

## A STUDY ON PROSTITUTION AMONG FEMALES IN HADEJIA METROPOLIS OF JIGAWA STATE, NIGERIA

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### Abstract

*This study examines prostitution in Hadejia Metropolis of Jigawa State, Nigeria, with the aim of understanding its nature, underlying causes, and socio-economic consequences. Despite numerous efforts by successive military and civilian administrations in Nigeria to curb prostitution through policy formulation and social interventions, the problem persists in many urban centres, including Hadejia. The study was guided by the Social Control Theory as advanced by Travis Hirschi (1969) and Jeremy Bentham (1748–1831), which emphasizes the role of social institutions and societal norms in regulating deviant behaviour. A mixed-method research design was adopted. Primary data were collected through structured questionnaires administered to selected respondents within Hadejia metropolis, while in-depth interviews were conducted with community leaders and relevant stakeholders. Secondary data were obtained from academic literature, reports, and relevant documents. The quantitative data were analysed using descriptive statistical techniques such as frequencies and percentages, while the qualitative data were analysed thematically to complement the survey findings. The findings of the study reveal that several socio-economic and family factors contribute significantly to the prevalence of prostitution in Hadejia metropolis. These include poverty, unemployment, parental neglect, broken homes, forced marriage, inadequate parental care, frustration arising from economic hardship, and peer group influence. The study further reveals that prostitution has significant social, health and economic implications, including the spread of sexually transmitted infections such as HIV/AIDS, moral decadence, increased crime rates, drug abuse and addiction, unwanted pregnancies, illegal abortion, premature death, and the rise of single motherhood. The study concludes that prostitution in Hadejia metropolis is largely driven by structural socio-economic challenges and weakened social control mechanisms within families and communities. It therefore recommends the enforcement of strict legal measures against prostitution, increased public awareness campaigns, poverty alleviation and empowerment programs, improved access to education, and stronger family and community support systems.*

**Keywords:** Prostitution, Metropolis, Determinants, Consequences, Sexually transmitted diseases.

## **Introduction**

The phenomenon of prostitution has often been described as the world's oldest profession (Samir, 1965). There is virtually no known society, whether traditional or modern, that exists without some form of prostitution. Although prostitution appears to be universal, it is generally disapproved of in most societies because of its perceived moral, cultural, and social implications. In many countries, prostitution is illegal or socially condemned, and in northern Nigeria, where Islamic legal systems operate alongside statutory law, acts related to prostitution such as solicitation are punishable under Sharia law. Despite these legal and religious prohibitions, prostitution continues to exist and, in some cases, appears to be increasing in urban and semi-urban areas.

In recent years, prostitution among females in Hadejia metropolis of Jigawa State appears to be growing. This trend has become a source of concern for community members, religious authorities, and policymakers due to its potential contribution to several social problems. These include the spread of sexually transmitted diseases (STDs), marital instability, divorce, and other related social challenges. Recent studies on sex work in Nigeria indicate that economic hardship, youth unemployment, and rural–urban migration have contributed to the rising visibility of commercial sex activities in many Nigerian urban centers (Akanle & Adesina, 2020; Fawole, 2021). Similarly, reports by international development organizations have highlighted the growing vulnerability of young women to transactional sex and informal prostitution in economically disadvantaged communities (UNAIDS, 2022; World Health Organization, 2023). These realities suggest that prostitution is not merely a moral issue but also a socio-economic and structural problem affecting many communities.

The increasing dimension of this phenomenon can be observed not only through the proliferation of brothels and hotels used by sex workers in many urban centers but also through the emergence of organized prostitution networks across parts of Africa (Adesina, 2001 cited in Ogunkan, Omoruan, & Fawole, 2010). Contemporary research further indicates that prostitution has become more diversified, with activities occurring in hotels, nightclubs, informal settlements, and increasingly through digital platforms (Akanle & Adesina, 2020; Fawole, 2021). Prostitution generally involves engaging in sexual activities in exchange for money or other material benefits. James (2007) defines prostitution as the business or practice of engaging in sexual relations in exchange for financial rewards. Similarly, Loy (1994) and Paul (1993) view prostitution as the act of offering oneself for money. For the purpose of this study, prostitution refers to the provision of sexual services in exchange for financial or other material gains.

Given the socio-cultural and religious environment of northern Nigeria, the increasing prevalence of prostitution in Hadejia metropolis calls for scholarly investigation. Understanding the nature, causes, and consequences of prostitution in the area is important for developing appropriate policy responses and social interventions. Therefore, this study seeks to examine the nature of prostitution, identify the factors influencing its occurrence, and assess its social consequences in Hadejia metropolis of Jigawa State, Nigeria.

## **Literature Review**

### **Concept and Nature of Prostitution**

Prostitution, commonly referred to as sex work in contemporary sociological literature, involves the exchange of sexual services for money or other forms of material benefit. Scholars have long debated the conceptualisation of prostitution, with some viewing it primarily as deviant behaviour while others analyse it as a form of informal labour shaped by broader socio-economic structures (Weitzer, 2021). In many societies, prostitution operates within complex social, economic, and cultural contexts where individuals engage in transactional sexual relationships as a means of livelihood or survival.

Prostitution remains a visible social phenomenon in many parts of Nigeria, particularly in urban and semi-urban areas characterised by economic inequality and limited employment opportunities (Akanle & Adesina, 2020; Fawole, 2021). Reports by the National Agency for the Prohibition of Trafficking in Persons indicate that women and young girls remain vulnerable to various forms of sexual exploitation, including commercial sex work and trafficking networks (NAPTIP, 2022). Similarly, global development agencies note that economic vulnerability and gender inequality continue to drive participation in transactional sex across sub-Saharan Africa (UNAIDS, 2022; World Health Organisation, 2023).

Sex work occurs in different forms and locations, including brothels, hotels, nightclubs, streets, private residences, and increasingly through online platforms. Research shows that the practice has evolved with urbanisation and technological advancement, allowing sex workers to connect with clients through social media and digital networks (Weitzer, 2021; Amnesty International, 2022).

### **Socio-Economic Factors Influencing Prostitution**

Several studies have identified poverty and unemployment as major structural factors contributing to prostitution in Nigeria. Economic hardship and limited employment opportunities often push young women into informal economic activities, including transactional sex, as a means of survival (Akanle & Adesina, 2020; Fawole, 2021). Similarly, rural–urban migration has been identified as a contributing factor, as young women migrating to cities often face economic vulnerability and social isolation (Okafor & Akinwale, 2023).

