

FOUR

Benard Mwori Sorre:

Sexuality and well-being among students in higher institutions of learning in Lagos State, Nigeria

Abstract

This paper is about how students use sexuality in pursuit of well-being. Well-being studies are an emerging body of knowledge that focuses on how members of a society express their level of satisfaction and happiness regarding their living conditions and —holisticll life situations. This paper is an output of a qualitative study by the author, whose objective was to analyze the significance of sexuality in production and reproduction of individual's identity, moralities and wellbeing among students. The study targeted four institutions in Lagos State: University of Lagos (Federal Government owned), Lagos State University (State Government owned), Federal College of Education (Federal Government owned) and Adeniran Ogunsanya College of education (State Government owned). A total of 168 students participated in the study under 16 focus group discussions and 32 key informant interviews. Results revealed that many students report on campus with high expectations, but after reporting, they are confronted with many challenges that become a source of dilemma, which affect male and female students differently. Students largely operate independent of their parental authority and religious affiliations. They explore sexuality and use it to counter challenges on campus. It is therefore, my conclusion that sexuality is used by students as a route to good life, and it favors ladies more than men.

Key words: Sexuality, well-being, university students, Lagos

Sexualité et bien-être chez les étudiants des établissements d'enseignement supérieur de l'État de Lagos, au Nigéria

Résumé

Cet article porte sur la façon dont les étudiants pratiquent la sexualité pour leur bien-être. Les études sur le bien-être sont un ensemble de connaissances émergentes qui se concentrent sur la façon dont les membres d'une société expriment leur niveau de satisfaction et de bonheur concernant leurs conditions de vie et leurs situations de vie « holistiques ». Cet article est le résultat d'une étude qualitative menée par l'auteur, dont l'objectif était d'analyser l'importance de la sexualité dans la production et la reproduction de l'identité, des mœurs et du bien-être de l'individu chez les étudiants. L'étude a pour cible quatre établissements de l'État de Lagos : l'Université de Lagos (appartenant au gouvernement fédéral), l'Université d'État de Lagos (appartenant au gouvernement de l'État), le Federal College of Education (appartenant au gouvernement fédéral) et le Adeniran Ogunsanya College of education (appartenant au gouvernement de l'État). Au total, 168 étudiants ont participé à l'étude dans le cadre de 16 discussions de groupe et de 32 entrevues avec des informateurs clés. Les résultats ont révélé que de nombreux étudiants se présentent sur le campus avec des attentes élevées, mais après expérience, ils sont confrontés à de nombreux défis qui deviennent une source de dilemme, qui affectent différemment les étudiants masculins et féminins. Les étudiants opèrent en grande partie indépendamment de leur autorité parentale et de leurs affiliations religieuses. Ils explorent la sexualité et l'utilisent pour contrer les défis sur le campus. C'est donc ma conclusion que la sexualité est utilisée par les étudiants comme une voie vers la bonne vie, et qu'elle favorise les femmes plus que les hommes.

Mots clés: Sexualité, et bien, les étudiants , Lagos

Introduction

This paper focuses on the importance to studying how individual men and women have influenced idolization of the human body (identity) as a pathway for wellbeing; to assess the various medium of manipulation engaged to sanitize sexual activities that sway public opinion(read morality(ies)); and to demonstrate how individuals (re)create, contest and (re)negotiate sexual identities. The study targeted students in higher institutions of learning within Lagos State in Nigeria. These represented a cohort of a largely cosmopolitan, urban, informed, liberal, but also sexually active population segment. In contemporary Africa, sexualfreedom and commercial sex work are common (Sorre & Oino, 2016; Sorre, et al., 2020). However, these have been easily condemned from a moral point of the collective view, yet they arecritical measures of wellbeing to the actors.

The paper conceptualizes wellbeing as quality of life/equilibrium/good life/good health - it is an outcome of connections/relationships/networks between things in the universe – at personal (reason, feelings, actions)/interpersonal (common ground, mutual support and common good)/natural (relating to environmental preservation)/supernatural level (spirits/abstracts). I used sexuality as a template in this case to measure aspects of wellbeing in the target population. Sexuality is diverse and personal. It is about your sexual feelings, thoughts, attractions and behaviour towards others. It’s not about who you have sex with, but how you have it. In terms of orientation, sexuality can be heterosexual, homosexual, bisexual or asexual (little or no feelings of attraction to any) orientation.

The main objective of the study was to analyze the significance of sexuality in production and reproduction of individual’s identity, moralities and wellbeing among students in institutions of higher learning in Lagos State. More specifically, the study sought:

1. To examine how individual men and women have

- influenced idolization of the human body(identity) as a pathway for wellbeing;
2. To assess the various medium of manipulation engaged to sanitize sexual activities that sway public opinion in co-creation of new forms of moralities.
 3. To illustrate how individuals contest, (re)negotiate and (re)define identities and moralities to achieve good life/wellbeing and how these processes are gendered.

