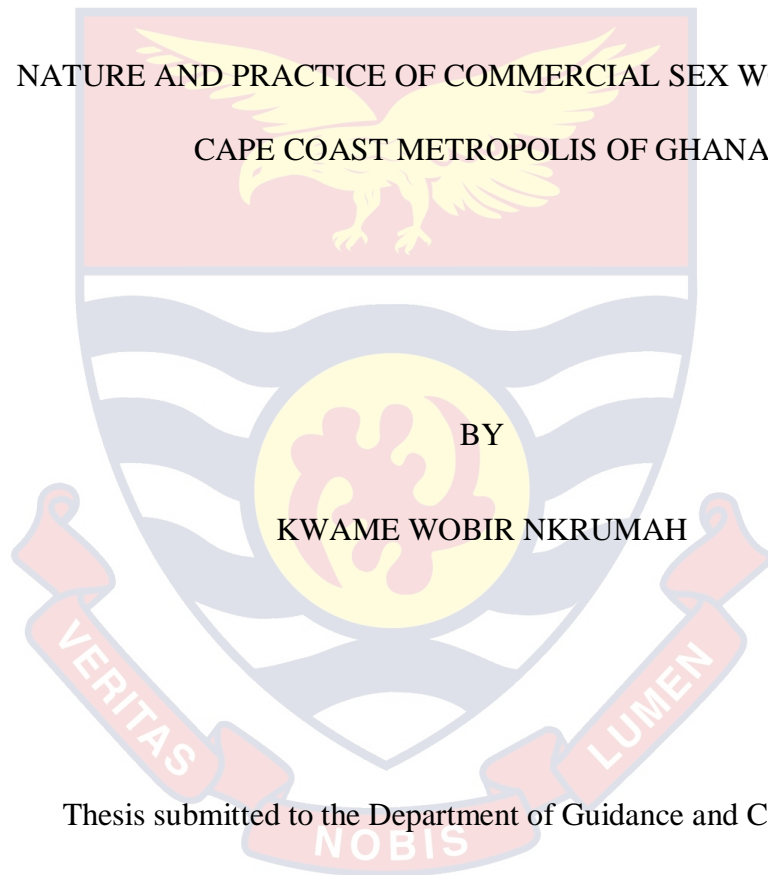
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NATURE AND PRACTICE OF COMMERCIAL SEX WORK IN THE
CAPE COAST METROPOLIS OF GHANA



BY

KWAME WOBIR NKRUMAH

Thesis submitted to the Department of Guidance and Counselling
of the Faculty of Educational Foundations, College of Education Studies,
University of Cape Coast, in partial fulfilment of the requirements for the
award of Doctor of Philosophy degree in Guidance and Counselling

JUNE 2020

DECLARATION

Candidate's Declaration

I hereby declare that this thesis is the result of my own original work and that no part of it has been presented for another degree in this university or elsewhere.

Candidate's Signature: Date:

Name:

Supervisors' Declaration

We hereby declare that the preparation and presentation of the thesis were supervised in accordance with the guidelines on supervision of thesis laid down by the University of Cape Coast.

Principal Supervisor's Signature: Date:

Name:

Co-supervisor's Signature: Date:

Name:

ABSTRACT

The main purpose of the study was to investigate the nature and practice of commercial sex work in the Cape Coast Metropolis of Ghana. The approach was nested concurrent mixed methods. The study consisted of two sets of respondents: 356 commercial sex workers and eight persons in key positions in key stakeholder institutions, all sampled from the Cape Coast Metropolis. Multi-stage sampling procedures were used for each category of participants: purposive sampling, simple random sampling, and convenience sampling for the commercial sex workers and simple random sampling and purposive sampling for the key informants. Questionnaire and an interview guide were used to collect data. Age and level of education had significant influence on the level of participation in commercial sex work. However, marital status and religion did not have any significant influence on the level of participation in commercial sex work. Level of participation was a negative predictor of self-esteem. Also, the sex workers were predominantly streetwalkers and nearly all commercial sex workers have been practicing commercial sex for more than two years in the Cape Coast Metropolis. The level of self-esteem of the participants was found to be low. Also, they felt harassed, abused, discriminated against, and stigmatized by their patrons, personnel of law enforcement agencies. Family background, peer pressure, parental influences, and socio-economic difficulties were among the major factors responsible for entry into commercial sex work. The study recommends regular voluntary psycho-social services to the commercial sex workers to assist them explore alternative job avenues to resolve their socio-economic challenges.

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DEDICATION

To my dear mentor and counsellor, an astute worker in Christ Jesus' vineyard,
George Fox, of blessed memory (Princeton United Methodist Church, USA).



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CHAPTER ONE

INTRODUCTION

This chapter comprises the background to the study, statement of the problem, purpose of the study, research questions, and research hypotheses. Additionally, it covers the objectives of the study, delimitations, limitations, definition of terms, and organization of the study.

Background to the Study

A glance through the history of mankind since creation reveals that varied sexual practices such as fornication, adultery, defilement, incest, rape, sexual exploitation, sexual slavery, and prostitution have not only existed but prevailed from one generation to another. Such sexual behaviours and practices were in the past not taken lightly because they were considered an affront to human dignity and social control and order. The practice is considered a deviation from socially and culturally established norms (Ezeh, Ugwu, & Ngwu, 2019; Brooks-Gordon, 2006). Prostitution, also referred to as commercial sex work, is one of the sexual practices persisting in different forms and proportions across the globe (Ampofo, 2001; Ansah, 2006; Sanders, O'Neill, & Pitcher, 2009).

According to Acquah (as cited in Akyeampong, 1997) “. . . prostitution constitutes an infraction of custom and is still severally frowned upon in the rural areas, even though in the large towns it is generally accepted as one of the ways women have for earning a living” (p.163). Such human tendencies

were therefore highly abominable, attracting very harsh and punitive consequences such as banishment and excommunication. Persons involved in commercial sex work were and are still stigmatized and discriminated against by society due to the stigma associated with the practice (Balfour & Allen, 2014; Aveling, Cornish, & Oldmeadow, 2013; Kamise, 2013; Ansah, 2006; Ampofo, 2001).

History also has it that, in the olden days, commercial sex workers were largely not allowed dwelling in the main communities. They were rather made to dwell at the outskirts of towns or boundaries of towns and they had to undergo rigorous purification rites before they were re-incorporated into their original communities of abode (Ansah, 2006; Akyeampong, 1997). However, in modern times, the practice seems to have more welcoming presence mostly in the urban cities and communities devoid of expected social control mechanisms. Commercial sex work is not only restricted to the Western world only which may be considered more permissive, but they are prevalent in African nations too, such as Ghana which are considered more conservative and therefore less permissive. According to Akyeampong (1997) instances of commercial sex work and sexual exploitation, particularly of young people, are common everyday occurrences in most African communities, including Ghana.

In Ghana and some of her neighbouring countries the practice of commercial sex work and the sex workers are commonly referred to as 'toutuo' or 'tuutuu' or 'ashewo'. 'Ashewo' comes from Yoruba (a Nigerian language) meaning one who gives change. (A shɛ ɔwɔ = "she who changes

money” or “she who gives change”). In Southeastern Nigeria, the Igbo people refer to the practice as ‘Ashawo’ a corruption of the Yoruba Ashe owo and the sex workers as ‘Akunna-Kunna’ (social misfits/deviants) (Ezeh et al., 2019). The phenomenon is now not only associated with popular communities such as those living in harbour cities like Sekondi-Takoradi or Tema, or those living in urban cities like Accra or Kumasi, but has also become a major socio-cultural challenge facing the country. Moves have been made by commercial sex workers to obtain public recognition and acceptance, and to have sex work decriminalized. They solicit public support in advocating their rights and the legalization of commercial sex work (Ahmed, 2014; Akyeampong, 1997).

The attempts made by commercial sex workers publicly and that of their sympathizer contribute to making the practice of sex work a major public concern. Though commercial sex work is a known illegal pursuit in this country as in other parts of the world, it continues to be practiced and patronized in some localities across the country. Commercial sex work in Ghana is widespread and seems to be gaining deeper roots in the society. Today, many tribes in Ghana no longer worry about premarital sex. The Internet and the proliferation of new modern technologies such as mobile technology and social media platforms/networks have made it increasingly less demanding for individuals to network, advertise, sell, and practice commercial sex electronically and physically (Sanders, O’Neill, & Pitcher, 2009, Ezeh et al., 2019).

The practice of electronic prostitution coupled with other forms of sexual activities is worrisome not only because of the associated destructive tendencies and negative outcomes such as stigmatization, marginalization, and labelling, but also primarily because of the attraction it holds for the active population of the country, particularly in the wake of the high incidence of poverty and unemployment. Undoubtedly some people consciously decide to go into commercial sex work as an avenue to make ends meet, they undergo 'survival sex'. In other words, they venture into commercial sex work as a means to survive by being able to provide for accommodation, food, and/or monetary resources to solve either some other personal and/or family challenges. (Ampofo, 2001; Balfour & Allen, 2014).

Individuals who engage in commercial sex trade form part of the active working class of the country's population. They constitute a critical component of the hope and future of the nation (Ansah, 2006; Ampofo, 2001; Akyeampong, 1997). This component of the population needs to be properly nurtured and well-groomed to make them more useful to themselves and the society at large. Commercial sex work in the country need to be properly addressed to prevent it from spreading its tentacles, particularly among the younger generation(s).

The gradual eroding and breakdown of the once well cherished traditional rules, societal values, norms and aspirations is among the factors which may predispose individuals to commercial sex work. Additionally, fallen standards in traditional moral discipline and authority, to a large extent, could be a contributory factor. Modern day societal attitudes toward the sex

and what constitutes appropriate heterosexual behaviour and conduct appear confusing due to rapid socio-cultural changes (Acquah as cited in Akyeampong, 1997; Busia, as cited in Ampofo, 2001).

Some sections of Ghanaians, especially the poor and vulnerable are compelled to resort to all manner of lifestyles and ventures to make a living. One of such ways of ensuring their survival and full participation in esteemed public and social life is commercial sex work. The current global socio-economic hardships and its attendant psycho-social demands could be another precursor to commercial sex work. Ampofo (2001) observes that some individuals purposefully choose to go into commercial sex to merchandise sexual services in order to earn a livelihood. Hayes (2002) also alludes that in the face of restricted choice in economic ventures, individuals can resort to commercial sex work as a way of refusing poverty, or a medium to resolve the threat to one's existence.

Ghanaian commercial sex workers are found both within and outside Ghana and a number of Ghanaian women either travel overseas or are trafficked there for commercial sex work purposes. The involvement of Ghanaians in the sex trade has both national and international dimensions (Ampofo, 2001; Ansah, 2006). In Ghana there are instances of commercial sex work and activities in cities such as Accra, Tema, Kumasi, Sekondi-Takoradi, and Cape Coast. Reports of these instances usually come to light through the media. The Ghanaian Times (2019, April) reported of commercial sex work going on in a brothel at Chisco near OA and Avenor in the Greater Accra Region. An exercise carried out there led to the arrest of 20 commercial sex

workers including five Nigerians and a pregnant woman. Their ages ranged from 18 to 55 years.

Similarly, GhanaWeb (2019, April) reports of vigorous commercial sex activities at “Tuutuline” behind the Ashaiman Police Station, a suburb of Tema. The report indicates that there are about 100 cubicles specially made to assist the commercial sex workers to engage their clients, however the sex trade is described as a lucrative venture in that locality. The demolition of ‘Sodom and Gomorrah’ at the Kwame Nkrumah Interchange in Accra, the number of both Ghanaians and non-Ghanaian commercial sex workers arrested all attest to the prevalence of the practices.

Some media outlets have also reported that commercial sex work, especially commercial sexual exploitation of children, transpires in the Cape Coast Metropolis in the Central Region of Ghana. MyJoyonline.com (2013, January) reports that there is a steady increase in the number of young people involved in the commercial sex work in the Cape Coast Metropolis and the participants are between the ages of 14 and 19 years. Also, Mynews.gh (2017, June) reported that ‘child prostitutes’ offer free sex in Cape Coast. These media reports need not be taken for granted but carefully investigated to ascertain the extent and magnitude of the situation and to devise an effective and prompt response to control and regulate it.

Equally significant is the study by Oduro, Otoo, and Asiamah (2019) in Cape Coast titled “Sisters of the night”: Ethical and practical challenges in researching prostitution among minors in Ghana. Though their study focused on minors in the sex industry, it is relevant to this current study because it

outlines some of the critical issues and challenges likely to be encountered and thus to be carefully handled by other researchers, this researcher inclusive, in order to successfully carry out any research project in the sex industry.

Cape Coast, the Central Regional Capital is Ghana's tourism centre and the citadel of Western formal education in Ghana. It is associated with the phenomenon of sex work. However, the aforementioned reports do not provide a comprehensive view of commercial sex work in this highly esteemed hub of education in Ghana. Personal visits paid by the researcher to some localities in the Cape Coast Metropolis (Ola, Kwaprow, Ntsin, Anafo, & Pedu Junction Goil Filling Station) to obtain first-hand information on the activity revealed that commercial sex work are prevalent there. Furthermore, the visits and engagements revealed that some of the commercial sex workers are young females of school-going age. Some were to be in Senior High Schools, while others were old enough to be in colleges and universities.

One of the studies carried out on commercial sex enterprise dating back to the Gold Coast era, was that of Busia (as cited in Ampofo, 2001). Akyeampong (1997) also chronicled a 300-year history of sexuality and prostitution among the Akan of the Gold Coast from 1650-1950. Other studies carried out on commercial sex work in Ghana include those of Ampofo (1991) and Oduro et al. (2019). However, it appears that not much attention (education, sensitization, and psychosocial interventions) and resources have been committed into comprehensively controlling and effectively mitigating this phenomenon which seems to be creeping into some localities in most Metropolis in Ghana. Continued lack of proper attention and commitment to

fully address commercial sex work head-on in the Cape Coast Metropolis may negatively affect and truncate society's future aspirations and survival. This is because more and more youthful persons may become attracted to and involved in the commercial sex economy.

Statement of the Problem

Commercial sex work continues to be one of the challenges confronting society both nationally and internationally. The practice has assumed more sophisticated dimensions due to modernity and globalization, thus making it easy to be ventured into (Brooks-Gordon, 2006). Modernity and globalization, particularly information communication technology has made mechanization of sex and sexual services less complicated and cumbersome. Commercial sex workers and potential sex workers and patronizers are more and better able to link-up electronically via the internet and other social media networks and platforms (Ibrahim & Muhtar, as cited in Ezeh et al., 2019). The use of the electronic/social media platforms for commercial sex work purposes by the modern world keep reaching deep into many homes, causing problems for young people, marriages and family relationships (Olson, Defrain, & Skogran, 2008). The sanctity of appropriate sex makes it the exclusive preserve of responsible and lawfully married adults. However, in recent times, it seems to have become common merchandise on the world public stage with practically very little sensitivity and control.

Vivid public display of nudity and sexually sensitive materials and activities including open merchandise of sex seem to be making inroads into the fibre of the Ghanaian society. This trend together with unrestricted access

to the Internet and poor parental guidance and control in Ghana, expose the society, particularly young adventurous generations to all manner of sensitive explicit sexual activities and materials. These immensely contribute to heightening their sexual curiosity, adventurism, and enticement into various forms of sexual experimentation via commercial sex work and activities. Modernity and globalization have paved way for varied sexual beliefs, standards, and the dissipation of sexual mores (Lamanna & Reidmann, 1997)

It has also been observed that commercial sex is not restricted to one gender. It is practiced by both males and females, though female commercial sex workers are more common than their male counterparts (Greenberg, Bruess, & Oswald, 2014). In this vein, Ansah (2006) attests that in Ghana, sex workers are mostly females while their pimps are basically men. Right within the borders of Ghana in the country's capital Accra, various locations of commercial sex activities have been identified. Localities such as the Kwame Nkrumah Interchange, Atembuda, a suburb in East Legon, and 'Tuutuline' in Ashaiman, a suburb of Tema, as well as St John, a suburb of Accra on the Achimota-Ofankor road are said to have become a hot vicinity for commercial sex workers. Clearly, commercial sex activities have become rampant and are fast emerging with an overwhelming increase in the supply of females (Ansah, 2006).

Apparently, such a phenomenon also occurs in the Cape Coast Metropolis which happens to be the cradle of Western formal education and the hub of education in Ghana. Why should such a phenomenon be occurring in a province noted for academic excellence and socio-economic propriety?

Are these individuals born into it, did they grow to meet the practice, or grew up to find themselves attracted to it? Could it also be that they were forced, trafficked, or kidnapped into it? Or is it as a result of eschewing hard work or due to desperation? Furthermore, why should the youthful generation in the Cape Coast Metropolis be engaging in commercial sex work and activities to the peril of both themselves and their respective communities? High health, socio-economic, and psychosocial cost are the perils they face in their commercial sex business. In the Cape Coast Metropolis, the practice is said to be happening in localities such as Brofoyedur, Ntsin, Anafo, Amanful, Gyeagyano, and Bakaano area in the main Cape Coast Township and Abura, OLA Estate Township and Kwaprow near the University of Cape Coast, Cape Coast (Mynews.gh, 2017, June).

Commercial sex work may have existed in Ghana like any other nation in the world but the recent trends of open merchandising or commercialization of sex in public places and localities in a notable place like Cape Coast ought not to be overlooked by responsible stakeholders. Certainly, every effort must be made to prevent it from escalating into alarming proportions. There is definitely the need for serious engagement with the participants and relevant stakeholder institutions to help either curtail completely or mitigate substantially the practice from further spreading or gaining roots in the Metropolis. The Metropolitan Director of the Department of Social Welfare and Community Development of the Cape Coast Metropolitan Assembly is quoted to have intimated that poverty and shirking of parental responsibility are the main causes of the sex trade among the people in the Cape Coast

Metropolis. On poverty as a cause of commercial sex work in the Metropolis, the Metropolitan Director pointed out that the practitioners in the localities mentioned above are hungry and are therefore ready to do anything to survive (Mynews.gh, 2017, June).

To what extent are these media reports and claims true and therefore can be substantiated? Are these mere propaganda or factual reality? What are the real motivators leading the people into commercial sex work in the Cape Coast Metropolis? Could it be economical, psychosocial, socio-cultural, technological forces or some other variables? What categories of persons (sexual service providers – streetwalkers or seaters - and patrons, Ghanaians, non-Ghanaians and/or intermediaries) are actually involved in the practice and are operating in the Metropolis? Also, in which specific localities do they mostly operate?

The work of Oduro et al. (2019) is both revealing and fascinating in that its primary focus was on minors (persons below 18 years) and the challenges that researchers face when investigating minors who engage in commercial sex work. However, it did not investigate the nature of commercial sex work and the level of self-esteem among the minor sex workers let alone that of the commercial sex workers being studied. Also, the work of Oduro et al. (2019) did not examine the role of psycho-social interventional strategies such as guidance and counselling, coaching, and mentoring in helping to better the plights of commercial sex workers, as well as effectively controlling and regulating commercial sex work in the Cape Coast Metropolis. Institutional measures taken by key stakeholder institutions

in the Cape Coast Metropolis to effectively address the practice seems to be absent from their study.

The study was designed to fill some of the gaps identified. Typical among them are the nature of commercial sex work, intensity of participation, level of self-esteem, calibre of men and their reasons for patronizing commercial sex workers, and institutional mechanisms to deal with the practice. In other words, the study made adequate efforts to study the nature of the practice, intensity of participation, factors responsible, level of self-esteem among commercial sex workers, challenges involved, what actions have been taken or proposed by key stakeholder institutions to effectively mitigate the practice, particularly, approaches and strategies to enlighten vulnerable groups and individuals to avoid getting into the sex trade, and assist those already in the sex trade who desire to successfully exit the commercial sex business were included in the study.

Objectives of the Study

The purpose of this study is to gain a deeper understanding of the issue of commercial sex work in the Cape Coast Metropolis. Specifically, the study was designed to achieve the following specific objectives:

1. To investigate the nature of commercial sex work in the Cape Coast Metropolis;
2. To determine the intensity of participation in commercial sex work by the sex workers in the Cape Coast Metropolis;
3. To investigate the factors responsible for participation in commercial sex work in the Cape Coast Metropolis;

4. To determine the level of self-esteem of the commercial sex workers in the Cape Coast Metropolis;
5. To assess the challenges facing commercial sex workers in the Cape Coast Metropolis;
6. To investigate the reasons why men, patronize commercial workers; and finally
7. To ascertain the institutionalized mechanisms and systems that exist to address the practice of commercial sex work in the Cape Coast Metropolis.

Research Questions

In view of the objectives, the following research questions were set to guide the conduct of the study:

1. What is the nature of commercial sex work in the Cape Coast Metropolis?
2. What is the depth of participation in commercial sex work by the sex workers in the Cape Coast Metropolis?
3. What are the major factors responsible for participation in commercial sex work in the Cape Coast Metropolis?
4. What is the level of self-esteem of the commercial sex workers in the Cape Coast Metropolis?
5. What challenges do commercial sex workers in the Cape Coast Metropolis face?
6. Why do men patronize the commercial sex workers in the Cape Coast Metropolis?

7. What institutionalized mechanisms and systems exist in the Cape Coast Metropolis to effectively deal with the phenomenon of commercial sex work?

Research Hypotheses

The following hypotheses were postulated to further guide the conduct of the study:

H₀1: There is no significant influence of demographic characteristics (age, marital status, level of education, and religion) on participation in commercial sex work by the commercial sex workers in the Cape Coast Metropolis.

H_A1: There is a significant influence of demographic characteristics (age, marital status, level of education, and religion) on participation in commercial sex work by the commercial sex workers in the Cape Coast Metropolis.

H₀2: Participation in commercial sex work has no significant influence on the level of self-esteem of the commercial sex workers in the Cape Coast Metropolis.

H_A2: Participation in commercial sex work has a significant influence on the level of self-esteem of the commercial sex workers in the Cape Coast Metropolis.

Assumptions of the Study

The following assumptions were made to guide the conduct of the study.

1. Commercial sex workers in the Cape Coast Metropolis are mostly females and their entry into commercial sex work is mostly not of their own personal choice.
2. The depth of participation in commercial sex work by the sex workers in the Cape Coast Metropolis is high.
3. The level of self-esteem of the commercial sex workers in the Cape Coast Metropolis is low (negative).
4. There are limited or no institutionalized mechanisms and systems in the Cape Coast Metropolis to control and regulate the phenomenon of commercial sex work.

Significance of the Study

It is hoped that the study will be significant in the following ways:

The work falls within the wider context of the role and responsibility of the Ghanaian society, in providing holistic nurture, education, and socialization to the members, especially, the younger generations.

Responsible parenting and adequate provision of relevant educational and training opportunities will greatly empower and equip them to aspire high to become more functional in the society. Additionally, serious-minded mentorship must be consciously ensured. Also, the outcome of the study will help key stakeholder institutions such as the Traditional Council, Local Government Authority, and the Department of Social Welfare and Community Development also to provide adequate socio-economic support to the people, particularly the more socio-economic disadvantaged, in the Cape Coast

Metropolis to prevent them from opting for and engaging in commercial sex work.

The results of the study may inform relevant educational authorities – Cape Coast Metropolitan Education Directorate, the Oguaa Traditional Council, the Department of Social Welfare and Community Development and the Department of Gender - in the Cape Coast Metropolis responsible for educating and socializing the society, particularly the younger generation, to develop and implement capacity-building programmes and skills acquisition and training workshops to help identify and sharpen their skills and competencies. They can also empower them to successfully explore and engage in more viable socio-economic pursuits.

It is also hoped that the results of the study will help to provide a clear and accurate picture of the nature and level of intensity of participation in commercial sex work by the sex workers in the Cape Coast Metropolis. The results of the study may also assist greatly in uncovering and effectively stemming the tide of precipitating and sustaining factors responsible for the incidence and spread of commercial sex work in the Cape Coast Metropolis.

Furthermore, the findings of the study may help sensitize key stakeholders in particular and the general public about the associated dangers and challenges of commercial sex work on the society, and the need for a more practical action-oriented approaches and strategies aimed at effective control and mitigation.

The findings of the study may also add to the existing database or knowledge in Guidance and Counselling and institutional policy framework and direction necessary for the guidance of society.

Since governmental institutions and agencies such as the Ghana Statistical Service, Ghana AIDS Commission, National Population Council, and the department of Gender, who would normally have been expected to have some scientific data and statistics on the practice do not possess the information at all, the findings of this study may go a long way to provide the much needed database for them; as well as any individual or group of individuals or organisations who may develop interest in undertaking further research into this area.

Delimitations

The delimitation of the study to only the selected localities: Kwaprow, Apewosika, OLA, Abura, Pedu, Antem, London Bridge, Kru Town, Anafo, Ntsin, Amanful, Brofoyedur in the Cape Coast Metropolis is acknowledged. The study was also delimited to the nature and practice of commercial sex work. The study also confined itself to commercial sex workers and reasons why they are patronized by men, selected key stakeholder institutions in the Cape Coast Metropolis including a relative/guardian of a sex worker.

Limitations

The following were the limitations of the study:

1. Commercial sex work is illegal in Ghana and therefore the practice is mostly carried out under the cover of darkness for the avoidance of police arrest and stigmatisation from society. Reaching out to the sex

workers and engaging them for a scientific study was not without challenges. Some of venues and times for engaging the respondents for data collection purposes were occasionally interrupted. As a result of that some of the questionnaire failed to pass the eligibility for inclusion criteria for data processing. Again, the non-cooperative attitude of some of the respondents, especially, quitting the data collection process unceremoniously to attend to their clients contributed to a shortfall in the sample size of 384.

2. The subjectivity of the respondents in responding to the questionnaire due to their fear of full public disclosure and social desirability tendencies: likelihood of inaccuracies in respondents' self-reports of their commercial sex activities and/or providing self-reports different from the reality of their situations (enlargement or concealment) could not be completely ruled out neither were they underestimated.

Operational Definition of Terms

1. **Commercial sex:** formerly referred to as prostitution, is the offering and buying of non-affection sex and sexual services for personal or collective benefits other than procreation. It may or may not involve any physical contact though a sexual link is always at play.
2. **Commercial sex work:** the full range or spectrum of sexual and sex related events and ventures carried out individually or collectively by commercial sex workers, their clientele, and functionaries in return for monetary, material, or some physical benefits. It may also be referred

to as the sex economy, sex enterprise, commercialization or commoditization of sex.

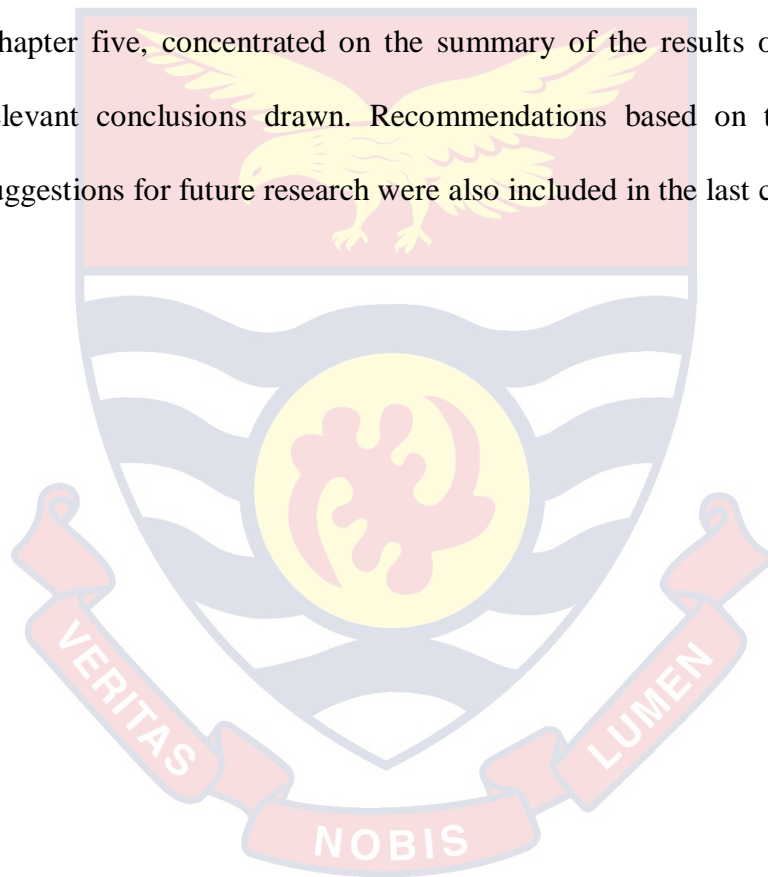
3. **Intensity of participation:** the depth of involvement in commercial sex work.
4. **Challenges:** the difficulties, hardships, and adverse conditions associated with and suffered by commercial sex workers.
5. **Self-esteem:** an individual's sense of worth, value, and respect from the point of view of a person and how others perceive and behaviour toward that individual.
6. **Key Stakeholders Institutions:** entities and establishments, governmental and non-governmental, in the Cape Coast Metropolis which owe it a duty to ensure not only order and social control but also the socio-economic wellbeing of all the inhabitants of the Metropolis.
7. **Key informants:** the persons in key positions in key stakeholder institutions in the Cape Coast Metropolis selected to respond to the interview guide.

Institutionalized mechanisms: concrete and practical steps, actions, and measures put in place by key stakeholder institutions in the Cape Coast to effectively control the phenomenon of commercial sex activities.

Organisation of the Study

The study was systematically organized as follows: Chapter one the background to the study, statement of the problem, the objectives of the study and the assumptions of the study were presented. Additionally, in the same chapter, the research questions, research hypotheses, as well as the

delimitations and the limitations of the study were outlined. In Chapter two, the literature review focused on the conceptual review and the conceptual framework for the study, the theoretical review, and the empirical review. Chapter three, focused on the research methods, specifically the research design, population, sample and sampling procedures, data collection instruments, data collection procedures and data analysis. Chapter four, focused on the results and discussion of the findings of the study while Chapter five, concentrated on the summary of the results of the study, and relevant conclusions drawn. Recommendations based on the findings and suggestions for future research were also included in the last chapter.



CHAPTER TWO

LITERATURE REVIEW

Introduction

This chapter examines the conceptual review; the theoretical review; and the empirical review. The conceptual review focuses on concepts and issues on commercial sex work and activities and formulation of the conceptual framework for the study. The theoretical review covers theories of learning that have been put forward to explain behaviour formation and disposition. Three other theories which are relevant to the study are also reviewed. Finally, the chapter ends with the empirical review.

Conceptual Review

Under the conceptual review the following concepts and issues will be considered: descriptions of commercial sex or prostitution and related concepts; categories of commercial sex workers; processes of becoming a commercial sex worker; locations for practicing commercial sex; motives for going into commercial sex work, functionalities in commercial sex work, men's patronage of commercial sex services, challenges associated with commercial sex work; and controlling and regulating commercial sex work. Finally, the conceptual framework for the study is postulated.

Commercial Sex Work and Related Concepts

Commercial sex is said to transpire among both heterosexual and homosexual communities though the most common form is heterosexual

commercial sex (Ampofo, 2001; Hayes, 2002). Literature on commercialization of sex refers variedly to the activity as prostitution, sex work, sex business, commercial sex enterprise, sex economy, or commercial sex work (Greenberg, Bruess, & Oswalt, 2014; Hyde & DeLamater, 1997). Locally, it is called 'tuutuu' or 'ashawɔ'. Greenberg, et al. (2014) observe that prostitution is used to refer to any instances in which an individual pays another for sexual satisfaction. Here the emphasis is on any sexual interaction involving two people with the view to attaining monetary rewards on one the hand and sexual fulfillment on the other. According to Hayes (2002) prostitution has to deal with merchandising sexual services for a remuneration. Here mention is made of the provision of sexual services which attract a fee or remuneration and the sexual engagement between the two parties is classified as a service. Also, Mickey (1995) considers prostitution as any sexual engagements for non-affectional purposes and for financial gains. According to him, a female prostitute sells her body to men for money. The annotated Criminal Offences Act of Ghana, states that commercial sex comprises the offering by an individual of that individual's body usually for acts of profanity or filthiness for payment although there is no act or offer of an act of normal sexual engagements (Mensah-Bonsu, 2008). The Act simply indicates that prostitution is not necessarily offering or actually providing sexual services, but it is the intent of offering sexual services and not whether or not the sexual services are actually offered or provided.

Emerging from the above definitions are variables such as sexual engagement, sexual services, sexual gratification or fulfillment, sexual

satisfaction, non-affectional purposes, payment of fees, monetary rewards, drugs, and intention to offer sexual services. These variables are key elements in sexual encounters or exchanges in commercial sex work. Thus, commercial sex could be described as a sexual transaction usually between two individuals, male and female, with the intention to seeking and satisfy a need: sexual satisfaction, monetary gains, and/or other material rewards.

Categories of Commercial Sex Workers

People who engage in commercial sex work may have different labels across the globe, however, typically among the most common renderings are: “prostitutes”, “hookers”, “commercial sex workers” and “sex workers” (Hyde & DeLamater, 1997; Malarek, 2009; Greenberg et al., 2014). Commercial sex workers are popularly, if not derogatory, referred to as ‘tuotuo’/‘tuutuu’ or ‘ashewo’ while male sex workers are commonly called the ‘Beach boys’ or ‘Rasta boys’, especially, in Ghana (Ampofo, 2001).

A close look at available literature on the subject reveals that there are different kinds of individuals involved – poor people, educated and uneducated persons, locals and foreigners, old and young as well as males and females. Just as different individuals are involved in sex work, so there are varying shades of commercial sex workers in the commercial sex enterprise (Greenberg et al., 2014; Ampofo, 2001). Hyde and DeLamater (1997) indicate that sex workers vary in terms of social class, status within profession, and even life styles. The following are some of the categories of sex workers: call girls, house prostitutes/brothel girls, and streetwalkers, baby pro, massage

parlour sex worker, hotel/bar girls and strippers, dancers, gigolos, and hustlers (Greenberg et al., 2014; Hyde & DeLamater, 1997).

Top on the ladder of ranking with respect sophistication and prominence of sex workers are the call girls. The call girls are at the top of the profession because of certain attributes they possess (Greenberg et al., 2014; Ampofo, 2001). As their name suggests these girls do not go parading themselves publicly as commercial sex workers soliciting for clients. Rather they are either called by their clients or are arranged by personal referrals or somebody else or an intermediary to meet with their clients as and when the need arises. Among other things, call girls have regular clients who pay high fees and provide for some of their other financial and material needs. Thus, call girls constitute the highly paid commercial sex workers who transact business only on appointment basis (Greenberg et al., 2014). Additionally, call girls have the following attributes: they are elite; hail from a middle-class background; more disciplined than other sex workers; and well educated, usually graduates of tertiary educational institutions (Hyde & DeLamater, 1997).

According to Ampofo (2001), call girls are high-class commercial sex workers and different from other categories of commercial sex workers because they appear to be slightly better educated and are more sophisticated. She also notes that call girls normally have clients who are very well to do most of whom are either foreigners or wealthier countrymen. Additionally, call girls transact their sex business from hotels and high-profile tourist locations. The duration of their services is longer compared to the other sex

workers though they are not full timers. They also provide varied domestic and social duties for their clients.

It is noted that due to the classier nature of call girls, they do not only charge high fees, but also do have a high personal financial expenditure. Their high expenditure results from an expensive wardrobe, attractive residence and high communication expenditure. Additionally, high medical bills, particularly, for the prevention of STIs, and huge sums of tips for doormen and landlords/ladies do contribute significantly to the high expenditure. Call girls also have high cosmetic expenditure (Ampofo, 2001; Hyde & DeLamater, 1997). The high cosmetic bill incurred by call girls stems from their persistent determination to keep up with their sophisticated appearance and elegance. In order to attain such a status call girl, engage in certain risky life styles, behaviours, and practices – the abuse of recreational and prescriptive drugs, alcohol, skin bleaching, and poor diet to maintain their body shape and size (Ampofo, 2001).

Next after the call girls are the house prostitutes or brothel girls, they usually worked in structured conditions in houses in which prostitutes transact their businesses. Brothel girls provide sexual services to more clients at cheaper rates than what call girls charge (Greenberg et al., 2014; Brooks-Gordon, 2006). With regard to appointments and choice of clients, house prostitutes do not have much control, since that has to be decided by the clients, rather than them. Darko (2010) tactfully and rightly discusses house prostitutes using her characters Mama Abidjan and Mami Broni, who own the houses with her heartless partner of character, Poison, and their victim, Baby

T. who is forced into commercial sex work by her irresponsible mother, Maa Tsuru, and her lover Kpakpo. In the narrative it is Mami Broni and Poison who decided how much must be paid by the clients and how they may decide to offer the house prostitutes or their mothers. Without a critical examination of Darko's (2010) narrative one may be tempted to dismiss this reference as a fictional work.

However, it is worthy to note that much as it is a fictional work, the facts that the narrative discusses are all true, for the simple reason that literature is life and issues in life that need society's attention. Therefore, we may not be far from wrong to cite these characters and their roles Darko (2010) assigns them to play in the narrative so as to bring to life the realities of commercial sex work happening in our societies.

Normally, the customers do the selection in a large room filled with different classes of individuals. Brothel girls have dwindled in number and success since the Second World War. Their place in the sex business is gradually being taken over by the massage parlour sex workers (Hyde & DeLamater, 1997).

Massage parlour sex workers are the next and these are women who merchandise their sexual services in massage parlours instead of brothels, hotel, and other places where commercial sex activities are carried out (Perkins & Bennett, as cited in Hyde & DeLamater, 1997). The prostitutes here are better positioned and protected than other standard categories of prostitutes. The reason is that they practice their sexual trade in not only is

legally recognized establishments, but also do the sex trade alongside their particular recognized professions and/or vocation (Hyde & DeLamater, 1997).

Furthermore, they enjoy a wide variety of options in so far as the services they provide are concerned. It is also noted that massage parlour sex workers are usually motivated to earn extra financial gains through the provision of sexual favours in their bid to earn as much income as possible. They also do well to service a number of men in a short period of time. The services they provide are mainly fellatio (oral sex), which the male customers normally like because they claim their regular sexual partners do not want or completely dislike engaging in fellatio (Greenberg et al., 2014, Brooks-Gordon, 2006; Hyde & DeLamater, 1997).

Bar girls referred to as strippers; may also be called hotel prostitutes or dancers. They are considered to be in the middle of the status hierarchy in so far as the sex trade enterprise is concerned. Bar girls mostly practice their business in hotels, beach resorts, motels, bars and other entertainment hospitality facilities. Bar and hotel prostitutes do subtly solicit for the sale of their services (Greenberg et al., 2014, Brooks-Gordon, 2006; Hyde & DeLamater, 1997).

The reason is that the image of the hospitality and entertainment facility must not be soiled by any untoward attitude or behaviour but jealously protected by their seemingly good display of professionalism (Hyde & DeLamater, 1997). Bar girls and strippers ply their sex trade by acting available so as to attract and entice men to purchase drinks and other

commodities for the facility. By so doing, they help the firm to make more sales from the commodities they sell (Greenberg et al., 2014).

Furthermore, bar girls and strippers sometimes offer paid sexual activity, a practice they scarcely take for granted. The reason is that a bar girl or stripper's refusal of an offer of sexual activity for money from a client, may mean losing money for the sale of a drink. In most cases this would not be entertained because they mostly depend heavily on commissions tied to the sales they make (Greenberg et al., 2014, Brooks-Gordon, 2006).

A typical challenge faced by these sex workers is contracting STI's since they are less likely to use contraceptives to protect themselves during sexual intercourse with their clients (Greenberg et al., 2014). Additionally, strippers or naked dancers entertain their patrons by performing nakedly. This trade affords them money, attention, and a great deal of power, particularly over men, who sheepishly pay to see and gaze on their open nakedness (Greenberg et al. 2014). However, it has been observed that stripping can be a spring board either to something better or to an abyss of drugs, alcohol abuse and prostitution (Kershaw, as cited in Greenberg et al., 2014).

Streetwalkers are the next group of sex workers who ply their sex activities mostly on street corners, lorry parks and entertainment centers (hotels, night clubs, drinking spots, club houses, and cinema centres) in towns and cities. The duration for the provision of their services is short, usually 20-30 minutes (Greenberg et al., 2014; Ampofo, 2001; Hyde & DeLamater, 1997). Streetwalkers are usually not as attractive and fashionable as call girls. The charges for their services are comparatively low. However, streetwalkers

have more control or opportunity to impose strict time constraints on their patrons. The reasons are that they want to avoid being arrested by the law enforcing authorities; secondly, they don't like to be exposed to dangerous clients who are likely to take them for granted or harm them (Sanders, O'Neil, & Pitcher; Brooks-Gordon, 2006).

Streetwalkers, more often than not, service their clients right on and/or along the streets, street corners, behind structures on the streets and in stationary cars. They may also execute the sexual transaction within the confines of the location where they find their clients (Hyde & DeLamater, 1997). Streetwalkers may also be referred to as 'free-lance commercial sex workers' since they are more independent than house prostitutes, call girls, bar girls, and massage parlour commercial sex workers. According to Ampofo (2001) streetwalkers are referred to as '*watembizi*' in East Africa. The name comes from the Swahili verb, '*kutemba*' meaning 'to walk' while in Ghana streetwalkers are referred to as roamers because they move from place to place to carry out their sex work and activities.

In spite of the more freedom and open physical visibility streetwalkers enjoy, they are the most frequently arrested, harassed and abused sex workers, the world over. In the area of charges and conditions of payment, nobody decides for them. They mostly determine the rates to charge their clients and also keep the earnings obtained by them. They are mostly found either standing or strolling on the streets and approaching males who pass by (Greenberg et al., 2014; Hyde & DeLamater 1997). Streetwalkers do not patronize nor enjoy the services of pimps, panderers, or madams as is the case

of the other sex workers (Greenberg et al., 2014). The activities of streetwalkers are deemed to be high in small cities and towns (probably due to limited indoor opportunities) than in larger cities and towns which have a large spectrum of indoor opportunities. Normally streetwalkers are young, poor, needy, and homeless girls seeking financial and material resources to cater to their numerous unmet personal, socio-economic, and social needs. In view of that they become susceptible to HIV-infection and police harassments and abuse (Ampofo, 2001). The incidence of unwanted pregnancies and parenting, are among the key challenges confronting streetwalkers. These challenges add to their already existing overwhelming conditions and anxieties characterizing their trade and practices (Greenberg et al., 2014; Sanders, O'Neil, & Pitcher, 2009; Brooks-Gordon, 2006).

Ampofo (2001) identifies and classifies another group of commercial sex worker referred to as professional sex workers who may also be called seaters. Locally they are called 'tuutuu' or 'wazi wazi' in Ghana and Nairobi respectively. They sit in front of their homes to receive and attend to their clients. This is similar to the "Red Light" districts, as it pertains in some Western cities like Amsterdam. Seaters are usually is older women who are either widowed or divorced. Seaters do not allow younger women to work with them (Sanders, O'Neil, & Pitcher, 2009; Ampofo, 2001).

Baby pro is another shade of sex worker who are usually younger in age. A baby pro is a minor or an underage individual who practices commercial sex. They are usually not older than 16 years of age. They may be found in resorts, and hotels (Hyde & DeLamater, 1997). The recent upsurge of

baby pros in the commercial sex trade is attributable to a notion and/or belief that girls aged 16 years or below are less likely to be infected with sexually transmitted infections and therefore are disease free (Hyde & DeLamater, 1997). This belief is erroneous because in reality the situation on the ground points to the contrary. STIs, STDs, and other diseases are no respecters of persons, age, gender, colour, creed, or geographical location. Girls aged 16 years and below are not in any way immune from STIs and STDs.

Generally, majority of sex workers are females (women and girls) as the social descriptions of the phenomenon is mostly associated with females (Ampofo, 2001). This notwithstanding, there are also male commercial sex workers. Male sex workers like their female counterparts do provide and sell sexual services to women and in some cases to their fellow men (Ampofo, 2001; Sanders, O'Neil, & Pitcher, 2009; Greenberg et al., 2014). According to Greenberg et al., male sex workers may be classified as female sex workers have been categorised, but the differences are often not obvious.