Family-related factors such as broken homes, parental neglect, and early or forced marriages have also been identified as contributing factors to involvement in prostitution. These conditions may limit educational opportunities and economic prospects, thereby increasing vulnerability to exploitation or participation in transactional sexual relationships (Ojedokun & Aderinto, 2020).

However, contemporary sociological literature emphasises that participation in sex work cannot be explained solely by poverty or victimisation. Some studies suggest that certain women view prostitution as a strategic economic decision, particularly in contexts where formal employment opportunities are limited and informal economic activities offer more flexible income opportunities (Weitzer, 2021; Amnesty International, 2022). This perspective highlights the importance of recognising both structural constraints and individual agency in understanding prostitution.

### **Social and Health Implications of Prostitution**

Research has also highlighted the potential social and health implications associated with prostitution. Studies indicate that sex workers often face increased exposure to sexually transmitted infections (STIs), including HIV/AIDS, particularly in environments where access to healthcare services and protective measures is limited (UNAIDS, 2022; World Health Organisation, 2023). Other documented challenges include violence, social stigma, discrimination, and limited access to legal protection (Amnesty International, 2022).

In addition to health concerns, prostitution has been associated with broader social challenges such as drug use, unsafe abortions, and unstable family relationships in certain contexts (Fawole, 2021). However, scholars caution against portraying sex workers solely as sources of social problems. Instead, contemporary sociological research emphasises the need to analyse prostitution within broader structures of inequality, gender relations, and economic marginalisation (Weitzer, 2021).

### **Demand-Side Dynamics of Prostitution**

While much research has focused on the supply side of prostitution—particularly the socio-economic factors influencing women’s participation—recent studies highlight the importance of examining the demand side of the sex trade. Demand for commercial sexual services is influenced by factors such as male migration, urban anonymity, disposable income, and changing social norms regarding sexuality (Okafor & Akinwale, 2023).

In many urban environments, clients include individuals from different socio-economic backgrounds who seek sexual services for various reasons, including convenience, anonymity, or social pressures associated with masculinity (Weitzer, 2021). Understanding the demand side of prostitution is therefore essential for developing comprehensive policy responses to the phenomenon.

### **Institutional Responses to Prostitution**

Governments and institutions have adopted various approaches to addressing prostitution and related activities. In northern Nigeria, religious and legal institutions play an important role in regulating social behaviour. The introduction of Islamic policing institutions, such as the Hisbah corps, in some northern states represents an attempt to regulate public morality and discourage activities deemed socially unacceptable (Last, 2020).

At the national level, agencies such as the National Agency for the Prohibition of Trafficking in Persons (NAPTIP) focus on combating human trafficking and protecting vulnerable individuals from exploitation. However, scholars argue that enforcement-based approaches alone may not effectively address the root causes of prostitution, which are often linked to poverty, unemployment, gender inequality, and limited social protection systems (Ojedokun & Aderinto, 2020).

### **Knowledge Gap**

Although several studies have examined prostitution and transactional sex in Nigeria, much of the existing literature focuses on major urban centres such as Lagos, Abuja, and Port Harcourt. There is limited empirical research examining the nature, causes, and implications of prostitution in smaller urban centres in northern Nigeria, particularly in Jigawa State.

Furthermore, many previous studies emphasise either the socio-economic causes or the health implications of prostitution without providing a comprehensive analysis that integrates the nature of prostitution, the factors influencing participation, and its broader social consequences within specific local contexts. Given the socio-cultural and religious environment of northern Nigeria, it is important to examine how these dynamics shape the practice of prostitution in communities such as Hadejia metropolis.

Therefore, this study seeks to address this gap by examining the nature of prostitution, identifying the factors influencing its occurrence, and analysing its social and economic implications in Hadejia metropolis of Jigawa State, Nigeria.

### **Theoretical Framework**

To provide a theoretical explanation of prostitution in the Hadejia metropolis, this study adopts Social Control Theory, as developed by Travis Hirschi (1969), and the Classical Criminological Perspective associated with Jeremy Bentham (1748–1832). These theoretical perspectives provide complementary explanations for understanding the nature, determinants, and consequences of prostitution within the study area.

### **Social Control Theory**

Social Control Theory, developed by Travis Hirschi in 1969, argues that individuals are less likely to engage in deviant or criminal behaviour when they maintain strong social bonds with society. According to the theory, conformity to social norms is largely influenced by the strength of an individual's attachment to family, educational institutions, religious organisations, and other social institutions.

Hirschi identified four key elements of social bonds: attachment, commitment, involvement, and belief. Attachment refers to emotional bonds with significant others, such as parents, teachers, and community leaders. Commitment relates to the investment individuals have in conventional goals such as education, employment, and social reputation. Involvement refers to participation in socially approved activities that reduce opportunities for deviant behaviour. Belief represents the acceptance of societal norms, values, and laws as legitimate.

Within the context of prostitution, Social Control Theory suggests that individuals who experience weak social bonds or limited integration into social institutions may be more vulnerable to engaging in activities considered socially deviant. In communities where poverty, family disintegration, unemployment, and weak institutional support systems are prevalent, the mechanisms of informal social control may be weakened. This may increase the likelihood that some individuals engage in informal survival strategies, including transactional sex or prostitution.

In the case of Hadejia metropolis, weak attachment to social institutions such as family structures, educational institutions, and community networks may contribute to the vulnerability of young women facing economic hardship or social marginalisation. Similarly, limited employment opportunities and economic insecurity may reduce commitment to conventional career paths, thereby increasing the attractiveness of alternative livelihood strategies.

## **Classical Theory**

The Classical School of criminology, associated with thinkers such as Jeremy Bentham and Cesare Beccaria, provides another important perspective for understanding prostitution. Classical theorists argue that individuals are rational actors who make decisions based on a cost-benefit analysis, seeking to maximise pleasure while minimising pain.

According to Bentham's principle of utilitarianism, individuals evaluate the potential rewards and risks associated with particular actions before making decisions. Applied to prostitution, this perspective suggests that some individuals may engage in commercial sex when they perceive the economic benefits to outweigh the potential social, legal, or moral costs.

In many developing contexts, limited economic opportunities, gender inequality, and urban poverty may create conditions in which prostitution becomes a perceived means of financial survival or upward mobility. From this perspective, prostitution may be understood not only as a product of weak social control but also as a rational response to economic pressures and structural inequalities.

## **Relevance of the Theories to the Study**

The combination of Social Control Theory and Classical Theory provides a broader framework for understanding prostitution in Hadejia metropolis.