Theoretical Orientation and Knowledge Gaps

The study was guided by two theories: the hedonistic theory and negotiated morality theory. Hedonistic theory of well-being (Crisps, 2017) argues for individuals who pursue happiness: pleasure, comfort, welfare, avoids pain and suffering. They live –one dayll. From my previous experience as a university professor, I have consistently observed that most students are impatient and would want short cuts to life, no pain or struggle. The theory is thus, very relevant in explaining students‘ engagement in sexuality as a pathway to good life on campus.

The negotiated morality theory (Waldron, et al., 2017) argues that one’s morality is defined by his/her family, culture, religion, community, and peer groups. This provides a continuum of moralities as well as sets a stage for contestations between individual and collective moralities. This was a very important theory in explaining the question on where does one’s morality start and end? And whose morality? especially in the context of university students, sexuality and life on campus.

The African philosophy has for long been assumed to be mainly anchored on communism (Molefe, 2018). However, it is evident that in African societies, there is a critical diversity of individual human agencies for change, which have not been studied and explored. Thus, the missing link that the study sought to address.

The study held that moralities are diverse, and not static

(Macherey, 2017 & Fassin, 2015). Therefore, moralities should be studied from a complex multi-form, interdisciplinary, trans-disciplinary, and multidimensional approaches that depart from the conservative sociological, religious, anthropological and psychological approaches.

Theoretically, the study was guided by a blend of gender and intersectionality (Collins, 2000; Shield, 2008), Critical Diversity Literacy (Shield, 2008) and Negotiated morality theory (Waldron, et al., 2017). The study therefore, delved on how individuals engage with these sexuality processes, which (re)produce moral norms, and how do they make them productive in their everyday lives to achieve good life and wellbeing.

Methodology

The study employed an exploratory-descriptive design to analyze well-being in the making of identities, moralities and sexuality among students in institutions of higher learning in Nigeria. The focus was on lived experiences by individual students and how those experiences contributed towards (re) or (de)construction of one’s sexuality in relation to well being. The study applied Focus Group Discussions (FGDs), Key Informant Interviews (KII) and direct observation. A total of 168 participants took place in the study participants in either FGDs (128 participants) and/or KIIs (40 participants).

Table 2.1: Sampling Procedure

Table 1. Sampling Procedure

Research Sites	Focused Discussions (FGDs) (6-8 persons)	Group Interviews (KIIs)	Key informant Interviews (KIIs)	of
	Number of FGDs	Number of Persons	Number of persons	
Lagos State’s Institutions of Higher Learning				
University of Lagos (UNILAG)	4	32	10	
Lagos State University (LASU)	4	32	10	
Federal College of Education	4	32	10	
Adeniran Ogunsanya College of education	4	32	10	
Total		128	40	

Results

Guided by the specific objectives of the study, the author came up with various themes that represented the logical link between sexuality and well-being.

Students' Definition of Good Life/Well-being?

First and foremost, my interest was on how students define what is and what is not good life. In as much as most of the indicators were material in nature, others were non-material. The results have been summarized in figure 2.1 below.

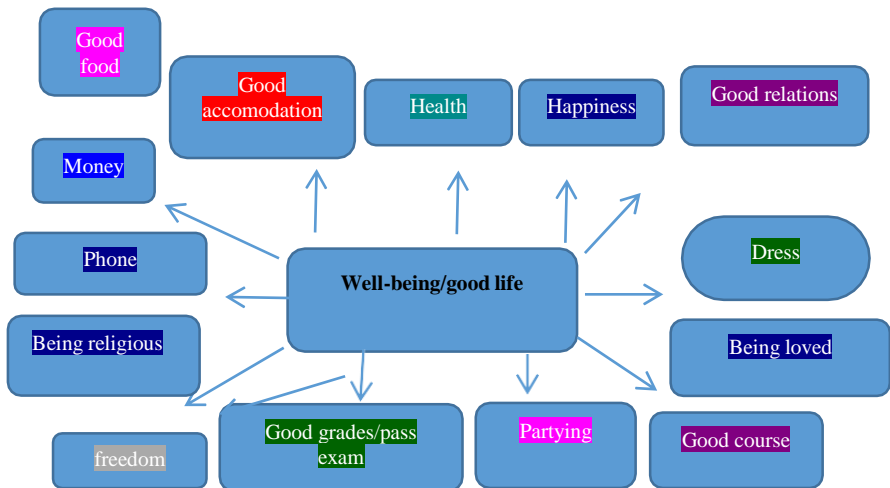


Figure 2.1: Students' Definition of Good Life

From the above findings, most of the informants mentioned good food, good accommodation, good health, happiness, good relations with peers, good dresses, being loved, taking a good course, partying, having good grades and passing examinations, freedom to do what one wants, being religious, having a good phone especially an I-phone, and the most critical one, having money, as the common indicators of good life on campus.