Typically, male sex workers are of two main kinds: gigolos and hustlers. Gigolos refer to young male sex workers who offer escort and sexual services for women. That is, to say gigolos serve a heterosexual clientele, often catering to wealthy middle-aged women. They also live at the expense of the women they serve and in return offer sexual favours. In transacting their business, they tend to be generally subtle and romantically flattering toward their clients. Gigolos are not only young, but also professional escort (Hyde & DeLamater, 1997; Sanders, et al., 2009; Greenberg et al., 2014).

Hustlers on the other hand, are male sex workers whose job is to provide and perform homosexual acts for financial and other material gains (Greenberg et al., 2014). Hustlers, though largely cater to a homosexual clientele, some of them consider themselves to be heterosexual beings rather than homosexuals (Combs, as cited in Hyde & DeLamater, 1997). Among other peculiarities, hustlers are characterized by the following: have strict conditions and rules for their client to follow, usually wear leather jackets and tight jeans to portray their masculinity (Hyde & DeLamater, 1997).

Functionaries in Commercial Sex Work

Functionaries in commercial sex work may also be referred to as ‘intermediaries’ or ‘brokers’ who arrange, negotiate, and bring clients and/or prospective clients to commercial sex workers for a fee or commission (Ampofo, 2001; Akyeampong, 1997). Akyeampong likens the ‘pilot boys’ of Sekondi-Takoradi in the 1940’s, who functioned as brokers via connecting clients to the sex workers for a commission, to modern day pimps. Pimps are individuals responsible for establishing links between sex workers and their patrons. They are responsible for recruitment of new comers into commercial sex work and activities, management of the sex worker’s business, provision of counselling and security services such as bailing sex workers out of prison cells, and the regulation of streetwalking commercial sex workers (Greenberg et al., 2014; Pheterson, 1993). Darko (2010) aptly cites ‘Mami Broni’ and ‘Mama Abidjan’ as examples.

Pimps, no doubt play an important role in the life and businesses of sex workers the world over. They provide some safe haven to the sex workers;

they offer companionship, affection, concern, love, food, clothing, shelter, drugs and protection against thefts and other crimes. However, pimps are supported financially by the sex workers. Legally, pimps' profit from the earnings of a sex worker (Pheterson, 1993). This is clearly portrayed by Darko (2010) in her narrative, indicating that the pimps, 'Mami Broni' and 'Mama Abidjan' earn their money on the earnings of these commercial sex workers and in some cases even cheat them to earn much more than the commercial sex workers themselves. They also wield much power and authority over commercial sex workers. Pimps usually enjoy financial support from commercial sex workers. Pimps are also considered as protectors and masters of the sex workers (Greenberg et al., 2014; Hyde & DeLamater, 1997). Commercial sex workers who work for pimps are known as "stable" while each one of them is called a "wife". Nevertheless, a commercial sex worker who has no pimp is called an "outlaw" (Hyde & DeLamater, 1997).

Another group of individuals involved in commercial sex work and activities are the 'madams'. In commercial sex work a madam basically refers to a female in charge of operating a brothel or prostitute's house. She could also be responsible for managing an escort service (Hyde & DeLamater, 1997). A 'madam' is usually a smart and intelligent woman who possesses excellent financial and sound social skills. These sterling personal attributes afford her the opportunity to attract rich, wealthy and famous clients who in turn patronized her attractive and stylish young women who work for her (Hyde & DeLamater, 1997). The 'madams' in modern day commercial sex work may, to some extent, be likened to the 'Baasifuo', headwoman of

organized group or community of commercial sex workers during the colonial Gold Coast era, which dwelled in and around Adum Street in Kumasi in the Ashanti Region of Ghana (Akyeampong, 1997). Right in-between the pimps and the ‘madams’ are the ‘panderers’ who are also known as the procurers. The work and role of a ‘panderer’ is to assist the commercial sex worker and clients (patrons) find each other. This is to say that they are responsible for negotiating by providing the needed links for their patrons and the prostitutes (Hyde & DeLamater, 1997). The character, ‘Poison’, as found in Darko (2010) perfectly fits here.

Ampofo (2001) identifies landladies and lords, brothel and bar owners as another group of brokers in commercial sex work, although do not directly discharge any formal roles in the sex business, they often exercise considerable social influence on the lives and activities of commercial sex workers. These functionaries detect and regulate the calibre of clients brought into their premises, provide advice/sensitization and empathy, baby-sitting services, and resolution of disputes between and among the sex workers on one hand and between sex workers and their clients on the other hand (Loum, as cited in Ampofo, 2001).

Venues for Commercial Sex Work/commercial Sex Hotspots

Ordinarily, it is presumed that sex work takes place in prostitutes’ house (brothels). However, a careful look at the literature reveals that commercial sex work occurs in different settings. Typical among them are streets, legal and illegal brothels, hotels, rented homes/apartments, strip clubs and escort agencies (Malarek, 2011; Hayes, 2002). There are other places such

as bars, resorts, and massage parlours and sometimes in automobiles as well as other public places (Greenberg et al., 2014; Hyde & DeLamater, 1997; Mickey, 1995). For the purposes of this work the following would be looked at in detail: brothels, bars and hotels, massage parlors, escort agencies, and public places.

Brothels are the most common places known among humankind where sex is normally merchandized. It is an accommodation facility for transacting sexual services (Brooks-Gordon, 2006; Ampofo, 2001; Hyde & DeLamater, 1997). Such places may also be called prostitute's house; a building or structure in which sex workers dwell and operate. Surprisingly, brothels could be either legal or illegal and are usually owned and managed by individuals or organisations.

In places such as Nevada in Thailand, legal brothels can be found (Greenberg et al., 2014) but in Ghana there may not be one legal brothel probably due to the nature of Ghanaian culture, customs, and traditions. These notwithstanding there are some notable and openly operated brothels in Ghana, especially those at Adum, Kumasi. Typically, brothels could range from clip joints to sporting houses and mansions where the prostitutes are nicely dressed, fine food and liquor serviced. Prostitutes' house may also have a variety of attractive accommodation at different places for different rates. It must also be noted that in most brothels, no time limits or constraints are imposed on customers (Bess & Janus, as cited in Hyde & DeLamater, 1997).

Greenberg et al. (2014) have noted that sex workers who operate in a brothel do work in more or properly structured conditions. Here, there could

be well set out arrangements, rules, code of conduct, and standards of operation. Hospitality and entertainment facilities are other locations for commercial sex work and activities.

Hospitality and entertainment facilities are generally public places of leisure, entertainment, and other social events. Even though most of these facilities are open to the general public for their patronage, they have some specially designed and selected places where commercial sex work and activities are carried out. Bars, hotels and, other resorts do offer a variety of both general (open) services and hidden ones. The type of prostitutes found here are the bar girls, hotel women, and the strippers as well as dancers. These prostitutes are expected to act as being available so that men may buy drinks and by so doing the organisations make more sales from alcoholic beverages. Additionally, paid sexual activities are also offered on sale. A typical example of this is the Cambodian “beer girls”. They sell international beer, wines and liquor during outdoor eateries as well as in bars in addition to selling sexual services (Greenberg et al., 2014; Nasir et al., 2010).

A massage parlour traditionally is a recreational facility or centre where the services provided are mainly body massages. However, the situation has changed over the years. Some massage parlours have become lucrative avenues for carrying out commercial sex work. Some massage parlours provide their clients with many ‘extras’. This does not mean all such facilities should be branded commercial sex work places nor be associated with commercial sex work. There may be some who are not involved in the

activities of commercial sex workers at all. Nevertheless, others provide their clients with many “extras” (Greenberg et al., 2014; Nasir et al., 2010).

Massage parlours are facilities within which sex makers can be hired to provide sexual services and acts under the guise of providing a massage (Greenberg et al., 2014; Hyde & DeLamater, 1997).

Massage parlours and their involvement in commercial sex work seem to have started in the last two decades and they have gradually taken the monopolistic place of brothels. The reason may be due to the fact that massage parlours are legal business organisations and therefore their establishment and operations wield some advantages over the more traditional forms of commercial sex work which are largely illegal. Also, they provide secure indoor environments, making it conducive for commercial sex workers to operate (Greenberg et al., 2014; Malarek, 2011; Hyde & DeLamater, 1997).

The operations of commercial sex workers within the confines of massage parlours are usually conducted inside private massage rooms. The rooms vary in terms of decorations and charges; while others are professionally decorated, serve food and beverages in addition to sexual gratification (Hyde & DeLamater, 1997).

Public places where commercial sex work usually occurs are the street corners, behind buildings, and in-between certain structures along certain popular and highly patronized streets in cities and towns. Here the commercial sex worker either walks or stands at certain points and sell sexual services (Hyde & DeLamater, 1997). Not only do sex workers on the streets (streetwalkers) stand and stroll to catch the attention of men, they also

sometimes approach passing males to advertise and sell their services to them. Streets and other open public places where the sex trade is transacted are the most visible among all the venues for sex work and activities. Due to the visible nature of these places, the prostitutes and patrons are easily seen and can be identified both by the general public and law enforcement agencies (Greenberg et al., 2014; Brooks-Gordon, 2006).

Reasons Why Women Engage in Commercial Sex Work

A careful observation from literature reveals varied reasons for which some women venture into commercial sex work either locally or internationally. It is generally observed that while some females venture into commercial sex work out of desperation, others are kidnapped and forced into it. That notwithstanding, some women also engage in the practice as a result of curiosity, while for some it is another stream of income to supplement their earnings from their regular employment (Malarek, 2011). The following have been variously cited as reasons why women engage in commercial sex work:

- i). Social and economic inequalities;
- ii). Survival mechanism;
- iii). Manipulative relationships and experiences during childhood; and
- iv). Other diverse personal characteristics.

Social and Economic Inequalities: socio-economic disparities and its related harsh social and economic conditions affecting women and children does not only predispose women to commercial sex work as an option for economic liberation and prosperity, but also causes them to actually venture into it. These type of inequality include poor family backgrounds, lack of

quality education, poverty, food insecurity, accommodation challenges, unemployment, lack of employable skills, socio-political instability, and lack of well-coordinated and sustainable social interventional programmes, particularly to support and assist the poor and vulnerable in our communities (Nasir, Zamani, Ismail, Yusoooff, Khairaddin, & Mohamad, 2010; Scorgie, Chersich, Ntaganira, Gerbase, Lule, & Lo, 2012).

Martin (2019) observes that “globally social and economic inequalities push people into the sex trade”. Similarly, Nasir et al. (2010) in their findings from a study carried out in Malaysia on Muslim and non-Muslim women prostitutes acknowledged that low socio-economic status is a contributory factor which make women venture into and participate in commercial sex work.

Another socio-economic inequality which leads women into commercial sex work is limited jobs options which confront certain women at certain times within certain geographical locations. When families and individuals are faced with limited socio-economic choice, sex work becomes a handy way to overcome poverty (Hayes, 2002; Malarek, 2011). Also, unemployment or limited job opportunities faced by families and individuals may cause women to engage in commercial sex work to make money to cater to their financial and social commitments (Sanders, et al., 2009; Malarek, 2011; Ansah, 2016). Sheer economics is therefore a key reason why women venture into commercial sex work (Hyde & DeLamater, 1997).

It is quite clear that if women become better placed with less social, economic, and survival setbacks, venturing into sex work may not be an

option they will consider, except those kidnapped, trafficked, and forced into it. This notwithstanding, some women without such challenges may still engage in commercial sex work, particularly those who venture into it on the basis of curiosity (Malarek, 2011).

Survival Mechanism: The tendency within every human being to survive and not to become extinct, even in the face of adverse environmental conditions such as drought, hunger, and conflicts, equally influences some women to resort to sex work to ensure their survival. Hence, the paramount urge of women and/or their ultimate act of desperation may cause them to engage in commercial sex work and activities (Hyde & DeLamater, 1997; Malarek, 2011; Platt Grenfell, Bonell, Creighton, Wellings, Parry, & Rhodes, 2011; Scorgie et al., 2012). During periods of socio-political instability commercial sex work becomes as a sure way for some women to survive (Hyde & Delamater, 1997; Sanders, 2009) because aside securing protection from harm and abuses, it provides an opportunity for women to earn more money than nearly any occupation (Hayes, 2002).

Manipulative and abusive relationships and experiences during childhood: typically, childhood experiences such as defilement, incest, sexual molestation and harassment, as well as emotional deprivation may result in homelessness with its associated social evils, and poor socio-economic support and/or self-sufficiency may make women venture into commercial sex work with the view to find solace (Nasir et al., 2010; Shively, Kliorys, Wheeler, & Hunt, 2012).

Other diverse personal characteristics: diverse personal situations and characteristics such as the desire to accumulate wealth, doing drugs, paying one's way through school, and paying medical bills may push some females into commercial sex work. Other examples are youthful exuberance and unguided desire for freedom, wrong perception about commercial sex work and the quest for power.

Differing personal orientations may drive women into commercial sex work in various settings - the streets, brothels, hotels, homes, escort agencies, bars, and truck-shops - during their careers (Hayes 2002; Brooks-Gordon, 2006; Scorgie et al., 2012). Some women due to the desire to easily and quickly accumulate wealth and possessions venture into commercial sex work as a readily accessible channel to attain upward economic mobility. Some calibre of women in this category are women lacking education and requisite employable skills. Parental influence and/or peer pressure may also be underlying causes for entry into commercial sex work (Hyde & DeLamater, 1997, Shively et al., 2012; Ansah, 2016).

To advance and support certain illegal habits and practices such as merchandizing and doing drugs, some women engage in commercial sex work which provides them an undercover to carry out their illegal activities. Such individuals not necessarily become commercial sex workers because of socio-economic inequalities, abusive experiences during childhood, or for survival purposes. It is either to carry out their illegal and criminal activities with or on their unsuspecting clients or to use their income from the provision of sexual

services to support their consumption of illegal drugs such as cocaine, heroin, alcohol, and marijuana (Hayes, 2002).

Another varying personal circumstance why women venture into commercial sex work and activities is youthful exuberance and unguided desire for freedom. Individual's desire to set herself free from personal and social responsibilities, for instance, freedom from parental control and guidance coupled with the exigencies of youth may cause them to troop to the streets and eventually fall victims to commercial sex work (Darko, 2010).

Darko (2010) in her narrative underscores this tendency and behaviour in the character of 'Fofu'. On the streets, such individuals lead their own lives devoid of anybody's control. They go to sleep anytime and watch any movie of their choice at the public cinema. Furthermore, they pocket any money they make to themselves and use the monies any how they wish. Still on the streets they mingle with all shades of characters and peers and do not only copy blindly from them, but also follow their immature advice to their sorely disadvantage (Darko, 2010).

Wrong perception about sex work and the quest for power are other differing personal circumstances that may lead some women into commercial sex work. Wrongful notion and perception that sex work is glamorous and an avenue to attain desired attention and sexual intimacy; has the potential to lure some women into the commercial sex trade (Greenberg et al., 2014). Furthermore, Millers (as cited in Hyde & Delamater, 1997) notes that some women engage in commercial sex work with the view to gain power. They believe that the sex trade offers opportunities to become associated with

powerful, influential men, high ranking politicians, and public officials and by extension they too attain some superiority over their peers and contemporaries.

Why Men Patronise the Services of Commercial Sex Workers

Men have a natural inclination or curiosity toward heterosexual experimentation – becoming sexually intimate with women – which leads them to patronize commercial sex workers either once a while or on a regular basis (Masson, 2006). Also, lots of the clients of female sex workers are either married or are in regular and stable relationships; and are of varied kinds – educated, uneducated, divorced, employed, unemployed, and high ranking and low-ranking men in society (Monte 2001; Hayes 2002; Wang, Stanton, Fang, Lin, & Mao 2007; Malarek, 2011).

The reasons accounting for men's patronage of sex workers are discussed as follows.

Firstly, the need and cravings for more sexual pleasure and intimacy than they obtain from their wives or regular sexual partners, which more often than not, is not as continuous and forthcoming as desired (Hyde & DeLamater, 1997; Masson, 2006; Malarek, 2011). In this regard, McKeganey (as cited in Hyde & DeLamater), is of the view that some married men would want their wives to engage them in sexual practices such as fellatio (the sucking of the male genital organ with the mouth, usually by a women), which most of the wives or regular sexual partners refuse to provide. This forces the men to seek such fulfillment elsewhere – commercial sex work.

Secondly, the desire of some men to satisfy their unusual sexual quests. For instance, some men perceived sex enjoyable only when they are

whipped by women during romance and sexual engagements, an act their wives or regular sexual partners, may never perform. Also, other men perceive sex to be enjoyable only when their woman pretend to be dead or play passive/lies motionless during sexual intercourse, with only the man performing and enjoying the entire sexual act. Since these desires are usual and practically unattainable within regular heterosexual relationships, such men resort to commercial sex workers, pay and are served as wanted (Hyde & DeLamater, 1997; Malarek, 2011).

Thirdly, it may be the need to be set free from sexual tension and fantasies, particularly in the case of married men who have been away from home for longer period of time and in situations of war (Hyde & DeLamater, 1997; Masson, 2006). Other men do so in the event of temporarily sexual unavailability of their spouses or regular sexual partners due to pregnancies and their related complications. Also, during periods of lactating new born infants some nursing mothers detest any sexual intimacy with their husbands.

Ill health of some wives, nature of work and its demand, frequent and long duration of travelling of some women, sexually constrain some men thereby turning to commercial sex workers as alternative channel to attain sex intimacy and fulfilment. Also, the burning desire of some men to have sexual intimacy and gratification with other women is another irrespective of the availability of their partners. This behaviour is usually blamed on men's sexual fantasies (Hayes, 2002; Mansson, 2006; Malarek, 2011; Shively et al., 2012).

Fourthly, for some young men and boys, their involvement with commercial sex workers is either to prove their manhood, sexual prowess, by which they can boast of when they meet and talk about ‘boys-boys’ or ‘men-men’ issues. This may also be a way for peer and social recognition and acceptability (Hyde & DeLamater, 1997).

Another reason which may appear quite unreasonable is the fact that some men become sexually and intimately involved with commercial sex workers for the sheer reason that commercial sex work is a “forbidden enterprise”. Pitts et al. (as cited in Greenberg et al., 2014) which sought to investigate who pays for sex and for what reason, reported that three major reasons accounted for why men sexually get involved with commercial sex workers: to satisfy their sexual needs, the belief that paying for sexual activity is less troublesome, and that it is more entertaining to do so.

One other reason identified is that some men have certain peculiar sexual needs which make them deficient to establish and maintain intimate regular and or stable heterosexual relationships (Hayes, 2002).

Challenges in Commercial Sex Work

Commercial sex work and activities carry with them certain challenges. From the views of Saint Augustine of Hippo, commercial sex work is full of shame and when allowed to thrive in society it yields disgrace and turpitude. Likewise, Saint Thomas Aquinas (as cited in Boss, 1999) considers commercial sex as a flirt in sewer and it breeds nothing in society but pollution. The assertions of the two renowned philosophers underscore the

nature and the extent to which commercial sex activities can negatively affect human society.

Hayes (2002) outlines the following as some of the negativities associated with commercialization of sex: lack of self-worth, making women prone to exploitative relationships and repeated self-harming behaviour; and child abuse. Also, he points out that the enterprise affects women's physical, psychological, and social wellbeing, though such women are able to develop coping mechanisms which make them survivors. Shively et al. (2012) also report that commercial sex workers suffer from emotional and physical harm.

Commercial sex workers, especially those consigned to brothels and streetwalkers, do not only live in perpetual fear of being accosted and victimized by personnel of the law-enforcement agencies, but also suffer intimidation, physical brutalities and abuse from some of their patrons. These eventually result in a high rate of posttraumatic stress disorders and depression. Hyde and DeLamater (1997) observe that commercial sex workers sometimes suffer hurt and are robbed by clients. Among the major hurts suffered by commercial sex workers are rape, assaults, murder, harassments by the personnel of the law enforcement agencies and sexually transmitted infections. That is to say, commercial sex workers suffer a myriad of infractions: physical, verbal, and emotional abuse from their clients and the public, and victimization from health and medical professionals as well as personnel of the security and law-enforcement agencies (Mamabolo & Mbatha, 2019).

Sexually transmitted infections and diseases are in no doubt a major challenge in commercial sex work (Onyango, Sarkodie, Poku Asafo, Sylvester, Wondergem, & Beard, 2015). Various studies on this subject across the globe indicate that STIs and STDs are a major health and social issue(s) which do not only confront commercial sex workers but many societies the world over. Moore et al. (2014) indicate that commercial sex workers are susceptible to a myriad of health and social challenges among which are sexually transmitted infections. Scorgie et al. (2011) in their study confirm that commercial sex workers suffer increased vulnerability to HIV and other STIs infections due to poor or lack of protection in their day-to-day sexual activities.

Equally, another significant challenge faced by commercial sex workers is stigmatization and marginalization; both males and females do suffer these displeasures. Commercial sex workers in general are looked down upon as flirty, dirty, and considered as either social misfits (deviants or outcasts), though some societies may be more accommodating to them than others. Additionally, as a result of this perception, most sex workers are denied some essential services such as health and medical care which inadvertently worsen their already poor psycho-social plight (Greenberg et al., 2014; Sanders, as cited in Dewey, Crowhurst, & Izugbara, 2019).

In Thailand for instance, reports indicate that, the society is somehow friendly toward female sex workers but hostile toward male sex workers. The reason is that they consider the male sex workers as lazy and terrible individuals. (Greenberg et al., 2014). Most human societies frown upon

commercial sex and therefore treat those involved, especially the females, with gross contempt because the practice is considered a “forbidden enterprise”. Furthermore, it is also observed that the stigma attached to commercial sex and by extension its practitioners, derives from culturally conflicted attitudes about sexuality, intimacy, and gender norms in almost all societies (Dewey, Crowhurst, & Izugbara, 2019).

Controlling and Regulating Commercial Sex Work

Measures instituted or otherwise to address commercial sex work differ significantly, ranging from failure to legislate and address the practice by openly forbidding it, permitting informal sex work via worker licensure, mandatory health screening and safe demands, and prohibition of sex work via criminalization of the practice and its related activities (Gable, Gostin, & Hodge, 2008; Sanders, O’Neil, & Pitcher, 2009; Armstrong, 2019; Ekpootu, 2019). Globally, controlling and regulating commercial sex work has been flawed with certain hindrances which have led to little or no achievements. Ghana is no exception though the needed laws have firmly been put in place. Additionally, traditions, customs and cultural norms and beliefs frown upon commercial sex work and prohibit the practice in any form and place. Not only that, the laws of Ghana, particularly the Criminal Offences Act of Ghana, criminalize commercial sex work in any form and place within the borders of the country. The laws do not allow the practice to be carried out in the country thereby making it a punishable offence. Sections 273, through to 277, and 279 all prohibit commercial sex work on the shores of Ghana (Mensah-Bonsu, 2008).

Law enforcement and/or criminalization of commercial sex work has been attempted at different times in different parts of the world (Dewey, Crowhurst, & Izugbara, 2019; Wegenaar, 2019; Armstrong, 2019). This enterprise is deemed to be punitive and with potency to reduce the incidence and prevalence of sex work. However, enforcing the laws prohibiting sex work more often than not undermine public health interventional strategies, particularly those aimed at reducing STIs and HIV infections and transmissions. Criminalization has also resulted in heightened stigmatization, decriminalization, and restricted access to social and legal services needed to assist sex workers to resolve their challenges (Goldernberg, Engstrom, Rolon, Silverman, & Strathdee, 2013).

Alternatively, psycho-social interventional programmes could be implemented to effectively to control and regulate commercial sex work since they tend to be more humane or person friendly. Typically, vocational training and counselling as well as career guidance to workers, especially those who entered the sex trade due to socio-economic challenges. Such initiatives will afford these sex workers the opportunities to identify and explore alternative employment avenues which can greatly assist them to successfully exit the sex business (Goldenberg et al., 2013).

Opinions regarding the legality or illegality of commercial sex work vary broadly both within and across national and international boundaries. In the United States of America for instance, some States have legitimized the trade while others have not. Nevertheless, in the USA, the practice of commercial sex work is generally considered illegal and a socially stigmatized

trade (Sanders, O'Neil, & Pitcher, 2009; Greenberg et al., 2014). The controversy hinges on two divides - those in favour and those against. Each divide has a number of reasons to back its stand.

Among other considerations, those who are pro commercial sex work believe that commercial sex workers ought to be allowed to practice their trade just like all other trade groups. Additionally, it is held that commercial sex work affords lots of women opportunity to escape poverty and hunger, obtain better and higher remuneration than they can earn by practicing any other profession. In this way they are better able to cater for their own needs as well as those of their families and other dependents (Sanders, O'Neil, & Pitcher, 2009; Greenberg et al., 2014).

In view of the above perspectives, the conviction is that legitimizing commercial sex work may make it easier for the practitioners to mobilize and organize themselves into recognized professional bodies or unions as it pertains to other professional work groups. Such a move may assist them to have a formidable front and voice to champion their interests and causes. Similarly, such a move may result in improved working conditions, raise the image of commercial sex workers, and ensure the promotion of respect for their human rights and dignity (Sanders, O'Neil, & Pitcher, 2009; Malarek, 2011; Greenberg et al., 2014).

The opposing side, argues that commercial sex work perpetuates a system where women are subordinates and suffer broad patterns of discrimination. These stances are basically moralistic because of the perception that sexual activity must be the preserve of married couples. The

feeling may also be that it is morally wrong for commercial sex workers to be sexually involved with many different people. Again, the opponents hold the belief that commercial sex work gives rise to dehumanizing, unsafe, illegal activities abuse. The potential danger of the abuses in commercial sex work far outweigh any potential benefits to be gained from legalization (Malarek, 2011; Greenberg et al., 2014).

The need to resolve the controversy of legalization and non-legalization of commercial sex work and activities has given rise to a number of controlling measures at different times and places across the globe. In the United State of America, for instance, about seven different models of controlling commercial sex work have either been experimented or implemented. Each of the approaches has had their merits and demerits, successes and failures. Below are the seven models of control.

Laissez – faire approach: Under this model, commercial sex work is restricted to non-residential parts of a community. The activities are mostly seen in tourist areas of the city or community. Within the non-residential areas and the tourist sections of the city, sex trade is transacted in the following ways: massage parlours, escort agencies, bar sex workers, hotel sex workers, and call girls. This approach has been operationalized before in San Francisco, United State of America (Sander, O’Neil, & Pitcher, 2009; Greenberg et al., 2014).

Control model: With this approach, commercial sexual activities are generally not allowed in certain neighborhoods in a particular community or district (Malarek, 2011; Greenberger et al., 2014). Such neighborhoods strictly enforce laws against sex work. A typical case in point is North Dallas, USA.

The implementation showed that the application of the model led to reductions in crime wave and visibility of commercial sex work (Greenberg et al., 2014).

Regulation model: What pertains under this approach is that, unlike the first two models, here the commercial sex work is legalized and the legalization is subject to regulation (Armstrong, 2019). For instance, sex is for the most part transpired in controlled brothels. This model of controlling sex work has been experimented in rural Nevada, USA. Among other things, this approach has shown and/or recorded a minimal quantum of crime and other social vices associated with commercial sex work and activities (Sanders, O'Neil, & Pitcher, 2009; Brooks-Gordon, 2006; Greenberg et al., 2014; Wagenaar, 2019; Armstrong, 2019).

Zoning model: With the zoning model, sex work is tolerated though not legal except in some locations in the city. Furthermore, commercial sex workers in the specified locations are expected to be visible only in those places and not any other. The observation and conviction are that crimes associated with commercial sex are limited to those areas only and do not extend to other parts of the city (Greenberg et al., 2014).

Public disclosure of the identities of persons involved approach: In this model of control, the following demographics of sex workers and their clients or those who patronise their services are publicized regularly, usually for viewers of national or local television stations: names, photographs, dates of birth, and addresses. Most of the culprits are men arrested for visiting sex workers. This approach has been practiced in Kansas City in the USA. However, it has also been criticised heavily, particularly on the grounds that it targeted individuals

before they are convicted of a crime. Secondly, it used state-owned and state-controlled medium to make public its messages of humiliation and/or stigmatisation (Greenberg et al., 2014).

Organisation/institutional support model: Certain organisations or institutions provide support and assistance to commercial sex workers who desire to stop practicing commercial sex activities. Such entities provide a number of services – education, healthcare, referrals as and when needed, legal assistance, mentoring, and hospitality. Two of such organisations are council for Prostitution Alternatives in Portland, Oregon and Children of the Night in San Francisco, both in the USA (Greenberg et al., 2014).

Unionization model: Under the unionisation approach sex workers either by themselves come together to form or are allowed to unionise just like any other work/professional group (Ekpootu, 2019; Armstrong, 2019). In this way, it is presumed that consistent disciplinary policies, better health benefits, better job security among other gains are obtained. Also, under this model, the rights of the sex workers are not only respected but also protected and their safety is highly secured. The reason is that certain inhumane practices such as racist hiring and the practices of videotaping commercial sex workers, especially strippers and dancers without their expressed consent are all eliminated. This approach first occurred in 1996 in San Francisco with the ‘Lusty Lady Theatre’, a female managed strip club (Greenberg et al., 2014; Eptooku, 2019).

It is noted that the identified models and approaches for controlling and regulating the incidence and prevalence of commercial sex work in certain

jurisdictions have not been effective. The reasons are that the models may not have been well-tailored to address the real underlying factors of the phenomenon. Precisely, the models fall within the secondary and tertiary preventive measures category (Shively et al., 2012). Irrespective of the inefficacies associated with the models, they can be critically reviewed, modified, repackaged and adopted for use in conjunction with the peculiar socio-cultural and political context of the settings concerned.

A careful process of evaluating the models for adoption for local settings, may make them better suitable to effectively respond to the phenomenon. That notwithstanding, attention must carefully be paid to the fluid dynamics of the sex market or the sex industry and to exercise full grasp of how they are intricately fused together, particularly the interplay of the forces of demand and supply (Sanders et al., 2009).

The interplay of the forces of demand and supply of sex should be critical in any attempt to effectively control and regulate the commercial sex enterprise in any particular setting (Sanders, O'Neil, & Pitcher, 2009). Shively et al. (2012) identify three modes or levels of control, namely primary prevention, secondary prevention, and tertiary prevention. However, they are of the view that primary prevention is the most crucial among the three preventive strategies. Reasons assigned are that the preventive strategies address the underlying causal factors and not the overt symptoms and therefore have the potential to reduce practice drastically.

Shively et al. (2012) point out that demand-reduction, which is a primary preventive strategy, is fundamental in the effective regulation of

commercial sex trade. Fundamental because it aims at stopping the practice before it comes to fruition. Again, it ensures that individuals or groups do not venture into sex business at all. They therefore hold the view that greater attention and investment should be channelled into the primary preventive strategies and not the secondary and tertiary modes as is mostly the case in practice. More so they indicate that the secondary and tertiary preventive modes rather deal with early detection in an attempt to minimise the practice and focuses on the complete eradication of the effects of the phenomena respectively. The secondary and tertiary modes of control do not combat demand and are therefore ineffective, not able to achieve long term results. Effective control and regulation measures should basically target the primary drivers of commercial sex work in order to make it unattractive and less rewarding (Shively et al., 2012).

The role of relevant education and counselling interventional strategies should be painstakingly considered and incorporated in any selected mode of control and regulation. Reasons are that education and sensitisation are crucial in every attempt to effectively control and regulate sex work and in resorting to education and sensitisation peer-educators can readily be deployed. Peer-educators can be selected, trained, and empowered with skills and other resources to aid their smooth exit from sex work (Shively et al., 2012). Equally significant is community engagement programmes and activities that are education oriented to aid effective control and regulation of sex work (Shahmanesh, Patel, Mabey, & Cowan, 2008; Shively et al., 2012; Moore et al., 2016).

Self-esteem

Self-esteem is the individual's sense of value or worth pertaining to him/herself. It may also be described as the extent to which one values, approves of, appreciates, prizes or likes him/herself (Blascovich & Tomaka, 1991). Rosenberg (1965), self-esteem is the feeling of being satisfied with one's self and believing that an individual is worthy. Furthermore, self-esteem deals with an individual's general perspective of him/herself, that is whether or not the individual holds a positive or negative view of the self in the sphere of the affective domain (Franck, De Raedt, Barbez, & Rosseel, 2008). It is thus noted that the level of a person's self-esteem is associated with psychological well-being. According to Aiken and Groth-Marnat (2006), self-esteem is considered as the general evaluative view of the self which could be high or low.

The level of self-esteem of an individual consists in feelings of intrinsic worth, competence, and self-approval rather than self-rejection and self-contempt (Porter & Washington, 1982). Campbell et al. (as cited in Zeigler-Hill, 2013) observe that persons who have high self-esteem possess well-articulated and favourable view of the self, while individuals with low self-esteem hold uncertain, inconsistent, and completely negative view of the self. Similarly, Capuzzi and Stauffer (2012) view self-esteem as the evaluative dimension of the self; the psycho-social judgments tacked on the self-concept comprising emotions of worth and approval, sense of capability and judgment. However, Ridley (2005) observes that self-esteem is the individual's judgment

or evaluation of his/herself which is a combination of the private and subjective appraisals of the self which expresses approval or disapproval.

Holding a favourable judgment of our skills and traits makes our self-esteem high while doubting them makes our self-esteem low. Self-esteem therefore is contingent upon the individual in question's perception of his or her self. Reasons are that it is the outcome of personal evaluations, judgment, or examination of the extent to which a person is worthy and the inherent level of capabilities, overtly or covertly that determine our sense of personal value (Nagar, Sharma, & Chopra, 2008). The state of a person's self-esteem is thus crucial and indispensable in so far as productivity, success, and self-actualisation in life are concerned. Individuals who have high self-esteem are usually noted to be confident in their actions and undertakings (behaviour and attitudes) while those with low self-esteem tend to be uncertain in their behaviour and attitudes (Baldwin & Kedan, as cited in Miller, 2012).

The self-esteem of a person, which may also be referred to as the psychological well-being of that person, could be real or imagined. It may directly or indirectly impact the level and sense of accomplishment of the particular individual. Nurturing an appreciable level of psychological well-being in one's self for a fulfilling life must be the goal of not only the individual but the society as well. Thompson and Henderson (as cited in Corey, 2008) assert that for individuals to attain a feeling of self-esteem, they need to feel good about finding a place in life and about their ability to overcome the painful sense of inferiority usually associated with dependence and vulnerability, which often starts during early childhood.

On another hand, Hwang (as cited in Corey, 2008) is of the view that to attain happiness, that is, psychological well-being, attention must not only be geared toward the need to hold a healthy balance of both self-esteem and other-esteem - respect, acceptance, caring, valuing, and promoting others unreservedly, but also on the promotion of personal and social responsibility. Equally significant is collective self-esteem also referred to as social self-esteem (Luhtanen & Crocker, 1992). Collective self-esteem is not only a function of a person's evaluation of his or her group membership but also others evaluation of their group (Luhtanen & Crocker). In other words, it is the judgment an individual (group member) makes of self-based on his or her social identity (Tajfel, 1981). To this end cultivating, sustaining, and promoting a balanced view or fair judgment of a person's self is necessary to ensure that individuals place themselves in positions needful to attain appreciable psycho-social well-being and stable mental health in their lives to ensure desired productivity in most of their undertakings.

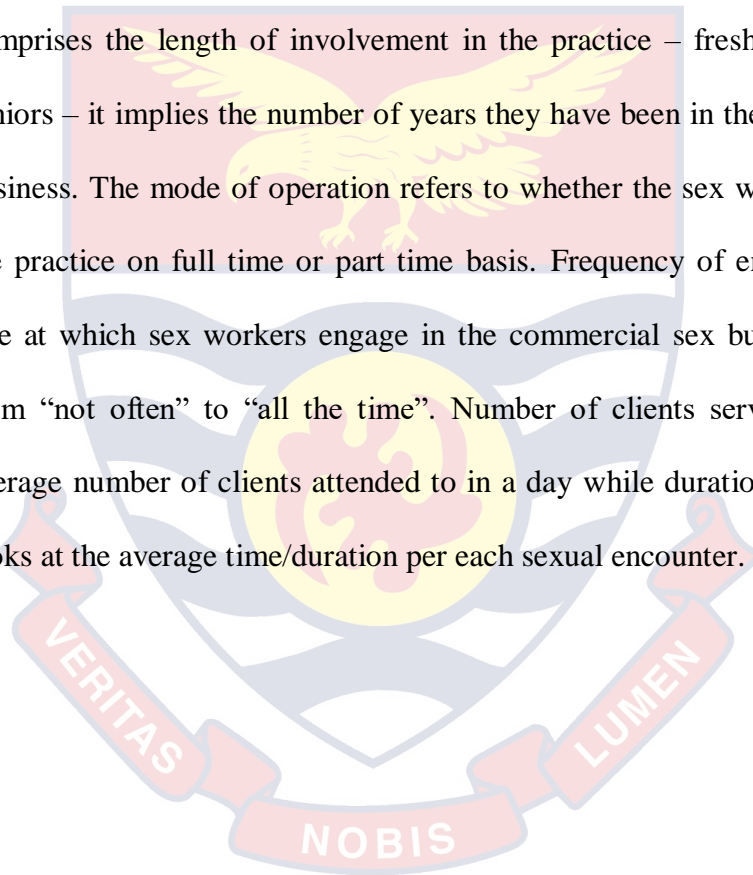
Conceptual Framework

The conceptual framework for the study has been depicted as comprising nature of commercial sex work on the one hand, and participation in commercial sex work on the other (Figure 1). Certain demographic characteristics go into play to determine participation in commercial sex work. Finally, participation in commercial sex work influences the self-esteem of the commercial sex workers.

The nature of commercial sex work focuses on the category of sex workers – roamers/streetwalkers, call girls, seaters or brothel prostitutes, fees

or charges differentials, places where the sex workers and their clients meet to transact business and fulfill their sexual services. It also includes the preferred time of the day for carrying out the sex activities. Time duration per each sexual encounter – short or long time is also considered. Also, preferred sexual activities for both the sex workers and the patrons are considered. Finally, the clientele; calibre of men who patronise commercial sex workers.

The second component is participation in commercial work. This comprises the length of involvement in the practice – freshers, middlers, or seniors – it implies the number of years they have been in the commercial sex business. The mode of operation refers to whether the sex workers engage in the practice on full time or part time basis. Frequency of engagement is the rate at which sex workers engage in the commercial sex business – ranging from “not often” to “all the time”. Number of clients served refers to the average number of clients attended to in a day while duration of engagement looks at the average time/duration per each sexual encounter.



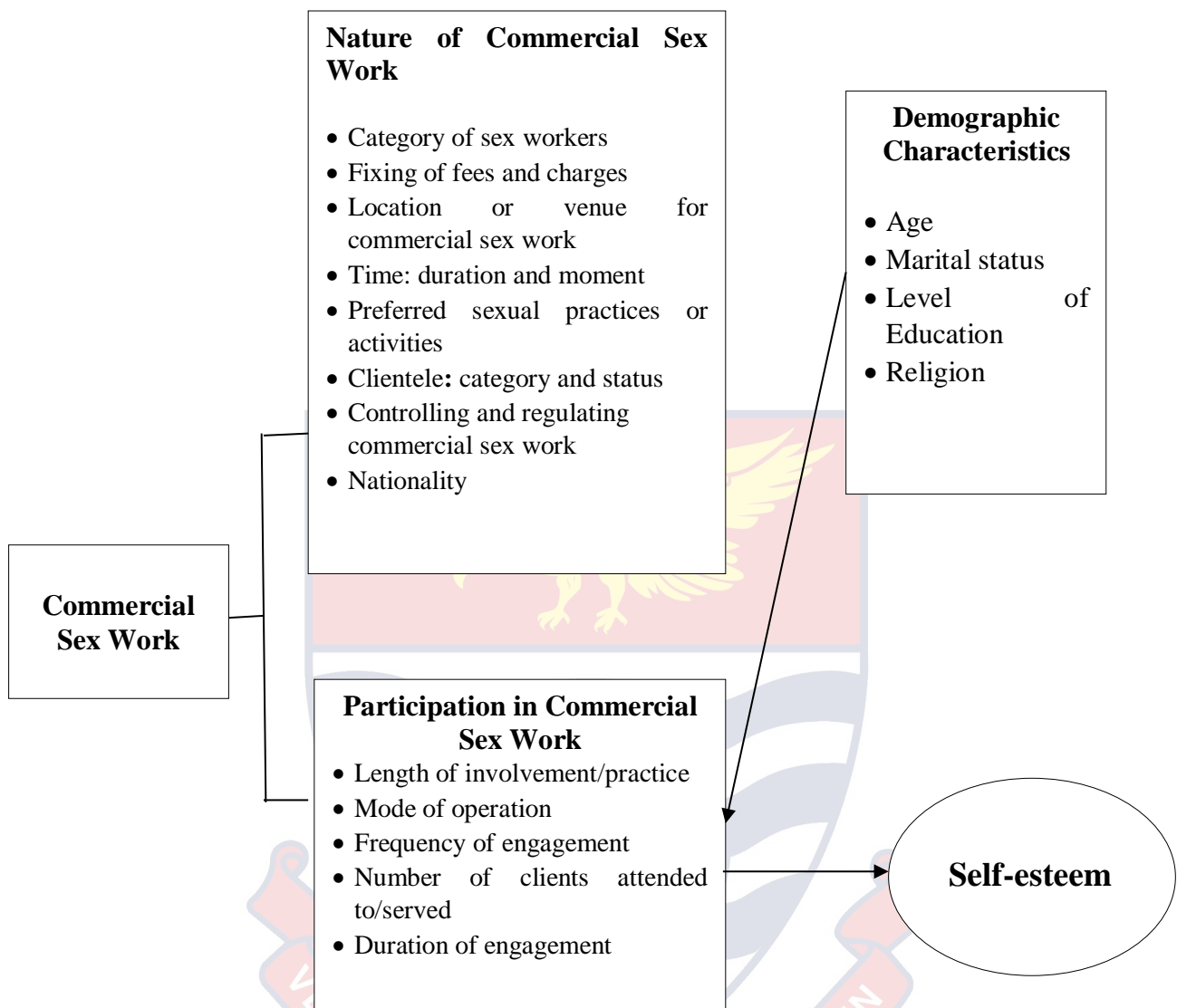


Figure 1- Conceptual Framework on Participation in Commercial Sex Work

The demographic characteristics consist of four main variables, namely age, marital status, level of education, and religion (Figure 1). The model hypothesizes that demographic characteristics predict participation in commercial sex work and activities and that participation in commercial sex work has a direct impact on the self-esteem of the commercial sex worker(s).

Theoretical Framework

Various theories have been put forward regarding behaviour formation and disposition. Among them are many social psychological theories such as the identity theories. There are also counselling theories that are human behaviour oriented and may be considered useful for behaviour modification as well as psychosocial support. Those relevant to this study and which have been reviewed in this chapter include the following theories:

- i. Learning theories and behaviour formation;
- ii. Social identity theory;
- iii. Person-centered counselling theory;
- iv. Rational emotive behaviour theory.

Learning Theories and Behaviour Formation and Disposition

The formation or acquisition of behaviour and its consequent display in the life of an individual or a group of people has been explicated by different fields of discipline. Typical among them is psychology which provides explanations of the processes by which behaviour is formed and exhibited. Psychology employs a number of learning theories to make clear how behaviour is learned and unlearn. Among the theories is the Stimulus-Response (S-R) learning theories, particularly those associated. Pavlov (1927), Skinner (1938), Thorndike (1932), and Bandura's Social cognitive theory. Key principle underlying all S-R learning (classical conditioning and operant conditioning) is that the process of learning occurs as a result of the establishment of a connection and relationship between a stimulus and a response which it produces. However, the social cognitive theory, hinges on

the core principle that behaviour can be learned from observation and that behaviour is mediated by cognitive schemata.

- i. Classical conditioning theory;
- ii. Operant conditioning theory; and
- iii. Social cognitive theory of learning.