First, Social Control Theory helps explain how weakened social bonds, family instability, limited educational opportunities, and reduced institutional support can contribute to vulnerability and participation in prostitution. It also provides insight into the social and community-level factors influencing the nature of prostitution in the study area.

Second, Classical Theory helps explain how individuals may make rational economic decisions under constraints. Some women may view participation in prostitution as a strategy for coping with economic hardship, supporting family members, or achieving financial independence.

Together, these theoretical perspectives help explain not only the drivers of prostitution but also its nature and persistence within particular socio-economic contexts. They further highlight the importance of both structural interventions (such as poverty reduction and education) and institutional mechanisms of social regulation (such as community institutions, legal frameworks, and social welfare systems) in addressing the phenomenon.

Therefore, the integration of Social Control Theory and Classical Theory provides a comprehensive analytical framework for examining the nature, contributing factors, and social consequences of prostitution in Hadejia metropolis of Jigawa State, Nigeria.

## **Methodology**

### **Research Design**

This study adopted a survey research design to examine the nature, factors influencing, and consequences of prostitution in Hadejia. The survey design was considered appropriate because it allows the researcher to collect data from a relatively large number of respondents and to analyse patterns of behaviour, perceptions, and experiences related to the phenomenon under investigation. The study employed a mixed-methods approach, combining quantitative

and qualitative methods to obtain a more comprehensive understanding of prostitution in the study area.

### Study Area

The study was conducted in Hadejia metropolis, located in the northeastern part of Jigawa State. Hadejia covers an area of approximately 883 square kilometres and serves as one of the major commercial centres in the state. According to the population projection by the National Population Commission and the National Bureau of Statistics (2022), Jigawa State has an estimated population of about 7,499,100, while Hadejia metropolis has an estimated population of about 179,300.

The area is characterised by ethnic diversity, although the predominant ethnic groups include the Hausa, Fulani, and Bare-bari. The inhabitants are mainly engaged in farming, trading, civil service, and other informal economic activities. Hausa is the predominant language spoken in the area (Abdullahi, 2015). These socio-economic characteristics make Hadejia an appropriate location for studying prostitution and related social dynamics.

### Population of the Study

The population of the study consisted of female sex workers operating within Hadejia metropolis, community members, and key institutional actors who possess knowledge about prostitution activities in the area. Specifically, the quantitative component targeted female sex workers and selected residents within the selected wards, while the qualitative component focused on community leaders, leaders of sex workers (Magajiya), and law enforcement personnel who are knowledgeable about the phenomenon.

### Sample Size Determination

The sample size for the study was determined using the Taro Yamane (1967) formula, which is commonly used in social science research for determining sample size from a known population.

The formula is expressed as:

$$n = \frac{N}{1 + N(e)^2}$$

Here:

$n$  = sample size

$N$  = estimated population size

$e$  = level of precision (0.05)

Using the projected population of **179,300** for Hadejia metropolis:

$$n = \frac{179300}{1 + 179300(0.05)^2}$$

The calculated sample size was approximately 399 respondents. However, due to time constraints, accessibility issues, and the hidden nature of the study population, the study adopted a sample size of 320 respondents, which is considered adequate for social research.

Out of the total sample:

- 310 respondents participated in the quantitative survey (questionnaire)
- 10 respondents participated in qualitative interviews

### **Sampling Techniques and Procedure**

The study employed a multi-stage sampling technique involving several stages:

#### **Stage One:** Selection of Wards

Hadejia metropolis consists of ten wards: Atafi, Dubantu, Kasuwar Kofa, Kasuwar Kuda, Majema, Matsaro, Rumfa, Sabon Garu, Yankoli, and Yayari. All ten wards were purposively selected due to their urban characteristics and the presence of commercial and social activities where prostitution activities are reported to occur.

#### **Stage Two:** Selection of Quantitative Respondents

Within each of the ten wards, 31 respondents were selected, giving a total of 310 respondents for the questionnaire survey. Respondents included female sex workers and selected adult residents who had knowledge or awareness of prostitution activities within their communities.

Due to the hidden and sensitive nature of prostitution activities, snowball sampling (chain-referral sampling) and convenience sampling techniques were used to identify and recruit female sex workers in the study area. Initial contacts helped to identify other participants involved in the activity.

#### **Stage Three:** Selection of Qualitative Respondents

For the qualitative component of the study, ten respondents were selected using purposive sampling techniques based on their knowledge and experience regarding prostitution in Hadejia. The interviews were classified as follows:

- In-Depth Interviews (IDIs):
  1. 2 Traditional leaders
  2. 6 leaders of sex workers (Magajiya)
- Key Informant Interviews (KIIs):

2 law enforcement agents

The leaders of sex workers (Magajiya) were included because they possess extensive knowledge about the organisation, operation, and challenges associated with prostitution in the area.

## **Methods of Data Collection**

Two main instruments were used for data collection:

### **Structured Questionnaire**

A structured questionnaire was administered to 310 respondents in the selected wards. The questionnaire contained sections on socio-demographic characteristics, the nature of prostitution, factors influencing prostitution, and the perceived social and economic consequences of prostitution in Hadejia metropolis.

### **Interview Guides**

Semi-structured interview guides were used for both In-Depth Interviews (IDIs) and Key Informant Interviews (KIIs). These interviews provided deeper insights into community perceptions, institutional responses, and the underlying factors influencing prostitution in the study area.

## **Methods of Data Analysis**

Quantitative data obtained from the questionnaires were coded and entered into the Statistical Package for Social Sciences (SPSS) for analysis. Descriptive statistical techniques such as frequencies, percentages, and cross-tabulations were used to summarise and interpret the respondents' answers. In addition, correlation analysis was conducted to examine relationships between selected variables such as socio-economic factors and involvement in prostitution.

Qualitative data obtained from the interviews were translated, transcribed, and analysed using thematic analysis. The responses were organised into themes aligned with the study's objectives, including the nature of prostitution, factors influencing participation, and the social implications of the phenomenon. These qualitative findings were used to complement and enrich the quantitative results.

## **Findings**

### **Socio-Economic and Demographic Characteristics of Respondents**

Analysis of the socio-economic and demographic profiles of respondents revealed important patterns that provide insight into the population engaged in prostitution in Hadejia metropolis.