Participants made several statements regarding their definition of good life and I have extracted some of them as quoted below:

—Good life also has to do with appearance, the attires, your wears and your availability in lecture hall forclass.∥

—Good life is having money! Everybody is looking after money and how much you have.∥

—Good life to me I think is comfort, when you are comfortable, that is a good life. You need to have money. Money does it all.∥

—Freedom! For example, at home, you can't tell your boyfriend you want to go and meet your boyfriend round 11pm, it is not possible, your mum will be like

—hanhan what happened, sit down there.∥

It was also evident from the participants that each one of them had a combination of indicators to measure good life and well-being. Students also had different perspectives of what constituted good life. For instance, some of the discussants observed that:

—Good life on campus, I think number one is still academic excellence. You have to be knowledgeable, even if it's only in your field. For instance, our overall best graduating student in 2019/20 academic session that's Oladimeje Idris Shotunde, he graduated with 4.95, so he already has a good life with academic excellence.

∥

—Dressing well, eating good food, staying in a good place and passing examinations at the same time.∥

—This person goes out on Friday and come back on Saturday, Sunday or Monday evening you feel like

—walai, aiyeleni yin jel, you feel that this person is enjoying heaven on earth.∥

—Good life is a package. A lot of money, wear latest things, use better phones, wear designers∥

—Good life is good health and happiness.∥

Emerging from these findings is the fact that when students join campus, they immediately start chasing several aspects of their well-being/good life, either as individuals or in collectivity. The greatest struggle on campus was therefore, for each students to have his or her well-being catered for.

Challenges Encountered on Campus by Students

One of the greatest milestones for university and college students is to join a college or university of their choice. This comes with a lot of pride and joy. However, the joy for many, is short-lived. This is because joining college and university life comes with its own set of challenges. For some students, the challenges may be mild, for others they may be too heavy and for some, very hard to confront until they withdraw from their studies. Participants were asked to state and explain the most common challenges they face , either as individuals or collectively. Figure 2.2 below summarizes their responses.

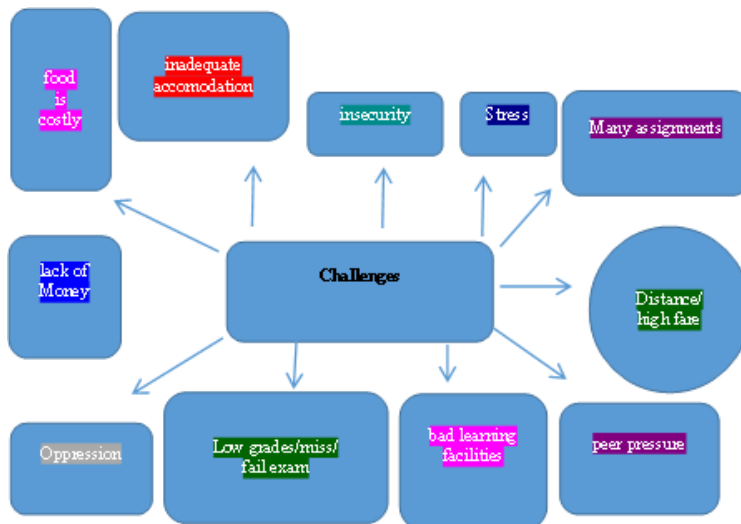


Figure 2.2. Challenges as Identified by Students

Students mentioned that food on campus is expensive, accommodation inadequate, there is insecurity in hostels, a lot of

stressors on campus, many assignments, for those who stay outside the distance to campus is far and fares are high. They also talked about peer pressure, bad learning facilities, failure to sit for an examination, missing and getting low score in examinations. Several students, especially ladies, were concerned about oppression by fellow colleagues. The most underlying challenge among all the students was inadequate money. The following are some of the comments from the participants:

—At UNILAG life is expensive. In Lagos State you will spend 300 to 400 Naira on transport, and need about 500 Naira (laughs) on food in UNILAG. You need to have money to print assignments.¶

—Accommodation here is expensive, just hell. The room is supposed to be for 4 occupants but eventually we are up about 15, then about 20 in exam period inside this room.¶

Regarding oppression, this is what one of the students had to say:

—_My guy how far no dull yourself, this thing dey pay gan o', that slang, so will feel depressed and no happy because the guy you were rolling tire with are now wealthy.¶

Peer influence is also real as observed in the citation below:

—Peer influence like what my friends are doing me too I want to do.¶

All these findings indicate that students go through various challenges. The challenges complicate students' life and make them vulnerable to various options in life. However, of great concern to the researcher was the need to understand how the students overcome and navigate around the challenges. The following section, focused on this concern.