Classical conditioning theory: Classical conditioning (Pavlovian conditioning) refers to the study of learning which involves reflex responses. It basically explores how a new stimulus can come to elicit existing reflex responses due to learning (Glassman & Hadad, 2013). It is also referred to as associative learning, because an association is established between two stimuli due to a consequence of the two being paired together; hence the individual exhibits the same response to the new stimulus as he did to the old (Pavlov, 1927). In the event of repeatedly pairing an unconditioned stimulus with a neutral stimulus; the neutral stimulus with time illicit the same kind of response as that produced by the unconditioned stimulus (Neukrug, 2011). In classical conditioning the neutral stimulus thus becomes

a conditioned stimulus that in effect produces a conditioned response.

This approach to learning mainly deals with how new stimuli come to control existing involuntary responses to produce learning. Learning occurs as a result of the formation of a connection between stimuli (Lahey, 2004; Glassman & Hadad, 2013). The association of two stimuli thus becomes essential in classical conditioning. However, the frequency by which any two stimuli is paired, the more the intended (learned) behaviour will be repeated (Lahey, 2004). According to Roscorla (as cited in Glassman & Hadad, 2013),

conditioning is only likely when the conditioned stimulus reliably predicts the occurrence of the unconditioned stimulus.

In line with the view that conditioned behaviour can be modified, the youth involved in commercial sex work and activities in the Cape Coast Metropolis can be helped to modify their life styles through the application of classical conditioning, especially by altering the environment within which they live and operate their trade. Classical conditioning learning theory is considered to be a potent process for learning in a wide spectrum of species, including humans. Although most of the studies (experiments) conducted to propound the theory were done using animals, the principles discovered may also be applied to the study of humans. Studies have shown that sexual abuse could be a precursor to commercial sex activities, especially if the initial experience is immediately followed with a meaningful reward - money or material benefits (Coombs, 1974). In situations where the practice is repeated and reinforced with money or material benefits, a connection between the two stimuli becomes established such that the previously neutral condition, sexuality, (unconditioned stimulus) comes to evoke a behaviour response, (the unconditioned response) simply by being paired with some object (monetary or material benefits) the unconditioned response that naturally evokes the behaviour (the conditioned stimulus), its future recurrence. Classical conditioning becomes helpful in explaining and comprehending a great deal of crucial and perplexing issues (which may include commercial sex activities) in human behaviour (Lahey, 2004; Glassman & Hadad, 2013).

In spite of the usefulness and application of the theory to diverse situations, classical conditioning is considered by some to be of little significance in people's life, particularly due to the emphasis on the central role of the environment to the neglect of other seemingly relevant variables such as cognition and experience in the acquisition and disposition of behaviour and attitudes, though it is viewed as constituting basic form of learning. The opposite is however considered to be the case, since classical conditioning turned to be pervasive in human lives (Glassman & Hadad, 2013).

Conditioned responses are also deemed not to be necessarily permanent since the law of extinction seems to suggest that what can be learned can equally be unlearned. Moreover, other studies on extinction and spontaneous recovery make it amply clear that conditioned behaviour can be modified, and that no conditioning is simply erased (Roscorla, as cited in Glassman & Hadad, 2013).

Operant conditioning theory: Operant conditioning theory which emphasizes a form of learning mainly spearheaded by Thorndike (1932) and Skinner (1938) who held the view that a behaviour become more or less likely depending on its consequences. Operant conditioning by B. F. Skinner is an improvement of Thorndike's instrumental conditioning. It is a Stimulus-Response (S-R) theory which holds the belief that learning consists in the establishment of a connection between a stimulus and a response. The theory posits that "behaviours which lead to a satisfying outcome tend to be repeated, while behaviour that leads to unsatisfying outcome is unlikely to be repeated"

(Glassman & Hadad, 2013, p.109). It is a form of learning in which the consequences of behaviour lead to changes in the probability of its occurrence. Thus, behaviour tends to become more or less probable depending on its consequences (Dragoi & Staddon, as cited in Lahey, 2004). Simply put, our behaviour produces consequences (effects) on us, and that those effects do in turn determine whether we will go on to engage that behaviour (Lahey, 2004). Learning involves changes in emitted responses as a function of their consequences. Two key issues stand out in this theory. They are (a) improvement in behaviour resulting from experience, and (b) the relationship between the behaviour exhibited and its consequences. (Glassman & Hadad, 2013).

Since the approach asserts that any behaviour that is followed by pleasant consequence is likely to be repeated, and any behaviour followed by unpleasant consequence is likely to be stopped (McLeod, 2016), it presupposes that the approach can be used in the discussions on commercial sex activities. By and large if the attitudes, pronouncements, and the general disposition of parents, guardians, community/opinion leaders, peers and significant others in communities where commercial sex activities go on, show approval and acceptance directly or indirectly, either by their actions or inactions; then it naturally follows that the practice would be encouraged and therefore continued. However, if they show disapproval and non-acceptance, there is a high probability for discouragement, change or extinction. A person's involvement in commercial sex activities has both emotional and physiological dimensions and could also be an addictive behaviour; hence

conditioning theory can be brought in to facilitate modifications (Glassman & Hadad, 2013).

The application of the theory can be helpful in re-conditioning the sexual behaviour, belief and perception of those involved in commercial sex activities, especially those with the belief that commercial sex work is a more lucrative, relatively less difficult and takes a relatively short space of time to make a fortune (Greenberg et al., 2014). To decrease or extinct a behaviour is to hold back rewards and withdraw reinforcements (Neukrug, 2011). Reasons are that the approach can be used to reinforce, punish, or extinguish certain behaviours, especially if the approach is well understood and effectively applied in a particular study. It may also help modify positively the behaviour of the sex workers involved in commercial sex work in the Cape Coast Metropolis.

It is also noted that in spite of the many global gains ascertained by the theory, it has been criticized by some scholars for its overly emphasis on the role and effects of the environment in the learning process without due recognition for other equally crucial elements and processes such as cognitive/mental processes. This notwithstanding, the theory holds a lot of promise for this study, particularly because it provides a framework for not only analysing but also, mechanisms to initiate and sustain positive desirable behaviours in individuals and groups as well.

Social cognitive theory of learning: The theory was first developed as social learning theory, also referred to as observational learning in 1977 by Bandura. Others also refer to the theory as modeling, imitation or behavioural

rehearsal (McLeod, 2016; Glassman & Hadad, 2013; Neukrug, 2011; Lahey, 2004). The social learning theory, unlike the classical and operant learning theories, stresses that people learn not only through personal experiences from the environment, but also as a result of observing the behaviour of others (Lahey, 2004). Social or observational learning primarily focuses on how a person's present environment contributes to shaping his behaviour and attitudes. According to the theory, behaviour is basically learned by observing and imitating the actions of others, and secondary by being directly rewarded and punished for our actions (Bandura, 1977).

Human behaviour is acquired or learned through interactions with a variety of socializing agents to which a person is exposed. Exposition to and interaction with such stimuli will result in either an adaptation or extinguishing of behaviours (Brown, Catalano, Fleming, Haggerty, Abott, Cortes, & Park, 2005). Observational learning has these basic functions - teaching, promoting, motivating, reducing anxiety, and discouraging inappropriate behaviours (Spiegler & Guevremont, as cited in Austad, 2009). However, Bandura with time came to terms with the crucial role of cognition as it pertains modeling (Lahey, 2004), hence renaming his theory, social cognitive theory in the 1980's.

The social cognitive theory of learning derives from the cognitive approach to learning which asserts that behaviour can be learned from observing people and that behaviour is mediated by cognitive schemata. Schemata simply refer to a mental structure which organises knowledge, beliefs, and expectations used to direct behaviour (Glassman & Hadad, 2013).

The implication is that the social cognitive theory of learning perceives behaviour from cognitive and social perspectives (Bandura & Berkowitz, as cited in Glassman & Hadad, 2013). To them behaviour is not just precipitated by the environment but it also has cognitive dimensions to it. The theory holds that much of human behaviour is learned through interactions with others, by way of imitation and mental constructs. Humans can form and mediate behaviour in ways that produce their personality. In other words, this approach to learning focuses more on the interactions between cognitive schemata and the environment than the involvement of heredity in behaviour formation and disposition (Glassman & Hadad, 2013).

The social cognitive theory of learning has a distinctive attribute, its advanced capability for observational learning that aids humans to expand their knowledge base and skills rapidly through information received through modeling influences without undergoing the demanding processes of learning by response consequences. Acquisition of a wide range of bits and pieces of information about the social environment is very obvious with the social cognitive theory of learning. The individual is able to notice that which get rewarded and that which get punished or ignored. Through this process individuals can easily form and develop standards and rules by which to live their lives (Bandura, 1999). To this end, it can be observed that as people grow, especially in an environment where commercial sex activities prevail unhindered unrestricted, and without any punitive measures to discourage its occurrence and indulgence, there is a high probability that others; particularly the youth, may become easily enticed. Hence, in communities where

commercial sex activities are prevalent and become easily attractive to the vulnerable ones, leading to the internalisation of such behaviours, because they are neither condemned nor punished the act will be perpetuated from one generation to another.

A review of this theory is relevant for this study since it helps to highlight on observation and reinforcement as important learning tools. Through observation and reinforcement people may have the liberty to decide their choice of work, profession, or trade preference (Lahey, 2004; Glassman; & Hadad2013; McLeod, 2016). Those who chose to learn and practice commercial sex work as their preferred choice of work may have been largely influenced by what they observe, experience around them and internalize, and consider to be acceptable, satisfying, and rewarding. One's choice of entry into and participation in commercial sex work as a trade preference may also be influenced by the person's assessment of viable opportunities and chances available to him/her to make a fortune in life without much perceived frustrations and struggles such as restrictions, conditionality, strict adherence to formality and bureaucracy associated with most formal sector employment. Naturally, individuals will always not only act in ways that guarantee the realization of their dreams but also what will assure them fulfillment in their lives and their ultimate survival (Bandura,1977; Bandura,1999; McLeod, 2016). Seeing others make a good fortune and living well from their income and other material resources from commercial sex work coupled with lack of prohibitions and restrictions by society can be an enticing incentive for them

to either launch seriously into it or passionately encourage others to for it so that they can in turn become beneficiaries directly or indirectly.

Social Identity Theory

Among other things the following will be looked at in reviewing the social identity theory: formulation of the social identity theory, social comparison, depersonalisation, social (group) identities and social categories, and self-categorisation and salience.

The social identity theory was formulated by Tajfel, a social psychologist together with his colleague Turner. They initially captioned the theory a theory of intergroup conflict (Ellemers & Haslam, 2011; Santrock, 1997). Social identity theory is a social psychological theory of intergroup relations and processes. Ellemers and Haslam (2011) observe that the social identity theory is truly a social psychological theory because it holds social context as the main determinant of self-definition and behaviour.

The central premise of the theory is that group behaviour arises from a shared sense of social category membership (Abrams & Hogg, 1990). According to (Santrock, 1997), when individuals become part of a group, they virtually perceive the group as an in-group for them. Their assertion is hinges on the belief that individuals desire to have a positive self-image. By self-image Tajfel meant a personal identity and many other social identities. Individuals can therefore improve their self-image in two ways: enhancing either their personal identity or social identity. However, Tajfel believes that social identity is especially important in that regard (Santrock, 1997).

Social comparison is the comparison of one group's social identity with another. Turner et al. (as cited in Stets & Burke, 2000) observe that much of social identity theory deals with intergroup relations – how individuals identify with one group in comparison with another. This process is called social comparison. Social comparison (Ellemers & Haslam, 2011; Tajel, 1981) is one of the two key processes involved in social identity formation (Hogg & Abrams, as cited in Stets & Burke, 2000). In social comparison members of one group compare the social identity of their group with the social identity of another group, a behaviour which may easily result in competition, conflict, and discrimination against other groups (Santrock, 1997; Tajfel, 1981).

The central cognitive process in social identity theory is depersonalization – seeing the self as an embodiment of the in-group prototype rather than as a unique individual (Stets & Burke, 2000; Turner, Hogg, 2001). According to Stets and Burke (2000) depersonalisation is a primary process underpinning group phenomenon such as social stereotyping, group cohesiveness, ethnocentrism, cooperation and collective action. Depersonalisation is not the loss of one's personal identity, but a change in focus from individual centredness to the group centredness (Burke & Stets, 2009). One of the end results of depersonalisation is the activation of social identity, shifting attention away from uniqueness of self toward a perspective of the individual being a member of a group (Hogg, Terry, & White, as cited in Burke & Stets, 2009).

Equally significant in social identity theory is social identity. Tajfel (1981) describes social identity as “that part of an individual's self-concept

which derives from his [her] knowledge of his [her] membership of a social group (or groups) together with the value and emotional significance attached to that membership” (p. 255). It is an individual’s knowledge of sense of belongingness to a social category (social group) as well as the kind of price associated with it (Stets & Burke, 2000). Social category or social group is a collection of similar persons identifying with each other, considering themselves and each other in similar ways and holding similar views. Simply put it is a collection of individuals with a common social identification or a set of individuals who consider themselves as members of the same social category (Stets & Burke, 2000). Social categories are thus parts of a structured society existing only in relation to other contrasting categories. It presupposes that social categories precede individuals because individuals are born into an already structured society from which persons derive their sense of self. Individuals as they grow develop their unique self-concept which derives from a combination of social categories (Hogg & Abrams, as cited in Stets & Burke, 2000).

To have a particular social identity is to be at one with a particular group, behaving like others in the group and your perception being undergirded by the group’s perspectives (Stets & Burke, 2000). Social identities are considered in relative terms because different social identities are organized in a hierarchy of inclusiveness. The hierarchy of inclusiveness is; superordinate level, an intermediate level, and a subordinate level. However, these levels are floating, contextual, and contingent upon the salience of different classifications (Turner et al. as cited in Stets & Burke, 2000). Stets

and Burke (2000) observe that activating and attending to social identity bring about deliberate responses and self-regulation.

Self-categorisation is a cognitive association of the self with a social category in contrast to other categories (Ellemers & Haslam, 2011; Stets & Burke, 2000). In defining self-categorisation Stets and Burke observe that it is “the categorisation of the self as a unique entity, distinct from other individuals” (p. 228). It implies that the self is reflexive, since it is able to consider itself as an object and can categorise, classify, or label itself in certain ways in relation to other social categories or classifications (Stets & Burke, 2000). Self-categorisation is one of the important processes in social identity formation (Hogg & Abrams, as cited in Stets & Burke, 2000). Self-categorisation results in “accentuation of the perceived differences between the self and out-group members (Stets & Burke, 2000). Accentuation transpires in all the spheres of the attitudes, beliefs and values, affective reactions, behavioural norms, and styles of speech. It also includes other properties convinced to be correlated with the essential intergroup categorisation. Accentuation helps in the realisation of self-enhancing outcomes for the self, especially an individual’s self-esteem is enhanced as a result of evaluating the in-group and out-group on elements which make it possible for the in-group to be rated positively and the out-group to be judged negatively (Stets & Burke, 2000).

Salience is referred to as the activation of the self in a situation and salient identity is an activated identity. Salience is concerned with the psychological significance of a group membership (Oakes, as cited Stets &

Burke, 2000; Burke & Stets, 2009). Though salience borders on cognitive perceptual characteristics, it is also related to the social demands of a particular situation emanating from an interaction between a person and situational characteristics. Once a person obtains salience he/she is empowered to accomplish personal and social goals. Salient is therefore a function of the interaction between the characteristics of the perceiver and the situation (Stets & Burke, 2000). Group salient enables individuals to conduct themselves necessary to enhance the evaluation of the in-group relative to the out-group in order to enhance their own self-evaluation (the maintenance and enhancement of self-esteem) (Turner et al. as cited in Stets & Burke, 2000).

Despite the fact that the social identity theory has gained wide coverage, popularity, and extensive usage in social psychology and other related fields of study, it has been subjected to some criticisms. Stets and Burke (2000) point out that though assessment done by some scholars, particularly Hogg et al., on the social identity theory outline a distinction between role and group, their observation is not grounded in empirical fact. The claim of distinction made by the theory on role as against group has not been scientifically proven. Therefore, the claim made by the social learning theory that individuals define themselves with reference to their social group membership and thereby enacts roles as part of their acceptance of the normative expectation of in-group members need to be given a more focus and critical attention (Turner et al. as cited in Stets & Burke, 2000).

Another limitation is that the social identity theory is criticised for its undue emphasis on group identification by concentrating more on cognitive

outcomes such as ethnocentrism, polarisation, and group cohesiveness (Grant & Brown; Wetherell; & Hogg, as cited in Stets & Burke, 2000). A further limitation is that social identity theory has strongly incorporated self-esteem as a motivator for outcomes, yet it has not always been empirically clear that self-esteem is relevant (Stets & Burke, 2000). It is also worth pointing out that though the notion of self-esteem maintenance and enhancement as a source of behaviour is central to the initial formulation of the social identity theory (Abrams, as cited in Stets & Burke, 2000) yet, it has not received much empirical support. Therefore, this idea has been down played in recent studies (Abrams & Hogg, 1990).

Reviewing of the social identity theory is significant for this study because it provides a framework useful for conceptualising the way of behaviour of – seeing the self as an embodiment of in-group prototype rather than as a unique individual, behaving in ways that are consistent with prototype. The concepts of social identity, social comparison, self-categorisation, depersonalisation, and salient identity set out by the social identity theory are relevant to comprehending the dynamics of group membership and behaviour. The theory can greatly assist to explicate some of the behaviours of sex workers such as group commitment and loyalty, compliance and attraction.

The theory also underscores the reality that members of subordinate group(s) such as sex workers experience negative social identity basically in two ways. First, they suffer a great deal of marginalisation and stigmatisation at the hands of most societies. They are looked down upon and treated as a

subordinate group. Secondly sex workers themselves categorise and rank themselves low probably due to traditional cultural norms, values, and morality. To this end, Cornish (as cited in Aveling, Cornish, & Oldmeadow, 2013) rightly observes that “...the identity ascribed to sex workers is profoundly negative and problematic, framed by both material and social realities that would appear to provide little scope for maintaining a positive sense of self” (p. 1). Invariably, this also manifests in the kinds of negative and harmful treatments sex workers suffer at the hands of their functionaries, clientele, and the security/law enforcing agencies as well as city authorities. Furthermore, sex workers are denied the opportunity to seek redress to their myriad of their everyday life exigencies: psychosocial drain, economic hardships, health risks, safety concerns and security challenges.

Person-Centred Counselling Theory

The person-centered counselling theory also called client-centered counselling theory was originated and developed by Carl Rogers. Rogers initially named his theory nondirective psychotherapy in 1942 (Gladding, 2009). However, he later developed, revised, and applied his approach to counselling individuals, thus changing the name to person-centered counselling to reflect the intent and focus of his theory (Rogers, 1951). Rogers is said to be one of the most influential therapists of all times (Neukrug, 2011), as well as “the most influential psychologist of the twenty centuries” (Kirschenbaum & Henderson, as cited in Neukrug, 2011, p. 215). Rogers, unlike others in the fields of psychology, counselling, and psychotherapy, believes that for any counselling enterprise to be successful, the emphasis need

not be on the techniques of the counsellor (the directive and interpretative approaches to counselling) but rather the disposition of the counsellor and the counselling relationship (Corey, 2008).

The basis of Rogers's theory is that clients or individuals have innate capacities for self-understanding and constructive change, therefore the tendency toward self-realisation or autonomy. The presence of formative tendency in clients both maintains and enhances the clients. Such an inherent quality or intrinsic energy, possessed by clients, from the perspective of Rogers, readily provides a window of opportunity to be tapped into for the benefits of the clients; particularly to achieve growth and healing (Corey, 2009). According to Rogers humans are essentially good and inherently positive, forward-moving, constructive, realistic and trustworthy. A facilitative counselling or therapeutic relationship can easily assist commercial sex workers to overcome their debilitating challenges responsible for their entry into commercial sex work and activities (Rogers as cited in Gladding, 2009).

The individual person's capacity to alter his self-concept and self-directed behaviour is a viable potential, yet it cannot result in desirable behaviour without the establishment of a definable climate of facilitative psychological attitudes. The psychological facilitative attitudes necessary to unearth or activates the actualising tendency of the client are genuineness (congruence), unconditional positive regard (non-possessive warmth or acceptance), and empathy (Rogers, as cited in Corey, 2008). These are also referred to as 'core conditions. The core conditions provide sufficient grounds for transformation of clients. However, these core conditions are not the

preserve of counselors but any individual has the potential of embodying such variables (Rogers, 1980). Rogers's theory falls under the group of theories referred to as the existential-humanistic approaches and he views individuals from a phenomenological perspective (Neukrug, 2011; Roger as cited in Gladding, 2009).

Genuineness is the condition of being transparent in a counselling interaction and the preparedness of the counsellor to forfeit his roles and facades (Rogers, 1980). To be genuine demands that counsellors must be ready to set aside their personal preoccupations, worries, and exigencies and still become available to their clients (Moon as cited in Gladding, 2009). "When a therapist is genuine, he or she self-discloses openly when it is beneficial for clients' welfare" (Austad, 2009, p. 157). Genuineness is also referred to as congruence or realness (Corey, 2008). Proper and adequate provisions of such conditions assist clients to grow (experience significant personality change) as they experience themselves and others in relationships (Cormier & Cormier, as cited in Gladding, 2009). To facilitate the needed counsellor-client relationship, active listening, reflection of thoughts and feelings, clarification, summarisation, confrontation, avoidance of questions as much as possible must prevail (Tursi & Cochran, as cited in Gladding, 2009).

Unconditional positive regard is the display of a deep and genuine care for a client as a person. (Rogers, as cited in Gladding, 2009). It is not a specific technique or procedure but an attitude that emanates from a person to another, for instance from a counsellor to a client. Unconditional positive regard may also be referred to as warmth, acceptance, caring, receiving, or

respect (Raskin & Rogers, as cited in Austad, 2009), but the display of a deep and genuine care for a client as a person not based on value system, family/ethnic background or religiosity (Austad, 2009). Unconditional positive regard is crucial for the attainment of counselling goals and the emergence of a healthy self (Gladding, 2009). To this end, counsellors must learn and be prepared to accept clients as whole individuals without imposing any conditions on them. Separating the behaviour of a client from his personhood is of paramount importance; however, this does not mean that a therapist or counsellor must reinforce self-defeating and unhealthy behaviours of a client. Apparently since such a task is demanding and does not transpire overnight, it behooves therapists and counsellors to work hard to accomplish it (Austad, 2009).

Empathy is the ability of a counselor to “enter the client’s phenomenal world, to experience the client’s world as if it were your own without ever losing the ‘as if’ quality” (Rogers, as cited in Gladding, 2009). Simply put, it is the counselor’s ability to feel with the clients and convey same back to the clients. It is an attempt to think with the client rather than for the client and to be able to get hold of the client’s communications, intentions, and meanings. Empathy is essentially the therapist’s capacity to imagine what it is like to be a client and to communicate that clearly to the client (Brammer et al.; Clark; Moon, as cited in Gladding, 2009; Corey, 2008). It is the capacity of a therapist to see the world of another by assuming the internal frame of reference of that person. According to Kohut (as cited in Egan, 2014, p. 49) “empathy, the accepting, confirming, and understanding human echo evoked

by the self, is a psychological nutrient without which human life, as we know and cherish it, could not be sustained". Clearly empathy provides a psychological impetus for not only ensuring efficient resolution of individuals' challenges but also sustainability of the psychosocial gains made. It is in view of this that empathy is said to be the cornerstone of person-centered counselling (Bohart & Greenberg as cited in Corey, 2009).

Empathy is of two kinds: primary and advanced. With primary empathy, the counselor demonstrates his ability to respond in ways that are apparent to both client and counsellor; showing that the counsellor has understood the main concerns of the client. This is usually demonstrated through non-verbal communications and varied verbal responses. Advanced empathy on the other hand, is a process by which the counselor assists a client explores themes, issues, and emotions new to his awareness. Empathy entails two specific skills: perception and communication (Welfel & Patterson, 2005 as cited in Gladding, 2009). Empathy is critical for any successful counselling due to its power, potency to stimulate learning, facilitate growth, resolution, and sustained learning in the client. It also leads to self-directed change in the client.

Person-centered counselling, among other things, is useful in dealing with a wide range of human problems and can be effective in diverse cultural settings; focuses on transparent and accepting relationship created by the counselor or therapist; and helpful for ascertaining improvement in psychological adjustment and learning (Gladding, 2009). However, the approach is not without some limitations. The person-centered counselling

approach is considered by others to be too simplistic, optimistic, and unfocused for individuals in crisis or persons who may need more structure and direction to resolve their problems and attain healing and growth (Seligman, 2006; Trusi & Cochran; as cited in Gladding, 2009). Furthermore, it is not technique-based, because it does not have any specific counselling technique to bring about desired changes in clients. It is more attitudinal-based (Moon, as cited in Gladding, 2009). It does not challenge clients to explore deeper areas of their being because it is short term and deals only with surface issues (Gladding, 2009).

In spite of the limitations of the theory, the person-centered counselling approach is relevant for the study, since the theory holds the view that individuals are basically good and trustworthy, with a vast potential for understanding, themselves and resolving their own problems without the intervention of the counselor. Youth engaged in commercial sex work and activities in the Cape Coast Metropolis for various reasons, through the application of the person-centered counselling approach should be able to strive toward becoming fully functional individuals in the society. Their innate capability of being self-directed can easily be utilized by their participation in specific therapeutic relationships.

Additionally, they can be encouraged to trust their own prowess to deal with their challenges and build positive self-esteem which is vital for a proactive and meaningful productive life. And for those who feel neglected, despised, stigmatised, and marginalised by the society due to their involvement in commercial sex work and activities will find the creation of a

psychologically facilitative environment energising enough to provoke the discovery of their intrinsic energy. The discovery of their intrinsic energy is necessary for them to be positive-oriented, forward moving, constructive, and realistic.

In sum, the core conditions of genuineness, unconditional positive regard, and empathy when amply demonstrated by counsellors and readily experienced in the counselling interactions by the commercial sex workers in the Cape Coast Metropolis; will afford them the opportunity to experience warmth, acceptance, caring, and respect devoid of the imposition of any conditions of worth on them by the counsellors. Consequently, the counselling relationships will have the potency to revolutionalise their psychosocial make-up to propel self-directed changes in them. In this way, desirable changes can become a reality for them to attain.

Rational Emotive Behavioural Theory

Rational Emotive Behavioural Theory or Therapy (REBT) was originated and developed in the 1950's by Albert Ellis, a clinical psychologist, due to his dissatisfaction with his practice of psychoanalysis and with person-centered therapy. Ellis' REBT has some similarities to Beck's cognitive theory (Gladding, 2009). REBT is one of the first Cognitive Behaviour Theory and it continues to be a major cognitive behavioural approach in modern times as well (Corey, 2009), and Ellis was "one of the first therapists to emphasize the influential role of cognition in behaviour" (Corey, 2008, p. 376).

Ellis intimated that the psychoanalytic approach to counselling and psychotherapy is sometimes very inefficient since individuals who have

undergone psychoanalysis often appear to become worse instead of better (Ellis, 2002). Ellis' theory has undergone a number of revisions and has metamorphosed from its original name Rational Therapy (RT) in 1959, to Rational Emotive Therapy (RET) and then changed to its current name, Rational Emotive Behavioural Therapy (REBT) in 1992. The revisions in his model were due to his belief that a complex interaction existed between a person's thinking and his behavioural states. Further, he considered the interpretation of cognitive processes as being mostly responsible for self-defeating emotions and dysfunctional behaviors (Neukrug, 20011).

Ellis contented that the model always emphasised the reciprocal interactions among cognition, emotion, and behaviour (Corey, 2009). Again, he believed that REBT would be more effective and efficient in bringing about psychotherapeutic changes in clients. The model is basically a cognitive one yet it has significant behavioural and emotive components. It is comprehensive, active-directive and solution-focused therapy geared toward resolving emotional, cognitive, and behavioural disturbances and aiding individuals to lead happier and more fulfilling lives (Gladding, 2009).

REBT does not really dwell on the history (past) of the client because it cannot be changed. Dwelling on the past is ineffective in assisting clients modify their illogical thinking and irrational behaviour. REBT is considered as a philosophy that is made up of learning theory and existential-humanistic philosophy. Reasons are that individuals learn new ways of thinking, feeling, and acting that is self-perpetuating, and also individuals do have the opportunity to learn new and healthier ways of thinking, feeling, and behaving

(Neukrug, 2011). The primary focus and goal of REBT is helping individuals realise that they can live more rational and productive lives irrespective of their otherwise perception of their current state of affairs. To achieve the above, identification of irrational beliefs and using logical-empirical questioning, challenging, disputing, and debating forcefully to modify the irrational beliefs held by an individual is crucial and indispensable (Dryden & Ellis, 2001; Dryden, David, & Ellis, 2010).

REBT hinges on a number of assumptions. Typical among them are that humans are not disturbed solely by their early or later environments but that they have strong inclinations to disturb themselves consciously or unconsciously, that individuals contribute to their own psychological challenges as well as to specific symptoms, through the way they interpret events and situations, and that cognitions, emotions, and behaviours interact significantly and they have a reciprocal cause-and-effects relationship. Also, that modification of thoughts may change many of their emotional and behavioural reactions (Corey, 2008; Neukrug, 2011).

Central to REBT theory and practices is the A-B-C theory of personality and emotional disturbance (Corey, 2008). The A-B-C theory provides a useful framework for understanding the feelings, thoughts, situations, and behavior of clients (Wolfe, 2007). Explaining the A-B-C framework, 'A' represents the existence of an activating event or situation that appears to cause the consequential feelings and behaviours, 'B' refers to the irrational belief about the activating event, and 'C' is the consequential feeling or behaviour of the individual either healthy or unhealthy. The theory holds

the view that the presence or experience of an emotional reaction at point (C) is not as a result of the activating event occurring at point (A) and not the event itself that causes (C), although it may contribute to it. It is the belief system or the beliefs (B) that the individual holds about the event that mainly causes (C) and not (A) (Neukrug, 2011; Gladding, 2009; Corey, 2008).

According to Ellis (2001), individuals disturb themselves by the events that come into their lives and by their views, feelings, and actions; therefore, blame is at the root of emotional disturbances. Hence for a person to recover from a personality disorder he/she needs to stop blaming himself and others but more importantly learn to fully accept responsibility by accepting himself irrespective of his imperfections.

By implication, the individuals involved in commercial sex work in the Cape Coast Metropolis who may have wrong perceptions and self-defeating beliefs about their challenging socio-economic situations and confounding diverse personal circumstances may be helped through counselling to re-orient the perception and beliefs to assist them overcome their challenges. The belief and fear held by commercial sex workers that without engaging in commercial sex work they may not be able to survival. They fear that they will be overly hard pressed financially and materially, leaving them at the mercy of society. REBT can greatly assist persons involved in commercial sex work in the Cape Coast Metropolis to recover from their negative, defeatist thoughts and emotions and commit to realistic beliefs and emotions concerning their ability to overcome the irrational beliefs and emotions they hold about themselves as well as their perception of how the public perceives them – ‘hookers’ and

‘whore’. It will then help them to consciously seek for institutional support and assistance in dealing effectively with their psychosocial, economic, and personal challenges. This may also lead them to engage in viable socio-economic and fulfilling ventures as their exit from commercial sex work.

Empirical Review

In this part of the review, the following will be considered:

1. Commercial Sex Work, HIV/AIDS, and STIs;
2. Sexual Activities and Practices in Commercial Sex Work;
3. Socio-Demographic Characteristics and Participation in Commercial Sex Work;
4. Power Dynamics in Commercial Sex Work;
5. Trafficking and Commercial Sex Work; and
6. Commercial Sex Work and Self-Esteem.

Commercial Sex Work, HIV/AIDS, and STIs

Globally, studies have shown that commercial sex activities, HIV, and STIs are intertwined. Commercial sex workers constitute one of the main sources of transmitting and spreading sexually transmitted infections and HIV/AIDS. Female commercial sex workers are considered to be at a high risk of transmitting HIV and sexually transmitted infections (STIs) Morisky, Stein, Chiao, Ksobiech, & Malow (as cited in Nasir, Zamani, Ismail, Yusooff, Khairaddin, & Mohamad, 2010). Commercial sex workers and their clients are also labeled as key stakeholders in the study and prevention of HIV/AIDS and other STDs due to their potential exchange of pathogens during sexual engagements (Leonard, 1990). In the United States of America, for instance,

studies have focused on female prostitutes as the source of heterosexual transmission of HIV (Castro et al.; Nahmias; Sankary, as cited in Leonard, 1990). In the view of Lehti and Aromaa (2006) HIV/AIDS is not only an incurable sexually transmitted disease, but a serious disease since 1990's and it is linked with commercial sex work. Furthermore, prostitution has increasingly become a major public health concern due to its role in the transmission and spreading of STIs, particularly HIV/AIDS. Similarly, Holmes and Kreiss (as cited in Freund, Leonard & Lee, 1989) have observed that heterosexual intercourse is the predominant method of transmission of HIV/AIDS in Africa and Haiti and it is of growing importance in other continents of the world.

Doubtlessly, the nature of the activities and practices of commercial sex workers make them one of the primary agents in the transmission and spread of HIV/AIDS and STIs not only within geographical boundaries but also across. Reasons are that some of them operate and sell sexual services across national boundaries (Carswell et al. as cited in Leonard, 1990). Cassels, Jenness, Biney, Ampofo and Doodoo (2014) observe in a study in Ghana that HIV is spread through structured sexual networks which are influenced by migration. Similar observation has been made in a study conducted in Camden, United States of America, where findings indicate that both sex workers and their clients, especially those who have regional and sometimes national travel routines transmit and spread the infections. Similarly, studies carried out in some East African countries, where truck

drivers are suspected of transporting HIV to sex workers across national boundaries, point to the same end (Carswell et al., as cited in Leonard, 1990).

The role of migrating sexual workers in the transmission and spread of sexually transmitted infections including HIV/AIDS is certainly acknowledged by the various studies conducted both locally and foreign. With regard to the early HIV epidemic in Ghana, Ghanaian female sex workers migrating to and from Cote d'Ivoire were a major contributing source (Anarfi; Decosas; Decosas et al.; Djomand et al.; Opong et al.; as cited in Cassels et al., 2014). Studies have also shown that most of the early HIV infections recorded in Accra in the early 2000's were as a result of contact with sex workers who might have had sexual encounters with others from outside Ghana (Cote et al. as cited in Cassels et al., 2014) and that paid sex is estimated to account for 32% of all new infections (UNAIDS as cited in Cassels et al., 2014).

Thomas and Tucker (as cited in Bletzer, 2003), observe that sex work contributes to the continuing spread of existing STIs epidemics and it also facilitates seeding new ones. The spread of HIV and STIs infections epidemic can be facilitated either by the sex workers or their clients. The reason is that the two variables are interdependent; they go hand-in-hand. STIs are normally found to be concentrated among sex workers. And it is particularly so with those with limited resources to access proper and adequate healthcare or those who have poor health seeking behaviours. It could also be due to lack of power to negotiate deals or poor negotiating skills which will ensure their

safety and protection against contracting and spreading STIs (UNDP, as cited in Sekoni, Odukoya, Onajole & Odeyemi, 2013).

Commercial sex work and the spread of HIV/AIDS and the transmission of other sexually transmitted infections prevail globally. A number of studies point to it. An increased risk of HIV and STDs are among the problems faced by women-who-prostitute among farm workers and those who practice urban sex trade in Florida, USA. (Maher; Sterk, as cited in Bletzer, 2003). Also significant is a study done in Malawi which reported that sex workers are identified as one of the four high-risk groups with high prevalence of HIV (UNAIDS, as cited in Simengwa, 2016). The same study further admits that although most sex workers and their clients have knowledge of STIs and HIV/AIDS transmission and prevention, their knowledge is not enough simply because it does not safeguard them from becoming infected (Simengwa, 2016).

Ansah (2006) observes that sex workers in Ghana are not only vulnerable to HIV/AIDS but also have a high risk of HIV/AIDS. The following statistics further elucidates the situation – 75.8% of sex workers in Accra and 82% in Kumasi are HIV positive. This clearly shows the reality of the global and serious nature of HIV/AIDS and STIs among commercial sex workers in Ghana. Sex workers are highly susceptible to sexually transmitted infections particularly because they admit and attend to multiple clients from diverse backgrounds with varied sexual practices and health seeking habits.

Knowledge about the risks and dangers of unprotected sex and the devastating nature of HIV/AIDS, particularly in commercial sex activities, is

common with most sex workers in Ghana yet they continue to engage in unprotected sex. Such a habit will contribute to the spread and transmission of STIs and HIV/AIDS not only within the community of the commercial sex workers but also communities outside, since some of their clients may either be married men or have multiple sexual partners (Leonard 1990; Freund, Leonard, & Lee 1989). There is the possibility of the existence of a gap between knowledge and practice on the part of the commercial sex work. It is, therefore, not out of place to assert that STIs constitute economic burden to humankind, especially for developing continents such as Africa and the exposure to the causative agents is an occupational hazard to female sex workers (Sekoni et al., 2013).

Sexual Activities and Practices in Commercial Sex Work

Prostitution is usually referred to as the exchange of sexual services for profit (Leonard, 1990). A number of sexual activities have been identified as constituting sexual encounters in commercial sex. They are kissing, vaginal intercourse (penile-vaginal), fellatio (penile-oral), anal sex (penile-anal) cunnilingus (use of the tongue and the vagina for sexual activities), masturbation (client masturbation and/or sex worker masturbation), non-penetrative sexual acts such as rubbing against prostitute's body to induce orgasm (sexual rubbing) and oral vaginal contact (Leonard, 1990; Freund, Leonard & Lee, 1989). About eight common sexual activities and practices in commercial sex work as found in the literature can be outlined as follows:

1. kissing;
2. Vaginal intercourse;

3. Fellatio;
4. Anal intercourse;
5. Cunnilingus;
6. Masturbation (client induced or self-induced);
7. Sexual rubbing; and
8. Oral vaginal contact (Freund, Leonard & Lee, 1989; Leonard, 1990).

A number of reasons may account for why either or both parties in commercial sex opt for one form of sexual encounter or another. However, popular among the sexual practices and activities identified is fellatio. Fellatio simply refers to oral sex (sucking and fondling of the penis). A number of reasons have been assigned for the popularity and frequent use of fellatio in commercial sex encounters (Leonard, 1990).

The work of Leonard, conducted in the USA corroborates research findings from other locales indicating that fellatio is the most common sexual practice in commercial sex work (Leonard; Seidin et al. as cited in Freund et al., 1989). Notable among the factors is perceived risk of disease transmission. Other factors accounting for the popularity of fellatio in commercial sex are as follows: it is less risky than vaginal intercourse; it helps reduce the risk of contracting STIs, especially HIV/AIDS. This second reason may not be wholly true; since the possibility to contract STIs through oral sex exists. For example, in situations where one or both parties in the oral sexual encounter have the infection and at the same time have bleeding cuts or bruises around the genitals and in the mouth, the likelihood is very high. The transmission of infected pathogens can occur through oral sexual practices (Leonard, 1990).

Practically, fellatio is preferred to vaginal sex during sexual encounters involving commercial sex workers for the following reasons: it requires less energy on the part of both parties to execute the sex contract; it is also fast and does not need both parties to be naked during the performance; it can be performed easily and almost anywhere; and finally, it is less intimate and it does not involve excessive physical and bodily contacts which may be very exhausting as is the case of vaginal and anal intercourse (Leonard, 1990). The reasons outlined above can easily be classified as health/safety considerations and physical considerations responsible for the choice of fellatio as a more preferred option of sexual encounter in commercial sex work.

Demographic Characteristics and Participation in Commercial Sex Work

Literature on commercial sex work abounds with varied demographic attributes of commercial sex workers, although it has been observed that there is no particular study or scientific literature which comprehensively outlines the backgrounds or demographic characteristics of commercial sex workers (Sanders et al., 2009). Demographics variables commonly identified and discussed in research reports included age, marital status, level of education, family background, ethnicity, and religious backgrounds (Sanders, et al., 2009; Nasir, 2010; International Organisation for Migration (IOM) Ghana, 2012; Kamise, 2013; Mbonye et al., 2013; Balfour & Allen, 2014; Nabutanyi, 2014).

Findings of some studies indicate that most adult commercial sex workers ventured into the sex trade before attaining age 18 years (Cusick et al.; Davis & Feldman; Pearce et al. as cited in Sanders et al., 2009). IMO (2012), however, reported that the age of the respondents ranged from 16-59

years with the average age being 27.9 years while the majority of the respondents were within ages 16-24 years. Similarly, Nasir et al. (2013) reported that the age of their respondents ranged from 18-54 years old with the majority falling within the range of 24- and 28-years group, while Mbonye et al. (2013) indicated that the ages of their respondents ranged from 16-46 years. In the case of Kamise (2013), the study indicated that majority of the participants were in their twenties. Additionally, Aklilu et al. (2001) and Onyango et al. (2012) reported that female commercial workers in Ghana and Ethiopia ventured into commercial sex work at age 15 and 17 years respectively. Moreover, Scorgie et al. (2012) in a review reported that the average age of commercial sex workers was mostly within the age of 24 and 31 years though the estimates were lower among urban commercial sex workers in Ethiopia and Kenya. A careful consideration of the foregoing statistical details, to a large extent, reveal that female commercial sex workers do not only enter into the sex trade at a tender age but also majority of them fall within the age range of 16 to 28 years. It may, therefore, be deduced that age, to some extent, may or may not predict the extent of participation in commercial sex work.

Regarding the level of education, Mbonye et al. (2013) found that most of the respondents had primary school education with a few having attained education level higher than primary education. However, Nasir et al. (2010) found that majority of their respondents only managed to complete high school. Similarly, IOM (2012) indicated that about 82% of the total respondents had no formal school education or had just completed primary

school and just about a handful had attained post-secondary education. Arguably, the literature reviewed neither sought to determine or discuss the extent to which demographic characteristic level of education predict participation in commercial sex work. This notwithstanding, literature reveal that majority of commercial sex workers across the globe and particularly in Sub-Saharan Africa have not attained level of education beyond high school.

On marital status, Kamise (2013) reported that most respondents did not indicate they were officially married, however, 30% indicated they were married and/or had offspring. IOM (2012) on the other hand found that over two thirds (67%) of the total respondents were single and 32% were divorced, separated or widowed. Similarly, Mbonye et al. (2013) found the following: just one respondent was officially married, 37 respondents had regular sexual intimate partners with the rest being single, separated or widowed. It suffices to indicate that although marital status of commercial sex workers appears to be among the demographic variables in most studies conducted, they did not, however, determine nor discuss the extent to which they predict participation in commercial sex activities.

Christianity and Islam are found to be the most dominant religious affiliations, in terms of religion as a demographic characteristic of commercial sex workers is concerned, however, depending on the particular locality or geographical area. IOM (2012) for instance reported 70% Christians and 19% Muslims respectively in a study carried out in Ghana. Nevertheless, the study did not examine nor discussed the extent to which religious affiliations influence one's involvement in commercial sex work. Aside religious

affiliations, some studies also reported on ethnicities of respondents. Typical examples are Nasir et al. (2010) and IOM (2012) which studies were carried out in Malaysia and Ghana, respectively. Nonetheless, these studies did not investigate nor discussed the degree to which ethnicity influences engagement in commercial sex work.

Considering the studies reviewed with particular reference to demographic characteristics of commercial sex workers and participation in commercial sex activities, it does appear that scientific studies, both locally and internationally, documenting the influence of demographic characteristics on participation in commercial sex work may be none-existent (Sanders et al., 2009). Predominantly, what prevails in literature is the proportion or quantum of the said variables found among the accessible population for the studies conducted. The current study, therefore, brings to the fore the empirical knowledge on influence of demographic characteristics on participation in commercial sex work.

Power Dynamics and Inequalities in Commercial Sex Work

One of the crucial issues in commercial sex work is power dynamics and inequalities. Power dynamics and inequalities do result in power tensions in commercial sex work and activities (Olivar, 2019). Power dynamics and inequalities basically refer to the exercise of power and control over monetary/material benefits, preferences in commercial sex encounters, particularly concerning the choice of entry; admitting and attending to clientele; nature and duration of sexual activity; and charges for sexual services provided. The decision to enter into and practice commercial sex and

its related activities may not usually be the sole right and prerogative of the prospective sex worker, but external influences.