#### **Age Distribution**

Most respondents (50.6%) were between **22–25 years**, followed by 31.6% aged **26 years and above**, 11.3% aged **19–21 years**, and 6.8% aged **15–18 years**. The predominance of young adults in the 22–25 age group suggests that individuals in this age bracket are particularly vulnerable to engaging in prostitution. This finding aligns with studies by Akanle and Adesina (2020) and Fawole (2021), which indicate that young women in urban and semi-urban Nigerian settings are more likely to participate in transactional sex due to socio-economic pressures, peer influence, and limited employment opportunities.

The small proportion of respondents under 18 highlights the hidden nature of child involvement in prostitution, which may be underreported due to social stigma and legal restrictions.

### **Marital Status**

Findings also revealed that (66.5%) of respondents were married, (20.6%) were single, (8.4%) divorced, and (4.5%) widowed. The predominance of married respondents is particularly significant in the northern Nigerian context, where marriage is socially regarded as a symbol of dignity and social identity. This finding resonates with Fawole (2021), who observed that in some Nigerian communities, married women may engage in transactional sex to supplement household income due to financial pressure.

The high proportion of married women involved in prostitution also challenges common perceptions that sex work is limited to single or unmarried women, indicating the need to consider the intersection of marital obligations, poverty, and economic survival strategies.

### **Educational Attainment**

Education levels among respondents showed that (36.5%) attained primary education, 30.3% attained secondary education, 21% had non-formal education, and only 11.3% reached tertiary education. This indicates a relatively low level of formal education among respondents, which may limit employment opportunities and increase vulnerability to prostitution.

### **Occupation**

Respondents were primarily engaged in farming (32.9%), followed by students (27.7%), traders (20.6%), civil servants (13%), and others (5.8%), including fishing, shoemaking, and agency work. The dominance of farming as an occupation reflects the agrarian nature of Hadejia metropolis and the reliance on subsistence and commercial farming as the major source of income.

The substantial proportion of students among respondents suggests that young women combine educational engagement with transactional sex to meet personal and familial needs. This finding supports Santo and Etheredge (2004), who argued that sex work can serve as a strategic livelihood mechanism among young women navigating economic constraints.

### **Ethnicity**

Regarding ethnic distribution, (72.3%) of respondents were Hausa, (11%) Fulani, (4.8%) Bare-bari, and (12.3%) other ethnicities such as Yoruba, Igbo, and Shuwa-Arab. The dominance of the Hausa ethnic group is expected, given that they are indigenous to the Hadejia metropolis. This ethnic concentration has implications for understanding socio-cultural norms, community attitudes, and institutional responses to prostitution.

### **Monthly Income**

Monthly income distribution revealed that (17.1%) of respondents earned N500–N10,000, (34.5%) earned N10,500–N20,000, 29.7% earned N20,500–N30,000, and (18.7%) earned above N30,500. Most respondents earned between N10,500 and N20,000, indicating low to moderate income levels.

Low-income levels correlate with findings by Fawole (2021) and Akanle & Adesina (2020), which emphasise that limited earning potential and economic hardship are significant drivers of prostitution among women in Nigeria. This further reinforces the role of transactional sex as a livelihood strategy for financial survival, especially among young and married women who bear responsibility for household needs.

Table 2: The Nature of Females' Prostitution

Response	Frequency	Percentage (%)
Very prevalent	58	18.7
Prevalent	155	50.0
Less prevalent	85	27.4
Indifferent	12	3.9
<b>Total</b>	<b>310</b>	<b>100.0</b>

Table 2 presents respondents' perceptions regarding the nature of female prostitution in Hadejia metropolis. The findings indicate that most of the respondents (50.0%) perceived female prostitution as prevalent in the area. In addition, (18.7%) of the respondents considered it very prevalent, while (27.4%) believed it is less prevalent. Only a small proportion of respondents (3.9%) were indifferent to the issue.

The implication of this finding is that prostitution among females has become a noticeable and socially recognised phenomenon in Hadejia metropolis. The fact that more than two-thirds of respondents (68.7%) described the practice as either prevalent or very prevalent suggests that the activity has become relatively widespread in urban environments. This perception may be linked to the increasing movement of young girls from surrounding rural communities to the metropolitan centre in search of livelihood opportunities. In many cases, economic hardship, unemployment, and limited educational opportunities may push some of these girls into engaging in transactional sexual relationships as a survival strategy.

The qualitative data from the in-depth interviews further support the quantitative findings. An interview with a prostitute in Atafi Ward revealed that prostitution is widespread among young girls in Hadejia. According to the respondent:

Prostitution among females in Hadejia is prevalent. The menace is more rampant among girls who come from villages to the city centre of Hadejia. They pretend to be hawkers, but they are part-time prostitutes. Also, some indigenous girls move from one area to another searching for customers and boyfriends who can cater for their needs in exchange for sex. (*IDI with prostitute in Atafi Ward, 2024*).

This narrative suggests that prostitution in the study area often occurs in disguised or informal forms, such as street hawking or casual relationships with men who provide financial support. Such practices make the phenomenon less visible but deeply embedded within the socio-economic life of the community.

Furthermore, the interview responses revealed that many of the young girls involved in prostitution meet their clients in private locations such as houses, shops, and uncompleted buildings, which further indicates the clandestine nature of the activity. From the researcher’s perspective, this pattern reflects the adaptation of prostitution to local social and cultural contexts, where overt commercial sex work may be socially condemned. As a result, many participants operate covertly to avoid stigma and social sanctions.

Table 3: Categories of Females that Partake in Prostitution in Hadejia Metropolis

Response	Frequency	Percentage (%)
Adults	108	34.8
Elderly women	18	5.8
Under Aged	09	2.9
Teenagers	175	56.5
<b>Total</b>	<b>310</b>	<b>100.0</b>

Table 3 presents the categories of females who mostly engage in prostitution in Hadejia metropolis. The findings reveal that the majority of the respondents (56.5%) indicated that teenagers constitute the largest group involved in prostitution in the study area. This is followed by adult women, as reported by (34.8%) of the respondents. A smaller proportion of respondents (2.9%) believed that under-aged girls engage in the practice.

The implication of this finding is that prostitution in Hadejia metropolis appears to be dominated by younger females, particularly teenagers. This trend suggests that adolescents are increasingly vulnerable to engaging in transactional sexual activities, often due to socio-economic pressures and limited livelihood opportunities. The dominance of teenagers in this activity may also reflect broader structural challenges such as poverty, lack of educational opportunities, family responsibilities, and the influence of urban lifestyles.

The qualitative findings further corroborate the quantitative results. For instance, a traditional leader in Rumfa Ward explained that:

These teenagers are mostly hawkers who move through various streets of Hadejia. Usually, what they hawk cannot sustain them or their families. In many cases, the whole family income depends on these young girls. As a result, these teenagers have no option but to trade their bodies to meet family needs (*IDI with Traditional Leader in Rumfa Ward, 2024*).