How do Students Overcome the Challenges?

When asked by the researcher on how they overcome the mentioned challenges, majority of the students said they use their

sexuality, followed by those that engage in extracurricular activities, and the least talked about support from parents. These results are presented in Figure 2.3 below.

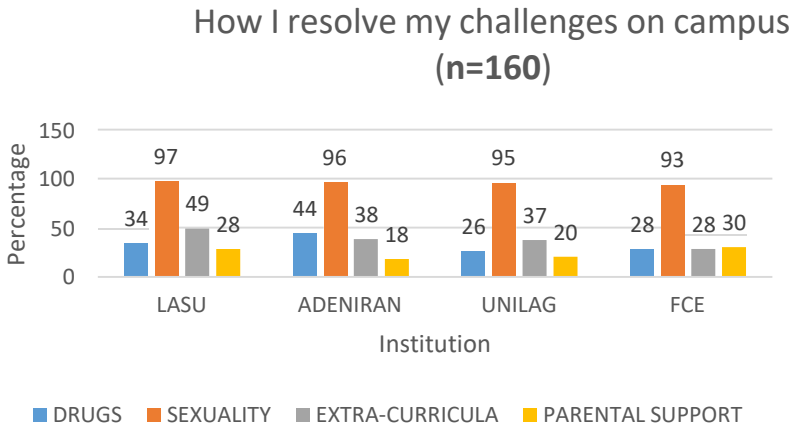


Figure 2.3: How Students Resolve Challenges on Campus

Figure 2.3 above indicate that majority (above 93%) of the students use their sexuality in confronting challenges they face. Our definition of sexuality was to do with how students [deliberately/consciously] use/idolize their bodies to influence favorable outcomes in pursuit of good life. It was not limited to sexual intercourse, but other actions/activities too. This was highly discussed and various opinions were raised surrounding the issue. I am sharing some of he excerpts on what the discussants said:

—Some lady students are on warning academically and they don’t want to be expelled from University. They sleep with lecturers to have good grades. Such cases are many.¶

—Yes, it is happening, some lecturers will say —come to my office, you scored 19 oh and I need 5 marks, you need to pay. That payment is by sex.¶

—Eyes can be the selling point, your body physique maybe your breast, hips, bums, shape and even the way you dress. Girls capitalize on these attributes to get favours from men on campus.¶

—For the man physically; 6 packs, ladies die for it.¶

—A lady dating about 3 or 4 guys at the same time and it's no big deal. She gets money.¶

—Guys are saying sex pleasure! But sex as path for the good life is for the girls. Yes, because for guys sex is an expense, while for ladies it is an income.¶

—It is a common Nigerian saying that you use what you have to get what you need. This is Nigeria. 'So, your body is not unique.¶

At least 28% engaged in extracurricular activities as indicated in Figure 2.3. Coming from the focused group discussions, the following excerpts.

—Printing and typing of projects business on campus. More male than female students do it.¶

—I learnt it from a friend, I do car spraying. I paint gas cylinders for students.¶

—I am a graphic designer. I work on weekends because by weekdays I am a full-time student at Adeniran Ogunsanya College of Education.¶

From Figure 2.3, at least 18% of the students depended on their parents for assistance. This was also shared in the various interviews as represented by the following citations:

—My parents are really trying for me no matter how small it is.¶

—I am single, still under my parents, they are the ones catering for my needs.¶

—I am a Christian; I stay close by and my parents care for me but not all the

time.¶

—Our parents seem to cater for our female siblings than us males. We males have to like lobby for these attentions before we get them.¶

—I have been able to help myself more rather than depend on my parents.¶

It is evident from the above findings that parental help was still viable but limited. In fact, ladies were more advantaged than men when it comes to parental support.

Why Sexuality?

Several explanations were provided as to why most of the students prefer to use their sexuality as a pathway to good life. These include but not limited to:

Attitude shift

The general attitude in the larger Nigerian society, especially in the urban settings, has shifted over time. It is therefore, common to hear Nigerians say –use what you have to get what you want.¶ That statement literally carries a lot of weight and it is applied in the broadest sense to all aspects of ones life. Regarding sexuality, there is a great shift from the culture silence and shame towards the new behaviour trends where individuals‘ bodies and sexuality are now being displayed, used as sources of livelihood and even celebrated. Commercial sexual activities have decorated most of the urban settings and it is no longer a night affair, but practiced 24 hours. Much of the night economy now seem to revolve around sexuality related activities in Lagos City: clubs, parties, bars, restaurants, apartments and congested low income settings providing the ideal workspace.

