

**STREET HAWKING AND THE GIRL CHILD IN NORTHERN NIGERIA: A STUDY
OF SOME SELECTED AREAS IN WUDIL TOWN, WUDIL LOCAL
GOVERNMENT AREA OF KANO STATE**

Dr. Umar Shehu Usman

Department of Sociology, Faculty of Social and Management Sciences, Nigeria Police
Academy, Wudil - Kano State

ABSTRACT: *Street hawking is a global phenomenon and widespread in Nigeria over the years. This cuts across every section of the society including gender. However, the involvement of the Girl-child in this infamous activity is specifically common in northern Nigeria today, particularly in Wudil local government of Kano state. Here, it is very common to see young school aged girls between 5 - 17 years hussling in the streets hawking. The various challenges that these young girls face is no doubt highly unacceptable to any responsible society. More so considering the highly negative effects of this to the development of the society. Urgent steps are therefore needed to tackle this problem before it gets out of hand. Although the authorities have made concerted efforts to stemp the tide, the problem has persisted over time. Infact, if effective measures were not taken to drastically checkmate the problem in due time, the future consequences may better be real than imagine. Therefore, all hands of stakeholders must be on deck to finally nip it in the bud. This study focused on street hawking and the girl-child in some selected areas of Wudil town in Wudil, Kano state. It utilised both quantitative and qualittative methods of social research to determine the causes of street hawking by the girl-child in the area and society as a whole. The main objective is to identify the causes and negative effects of street hawking on the development of both the girl-child and society and to suggest viable ways of resolving the protracted problem so as to restore order and progress. The study discovered that the involvement of young girls in street hawking in Wudil, Kano state and northern Nigeria has a direct link with failures of social institutions like the family and the socioeconomic conditions of the people in the area which has suffered prolonged neglect by the authorities. Thus, the study argued that until the gap in the social structure of the society is drastically adressed, the problem and its concomitant negative effects may perpetuate. The study made some farreaching recomendations as pernacea to the problem.*

KEYWORDS: Hawking, Girl-Child, Street, Problem, Development, Peace, Security.

INTRODUCTION

Children occupy a fundamental position in every family and society. Children, makes continuity in human existence and society possible. The significance of children to the survival, growth and development of the society cannot be overemphasised. However, in today's world children undergo series of abuse, dehumanization and assault of some sorts in many parts of the world especially in Africa. In Nigeria, street hawking by children has become a common feature across the country. In northern states in particular, it appears to be the rule rather than the exception (Lantana, 2010). Infact, in Wudil town of Kano state, the involvement of young tenage girls in the menace of street hawking while they were supposed to be at school or home to acquire the needed knowledge/education for self sustenance and

societal development is quite alarming. As a result of this ugly trend, their survival and development were incessantly threatened and their fundamental human rights jeopardized (Bammeke, 2004). Thus, there is the urgent need to act towards ameliorating the quagmire. If congenit steps were not taken to decisively curb and subsequently eradicate the problem, the future consequences may better be real than imagine.

It is important to note here therefore that authorities at all levels from state to federal level, have made concerted efforts to deal with the problem. For example, the child rights act has proscribed and punished all forms of child abuse including child labour like hawking (UN, 2007). In Kano state, the Hisba board, a religious law enforcement agency has been doing a lot to enforce the laws against street hawking by children especially girls (Adamu, 2015). Nevertheless, street hawking especially by teenage girls has not only persisted but appears to be on the rise in Kano state and northern Nigeria. This is heart troubling.

However, the situation may have been aggravated by the problem of corruption in the system whereby billions of funds meant for youth development, poverty alleviation and education may have been corruptly embezzled by public officials (Lantan, 2010).

The problem of street hawking by girls and its concomitant effects on the victims and indeed the development of our society, no doubt, requires the serious attention of all stakeholders. The main objective of this research is to identify the causes and effects of street hawking on teenage girls in Wudil, Kano state. The study utilised qualitative methods of data gathering and analysis to arrive at verifiable conclusions. The study argued that the involvement of teenage girls in street hawking in Wudil, is the product of some institutional dysfunctions and imbalance in the socioeconomic structure of the society. It was recommended among many other steps that there should be a deliberate effort towards wealth creation and equitable distribution of resources targeting at poverty, unemployment, inequality, hunger, illiteracy, etc. The study concluded that, until teenage hawking is drastically addressed, the problem may not only perpetuate but the future consequences could be catastrophic.