Beyond family economic pressures, the interview also revealed that some of these teenagers engage in prostitution to satisfy personal and social needs, such as purchasing items like smart phones, rings, clothing, or sanitary materials.

Similarly, an interview with a prostitute in Sabon Garu Ward highlighted a noticeable shift in the demographic pattern of prostitution in the area:

In the olden days, it was mostly divorcees who engaged in prostitution, but nowadays it is young girls who participate actively in the act. Many of them are part-time prostitutes, while some are fully involved in the business.

(IDI with Prostitute in Sabon Garu Ward, 2024).

This statement suggests a generational transformation in the structure of prostitution, where the activity is gradually shifting from older or divorced women to younger and unmarried girls.

Another traditional leader in Dubantu Ward also emphasized the vulnerability of teenage girls in the community:

Most of the women who participate in prostitution are young teenagers, sometimes under 18. Many of them come from villages around Hadejia and even from neighbouring towns like Nguru and Gashua. They come to the town to conduct business and seek customers in exchange for money. Because their hawking cannot sustain them or their families, they sometimes resort to trading their bodies. (IDI with Traditional Leader in Dubantu Ward, 2024).

From the researcher's perspective, these qualitative accounts highlight that teenage involvement in prostitution in Hadejia is closely linked to poverty, family economic dependency, rural-urban migration, and peer or consumer pressures.

Overall, the convergence of both quantitative and qualitative data indicates that teenagers constitute the most vulnerable group involved in prostitution in Hadejia metropolis, largely driven by economic hardship, family responsibilities, and changing social dynamics within the urban environment

Table 4: Categories of People Patronizing Prostitute

Response	Frequency	Percentage (%)
Youth	125	40.3
Adult	104	33.5
Under aged	23	7.4
Others	58	18.7
<b>Total</b>	<b>310</b>	<b>100.0</b>

Table 4 presents the categories of individuals who patronise prostitutes in Hadejia metropolis. The findings reveal that (40.3%) of the respondents indicated that youths constitute the largest category of people patronising prostitutes in the study area. This is followed by adults (33.5%), while (7.4%) of the respondents stated that underage individuals also patronise prostitutes. Additionally, (18.7%) of the respondents identified other categories, such as elderly individuals, as clients of prostitutes in the study area.

The implication of this finding is that young people constitute the dominant group of clients involved in prostitution-related activities in Hadejia metropolis. When the categories of youth

and adults are combined, they represent (73.8%) of the respondents' views, suggesting that individuals within the economically active and socially mobile age group are the primary consumers of commercial sexual services. This trend may be associated with factors such as increased sexual curiosity, peer influence, delayed marriage, urban lifestyles, and higher disposable income among young adults.

However, qualitative findings reveal that the patronage of prostitutes is not limited to youths alone. An interview with a prostitute in Kasuwar Kofa Ward provided a different perspective:

The category of people patronising prostitutes in this area is mostly elderly people. They secure the future of their own children by sending them to school, yet they pursue the daughters of poor families to satisfy their sexual desires. Some elderly men prefer younger girls rather than older women because, according to them, they enjoy themselves more with younger girls. *(IDI with Prostitute in Kasuwar Kofa Ward, 2024).*

Similarly, another prostitute in Rumfa Ward explained that the pattern of patronage varies depending on age groups and locations:

Elderly men often patronise prostitutes in their private homes or shops for security reasons. In most cases, the girls are given an address to meet the client. Youths, on the other hand, usually meet prostitutes in brothels, hotels, or the prostitutes' private homes. *(IDI with Prostitute in Rumfa Ward, 2024).*

From the researcher's perspective, these qualitative accounts suggest that prostitution in Hadejia involves a diverse clientele cutting across different age groups. While the survey data show that youths and adults constitute most clients, the interview narratives highlight that elderly individuals may also significantly patronise prostitutes but often do so discreetly to avoid social stigma. This explains why their involvement may appear lower in the quantitative responses but is strongly emphasised in qualitative accounts.

Overall, the findings indicate that prostitution in Hadejia is sustained by demand from multiple social groups, particularly youths and adults, although elderly individuals also participate in the practice, often in more private settings.

Table 5: Forms of Prostitution

Form	Frequency	Percentage (%)
Male-female	214	69.0
Female-female	30	9.7
Male-male	08	2.6
Female-to-Male	58	18.7
<b>Total</b>	<b>310</b>	<b>100.0</b>

Table 5 presents the various forms of prostitution identified by respondents in Hadejia metropolis. The findings reveal that many respondents (69%) reported male-to-female

prostitution as the most common form in the study area. This is followed by female-to-male prostitution (18.7%), while female-to-female prostitution accounted for (9.7%), and male-to-male prostitution represented (2.6%) of the responses.

The implication of this finding is that heterosexual prostitution (male clients and female sex workers) remains the dominant form of prostitution in Hadejia metropolis. This pattern aligns with the general structure of commercial sex work in many societies where men constitute the primary clients and women serve as the primary service providers.

The qualitative data further sheds light on the diversity of sexual practices associated with prostitution in the area. A law enforcement agent explained that the demand for sexual services arises from natural sexual urges among individuals:

People naturally have sexual urges that they seek to satisfy. Youths and some adults seek sexual pleasure through different means, including engaging teenage and adult prostitutes. There are also cases where some women seek younger girls for sexual relations, and some older women look for young boys to satisfy their sexual desires. (IDI with Law Enforcement Agent, 2024).

This account suggests that prostitution in Hadejia may involve different forms of sexual interactions, although the heterosexual pattern remains the most visible and socially recognised. Another interview with a prostitute in Matsaro Ward provided a local classification of prostitution practised in the area:

The forms of prostitution in Hadejia can be classified into three categories: *Karintimo*, *Gilli Dakyau da Sakarchi*, and *Cini Inchi Tuwo*. *Karintimo* refers to mature women who operate as high-level prostitutes. When someone engages them, the client must take responsibility for their rent, feeding, clothing, cosmetics, and other needs. *Gilli Dakyau da Sakarchi* (sometimes called *Yan Chaburos*) are low-level prostitutes who operate independently. They rent their own rooms, buy their cosmetics, and sustain themselves through the proceeds of prostitution. *Cini Inchi Tuwo* refers to vulnerable girls who enter prostitution without clear intentions. Sometimes they engage in sexual acts in exchange for small items such as food, money, or drugs (IDI with Prostitute in Matsaro Ward, 2024).