During data collection, participants made several contributions to the fact that attitude towards sex and sexuality has changed. The following are some of the comments that were recorded:

—Yes, girls with nothing to feed on, do sell their body.||

Peer influence/pressure/intimidation/oppression

Much of the sexuality displayed by students during the study, were embodiment of practices common in western cultures and in contrast with what is common in many African communities. This has gained momentum because of freedom and peer pressure. Most young people have now resorted to social media ideals to become influencers like socialites. Peer influence has also resulted into massive hook up options using by both social media platforms and through individual brokers.

When students join campus, they live a life that is so different from home. This is possible because while on campus, they tend to showcase the kind of activities that the peers are doing so there is this invasion of the individual by peer pressure. One of the discussants asserted that:

—In all my life, I had not gone for clubbing. It is my roommate who introduced me to clubbing and parties. Today, I cannot do without clubbing each and every week. When we go to clubs, we party we get hooked up with men and yahoo boys and also get money.||

—If you have strong willed friends, they will always give you reasons to do things.||

This statement is just one of the many that confirms that peer pressure and influence on campus is real.

Freedom including Sexual Freedom

One of the unique characteristics of universities and colleges is the abundance of freedom among students. This freedom reflects the expectation that the students are now adults and have to behave in a certain manner. Much of the responsibility is bestowed on the individual student. Rules and regulations exist in these colleges, but the level of their adherence is highly varied.

Freedom allows individual students to behave in an autonomous manner, in most cases, in contravention of the prescribed rules and regulations of the institution. One of the participants asserted that:

—We say promiscuity and sexual exploration due to
‘Sexual Freedom’ on campus.¶

Much of what students do on campus is regulated but within an open-mind policy. For instance, in University of Lagos, there are rules and regulations guiding the dress code. However, the enforcement of these rules is not adhered to. In contrast, the Lagos State University strictly enforces the dress and hair style guidelines for their students. This partly explains why most of what would seem controversial in the mainstream society, thrives on campus.

On homosexuality for instance:

—Homosexuality is rampant in my hostel too (Mariere hall), I think my hostel is their headquarters [everyone agrees] because I know their ‘chairman’. weekend mornings, I see them plaiting their hairs, dancing, and disturbing the hostel with their Bluetooth speakers, so it is very evident.¶

Shift in Morality

Women and/or ladies are the ones seducing men. Women also have money and sometimes more money than men. With money, one can buy anything including a sex partner. One of the male participants observed that:

—I never knew someone was looking at me, I was just doing my dance as usual but later on she came to meet me that; ‘ah, so you can dance’? Later on, she took me to her hostel in the evening.¶

Virginity, which has for century been preserved as a virtue in many African societies, is no longer interesting. Premium is on sex experience on the part of the lady. One of the female informants said that:

—Virginity is no longer valued, but hated. Men want sexually experienced ladies. If you are a virgin, no man wants to waste money on you.¶

It is the Popular Culture

Universities and colleges reflect the societal and collective character of the host country and community. In our case, much of what the students do with their sexuality is also a reflection of what actually happens in the mainstream society within Lagos State. Like it was earlier mentioned, there is a paradigm shift with regard to how the people of Lagos use and respond to sexuality needs. For instance, promiscuity, commercial sex work, money splashing parties, clubs, use and abuse of alcohol and drugs, are very common in Lagos state. High end prostitution and socialite behaviour in high end estates, the yahoo boys, sugar mummies and daddies are very popular in Lagos.

It was evident in the study that most of these students have clients from outside their campus. For instance, on Fridays, most campuses are empty. Students are picked by big and luxurious cars as others leave by public transport into the main city for fun. This is so serious that the exodus leaves the campus almost deserted until Sundays when most of them return in the evening. The informants asserted as follows:

—In UNILAG, there is no way you won't be pushed to have one (boyfriend). In evenings, the undergraduates go to love garden, Moremi garden or new hall at night. You see cars coming to take girls out of school to have good times.¶

—Type of party depends on the organizers and the ceremony. If it is a yahoo boy that is organizing the party, he will want to see ladies there. They want the place to be filled with beautiful ladies, the ticket for males can be 2 to 3 thousand but for ladies it is free.¶

The two examples above clearly illustrate how much of the action is happening outside University and College, but students

especially ladies, have the incentives to attend free of charge, just to grace the occasion.