The external influences that constitute the major determinants in the control of commercial sex activities include societal influences, peer pressure, and family demands. This does not imply that some females do not enter into and practice sex work on their own accord. However, it has been observed that most female commercial sex workers are coerced, forced, and trafficked into commercial sex work by powerful others (Ansah, 2006).

The same situation characterises Ghanaian female commercial sex workers who work outside the country. Most of them are coerced, trafficked and compelled by others into the trade. These individuals purposefully take advantage of the desperation of the females for financial and material resources to cater for their needs and wants as well as to support their families and dependents (Ansah, 2006). In Ghana, since commercial sex workers are mostly women and are drawn into the game by their pimps (bosses, custodians, and protectors) mainly powerful and influential men (Ansah, 2006), presuppose an imbalance of power and control skewed in favor of the dominating males.

The pimps, who recruit and manage the female commercial sex workers, mostly have the final say in almost all matters and major concerns in the enterprise with very little to be done by the female commercial sex workers. The pimps decide and outline the rules and regulations governing the enterprise. Among other things, they decide on the choice of clientele, charges for sexual services to be provided, duration, location and venue for the

encounters. They also decide on the extent of personal/intimate interactions to be allowed between the commercial sex workers and the clients they serve. The existence and workings of differential power dynamics here is due in part to Ghanaian cultural beliefs, traditions, and practices which portray females as second class humans, existing for the profit of their families. They are, therefore, considered as a form of wealth and their sexuality and economic potential subordinated to men (Akyeampong, 1997; Ansah, 2006).

McCormick (as cited in Ansah, 2006) notes that sex workers are predominantly females, yet brothels are owned and managed by men and even where the brothels are owned and managed by women, there are men behind them “who call the shots”. Such men also provide the women owners with psychosocial support and security. The implication is that sex workers do not have the right to freedom and liberties to transact and execute their commercial sex activities independently from male domination and control. Despite females being the main actors of the commercial sex enterprise, they have very little power and control to make decisions and choices bordering directly on their personal wellbeing, safety, and the management of their resources both financial and material (Ansah, 2006).

Most commercial sex workers turn over to their bosses a substantial amount of the monies they receive from their commercial sex activities in return for protection, bailing from police custody, in cases of arrest, and other physiological needs. Ampofo (1991) attests to this in a study carried out in the Netherlands involving some Ghanaian commercial sex workers. The study observed that Ghanaian female sex workers in the Netherlands give a sizeable

portion of their earnings to their bosses in return for emotional support and protection.

Male dominance in the control and management of commercial sex work globally, and Ghana in particular, is significantly high and reasons undergirding this state of affairs include lack of education, lack of skills and knowledge, lack of access to resources, and the nature of Ghanaian traditional practices and beliefs (Ansah, 2006). One of the resultant effects is that most female sex workers have become handicapped, and therefore, lack the skills and power to negotiate safer sex, humane working conditions including equitable remunerations for their services and right to adequate security, accessibility to quality health and medical care, and protection against abuses (Sekoni et al., 2013).

The existence of imbalance of power and control in the commercial sex enterprise is also evident in the exchanges between the commercial sex workers and their clients. Mostly, it is the clients who have greater control over the entire interaction. One key area in this regard is the use of condoms in the commercial sex encounters. Most female sex workers are powerless in negotiating safe and respectful heterosexual encounters, both vaginal and anal, and sometimes control over their bodies (Vanwesenbeeck, as cited in Onyeonoru, 2004).

Pimps of sex workers are traditionally considered as sponsors, guardians, and protectors. However, the question as to whether pimps work and relate as such is another issue. Magana (as cited in Bletzer, 2003), notes that the bosses of commercial sex works behave as 'custodians' more than

protectors even though they are expected to be protectors more than custodians. Commercial sex workers suffer unfair treatment more from the hands of their supposedly 'protectors' than any other group of people. These findings by Magana (as cited in Bletzer, 2003) corroborate with a study carried out among commercial sex workers in agricultural settings in the USA. The creation, existence, and perpetuation of uneven power and control relationship between commercial sex workers, clients, and their overlords lends itself to emotional manipulations, abuses, and economic exploitation suffered by the female commercial sex workers (Bletzer, 2003).

Trafficking and Commercial Sex Work

Trafficking and commercial sex activities are common variables. The two are largely connected both within regional boundaries and international borders. Trafficking in persons and commercial sex work are not only connected historically but also, they are closely linked in everyday life, very much intertwined such that one cannot be attended to without the other. It, therefore, becomes difficult to study or discuss them separately (Lehti & Aromaa, 2006). According to the United Nations' 2000 Palermo Protocol, human trafficking involves the recruitment, movement, and harbouring of an individual for the purposes (Gould, 2014).

Existing statistics and records are not readily available while databases are also not comprehensive either locally or internationally due to certain challenges. The United Nations has the extensive global database, but even that database has serious limitations. Typically, the database does not indicate global or regional statistics of yearly numbers of trafficked victims, numbers

of migrating commercial sex workers who use the services traffickers are not known, and more importantly details concerning numbers and characteristics of various categories persons trafficked for commercial sex activities are not very much known (Lehti & Aromaa, 2006).

However, some literature indicates that some statistics report that between 70 and 90% of contemporary traffic in women and children in Europe and Asia is related to prostitution and other forms sexual exploitation (Hajdinjak; Omelaniuk, as cited in Lehti & Aromaa, 2006). Again, literature on the subject hold that, there exists a general consensus that majority of female victims of trafficking are trafficked for commercial sex activities (Lehti & Aromaa, 2006). It is, thus, incumbent upon researchers in this area of study to pay attention to trafficking in women and its role in commercial sex activities at all levels of human society. It is observed that commercial sex work to a large extent thrives on traffic women.

Studies have also shown that there is a connection between commercial sex activities and organised crime and that commercial sex work is integral to activities and financing of organized crime (Lehti & Aromaa 2006). Martens, Pieczkowski and Vuuren-Symth (as cited in Gould, 2014), assert that “trafficking women and children into prostitution is lucrative and attractive to organized crime” (p. 184). Trafficking of women and children and organised crime go together with commercial sex activities most of the time. It provides raw materials which fuel not only the continuous growth and expansion of the sex economy, but also making more difficult to be controlled by both national

and international authorities. Thus, they influence and are influenced by each other.

Commercial Sex Work and Self-esteem

Commercial sex work and activities are generally assumed to have a negative effect on self-esteem due to its socio-cultural unacceptability and irrespective of the diverse individuals, positions, and roles within the sex economy (Benoit et al., 2017, Jeffreys, 2019; Capous-Desyllas, 2019). However, some findings show that the relationship between sex work and self-esteem is complex (Benoit, Smith, Magnus, Flagg, & Maurice, 2017). It is not a straight forward case but may vary depending on certain prevailing factors and conditions. According to Benoit et al., the majority of their participants discussed multiple dimensions of self-esteem and often spoke of how sex work had both positive and negative effects on their sense of self. They also reported that social background factors, work location and life events and experiences also have an effect on self-esteem.

Studies have shown that in most countries in the world sex work is negatively regarded or held in low esteem not without countries where the commercial sex enterprise is decriminalised (Abel & Fitzgerald; Begum et al.; Foley; Lazarus et al. as cited in Benoit et al., 2017; Ezeh et al., 2019). Moreover, sex workers are usually addressed derogatory as hookers or whore and such terms are routinely used to label and discredit them (Scrambler; Weitzer, as cited in Benoit et al., 2017). Low self-esteem has been reported among sex workers in both street-based and indoor-based installations where commercial sex work transpires. In a study of predominantly US street-based

sex workers over 75% of the participants reported decreased self-esteem after they became involved in sex work (Kramer as cited in Benoit et al., 2017).

However, some studies suggest that commercial sex work is neither necessarily injurious nor harmful to self-esteem. In a study carried out by Romans et al. (as cited in Benoit et al., 2017) 90% of the participants, who were predominantly indoor-based New Zealand sex workers, report that they felt as good or as better about themselves than most people. A study conducted in the USA comparing exotic dancers with college women found no significant differences in scores on self-esteem (Downs, James, & Cowan, as cited in Benoit et al., 2017). It is also reported that some small studies carried out indicate that sex work actually enhances some sex workers self-esteem. Increased self-esteem was found primarily in studies focused on indoor-based locations such as bars (Askew 1999; Kamise 2013), strip clubs (Scull 2015), brothels or escort agencies and freelance in-calls and out-calls (Belhouse et al.; Koken et al.; Lucas., as cited in Benoit et al., 2017).

Chapter Summary

The chapter reviewed literature along the following: the conceptual review – commercial sex work and related concepts – theoretical review, and empirical review. Conceptually, the following emerged: categories of sex workers, functionalities in commercial sex work and activities, settings for commercial sex work, reasons why some females venture into commercial sex work, reasons why some men patronize the commercial sexual services of sex workers, challenges in commercial sex work, modes and approaches to controlling commercial sex work. Also, the concept of self-esteem was

reviewed. This current study did examined the nature of commercial sex work, the intensity of participation, and the level of self-esteem of commercial sex workers.



CHAPTER THREE

RESEARCH METHODS

This chapter presents the methods used to undertake this work. The following sub-topics are discussed in the chapter: the research design; population, sample and sampling procedures, data collection instruments, data collection procedure, and data analysis procedures.

Research Design

The research design adopted for the study was the mixed methods design, specifically the nested concurrent design; was employed. Creswell and Clark (2017) postulate that “research designs are procedures for collecting, analysing, interpreting, and reporting data in research studies” (p. 53). Simply put, it is the researcher’s overall plan for finding answers to the research questions and/or for testing the research hypotheses (Amedahe & Asamoah-Gyimah, 2015). The mixed methods research design is a research methodology for conducting research, collecting, analysing, and integrating quantitative and qualitative research (Creswell, 2003).

In mixed methods research designs both quantitative and qualitative approaches are combined and quantitative and qualitative data are dealt with in a single study (Teddlie & Tashakkori, 2009). In this study the concurrent mixed methods research design was employed. The choice of the concurrent mixed methods design was based on time considerations in that both the quantitative and qualitative phases of the study occurred at approximately the

same point in time such that they are independent of each other (Creswell & Clark, 2017).

Among the goals of using the mixed methods research was to utilize the synergy and strength that prevail between the quantitative and qualitative research approaches to fully comprehend the phenomenon under investigation (Gay, Mills, & Airasian, 2009; Onwuegbuzie & Collins, 2007; Creswell, 2003).. Thus, with a concurrent mixed methods research design, both quantitative and qualitative data are converged so as to provide a comprehensive analysis of the research problem. The information gathered is integrated into the interpretation of the overall results (Creswell, 2003).

The concurrent mixed methods research design has a number of approaches: concurrent triangulation, concurrent nested and concurrent transformative (Johnson & Onwuegbuzie, 2004; Creswell, 2003); however, for the purposes of this study, the nested concurrent design was adopted. The reason is that the quantitative and qualitative forms of data will be collected and analysed at the same time, but that notwithstanding, more weight was given to the quantitative data, hence creating an unequal priority between the quantitative data and the qualitative data (Creswell, 2003).

The implication is that nested forms of data were given less priority because it was included to help respond to entirely different sets of research questions necessary to further illuminate the phenomenon under consideration. Also, the analysis of qualitative data entailed transforming the data and integrating it during the data analysis stage (Hanson, Creswell, Clark, Petska, & Creswell, 2005).

A survey is an instrument used to collect data, describing one or more attributes of a particular population. In a survey, the collection of standardized, quantifiable information from all members or a sample of a population is required (Gay et al., 2009). Furthermore, the survey made it possible to gather information from a larger population, also helped to provide descriptive and inferential information on the key variables of the study, and identified the relationships between variables which enabled the researcher made predictions. These essentials were important since they were very crucial for a purposeful outcome of such a useful research work.

Study Area

The Cape Coast Metropolis, the study area, is located in the Central Region of Ghana, specifically the regional capital of the region. Cape Coast is a coastal city situated right along the Atlantic Ocean. It occupies an area of approximately 122 square mile. The 2010 Ghana housing and population census indicate that the Cape Coast Metropolis has a total population of 93,619 with 82810 (51.26%) being females. Cape Coast is one of the most historical cities in Ghana and it was one of the key installations in the West African sub-region for the Trans-Atlantic slave trade in the Colonial Era. It was also the first national capital of the Gold Coast until 1897 when it was moved to Accra. It is a vibrant tourist destination on the globe, and one of the most visited historical sites in Africa. It is the education and tourist hub of Ghana.

Today Cape Coast aside being the regional capital also serves as the political and administrative head of the Cape Coast Metropolitan Assembly.

The Cape Coast Metropolis is divided into two sub-metros: Cape Coast North and Cape Coast South. However, the following localities within the Cape Coast Metropolis constituted the core areas for the study. They are Kru Town, Ntsin, Anafo, Antem, Coronation Street and Abura. Others are Kwaprow and Apewosika in the University of Cape Coast area and the Bakaano area. Figure 2 presents the geographical location of the study area.

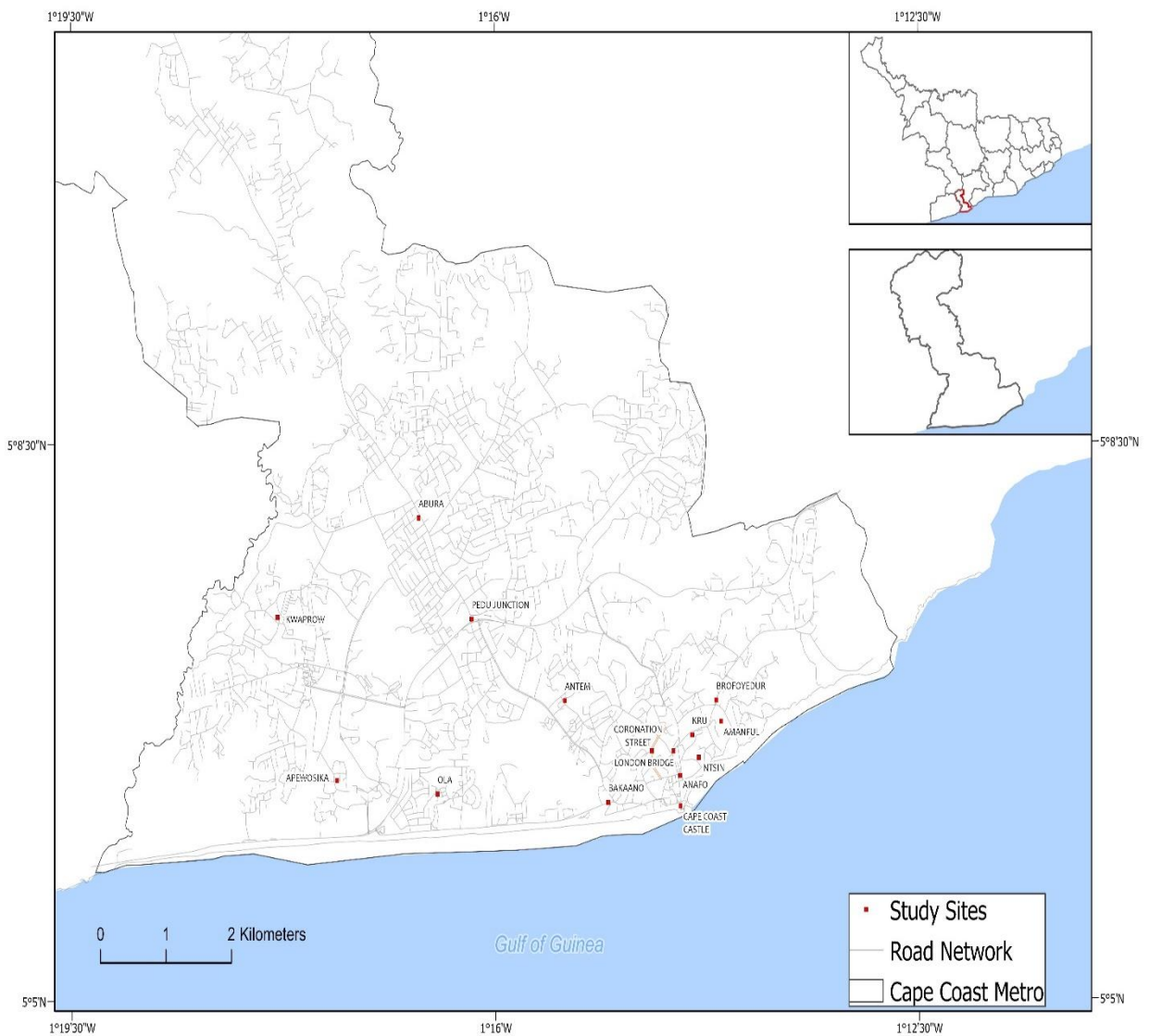


Figure 2- Study area

Population

The target population for the study was all the commercial sex workers in the Cape Coast Metropolis, Ghana and the stakeholder institutions that have a stake with commercial sex workers in the Cape Coast Metropolis. According to Amedahe and Asamoah-Gyimah (2015) population is the entire aggregation of cases that meet a designated set of criteria. It is the population to which the study results will be generalized (Gay et al., 2009). However, the accessible population will be all the commercial sex workers who are currently involved in commercial sex work in the Cape Coast Metropolis. The accessible population is the population from which the researcher hopes to realistically select the required participants for the study (Gay et al., 2009).

A total population of 954 female commercial sex workers operating in the Cape Coast Metropolis was obtained from the outfit of West Africa Program to Combat AIDS & STI (WAPCAS), Ghana, Cape Coast office (WAPCAS, 2019). The accessible population for the study therefore, was 954 commercial sex workers in the Cape Coast Metropolis as per the records of WAPCAS in September, 2019. These commercial sex workers have subscribed to the routine support services of WAPCAS. Hence, WAPCAS has a database on them. The population for the stakeholder institutions in the Cape Coast Metropolis was sixteen.

Sampling Procedures

Sampling deals with the process of obtaining a component of a population to represent the entire population (Amedahe & Asamoah-Gyimah, 2015). A sample, however, consists of a component of a population of interest

selected to participate in a study. Simply put, it is the members of a population selected to participate in a study (Ogah, 2013; White, 2015). In every research, such as this, there is the need for a good sample to be used. A good sample is one that is representative of the population from which the selection was done. However, selecting a representative sample cannot be done haphazardly but by a carefully thought through process, carried out in a scientific manner (Gay et al., 2009). It presupposes that certain variables such as size of the population and the type of research in view must be considered in determining the appropriateness of a sample size, that is, in selecting a representative sample for the study (Gay et al., 2009). Leedy and Ormrod (2010) also observe that an adequate sample size depends on the extent to which it is uniform or otherwise. Such observations clearly underscore the importance attached to the determination of a sample as well as the appropriateness of a sample size for the particular study. It has also been observed that studies that are purely descriptive require larger sample in order to provide more accurate description and acceptable generalization of the findings (Ogah, 2013).

The total sample size for the study was 393, it comprised 384 sex workers and nine key informants. The nine key informants comprise one relative/guardian of a sex worker and eight persons in key positions selected from key stakeholder institutions in the Cape Coast Metropolis. The sample size for the sex workers was determined based on the estimates of Krejcie and Morgan (1970) and Ogah (2013). According to both sources, a population of 1000 should have a minimum sample size of 278. According to Ogah, a minimum sample size of 278 with a confidence level of 95% is adjudged

appropriate based on the quantum necessary for statistical procedures. However, Glenn (1992) asserts that it is necessary for sample sizes to be adjusted particularly where they involve different subgroups. In line with Glenn's observation, the researcher increased the sample size for the commercial sex workers by 106 which was added to the 278 to obtain 384. Thus, notwithstanding 384 is higher than Creswell's (2012) minimum sample size of 350 for a research survey.

The sample size for the key informants was reached based on the principles of item adequacy (DeVillis, 2017) and saturation (Baker & Edwards, 2012; Cobern & Adams, 2020). A minimum of five participants and a maximum of fifteen are recommended for the qualitative component of a mixed methods design. Minimum of five participants is considered adequate to yield reasonable responses to address the particular issue at hand needing investigation. Nonetheless, based on principle of saturation, the number of participants can be increased from the minimum depending on the trend of responses being obtained. Interviews can be conducted until the investigator reaches a point of saturation, the point where the subsequent responses obtained from the participants no longer differ significantly (Baker & Edwards, 2012; Cobern & Adams, 2020).

In this study, purposive sampling, simple random sampling, convenience sampling techniques were used in selecting the respondents for the study. Specifically, purposive sampling was used to select particular localities (commercial sex hotspots) and the key stakeholder institutions in the Cape Coast Metropolis. The same technique was also used to select and one

person in a key position in each of the eight selected key stakeholder institutions and one relative/guardian of a commercial sex worker to participate in the study.

Convenience sampling on the other hand was used to select commercial sex workers from six commercial sex hotspots (Kru Town, Anafo, Ntsin, Abura, Antem/Coronation) within the Cape Coast Metropolis. Convenience sample because it is the process of including whoever happens to be available at the particular moment. In this case they already existed groups were used (Gay et al., 2009) through the assistances of WAPCAS, who by nature of their work had cordial working relationship with the community of the commercial sex workers.

The simple random sampling method (lottery method) was used to select eight key stakeholder institutions out of the sixteen stakeholder institutions in the Cape Coast Metropolis as well as six commercial sex hotspots from twelve commercial sex hotspots in the Cape Coast Metropolis. In all, nine key informants comprising eight persons from key stakeholder institutions and a relative/guardian were interviewed. An interview guide was used to solicit for bits and pieces of information on the phenomenon of commercial sex work in the Metropolis from the key informants. Tables 1 and 2 present summary of the sampling procedures.

Table 1- *Sampling Procedure(s) for Commercial Sex Workers*

Stages	Sampling Techniques	Purpose
1	Purposive Sampling	Selection of twelve commercial sex hotspots in the Cape Coast Metropolis for the study.

2	Simple Random Sampling	Selection of six commercial sex hotspots in the Cape Coast Metropolis
3	Convenience Sampling	Selection of 384 commercial sex workers from the six commercial sex work hotspots. This was carried out with the assistance of WAPCAS

Table 2- *Sampling Procedure for Key Stakeholder Institutions*

No.	Sampling Techniques	Purpose
1.	Simple Random Sampling (lottery method)	Selection of eight key stakeholder institutions in the Cape Coast Metropolis for the study.
2.	Purposive Sampling	Selection of one person in a key position from each of the eight selected key stakeholder institutions in the Cape Coast Metropolis and interviewed.

Data Collection Instruments

The data collection instruments for the study were questionnaire – “Questionnaire on Nature and Practice of Commercial Sex Work” (Appendix A) and interview guide – “Interview Guide on Nature and Practice of Commercial Sex Work” (Appendix B). Both instruments were self-constructed by this researcher. However, the Section ‘F’ of the questionnaire, the self-esteem scale (the Rosenberg Self-Esteem Scale) was adopted from Rosenberg (1965). The questionnaire had six sections and a total of 67 items. Sections A, B, C, D, and E were constructed by the researcher. The questionnaire was used in collecting data directly from the commercial sex

workers who are currently engaged in commercial sex work and activities in the Cape Coast Metropolis.

The six sections of the questionnaire were as follows: Section A - demographic characteristics of respondents comprising eight items, Section B – factors and motives for entry into commercial sex work and it had 11 items, Section C – nature of commercial sex work had 20 items, Section D – participation and involvement in commercial sex work was up of five items, Section E – challenges faced in commercial sex work was made up of 13 items, and lastly Section F – self-esteem scale consisted of 10 items; with five items being positively worded and the other five items negatively worded.

The questionnaire and the interviewed guide were constructed based on the objectives of the study and the observations from the pilot testing. In constructing the questionnaire and the interview guide, I was guided by DeVillis' (2017) eight guidelines for scale construction. The eight guidelines comprise clearly determining that which needs to be measured, generating a pool of items, determination of the format for measurement, reviewed of initial pool of items by experts and professionals, inclusion of validation items, administer items to a development sample, evaluation of the items, and optimizing scale length (DeVillis, 2017).

The Rosenberg Self-Esteem Scale (RSES) is a 10-point Likert-type scale with items answered on a four-point continuum of self-worth statements (Appendix A). The scale contains two sets of items: five positively worded and five negatively worded (Rosenberg, 1965; Franck, De Raedt, Barbez, & Rosseel, 2008). It had four response choices ranging from strongly agree (SA)

to strongly disagree (SD). The Rosenberg Self-Esteem Scale has a widely scope of usage and considered a well validated measure of global, personal self-esteem, with test-retest reliabilities greater than .80 (Luhtanen & Crocker, 1992).

The scoring of the scale ranges from 0-30, scores between 15 and 25 are considered to be within range while scores below 15 suggest low self-esteem. In other words, the higher the score, the higher the self-esteem and the lower the score, the lower the self-esteem. The original sample for the scale was developed using over 5000 High School juniors and seniors from 10 randomly selected schools in New York States, United States of America. Rosenberg Self-Esteem Scale is the most widely used measure of self-esteem for research purposes (Franck et al., 2008).

Additionally, the Rosenberg Self-Esteem Scale has been proven to exhibit adequate evidence of reliability and validity with Ghanaian populations in some studies conducted. Examples of such studies include Godwin, Costa, and Adona; Poku, Linn, Fife, and Kendrick (as cited in Utsey, Abrams, Opare-Henaku, Bolden, & Williams, 2015). In calculating the scores of the Rosenberg Self-Esteem Scale the illustrations below must be followed:

A. For A items: 1, 2, 4, 6, and 7; SA =3, A =2, DA =1 and SD = 0.

B. For B items: 3, 5, 8, 9, and 10; SA = 0, A = 1, DA = 2 and SD = 3.

The total scores are then computed for each of the two sets after which the grand total is calculated to determine the level or state of the respondent(s) self-esteem (Rosenberg, 1965; Franck et al., 2008).

A key component of every credible and relevant research is data collection. Data collection is an activity which demands critical commitment and seriousness, especially on the part of the researcher. O’Leary (2004) notes that, collecting credible data is a tough task, and it is important to note that one method of data collection is not inherently better than another. Hence, the data collection method to use will depend upon the research goals and the merits and demerits of each method. Thus, in line with the goals of this study, a questionnaire and an interview guide were used, to source for the data.

A questionnaire is a self-report instrument. It is a specific set of written questions which aim to extract specific information from selected respondents. It is useful for gathering information from participants in a research project (McLeod, 2018). Gay et al. (2009) observes that a “questionnaire is a written collection of self-report questions to be answered by a selected group of research participants” (p. 373). According to Fraenkel and Wallen (2006), a questionnaire is a useful instrument for collecting survey information, providing structure often numerical data, being able to be administered without the presence of the researcher, and often being comparatively straightforward to analyse.

It is further noted that the use of questionnaire affords researchers the opportunity to collect large volumes of data in a relative short space of time. Nonetheless, the use of questionnaire as data collection instrument has some setbacks. Typically participants may not be entirely truthful due to social desirability. It has been observed that most people desire to present a positive

image of them so they may lie or bend the truth to look good and appear faultless in the eyes of others (McLeod, 2018).

Interview guide is a data collection procedure that uses verbal questioning as the main technique for data collection (Sarantakos, 1998). It is also described as a tool of assessment in which information is collected through direct, reciprocal communication (Cohen, Swerdlik, & Sturman, 2013). The format of an interview may be pre-planned and highly structured. The format could also be relatively free flowing and unstructured (Gay et al., 2009; Glassman & Hadad, 2013). The interview guide was used to collect data from a selected relative/guardian of a commercial sex worker and eight other key persons from the selected stakeholder institutions in the Metropolis.

The interview guide comprised some basic demographic information of participants and knowledge and perception about commercial sex workers and commercial sex work and activities in the Cape Coast Metropolis in particular. The interview guide had structured questions with follow-up probing questions aimed at obtaining in-depth information about the phenomenon of commercial sex work and activities in the Cape Coast Metropolis.

Both data collection instruments were administered to each group of participants once. The administration was done on a one-on-one basis with the help of trained field research assistants. Both the responses for the commercial sex workers and the key informants were collected and stored away the same day that they were administered.

Pilot testing

The questionnaire for this study was pilot-tested in Sekondi-Takoradi Metropolis in the Western Region of Ghana. The Sekondi-Takoradi Metropolis was selected due to its similar characteristics with the Cape Coast Metropolis. It is a coastal community which lies along the Atlantic Ocean as is the case of the Cape Coast Metropolis. Its socio-demographic characteristics may be similar to that of the Cape Coast Metropolis, particularly because both are predominantly fishing settlements. Like the Cape Coast Metropolis, Sekondi – Takoradi Metropolis is also a regional/administrative capital. Also both communities have a good number of formal sector employees. Coincidentally, both cities have been associated with some degree of prostitution in the colonial past. Common characteristics or identifiable variables must prevail between the sample used for a piloting and the actual sample to be used for the study (Fraenkel, Wallen, & Hyun, 2012). The pilot testing helped in improving the questionnaire.

Pilot testing a data collection instrument can greatly assist a researcher to effect changes or make corrections in an instrument based on feedback from the small number of individuals (Thirty commercial sex workers) who completed the questionnaire and the small group of trained field research assistants who thoroughly carried out the evaluation (Creswell, 2012). Additionally, the pilot testing the questionnaire proved useful in the following ways: ambiguities, poorly worded questions that were not understood, and irrelevant items readily came to light and were appropriately dealt with (Frankel & Wallen, 1993).

Pilot testing the questionnaire, therefore, helped to provide useful information about deficiencies and suggestions for improvement. Pilot testing the questionnaire also helped to ensure its content validity (Gay et al., 2009). In view of the forgoing, 30 respondents (all of them were commercial sex workers) were used in pilot testing the instrument with a period of two weeks intervals. The same participants were used in both instances for piloting testing the questionnaire. The pilot testing was done on 1st October and 15th 2019, respectively.

Validity and reliability evidence

The validity of any research instrument revolves around the elements of appropriateness, concreteness, meaningfulness and the usefulness of the specific inferences made by the researchers based on the data they collect (Fraenkel, Wallen, & Hyun, 2012; DeVellis, 2017).

The validity of the instruments were determined by giving them to my supervisors as well as other experienced professionals and experts in the field of instrument development to scrutinize and vet them. Their observations and suggestions were incorporated into the final copies of the questionnaire and the interview guide. The content validity of the instrument was determined by two experts in the Department of Guidance and Counselling, University of Cape Coast. The views of these experts were sought because the validity of an instrument is improved through expert judgment (Gall, Borg & Gall, 1996).

The validity of the qualitative data, the degree to which the qualitative data accurately gauged what was intended to be measured (Gay et al., 2009), was established by subjecting it to trustworthiness processes: credibility,

transferability, dependability, and confirmability. Concerning credibility, attention was accorded to all the complexities and problems encompassing the study that are not easily explained. Transferability, on the other hand, implies the inclusion of descriptive, content-relevant statements to enable others engaging with the research report to be able to identify with the setting. Dependability dealt with including as much detail as possible so as to enable others see the setting for themselves. Doing this implied that the researcher was able to establish the stability of the data collected. Lastly, confirmability ensured the establishment of the neutrality and the objectivity of the data (Gay et al., 2009).

The reliability of an instrument or method lies in its ability to produce the same results irrespective of whenever it is repeated, even by different researchers. Reliability is usually characterised by precision and objectivity (Sarantakos, 1998; Glassman & Hadad, 2013).

Gay et al. (2009) states that reliability is concerned with the stability or consistency of the data or information collected. The internal consistency of the questionnaire – the degree to which the items that make up the scale are all measuring the same underlying attribute (Pallant, 2004) was determined using McDonald's omega or coefficient omega and the test-retest methods (DeVellis, 2017). Coefficient omega was used because it is more comprehensive in addressing the shortcomings of alpha, uses a different procedure for calculating the relevant variances, and conceptually, its use is more appealing. Despite the conceptual merits of Coefficient omega in determining the reliability of a scale, its usage is not very popular. Its

unpopularity is as a result of its high computational loading and considerably quantum of crunching (DeVellis, 2017). McDonald's omega coefficient was applied to the whole of Section F of the questionnaire and only item 46, 47, and 48 in Section E because they were Likert - Type scales. McDonald's omega coefficient gave an indication of the average correlation among all the items constituting the scale(s). Reliability coefficients of .86 and .91 were achieved for sections F (self-esteem) and E (challenges), respectively.

The test-retest method was used in determining the reliability of Sections B, C, D, and all items under Section E except items 46, 47, and 48. The test-retest was used because the items under the identified sections. Test-retest is also called stability or temporary stability (Pallant, 2004; Gay et al., 2009; DeVellis, 2017). In the test-retest procedure, the same questionnaire was administered to the same respondents on two different occasions and the correlation between the two scores for each of the items were estimated. In test-retest correlations, high test-retest correlation shows a more reliable scale (Sarantakos, 1997; Pallant, 2004; DeVellis, 2017). The reliability coefficients for the other items on the questionnaire ranged from .78 to .85 after an intervals of two weeks in administration. These suggest a good reliability (Pallant, 2004).

Data Collection Procedures

A letter of introduction was obtained from the Department of Guidance and Counselling, University of Cape Coast, Cape Coast (Appendix C). The letter of introduction together with the informed consent form were attached to a copy of the Ethical Clearance obtained from the Institutional Review Board,

University of Cape Coast and sent to the selected key stakeholder institutions during the first visit. However, the Central Regional Police Command one of the selected key stakeholder institutions, requested for another letter from the department specifically addressed to the Command seeking permission for the researcher to interview the Regional Coordinator for Domestic Violence and Victim Support Unit (DOVVSU). The said letter was obtained from the department, duly submitted to the Command, and approval was subsequently given (Appendix D).

On the first visit to the selected key stakeholder institutions in their official work places, permission was sought to meet with and hold brief interactions with the selected persons in key positions in the organizations about the study. Time schedules were also discussed and agreed upon. On the agreed dates and times, the interview guide was personally administered to the respondents to collect the data from them. In all eight key stakeholder institutions and one relative/guardian of a commercial sex worker were interviewed for the study. One key stakeholder institution within the Metropolis, the Ghana Health Service, and Central Region Directorate could not be interviewed due to some last minutes peculiar technical demands and administrative procedures. However, the decision not to replace them with another key stakeholder institution was informed by the principle of adequacy and saturation. Following a careful consideration of the first seven interview responses and the eighth one, which had similar trend of responses, the point of saturation was deemed to have reached (Baker & Edwards, 2012; Cobern & Adams, 2020). The recorded interviews were carefully transcribed, typed and

copies of the hard copy versions were personally taken back to the respondents to confirm or disconfirm.

With regard to the administration of the questionnaire, the researcher together with five trained field research assistants made initial visits to the six selected commercial sex hotspots to familiarize ourselves with the terrain. The team got introduced to and interacted with some of the commercial sex worker. The introduction and interactions were facilitated by the project manager of WAPCAS, Cape Coast together with the peer educators and para-legal. The interactions took place at some of the sites where WAPCAS holds regular engagements with the commercial sex workers. Also, the issue of adequate compensation to be given to each commercial sex worker for their time and participation was thoroughly discussed and agreed upon. This move was to ensure smooth take off of the entire field study and to guard against any undue delays, setbacks, and interruptions. It also helped to ensure full participation by the commercial sex workers. A date, time, and venue was discussed and sought for the face-to-face administration of the questionnaire. All the face-to-face interactions with the commercial sex workers were held at the six selected commercial sex hotspots, namely Kru Town, Ntsin, Anafo, Antem, Coronation, and Abura. The questionnaire was administered and collected the same day by the research assistants and handed over to the principal researcher for vetting and safe keeping. The return rate was 92.7%. The questionnaire was administered in November/December 2019 while the interviews were conducted in January/February 2020.

Ethical considerations

Ethical considerations are of paramount importance in every research activity involving either animal or human subjects. Therefore ethical procedures and conventions must be carefully adhered to in a study which involves human participants to safeguard against any breaches and/or violations which may compromise the conduct of the study (Best & Kahn, 2012).

An ethical clearance was obtained from the Institutional Review Board, University of Cape Coast, Cape Coast. Accessibility to the commercial sex workers in the Cape Coast Metropolis was arranged facilitated by WAPCAS Ghana with direct assistance from the office of the Ghana AIDS Commission, Central Regional Secretariat. The project officer for WAPCAS, Ghana, Central Regional Office. The officer-in-charge together with their peer educators and para-legal fully assisted in the mobilisation of the commercial sex workers within the selected sites and coordinated all the arrangements and processes prior to and during the administration of the questionnaire. They also facilitated all the arrangements for the actual administration of the data collection activities as well as providing other logistical support for smooth field research activities.

Respondents for the study, both the quantitative and qualitative components, were duly informed about the purposes of the study. Explanations on the selection of the research participants and the procedures involved were also clearly communicated to them. Informed consent was also sought after they had been well briefed about the goals and benefits of the

study. Participants were also informed that they could opt out of the exercise at any time if there was a strong need for that step to be taken.

Opportunity was also given to the commercial sex workers who voluntarily wanted to undergo counselling to assist them to make certain informed decisions and life choices, especially their future lives. A study of this nature involving participants who may have suffered varying forms and degrees of abuse as well as stigma and discrimination called for a high sense of sensitivity, tactfulness, and professionalism on the part of both the principal researcher and the trained field research assistants. The reason is that they may carry with them some deep emotional discomfort, frustrations, mistrust, and psychological tremor and scars likely to be re-inflicted leading to emotional breakdowns, anger and disorientation. Opportunity was given to such individuals to be referred to the appropriate professional service providers for the needed care and support.

Research participants were given GHc20.00 (3.45 USD) as stipends to compensate for their time which they normally trade, in providing sexual services in return for certain rewards. Finally, all the participants were assured of anonymity and confidentiality of their responses.

Recruitment and training of field research assistants

Six field research assistants comprising two MPhil graduates, two teaching assistants, and two first degree holders were recruited and carefully trained to assist with the field research activities and data collection exercises. The research assistants were carefully selected based on their experience with research activities, sense of responsibility in handling confidential materials

and sensitive data as well as their preparedness to engage with the targeted population. They were all selected from the University of Cape Coast.

Two separate intensive training sessions were initially held for six research assistants on 26th September, 2019 and 28th September, 2019 respectively prior to the piloting testing of the questionnaire to ensure that they clearly understood the context of the research topic. Among other things, the research assistants were taken through the following: i). focus of the study, nature and structure of the data collection instruments; ii). pitfalls to avoid, ethical issues and socio-cultural considerations in data collection; iii). fundamental ethical principles in quantitative and qualitative research; and iv). ethical ideals and virtue ethics. I together with my principal supervisor and one graduate assistant led the training sessions.

Furthermore, they were taken through the data collection instruments to help them become acquainted with and to ensure that they clearly understood the context of the research topic. I together with one graduate assistant took the field research assistants through the items on the questionnaire. The purpose was to make known and clear to them the intents of the study. They were trained on how to carry out the pilot testing and the actual data collection. Additionally, they were given some bits on questionnaire administration as well as data protection and management.

A third and final intensive training session was held and it was led by officials from WAPCAS and the principal investigator. This training session was carried out just before the commencement of the field research activities. The training, among other things, focused on the nature of the sex trade in the

Metropolis, the players involved and the pitfalls/dangers associated with dealing with sex workers and how to circumvent them. Also, the common dispositions of the sex workers toward non-clientele and general members of the society, acceptable language and gestures to use to appropriately interact with them in order to win their trust, confidence, and corporation to ensure a successful research undertaking were also discussed. Again, the Peer Educators and the para-legal in-charge of the various micro-sites liaisons between the sex workers and WAPCAS were duly introduced to us and a moment of interactions ensued.

Data Processing and Analysis

This section presents details on how the data collected were processed and analysed. Data were collected from both quantitative and qualitative means. The quantitative data was processed with assistance of the Statistical Package for Social Sciences (SPSS) software version 25.0. The qualitative data, on the other hand, were processed manually. The responses from the oral interview were transcribed manually. After the transcription, member checking was done to ensure that the transcribed responses reflected the views of the participants. Details of how the data collected for each research question were analysed are presented based on the strands of the data.

Analysis of quantitative data

Research Questions 1 and 3 had both quantitative and qualitative components so they were analysed using both quantitative and qualitative analytical procedures, while Research Questions 2, 4, and 5 together with the research hypotheses were analysed/tested quantitatively. The responses to the

questionnaire were coded. All the questionnaire items were edited by the researcher. The questionnaire was edited as a whole rather than a question at a time. This activity helped the researcher to observe the relationship between responses to different questions as well as to detect any inconsistencies that may have existed. The editing afforded the researcher the opportunity to ascertain whether respondents responded to all the questions or not.

Upon the completion of the editing, the researcher coded all the responses and entered the data with the help of Statistical Product Service Solutions (SPSS) software version 25.0. The same SPSS was also used in carrying out the descriptive and inferential statistics for the analysis of data. Descriptive and inferential statistics were used in the analysis of the data, and the discussions thereof.

Research Question 1 sought to examine the nature of commercial sex work engaged in by the sex workers. In view of that, information such as the individual(s) who controlled and managed commercial sex work, individuals responsible for deciding on fees and charges for commercial sex work, the category of female commercial sex workers, venues where clients were served, time of the day in which the activity occurred, sexual practices preferred by both clients and commercial sex workers, the calibre of clients, and amount charged per sexual encounter, among others, were examined.

Data collected on the quantitative component in Research Question 1 was analysed using frequencies and percentages. In each case decisions and conclusions were arrived at based on simple majority of the responses. In addition to the quantitative analysis, data collected from key informants using

interviews was transcribed and analysed using thematic analysis by Braun and Clarke (2006). Both quantitative and qualitative data were integrated during the data analysis stage.

Research Question 2 sought to determine the level/intensity of participation in commercial sex work by the sex workers. Participants were asked to respond to items on the duration of engagement in commercial sex activities, intensity of engagement, frequency of participation, and number of clients per day. Data collected on this research question were analysed using mean and standard deviation. The items were structured such that the responses had varying degrees of intensity. The scores on participation in commercial sex work ranges from 7-20, such that the higher the score, the higher the level of participation in commercial sex work.

Data collected on the quantitative aspects in Research Question 3 were analysed using frequencies and percentages. In each case decisions and conclusions were arrived at based on simple majority of the responses. In addition to the quantitative analysis, data collected from key informants using interviews were transcribed and analysed using thematic analysis by Braun and Clarke (2006). Both quantitative and qualitative data were integrated during the data analysis stage.

Research Question 4 sought to determine the level of self-esteem among individuals engaged in commercial sex work. The Rosenberg's 10-item self-esteem scale was used to measure participants' level of self-esteem. This is a 4-point Likert type scale from strongly agree to strongly disagree. A Likert type scale is an "attitude scale which allows research participants to register

the extent to which they agree or disagree with a specific proposition with respect to certain objects, persons, or circumstances” (Aiken & Groth-Marnat, 2006). The responses were scored as; 0 = Strongly Disagree; 1 = Disagree; 2 = Agree; 3 = Strongly Agree. However, items 3, 5, 8, 9, and 10 are reverse scored (for example, 0 = 3, 1 = 2, 2 = 1, 3 = 0) (Appendix A). Mean and standard deviation were computed for all the participants on each item. In order to determine respondents’ level of self-esteem, total scores was computed. Generally, the scores range from 0 to 30. Typical scores on the Rosenberg scale are around 22, with most people scoring between 15 and 25. Scores between 15 and 25 are within normal range. A score of less than 15 suggests low self-esteem and may be an issue, while a score of more than 25 suggests high self-esteem (Rosenberg, 1965).

Data collected for Research Question 5 were analysed using frequencies and percentages, and means and standard deviations. A criterion mean of 2.5 was used as the basis for decision. Items with mean scores above 2.5 indicate disagreement to the item, and therefore not a challenge; whereas mean score below 2.5 depict agreement to the item, and for that matter a challenge.

Hypothesis 1 was tested using hierarchical multiple linear regression analysis. Multiple linear regression analysis is a statistical method for the contributions of two or more independent variables in predicting a dependent variable (Aiken & Groth-Marnat, 2006). Specifically, hierarchical multiple linear regression was used for the analysis. It was used to determine the degree of variance in outcome scores that can be explained by several predictor

variables (Mayers, 2013). The choice of multiple linear regression analysis hinges on the following: first, multiple linear regressions is a family of techniques used in exploring the relationship between one continuous dependent variable and a number of independent variables/predictors (Pallant, 2005). They may also be used to deal with a variety of questions since they provide an indication of how well a set of questions is able to predict a particular result (Pallant, 2004).