From the researcher's perspective, this indigenous classification reveals that prostitution in Hadejia is not a homogeneous activity but rather a structured social phenomenon with different levels and motivations. The categories identified by the respondent suggest the existence of economic stratification within prostitution, ranging from organised and relatively stable arrangements to survival-based transactional sex driven by extreme poverty. Furthermore, the presence of vulnerable groups such as those classified under *Cini Inchi Tuwo* highlights the role of economic deprivation, substance use, and social marginalisation in pushing individuals into prostitution. This underscores the need for social interventions to address the underlying structural factors that perpetuate the practice.

In summary, both the quantitative and qualitative findings indicate that while male-to-female prostitution remains the dominant form in Hadejia, the practice also reflects complex social, economic, and cultural dynamics that shape the nature and organisation of prostitution within the community.

Table 6: Factors of Prostitution in Hadejia Metropolis

Response	Frequency	Percentage (%)
Poverty	94	30.3
Unemployment	46	15.0
Parental neglect	61	19.7
Frustration	6	2.1
All of the above	102	32.9
<b>Total</b>	<b>310</b>	<b>100.0</b>

Table 6 explains the factors responsible for prostitution in Hadejia. Accordingly, the majority of the respondents 30.3% described the major factors of prostitution among females as poverty, while 15.0% of the respondents attributed the factors of prostitution among females to unemployment, 19.7% of the respondents described the major factors of prostitution among females as parental neglect. While about 2.1% of the respondents described the causes of prostitution among females as frustration, and 32.9% stated that several factors were attributed to prostitution in the study area. The majority indicate that several factors were contributing to the emergence of prostitution, such as poverty and prostitution arising from forced marriage and parental neglect, among others. Another contributing factor to the problem of prostitution in the study area was forced marriage, destitution, the actions of various stepmothers, hawking, among others. Moreover, an interview with a Traditional Leader in Atafi Ward explained that:

Force marriage usually injects a lot of females into prostitution. Also, the actions of stepmothers contributed a lot to sending many girls into prostitution. Another factor responsible for female prostitution in Hadejia is hawking among females (IDI with Traditional Leader Atafi Ward, 2024).

Also, an interview with a Law Enforcement Agent said that:

Young boys also contribute immensely to pushing these girls into the act of prostitution because they recruit these girls into the act of prostitution with financial dividends, as most of these girls are poor and have no resources to satisfy their daily needs. As such, these girls must give their bodies in exchange for sex with the young boys to satisfy their daily needs. (IDI with Law Enforcement Agent, 2024).

Table 7: Predisposing Factors of Prostitution

Predisposing Factor	Frequency	Percentage (%)
Broken home	107	34.5
Forced marriage	92	29.7
Peer group influence	58	18.7
Inadequate parental care	53	17.1
<b>Total</b>	<b>310</b>	<b>100.0</b>

Accordingly, table 7 indicates that, majority of the respondents 34.5% attribute the predisposing factor that made females to venture into prostitution to broken home, while 29.7% of the respondents described the predisposing factor that that push females into prostitution to forced marriage, 18.7% of the respondents described the major predisposing factor that force females to venture into prostitution to peer group influence. Lastly, 17.1% of the respondents described the major predisposing factor of prostitution among females to be inadequate parental care. The overwhelming evidence indicates that the major predisposing factor that pushes females to venture into prostitution was attributed to broken homes, which can have led to inadequate parental care and resulted from improper socialisation of the family, and sometimes forced marriage of the teenagers, and bad peer grouping, resulting in predisposing most of the females to venture into the business of prostitution. Again, an interview with a traditional leader in Dubantu Ward posited that:

Females’ parents also contributed a lot in pushing young girls into prostitution, because in Hausa land, the majority of female parents are full-time housewife who teaches their children good moral values, they know the movement of their children. Sometimes, they do cover up their children’s whereabouts when their fathers inquire. Unknown to the father, the mother sends her to work for more extra income to satisfy their daily needs (IDI with Traditional Leader in Dubantu, 2024).

He added that parents collaborate and conspire with their daughters to commit both deviant and criminal activities. The majority of female parents are aware of their daughters' movements and always help cover them up. They will communicate among themselves on when to go out and when to come back without the prior knowledge of the fathers. And once the fathers discover that their daughters are not at home, the mothers will do their best to cover them up. And once the daughters come back, the mothers will expect to receive their shares from their daughters.

Table 8: Social and Economic Factors, such as Income and Employment, Play a Key Role in Predisposing Prostitution

Responses	Frequency	Percentage (%)
Yes	167	53.9
No	143	45.1
<b>Total</b>	<b>310</b>	<b>100.0</b>

On the socio-economic implication of prostitution, Figure 8 indicates that the majority of the respondents 53/9% agreed that social and economic factors such as income and employment play a key role in predisposing females into prostitution. While also 45.1% of the respondents did not agree that social and economic factors, such as employment and income, can predispose females to venture into prostitution in Hadejia. Analysis indicates that the majority of the respondents (61.9%) agreed that social and economic factors, such as employment and income, play a key role in predisposing females to venture into prostitution, due to underemployment and low-income generating activities like trading, which can result in poverty. Nevertheless, an interview with a Traditional Leader in Rumfa Ward explained that:

Social and economic factors such as employment play a key role in predisposing majority of these girls into prostitution, particularly poverty and unemployment, because normally lack of income generating activities can result to a number of unwanted social problems in society, such as crime, prostitution, drug use and addiction, unwanted pregnancies and spread of sexually transmitted diseases like HIV/AIDs among others. (IDI with Traditional Leader in Rumfa Ward, 2024).

Again, in an interview with a prostitute in Atafi Ward revealed that:

There is nothing like challenges in the business of prostitution in Hadejia because prostitutes nowadays are stakeholders in many areas, people live together with us, and there is nothing like stigmatisation, unlike before. Nowadays, people invite us to their wedding ceremony and contribute money to us. (IDI with Prostitute in Atafi Ward, 2024).

Another interview with a prostitute in Kasuwar Kofa Ward explained that:

Another challenge faced by prostitutes sometimes is the rampant arrest of our members by law enforcement agencies like the police and the Hisbah. The NDLEA. Even though we sometimes have information before raiding our various workplaces. So, before they come for the arrest, the informant usually notifies us so that we can disappear without molestation from security agencies. (IDI with Prostitute in Kasuwar Kofa, 2024).