Individuals Operate Autonomous of Collective Morality

One of the main concerns of this study was to question how does collective and individual moralities play? Where does each one of them start and end? And whose morality is dominant? Guided by the negotiated morality theory (Waldron, et al., 2017, we interrogated sexuality as a moral issue. It was established that most students act autonomous of the collective moralities.

For instance, a student will go to church not because it is right to do so nor it is his/her church from home, but because of self-interests. One of the discussants shared as follows:

—Talking of campus religious life, we don't see it as something genuine. We go there for fun. I have been to FESTAC on Sundays just because the woman pastor in the church engages in giving students school fees and every Sunday when we go, we collect food and drinks.¶

—I attend madras because since I came here, I sleep at the Mosque.¶

In this case, the students are driven by benefits to join this particular religion. This implies that region matters when it is serving your interest for good life.

For Ladies, it is a Special Gift to Deal with Many Men

Findings in this study seem to favour women when it comes to sexuality and well-being. It was severally evident that sexuality issues affected male and female students differently, but favouring the ladies.

—Girls have this power they can control many guys at a time. she is a lady she has this power, maybe it is talent or God given, I don't know.¶

—I dated three guys. One was my mate, his dad was rich, so I think I earned more from that one. One was older than me, while one to say was my father's mate. I got so much money from them that I bought tricycle, opened a boutique and online business.¶

The above exemplifies how ladies can comfortably sustain multiple male friends as they continue earning money out of them for survival.

Authority is Compromised and Circumvented



Plate 2.1 Dress Code guidelines, Rules and Regulations in One of the Institutions

In all the institutions that participated in the study, rules and regulations governing students conduct and behaviour, dress code and discipline were available and displayed on various public notices. The main challenge was on implementation: those in-charge were compromised and rules circumvented.

Use of bribe to allocate hostels or allow students as illegal quarters was a common practice. This was well expressed by one of the discussants in a focused group discussion session. I quote him as follows:

—I paid 35 thousand Naira to the bonafide and I had to pay like 10 thousand Naira to the potters because I was coming that first day of resumption so they were really collecting a lot of money from people.!

This is a hostels officer [potter] being bribed to sustain a squatter, an illegal resident, in a room.

In the following case, a male lecturer is seeking sexual favours from a female student in order for her to get good grades.

I have not seen a college whereby a lecturer will not make moves toward a pretty lady. They promise them good grades and assist her with little things.¶

It does not stop on the hostel officer and lecturer. Even admission staff and those balloting bed space do the same. They get bribed and offer admission and bed spaces to students fraudulently.

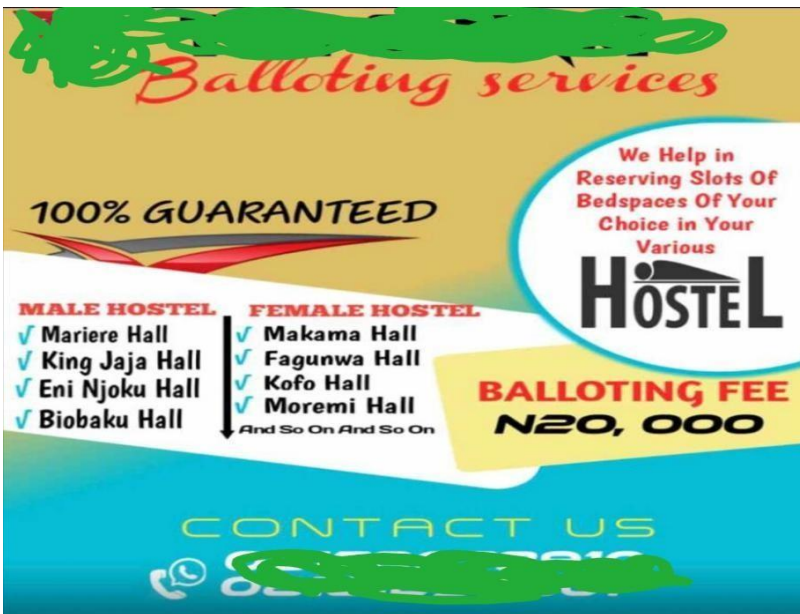


Plate 2.2: Illegal Hostel Balloting Services Advertised

Plate 2.2 above is used to illustrate how hostel balloting rules are being flouted by people who are not university staff but working in collaboration with university staff. Students are 100% guaranteed to get the hostel space if they paid N20,000. How can an outsider guarantee a student a hostel if the staff is not involved?

How Does it Happens?

Sex language and codes

During the study, it was found that most of the students have code words, signs and symbols they use to identify themselves with a particular sexual orientation. Use of eye brows was common among ladies that engage in commercial sex activities outside campus. Tattoos were common among homosexuals, piercing of the nose, lips, tongue and the clit were also mentioned as common for those in stripping parties. Symbolism was also common in terms of what the peers use with regards to alcohol and drugs. For instance, ladies who loved partying and clubbing had specific drugs and alcoholic brands preferred. This also applied to sale of the same drugs.