Secondly, the procedure is extremely valuable in analysing data because it helps to determine not only whether the variables are related but also the extent to which they are related (Gay et al., 2009). In specific terms, the hierarchical regression will be used. The hypothesis sought to determine the influence of demographic characteristics (age, marital status, level of education, and religion) on participation in commercial sex work and activities. The predictor variables are demographic characteristics, which include age, marital status, level of education, and religion. These variables are categorical in nature, therefore, they were dummy-coded with $n-1$ categories.

Dummy coding is a process of creating dichotomous variables from categorical variables. In each case, the category with the highest frequency was used as a reference group, that is, the variables were represented using only zeros and ones by creating several variables and usually it is one less the number of variables in question (Pituch & Stevens, 2016; Field, 2009). The criterion variable is participation in commercial sex work and activities, which

was measured on continuous basis. This hypothesis was tested using an error margin of 5% (.05).

Hypothesis 2 was tested using the Structural Equation Modeling (SEM). The hypothesis sought to determine the influence of participation in commercial sex work and activities on self-esteem. The predictor/independent variable, participation in commercial sex work and activities was measured on continuous basis. The criterion variable, self-esteem was also measured on continuous basis. This hypothesis was tested using an error margin of 5% (.05). SEM is considered among the most useful modern statistical analysis techniques that have emerged in the social sciences in recent times.

Structural Equation Modeling is a group of multivariate procedures that combines components of factor analysis and regression, thus assisting a researcher to simultaneously assess the relationships among measured variables and latent variables. It can also examine the relationships between latent variables (Hair, Hult, Ringle, & Sarstedt, 2014). Basically, SEM operates on two approaches, namely: the covariance-based usually for confirmatory analyses; and the variance-based primarily for exploratory analyses (Hair et al., 2014). The difference between the confirmatory and the exploratory approaches lie in their end uses. Whereas the confirmatory approach is normally used when testing the hypotheses of existing theories and concepts, the exploratory is used in situations where there are no or just a little prior knowledge on the extent to which the variables in question are related (Hair et al., 2014).

The covariance-based approach was used, using 5000 bootstrap samples. The Analysis of Moment Structures (AMOS) software version 21.0 was used for the SEM analysis. SEM is a second generational multivariate technique very suitable for testing different hypothesized or proposed relationships between variables. This procedure clearly helps in the modeling of measurement error so as to derive unbiased estimates of the relationship between variables (self-esteem and participation in commercial sex work and activities). It, therefore, affords researchers the opportunity to remove the measurement errors from the correlation/regression estimates (Khine, 2013). In addition, the use of bootstrap is also more effective in estimating the standard errors, so as to reduce types I and II errors.

Analysis of qualitative data

Data collected on Research Question 1 and 3 were analysed/tested using both quantitative and qualitative analytic procedures while research questions 6 and 7 were analysed only qualitatively. Data collected from key informants using interviews were transcribed and analysed using thematic analysis by Braun and Clarke (2006). The point of interface for both quantitative and qualitative data was at the data analysis stage.

The thematic approach refers to the process of identifying patterns or themes within qualitative data, analysing, and reporting such patterns or themes within the data (Maguire & Delahunt, 2017; Braun & Clarke, 2006).

Thematic analysis or approach was used due to the need to discover the salient themes in the data at the different levels (Attride-Stirling, 2001). In thematic analysis, a theme, basically deals with pattern that captures something

essential or interesting about the data and/or research question to be used to respond to the research or portray something about the issue under consideration. Every theme must be characterized by its significance (Clarke & Braun, as cited in Maguire & Delahunt, 2017).

Braun and Clarke (2003) identify and distinguish between two levels of themes namely; semantic level (surface meanings of the data or what has been said or written by the participants not anything beyond that), and latent level (deeper meanings or interpretations and explanations on data or what has been said or written by the participants). Braun and Clarke (2006) outline a six step systematic process for carrying out thematic analysis. Namely: familiarising yourself with your data, generating initial codes, searching for themes, reviewing themes, defining themes, and doing a write up. This procedure is adjudged one of the most influential approaches in the social sciences because it provides such a clear and usable framework for doing thematic analysis.

Steps in thematic analysis

The thematic analysis was carried out based on the following steps:

Step 1: Familiarisation with the data

The researcher familiarised himself with the data after transcribing individual interview sessions. This is because the researcher had to listen and listen again and read repeatedly to gain an overview of the data. The researcher noted down initial ideas and potential meaning, as suggested by Braun and Clarke (2006). This initial step also involved sketching ideas, writing notes in the margins of the transcripts so that the researcher could

return to these at a later stage and summarising field notes. The researcher became immersed in the data by returning to the audio to check the accuracy and appropriateness of what the researcher had written as a representation of participants account. This helped me to become more familiar with the data. This process helped me to develop a general understanding of each data set, by providing me with details of what participants said.

Step 2: Generating initial codes

At this stage, the researcher read through the transcripts line-by-line to identify aspects of the data that were relevant to the research questions. Codes were assigned to the identified important segments of the entire transcripts. Codes were written using the comment and text-highlight functions in Microsoft Office 2019. An example of the interview coding is presented in Table 3.

Table 3- *Steps in Thematic Analysis*

Data extracts	First phase coding	Second phase coding
A lot of activities (conditions/reasons) could account for it but from my work space, one of the biggest things that I may cite as contributing to commercial sex work may be financial problems, financial burdens. Many of the sex workers may consider their financial status and the need to survive as an	Financial challenges	Economic Hardship

excuse to engage in sex work. (GRDO)		
<p>Many and diversified reasons. First and foremost, some people say it is as a result of poverty. In Cape Coast we can identify the following: poverty and accommodation challenges.</p> <p>Accommodation is a very big issue in the beach communities in the Cape Coast Metropolis. Inadequate accommodation for families, for example, a man, wife and adult children occupying and sharing one bedroom. (MCOWS)</p>	<p>Financial challenges</p> <p>Accommodation challenges.</p>	<p>Economic Hardship</p> <p>Accommodation issues</p>

Source: Field survey (2019)

Step 3: Searching for themes

The researcher generated themes by considering the meaning behind the codes. The researcher did this by collating the codes into potential themes, by gathering all the data relevant to each potential theme as postulated by Braun and Clarke (2006). The researcher created a table to display the data and help sort the different codes into themes. The data were sorted in a logical manner to enable data of similar content or properties to be collated. The researcher did this while thinking about the relationships between codes, themes, and different levels of themes, the table was gradually refined to reduce overlapping and redundancy among the categories of codes. As new

themes emerged from the data, the researcher reviewed the coded transcripts to ensure that no relevant data overlapped. Table 4 presents initial themes and codes for participants.

Table 4- *Initial themes from Participants' Data*

Themes	Categories/Sub-themes
1. Factors Driving Entrance into Sex Work	1.1.Economic Hardship 1.2.Accommodation issues 1.3.Peer Influence 1.4.Parental involvement in prostitution
2. Nature of Commercial Sex Work in Cape Coast	2.1.Commercial sex work hotspots in Cape Coast 2.2.Men who patronise commercial sex work 2.3.Women who participate commercial sex work
3. Measures to control sex work	3.1.Law enforcement 3.2.Financial Empowerment 3.3.Raising Awareness and Counselling
4. Institutional measures to mitigate commercial sex work	4.1.Promoting Adolescents Safe Spaces for Girls (PASS) 4.2.Education, Guidance and Counselling 4.3.Vocational Training 4.4.Empowering Traditional Authorities

Source: Field survey (2019)

Step 4: Reviewing themes

Following the previous step, on numerous occasions the researcher returned to further review and refine the initial themes and sub-themes generated until the researcher was satisfied that the themes signified the meaning evident in the interviews. The researcher achieved this by reading through the codes for each theme to ensure a coherent pattern. Further, the researcher read through the entire data set to ensure the themes fit in relation to the data. The refinement allowed me to ensure that I did not miss any additional data needed to be coded. It also allowed themes to be presented in a more organised way.

Step 5: Defining and naming themes

At this stage, ongoing analysis continued. It allowed me to refine the specifics of each theme, and the overall story the analysis tells, generating clear definition and names for each theme. The purpose of this phase was to be able to clearly define what my themes are and what they are not. To achieve this purpose, the researcher focused on defining each theme, identifying the essence of the theme and determining what aspect of the data and research questions the themes fits under.

Table 5- *Main Themes and Sub-themes*

Themes	Sub-themes
5. Factors Driving Entrance into Sex Work	5.1. Economic Hardship 5.2. Accommodation issues 5.3. Peer Influence 5.4. Parental involvement in commercial sex work and activities
6. Nature of Commercial Sex Work and activities in the Cape Coast Metropolis	6.1. Commercial sex work hotspots in the Cape Coast Metropolis 6.2. Men who patronise commercial sex work 6.3. Women who participate commercial sex work
7. Men's Reasons for patronising Commercial Sex Workers	7.1. Desire for variety of sexual experiences 7.2. Escape from marital commitment, 7.3. Absence or unavailability of spouse.
8. Actions taken by Key Stakeholder Institutions to control and mitigate commercial sex work and activities in the Cape Coast Metropolis	8.1. Promoting Adolescents Safe Spaces for Girls (PASS) 8.2. Education, Guidance and Counselling 8.3. Vocational Training 8.4. Empowering Traditional Authorities
9. Suggested Measures to effectively control sex work and activities in the Cape Coast Metropolis	9.1. Empowering traditional authority 9.2. Entrepreneurial Skill Training 9.3. Raising Awareness and Counselling

Chapter Summary

This study examined the nature of commercial sex work, the intensity of participation, reasons for venturing into commercial sex work, and how participation in commercial sex work affects the self-esteem of the commercial sex workers in the Cape Coast Metropolis. The study was conducted by employing the mixed methods research design (nested concurrent mixed methods). The population for this study comprised all commercial sex workers in the Cape Coast Metropolis with a total population of 954. The study, however, sampled 384 commercial sex workers using the estimates of Krejcie and Morgan (1970). This notwithstanding, 356 responses of the sample were deemed fit for inclusion for analysis.

Additionally, nine key stakeholder institutions were sampled to respond to an interview guide, however, eight respondents were actually available for the study. Questionnaire was used to collect data from the commercial sex workers. Section F and item 47 of Section E of the questionnaire were validated using McDonald's omega coefficient while the remaining sections and items under Section E were validated using the test-retest method for validating scales. Data collected from key stakeholder institutions were validated via the trustworthy processes: credibility, transferability, dependability, and conformability. The quantitative data collected were analysed using descriptive statistics – frequencies, percentages, mean, and standard deviation. Inferential statistics hierarchical multiple linear regression analysis and the Structural Equation Modeling (SEM) and mediation analysis with Analysis of Moment Structures (AMOS) software

were used to test hypothesis 2. The bootstrap approach was used for the inferential analysis of hypothesis 2.



CHAPTER FOUR

RESULTS AND DISCUSSION

This chapter presents the results of the study based on the data collected from the field. The results were followed up with the discussion. The results are based on the information from 356 out of 384 questionnaire which were deemed appropriate for the purposes of analysis. This constituted a response rate of 92.7% for the commercial sex workers. However, the data for the qualitative component was collected from eight respondents out of nine respondents who availed themselves for the study. All the responses were deemed appropriate for the purposes of analysis. The results were presented in two parts. The first part presented the results on the demographic characteristics of the respondents, whereas the second part presented the main findings.

Demographic Characteristics of Respondents

This part presents the demographic characteristics of the respondents. These are presented in three tables (Tables 6, 7, and 8). Table 6 shows the distribution of the commercial sex workers by Age, Marital status, and Level of Educational.

Table 6- Age, Marital Status, and Educational Level of Commercial Sex Workers

Variables	Frequency	Percentage (%)
Age		
Below 18 years	6	1.7
18 – 22 years	88	24.7
23 – 27 years	103	28.9
28 – 32 years	115	32.3
33 – 37 years	36	10.1
38 years & above	8	2.2
Total	356	100.0
Marital status		
Single	266	74.7
Cohabiting	52	14.6
Separated	16	4.5
Married	8	2.2
Divorced	11	3.1
Widowed	3	0.8
Total	356	100.0
Level of education		
Tertiary	9	2.5
SSS/High school	116	32.6
Junior High School	147	41.3
Primary	59	16.6
Apprenticeship	3	0.8
No education	22	6.2
Total	356	100.0

Source: Field survey (2019)

As indicated in Table 6, majority (115 or 32.3%) of the commercial sex workers were within the ages of 28 – 32 years, followed by (103 or 28.9%) age from 23 – 27 years. Few (6 or 1.7%) of the respondents were below 18 years, while (8 or 2.2%) of the respondents were 38 years or more. Most of the respondents (266 or 74.7%) indicated they were single (8 or 2.2%) were married, while (3 or 0.8%) were widowed. Respondents (147 or 41.3%) largely indicated their highest level of education as Junior High School, (3 or

0.8%) had gone through apprenticeship training, while (22 or 6.2%) reported they had no formal education.

Table 7- *Place of Abode, Religious Affiliation, and Living Arrangements of Commercial Sex Workers*

Description	Group	Freq.	%	Rank
Place of abode	Within Cape Coast	329	92.4	1 st
	Outside Cape Coast	27	7.6	2 nd
	Total	356	100.0	
Religion	Christianity	297	83.4	1 st
	Islam	48	13.5	2 nd
	Traditional religions	9	2.5	3 rd
	Eastern religions	2	.6	4 th
	Total	356	100.0	
Living arrangements	Living with parents	87	24.4	2 nd
	Living with friends	51	14.3	4 th
	Living with children	64	18.0	3 rd
	Living with siblings	20	5.6	5 th
	Living on your own	123	34.6	1 st
	Living in servitude	7	2.0	6 th
	Disowned/abandoned	4	1.1	7 th
	Total	356	100.0	

Source: Field survey (2019)

Table 7 shows the distribution of the commercial sex workers in terms of place of abode, religion, and living arrangements. From Table 7, a vast majority of the respondents lived within the Cape Coast Metropolis, while (27 or 7.6%) lived outside the Cape Coast Metropolis. Majority of the respondents (297 or 83.4%) reported they were Christians, 48 (13.5%) were Muslims, (9 or 2.5%), and (2 or 0.6%) belonged to Traditional and Eastern religions respectively. Most of the respondents (123 or 34.6%) indicated they lived on their own, while a few (4 or 1.1%) reported they have been abandoned. All the respondents (100%) reported they are Ghanaians.

Respondents, key informants (selected from key stakeholder institutions) that were interviewed for the study were eight key stakeholders who have knowledge of commercial sex work within the Cape Coast Metropolis. Table 8 presents the distribution of Key Informants by sex, place of work, years of living in Cape Coast, and years of being with the institution.

These participants comprised five males and three females. Out of the eight participants, five were selected from government institutions and the remaining three were selected each from a traditional authority, a member of non-governmental organisation and a guardian/relative. All the participants live and work in Cape Coast. One of the participants has lived in Cape Coast for less than a year. Three of the participants have lived in Cape Coast for less than 10 years while the remaining four have lived in Cape Coast for 13, 38, 50 and 56 years respectively (see Table 8).

From Table 8, two of the participants were regional co-ordinators who had served for 10 years and 18 years respectively. The remaining participants were a project officer who has worked for less than a year, Metropolitan Girl's education coordinator who has served for 33 years, a Regional director who has worked for 5 years and Metropolitan Director who has worked for 27 years. The member (one of the sub chiefs) of Oguaa traditional council has reigned for over 38 years.

Table 8- *Distribution of Key Informants in terms of Sex, Place of Work/Designation, and Years of Living in Cape Coast, and Years of being with Institution*

Description	Group	Freq.	%	Rank
Sex	Male	5	62.5	1 st
	Female	3	37.5	2 nd
	Total	8	100.0	
Place of work/Designation	Government Institution	5	62.5	1 st
	Traditional Authority	1	12.5	2 nd
	NGO	1	12.5	2 nd
	Guardian/relative	1	12.5	2 nd
	Total	8	100.0	
Years of Living in Cape Coast	Less than 1 year	1	12.5	4 th
	1 – 9 years	3	37.5	1 st
	10 – 40 years	2	25.0	2 nd
	41 – 60 years	2	25.0	2 nd
	Total	8	100.0	
Years of being with the Institution	Less than 1 year	1	12.5	2 nd
	1 – 10 years	2	25.0	1 st
	11 – 20 years	1	12.5	2 nd
	21 – 30 years	1	12.5	2 nd
	31 years & above	2	25.0	1 st
	Not Applicable	1	12.5	2 nd
	Total	8	100.0	

Source: Field survey (2019)

Research Question 1

What is the nature of commercial sex work in the Cape Coast Metropolis?

This research question sought to explore the nature of commercial work and activities. Questions relating to individual(s) who control(s) and manage(s) commercial sex work, individuals responsible for deciding on fees and charges for commercial sex work, the category of commercial sex activities, where clients are attended to, time of the day in which the activity occurs, sexual practices preferred by both clients and commercial sex workers, the calibre of clients, and amount of money charged per every sexual encounter, among others were asked. Data were collected from both commercial sex workers and key informants. Table 9 presents the responses on the nature of commercial sex work by the commercial sex workers.

As indicated in Table 9, (199 or 55.9%) most of the respondents indicated they were roamers, (101 or 28.4%) were both seaters and roamers, and (56 or 15.7%) were solely seaters. Most of the respondents (136 or 38.2%) classified themselves as call girls, (103 or 36.5%) indicated they were brothel prostitutes, while (1 or 0.3%) was a stripper/dancer. Majority (200 or 56.2%) of the respondents indicated that middle-aged men mostly patronised their services, this was followed by young men (125 or 35.1%), then older men (31 or 8.7%). It was further reported that majority (151 or 42.4%) of the clients who patronised the services of the commercial sex workers were mostly businessmen, followed by (79 or 22.2%), who were government workers.

The results in Table 9 further show that a vast majority (227 or 63.8%) of the respondents indicated they charged at least GHC 51.00 per a sexual encounter, few (5 or 1.4%), however, indicated they charge at most, GHC 10.00 per sexual encounter. Vaginal intercourse was the sexual practice preferred by most (157 or 44.1%) of the commercial sex workers. This was followed by sexual rubbing (63 or 17.7%). Masturbation (0.3%) was the least preferred sexual practice, after anal intercourse (2 or 0.6%). Similarly, a little more than half, (188 or 52.8%) of the respondents indicated that their clients mostly preferred vaginal intercourse. This was equally followed by sexual rubbing (68 or 19.1%). When asked whether the same fees/amount of money was charged, majority of the respondents (146 or 41%) indicated they never charged the same price, while (32 or 9%) reported they always charged the same fees.

Table 9- *Nature of Commercial Sex Work*

Description	Group	Freq.	%	Rank	
Type of sex worker	Seater	56	15.7	3 rd	
	Roamer	199	55.9	1 st	
	Seater and roamer	101	28.4	2 nd	
	Total	356	100.0		
Self-placed category	Call girl	136	38.2	1 st	
	Brothel prostitutes	4	1.1	4 th	
	Streetwalkers	130	36.5	2 nd	
	Hotel/bar girl	85	23.9	3 rd	
	Stripper/dancer	1	0.3	5 th	
	Total	356	100.0		
Patronisers of services	Young men	125	35.1	2 nd	
	Middle-aged men	200	56.2	1 st	
	Older men	31	8.7	3 rd	
	Total	356	100.0		
Calibre of men who patronise the services	Politicians	16	4.5	5 th	
	Businessmen	151	42.4	1 st	
	Government workers	79	22.2	2 nd	
	Sportsmen	2	0.6	8 th	
	Commercial transport drivers	54	15.2	3 rd	
	Artisans	31	8.7	4 th	
	Fishermen	6	1.7	7 th	
	Pastors and men of God	2	0.6	8 th	
	Lawyers and judges	1	0.3	10 th	
	Police/uniformed men	14	3.9	6 th	
	Total	356	100.0		
	Charge per sexual encounter	GHC 10.00 or less	5	1.4	6 th
		GHC 11.00 – 20.00	17	4.8	5 th
GHC 21.00 – 30.00		22	6.2	4 th	
GHC 31.00 – 40.00		48	13.5	2 nd	
GHC 41.00 – 50.00		37	10.3	3 rd	
GHC 51.00 or more		227	63.8	1 st	
Total		356	100.0		
Charge differentials	Never	146	41.0	1 st	
	Rarely	48	13.5	3 rd	
	Sometimes	84	23.6	2 nd	
	Often	46	12.9	4 th	
	Always	32	9.0	5 th	
	Total	356	100.0		
Mode of sexual activities/practices preferred by sex workers	Kissing	58	16.3	3 rd	
	Vaginal intercourse	157	44.1	1 st	
	Fellatio	44	12.4	4 th	
	Anal intercourse	2	0.6	7 th	
	Cunnilingus	5	1.4	6 th	
	Masturbation	1	0.3	8 th	
	Sexual rubbing	63	17.7	2 nd	
	Oral vaginal contact	26	7.3	5 th	
	Total	356	100.0		
Mode of sexual activities/practices preferred by clients	Kissing	30	8.4	4 th	
	Vaginal intercourse	188	52.8	1 st	
	Fellatio	43	12.1	3 rd	
	Anal intercourse	4	1.1	7 th	
	Masturbation	6	1.7	6 th	
	Sexual rubbing	68	19.1	2 nd	
	Oral vaginal contact	17	4.8	5 th	
Total	356	100.0			

Source: Field survey (2019)

Table 10 presents results on decisions regarding commercial sex activities. This include decisions on the control and management, determination of fees, location, reasons for choosing clients, and what they consider before choosing clients.

Table 10- *Decisions Regarding Commercial Sex Activity*

Description	Group	Freq.	%	Rank
Who controls and manages commercial activity?	Myself	321	90.2	1 st
	Family members	16	4.5	3 rd
	Middle persons	19	5.3	2 nd
	Total	356	100.0	
Who decides and fixes the fees to be charged?	Myself	322	90.4	1 st
	Clients	14	3.9	3 rd
	Organisation	2	0.6	4 th
	Middle persons	18	5.1	2 nd
	Total	356	100.0	
Who determines the location for the sexual activity?	Myself	219	61.5	1 st
	Clients	131	36.8	2 nd
	Middle persons	6	1.7	3 rd
	Total	356	100.0	
Why do your clients choose you?	Facial expression	59	16.6	2 nd
	Body size/stature	148	41.6	1 st
	Skin colour	6	1.7	5 th
	Body fragrance	10	2.8	4 th
	Chance/luck	26	7.3	3 rd
	Performance/ability to satisfy	107	30.1	2 nd
	Total	356	100.0	
	What do you consider for accepting or choosing clients?	Age of the client	25	7.0
Social status		17	4.8	5 th
Body size/height		18	5.1	4 th
Ability to pay		224	62.9	1 st
Physical appearance		61	17.1	2 nd
Religious affiliation		2	0.6	7 th
No criterion		9	2.5	6 th
Total		356	100.0	

Source: Field survey (2019)

From Table 10, respondents massively (321 or 90.2%) indicated that they control and manage commercial sex activity themselves. In a similar manner, (322 or 90.4%) respondents reported that decisions on fees to be charged are predominantly determined by themselves. More than a half (219 or 61.5%) of the respondents reported that decisions regarding the location for the sexual encounter are determined by themselves, (131 or 36.8%) however, indicated that clients determine the location for the sexual activity. Majority (224 or 62.9%) of the respondents reported that primarily consider a person's ability to pay for the services before accepting them as clients. On the side of clients, (148 or 41.6%) of the respondents indicated their clients choose them because of their body size/stature, whereas, (107 or 30.1%) reported clients choose them based on performance/ability to satisfy in their sexual requests.

Table 11 presents information on the location and time for commercial sex activities. As shown in Table 11, majority (219 or 61.5%) of the respondents indicated they mostly attend to their clients at guest houses, (90 or 25.3%) attend to their clients in hotels, (31 or 8.7%) also attend to their clients in rented houses, while (8 or 2.2%) attended to their clients on street corners. Quite a significant number of the respondents totaling (334 or 93.8%) reported commercial sex activities mostly take place during night-time. Similarly, (329 or 92.4%) of the respondents reported that their clients mostly prefer to have sexual activities during night-time. Commercial sex activities were predominantly short-time services, as reported by majority of the respondents (n = 270, 75.9%).

Table 11- *Location and Time for Commercial Sex Activity*

Description	Place	Freq.	%	Rank
Where do you attend to your clients?	Street corners	8	2.2	4 th
	Rented houses	31	8.7	3 rd
	Hotels	90	25.3	2 nd
	Guest houses	219	61.5	1 st
	Ghettos	4	1.1	5 th
	Brothels	1	0.3	7 th
	Escort agencies	1	0.3	7 th
	Clubs/drinking bars	2	0.6	6 th
	Total	356	100.0	
Time of day you prefer your sexual activity?	Day-time	22	6.2	2 nd
	Night-time	334	93.8	1 st
	Total	356	100.0	
Time of the day your clients prefer for sexual activity?	Day-time	27	7.6	2 nd
	Night-time	329	92.4	1 st
	Total	356	100.0	
Your most preferred duration for servicing clients?	Short-time services	270	75.9	1 st
	Long-time services	86	24.1	2 nd
	Total	356	100.0	

Source: Field survey (2019)

In addition to the information provided by the commercial sex workers, responses were taken from key informants regarding the nature of commercial sex activities. Participants described the nature of commercial sex activities within the Cape Coast Metropolis with respect to the commercial sex hotspot communities, men who patronise commercial sex workers and the category of women who are involved in commercial sex. The data showed that Anafo, Coronation Street, Ntsin, Brofuyedur, Kwaprow, Abura, London Bridge and Kru Town are among the hotspots for commercial sex within the Metropolis. Also, participants explained that all kinds of clients and different categories of females are involved in commercial sex work.

Commercial sex hotspots in Cape Coast Metropolis

The participants revealed that some communities within the Cape Coast Metropolis are classified as commercial sex hotspots. That is commercial sex workers are available within these communities. In other words, the sale and purchase of sexual services are available within these communities. Some participants expressed that:

Yes, from the little I know, there are certain areas that are prone to commercial sex work and activities. From my work experiences I have come to realise that places like along the beach, Anafo, Brofuyedur area, I also know that around the Baakano area that is also prone to such sex works. Then I also have heard about Apewosika/Amamoma area, Kwaprow, these areas behind the UCC as part of the areas that this kind of trade goes on. (GRDO)

Yes, the NGO (WAPCAS) that normally deals with the commercial sex workers for us, have places they call hotspots, these are place where commercial sex work and activities take places in the Metropolis. WAPCAS has assigned peer educators who help them by providing the necessary health service to them. In the Cape Coast Metropolis, especially the Cape Coast Township, there are so many areas where you will find them. Ntsin, Anafo, OLA, Kwaprow, Coronation and Gyeagyeno are some of the places in Cape Coast where WAPCAS operates.

(GACOH)

We work in about Nine (9) places in Cape Coast, so since we work in these places, it might be dominant in these places. We have Kru Town, Coronation, Abura, London Bridge, Ntsin, Aboom Wells, Melcom, Brofoyedur, and Top Yard. These are places where sex work is really predominant in the Cape Coast Metropolis. (WCCM)

Men who patronise commercial sex workers

Participants were unanimous on the fact that all kinds of men patronise commercial sex work within the Cape Coast Metropolis. Participants delineated that the kind of men who patronise commercial sex workers cut across; from adolescent of about 13 years to older adults of about 60 years and above provided they are sexually active. Also, they added that it is not restricted to any kind of occupation or group of men but all kinds of men. These views were illustrated in the following responses:

As for the calibre, I will say all calibre of men, from artisans to teachers, to mangers, pastors to doctors and policemen. Everybody, married men, well-to-do, poor, it cuts across, every category. For the men you cannot say. (GRDO)

All sorts of men. As for the men we have up to 100 years. If the person thinks he is sexually active, that is the bottom line. (SUV)

All kinds of men: educated, uneducated, rich, poor, well to do in the society, all manner of men, they all patronize commercial sex workers. (GACOH)

It cuts across the spectrum, everybody is involved because if it were not so we wouldn't be sitting here and get to know about it. Everybody is involved, especially, men from broken homes,

alcoholics, and people with very low education. Lecturers are doing it, chiefs are doing it, Reverend Ministers are doing it, politicians, teachers, businessmen, doctors, nurses, artisans, drivers and driver's mates, managing directors are all doing it. It is a canker; it is destroying the society everywhere. (GXW)

Similarly, some other participants expressed that:

All men, all manner of men. It is very difficult to tell the particular men, but teachers, lecturers, artisans, drivers etc. are all involved. It depends on the area and the calibre of men there.

(WCCM)

It cuts across the divide, especially those men from broken homes, alcoholics, less educated men, the well-to-do, managing directors, and employers as well. Also, lecturers, chiefs, Ministers of the gospel and pastors, politicians, teachers, nurses and other health professionals, drivers and even drivers' mates.

(TCOM)

Every man is a potential patron. You cannot exclude or exempt anyone. I have observed men driving their posh cars, men who are well to do/respectful men going to pick these sex workers and driving them away. Politician, pastors, Reverend Ministers, managers, security personnel, all of them. (MCOWS)

Women who participate in commercial sex work and activities

The participants involved in the study were indifferent in their report of the age group of females involved in commercial sex work within the Cape Coast Metropolis. They clarified that children, adolescents and adults are all involved in commercial sex work. But the majority of female sex workers are between the ages of 15 and 24 years. These views are illustrated in the following:

All the categories of females: adults, young women/young girls, children 13 years, 14 years are all involved. (GACOH)

Everybody is involved: adults, ladies, young women, young girls, and even children. (MCOWS)

People between the ages of 15/16 and 50 years, children, young people, and adults are all involved. The majority are between the ages of 15 and 24 years. (WCCM)

.... There are also students mostly from the University of Cape Coast. Young, middle-aged, and adults and children in basic schools, 11 years or 12 years are all involved in the commercial sex work. (TCOM)

Research Question 2

What is the level or intensity of participation in commercial sex work by the sex workers in the Cape Coast Metropolis?

The aim of this research question was to determine the intensity of participation in commercial sex activities among sex workers. In order to determine the intensity of participation in commercial sex work, five key indicators were considered: the duration/length of engagement in commercial sex activities, intensity of engagement, frequency of participation, and the average number of clients per day. Table 12 presents the results for this research question.

From Table 12, majority (127 or 35.7%) of the respondents indicated they have been in commercial sex work for 2 – 4 years, (106 or 29.8%) have been engaged in the activity for 5 – 7 years, while (27 or 7.6%) of the respondents have also been in the activity for a year or less. More than half (194 or 54.5%) of the respondents engage in commercial sex activity on a full-

time basis, whereas (162 or 45.5%) engaged in commercial sex activities on part-time basis. The results further showed that majority (134 or 37.6%) of the respondents all the time engage in commercial sex activity, (124 or 34.8%) very often engage in the practice, while (27 or 7.6%) not often engage in the practice.

Table 12- *Participation in Commercial Sex Activities*

Description	Group	Freq.	%	Rank
How long you have been doing commercial sex work?	1 year or less	27	7.6	4 th
	2 – 4 years	127	35.7	1 st
	5 – 7 years	106	29.8	2 nd
	8 years & above	96	27.0	3 rd
	Total	356	100.0	
How do you do your commercial sex work and activities?	Part-time	162	45.5	2 nd
	Full-time	194	54.5	1 st
	Total	356	100.0	
How often do you engage in this activity?	Not often	27	7.6	4 th
	Often	71	19.9	3 rd
	Very often	124	34.8	2 nd
	All the time	134	37.6	1 st
	Total	356	100.0	
Average number of clients attended to in a day?	One	12	3.4	5 th
	Two	33	9.3	4 th
	Three	124	34.8	1 st
	Four	82	23.0	3 rd
	Five or more	105	29.5	2 nd
	Total	356	100.0	
Average duration for each sexual encounter?	Less than 30 minutes	110	30.9	2 nd
	30 – 45 minutes	111	31.1	1 st
	46 – 60 minutes	48	13.5	4 th
	1 – 3 hours	65	18.3	3 rd
	3 hours & above	22	6.2	5 th
	Total	356	100.0	

Source: Field survey (2019)

The results in Table 12 further showed that the majority of the respondents indicated that, on the average, they attend to three clients in a day. Few (12 or 3.4%), however, attend to one client in a day. Averagely, (111 or 31.1%) reported they engage 30 – 45 minutes per sexual encounter, (110 or 30.9%) also operate less than 30 minutes per sexual encounter. It was reported

by (22 or 6.2%) of the respondents that they spend 3 hours or more per an encounter.

Participation in commercial sex work was further scored on an interval scale, such that the scores ranged from 7 to 20. Scores ranging from 7 – 11 were classified as low level of participation, scores from 12 – 16 were classified as moderate level of participation, and scores from 17 – 20 were classified as high level of participation. The mean score of the respondents was 13.37 with a standard deviation of 2.71. Based on this, it can be said that respondents moderately engage in commercial sex work.

Research Question 3

What are the major factors responsible for commercial sex work in the Cape Coast Metropolis?

This section sought to explore the factors that (could probably) influence respondents to engage in commercial sex work. Data on this research question were collected from both the commercial sex workers and the key informants. Details of the responses of the commercial sex workers are presented in Table 13.

As presented in Table 13, majority (235 or 66%) of the respondents indicated no relative or family member is currently engaged in commercial sex work, (121 or 34%) reported otherwise. Majority (194 or 54.5%) of the respondents similarly reported that no relative or family member has ever been engaged in commercial sex work, (162 or 45.5%) responded in the affirmative. Most (220 or 61.8%) of the respondents indicated that they earn between GHC

201.00 – 500.00 per week from commercial sex work, (64 or 18%), however, earn below GHC 200.00.

Table 13- *Reasons/Condition for Engaging in Commercial Sex Work*

Description	Group	Freq.	%	Rank
Is any of your relatives currently involved?	Yes	121	34.0	2 nd
	No	235	66.0	1 st
	Total	356	100.0	
Has any relative been involved?	Yes	162	45.5	2 nd
	No	194	54.5	1 st
	Total	356	100.0	
How much do you make from sex activities per week?	Below GHC 200.00	64	18.0	2 nd
	GHC 201.00 – 500.00	220	61.8	1 st
	GHC 501.00 – 800.00	35	9.8	3 rd
	GHC 801.00 – 1100.00	16	4.5	4 th
	GHC 1101.00 – 1400.00	14	3.9	5 th
	Above GHC 1400.00	7	2.0	6 th
	Total	356	100.0	
Do you have persons who depend on your income from commercial sex work?	Never	69	19.4	2 nd
	Occasionally	57	16.0	3 rd
	Almost every time	39	11.0	4 th
	Every time	191	53.7	1 st
	Total	356	100.0	
How was your first sexual experience like?	Mutual	248	69.7	1 st
	Against my will	108	30.3	2 nd
	Total	356	100.0	
Who introduced you into commercial sex work?	Friends	325	91.3	1 st
	Siblings	16	4.5	2 nd
	Parent/guardian	8	2.2	3 rd
	Social media	1	0.3	6 th
	Television	2	0.6	5 th
	Video/movies	4	1.1	4 th
	Total	356	100.0	
Which of the following mostly attracts you?	Curiosity	7	2.0	
	Fun/amusement	22	6.2	3 rd
	Companionship	4	1.1	5 th
	Pressure	3	0.8	6 th
	Money-making	256	71.9	1 st
	Family demands	12	3.4	4 th
	Source of livelihood	52	14.6	2 nd
	Total	356	100.0	
What rewards do you get from engaging in commercial sex work?	Money	334	93.8	1 st
	Material gains	4	1.1	
	Sexual pleasure	7	2.0	3 rd
	Emotional comfort	1	0.3	5 th
	Fame/popularity	2	0.6	4 th
	Job satisfaction	8	2.2	2 nd
	Total	356	100.0	

Source: Field survey (2019)

Respondents (191 or 53.7%) further reported that they have people who depend on their income from commercial sex work every time, (69 or 19.4%) reported they never had people depending on their income from sex work activities (Table 13). When asked how their first experience was like, most (248 or 69.7%) of the respondents indicated it was a mutual consent, while (108 or 30.3%), however, reported it was against their will. An overwhelming number (325 or 91.3%) of the respondents indicated they were introduced into commercial sex work by their friends.

A majority of the respondents (256 or 71.9%) massively indicated that they were mostly attracted by money, and similarly, money was the reward they get for engaging in commercial sex work (n = 334, 93.8%). Thus, family background, money-making, peer pressure, family financial demands, and finding a source of livelihood are indicated as key factors responsible for entry into commercial sex work.

The views of the key informants were sought about the possible reasons or conditions that may account for commercial sex work in Cape Coast. Factors driving entrance into commercial sex work featured prominently in participants' responses to the interview. These factors included economic hardship, accommodation challenges, peer influence and parental influences such as parental involvement in commercial sex work.

Economic hardship

The general belief of respondents was that some people became sex workers because of poverty, socio-economic challenges or economic hardships. The participants mentioned that because these people are poor or

experiencing economic hardships, they venture or go into sex work in order to cater for themselves and their dependents. The respondents explained that commercial sex work serves as their source of livelihood or means of survival.

To illustrate this point, one respondent reported:

Basically, it all boils down to economic hardships, the need to survive and to make ends meet. If you take ten (10) people involved in sex work and ask them why they are in it, they will all say because of money. As normal human beings they want to do something to survive. Because they need money and if they are okay why would they engage in such a risky activity? The work they do is very risky so if they have other things, I do not think they will venture into such activity. (GACOH)

Similarly, some participants explained how poverty or economic hardship was the reason why some individuals were involved in commercial sex work. Participants clarified that individuals who are involved in commercial sex work within the Cape Coast Metropolis do so because of limited or unavailable employment opportunities probably resulting from lack of employable skills on the part of these commercial sex workers. One other respondent reported that:

The basis for it is poverty, poverty on the part of parents, because there aren't many job opportunities here...mothers are forced into commercial sex work to be able to take care of their children. (TCOM)

Another respondent said:

Mostly all boils down to money. These people resort to sex work to get money, to take care of their kids or children, money for one or two things or to take care of the family. This is because of lack of jobs and unemployment in the Metropolis (WCCM)

...from my work space, one of the biggest things that I will cite as contributing to commercial sex work are financial problems and financial burdens. Many of the sex workers may consider their financial status and the need to survive, therefore they engage in sex work (GRDO)

One other respondents also said:

... it is as a result of poverty on the part of some parents. (GXW)

Accommodation challenges

Some respondents explained that some individuals venture into commercial sex work because of accommodation issues. Respondents explained that some families are faced with accommodation challenges. The result of this situation is that the older children are usually forced out to look for their own accommodation. These children end up on the streets where they are introduced to commercial sex work by others or fall prey to some other individuals who will offer them a place to sleep in exchange for sex or lure them into the commercial sex business. A respondent described:

Accommodation is a very big issue in the beach communities in the Cape Coast Metropolis. Inadequate accommodation for families, for example a man, wife and adult children occupying and sharing

one bedroom. For the man to have space for intimacy with the wife the way he wants it, may result in either pushing the children out into the streets or asking them to find a place elsewhere to sleep. Some people (adults, young people and children) sleeping on the streets and along the streets causes them to fall prey to the trade since they are easily enticed by clients who either take them to their homes or hotels to sleep with them in return for financial rewards. This is common in Amanful, Brofoyedur, Anafu, Ntsin, and other places. (MCOWS)

Peer influence

Respondents reported that peer pressure contributes to the reasons why some individuals enter into the commercial sex business. They explained that some individuals are motivated to go into commercial sex work because some individuals within their social circles are already into commercial sex work and appears to be living a kind of flashy life. Also, for the fact that they would appear odd ones among the group they belong to or within the society, they tend to give in and be part of the majority who are involved in commercial sex work. Some respondents said:

...they do it because they see others doing it to avoid being labelled odd (anti-social), seeing colleagues do it also influences them to follow suit or do same. (GACOH)

When they see their peers and the things they are using (flashy life styles) such as phones and dresses, and want to have same, and they get to know they have been able to acquire them through the

money accruing from sex work, they are enticed to do same so they also can get money to enjoy similar life styles. (WCCM)

...when they see everybody doing it and see the trade going on all around them, they naturally become enticed to commercial sex work. (MCOWS)

Parental influence

Respondents revealed that the influence of some parents who are commercial sex workers cannot be left out as a reason why some individuals enter into and engaged in commercial sex work within the Cape Coast Metropolis. Participants elucidated that most of the young commercial sex workers are influenced by the behaviour of their parents. They added that some commercial sex workers emulate their parents just like most people learn the trade of their parents. A respondent illustrated this with a proverb:

...if you want to see the end of your wife, look at her mother. So, you see, some children have gotten involved due to their parents' participation in the trade. (EGXW)

Another respondent said:

Some of the adult sex workers have also had some of their children introduced to the commercial sex work. These children learn by copying or emulating what their parents do. (TCOM)

Also, some respondents described how some parents persuaded their children to go into commercial sex work. A respondent narrated:

...even some parents push their children into prostitution. They say to them your friends are doing it so if you can't do it then, I can't fend for you. (EGCO)

Again, the respondent added that:

Sometimes you will encounter some parents who will tell their children "aaah! I've got some kenkey, you too go and bring some fish", and during festivities, such as the Oguaa Fetu Festival and those others, "Eehh! Some parents would say to their children I have got a dress for yoo ooh, you too manage to find a foot wear". Meanwhile the child is not working, not employed, so in that case the child resorts to sex work. (EGCO)

Research Question 4

What is the level of self-esteem among the commercial sex workers in the Cape Coast Metropolis?

This research question sought to determine the level of self-esteem among commercial sex workers. Table 14 presents the level of self-esteem of the respondents.

Table 14- *Level of Self-esteem among commercial sex workers*

Level	Score	Frequency	Percentage (%)
Low	0 – 14	257	72.2
Normal/moderate	15 – 25	99	27.8
High	26 – 30	-	-
Total		356	100.0

Source: Field survey (2019); $M = 11.14$, $SD = 4.68$

From Table 14, majority (257 or 72.2%) of the respondents had low level of self-esteem, while (99 or 27.8%) were within the normal range. In all, it can be said that commercial sex workers had low level of self-esteem. This result was confirmed by the overall mean of 11.14 which also falls within the low category.

Research Question 5

What challenges do the commercial sex workers in the Cape Coast Metropolis face?

This research question sought to determine the challenges that commercial sex workers encounter in the discharge of their services. Respondents were asked to indicate the challenges they encounter that are associated with their engagement in commercial sex work. For the purpose of analysis and presentation, the challenges were categorised as activity-related, disease-related, and abuse. Table 15 presents the activity-related challenges respondents encounter. A criterion mean of 2.5 was used as the basis for decision. Items with mean scores above 2.5 indicate disagreement to the item, and therefore not a challenge; whereas mean score below 2.5 depict agreement to the item, and for that matter a challenge.

Table 15- *Activity-related Challenges*

Challenge	N	Mean	SD	Rank
Not allowed by clients to use contraceptives during vaginal/anal sex.	349	2.46	1.03	1 st
Refusal by clients to use contraceptives during vaginal/anal sex.	349	2.45	1.14	2 nd
Client's deception and craftiness.	349	2.26	1.00	3 rd
Not enough money to procure the needed health and related services.	349	2.18	1.06	4 th
Fear of public ridicule, scorn, and stigmatisation.	349	2.03	1.15	5 th

Source: Field survey (2019)

As presented in Table 15, paramount among the challenges faced by the sex workers was respondents are not being allowed by clients to use contraceptives during vaginal/anal sex ($M = 2.46, SD = 1.03$), followed by clients refusing to use contraceptives during vaginal/anal sex ($M = 2.45, SD = 1.14$). Respondents also indicated the fear of public ridicule, scorn, and stigmatisation posed a challenge to them ($M = 2.03, SD = 1.15$). Table 16 presents the disease-related challenges.