Statement of the problem:

Teenage street hawking has continued to permeate the society. Lack of effective response to curb it has also compounded the problem in Wudil town. In fact, the problem is not only thriving but it is becoming rather more sophisticated and worrisome.

Apart from the inadequacy of manpower and desired infrastructures needed for the effective control of teenage hawking in Wudil, the agencies charged with the responsibilities of control and prevention of it have failed. Hence, teenage street hawking with its concomitant social, psychological, medical and health consequences has perpetuated with reckless abandon.

Although various studies were carried out on teenage hawking in Nigeria, most of them were very bogus and vague without concentrating on relevant specific areas so as to come out with focused results. The gap in theoretical application akin to the various existing researches in the area may have been the bane of the challenges of teenage girl's street hawking in the country.

What then are the causes and consequences of girl-child street hawking in Wudil? What were the efforts made by government and other stakeholders to solve the problem in Wudil town? How can the problem of street hawking be curbed and possibly eradicated? What are the challenges that may militate against efforts towards curbing and possibly eradicating street

hawking in Wudil town and Nigeria at large. These and perhaps many other questions are what this study intends to answer.

Study Objectives:

- 1) To examine the problem of street hawking by the girl-child in some selected areas of Wudil town.
- 2) To identify the causes of street hawking among teenage girls in some selected areas of Wudil town.
- 3) To examine the effects of teenage street hawking on the girl-child in Wudil town, Kano state and northern Nigeria.
- 4) To make recommendations towards curbing and possibly eradicating the problem of street hawking by teenage girls in Wudil.town.

Significance of the study: This study has both theoretical and practical significance. It will add to the existing knowledge and literature in the social sciences.

This study will assist in closing the gap created in various urban center study. To this end, this may stimulate the interest of the government in providing adequate services especially in urban communities or modify and assist various groups and families to complement the efforts of government. Finally, it will be of great benefit to other stakeholders in their quest for socioeconomic reform.

Street Hawking: it is defined here as a situation where one offers goods and services for sale to the public on the streets. This also involves going around the major highways or public arena with the intention of selling goods or services. Street hawking may be stationary by occupying space on the pavement or other public or private areas or maybe mobile in the sense that they move from place to place carrying their wares on push carts, I circle or baskets on their heads or other plastic carriers.

Girl-child: simply put, it refers to the female child or teenage girl who is usually not more than 18years old. Girls who have not attended puberty age and can never handle responsibility for matured persons. By the UN standard, it is the female person that fall between the age 0-17 years old.

LITERATURE REVIEW

Although the real origin of hawking may not be known, historically it is certainly a very old commercial activity that has come to be a dominant feature of our modern day society (Abari, 2013). This is a very common trend across Nigerian societies from rural communities to urban centers. There are male hawkers just as there are females, both old and young persons are involved (UNICEF, 2007). Further, according to Akpotu, (2004), the purpose of hawking also differs depending on the socioeconomic needs, motivation and social standing of respective hawkers.

However, the involvement of teenage girls in street hawking should be an issue of great concern to every critical stakeholder. This is because of the potential danger, challenges and

vulnerabilities that always accompanies it. The common trend in the rural communities of northern Nigeria for example is to see teenage Fulani girls moving about the streets hawking cow milk (Lantana, 2010). While other girls hawk different articles like grandnut, water, yam and other food commodities by the major highways. In the urban centers of Kano and other cities of the north, hawking teenage girls could be located in market centers, motor parks, schools, health centers and other high brawl areas claiming to be selling certain items to their anticipated customers (UNICEF, 2007). The total cost and quantity of the things been hawked is mostly amazingly negligible which may not be more than #200 in all (Lantana, 2010). This is despite the fact that most of these children have the natural talent and potentials to become highly responsible and respected members of the society if given the right chance/opportunity. The question therefore is why would teenagers who were supposed to be in school to acquire relevant knowledge for both self and societal development be subjected to this kind of situation for just a paltry sum? What is the motivation?

The answers may not be far fetched. UNICEF (2007) blame it on poverty, ignorance and culture. That, faced by the general deplorable conditions owed to the poor and poverty status of some parents in the north sending their teenage girls to hawk on the the streets might have been the only option for the survival needs of their families. Chukwuma and Alemika (2000) argued that in the bid to conform to certain cultural norms of marriage, hawking became fundamentally necessary in some families. For example, pontential bride whose parents are poor must hawk in order to get the money required to buy for her what she should be taking to her husbands' house, such as bed, food, and other relevant items (Lantana, 2010). Teenage girls' involvement in street hawking especially in northern Nigeria may also be victims of corruption.