Moreover, as narrated by one of the law enforcement agents, social and economic factors played a key role in predisposing females to prostitution. This is because a lack of income-generating activities, like enforcement programmes, businesses in terms of buying and selling, sound education, among others, can predispose several women to poverty. Because of poverty, human beings can do and undo; poverty was already established as one of the factors of prostitution. Poverty can result in several criminal and deviant activities, such as stealing, poor parental background, unwanted pregnancies and prostitution, among others. So, income-generating activities can address several problems, such as poverty, prostitution, and other social issues.

Table 9: Female Prostitution is Responsible for Some Problems in the Study Area

<b>Problem of Female Prostitution</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Yes	192	61.9
No	118	38.1
<b>Total</b>	<b>310</b>	<b>100.0</b>

Table 9 explained that the majority of the respondent's 61.9% belief that female prostitution is responsible for some problems in their community, while 38.1% of the respondents did not believe that female prostitution is responsible for some problems in their community. Analysis indicate that, majority of the respondents were of the opinion that female's prostitution is responsible for some problems in their community, because female's prostitution is responsible for some criminal and social problems in their community, ranging from moral decadence, spread of both communicable and non-communicable diseases like HIV/AIDS, crime, illegal abortions, unwanted pregnancies, single motherhood, drug used and addiction, as well as premature death among others. Indeed, an interview with a traditional leader in Kasuwar Kofa ward posited that:

Prostitution as a social problem is responsible for several social problems in this community, ranging from social to economic; the most disturbing is the spread of sexually transmitted diseases, unwanted pregnancies, illegal abortion, various sets of crimes and delinquencies, drug abuse, among others (IDI, Traditional Leader, Male 52, in Kasuwar Kofa, 2024).

Table 10: Views of Respondents on Whether Social and Economic Implications Lead to Prostitution in Hadejia Metropolis

<b>Response</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Agree	207	66.8
Strongly agree	60	19.4
Neutral	20	6.5
Disagree	10	3.2
Strongly disagree	13	4.2
<b>Total</b>	<b>310</b>	<b>100.0</b>

Table 10 indicates that the majority of the respondents, 66.8% and 19.4%, agreed and strongly agreed that prostitution led to crimes in their communities; about 6.5% of the respondents remained silent on the issue under investigation. 3.2% and 4.2% of the respondents respectively have disagreed and strongly disagreed that prostitution among females in Hadejia leads to crimes. This is possible because participating in prostitution is against the law of the land, and during business, many criminal activities occur, ranging from drug use and addiction, illegal abortion, moral decadence and transmission of sexually transmitted diseases, among others, which are all against the law of the land. Again, an interview with a law enforcement agent stated that:

...prostitution itself is a crime because it was clearly prohibited by our constitutional law of the land, and our religion prohibits it. So also, engaging in prostitution can result in several social and economic implications such as crime, drug use and addiction, premature death, unwanted pregnancies, illegal abortion and single motherhood. So, engaging in prostitution can result in several uncountable crimes in society (IDI with law enforcement agent, 2024).

**Table 11: Single Motherhood as Social and Economic Factor**

Single Motherhood	Frequency	Percentage (%)
Agree	209	67.4
Strongly agree	56	18.1
Neutral	22	7.1
Disagree	12	3.9
Strongly disagree	11	3.5
<b>Total</b>	<b>310</b>	<b>100.0</b>

Table 11 presents respondents' views on whether prostitution among females in Hadejia metropolis leads to single motherhood. The findings reveal that 67.4% of the respondents **agreed**, while 18.1% strongly agreed that prostitution contributes to the occurrence of single motherhood in the study area. On the other hand, 3.9% disagreed and 3.5% strongly disagreed with the statement, while 7.1% remained neutral. Overall, the combined responses show that 85.5% of the respondents either agreed or strongly agreed that prostitution contributes to single motherhood in Hadejia metropolis. This indicates a strong perception among community members that prostitution is closely associated with the increasing number of women raising children outside marriage.

The implication of this finding is that prostitution may expose many young women and teenage girls to unprotected sexual relationships, which can lead to unintended pregnancies. In situations where pregnancy is not terminated, it often results in the birth of children outside of wedlock, thereby leading to single motherhood. This situation may further expose these young mothers to social stigma, economic hardship, and limited life opportunities, particularly in communities where cultural and religious values strongly discourage childbirth outside marriage. The qualitative findings also support this perception. A traditional leader in Atafi Ward emphasised that single motherhood is becoming increasingly visible in the community because of prostitution-related activities:

“Of course, there are several cases of single motherhood in the Emirate. Because of the rampant unprotected sexual intercourse among some of our girls, many babies are being born outside of wedlock. This action is morally wrong because it contradicts our cultural values, our religion's teachings, and society's expectations. Therefore, the government needs to take serious action to address this issue.”(*IDI with Traditional Leader in Atafi Ward, 2024*).

Similarly, a law enforcement agent highlighted the social and health implications associated with single motherhood in the study area:

Single motherhood is one of the socio-economic consequences of prostitution in this area. Many young girls become mothers at a tender age because of their involvement in prostitution. This situation creates several social and health problems. Giving birth outside wedlock is against our cultural and religious values, and both the mothers and their children often face stigmatisation within society.”(*IDI with Law Enforcement Agent, 2024*).

From the researcher's perspective, the convergence of both quantitative and qualitative findings suggests that prostitution in Hadejia metropolis may contribute to the growing incidence of single motherhood, particularly among young women and teenagers. The phenomenon appears to be linked to unprotected sexual practices, economic vulnerability, and limited access to reproductive health education and services. Furthermore, the social consequences of single motherhood extend beyond the individuals directly involved. In many traditional communities, such as Hadejia, single mothers often experience social stigmatisation, economic exclusion, and limited marriage prospects, which may further deepen their vulnerability. In addition, children born into such circumstances may face social discrimination and limited access to support systems, thereby perpetuating cycles of poverty and marginalisation.

Therefore, addressing prostitution and its associated consequences requires comprehensive social interventions, including economic empowerment programs for young women, improved access to education, reproductive health awareness, and stronger community-based support systems aimed at protecting vulnerable groups.

## **Discussion of Findings**

### **Nature of Prostitution in Hadejia Metropolis**

The findings of the study revealed that prostitution among females in Hadejia metropolis is highly prevalent and widespread, affecting many parts of the town. The study indicates that the practice manifests in different forms, including clandestine meetings between clients and prostitutes, illegal sexual activities, and other associated social problems such as the spread of communicable and non-communicable diseases. The findings further revealed that teenage girls constitute the largest category of females involved in prostitution, many of whom operate under the disguise of street hawking in different parts of the town. In some cases, the economic survival of their families depends on the income generated by these girls, thereby compelling them to engage in prostitution to support household needs. Apart from family responsibilities, some teenage girls also engage in prostitution to satisfy personal needs such as purchasing mobile phones, jewellery, clothing, and sanitary materials.