Table 16- *Disease-related Challenges*

Description	Group	Freq.	%	Rank
How much fear do you anticipate in contracting STI/STD?	Little fear	135	37.9	1 st
	Some fear	58	16.3	4 th
	Much fear	102	28.7	2 nd
	Extreme fear	61	17.1	3 rd
	Total	356	100.0	
Which of the following conditions do you mostly suffer?	Chlamydia	3	0.8	7 th
	Syphilis	14	3.9	5 th
	Gonorrhoea	28	7.9	3 rd
	Herpes	27	7.6	4 th
	Candidiasis	173	48.6	1 st
	Hepatitis B	6	1.7	6 th
	HIV/AIDS	1	0.3	8 th
	Not applicable	104	29.2	2 nd
	Total	356	100.0	

Source: Field survey (2019)

From Table 16, nearly half (173 or 48.6%) of the respondents indicated they mostly suffer from candidiasis as a result of their commercial sex work. Some other respondents indicated they suffer from gonorrhoea (7.9%) and herpes (7.6%), among others. Respondents further indicated they encounter some forms of abuse. Table 17 presents these forms of abuse.

Table 17- Abuse-related Challenges

Description	Group	Freq.	%	Rank
Are you sometimes abused physically, verbally, emotionally or sexually?	Yes	200	56.2	1 st
	No	156	43.8	2 nd
	Total	356	100.0	
If yes, nature of abuse?	Rape	1	0.5	6 th
	Physical abuse	59	29.5	2 nd
	Sexual molestation	2	1.0	5 th
	Verbal abuse	115	57.5	1 st
	Sexual abuse	14	7.0	3 rd
	Forceful sex/penetration	9	4.5	4 th
	Total	200	100.0	
Do some of your clients sometimes cheat you?	Yes	236	66.3	1 st
	No	120	33.7	2 nd
	Total	356	100.0	
If yes, what is the nature?	Non-payment of service fees	85	36.0	2 nd
	Not making full payment of fees	121	51.3	1 st
	Going beyond the stipulated time	19	8.1	3 rd
	Refusal to wear condom	9	3.8	4 th
	Lying about identity/giving false impression	2	0.8	5 th
	Total	236	100.0	
Have you ever been trafficked or kidnapped?	Yes	30	8.4	2 nd
	No	326	91.6	1 st
	Total	356	100.0	
Do the personnel of law enforcement/security agencies sometimes harass you?	Yes	136	38.2	2 nd
	No	220	61.8	1 st
	Total	356	100.0	
How do you suffer at the hands of the security?	Arrest and detention	29	23.6	2 nd
	Arrest and demand for sex	21	17.1	4 th
	Arrest and demand for money	27	22.0	3 rd
	Demand for money and sex	40	32.5	1 st
	Arrest, detention, and demand for sex	6	4.4	5 th
	Not applicable	13	9.6	
	Total	136	100.0	

Source: Field survey (2019)

As presented in Table 17, more than half (200 or 56.2%) of the respondents indicated they have been abused, either physically, verbally, emotionally or sexually, in the discharge of their duties. Out of the respondents who had been abused, majority (115 or 57.5%) of them indicated they were verbally abused, and (59 or 29.5%) were physically abused, among others. When respondent (236 or 66.3%) responded in the affirmative, while (120 or 33.7%) responded in the negative (Table 17). Out of the respondents who responded in the affirmative, it appears their major challenge was with the payment of fees charged. For instance, (121 or 51.3%) reported that some their clients mostly do not make full payment of agreed fees. Similarly, (85 or 36%) indicated that some of their clients refuse to make payment at all after they had been offered the services.

With regard to trafficking or kidnapping, few (30 or 8.4%) reported they have been either kidnapped or trafficked, majority (326 or 91.6%), on the other hand, reported in the negative. Quite a substantial number (136 or 38.2%) of the respondents indicated they had been harassed by the personnel of law enforcement/security agency, (220 or 61.8%) reported contrary. Among those who had been harassed, (40 or 32.5%) indicated personnel of the law enforcement/security agencies demanded money and sex, (29 or 23.6%) reported they had been arrested and detained, while (6 or 4.4%) had been arrested, detained, and on top of it, demanded for sex.

Research Question 6

Why do men patronise the commercial sex workers in the Cape Coast Metropolis?

This research question investigated the possible reasons why men patronise the commercial sex work. The key informants were interviewed on the possible reasons that may account for the patronage of men into sex work. Respondents in their explanation revealed several reasons why men patronise commercial sex. These reasons included lust, the desire for variety of sexual experiences and escape from marital commitment, absence or unavailability of the spouse. Below are some of the information respondents shared:

Why they do so? I think it is lust. That is to satisfy their sexual needs and their sexual egos. For instance, a married person, a man, whose wife has travelled and so the person thinks that oh! I already have a wife but if I can have somebody who can provide such services, why not? I can pay you, after that you won't come and disturb me that I owe you this or that. (SUV)

They believe that this is a nice girl but she can't be my friend but if I have the opportunity to have sex with her, I will be okay, so they go to work somewhere and they come to pay and have sex with her. (GXW)

Some of the men want to be free from marital commitments and responsibilities - a way to avoid the troubles and headaches associated with formal or regular marital relationships - so they go in for commercial sex workers. (GACOH)

Likewise, another respondent said:

They do it for pleasure. For a variety of sexual experiences in order to do away with routine sex and boredom. To satisfy their sexual needs in the event of the absence of a regular partner or spouse. (WCCM)

The respondent added that:

It is less costly or less cost demanding. It is a way of avoiding commitment and responsibility associated with regular or normal marriage life or marital relationships. They do not or some of them do not want to spend their money on regular partners and not get what they want from them, so they will go for a sex worker (where even they pay less) who will give them what they want. The amount they pay to the sex workers compared to their regular partners may be far less but they get what they want. (WCCM)

Research Question 7

What institutional frameworks and mechanisms exist in the Cape Coast Metropolis to effectively deal with the phenomenon of commercial sex work?

This research question sought for information regarding the mechanisms or systems that have been put in place in order to deal with or curb the menace of commercial sex work in Cape Coast Metropolis. The key informants were interviewed for this particular research question. Respondents described some measures that have been put in place by some government and non-governmental organisations to deal with the menaces of commercial sex work within the Cape Coast Metropolis. These measures include Promoting

Adolescents Safe Spaces for Girls (PASS); education, guidance and counselling; vocational training and empowering traditional authorities.

Promoting Adolescents Safe Spaces for Girls (PASS)

The respondents indicated that the Department of Gender, Planned Parenthood Association of Ghana (PPAG), Department of Social Welfare and Community Development, the Ghana Health Service, and International Needs have instituted a programme called PASS within some communities that are noted for commercial sex work. This programme is meant to provide a conducive atmosphere for adolescent girls to discuss issues that are related to their sexuality. Also, respondents added that this programme is to offer the adolescent girls the opportunity to ask questions about their sexuality and to educate them on the effects of commercial sex work on their future and health.

A respondent said:

One of the things that is happening currently under our programme is the PASS Project (Promoting Adolescents Safe Spaces for Girls). It promotes safe spaces for adolescent girls, where they meet every week to discuss issues confronting them including sexual and gender based violence and that we believe is supposed to give them space to talk freely, know about their rights, know about their sexual and reproductive health and rights, how to protect themselves from some of these things, how to detect even abuse, what is abuse/what is not abuse and how to protect themselves from these things. (GRDO)

...SAFE SPACES provide adolescent girls with safe spaces in addition to coaching, mentoring, and skills training. (EGCO)

Education, guidance and counselling

The respondents revealed that the Ghana Education Service through its Guidance and Counselling unit as well as WAPCAS, Ghana provide counselling and education for students and pupils on the dangers of commercial sex work and activities. Also, respondents added that the Oguaa Traditional Council provides education for its citizens during festivals and other traditional occasions. This is what a respondent said:

The Ghana Education Service Guidance and Counselling units and the Girl-Child Education units, go round our schools and educate them on the effects of such practices and others. Sometimes we invite health personnel, to go round our schools and give talks/education to the girls on the side effects of those things. (EGCO)

Another respondent added that:

...what we need to do is to educate them about the dangers involved in commercial sex work and the need to use condoms to protect themselves or abstain from commercial sex work. (WCCM)

Likewise, another respondent said:

Traditional authorities talk and speak against it as well as educate their citizens about the dangers of such practices like commercial sex work during their festivals.... (MCOWS)

Vocational training

It was revealed that some non-governmental organisations provide vocational training for individuals within the Cape Coast Metropolis. Participants in their report added that these programmes are intended to provide individuals, especially girls, who are out of school with employable skills or to enable them to start their own businesses than going into commercial sex work. A respondent gave this account:

International Needs Ghana provides care and training for out of school girls in vocational training or apprenticeship; learning of trade to help them become financially and economically independent. In this way they are safeguarded from resorting to the sex trade for economic reasons. The facilitators also do make presentations to various communities' facilitators. (EGCO)

Also, the respondent added:

International Needs Ghana also gives training to the Girl-Child Protection Group and we in turn go into the schools and the communities to educate and sensitize them about the practices to enable the girls to stay away from commercial sex work. (EGCO)

Empowering traditional authorities

Respondents reported that traditional authorities have been empowered through some workshops and training programmes that would help them deal with the issue of commercial sex work within their communities. Participants explained that these training programmes and workshops were provided by some organizations such as UNICEF and GES. A respondent explained that:

Some civil society groups and NGOs have organized a workshop for a cross section of chiefs from Cape Coast and the Komenda Edina Eguafo Abirem Municipal (KEEA) area. They were briefed about the practice. Education and training were also given to the chiefs so they can appropriately respond to the practice in their various communities. (GXW)

The respondent added that:

Sensitization workshops with Nananom and the GES (Girl-child Education Co-ordinators) have also been organized all in the attempt to deal with the practice in the Cape Coast Metropolis. (GXW)

Hypothesis 1

H₀: There is no significant influence of demographic characteristics (age, marital status, level of education, and religion) on participation in commercial sex work by the sex workers in the Cape Coast Metropolis.

H_A: There is a significant influence of demographic characteristics (age, marital status, level of education, and religion) on participation in commercial sex work by the sex workers in the Cape Coast Metropolis.

This hypothesis sought to determine the extent to which age, marital status, level of education, and religion predict respondent's participation in commercial sex work. This hypothesis was tested using hierarchical multiple linear regression analysis. The predictor variables were age, marital status, level of education, and religion. These were categorical variables, therefore, they were dummy-coded before being used in the analysis. The following

were used as the reference groups; age: 28 – 32 years; marital status: single; level of education: Senior High School; and religion: Christianity. The selection of these reference groups was statistically arbitrary (Karpinski, 2015). The criterion variable was participation in commercial sex work, and this was scored on interval basis.

Preliminary analyses were performed to check the assumptions surrounding multiple linear regression. The data on participation in commercial sex work was normally distributed as shown in the histogram and the normal Q-Q plots in Appendix E. Further, there was no violation of linearity and homoscedasticity (Appendix E).

Table 18 presents the summary of the model. From Table 19, there was no autocorrelation since the Durbin-Watson's coefficient of 1.71 was within the ranges of 1.5 – 2.4, hence the autocorrelation assumption was not violated. In Model 1, age of respondents contributed 2.3% of the variance in participation in commercial sex work, but was not statistically significant ($p = .149$). With the introduction of marital status, as shown in Model 2, the R^2 change from .023 to .033, which implies that marital status contributed 1% additionally to the variations in participation in commercial sex work, and was also not statistically significant ($p = .607$). Further, when level of education was added in Model 3, it solely contributed 5.7% more to the variances in participation in commercial sex work, and this was statistically significant ($p = .001$). Finally, in Model 4, religion added 1% additionally to the model, though it was not statistically significant ($p = .278$).

Table 18- Model Summary on Demographic Characteristics and Participation in Commercial Sex Work

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square			Sig. F Change	Durbin-Watson	
					Change	F Change	df2			
1	.151 ^a	.023	.009	2.69357	.023	1.638	5	350	.149	
2	.182 ^b	.033	.005	2.69892	.010	.723	5	345	.607	
3	.300 ^c	.090	.050	2.63772	.057	4.239*	5	340	.001	
4	.316 ^d	.100	.052	2.63435	.010	1.290	3	337	.278	1.711

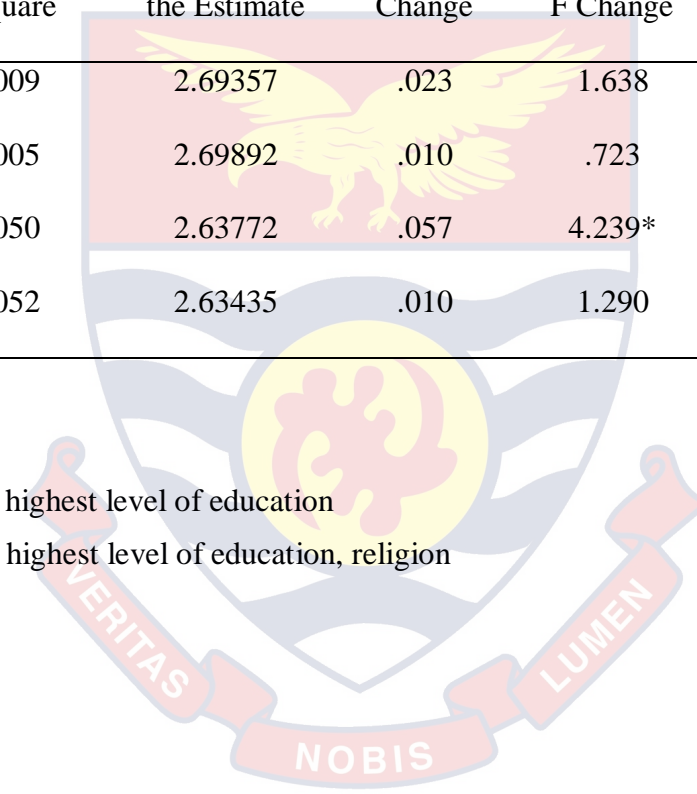
a. Predictors: (Constant), age

b. Predictors: (Constant), age, marital status

c. Predictors: (Constant), age, marital status, highest level of education

d. Predictors: (Constant), age, marital status, highest level of education, religion

*Significant, $p < .05$



Details on the regression coefficients are presented in Table 19. From Table 19, there was no multicollinearity since all the Variance Inflation Factors (VIFs) values were less than 10. This shows the relationships among the predictor variables, hence no violation of the multicollinearity assumption.

Table 19-Regression Coefficients for Influence of Demographic Characteristics on Participation in Commercial Sex Work

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	VIF
		B	Std. Error	Beta			
1	(Constant)	13.800	.251		54.94	.000	
	Below 18	.200	1.128	.010	.18	.859	1.03
	18 - 22yrs	-.880*	.381	-.140	-2.31	.022	1.33
	23 - 32yrs	-.713	.365	-.120	-1.95	.052	1.35
	33 - 37yrs	.061	.514	.007	.12	.906	1.18
	38 & above	-.800	.985	-.044	-.81	.417	1.05
2	(Constant)	13.700	.265		51.78	.000	
	Below 18	.300	1.133	.014	.27	.791	1.04
	18 - 22yrs	-.976*	.393	-.156	-2.49	.013	1.40
	23 - 27yrs	-.685	.367	-.115	-1.87	.063	1.35
	33 - 37yrs	.085	.521	.009	.16	.871	1.21
	38 & above	-1.613	1.117	-.088	-1.44	.150	1.34
	Cohabiting	.640	.430	.084	1.49	.137	1.13
	Separated	.049	.704	.004	.07	.944	1.04
	Married	-.118	.973	-.006	-.12	.903	1.02
	Divorced	.653	.857	.042	.76	.447	1.07
	Widowed	2.014	1.737	.068	1.16	.247	1.23
3	(Constant)	13.126	.327		40.13	.000	
	Below 18	.558	1.112	.027	.50	.616	1.05
	18 - 22yrs	-.983*	.385	-.157	-2.56	.011	1.41
	23 - 27yrs	-.589	.364	-.099	-1.62	.107	1.40
	33 - 37yrs	-.003	.513	.000	-.01	.995	1.23
	38 & above	-1.910	1.097	-.105	-1.74	.083	1.35
	Cohabiting	.378	.428	.049	.88	.377	1.17
	Separated	-.331	.697	-.025	-.48	.635	1.07
	Married	-.259	.986	-.014	-.26	.793	1.09
	Divorced	.835	.853	.053	.98	.328	1.11
	Widowed	1.673	1.724	.057	.97	.333	1.27
Tertiary	-.944	.950	-.055	-.99	.321	1.14	

	JHS	1.005*	.335	.183	3.0	.003	1.39
	Primary	.891*	.428	.123	2.08	.038	1.30
	Apprenticeship	-3.071	1.576	-.104	-1.95	.052	1.06
	No schooling	1.644*	.647	.146	2.54	.012	1.24
4	(Constant)	13.046	.332		39.30	.000	
	Below 18	.564	1.115	.027	.51	.614	1.06
	18 - 22yrs	-.922*	.387	-.147	-2.38	.018	1.43
	23 - 27yrs	-.547	.365	-.092	-1.50	.136	1.41
	33 - 37yrs	-.210	.526	-.023	-.40	.691	1.29
	38 & above	-1.966	1.101	-.108	-1.79	.075	1.37
	Cohabiting	.324	.429	.042	.76	.450	1.18
	Separated	-.320	.697	-.025	-.46	.646	1.07
	Married	-.334	.989	-.018	-.34	.736	1.10
	Divorced	.756	.905	.048	.84	.404	1.26
	Widowed	1.708	1.723	.058	.99	.322	1.27
	Tertiary	-.629	.975	-.037	-.65	.519	1.20
	JHS	1.112*	.339	.203	3.28	.001	1.43
	Primary	1.006*	.433	.138	2.32	.021	1.33
	Apprenticeship	-2.932	1.575	-.099	-1.86	.064	1.06
	No schooling	1.756*	.649	.156	2.70	.007	1.25
	Islam	.112	.446	.014	.25	.802	1.19
	Traditional	-1.022	.933	-.059	-1.10	.274	1.10
	Eastern	3.164	1.939	.088	1.63	.104	1.08

a. Dependent Variable: participation

*Significant, $p < .05$

The results in Table 19 show that in terms of age 18 – 22 years was the only significant predictor of participation in commercial sex work, $B = -.88$, $t = -2.31$, $p = .022$. This implies that respondents between the ages of 18 – 22 years compared to those between 28 – 32 years were .88 units lower in participating in commercial sex work, while controlling for all other age groups in the model.

When marital status was introduced to the model (Model 2), respondents who were single compared with all the other categories of marital status was not statistically significant predictors of participation in commercial sex work ($p > .05$).

In Model 3, however, JHS, $B = 1.01$, $t = 3.0$, $p = .003$; primary school, $B = .89$, $t = 2.08$, $p = .038$; and no schooling, $B = 1.64$, $t = 2.54$, $p = .012$ were significant predictors of participation in commercial sex work. Thus, respondents with JHS, Primary School education, and those who have not had any schooling, relative to those who had completed senior high school were 1.01, .89, and 1.64 units, respectively, higher in participation in commercial sex work. These results imply that respondents with JHS, Primary School education are more likely to engage in commercial sex work than those who had completed Senior High School. On the contrary, respondents who have had tertiary education are less likely to engage in commercial sex work when compared to those who had completed Senior High School, even though it was not statistically significant, $B = -.94$, $t = -.99$, $p = .321$. Generally, JHS and Primary School education are lower levels of education compared to Senior High School. Similarly, no schooling implies not having any form of formal education. From the results, it can be inferred that respondents with lower level of education have higher level of participation in commercial sex work. These individuals, therefore, have a higher tendency in participating commercial sex work.

Finally, in Model 4, Islamic, $B = .11$, $t = .25$, $p = .802$; Traditional, $B = -1.02$, $t = -1.10$, $p = .274$; and Eastern religions, $B = 3.16$, $t = 1.63$, $p = .104$, compared with Christian religion were not significant predictors of participation in commercial sex work.

Based on the results of the study, the null hypothesis that “There is no significant influence of demographic characteristics (age, marital status, level

of education, and religion) on participation in commercial sex work by the commercial sex workers in the Cape Coast Metropolis” was partially rejected in favour of its alternative hypothesis. It can, therefore, be said that age and level of education have significant influence on participation in commercial sex work.

Hypothesis 2

Ho: Participation in commercial sex work has no significant influence on the level of the self-esteem among the sex workers in the Cape Coast Metropolis.

HA: Participation in commercial sex work has a significant influence on the level of self-esteem of among the sex workers in the Cape Coast Metropolis.

This hypothesis sought to determine whether one’s level of participation in commercial sex work would have an impact on their level of self-esteem. The predictor (exogenous) variable was participation in commercial sex work, and this was measured on continuous basis. The criterion (endogenous) variable was self-esteem, which was also measured on continuous basis. This hypothesis was tested using Structural Equation Modeling (SEM). Specifically, the covariance-based approach was used. The analysis was done using 5000 bootstrap samples. Figure 3 presents the path diagram.

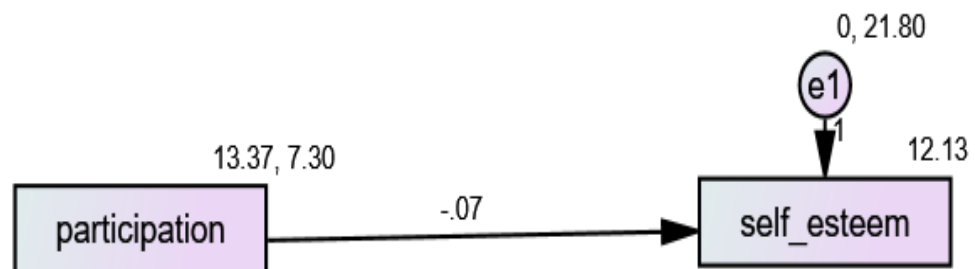


Figure 3- Path model of participation in commercial sex work and self-esteem

As shown in Figure 2, participation predicts self-esteem by -.07, with an error variance of 7.30 for participation and 21.80 for self-esteem. Table 20 presents the test of the significance of the path coefficients.

Table 20- *Regression Model for Participation in Commercial Sex Work and Self-Esteem*

Model	B	Std. Error	CR	95% Confidence Interval	
				Lower	Upper
(Constant)	12.125	1.251	9.694	9.72	14.44
Participation	-.074	.091	.813	-.25	.11

Number of parameters = 3; Number of non-redundant observations = 3; df = 0; r = -.044; $r^2 = .002$

From Table 20, the model was a saturated model, since the degree of freedom was equal to 0. A saturated model implies that model perfectly reproduced fit the data and for that matter there was no discrepancy between the hypothesised and observed models. This is the ideal expectation for any model. As indicated in Table 20, participation in commercial sex work accounted for 0.2% of the variations in the level of self-esteem among commercial sex workers. The result showed that participation in commercial sex work was a negative predictor of self-esteem among commercial sex workers. This implies that as respondents' level of participation in commercial sex work and activities increases, their level of self-esteem reduces. The prediction was, however, not statistically significant, $B = -.07$, *Boot95% CI* [- .25, .11]. The result was described as not significant because the possible range of the effect, as indicated by the confidence intervals, can include 0. In other words, there can be no effect.

From the result, the null hypothesis that “Participation in commercial sex work has no significant influence on the level of the self-esteem among the sex workers in the Cape Coast Metropolis” was upheld

Discussion of Findings

This section discusses the results of the study in alignment with the seven research questions of the study and the two hypotheses posed.

Research Question 1

What is the nature of commercial sex work in the Cape Coast Metropolis?

One of the objectives of this study was to explore the nature of commercial sex work in the Cape Coast Metropolis. The result of the study showed certain indicators which portray the nature of sex work in the Metropolis. The category of sex workers, the calibre of clientele, preferred sexual activities, mode of management of engagement in the sex work, and settings for commercial sex work are the indicators.

Firstly, the result of the study revealed that commercial sex workers in the Metropolis fall under the following categories: roamers or streetwalkers; call girls; brothel prostitutes; and hotel/bar girls but the roamers constitute the majority, about 80%. With respect to age, majority of the sex workers are aged between 18 – 32 years, 85.9%. However, only about 10.1% were between ages 33 – 37, while those above age 38 are less than 3%. The data clearly indicate that commercial sex workers in the study area were quite youthful since they constitute over 85% of the respondents. Furthermore, the qualitative result depicts that adolescents, young adults, and older women were all involved in commercial sex work in the Cape Coast Metropolis. It was also evident from

the finding that most of the female sex workers were between the ages of 15 and 24 years. This age group (15 and 24 years) falls within the age range (18-32) reported by the quantitative data. This finding suggests that females between the age range(s) mentioned earlier enter into the sex trade because they are the most preferred by those who patronise commercial sexual services probably because such patrons perceive they can appropriately meet their most cherished sexual desires and expectations. Also, it could mean that at this age they meet certain qualifications – physical appearance, body structure, and the ability to perform well sexually - clients seriously consider during the selection of a sexual partner as shown by the qualitative results.

Additionally, this finding may suggest that some of these sex workers may be economically inactive or disadvantaged due to lack of requisite employable skills and competencies which may be due to the low level of education. Hence, these individuals resort to commercial sex work as a means of meeting their socio-economic needs. This finding is in line with Onyango et al. (2012), who found that in Kumasi, while some of the female sex workers were school drop outs, others had no formal education, with others having completed Junior High School or Senior High School.

Regarding the findings on the age of the commercial sex workers, a number of previous findings are in consonant. Boateng (2016), revealed that majority of the sex workers (80% of respondents) were aged between 18-35 years. Boateng's study was conducted in Adum, Kumasi and it sought to explore the health seeking behaviour of commercial sex workers there. Similarly, findings from previous studies with respect to age of female

commercial sex workers showed that female sex workers started commercial sex trade at age 15 and 17 years in Ghana and Ethiopia, respectively (Aklilu et al., 2001; Onyango et al., 2012). In a review, Scorgie et al. (2012) reported that the average age of sex workers mostly falls between 24 and 31 years, with estimates lower among urban sex workers in East African countries such as Ethiopia and Kenya. The findings of these previous studies are congruent to the findings, of this current study which revealed that some of the respondents were 18 years and below and the majority of the sex workers are between the ages 18-32 years.

Relatively, the identified demographic characteristics of the commercial sex workers in the Cape Coast Metropolis indicate the portions of the populace among whom the sex trade thrives. The demographics do not only portray the trends in the practice, but also what it may become in the near future if no concrete steps are taken to address it. Also, the demographic characteristics of the respondents provides vital details needed for effective and efficient policy formulation, implementation, and evaluation in so far as attempts at effectively controlling and regulating the practice in the Cape Coast Metropolis is concerned. It is also worthy to note that the lack of a clear appreciation and in depth comprehension of the demographic characteristics of the commercial sex workers in the Cape Coast Metropolis would make policy formulation and implementation difficult (Wagenaar, Amesberger, & Altink, 2017).

With respect to the men who mostly patronise commercial sex workers, the result showed that it cuts across the divide involving all kinds of

men, however, the majority are young to middle aged men (91.3%). Also, these men are mostly businessmen, government workers, commercial transport drivers and their apprentices, and artisans, all together constituting 88.5% of individuals who patronize commercial sex. Plausible reasons may be that these classes of patrons are energetic and physically strong, physically appealing (62.9% and 17.1% respectively) have stable jobs and regular source of income that provide them with the requisite purchasing power.

With regard to preferred sexual practices, the study showed the following: sex workers attended to their clients in facilities such as guest houses/hotels, rented houses, and street corners but the predominantly used facility was guest houses/hotels (86.8%). Also, the decision on the choice of a particular facility for sexual engagements was mostly done by the sex workers (61.5%) with that of the clients being (36.8%). Furthermore, decisions regarding the fees and rates to be charged per every sexual interaction was mainly the prerogative of the commercial sex worker(s) with no or minimal external control (90.4%). No professional association of sex workers or pressure group was found. Again, the existence and operations of functionaries such as intermediaries, male pimps, brokers, and landlords and owner of entertainment facilities, was very minimal or non-existent, less than 6%. This finding contradicts studies of Akyeampong (1997) and Ampofo (2001) who reported on the key role played by such functionaries in the commercial sex work.

Reasons may be that the sex workers have an upper hand based on their experiences in the sex trade or it may also be a basic condition for

acceptance for the execution of their sexual contract. It may also be due to security reasons and/or measures established by the sex workers to ensure their maximum security and protection against cheating, abuses, harm, and sexual enslavement usually perpetrated against sex workers by some of their unsuspecting and unscrupulous clients.

With the preferred time of the day for sexual engagements, both clients and sex workers indicated their preference for the night time instead of day time, 92.4% and 93.8%, respectively. This may be an attempt on the side of both parties to conceal their illegal and unacceptable transactions from the general public for fear of victimisation, stigmatisation, and social exclusion.

Additionally, vaginal intercourse, sexual robbing, and kissing, and falletio were shown to be the preferred sexual activities for both the sex workers and the clients, 90.5% and 92.4%, respectively. It also came to light that the duration for sexual engagements fell under two main classification: short time spanning between 30-45 minutes and longtime covering 3 hours to 24 hours or more. However, the most preferred duration was the short time services, 75.9% and 24.1%, respectively. I believe that the short time services are safer for them, less stressful/demanding, minimum likelihood of establishing any strong emotional attachments between the two parties. Again, the short time services may have a high rate of turnover resulting in more financial rewards.

The findings of the study revealed that though commercial sex work is an illegal activity in Ghana, some communities are considered as “hotspots” for commercial sex work in the Cape Coast Metropolis. It was evident from

the findings that most of the communities that were identified as commercial sex work hotspots are either coastal towns or predominantly fishing communities with others being multifaceted communities and therefore experience accommodation challenges such as inadequate space for all family members. This explains why some individuals end up on the streets, securing a kind of stop gap accommodation with friends and peers who may introduced them to the sex enterprise or by their own evolution resort to/gradually drift into the sex trade to secure their own place of abode. The finding is in consonance with the findings of Jeal and Salibury (2004) and Mcnaughton and Sanders (2007) who reported that some individuals engage in commercial work as their last resort, to provide shelter for themselves.

Calibre of men patronising commercial sex workers

One of the objectives of this study was to find out the calibre of men who mostly patronise female commercial sex workers in the Cape Coast Metropolis. The result of the analysis of data collected from the sex workers showed that a high proportion of their patrons are in their prime, young men to middle-aged men, constituting 56.2% and 35.1% respectively. Additionally, the majority of the patrons are gainfully employed or are economically sound and independent: businessmen 42.4%, government workers 22.2%, and commercial transport drivers and their apprentices.

Apparently, when the sex workers were asked to indicate their basis for choosing the clients they serve, 41.6% indicated stature or physique, 16.6% indicated facial expression, and 30.1% ability to perform. These visible attributes indicated by the sex workers can naturally be found with young men

and middle-aged men, hence they constituting a greater proportion of the patrons of commercial sex workers in the Metropolis.

Likewise when the sex workers were asked to indicate the criteria they mostly consider in accepting clients, the two prominent responses were the ability to pay 62.9% and physical appearance 17.1%. The reasons for selecting particular clients and the criteria for accepting some clients and not others; both showed that young men and middle-aged men were more appealing to them in terms of what the commercial sex workers hoped to obtain from engaging in the sex enterprise.

It is, therefore, not surprising that with reference to the preferred time of the day for merchandising their sexual services and activities the responses were almost identical: time of the day your clients prefer for your sexual activities and services 92.4%; and time of the day you prefer for your commercial sex activity 93.8%. It is evident from the results that all category of men are involved in the patronage of commercial sex work with the majority being businessmen and the working class.

Also, the qualitative result of this study showed that all kinds of men, mostly between the ages of 15 and 35 years were patrons. The possible explanation to this situation could be that commercial sex is relatively inexpensive that is why all kinds of men can access it. It could also mean that the women involved in commercial sex work may be disadvantaged to the extent that they offer sex for a relatively cheaper amount or charge.

The finding of this study is similar to the findings of Monto (2001) and Wang et al. (2007) who found out that all kinds of men patronise commercial

sex workers. They explained that the men were educated, uneducated, married, divorced, part-time employers, and full-time employers. The possible explanation for the majority of the men being businessmen could be of two fold. Firstly, their ability to pay (that is, they have the purchasing power) and secondly, they may be among those clients commercial sex workers believe could readily pay for their services and not easily defraud them.

Research Question 2

What is the depth/level of participation in commercial sex work by the sex workers in the Cape Coast Metropolis?

The aim of this research question was to determine the intensity of participation in commercial sex activities among sex workers. In order to determine the intensity of participation in commercial sex work, five key indicators were considered: the duration/length of engagement in commercial sex activities, intensity of engagement, frequency of participation, and the average number of clients per day. The study revealed that none of the respondents had been in the practice for less than two years. On the whole, the duration of participation ranged 2 and 8 years and above.

Also, majority of the commercial sex workers engaged in the practice on a full time basis and they also engaged in the practice very often; indicating that apart from the commercial sex work they do not engage in any other income generating venture. In other words, they are generally not involved any gainful employment. Regarding the quantum of services provided, many of the commercial sex workers revealed that they do attend to at least three

clients in a day. Each sexual encounter with a client averagely lasts between 30-45 minutes.

Furthermore, a mean score of 13.37 with a standard deviation of 2.71 indicated that respondents moderately engaged in commercial sex work and activities in the Cape Coast Metropolis. A careful consideration of the outcome of the analysis of the data collected on the intensity of participation clearly show that it is appreciable and well patronized by the commercial sex workers in the Cape Coast Metropolis.

Research Question 3

What are the major factors responsible for participation in commercial sex work in the Cape Coast Metropolis?

One of the purposes of this study was to investigate factors/reasons responsible for entry into commercial sex work. The result of the study (both quantitative and qualitative components) revealed that varied reasons account for entry into commercial sex work and activities. The result of the study pointed to the following: socio-economic hardships or factors; parental involvement in commercial sex work and activities/parental influence; peer pressure; and accommodation challenges. The finding showed that individuals who are engaged in commercial sex work probably would not have ventured into the sex trade if they were not confronted with such challenges.

Socio-economic factors were key among the reasons for entry into commercial sex work and comprise poverty, lack of employment opportunities, peculiar personal circumstances such as low level of education. The study showed that socio-economic factors drive people into commercial

sex activities, probably as an easy and readily available way to make money. For instance, 71.9% of the respondents clearly indicated that they were mostly attracted by monetary considerations into the sex work, while 93.8% mentioned money as the reward they obtain from engaging in commercial sex work. The money motive may generally arise from difficult and challenging socio-economic conditions confronting these individuals in our society. It has the propensity to draw them into the commercial sex business in a bid to better their lots.

Equally important from the finding of the study is that 53.7% of the respondents reported they had some persons who depend on their income from sex work every time. Additionally, 61.8% reported they earned 201.00 - 500.00 per a week from the practice. Thus, the socio-economic factors appeared as compelling circumstances attracting people into the commercial sex work. A key contributing factor to the socio-economic challenges may be the low level or lack of education on the part of majority of the commercial sex workers. From the study 90.5% of the respondents had Primary to Senior High School education which naturally restricts their employment opportunities.

The result of the study revealed that an overwhelming majority 91.3% of the respondents admitted entered into commercial sex work and activities not on their own accord. They were influenced by their friends or peers. This finding, to a large extent, amplifies the potency of peer pressure on individuals when it comes to decision-making and, in this case, entry into commercial sex work. To this end, it may be argued that in order to effectively address the

practice in the Cape Coast Metropolis, a key area of consideration is properly planned and well-coordinated mentoring and effective guidance and counselling programmes, especially at the pre-tertiary levels of education. Surprisingly both data collected from the sex workers and key stakeholders attest that peer influence is one of the main forces driving females into the commercial sex enterprise.

The qualitative results also showed that young people, adolescents, and adults usually between the ages 15 and 24 years, majority of whom comprise JHS/SHS students and some fresh graduate from tertiary educational institution and/or school drop outs, participated in commercial sex work in the Cape Coast Metropolis. This state of affairs implies that most of the sex workers had limited chances of securing a well-paid job probably due to their lack of required job qualifications and experiences. More so, very few of them may have the expertise to start and operate their own businesses successfully even if they are given the needed financial support and resources. Hence, these individuals ventured into the sex trade as an avenue to deal with their socio-economic challenges and/or to earn a living.

This finding commensurate with other previous studies (Nasir et al., 2010; Scorgie et al., 2012; Greenberg et al., 2014; Martin 2019) which identified socio-economic, food insecurity, poverty, lack of shelter and social and economic inequalities as some of the reasons why some individuals enter into commercial sex. The findings of Nasir et al. (2010) indicated that one of the few crucial conditions that motivate women to venture into sex work is socio-economic reasons. In a study they carried out in Malaysia on Muslims

and non-Muslim women sex workers, reported that low socio-economic conditions is a contributory factor to enter into and participate in sex work. Greenberg et al. (2014) reveal that women enter into the sex trade mainly to make money in spite of other conditions that may motivate them. Martin (2019) also underscores social and economic inequalities as one of the conditions that push people into the sex industry internationally.

Also, the finding of this current study supports that of Hyde and DeLamater (1997), Malarek (2011), and Platt et al. (2011), who reported that some persons enter into commercial sex work as a means of survival, money-making, and an attempt to end poverty. Hyde and DeLamater (1997) reported that the most important reason for a woman to enter into sex work is sheer economics and Malarek (2011), indicated that most commercial sex work are not due to chance but the paramount need to survive. On the other hand, this current study contradicts the findings of a study conducted by Ansah (2016) who documented that women go into commercial sex work due to shortage of available jobs because these women were uneducated. Based on the finding of this study, I would conclude that poor socio-economic conditions is a key variable responsible for entry into and participation in commercial sex work.

However, it is also important to note that one can argue from point of view of the A-B-C theory of REBT that the prevailing challenging socio-economic confronting these individuals (lack of employment) is not lead to resorting to and participating in commercial sex work. However, the issue is with their illogical thinking and irrational conduct which invariably causes them to enter into and participate in the practice. They therefore need to

logically and rationally consider the real causes of their behaviour by questioning, challenging, and disputing vehemently to modify their irrational beliefs and conduct (Dryden, David, & Ellis, 2010). They need to consider other avenues and opportunities to resolve their challenges or to earn a living.

Research Question 4

What is the level of self-esteem of the commercial sex workers in the Cape Coast Metropolis?

This current study revealed that majority of the respondents had low level of self-esteem. The majority had scores within the range of 1-14, thus indicating that commercial sex workers in the Cape Coast Metropolis have a low level of self-esteem. This outcome has implications on the emotional health and psychosocial wellbeing of the commercial sex workers. Negative self-esteem impacts negatively the ability of the sex workers to freely and soundly live and undertake their daily life's activities in their respective communities.

This may also explain why majority of the respondents did not want to freely come out to participate in the study. Additionally, most of the respondents preferred to carry out the commercial sex activities in the night so that they are neither seen nor identified by any of the members of their respective communities, especially their close family members and relations. The finding that sex workers in the Cape Coast Metropolis have low self-esteem is in line with the findings of Benoit et al. (2017) and Jeffreys (2019) which reported that participation in commercial sex work negatively impact the self-esteem of sex workers.

In a study conducted using predominantly US street-based commercial sex workers, over 75% of the participants did report decreased self-esteem after gotten involved in commercial sex work and activities (Krammer as cited in Benoit et al., 2017). However, the finding of this current study is at variance with the findings of Romans et al. (as cited in Benoit et al., 2017) which revealed that 90% of the participants, mostly indoor-based commercial sex workers, reported they felt as good or as better of themselves than most people. Similarly, some small scale studies conducted primarily on indoor-based commercial sex work settings such as bars, strip clubs, brothels, or escort agencies and freelance in-calls and out-calls, reported that sex work actually enhances some sex workers' self-esteem (Belhouse et al.; Koken et al.; Luca, as cited in Benoit, 2017; Askew 1999; Kamise 2013; Scull, 2015). Thus, the finding that sex workers in the Cape Coast Metropolis have low self-esteem is in line with the findings of Benoit et al. (2017) and Jeffreys (2019) which also admit that participation in commercial sex activities, which is largely unacceptable in most societies of the world, negatively impact the self-esteem of sex workers.

Research Question 5

What challenges do commercial sex workers in the Cape Coast Metropolis face?

One other variable the current study investigated is the challenges commercial sex workers face in the sex trade. To effectively address the issue, the challenges were categorised into three. Namely activity-related challenges, disease/health-related challenges, and abuse-related challenges. Regarding the

activity-related challenges respondents reported on about six challenges which confront them. Key among them were concerns on protective sexual engagements with their patrons: clients denying commercial sex workers the right to protect themselves sexually through the use of contraceptives during penetrative sexual intercourse ($M=2.5$, $SD=1.14$), refusal by clients to contraceptives during vaginal/anal sex ($M=2.45$, $SD=1.14$).

The study revealed that the lack of the use of safety and protective supplies in so far as penetrative sex is concerned is a major challenge commercial sex workers daily grapple with in providing sexual services to their patrons in return for some cash or material rewards. It also presupposes other psych-social concerns and occupational hazards which may lead to health/medical concerns to be attended to by the sex workers. Additionally, respondents did point out that fear of public ridicule, scorn, and stigmatization was a challenge to them ($M=2.03$, $SD=1.15$). The activity-related challenges, therefore, to some extent, hold consequential demands, health-wise, on the sex workers since they may become pre-conditions for the disease-related challenges. The reason is that engaging in sexual activities with multiple patrons in commercial sex work without the requisite protective gears may lead to transmission and spread of sexually transmitted infections and diseases.

In this current study nearly half of the respondents 48.6% indicated that they often suffer from candidiasis, a common dreadful STI, due to their sex work. Not only that, other respondents reported that they suffer from gonorrhoea 7.9% and herpes 7.6% respectively. This finding collaborates with

the finding of Boateng (2016). Her study which sought to examine the health seeking behaviour of sex workers in Adum, Kumasi revealed that 70% of the participants reported they suffered from candidiasis. Greenberg et al. (2014) indicate that a significant challenge suffered by sex workers is contracting STIs. Reasons being that they most probably do not use contraceptives during penetrative sex. Bletzer (2003) reported in his study that there was a high risk of HIV infection not only for the sex workers but their clients as well resulting from unprotected penetrative sex. Ampofo (2001), for instance, report from her work that some social and economic circumstances of sex workers, particularly roamers/streetwalkers, make them susceptible to HIV-infections. Akyeampong (1997) acknowledged that in the Gold Coast though commercial sex workers made a fortune from the sex trade, not every sex worker was able to make economic gains, some of them ended up with health challenges; especially venereal diseases.

All these findings go to indicate that STIs, particularly candidiasis is prevalent among commercial sex workers. Encountering these challenges coupled with discrimination and social stigma may, in no doubt, affect the quality of life of the commercial sex workers.

The next category of challenges was abuse-related challenges. Under this the major components identified were verbal abuse 57.5%, cheating by clients in terms of non-payment of service fees and refusal by clients to make full payment for sexual services rendered to them 87.3%, and harassment by the law-enforcement/security agencies 38.2%. This finding resonates with other studies (Mamabolo & Mbatha, 2019; Greenberg et al., 2014; Hayes,

2002; Ampofo, 2001; Hyde & Delamater, 1997). The findings of Mamabolo and Mbatha based on a study which sought to explore resilience among female sex workers in Johannesburg, revealed that commercial sex workers suffer physical and emotional abuse at the hands of their clients, verbal abuse at the hands of the public, and victimisation at the hands of health professionals and the law-enforcement/security agencies. Denying sex worker certain essential service such as health and medical care inadvertently aggravates their already poor psycho-social plight (Greenberg et al., 2014).

Hayes (2001), on his part indicated that challenges faced by commercial sex workers is that the sex business puts a drain on the physical, psychological and social wellbeing of the sex workers irrespective of their ability to develop coping mechanisms which enable them to become survivors. Hyde and Delamater (1997) also report that commercial sex workers sometimes suffer hurt and are robbed by their patrons. Also, Ampofo (2001) indicates that due to certain socio-economic conditions of commercial sex workers, they become susceptible to police harassment and abuse. Also, Bletzer (2003) reported from his study that the most common abuse - related challenges suffered by commercial sex workers who transacted their sex business in farm towns in Florida were sexual assaults, violence, and HIV risk. Equally, Mbanye et al. (2013) report that commercial sex workers, particularly those operating in outdoor settings, encounter activity related challenges. Consistently experiencing of such infractions in commercial sex work overtly or covertly, have the potential to negatively affect their psyche and may

eventually lead to other harmful habits and behaviours, social exclusion, or marginalisation.