The rate of hawking over the years has increased tremendously in the northern states (Lantana, 2010). This may be attributed to civilization, globalization, modernization, industrialization, urbanization among others (Firouz, 2012). The school, home and other agents of socialization may have neglected their expected roles. Apparently, street hawking, in most cases, dislodge and disorganize both the individual and society from effective operation. Kalu (2005) noted that situational forces either chronic or acute have affected parents' relationship with their children. Some of these include, marital instability, poverty, unemployment, presence of extended family members, housing conditions, etc.

Street hawking may also be influenced by dropping out of school. Kaworise (2008) noted that the patterns of child orientation and socialization are strong determinants of personality development of every individual. According to him, the level of a child's acceptability will likely determine his/her performance in school. Already used to the life style of streets as a result of hawking, such girls may not put their efforts towards good performance in school and may eventually drop out. Some of these school drop outs constitute a threat to the society by leaving everyone in their neighbourhood in constant feelings of insecurity, fear and suspicion. UNICEF (2007) maintained that children from low social background are more likely to leave school without graduating and once they drop out of (say) secondary school, they are likely to engage in delinquent acts.

Shaw and McKay (1972) posited that delinquent gangs usually develop in the slum areas of the city where large armies of children are crowded in small areas. Due to inadequate parental care and supervision, these young girls join bad groups as a result of street hawking and the desire for companionship. Some scholars held the view that the environment in which

a person lives may influence his/her behaviour. In view of this, young girls who live in the ghetto or slum areas of the city are more likely to engage in the acts of street hawking than their counterparts who lives in high brow areas. Some social factors like broken homes, homes of little understanding, affection, stability and moral fibre may influence girls involvement in street hawking (Mako, 2004; Glueck, 1951).

In female based households where there are no fatherly figures to instill discipline and control, hawking tends to be high among young girls (Lantana, 2010).

Theoretical Framework:

Functionalism is considered pertinent in this study. Functionalism is one of the oldest and a dominant theoretical paradigm in sociology. The proponents of the theory include Auguste Comte, Herbert Spencer, Emile Durkheim, Talcott Parsons, etc (Haralambus and Holborn, 2004). The theory centres on the premise that society operates as a system much like the human body or system made up of a variety of interrelated parts with each performing one or several important social functions or meets vital social needs of the society. These parts sometimes referred to as subsystems are the various social institutions in the society which includes: the economy, family, education, religion, polity, health, legal and military. These institutions are made up of interconnected roles or interrelated norms. Functionalist theorists opined that just as an organism has certain basic needs that must be satisfied if it is to survive so does the society have basic needs known as “functional prerequisites” that must be met for its continuous existence (Haralambos and Holborn, 2004). Functionalism is related to the study of street hawking by teenage girls in the sense that every part of the society needs to work together for the survival and maintenance of the entire society. Thus, if one of the organs fails in its work, there would be a problem. In view of this, the failure of the family institution to play its expected role of proper socialization of the girl child may result in street hawking. Family as the primary agent of socialization has a role to play in moulding the character of a child and also in shaping the personality development of that child. When the family fails to offer adequate socialization to a child, there will be problems.

Other institutions of the society, like government too have certain roles to play so as to bring peace and stability to the families and the life of the girl child. For instance, government is expected to make enabling laws and environment for smooth workings of the various families and the girl child. Such will include easy access to education by girls, equitable distribution of resources in the society, and protection of the rights of girls, as well as, removing every potential risk endangering the life of the girl child. But failure to do so may exposes the girl child to all sort of social mileu such as street hawking. Therefore, functionalism is the most relevant, appropriate and suitable theory for this nature of study and so has been adopted as the theoretical framework to guide this study.

Research Setting

Wudil is one of the towns that is located in Wudil Local Government of Kano State in northern Nigeria. It is a commercial area that deals majorly in agricultural goods, foods item, clothing, other trading articles and commercial services. The residents consist of Hausa speaking people who are the original inhabitants and other migrants from other parts of the state and country. The commercial nature of Wudil makes it conducive for traders to settle in the town. Major public centers in the area include, motor parks, market centers, schools, restaurants, hotels, filling stations, highways, etc. However, majority of the residents are

farmers, civil servants, labourers, craftsmen, artisans among others. The proximity and strategic location of Wudil to Kano (37km) attracted thousands of civil servants, businessmen and women and many traders to the area. The town is ideal for this study due to its densely populated nature that consist of people across all classes.