The citations below represent first-hand information gathered on the same.

—Pursuit of good life, wellbeing, and happiness by students interacts with things like alcohol and drugs. I was crossing back from seeing you off I saw some students drinking scooches. One was like —boss takel and I asked if it has TM (tramadol), he said yes and I said I don't take TM oh because I won't sleep for another one week.¶

—Guys also sells hard drugs to earn a living like cocaine, weed and all sorts of smokes, so they sell it to all those touts, some rich people buy them too.¶

All these statements are evidence that most of these students are not just using their sexuality for fun, but have now transformed into drug traffickers, users, abusers and addicts. Drugs stimulates the fun. The link and co-relation are very clear that chances of engaging in drugs and alcohol use and abuse seem to increase with the clubbing and partying behaviour of individual student.

We also have gays that we encountered. Most of the gays walk by swinging like ladies, they applied lip stick and lip balm, they dye their hair and tend to copy feminine characteristics. They also

walk in pairs and speak like ladies in feminine tones. In one of the institutions, gays were rampant until they had a hostel that they call headquarters.

—Homosexuality is rampant in my hostel too (Mariere hall).||

—I went to Mariere hall to use the toilet, my friend told me to be cautious of the time I spend in the toilet because of ‘gays’. Truly, I met some of them looking at me weirdly so I had to just rush out, I was scared.||

Sex as a Legal Tender

It is common and conventional that we use money for all forms of transactions. However, it was quite unique the way female students used their bodies as medium of transaction. It was shared that ladies when in a financial fix, they would value whatever need they have and advertise themselves for any man willing to have several sexual encounters with them, equivalent to the need. When the sex frequencies and/or encounters have been fulfilled, the man will deliver the need or give cash equivalent to the need. They coined two words –clitocurrency|| and –sleeptocurrency|| to represent the whole transaction process. The following quotation elaborates on this:

—Have you ever heard about this concept; clitocurrency and sleeptocurrency? Clitocurrency might just be a derivation from criptocurrency, you know bitcoin? So cliptocurrency might just be a metaphor from clitoris and then sleeptocurrency means sleeping your way into currency. Use your body, maybe if I want this phone and it could cost 20 thousand, maybe if I sleep 4 times then it is worth 20 thousand.||

Dress Code

Mode of dressing was the most common, revealing and easy way of expressing ones sexuality among the participants. This applied to both male and female students. For the male, the focus was on the chest muscles and exposing of body hairs on the chests, hands and legs. For female students, the type of dressing one put on was

important in luring men and other potential suitors. Ladies wore dresses that highlighted and exposed their hips, buttock, bust and waist line. They also showed off their cleavage that exposed their breasts in an appealing manner. One lady was bold during the interview to share with us that:

—When I am broke. I just put on one very short, tight and revealing dress with a nice sexy pair of high heel shoes. This reveals all my curves and as you can see am blessed with a great shape. Just as I step out, I see every car ready to give me a lift. When I discovered that I have such a resource, I cannot stay hungry or broke.!

Other participants had these to say about dressing:

—We all know that ladies dress more than the guys except for some few guys; I will say ladies dress better.!

—Women have better phones, clothes etc. Ladies are affluent than guys. A lady can have 3 to 5 boyfriends giving her money, but if a guy has 5 girlfriends, he will be the one providing for them. Exceptional cases are few.!

The dress code rules and regulations exist in all the institution we studied. However, their application is varied and manly limited to when one is within the compound.

Sexual Intercourse

When we talk about sexuality, many people quickly think about sex intercourse. However, in as much as the two are being used interchangeably, sexuality is more than just the sexual intercourse. Previous findings have shown that both male and female students use their bodies to acquire good life, while on campus. However, most ladies pay back with sexual advances in favour of the person that came to their aid.

A very important finding for us was that in many cases, the sex is not for pleasure, but to pay back or for appreciating the favours received.

—She has given an example that you can have arrangement someone who can pay you for whatever you want and the little thing you can do for them is to give them your time and sex.¶

—She found herself in a room where there are 3 guys who are willing to pay triple what she was asking for, for the 3 of them to have sex with her.¶

Female students were the main beneficiaries of sex for good life. For instance, the female students give in into sex intercourse with their lecturer to get better grades, with a hostel officer to get bed space, with an admissions person to secure an admission, just to name a few incidences cited.