Research Question 6

Why do men patronise the commercial sex workers in the Cape Coast Metropolis?

The finding of this study showed that men patronise commercial sexual services because they want to satisfy their sexual desires, have different sexual experiences and escape from regular marital commitments. The implication of this finding is that men have desires for different kinds of sexual experiences. This could be as a result of what they might have heard their peers, colleagues and other people say about sex, or their exposure to pornographic materials which depict different kinds of sexual experiences. Therefore, when their regular partners do not meet their sexual desires and expectations; they resort to commercial sex workers. This also suggests that if married women do not meet the sexual needs of their husbands, such husbands, may resort to commercial sex to satisfy their needs.

Thus, the finding of this current study is in line with the findings of Malarek (2011) and Hayes (2002) who found that men patronise commercial sex because they want to meet their sexual cravings for sexual pleasure and to satisfy their unusual sexual needs. That is some men want to be whipped during sex or to have sex with a woman who pretends to be dead. Likewise, Mansson (2006) found that men patronise commercial sex because of the ‘whorish fantasy’, desire for another kind of sex and fantasies of another kind of woman.

Research Question 7

What institutionalised mechanisms and systems exist in the Cape Coast Metropolis to effectively deal with the phenomenon of commercial sex work?

Findings from this study depict that some measures such as Promoting Adolescents Safe Spaces for Girls (PASS), education, guidance and counselling, vocational training and empowering traditional authorities have been instituted in some communities within the Cape Coast Metropolis. The findings showed that the Oguaa Traditional Council, Department of Gender, Planned Parenthood Association of Ghana (PPAG), Department of Social Welfare and Community Development, Ghana Health Service and International Needs were the institutions involved in the implementation of the programmes. This means that both government and non-governmental organisations as well as the traditional council are involved in the efforts to effectively control and mitigate commercial sex activities within the Cape Coast Metropolis. Shively et al. (2012) reported that the public educational campaign programmes and law enforcement are the major interventions employed in dealing with commercial sex work in the United States of America. However, Jimenez (n.d.) found that in Tijuana no Non-Governmental Organisations are involved in managing commercial sex work nor is the government interested in managing commercial sex work.

This current study also explored respondents' opinion on the measures they consider could be effective in dealing with the commercial sex trade within the Cape Coast Metropolis. The findings indicated that law

enforcement, financial empowerment, raising awareness and counselling are the measures respondents believed could be employed to effectively address the issues of commercial sex trade within the Cape Coast Metropolis. This finding suggests that participants are calling for the proper enforcement of the law that criminalizes commercial sex work. However, some studies (Gable et al., 2008; UNAIDS, 2009; Scorgie et al., 2012) have reported the effect of applying criminal law to the sex industry. These researches reported that criminalisation of commercial sex results in increased stigmatisation, creating obstacles to accessing programmes and reduces sex workers' power, therefore, becoming more vulnerable. Criminalisation of commercial sex work leads to increase spread of sexually transmitted diseases such as HIV because sex workers have limited access to HIV prevention tools and health care (Shahmanesh et al., 2008). Additionally, they go into hiding and practice their trade in secret, mostly without any health support or surveillance.

Respondents were of the view that entrepreneurial skills training could help control commercial sex work within the Cape Coast Metropolis. This implies that if females faced with socio-economic challenges were equipped with employable skills, competencies, and more job opportunities created (both in the formal and informal sectors) within the Cape Coast Metropolis, then they would not go into commercial sex work to resolve their socio-economic challenges. The current finding is similar to earlier studies such as Moore et al. (2014) and Greenberger et al. (2013). Moore et al. (2014) found that exit programmes that provide peer educators skills training in alternative employment have been tried in South Africa and in Malawi, financial credit

was provided for some commercial sex workers who participated in peer education to start their own small businesses such as commodity trading and manufacturing as a means of controlling commercial sex work.

Similarly, a study conducted by Goldenberg et al. (2013) revealed that providing opportunity to exit the sex industry through vocational support and improved access to effective drug treatment were recommended by sex workers as some means of dealing with commercial sex work in Tijuana, Mexico. Also, the finding of this current study indicates that if more awareness is created about the effects of commercial sex work and activities on the health of the individual, family and the society at large, it will help discourage others from going into the trade and encourage those into it to quit. The findings indicate that awareness creation should include sharing of experience(s) by commercial sex workers who have been able to successfully quit the sex trade.

Comparing the findings of this study to that of Moore et al. (2014), it is evident that awareness creation could possibly be an effective means of dealing with commercial sex issues. Moore et al. (2014) revealed that community engagements and education were relatively common control measures that were employed in some countries such as Shurugwi, in the Midlands Province in Zimbabwe to deal with the practice of commercial sex work.

Hypothesis 1

H_0 1: There is no significant influence of demographic characteristics (age, marital status, level of education, and religion) on participation in commercial sex work by sex workers in the Cape Coast Metropolis.

H_A 1: There is a significant influence of demographic characteristics (age, marital status, level of education, and religion) on participation in commercial sex work by sex workers in the Cape Coast Metropolis.

This hypothesis sought to determine the extent to which age, marital status, level of education, and religion predict participation in commercial sex work. The study showed that level of education have significant influence on participation in commercial sex work while the others did not. Preliminary analysis of the data collected on respondent's demographic characteristics showed that majority of the respondents (147 or 41.3%) had Junior High School as their highest level of education, (226 or 74.7%) were single, while (297 or 83.4%) were affiliated to Christianity. With respect to the age of the respondents, majority of them fall within the age ranges of 23 – 27 years (103 or 28.9%) and 28-33 years (115 or 32.3%) respectively. A great deal of the respondents are young and youthful, their level of education is low, and are religious as well. Concerning the extent to which age predicts participation in commercial sex, respondents within the ages of 18 - 22 years compared to those within 28 -32 years were .88 lower in participating in commercial sex work. Demographic characteristics of respondents who are commercial sex workers abound in literature on the subject, however, the extent to which such variables determine participation in commercial sex work appears to be non-

existent. Marital status did not significantly influence participation in commercial sex work. Furthermore, commercial sex workers with JHS and Primary School education were more likely to participate in commercial sex work than those with SHS education. Similarly, respondents who had tertiary education were less likely to participate in commercial sex work compared to their counterparts who have had SHS education even though it was not statistically significant. Religion was not a significant predictor of participation in commercial sex work.

Literature reviewed indicated demographic characteristics of participants such as age, marital status, and educational level, ethnicity, religious background, and family background abound (Nasir et al., 2010; IMO 2012; Balfour & Allen, 2012, Mbonye et al., 2013; Kamise, 2013) the exploration of their influence on participation in commercial sex work was non-existent. Most of the studies reviewed did not investigate the degree to which the demographic characteristics influence participation in the practice but rather the proportion or percentage of such variables of respondents in the studies. In the current study, however, the impact of demographic characteristics on participation was examined. The study revealed that age and level of education were significant predictors of participation in commercial sex work. Specifically, in terms of age, it was found that the younger ones (18 – 22 years) were less likely to engage in the act, compared to those aged 28 – 32 years. Also, those beyond 37 years were also less likely to participate in commercial work. It can, therefore, be said that younger individuals are less likely to engage in the act. Same can be said about the more aged people

(beyond 37 years). This result is possible because individuals beyond 37 years might not be looking so attractive and agile for the patronisers of commercial sex workers. This could probably explain why such individuals have low tendency in engaging in the practice. This could be justified by the fact that the respondents indicated that their clients choose them because of their physical appearance and ability to satisfy them sexually. For level of education, it can be said that, individuals with education beyond the secondary level were less likely to engage in the act. This could be due to the fact that most of the individuals within such category of education are either engaged in one job or the other, or they may be knowledgeable on the possible health risks associated with the practice of sex for commercial purposes. Individuals with level of education below the secondary level including those with no schooling were more likely to engage in commercial sex practices. Interestingly, individuals in apprenticeship training were less likely to engage in the act. The possible reason for this could be due the fact such individuals are into apprenticeship and were occupied with some productive activities so they might not find interest and time in participating in commercial sex activities. It is also possible that, as apprentices, they are able to earn some little income which is able to sustain them and for that matter, less likely to engage in the act.

Demographic characteristics of commercial sex workers and the extent to which they influence their participation in commercial sex work should not be taken for granted but scientifically investigated to enable accurate generalizations to be made. The lack of a comprehensive study chronicling the

socio-demographic characteristics of sex workers and how they predict participation in commercial sex work (O'Neill, as cited in Sanders et al., 2009; Nabutanyi, 2014) constitute a need to be addressed but does not imply that such variables cannot influence participation in commercial sex work.

Hypothesis 2

H₀ 2: Participation in commercial sex work has no significant influence on the level of self-esteem of the sex workers in the Cape Coast Metropolis.

H_A 2: Participation in commercial sex work has a significant influence on the level of self-esteem of the sex workers in the Cape Coast Metropolis.

This current study showed that majority of the respondents had low level of self-esteem. Most of the respondents had scores within the range of 1-14, thus indicating that commercial sex workers in the Cape Coast Metropolis have a low level of self-esteem. Generally, engaging in behaviours frowned upon by society has the tendency to lower self-esteem (Akeampong, 1997; Ampofo, 2001; Ansah, 2006; Aveling et al., 2013). In other words the practice is considered as a taboo and the commercial sex workers branded as social misfits and deviants (Ezeh et al., 2019).

More so, their ability, liberty, and freedom to freely and actively move, and undertake their daily life's activities in their respective communities is grossly impeded, that is, to a large extent their fundamental freedom to socialize with both closely knit relations and members of the general community is largely truncated. Hence, the social lives and statuses of the commercial sex workers become heavily impacted (Capous-Desyllas et al., 2019). A heavily impacted social life, particularly the high levels of stigma

and shame associated with the practice, will negatively impact the emotional health and psycho-social wellbeing of the commercial sex workers. Consequently, it will impact the self-esteem of such persons. Participation in commercial sex work actually has the potential to lower self-esteem (Beniot et al., 2017; Jeffreys, 2019).

These may also explain why majority of the respondents did not want to freely come out to participate in the study. Those who did accept the invitation and agreed to participate, expressed varied legitimate concerns about confidentiality and anonymity of their involvement and responses. Also, some went to great extent to disguise themselves as much as possible during the period of data collection. Additionally, most of the respondents preferred to carry out their commercial sex activities in the night, shielded from being readily recognized by members of the public close relations. Jeffreys (2019), observes that making daily frantic efforts to lie about and intentionally conceal one's participation in commercial sex work and activities with the view to safeguard one's family and significant others and living in perpetual fear of discrimination, prejudice, and stigma are major contributory factors to negative self-esteem.

In a study conducted using predominantly US street-based commercial sex workers, over 75% of the participants did report decreased self-esteem after their entry into and participation in the sex trade (Krammer as cited in Benoit et al., 2017). However, the finding of the current study disconfirms some earlier studies (Romans et al. as cited in Benoit et al., 2017), which reported that 90% of participants, mostly indoor-based New Zealand sex

workers reported they felt as good or as better of themselves than most people, persons not necessarily involved in commercial sex work and activities.

Similarly, some studies conducted primarily on indoor-based commercial sex work settings such as bars, strip clubs, escort agencies and freelance in-calls and out-calls, reported that sex work actually enhances some sex workers' self-esteem (Belhouse et al.; Koken et al.; Luca, as cited in Benoit et al., 2017; Askew 1999; Kamise 2013; Scull, 2015). These notwithstanding, the finding of this study is in congruence with previous studies which also found that commercial sex work and activities negatively impact the self-esteem of commercial sex workers (Benoit et al., 2017; Jeffreys, 2019; Capous-Desyllas et al., 2019). Suffice to note that the current study does not in any way seek to indict the findings of previous studies which point to the contrary.

Chapter Summary

The study examined the nature and practice of commercial sex work in the Cape Coast Metropolis and the level of self-esteem among commercial sex workers. The results revealed that commercial sex work is generally prevalent in the Cape Coast Metropolis and most of the sex workers are streetwalkers and call girls. Almost all the commercial sex workers had been in the commercial sex trade for more than two years, with the majority practicing the sex trade on a full time basis. A good number of the sex workers have had a relative or family member ever involved in commercial sex work. Money-making and adverse socio-economic conditions are the key and crucial factors pushing females into commercial sex activities in the Cape Coast Metropolis.

Furthermore, a substantial number of commercial sex workers reported low self-esteem. Commercial sex workers in the Cape Coast Metropolis face numerous challenges in the practice of the commercial sex trade. Typically, STIs, stigma, discrimination, verbal abuse, and harassment from the law-enforcement/security agencies are among the prominent challenges. All manner of men patronize commercial sex workers for varied reasons, however, the commonest reasons are desire for a variety of sexual experiences and escape from the demands and responsibilities of regular heterosexual marital commitments.

Measures such as PASS, education and sensitization, and empowering traditional authority has been instituted by both governmental and non-governmental bodies to deal with commercial sex work in the Cape Coast Metropolis, though such measures have not been sustained to achieve the desired results due to logistical, technical, and financial constraints. Demographic characteristics of commercial sex workers explained 10% of the variations in participation in commercial sex work. Marital status did not significantly influence participation in commercial sex work.

Commercial sex workers with low educational background were more likely to engage in commercial sex work than their counterparts with high educational backgrounds even though it was not statistically significant. Similarly, religion was not a significant predictor of participation in commercial sex work. The results showed that participation in commercial sex work was a negative predictor of self-esteem among commercial sex workers, however, the prediction was not statistically significant.

CHAPTER FIVE

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

In this chapter, the summary, conclusions, and recommendations of the study are highlighted. The highlights in the summary comprises the objectives of the study, some portions of the methodology, and the main findings of the study. The conclusions drawn from the findings of the study and recommendations are also presented. Finally, areas for further research are suggested.

Summary

Overview of the study

The main objective of the study was to investigate the phenomenon of commercial sex work in the Cape Coast Metropolis. Specifically, the focus of the study was to investigate the nature and practice of commercial sex work in the Cape Coast Metropolis, the intensity of participation, factors responsible, the level of self-esteem among the sex workers, the challenges faced, reasons why men patronize commercial sex worker, and the role of key stakeholder institutions in effectively controlling and regulating the practice in the Metropolis.

The purposes were translated into seven research questions and two research hypotheses. The study was conducted using the descriptive survey design, employing the mixed methods research. Specifically, nested concurrent mixed methods design was employed. Multi-stage sampling

technique was used in selecting participants for the study. In all 356 out of 384 commercial sex workers whose responses were deemed appropriate for purposes of analysis were used. A questionnaire, comprising six sections was used for the study. The last section being an adoption of Rosenberg Self-Esteem Scale (1965) was used for the study. The other data collection instrument for the study was an interview guide. The final version of the questionnaire had internal consistency between the ranges of .78 and .85. These suggest a good reliability (Pallant, 2004). The data collected were analysed using descriptive statistics – frequencies, percentages, means and standard deviations; and inferential statistics – hierarchical multiple linear regression analysis, and Structural Equation Modeling (SEM) and the Analysis of Moment Structures (AMOS) software version 21.0.

Key findings

The following were the main findings of the study

1. On the nature of commercial sex work, the study revealed that:
 - i). commercial sex workers in Cape Coast were predominantly roamers. However, some were both seaters and roamers. These commercial sex workers were mostly call girls and streetwalkers,
 - ii). commercial sex services were mostly patronised by middle-aged men and young men. Most of these clients were businessmen, while others were government workers,
 - iii). the fee per sexual encounter was pegged at GHC 51.00 or more, however, some few commercial sex workers charged as

low as GHC 10.00 or less. Also, the commercial sex workers reported that they never charged clients the same fees,

iv). commercial sex workers mostly preferred vaginal intercourse, followed by sexual rubbing.

v). in terms of decisions regarding the management and control of commercial sex work decisions on, determination of fees to be charged, and the location for the sexual activity, solely

rested in the hands of the commercial sex workers. Clients sometimes determined the location for the sexual activity,

vi). the commercial sex workers reported that their clients mostly choose them because of either their body size/stature or performance/ability to perform sexually. Commercial sex workers indicated they considered one's ability to pay before accepting or choosing him as a sex partner, and

vii). the commercial sex workers reported they mostly attended to their clients at guest houses, and the sexual activity mostly occurred during night-time. The duration for servicing clients was mostly short-time services.

2. Regarding the intensity of participation in commercial sex work, the study revealed the following:

i). nearly all the sampled commercial sex workers in Cape Coast have been in the activity for more than 2 years and more than half of the commercial sex workers indicated they engaged

in the activity on full-time basis, while some were engaged on part-time basis.

ii). majority of the commercial sex workers reported that, on the average, they attended to three or more clients in a day and each sexual encounter lasted for at most 45 minutes.

iii). on a whole, it can be said that respondents moderately engaged in commercial sex work.

3. Commercial sex workers reported some reasons for engaging in commercial sex work. The reasons are as follows:

i). quite a substantial number of the commercial sex workers indicated their relative had either been in or are currently into commercial sex work,

ii). most respondent, commercial sex workers, indicated that they earned between GHC 201.00 – GHC500.00,

iii). respondents, commercial sex workers, reported that they had people who depended on their income from commercial sex work every time,

iv). an overwhelming number of the respondents, commercial sex workers, indicated they were introduced into commercial sex work by their friends,

v). a majority of the respondents, commercial sex workers, indicated that they were mostly attracted by money, and similarly, money was the reward they get for engaging in commercial sex work,

vi). the key informants also reported economic hardship, accommodation challenges, peer influence and parental influences such as parental involvement as some factors responsible for commercial sex work and activities in Cape Coast Metropolis.

4. Commercial sex workers in the Cape Coast Metropolis predominantly, (72%) reported low level of self-esteem.

5. The challenges commercial sex workers go through included:

i). being denied by clients to use contraceptives during vaginal/anal sex, clients refusing to use contraceptives during vaginal/anal sex,

ii). commercial sex workers also indicated the fear of public ridicule, scorn, and stigmatisation posed a challenge to them,

iii). the commercial sex workers reported that they mostly suffered from candidiasis as a result of their engagement in multiple sexual activities with the many different clients,

iv). they were sometimes abused physically, verbally, emotionally or sexually. Predominant among these abuses was verbal abuse,

v). some clients sometimes cheated them by either not paying any fee at all or making part payment of the agreed amount,

vi). some of the commercial sex workers also reported they were sometimes harassed by some of the personnel of the law-enforcement/security agencies who make forceful demand for

money, sex, both money and sex and/or threatening them with arrest.

6. The major reasons why men patronise commercial sex were lust, the desire for variety of sexual experiences and escape from regular marital commitment, absence or occasional unavailability of the spouse/regular intimate sexual partner.

7. The measures that have been put in place by some governmental and non-governmental organisations to deal with the menace of commercial sex work within the Cape Coast Metropolis were Promoting Adolescents Safe Spaces for Girls (PASS); education, guidance and counselling; vocational training and empowering traditional authorities.

8. Concerning the demographics and participation in commercial sex work:

i). Demographic characteristics explained 10% of the variations in the participation of commercial sex work,

ii). Commercial sex workers from the ages of 18 – 22 years compared to those from 28 – 32 years were .88 lower in participating in commercial sex work,

iii). Marital status did not significantly influence participation in commercial sex work,

iv). It was further found that commercial sex workers with JHS, Primary School education were more likely to engage in commercial sex work than those who had completed Senior

High School. On the contrary, respondents who have had tertiary level education were less likely to engage in commercial sex work when compared to those who had completed Senior High School, even though it was not statistically significant,

v). Religion was not a significant predictor of respondents' participation in commercial sex work.

9. Participation in commercial sex work was a negative predictor of self-esteem among commercial sex workers, and it accounted for 0.2% of the variations in the level of self-esteem among commercial sex workers. The prediction was, however, not statistically significant. The final model based on the data gathered for the study is presented in Figure 4.

The Observed Model: Nature and Participation in Commercial Sex Work

The observed model as depicted by Figure 4, shows the key variables with their corresponding elements which come together to constitute commercial sex work on one hand and demographic characteristics and self-esteem on the other. The key variables comprised nature of commercial sex work and participation in commercial sex work. The eight elements constituting nature of commercial sex work identify persons involved in the commercial sex activities, events transpiring and their locations. Participation in commercial sex work on the other hand consists of time considerations and form of engagement, and the character of the particular services offered.

The model essentially shows the extent to which demographic characteristics: age and level of education predict participation in commercial sex activities. Furthermore, it depicts how commercial sex workers level of participation in commercial sex work impacts their level of self-esteem.

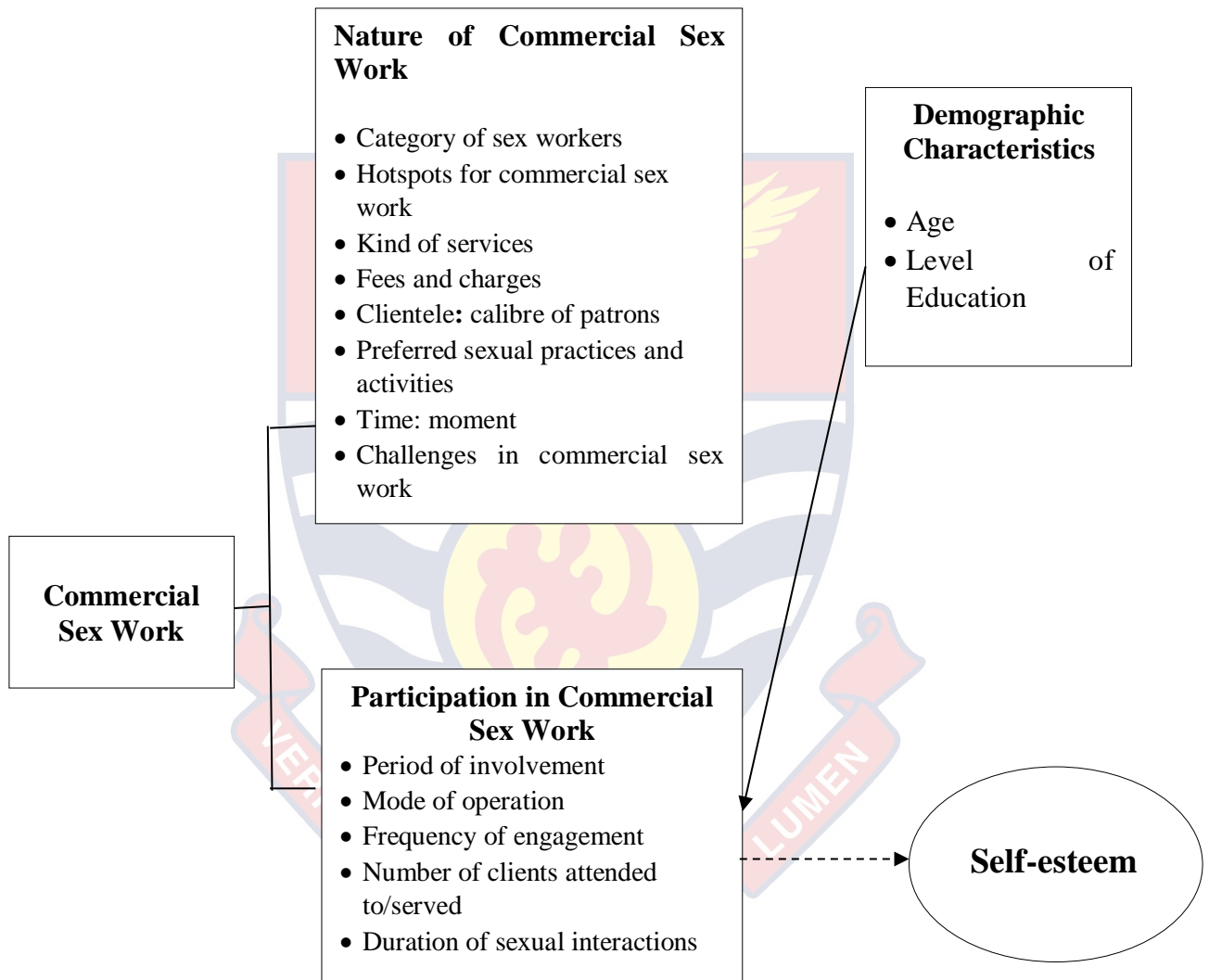


Figure 4- Observed model: Nature and Practice of Commercial Sex Work

In sum, the model firstly indicates that demographic variables, age and level of education have significant influence on participation in commercial sex work. Secondly, the model shows (as per the dotted line and the direction of arrow) that participation in commercial sex work is a negative predictor of

self-esteem among commercial sex workers. This implies that as the level of participation increases, the level of self-esteem decreases and as the level of participation in commercial sex work decreases, the level of self-esteem increases.

Conclusions

From the study the following conclusions were drawn: Key stakeholder institutions, both governmental and non-governmental such the Department of Gender, Department of Social Welfare and Community Development, Ghana AIDS Commission and Civil Society Groups such as the Oguaa Traditional Council and WAPCAS, Ghana located in the Cape Coast Metropolis are aware of the prevalence of commercial sex activities in the Metropolis. Their attempts and efforts at controlling and regulating the practice have neither been successful nor sustained. Logistical, technical, and financial constraints are major contributory factor accounting for this state of affairs.

Commercial sex workers in the Cape Coast Metropolis suffer greatly not only at the hands of some of their patrons but also some of the personnel of the law-enforcement/security agencies. Reasons are that, both sex workers and their clients are well aware that commercial sex activities are illegal, seriously frowned upon by the society and therefore practically impossible to seek redress from the institutions concerned such as the Ghana Police Service and the law courts.

The commercial sex business in the Cape Coast Metropolis is a thriving one. It attracts more young females possibly due to lack of sustained

education and sensitization drive. Also, institutionalised systems and mechanisms, especially the enforcement of the laws and regulations banning the practice, may have been woefully inadequate.

Attempts at controlling and regulating commercial sex work in the Cape Coast Metropolis have not been very effective. Such efforts have not been well concerted/multi-sectorial and have been devoid of much needed psycho-social interventional strategies – guidance and counselling services, mentorship, and skills training and acquisition. Psycho-social interventions are more effective and efficient in controlling and regulating the commercial sex work due to their potency to mitigate the real underlying factors: socio-economic challenges, survival challenges and diverse personal circumstances, for entry into commercial sex work.

Commercial sex work have been found to be a readily accessible survival and livelihood mechanism by some females with low educational qualification or no education as well as low employable skills, for economic gains to resolve their many and varied socio-economic difficulties.

Majority of commercial sex workers and their clients are young and middle-aged persons possibly because the sex enterprise is attractive and lucrative to such members of the society. Such individuals are more energetic, adventurous, sexually active and probably without much appreciable level of emotional intelligence and sexual maturity. It could also be that they do not have well-established nor dependable social support systems.

Commercial sex workers in the Metropolis conduct their sexual activities in secret not only because of their knowledge regarding the illegality

of the practice in Ghana and its grievous legal implications, but perhaps to avoid stigmatisation, discrimination, and marginalisation by the members of their respective communities.

Recommendations

In view of the findings of the study, the following recommendations are hereby made:

1. Parents and guardians who have females of school going-age and with the potential for formal or informal education, yet involved in commercial sex work should endeavour to provide such wards the opportunity to undergo appropriate educational programmes, activities, and adequate training, both formal and informal to enhance their chances of securing better and reputable in the world of work.
2. Institutions such as the Central Region Department of Gender, the Cape Coast Metropolitan Education Directorate; through its guidance and counselling and Girl-Child Education units; in collaboration with recognised Ghanaian religious organisations, the Oguaa Traditional Council, and civil society organisations which are into education should take up the challenge sourcing funds for providing educational scholarships and training to assist these individuals afford themselves the opportunity to receive high level quality education to the highest level possible to better their chances not only securing lucrative job opportunities in the global job market but also remain highly competitive.

3. The Department of Social Welfare and Community Development, the Cape Coast Metropolitan Assembly, together with civil society groups such as the coalition of non-governmental organisations on health could formulate and institute relevant plans, pragmatic programmes as well as viable schemes necessary for the provision of enhanced awareness creation and education on: the deceitfulness of the sex trade, repercussions and dangers of commercial sex work, consequences of multiples unprotected sexual engagements with all manner of clients and their cumulative effects on the psycho-social wellbeing of the commercial sex workers. Also, they would become adequately sensitised about STI's, the gross abuses inflicted on sex workers, and societal stigma associated with commercial sex work and how to successfully navigate them.
4. Equally, the Cape Coast Metropolitan Assembly in conjunction with the Oguaa Traditional Council may enter into an agreement with both the Department of Guidance and Counselling and the Counselling Centre of both at the University of Cape Coast for the provision of guidance and counselling services both for the community of commercial sex workers, especially within the identified commercial sex hotspots in the Metropolis and the general public as well. The provision of psycho-social interventional strategies quite significant to assist commercial sex workers find antidotes to their myriad of psycho-social and emotional challenges which predispose them to persist in the commercial sex work. By so doing, commercial sex workers will

become better informed both to cope with the challenges confronting them in the commercial sex work as well as to make informed decisions and choices either to exit the trade or otherwise.

5. The Ministries of Education and Local Government together with other relevant key stakeholder institutions such as the Ghana Health Service, parent teacher associations, the Metropolitan Assembly, and the traditional council, should not only intensify advocacy, sensitization, and general educational programmes on the practice in the Metropolis. They should instead develop and implement both curricular and co-curricular educational programmes both at the Junior and Senior High School levels for the teaching and acquisition of knowledge on human sexuality and its rightful purposes.
6. Furthermore, school guidance and counselling co-coordinators be encouraged and assisted to undergo regular training and sensitization workshops on commercial sex work to acquaint themselves with modern trends in the commercial sex enterprise so they can then provide the much needed guidance and counselling services for the pupils and students under their tutelage. By so doing the pupils and students will be aided to avoid falling victims to the attractions and enticements of commercial sex work.
7. The Department of Social Welfare and Community Development, the Department of Gender, and traditional authority should collaborate with the University of Cape Coast for the provision of logistical, technical, and financial support to undertake a comprehensive needs

assessment of both commercial sex workers and potential sex workers living and operating in around the adjoining communities of the University of Cape Coast so that they can institute and run basic livelihood support schemes (via its units – Vocational and Technical Education Department, Information Communication Technology Department, Business Department, and the School of Agriculture) to provide regular intensive and sustainable training courses in bead-making, soap making, batik, tie and dye, dressmaking, snail and grass cutter farming, vegetable farming, and other profitable small scale business establishments. The objective is to provide the appropriate platform for them to discover, appreciate, develop, and well-utilise their innate potentials, skills, and capabilities for productive socio-economic lives. By so doing, both the potential commercial sex workers and those already in the practice would be protected and assisted to exit the practice respectively.

8. The Cape Coast Metropolitan Assemblies together with traditional councils, opinion leaders, the law-enforcement agencies, and civil society groups should enact bye-laws, rules and regulations on appropriate sexual behaviour and conduct. Additionally, efficient and consistent primary enforcement mechanisms, protocols, and strategies suited to the local prevailing conditions should be clearly outlined and followed in regulating and controlling commercial sex work in the Cape Coast Metropolis.

9. This researcher should arrange and liaise with the key stakeholder institutions in the Cape Coast Metropolis to undertake outreach programmes and activities within the commercial sex work hotspots. The said outreach programmes should be geared toward providing guidance and counselling services to assist them effectively deal with their socio-economic and psychological challenges.
10. Again, the researcher should offer regular voluntary community support and services to assist the commercial sex workers explore other available venues to resolving their debilitating challenges which push them into commercial sex work.

Implications for Counselling

The findings of the study have a number of counselling implications as indicated below:

1. Self-esteem, the perceptual picture or belief of a person's state of worthiness is a significant driving force in the cultivation and display of the person's attitudes and behaviours toward life's challenges. The abuse, stigmatization and marginalization sex workers suffer at the hands of their clients, the law-enforcing/security agencies and some members of society, negatively affect their psycho-social wellbeing, pushing them further deep into the practice as a way of finding solace. The provision of timely and appropriate guidance and counselling services will greatly afford them the much needed healing, hope, and confidence to exit the sex business for more acceptable and fulfilling jobs. The guidance and counselling service could be provided by

qualified professionals in that field to the sex workers in well designated and secured places within the Cape Coast Metropolis where the sex workers can easily access without any fear of stigma or discrimination.

2. Commercial sex workers need psych-social assistance to change or appropriately modify their self-perception and display more desirable, positive, and socially acceptable behaviours, conduct, and attitudes necessary for a healthy living in society. The rightful application of cognitive behavioural counselling techniques by professional counsellors during their interactions with the commercial sex worker at the locally established centres may be effective in supporting commercial sex workers with challenged low self-esteem to improve on their self-esteem.
3. Commercial sex work (life) can be unlearned just like other human behaviours and attitudes using appropriate conditioning strategies or learning principles such as the classical conditioning (and social cognitive learning strategies (alteration of their environments, reinforcements, modelling, mentoring, and internalization of acceptable behaviours)).
4. Commercial sex work can be managed and controlled through preventive strategies such as education and guidance and counselling services to be carried out in educational and religious institutions, and general community events such as annual traditional festivals, and the celebration of religious festivals. Trained counsellors can enter into

negotiations with individuals or groups in-charge for arrangements and permission to use such platforms to carrying out education, sensitization, and guidance and counselling. During such interactions effective referrals for in-depth psycho-social interventions may be provided.

5. Provision and utilization group processes and group counselling via counselling workshops and clinics for both commercial sex workers and potential sex workers to offer them the opportunity to share and learn first-hand experiences, to help them come to terms with the realities in the sex enterprise. Group counselling can be useful in dissemination of information/experiences that promote educational understanding. It may also lead to the promotion of personal social growth and adjustment through the processes of behaviour modification, development of relationship skills, values, attitudes, and beliefs. To achieve this, Civil Society Groups such as WAPCAS, Ghana be employed to facilitate and coordinate the group counselling since WAPCAS already maintains a cordial working relationship with the commercial sex workers. Additionally, the Department of Gender and the Department of Social Welfare and Community Development can be brought on board to use their already existing structures in this regard.

6. Rehabilitation counselling, career guidance, and vocational counselling may also be employed to assist persons engaged in commercial sex work and develop and acquire employable skills and entrepreneurial

acumen. Establishment of community career centres, effective resourcing and operationalization of government employment agencies/centres to provide effective career guidance.

7. Basic regular counselling training for all key stakeholders for the acquisition of counselling skills, principles, and approaches to deal effectively with both individuals and groups involved in the commercial sex trade. This may assist in effectively controlling and regulating the practice.

8. Again, guidance and counselling courses including prostitution counselling, health counselling, and career guidance, should be made a core component of the training curriculum of professionals such as health and medical professionals, uniformed persons, and legal personnel whose work bring them in direct contact and dealings with commercial sex workers. In this case they will be greatly assisted to become more understanding, accommodating, and affirming in their dealings with commercial sex workers rather than being judgmental, hostile, and condemnatory toward them.

9. There is the need for one-on-one or person-to-person counselling since it is shown to be a more efficacious in dealing with issues of social nature, such as engagement in sex work, which are sensitive and thus require unconditional positive regard, genuineness, and confidentiality in counselling clients for effective resolution of their debilitating challenges.

Suggestions for Further Research

1. Looking at the present scope of the study, it is necessary that future research work should be extended beyond the Cape Coast Metropolis to include other Metropolitans, Municipals, and District Assemblies (MMDAs) in both the Central Region of Ghana and other regions of the country.
2. Future studies should adopt a purely qualitative research methodology to be able to unravel some of the deep-seated nuances of the key issues dealt with in the current study.
3. There is also the need for future studies to consider researching on male commercial sex workers since the current study focused only on female commercial sex workers.
4. It is further suggested that future studies undertake needs assessment of the commercial sex workers both locally and nationally to determine appropriate solutions and meaningful modes of control and regulation which would be provided by the commercial sex workers themselves.
5. It is also suggested that future studies should adopt the longitudinal/ethnographic studies to obtain more detailed data on the practice.

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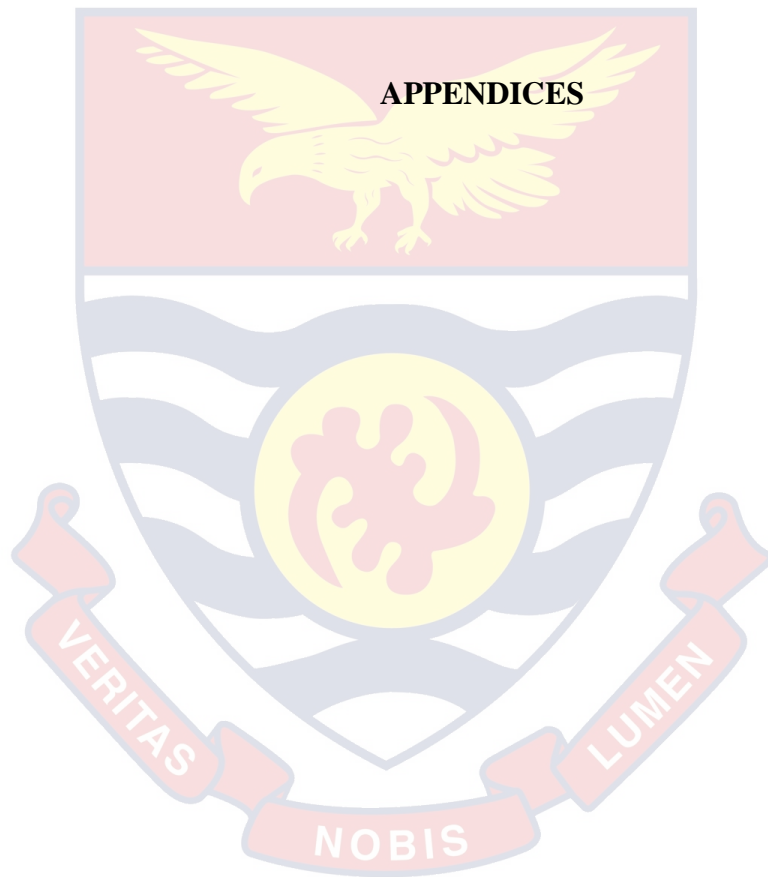
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APPENDIX A

QUESTIONNAIRE ON NATURE AND PRACTICE OF COMMERCIAL SEX WORK

This questionnaire is intended to solicit responses on the topic: *Nature and Practice of Commercial Sex Work in the Cape Coast Metropolis of Ghana.*

Kindly read the items carefully and answer each as honestly as possible. You are assured that responses obtained will be treated with strict confidentiality and will be used for academic purposes only. Please, kindly tick (✓) in the appropriate box and/or fill in the appropriate spaces provided at the end of each item.

SECTION A: Demographic Characteristics

1. Sex:

Male []; Female [].

2. Age:

Below 18 years []; 18 – 22 years [];
23– 27 years []; 28 – 32 years [];
33 – 37 years []; 38 Years & above [].

3. Nationality:

Ghanaian []; Foreigner [].

4. Place of Abode:

Within Cape Coast Metropolis []; Outside C/Coast Metropolis [].

5. Marital Status:

Single []; Cohabiting []; Separated [];
Married []; Divorced []; Widowed [].

6. What is your highest level of education?

Tertiary []; Post-Secondary School []; High School [];
Junior High School []; Primary School []; Apprenticeship [];
Never been to School [].

7. What is your religious affiliation?

Christianity []; Islam []; Traditional religion [];

Eastern religions [] .

8. Living Arrangements/Conditions:

Living with parents []; Living with friends [];
Living with children []; Living with siblings [];
Living on your own []; Living in servitude [];
Orphan []; Disowned/Abandoned [];
Living on the streets []; Refugee [] .

Other(s): Please, specify.....

SECTION B: Factors and/or Motives for entry into Commercial Sex Work.

9. What is the size of your family (father's) regular monthly income?

Ghc (Below 200.00) []; Ghc (201.00 - 400.00) [];
Ghc (401.00 - 600.00) []; Ghc (601.00 - 800.00) [];
Ghc (801.00 - 1000.00) []; Ghc (1001.00 -1200.00) [];
Ghc (1201.00 and above) []; Not applicable [] .

10. What is the size of your family (mother's) regular monthly income?

Ghc (Below 200.00) []; Ghc (201.00 - 400.00) [];
Ghc (401.00 - 600.00) []; Ghc (601.00 - 800.00) [];
Ghc (801.00 - 1000.00) []; Ghc (1001.00 -1200.00) [];
Ghc (1201.00 and above) []; Not applicable [] .

11. Is any relative/member of your family currently involved in commercial sex work?

Yes []; No [] .

12. Has any member of your family/relative been involved in commercial sex work before?

Yes []; No [] .

13. On the average how much income do you earn per week from commercial sex work?

Ghc (Below 200.00) []; Ghc (201.00 - 500.00) [];
Ghc (501.00 -800.00) []; Ghc (801.00 -1100.00) [];
Ghc (1101.00 – 1400.00) []; Ghc (Above 1401.00) [] .

14. Do you have any person(s) who depend(s) on your income from commercial sex work (eg. children, aged/sick parents/guardians, siblings, friends, etc)?

Never []; occasionally []
almost every time [] every time [].

15. Please, indicate (tick ✓) yes or no if you have suffered any of the following sexual abuses.

Incest Yes []; No [].

Rape Yes []; No [].

Defilement Yes []; No [].

Forced marriage Yes []; No [].

16. What/how was your **first** sexual experience like?

Mutual []; against my will [].

17. Who introduced you into commercial sex work?

Friend(s) []; Sibling(s) []; Parent/guardian [];

Social media []; Television []; Video/movies [];

Other(s): Please, specify.....

18. Indicate which of the following **mostly** attracts/sustains your involvement in commercial sex work?

Curiosity []; Fun/amusement []; Need for attention [];

Drugs []; Companionship []; Pressure [];

Money-making []; Family demands [];

Source of livelihood [].

19. What rewards/gains do you get from engaging in commercial sex work?

Money []; Material gains []; Alcohol/Drugs [];

Sexual pleasure []; Emotional comfort [];

Social recognition []; Fame/popularity [];

Job satisfaction []; Friendship [];

Others: Please, specify.....

SECTION C: Nature of Commercial Sex Work

20. Who controls and manages your commercial sex activities?
I myself []; Family members [];
Middle persons []; Works for an organization [].
21. Who decides and fixes the fees to be charged per every commercial sexual activity?
Myself []; Clients []; Organization [];
Middle persons [].
22. Which of the following **best** describe your kind of sex work?
Seater []; Roamer []; Seater and roamer [];
Others (specify)
23. Which of the following **mostly** patronize your services?
Young men (18-39 years) [];
Middle-aged men (40-59 years) [];
Older men (60 years and above) [].
24. What is the nationality of **most** of your clients?
Ghanaians []; Foreigners []; Ghanaians and Foreigners [].
25. Which of the following patronize your services **most** (Please tick only one)?
Politicians []; Businessmen []; Government workers [];
Sportsmen []. Commercial transport drivers []; Artisans [];
Fishermen []; Pastors and Men of God [].
Lawyers and judges []; police/uniformed men [].
Other (please, specify).....
26. Do you have any **regular** client(s)?
Never []; rarely []; sometimes; []; often []; always [].
27. Where do you **mostly** attend to your clients in providing them with your sexual services?
Street corners []; Rented houses []; Hotels [];
Guest houses []; Ghettos []; Brothels [];
Massage parlours []; Escort agencies [];
Clubs/drinking bars [].

28. Who determines the location/facility where the sexual activity takes place?

Myself []; my family []; clients [];

Middle persons []; organisation [].

Others (Please, specify).....

29. In which of the following categories do you place yourself?

Call girl []; Brothel prostitutes []; Streetwalkers [];

Hotel/Bar girl []; Massage parlour sex worker [];

Escort agency sex worker []; Stripper/Dancer [].

30. What time of the day do you usually prefer **more** for your commercial sex?

Day-time []; Night-time [].