Study Design and Population

The study adopted a cross sectional survey design which gets an overview of all the subjects, a total perception of the situation of things at a given point in time. It utilised research methods such as transect walk and focused group discussion (FGD), and semi-structured. Information was collected only from a fraction or cross-section of the population. Wudil Local Government Area has a total population of two hundred and sixteen thousand, two hundred and thirty (216,230), while Wudil town is about eighty-four thousand (84,000) people (NPC, 2006). A total of 7 public areas where teenage girls' street hawking can be found were identified:

- a) Wudil motor park
- b) Total filling station at Garindo
- c) Vegitable market at Garindo
- d) Police academy gate area
- e) Kano state university gate area
- f) Wudil cattle market
- g) Wudil main market

The population for this study consists of teenage girl hawkers who are aged 4-17 years old.

Sample Size and Sampling Procedure

A sample size of 80 was selected for the study. The researcher adopted probability sampling for the study in order to give each element of the population an equal chance of being selected and with the use of cluster sampling, the population was divided into sections. Three sections were selected for the study which are: Garindo filling stations, Police academy gate junction and Wudil motor park. With the use of simple random sampling method of lucky dip, 2 respondents were selected from each of the 3 selected hawking points making a total of 6 respondents for the focus group discussion (FGD), representing 7.5% of the population.

Method of Data Collection

The major instrument used in collecting data for the study was transect walk, focused group discussion (FGD) and interview. Semi- structured questions formed the primary source of data collection technique since it gave the respondents adequate freedom to express their views. A uniform set of questions was administered to all respondents. The questions sought information on the socio-demographic characteristics like age, sex, marital status, educational qualification, occupation and also causes, consequences and the panacea to the problem of street hawking by the girl-child.

Methods of Data Analysis

The data collected from field work through questionnaire, transect walk and focus group discussion (FGD) were presented and interpreted accordingly.

DATA PRESENTATION

Transect Walk

The researcher took a walk through the three selected hawking points, namely: Police Academy gate junction, Garindo filling stations and Wudil motor park. The following startling discoveries were made.

- 1) Many young persons were engaging in the activities of hawking.
- 2) They were both male and female but the latter outnumbered the former in the ratio of 4-1 girls to a boy at every hawking point. Infact, majority were young girls.
- 3) They were school - aged ranging between 5years to 16years.
- 4) The items/articles of trade they carry were mainly carrots, groundnuts, pure water, gardening egg.
- 5) The price of the items ranges from #10 to #200.
- 6) They speak mainly Hausa language.
- 8) They usually approach moving vehicles - commercial vehicles, private cars and bikes, hoping to sell their goods.
- 9) They were competitive and polite in their approach.
- 10) They wear old clothes.
- 11) Their peak time was between 2pm - 6pm everyday.

Sociodemographic data from the questionnaire: The population distribution of the hawkers is as follows: Police Academy gate junction 23, Garindo filling stations 28, and Wudil Motor Park 29 making a total of 80. Out of the 60 questionnaires distributed, only 52 were returned duly filled. The respondents were assisted by research assistants who translated to them into Hausa language.

Sex distribution, 80% of the hawkers were female while only 20% were male.

On the question of Age distribution, 40% were girls whose age ranges between 5 -10years while 35% were aged between 11- 14years and 25% were 15 - 17years old.

On Educational status, only 10% of the girl hawkers did not attend any form of western education. 40% were still in primary school and 20% have already drope out of primary school. 10% of the girls were still in secondary and 20% have either drope out or could not proceed to tertiary education after graduating from secondary school.

On the Educational background of their parents, it was revealed that close to 70% of their fathers have attended primary school while close to 30% of them have attended secondary school. Whereas 30% of their mothers have attended some form of secondary education while 50% had primary education, 10% had dropped out of school and 10% never had any form of western education.

On size of the family, the respondents opined that most of them come from large families of between 5 - 10 children and above.

The occupations of their fathers include, mechanic, commercial driver, farmer, guard, Achaba, trader, welder, and other menial jobs.