Parties and Ushering in Social Functions

Campus life is full of exploration by students. One of the greatest sources of fun is attending parties within and outside campus. In these parties music is high and sometimes live bands are invited. Alcohol is in plenty and a times on offer price for everybody to afford. Participants also smoke and use drugs in parties. Others hook up and make new friends. Some students make out and have sexual encounters even with strangers. The fun varies. Most vital to this study was the fact that each party is like an embodiment of sex orgies. Girls and boys attend parties dressed in -sexy¶ and trending designer clothes that are so revealing. They also dance by grounding on each other as if they are having sex. Some even strip. Others, especially ladies, would just choose any man and sit of him as if they are romancing. Gentlemen will hook up with ladies and the whole mood explodes into a scenes of expressing ones sexuality through dance styles, body movements, hook ups, touching and even having sex. In one of the campus parties, we witnessed several spent condoms after the freshers'/first year's party. Many of the participants had several contributions to make

on the issue of partying and the following are some of their comments:

—I love going to parties. In April I did my birthday and celebrated in a club. It was actually free for everyone. There was spraying of money. Girls started picking putting it inside bag, so girls are not actually going there to catch fun, some girls are going to pick money.¶

—When I say exposed, I meant to be free, just wanting everyone to notice me. Partying, having fun like clubbing, drinking, just chilling around with friends. I am a Muslim.¶

—I go to parties. I want to have the party experience. Not to be told.¶

—A man told me can you please accompany me to the party, I don't mind I will give you any money, I asked for 10 thousand Naira. He said okay.¶

Ideally, most of the campus male and female students are youthful and they really want to –eat¶ life literally. Campus girls being in their prime youthful age, are also most preferred by most of the party organizers to decorate party events as they come in with class, beauty and elegance. In most campuses, we were informed that there are brokers who recruit male and female students for special parties at a fee. That is why on every Friday, all campuses experience mass exodus with cars all over picking students.

Partying is also related to ushering. This is where students are selected based on their body attributes to offer ushering services in high end functions at a fee. For instance, girls of light skin, figure eight, looking sexy, with high level of class, and ready to wear in a manner that attracts men in the function. The male students are selected based on their height and body building attributes. They must be with six packs and presentable. Both the male and female students in such functions do ushering and/or offer security services. We have brokers who recruits students into such events and the students are paid from 6 thousand Naira and

above, they get free food/meals, and also hook up with men and women at the function.

Brilliant Male Students

Ideally, sexuality related issues seem to favour women than men in relation to how both sexes use their sexuality for survival. However, to counter their female counterparts, male students tend to capitalize on their academic prowess. Most male students seem to have carved a niche out of the ladies' academic weakness. The male students who are brilliant in class have gone into the business of doing class assignment for ladies and the ladies pay with sexual advances or cash. Because these ladies are said to spend much of their time partying and with men, form majority of the clients. However, both male and female students pay for these assignments to be done for them. Here are some of the statements that were captured from the informants:

—I know ladies who came to campus as students but now they seem to have focused more on good life [goodies]. They buy marks, assignments, they don't need to be in school and life goes on.¶

—I actually know of a girl; she just came back from Dubai. She can afford anything. She brings female lecturers designer gifts like bags, clothes, and thus, buy her way into grades. She also pays male students who do for her assignments.¶

In overall, I have just presented a few of the scenario that students find themselves in to express, use and explore their sexuality in order to attain good life. However, there are risks in all the decisions the students make. This included loss of life, being kidnapped, raped, failing in examinations, getting sexually transmitted diseases, accidents, not completing one's studies, being a drug addict, just to mention a few. Most of the participants argued that at that moment, one does not think of the risks, it is always when you are done with whatever you are

exploring that you face the repercussion. The argument given was that for risks, you will cross the bridge when you reach there.

Implications and Conclusion

First and foremost, we have seen sexuality being used as an instrument of power by both male and female students. Students used their sexuality to negotiate their way into good life. This strategy is however, in favour of female students. It is also my conclusion that students have gone overboard. They are now chasing life beyond a student's status. Most of the students have encountered a metamorphosis from students into specialized commercial sex workers. Sexuality is a proximate determinant of examination cheating. Examination cheating and assignments being outsourced by students challenges quality of our graduates. Institutional moral enforcers seem not to believe in what they are enforcing. They were part of the enforcement challenge.

Recommendations

It is important to note that sexuality is not just biological, but also socio-cultural and behavioral in essence. This means peoples' sexuality keeps on shifting from time to time. It is therefore, recommended that:

- i. The Nigerian society should revisit their value system to embrace human dignity.
- ii. Students should be encouraged to live a students' life and stop chasing life.
- iii. Freedom is not self-destruction. It should be moderated.
- iv. For the institutions:
 - i. There is a need for a paradigm shift in education system from examination focus to character formation for the students.
 - ii. More pro-actives policies should be emphasized.

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