These findings corroborate the studies of Aloba and Ndifon (2014), Stephen (2012), and Yusuf (2013), who observed that prostitution often emerges when young girls migrate from rural communities to urban centres in search of better economic opportunities. According to these studies, many of these girls encounter difficulties in securing employment in cities and eventually resort to prostitution as a means of survival. Some of them send money and material goods to their families in rural areas, which in turn encourages other young girls to migrate to urban areas with the hope of achieving similar financial success. However, such migration may expose them to serious health and social risks, including sexually transmitted infections such as HIV/AIDS.

Theoretically, this finding can be explained by Strain Theory, which posits that individuals may resort to deviant or unconventional means to achieve socially approved goals when legitimate opportunities are limited. In the context of Hadejia metropolis, economic hardship, unemployment, and limited educational and employment opportunities may compel young girls to engage in prostitution as an alternative means of achieving financial survival.

### **Factors Associated with Prostitution in Hadejia Metropolis**

The study further revealed that several socio-economic factors contribute to the persistence of prostitution in Hadejia metropolis. These factors include poverty, unemployment, forced marriage, parental neglect, family disorganisation, and economic frustration. These conditions create vulnerabilities that push many young women and teenage girls into prostitution as a coping strategy for survival. This finding is consistent with the report of UNESCO (2003), which identified multiple reasons why women engage in prostitution. According to UNESCO, women may enter prostitution either voluntarily or involuntarily. Voluntary participation often occurs when women choose prostitution as a response to poverty, hunger, economic hardship, illness, or family pressure. On the other hand, involuntary participation occurs when women are forced into prostitution through trafficking, coercion, deception, or kidnapping.

Similarly, Nag (2006) and Wawer et al. (1996) observed that although some women knowingly engage in sex work due to economic necessity, many others are compelled by structural constraints such as poverty, domestic responsibilities, and lack of economic opportunities. Furthermore, Blanchard et al. (2005) and Somaiya et al. (1990) found that economic deprivation is one of the major drivers of prostitution among women in Nigeria, particularly among those from lower socio-economic backgrounds.

From a theoretical perspective, this finding can also be explained by Structural Functionalism, which suggests that social problems often arise when social institutions such as the family, the economy, and education fail to adequately perform their functions. When these institutions fail to provide economic security, social support, and opportunities for individuals, people may resort to alternative survival strategies such as prostitution.

### **Socio-Economic Implications of Prostitution in Hadejia Metropolis**

The study also revealed that prostitution has several negative socio-economic consequences for individuals and the wider community. These consequences include moral decadence, the spread of communicable diseases such as HIV/AIDS, crime, illegal abortion, unwanted pregnancies, single motherhood, drug abuse and addiction, as well as premature death. These problems not only affect the individuals directly involved but also pose serious social and health challenges to the community.

These findings align with the studies of Hosain and Chatterjee (2005), Rao et al. (2003), and Gertler et al. (2005), who observed that for many sex workers, economic survival often takes priority over health considerations. As a result, some prostitutes may engage in unprotected sexual activities despite the risk of contracting sexually transmitted infections. The authors further noted that prostitution is often associated with other social problems such as unwanted pregnancies, drug addiction, and violent conflicts.

In addition, Aloba and Ndifon (2014) observed that prostitutes are often vulnerable to violence and exploitation due to the stigma associated with their occupation. In some cases, they become easy targets for criminals because their social status reduces the likelihood that their disappearance or victimisation will receive serious attention from law enforcement authorities. Similarly, Kangiwa (2015) highlighted that prostitution contributes to various social problems, including moral decline, crime, drug abuse, unwanted pregnancies, illegal abortion, and single motherhood.

These findings can also be explained by Subcultural Theory, which suggests that individuals marginalised by mainstream social institutions may develop alternative norms and behaviours that differ from dominant societal values. Within such subcultures, practices such as prostitution may become normalised as acceptable means of survival despite being socially condemned.

### **Conclusion**

Prostitution was rampant, and it almost affected all the crannies and angles of Hadejia, most especially during illegal gatherings of both sexes. Females were a category of people who partake in the act of prostitution with a high number of teenagers below the age of consent, mostly hawkers in various streets of the towns, operating through call girls and street walkers and request their service as needed, subject to the convenience of their financial capability at a particular point in time. Factors such as poverty, unemployment, hunger, economic crisis, family pressure, illness, forced marriage and parental neglect, frustration with previous sexual experience, feeble-mindedness, social and economic conditions, prostitute subcultures, family disorganisation, ecological considerations, and greediness and competition were responsible for prostitution in Hadejia metropolis. The socio-economic implications of prostitution were attributed to moral decadence, spread of both communicable and non-communicable diseases like HIV/AIDS, serious crime, illegal abortions, unwanted pregnancies, single motherhood, drug use and addiction, as well as premature death, among others. The government has closed many hotels and brothels, shutting down *Gidan-Rawa* (local dancing squares) by Islamic police (Hisbah) to reduce and checkmate the activities and the prevalence of prostitution in the study area, through free medical care, free test kits for HIV and AIDS, free safe deliveries programme titled *Haihuwa Lafiya*, sensitisation programmes and seminars, among others.

### **Recommendations**

The following are the study's recommendations.

1. Parents should not neglect their children in any way. Parents should, as much as possible, provide the basic needs of their children in all aspects of life, including health, education, emotional support, nutrition, shelter, and safe living conditions. Parents should try as much as possible to bring their children closer to them and always guide them to the right path, and save them from the unwanted prostration of life.
2. Force marriage should be discouraged by the parents. Parents should allow their daughters to choose the husband of their wishes, where necessary, to establish permanent stability in their marital journey.
3. Peer group influence is one of the factors predisposing females to prostitution. Socialisation usually starts with the family, then with school and with peer groups. Parents should do their best to identify whom their children relate to in their community, and children should also try to associate with good friends.
4. That the Jigawa State government should, as a matter of urgency, establish a special task force unit that will comprise the police. The NDLEA and the Islamic Police (Hisbah) will identify various prostitutes' hideouts (Hotels, motels, and prostitutes'

private homes) and track the movement of young girls and youth who engage in the act of illicit sexual intercourse in Hadejia and Jigawa State in general.

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