On question of religion and tribe, they were all Hausa/fulani and 100% muslim.

Focus group discussion (FGD)

Six (6) girls were selected for the FGD, two (2) from each of the three (3) hawking points.

The researcher paid a visit to the hawkers, introduced himself and the purpose of his visit to them, sought for their consent, selected the six (6) research participants and booked appointment with them.

The discussion took place on the second visit,

with the help of research assistants, the participants/respondents were briefed on the topic and issues raised on the causes, problems and challenges of hawking as it affects the girl child generally and in their area in particular. They were given room to ask questions which answers were provided by the research assistants for the purpose of clarity. In fact, the respondents showed good understanding of the topic and what was expected of them.

The respondents were therefore asked to respond to the semi-structured questions.

On the money worth of their trading wares and modes of operation, that the articles at every moment worth between #100 - #200 and the profit margin was an average of #100 - #200 per day. That each of them carries their wares on small tray moving about the streets and particular locations such as strategic highway points, filling stations, motor parks and road junctions.

They also reported that the cost of their sales wares worth between #100 and #200 for a hawking period. The profit margin per day was also estimated at #100 - #200 and that is even on a good business day business.

It was also reported that it was their fathers that provides for the families while their mothers who were complete housewives do some form of petty business to support the family.

On question of why young girls engaged in street hawking, the respondents attributed it to poverty, assistance to the upkeep of the family, lack of alternative job, lack of assistance to pursue further education, normal Hausa/fulani tradition and culture, to look for future husband. That savings from hawking were usually utilised as support to their parents to buy wedding items for the girls as a preparation to their wedding day.

The respondents also identified the following challenges of street hawking in the area: stress, shame, mockery, insult, distort education and career building, health hazards, accident, and death. The respondents also pointed that street hawkers were exposed to various forms of dangers ranging from, smoking hemp, drug abuse and addiction, rape, STDs, kidnapping, abduction, extortion, HIV/AIDs, accident, libelling, sexual abuse, early marriage, and all other sex related abuses and dangers.

The respondents also said that they have been into street hawking for a long period of time, ranging from 1 - 7 years with the consent of their parents and that there has not been any attempt by both traditional authorities or government to stop it in their area.

However, that they were ready to drop street hawking if they can get good alternatives to make more money to cater for their needs and that of their parents. Infact, they all answered in the affirmative with excitement the question if they would like to further their education to the highest level. Some said they wish to become medical doctors, nurses, teachers, government workers, engineers, pilot, police, and health workers.

DISCUSSION OF FINDINGS

The findings of this study revealed that street hawking is a predominant practiced by the girl-child as there were more female than male children engaging in it (Nnorom, 2004). This can be explained by the patriarchy system that is been practiced in northern hausa/fulani Moslem society which gives more relevance and protection to the male child than female child (Bammeke, 2004). Hawking in this sense prepares and socialise the girl-child into marriage and her future social role as a wife.

The study also reveals that apart from culture and tradition, street hawking by the girl-child is being propelled by poverty owing to the poor economic policies and bad governace in Nigeria (Akpotu, 2004). Without any poverty alleviation and economic empowerment to support the girl-child's families, street hawking became the next option for the profoundly needed support. Due to bad governance that will creat and enforce enabling law to control and possibly eradicate it, street hawking in the area has continued to thrive.

The study further discovered that street hawking possed very serious danger and socioeconomic hazards to the girl-child, family institution and the society at large (Kaworise, 2008). The girls were exposed to health hazards like sexually transmitted disease (STDs), HIV AIDs, and other illness, etc due to rape and sexual harrassment. The girls were faced by very serious life-threatening dangers as they were potential victims of kidnapping and abduction by micreants and "area boys".

The study further revealed an acceptance of child abuse and child labour by the society despite its inimical character (Bammeke, 2004). This is so as both families and the authority consented to it by allowing it to thrive (Lantana, 2010). Infact, the family is the greatest beneficiary of street hawking in Wudil as the girl hawkers engage in it to support their families.

The study also revealed that girl street hawkers comes from large family size of between 5 - 7 children and more. This explains that most families in Wudil cannot provide the needed quality and quantity of food and other basic needs for the children (Lantana, 2010).

Abdicating from its traditional and religious responsibilities, the family has therefore thrown female children to all forms of abuses and dangers on the streets for hawking (Lantana, 2010).