31. Which of the following sexual activities or practices do you prefer **most**?

Kissing []; Vaginal intercourse []; Fellatio [];

Anal intercourse []; Cunnilingus []; Masturbation [];

Sexual rubbing []; Oral vaginal contact [].

32. Which of the following commercial sexual style/method do majority of your clients prefer?

Kissing []; Vaginal intercourse []; Fellatio [];

Anal intercourse []; Cunnilingus []; Masturbation [];

Sexual rubbing []; Oral vaginal contact [].

33. What part of the day do your customers prefer **mostly** for your sexual services?

Day-time []; Night-time [].

34. Why do your clients choose you?

Facial expressions []; body size/stature []; skin colour [];

Body fragrance []; chance/luck []; performance/ability to give them what they want [].

35. What criterion do you **mostly** consider as foremost for choosing or accepting your clients?

Age of the client []; Social status []; Body size/height [];

Ability to pay []; Physical appearance [];
Religious affiliation []; No criterion [];
Others (Please, specify)

36. Which is your most preferred ‘**duration**’ for attending to your clients?

Short time services []; long time services [].

37. Do you charge your clients the same fees/amount?

Never []; rarely []; sometimes []; often []; always [].

38. How much do you charge your customers for one sexual encounter?

Ghc (10.00 or less) []; Ghc (11.00 to 20.00) [];

Ghc (21.00 - 30.00) []; Ghc (31.00 – 40.00) [];

Ghc (41.00 – 50.00) []; Ghc 51.00 and above) [].

39. Do you have an association of sex workers in this area/town?

Yes []; No [].

If no, do you plan to have one in the future?

Yes []; No [].

Section D: Participation/Involvement in Commercial Sex Work

40. How long have you been doing commercial sex work?

1 Year or less []; 2 – 4 years []; 5 – 7 years [];

8 Years & above [].

41. How do you do your commercial sex work?

Part-time []; Full time [].

42. How **often** do you engage in this activity?

Not often []; often []; Very often []; All the time [].

43. On the **average**, how many clients do you attract/attend to in a day?

One []; Two []; Three []; Four []; Five or more [].

44. On the **average**, what is the duration of each sexual encounter?

Less than 30 minutes []; 30 – 45mintues [];

46 - 60 minutes []; 1 – 3 hours [];

3 hours & above []; whole night [];

whole day [].

SECTION E: Challenges faced in Commercial Sex Work

45. Are you offered any form of protection/security in your commercial sex work?

Yes []; No [].

If yes, indicate the type

If no, what do you suggest should be done?

46. How much do you fear/anticipate the possibility of contracting any STI/STD or becoming pregnant?

Little fear []; some fear []; much fear []; extreme fear [].

47. My fear of contracting STIs/STDs or becoming pregnant arises from (please respond by ticking [✓] the options - strongly agree (SA), agree (A), disagree (D), or strongly disagree (SD) - that is applicable to you for each of the items below:

No	Details/Options	SA	A	D	SD
i	Refusal by clients to use contraceptives during vaginal/anal sex				
ii	Not allowed by clients to use contraceptives during vaginal/anal sex				
iii	Client's deception and craftiness				
iv	Not enough money to procure the needed health and related services				
v	Fear of public ridicule, scorn, and stigmatization				

48. How **often** you are harassed, abused, or arrested by law enforcement/security agencies?

Never []; rarely []; often []; very often []; all the time [].

49. Which of the following disease conditions do you **mostly** suffer in your commercial sex work?

Chlamydia []; Syphilis []; Gonorrhoea []; Herpes [];

Candidiasis []; Hepatitis B []; HIV/AIDS [].

50. Are you **sometimes** abused physically, verbally, emotionally or sexually by any of your clients?

Yes []; No [].

If yes, which of the following mostly apply to you?

Rape []; physical abuse []; sexual molestation [];
verbal abuse []; sexual abuse []; forceful penetration [];
sexual slavery/kidnapping []; secret recordings [].

51. Do some of your clients sometimes cheat you?

Yes []; No [].

If yes, indicate which of the following mostly happen to you

Non-payment of service fees/charges [];
Not making full payment of fees/charges [];
Going beyond the stipulated time [];
Refusal to wear condoms [];
Lying about identity & giving false promises [].

52. What do you do when a client cheats or abuses you?

Report to the police []; Get a gang to beat him up [];
Confiscate his personal belongings []; Inform the leaders of
the group []; Do nothing about it [].

53. Have you **ever** been trafficked or kidnapped to do commercial sex work?

Yes []; No [].

54. Do the law enforcement/security agencies (uniformed persons) sometimes harass you sexually or threaten you with arrest?

Yes []; No [].

55. Which of the following do you **mostly** suffer at the hands of the law enforcement/security agencies?

Arrest and detention []; arrest and demand for sex [];
arrest and demand for money []; demand for money and sex
[]; arrest, detention, and demand for sex [].
Others: (Please, state).....

56. Which institution(s) do you seek help, support, advice/counsel, and protection from to help you deal effectively with your emotional, social, health, psychological, security and legal concerns and challenges?

- Church [];
- Mosque [];
- Social Welfare Department [];
- Health facility []
- Ghana Police Service (eg. DOVVSU) [];
- Family members & friends [];
- Herbalist/traditionalist/spiritualist [];
- None of them keep issues to self [].
- Others (Please, state)

57. What future plans do you have about commercial sex work?

- a). Ready and determined to quit sex work now [];
- b). Planning to quit sex work sometime soon [];
- c). Will eventually plan and quit sex work later [];
- d). Still contemplating whether to quit or not [];
- e). Will never stop/quit sex work it is my gold mine [].

If ('d' or 'e') why?

- i. That is all I know to do [];
- ii. That is all I want to do [];
- iii. That is the easiest way to make money [];

Any other reason (s)? (Please, state)

Section F: Self-Esteem

Below is a list of statements dealing with your general well feelings about yourself. Please indicate the extent to which you agree or disagree to each of the following statements by a tick [✓] using the following scale: **SA = Strongly Agree; A = Agree Disagree; DA = Strongly Disagree**

STATEMENTS	SA	A	DA	SD
1. I feel I am a person of worth [despite being a commercial sex worker] at least on an equal plane with others.				
2. I feel that I have a number of good qualities [though a commercial sex worker].				
3. All in all, I am inclined to feel that I am a failure in life [due to my participation in sex worker].				
4. I am able to do things as well as most other people [irrespective of being a commercial sex worker].				
5. I feel I do not have much to be proud of [because I am a commercial sex worker].				
6. I take a positive attitude towards myself [In spite of being a commercial sex worker].				
7. On a whole, I am satisfied with myself [in spite of my participation in commercial sex work].				
8. I wish I could have more respect for myself [even though am a commercial sex worker].				
9. I certainly feel worthless at times [as a commercial sex worker].				
10. At times think I am of no good at all [because I engaged in commercial sex work]				

Thanks so much for your time, patience and co-operation.

APPENDIX B

INTERVIEW GUIDE ON NATURE AND PRACTICE OF COMMERCIAL SEX WORK

This interview guide is intended to solicit responses on the topic: *Nature and Practice of Commercial Sex Work in the Cape Coast Metropolis, Ghana.*

Kindly listen carefully to the questions that follow and respond as honestly as possible. You are assured that responses obtained will be treated in strict confidentiality and will be used for academic purposes only. Please, kindly feel free to seek for clarifications anytime the need arises.

Sex

Place of abode/Residence

Number of years lived in Cape Coast

Name of place of work

Location of place of work

Job Position

Number of years worked in the institution

1. For how long has commercial sex work existed in the Cape Coast Metropolis?
 - a. How did it start?
 - b. Where in the Cape Coast Metropolis is sex work more predominant?
 - c. What major reasons do you consider to account for this?
2. Which categories (age group) of people are mostly involved?
 - a. Males and females or only females?
 - b. Which calibre of men mostly patronize their services?
 - c. Why do some men patronise commercial sex workers?
3. What actions have been taken by key stakeholder institutions, such as traditional, local government authorities, and civil society groups, to mitigate the practice in the Cape Coast Metropolis?
4. What do you consider to be a most effective way to control and regulate commercial sex work in the Cape Coast Metropolis?

Thanks for your time, patience and co-operation.

APPENDIX C

INTRODUCTORY LETTER

Department of Guidance and Counselling
Faculty of Educational Foundations
University of Cape Coast
Cape Coast.
30th September, 2019

The Executive Director
West Africa Program to Combat AIDS & STI (WAPCAS)
Post Office Box AT1010
Accra, Ghana.

Dear Madam,

**APPLICATION/REQUEST FOR ASSISTANCE: STATISTICAL DATA
AND SUPPORT FOR FIELD RESEARCH WORK ON FEMALE SEX
WORKERS IN GHANA**

I, Nkrumah, Kwame Wobir, a doctoral student (in Guidance & Counselling) at the University of Cape Coast, humbly write to your outfit to assist me with statistical data on Female Sex Workers (FSWs) in Ghana in general and the Central Region in particular to assist me successfully carry out and complete my doctoral thesis on the topic – *‘Commercial Sex Work Activities in the Cape Coast Metropolis, Ghana: Implications for Counselling’*.

I should also be grateful for your assistance in collecting primary data from the Female Sex Workers in the Cape Coast Metropolis and any other support of every kind that will go a long way to ensure the successful completion of this all-important study.

I also wish to place on record that the requests being applied for are solely for the purposes mentioned and no other intents. Please, be assured that the

statistical data will be handled with utmost care and confidentiality to all intents and purposes.

Please, find attached a copy of my research objectives, questions, and hypotheses as well as an Introductory Letter from the Department of Guidance & Counselling, University of Cape Coast, Cape Coast; for your perusal and action. Thanks for your care and support.

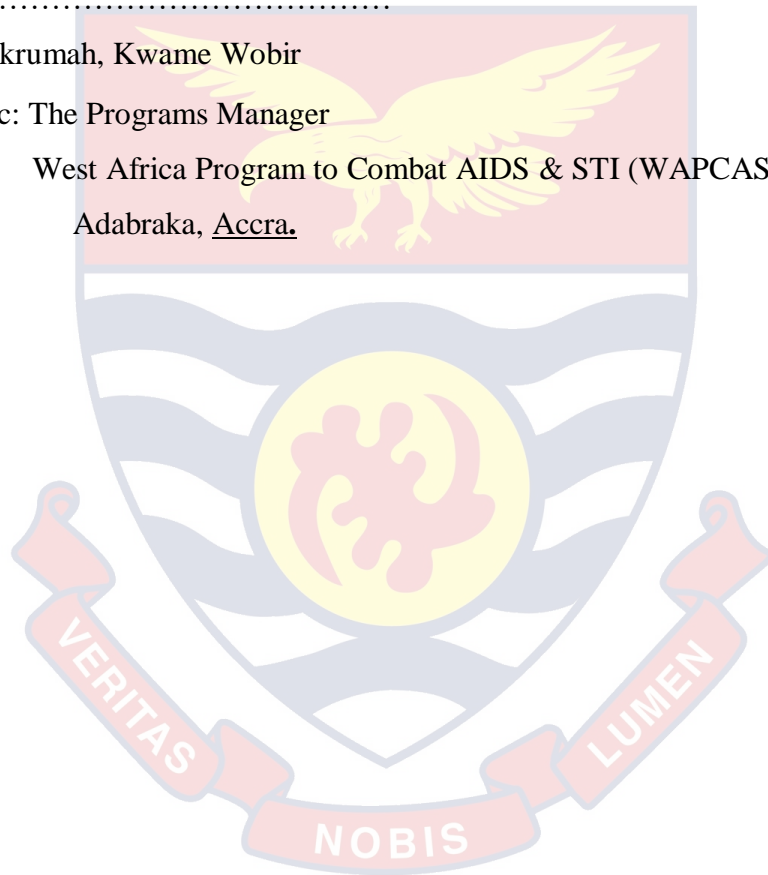
Yours faithfully,

.....
Nkrumah, Kwame Wobir

Cc: The Programs Manager

West Africa Program to Combat AIDS & STI (WAPCAS)

Adabraka, Accra.



UNIVERSITY OF CAPE COAST
COLLEGE OF EDUCATION STUDIES
FACULTY OF EDUCATIONAL FOUNDATIONS
DEPARTMENT OF GUIDANCE AND COUNSELLING

Telephone: 0332091854
Email: dgc@ucc.edu.gh

UNIVERSITY POST OFFICE
CAPE COAST, GHANA



Our Ref:
Your Ref: DGC/L.2/Vol.1/ 31

20th September, 2019

TO WHOM IT MAY CONCERN

LETTER OF INTRODUCTION

We introduce to you, Kwame Wobir Nkrumah a student pursuing a Ph.D Programme in Guidance and Counselling at the Department of Guidance and Counselling of the University of Cape Coast. As a requirement, he is to submit a Thesis on the topic: *“Commercial Sex Work Activities in the Cape Coast Metropolis, Ghana: Implications for Counselling”*. We are by this letter affirming that, the information he will obtain from your Institution will be solely used for academic purposes.

We would be most grateful if you could provide him the necessary assistance.

Thank you.

Dr. Stephen Doh Fia
HEAD OF DEPARTMENT

APPENDIX D

ETHICAL CLEARANCE

UNIVERSITY OF CAPE COAST
COLLEGE OF EDUCATION STUDIES
FACULTY OF EDUCATIONAL FOUNDATIONS
DEPARTMENT OF GUIDANCE AND COUNSELLING

Telephone: 0332091854
Email: dgc@ucc.edu.gh

UNIVERSITY POST OFFICE
CAPE COAST, GHANA



Our Ref:

Your Ref:

14th January, 2020

The Regional Commander
Ghana Police Service
Central Region
Cape Coast

Dear Sir,

APPLICATION FOR PERMISSION FOR AN INTERVIEW WITH THE OFFICER-IN-CHARGE OF DOVVSU, CENTRAL REGION

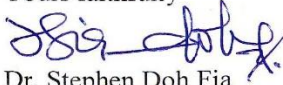
We write to seek for your kind permission for our doctoral student, Kwame Wobir Nkrumah, to interview your officer-in-charge of DOVVSU, on his doctoral thesis topic: **Commercial Sex Work Activities in the Cape Coast Metropolis, Ghana: Implications for Counselling.**

Please find attached the following documents a letter of Introduction, Ethical Clearance-ID (UCCIRB/CES/2019/50), Informed Consent Form, and Interview Guide for your attention.

All responses gathered will be solely used for academic purposes and accorded the needed confidentiality.

Thanks for your care, support and all the assistance.

Yours faithfully


Dr. Stephen Doh Fia
Head of Department

RESTRICTED

*Incase of reply the letter number
and the date should be quoted.*

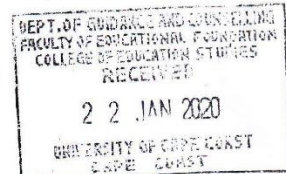


Commissioner of Police/CR
Ghana Police Service
CAPE COAST

My Ref. CRHQ/209/V.9/ 122

16 January, 2020

The Head
College of Education Studies
Department of Guidance & Counseling
UNIVERSITY OF CAPE COAST



RE – APPLICATION FOR PERMISSION FOR AN INTERVIEW WITH THE
OFFICER-IN-CHARGE OF DOVVSU, CENTRAL REGION

I acknowledge receipt of your letter dated 14th January, 2020 on the above subject.

2. Approval has been given for your student to meet with the officer-in-charge/Domestic Violence Victim Support Unit/CR for him to grant the interview.
2. He is therefore to report to the Regional Co-ordinator, at the Regional Police Headquarters, Cape Coast for necessary action.
3. Best regards.


PAUL MANLY AWINI
COMMISSIONER OF POLICE/CR

Seen FSD 22/01/2020
Adm Mats shows gratitude
& copy the student. Inx

RESTRICTED

UNIVERSITY OF CAPE COAST

INSTITUTIONAL REVIEW BOARD SECRETARIAT

TEL: 0558093143 / 0508878309/ 0244207814

C/O Directorate of Research, Innovation and Consultancy

E-MAIL: irb@ucc.edu.gh

OUR REF: UCC/IRB/A/2016/565

YOUR REF:

OMB NO: 0990-0279

IORG #: IORG0009096



2ND DECEMBER, 2019

Mr. Kwame Wobir Nkrumah
Department of Guidance and Counselling
University of Cape Coast

Dear Mr. Nkrumah,

ETHICAL CLEARANCE – ID (UCCIRB/CES/2019/50)

The University of Cape Coast Institutional Review Board (UCCIRB) has granted **Provisional Approval** for the implementation of your research protocol titled **Commercial Sex Work Activities in the Cape Coast Metropolis, Ghana: Implications for Counselling**. This approval is valid from 2nd December, 2019 to 1st December, 2020. You may apply for a renewal subject to submission of all the required documents that will be prescribed by the UCCIRB.

Please note that any modification to the project must be submitted to the UCCIRB for review and approval before its implementation. You are required to submit periodic review of the protocol to the Board and a final full review to the UCCIRB on completion of the research. The UCCIRB may observe or cause to be observed procedures and records of the research during and after implementation.

You are also required to report all serious adverse events related to this study to the UCCIRB within seven days verbally and fourteen days in writing.

Always quote the protocol identification number in all future correspondence with us in relation to this protocol.

Yours faithfully,

A handwritten signature in blue ink, appearing to read 'S. Asiedu Owusu'.

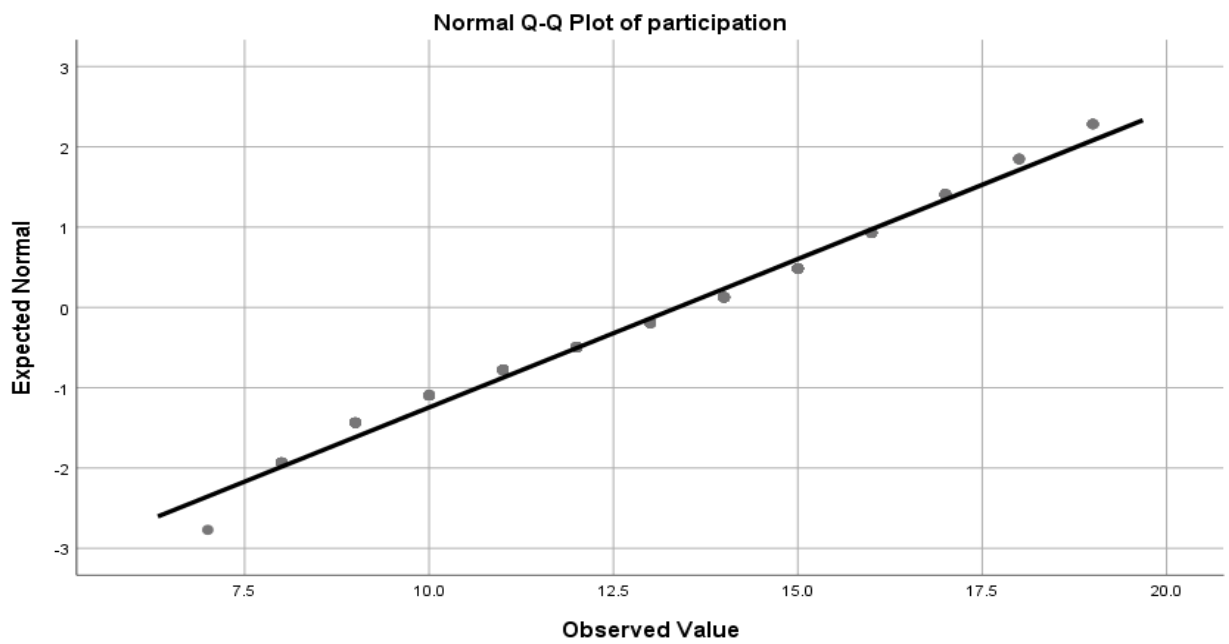
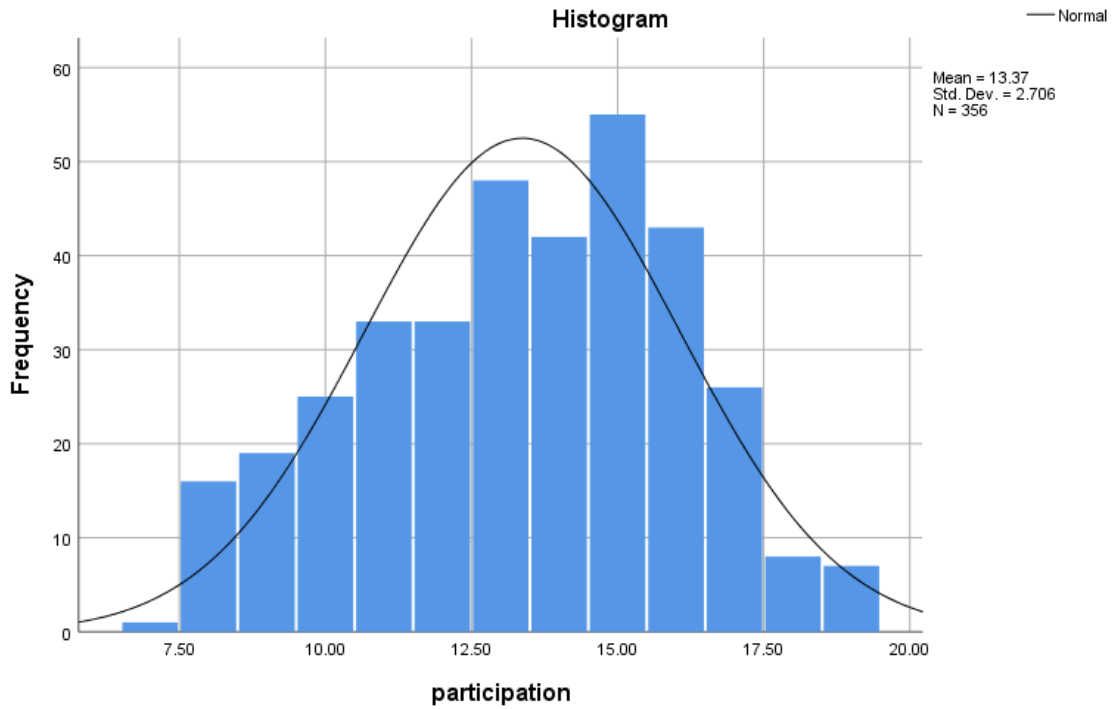
Samuel Asiedu Owusu, PhD

UCCIRB Administrator
ADMINISTRATOR
INSTITUTIONAL REVIEW BOARD
UNIVERSITY OF CAPE COAST

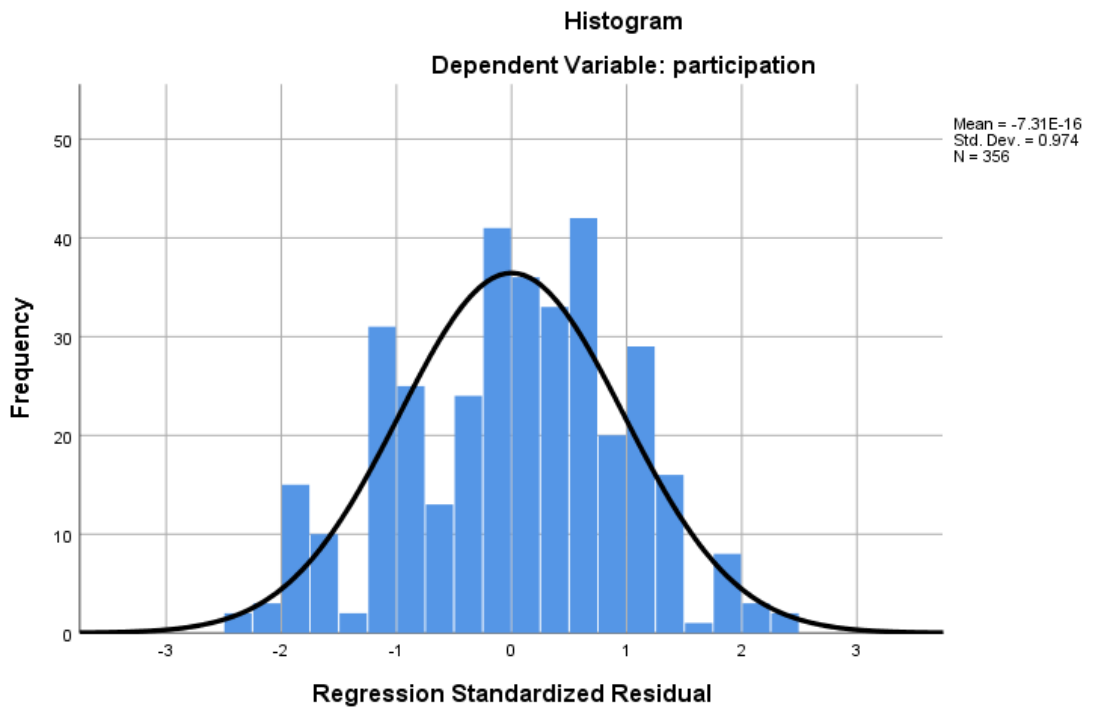
APPENDIX E

HYPOTHESIS ONE

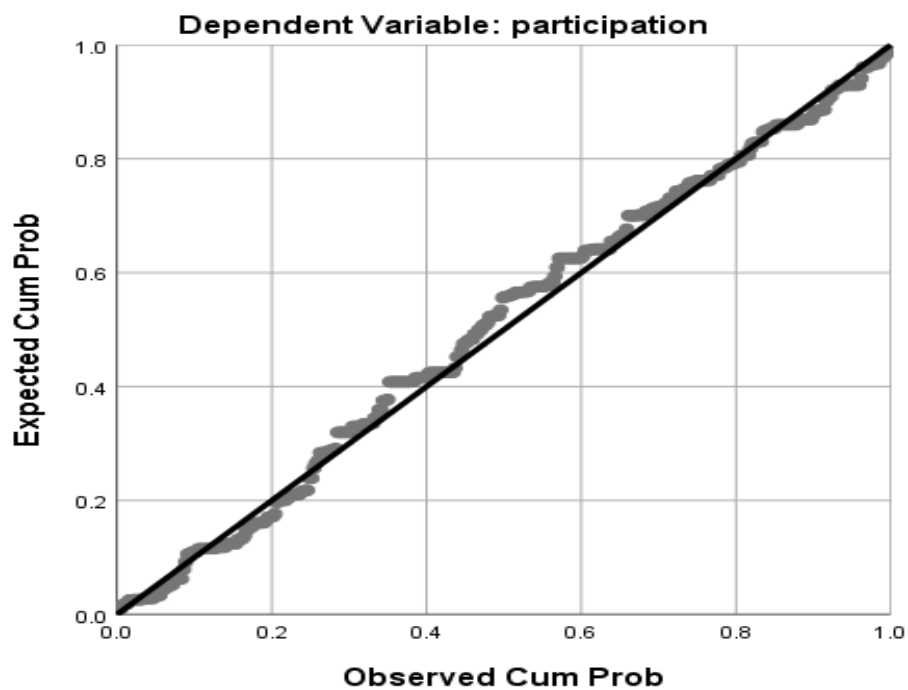
Normality Tests

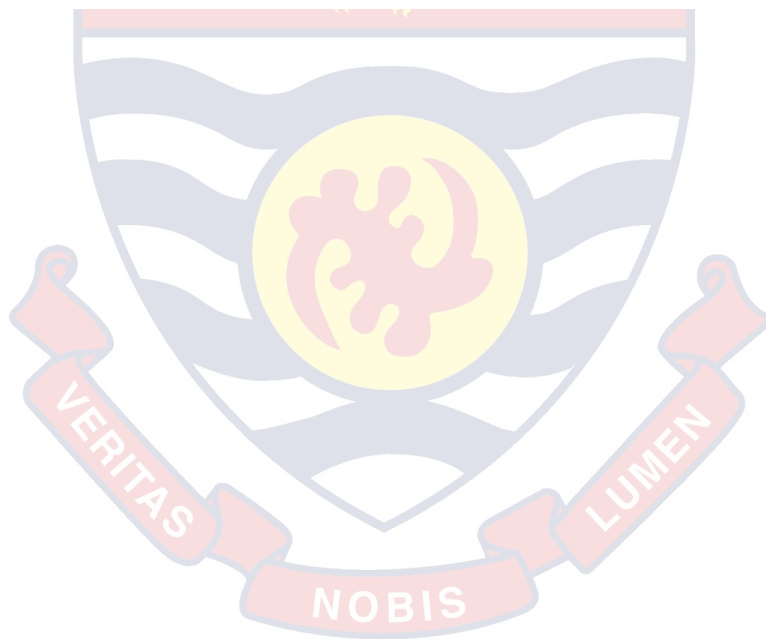
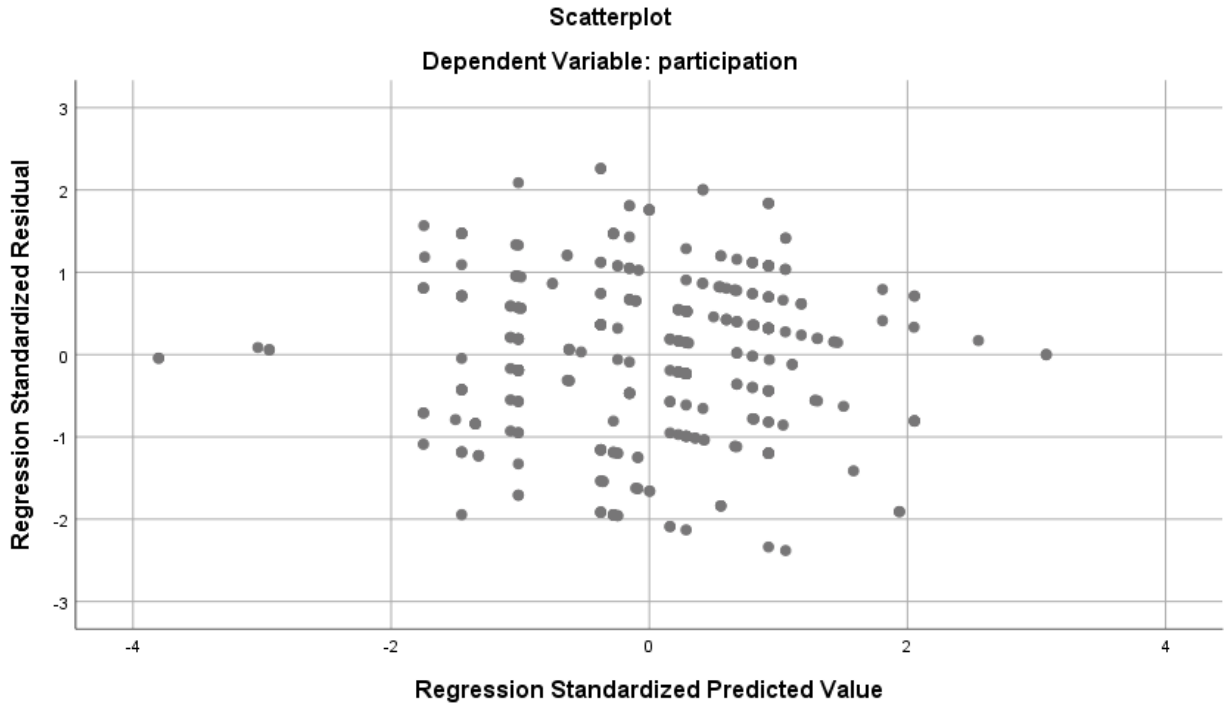


Normality, Homoscedasticity, Independence, and Linearity of residuals



Normal P-P Plot of Regression Standardized Residual





APPENDIX F
SAMPLE OF CODING SHEET

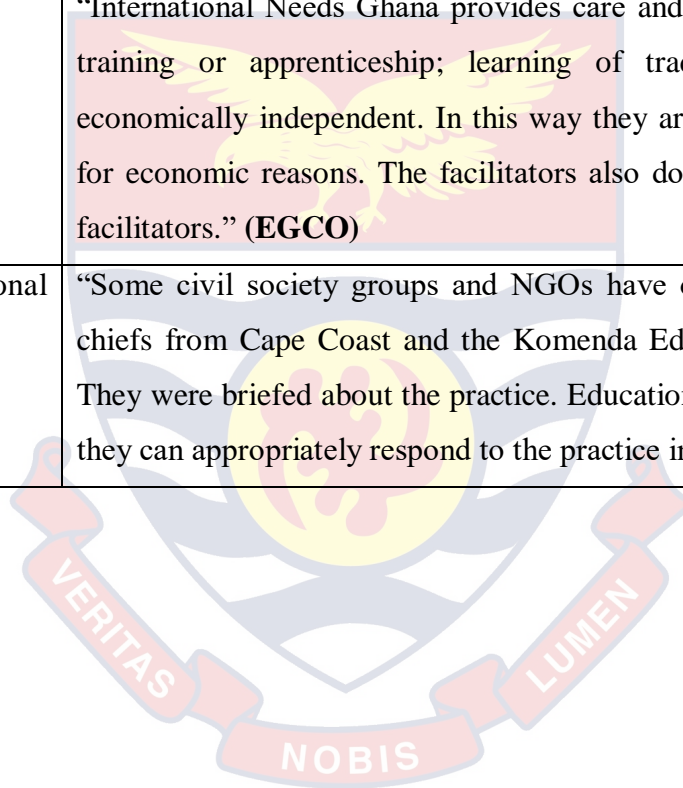
Main Themes	Sub-themes	Example of Response Patterns
Factors Driving Entrance into Sex Work	Economic Hardship	“The basis for it is poverty, poverty on the part of parents, because there aren’t many job opportunities here...mothers are forced into commercial sex work and activities to be able to take care of their children.” (TCOM)
	Accommodation issues	“Accommodation is a very big issue in the beach communities in the Cape Coast Metropolis. Inadequate accommodation for families for example a man, wife and adult children occupying and sharing one bedroom. For the man to have space for intimacy with the wife the way he wants it may result in either pushing the children out into the streets or asking them to find a place elsewhere to sleep.” (MCOWS)
	Peer Influence	“...when they see everybody doing it and see the trade going on all around them, they naturally become enticed to commercial sex work”. (MCOWS)
	Parental involvement in commercial sex work and activities	“...even some parents push their children into prostitution. They say to them your friends are doing it so if you can’t do it then, I can’t fend for you.” (EGCO)

Measures to control Commercial sex work and Activities	Empowering traditional authority	“I think legally there are laws and the enforcement of the laws is key to controlling commercial sex work and activities. This should be done with the involvement of the traditional authorities.” (GRDO)
	Entrepreneurial Skills Training	“...empowering them through training and education, provision of life skills, and seed money for them to go into viable economic ventures to make a decent living would help.” (GACOH)
	Conducting Assessment	“Oh, you see, if we want to do a good work, we must conduct a needs assessment. Yeah! Because our needs differ. If I’m going to continue to talk to them and if I want to do a proper thing, I must spend some days talking to some of them, know their challenges. Know their challenges, you see apart from your personal observations and other things, get to the grounds, interact, know their needs so that you come back to the table and you tell yourself these are their needs what can I offer, ahhh! But most of the time, the funding that we have is about go and talk to them to stop this behavior.” (SUV)
	Raising Awareness and Counselling	“...individuals who have once been involved in commercial sex work should be involved in raising awareness about the effects of commercial sex work by sharing their experiences with individuals involved in commercial sex work and with others to serve as an eye-opener and deterrent to them” (EGCO)

Nature of Commercial Sex Work and Activities in the Cape Coast	Commercial Sex Hotspots in Cape Coast Metropolis	“Yes, from the little I know, I know that there are certain areas that are prone to commercial sex work and activities. From my work experiences I have come to realise that places like along the beach, Anafo, Brofuyedur area, I also know that around the Baakano area that is also prone to such sex works. Then I also have heard about Apewosika/Amamoma area, Kwaprow, these areas behind the UCC as part of the areas that this kind of trade goes on”. (GRDO)
	Men who patronise commercial sex	“As for the calibre, I will say all calibre of men, from artisans to teachers, to mangers, pastors to doctors and policemen. Everybody, married men, well-to-do, poor, it cuts across, every category. For the men you cannot say.” (GRDO)
	Women who participate in commercial sex work and activities	“...there are also students mostly from the University of Cape Coast. Young, middle-aged, and adults and children in basic schools, 11 years or 12 years are all involved in the commercial sex work” (TCOM)
Reason for Men’s Commercial Sex Patronage	Desire for variety of sexual experiences	“They do it for pleasure. For a variety of sexual experiences in order to do away with routine sex and boredom. To satisfy their sexual needs in the event of the absence of a regular partner or spouse. (EGCO)
	Escape from marital commitment,	“Some of the men want to be free from marital commitments and responsibilities. A way to avoid the troubles and headaches associated with formal or regular marital relationships so

		they go in for commercial sex workers.” (GACOH)
	Absence or unavailability of spouse.	<p>“Why they do so? I think it is lust. That is to satisfy their sexual needs and their sexual egos. For instance, a married person, a man, whose wife has travelled and so the person thinks that oh! I already have a wife but if I can have somebody who can provide such services, why not? I can pay you, after that you won’t come and disturb me that I owe you this or that.”</p> <p>(SUV)</p>
Action taken by stakeholder institutions to control and mitigate the practice	Promoting Adolescents Safe Spaces for Girls (PASS)	<p>“One of the things that is happening currently under our programme is the PASS Project (Promoting Adolescents Safe Spaces for Girls). It promotes safe spaces for adolescent girls, where they meet every week to discuss issues confronting them including sexual and gender based violence and that we believe is supposed to give them space to talk freely, know about their rights, know about their sexual and reproductive health and rights, how to protect themselves from some of these things, how to detect even abuse, what is abuse/what is not abuse and how to protect themselves from these things.” (GRDO)</p>
	Education, Guidance and Counselling	<p>“The Ghana Education Service Guidance and Counselling units and the Girl-Child Education units, go round our schools and educate them on the effects of such practices and others. Sometimes we invite health personnel, go around our schools and give talks/education to the girls on the side effects of those things” (EGCO)</p>

	Vocational Training	<p>“International Needs Ghana provides care and training for out of school girls in vocational training or apprenticeship; learning of trade to help them become financially and economically independent. In this way they are safeguarded from resorting to the sex trade for economic reasons. The facilitators also do make presentations to various communities’ facilitators.” (EGCO)</p>
	Empowering Traditional Authorities	<p>“Some civil society groups and NGOs have organized a workshop for a cross section of chiefs from Cape Coast and the Komenda Edina Eguafo Abirem Municipal (KEEA) area. They were briefed about the practice. Education and training were also given to the chiefs so they can appropriately respond to the practice in their various communities.” (GXW)</p>



APPENDIX G

INFORMED CONSENT FORM

Title: “Commercial Sex Work Activities in the Cape Coast Metropolis, Ghana: Implications for Counselling”

Principal Investigator: Nkrumah, Kwame Wobir

Address: Post Office Box 177, Elmina.

General Information about Research

The general purpose of the study is to gain a deeper understanding of phenomenon of commercial sex work activities in the Cape Coast Metropolis. Specifically the study seeks to determine the nature of the phenomenon, the intensity of participation by the sex workers and their level of self-esteem. Additionally, the effects of the practice on both the sex workers and the general public, the challenges faced, and to ascertain institutional mechanisms and systems to effectively deal with the practice. The study will employ the Descriptive Research Design. There are seven research questions and three research hypotheses. Descriptive and inferential statistics – frequencies, percentages, means, and standard deviations – will be used to analyse the research questions while the research hypotheses will be tested using binominal logistic regression, multinomial logistic regression analysis, multiple linear regression analysis, and simple linear regression analysis.

The findings of the study are expected to benefit the Ghanaian society, responsible adults and parents, educational authorities, key stakeholder institutions, counsellors, and psychologists on effectively dealing/addressing issues on the phenomenon of commercial sex work activities.

Procedures

You are expected to fill the questionnaire which will be provided by me or my field research assistants. You are to read through or list attentively and provide answers that truly reflect your opinion. The completed questionnaire will be collected personally or by my team of field research assistants/your responses will be recorded and taken away by me or my assistants. You are being invited to take part in this survey because you are involved in sex work.

If you do not wish to answer any of the questions posed during the survey, you may skip them and move on to the next question. The questionnaire will be presented to you to answer with the help of the field research assistants. The information recorded is deemed confidential, and no one else except my supervisors, research assistants and I will have access to your survey. The survey will last for about 35 – 40 minutes.

You are being invited to participate in this survey because you are considered a key stakeholder in the human resource development of the Cape Coast Metropolis and your cooperation and opinions are very important to the success of the study. The interview questions will be posed to you and your responses recorded by me. During this survey, however, I do not wish you to tell me your personal experiences, but give me your opinion on the questions that will be posed to you. If you do not wish to answer any of the questions posed to you during the interview, may say so and I will move on to the next question.

Additionally, the tape – recorded interviews responses will be kept under lock and key and stored away to prevent accessibility by the general public. The information recorded is considered confidential, and no one else except my supervisors, research assistants, and myself will have access to the tapes.

Possible Risks and Discomforts

There are no reasonable foreseeable risk to participants. However, it is possible for some discomfort and stress to transpire due to the sensitive nature of the subject under investigation and it associated uneasiness or the uncertainty regarding the protection or concealment of the identity and participation in the practice.

Possible Benefits

The findings of the study are expected to assist commercial sex workers to come to terms with realities of the sex trade and avenues available to be explored for assistance, psycho-social support and interventions. It also expected to assist policy makers, counsellors, psychologists, and key stakeholder institutions to effectively respond to the phenomenon of commercial sex work activities. Again, it will bring to light their implications for counselling and psychosocial intervention.

Confidentiality

All information obtained will be kept confidentially and will be used for only academic purposes. Your information will be protected to the best of our ability and your name or identity will not be disclosed in any of our reports. The completed survey will be kept under lock and key whiles the soft

data will be saved under password. The data will be kept for five years. Ethical considerations to be catered to in the study will include rights to privacy, voluntary participation, no harm to participants, anonymity, deception and scientific misconduct.

To safeguard your interest and wellbeing the researcher will protect your identity. To this end you will not be required to write your names or the names of your families or any personal information that will make your identity known. Now regarding deception, instead of the researcher concealing his identity as deemed appropriate sometimes, he will rather disclose his identity by introducing himself to the respondents making it clear to them that the study is purely for academic purposes. The researcher will also not hide his identity from the respondents with the view of tricking them for information. However, the researcher may not disclose his actual place of residence and vocation to the participants in order to create any anxiety, fear, nor panic/apprehensions in the participants.

Compensation

Each participant who complete the survey will be given a token of twenty Ghana Cedis (GHS 20.00) only to compensate for their time. Any participant who decides to opt out of the survey before the completion will be given an amount of five Ghana Cedis (GHS 5.00) only.

Voluntary Participation and Right to Leave the Research

The research is voluntary and confidentiality is assured. You are however free to withdraw at any time without penalty.

Contacts for Additional Information

In case you have any questions or want to report any research related issue, please do not hesitate to call my principal supervisor, Prof. Joshua A. Omotosho – 0243787439 and my co-supervisor, Prof. Godwin Awabil – 0246573716 both lecturers at the Department of Guidance and Counselling, Faculty of Educational Foundations, University of Cape Coast, Cape Coast.

Your rights as a Participant

This research has been reviewed and approved by the Institutional Review Board of University of Cape Coast (UCCIRB). If you have any questions about your rights as a research participant you can contact the Administrator at the IRB Office between the hours of 8:00 am and 4:30 p.m. through the phones lines **0558093143/0508878309/0244207814** or email address: irb@ucc.edu.gh.

VOLUNTEER AGREEMENT

The above document describing the benefits, risks and procedures for the research titled *Commercial Sex Work Activities in the Cape Coast Metropolis, Ghana: Implications for Counselling* has been read and explained to me. I have been given an opportunity to have any questions about the research answered to my satisfaction. I agree to participate as a volunteer.

Date

Name (pseudo) and signature or mark of volunteer

If volunteers cannot read the form themselves, a witness must sign here:

I was present while the benefits, risks and procedures were read to the volunteer. All questions were answered and the volunteer has agreed to take part in the research.

Date Name and signature of witness

I certify that the nature and purpose, the potential benefits, and possible risks associated with participating in this research have been explained to the above individual.

Date Name/Sign. of Person Who Obtained Consent