It was also discovered that, the girls expressed apparent distaste for hawking and agree to stop if better alternatives were presented. Thus, the lack of adequate care from the government to rise to its responsibility by initiating policies and programmes that will protect the girl-child have reinforced the problem of street hawking (Kaworise, 2008). Infact, the girl hawkers demonstrated excitement concerning furthering their education and building serious career if opportunity is presented. These further confirm that they were in this distasteful business unwillingly. But it further indicated the case of total neglect by successive governments. This callous neglect is no doubt due to corruption, ineptitude and gender discrimination against the girl-child in Wudil, Kano and northern Nigeria (UN Convention, 2000, UNICEF, 2007)

Implications

From the study, street hawking especially by the girl-child have wanton negative consequences on the child, family and society at large. It militates against proper socialization of the child. At tender age, children are expected to still be undergoing some basic home training so as to be fully socialised into traditional norms and values for the purpose of social intergration into the society. But, hawking impinges on this great process and therefore affects the profound normal growth of the child.

Hawking also impinges on education. Children hope for better education as a fundamental necessity may be truncated or suffers serious distortion. This is so as children either drop out of school or do not advance to higher level of education. The opportunity to grow up to responsibly deal with future challenges have been forestalled.

Hawking on the streets among young girls enhances the prevalence and proliferation of dangerous diseases and health challenges such as HIV AIDs and STDs. Girl hawkers constitute potential targets of adult miscreants and paedophiles in the neighbourhood and this group of people do not usually engage in safe and protective sex which makes them carriers for the spread of such dangerous diseases.

Child street hawkers suffers different forms of abuses that are demeaning and can have permanent social, psychological and health impairment. These reinforces future deviant and criminal behaviours such as stealing, theft, vandalism, withdrawal, arrogance, violence, fighting, etc. Thus, hawkers may find it very difficult to live a societally expected normal life thereby goes to hit back on the society.

Since hawking does not have any potentials for career development and social mobility, it therefore sentences the hawkers to perpetual poverty from generation to generation. The hope to get out of the slum environment also never exist.

National resources that is suppose to be invested on development may end up been spent for health control, crime prevention and control, as well as, awareness and mobilisation programmes due to the problems caused by street hawking. This therefore held development of the society backward.

SUMMARY AND CONCLUSION

Although street hawking by the girl child is a global phenomenon, the Wudil experience presents a very pathetic and infamous picture characterising it. Apart from the social and psychological consequences to both the child and society at large, the girl child face certain health dangers that are life threatening. Yet, street hawking which is a complex socioeconomic issue continue thrive unabated.

It is very instructive to note that, street hawking especially as it involves the girl child is a clear indication of the failure of the family as a social institution and a classical dysfunction of other institutions of society like government which has failed to rise to its responsibilities of protecting the girl child by creating an environment that discourages the use of children as an instrument of labour. This has therefore left the girl child and other children at the mercy of different form of abuses and therefore transforming into social misfits, delinquents and potential criminals.

However, there is the urgent need for the society to take urgent steps towards controlling and possibly eradicating street hawking by children and especially the girl-child in Wudil, northern Nigeria and the world in general. Economic empowerment, social insurance, free access to quality education, enabling environment for mechanised agriculture, massive enlightenment programmes will go a long way in curbing the problem.

RECOMMENDATIONS

In order to control and possibly eradicate street hawking by young girls in Wudil, Kano and Nigeria, the following recommendations were made:

Government at all level should urgently embark on poverty alleviation programme. This will involve job creation, social insurance schemes, social support programmes to the poor and less privileged members of the society.

Since most of the family members of street hawkers are farmers, there should be deliberate effort to improve on their farming technology from subsistence to mechanised methods so that it will enable them to produce goods in commercial quantity, earn more and adequately take care of their family responsibilities.

Government should make education more accessible by declaring it as free and compulsory for all children. This will be possible through massive investment on educational infrastructure and facilities.

The international legal framework for the protection of the girl child, child labour and abuse should be urgently implemented against street hawking. The child right act should be adopted and enforced by all the states of the federation.

Government and Nongovernmental organisations should also embark on aggressive massive enlightenment to create awareness among parents concerning the dangers of street hawking and other harmful traditional practices.

More efforts should be made concerning the fight against corruption. Public funds meant for the poverty alleviation, provision of infrastructure and amenities must be utilised as such rather than allowed to be diverted to private pockets.

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