



THE EFFECTS OF TEENAGE HAWKING AND ITS IMPLICATION ON NATIONAL DEVELOPMENT: A CASE OF KAGARKO, KADUNA STATE, NIGERIA.

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ABSTRACTS

This study investigates how teenage hawking affects child's development and the nation at large. It probes the socio-demographic characteristics of the teenage hawkers, their reasons for hawking, the nature and source of their motivation and their level of awareness of the dangers of hawking in Kagarko, Kaduna State, Nigeria and also examines its implications on national development. The survey research design was adopted. The data for this study was sourced from both primary and secondary sources. A sample of 152 teenage hawkers in the study area was randomly selected for the study. The questionnaire was used in eliciting for the information and the data was analyzed with the aid of Statistical Package for Social Sciences (SPSS) for mean, standard deviation and skewness. The findings among others revealed that most of the teenage hawking in the area is been done by the females (82.9%), with a mean age of 13 years. They were mostly from large family who are mostly polygamous family. Analysis shows that 96.73% of the respondents were Muslims, and that 67.8% of their parents possessed Quaranic education. 22.4% had primary education, while only 7.2% have secondary education. Their major reasons for hawking were to assist their parents in buying household items to use when getting married and to augment their parents' income. Over 89.7% are aware of the dangers involved in hawking. The researchers therefore concluded that teenage hawking has negative influences on children's educational development which in turns affects the national security as education is said to be the engine of development. Based on the findings, the following recommendations were made among others; there should be public enlightenment campaign to educate parents, guardians and the children on the dangers of hawking on children's educational development especially. Government empowerment programmes be brought to the grassroots and be sustained.

Key Words: *Teenage, Hawking, Child, Education, Security and National Development.*

INTRODUCTION

Street hawking by children especially the girls has been a common thing in most parts of developing world. It is not anything good. It does not only end on children's hawking, but has



intrinsic causes and effects on the society at large. Irrespective of the causes and effects of children's hawking on the streets of many parts of the world, possible remedies can be applied by the governments, community based organisations, parents and sponsors to tackle the menace.

A child(teen) is defined as any person less than eighteen years of age. Children hawk a wide range of cheap articles; edible and products such as sachet water, vegetable, bread, slippers, newspapers, fruits to mention but few. Most children who fall victim to this inhuman and intimidating condition are always busy preparing for their hawking business while their privileged mates are seen rushing to schools. The most distressing of it is that their sponsors hardly buy good cloths for them for the hard work even though, they hawk at all times of the day and in any weather condition.

Street hawking or vending in developing countries is attracting a rising interest amongst researchers (Olutunde, 2013; Ugochukwu, *et al.*, 2012) due to the various health, social, and economic implications to those who engage in the trade (Amoo, *et al.*, 2012; Esin *et al.*, 2005; Ashimolowo *et al.*, 2010). Developing countries are faced with exponential growth giving rise to rural-urban drift in search of a better means of livelihood (Hoyamo and Keenan, 2007). This encroaches on the limited resources available in these countries. Families who cannot afford the high cost of house rent are forced to live in urban slums which further expose them to numerous health and environmental hazards, unemployment and poor education (Ekpenyong and Nkereuwem, 2011). The need to continually provide for the family in the midst of unfriendly conditions has led women, men, youths and children to engage in street hawking activities (Ekpenyong and Nkereuwem, 2011).

Street hawking irrespective of who (age and sex) engages in it, is associated with major hazards (Lee, 2004; Lu, 2011). This includes sexual assault which increases the vulnerability of the hawkers to diseases such as HIV/AIDS and other sexually transmitted infections, increased risk of unwanted pregnancies and unsafe abortion (Lee, 2004; Lu, 2011; Kwankye *et al.*, 2007). Other hazards include physical assaults, mobbing, involvement in road traffic accidents, kidnapping and ritual killings, especially now that the security of people in the country is not assured. Street hawking leads to increased exposure to antisocial activities like smoking, drug



and alcohol abuse, cultism and crime which negatively impinge on the security and development of the society. Hawkers are exposed to harsh weather conditions, insects, reptile bites and hunger (Ugochukwu *et al.*, 2012; Amoo *et al.*, 2012; Esin *et al.*, 2005; Ashimolowo *et al.*, 2010; Hoyamo and Keenan, 2007; Ekpenyong and Nkereuwem, 2011). In addition, they are deprived of education and sound health; these constitute child abuse (Ekpenyong and Nkereuwem, 2011).

Street hawking defaces the environment from littering by people who buy the goods sold by the hawkers (Kwankye *et al.*, 2007). This adds to environmental pollution when the available drainages are blocked leading to flooding and increased breeding of vectors especially during the rainy season, thereby jeopardizing the health of residents due to the increased prevalence of communicable diseases.

There is an increased risk of physical injuries sustained by the hawkers when they carry their goods on their heads or hands and run after moving vehicles in an attempt to ensure their sales. This contributes to the impediment in the flow of traffic as they flood these major roads and junctions (Amoo *et al.*, 2012). The incidence of street hawking in Nigeria, has been related to the high rates of unemployment, poverty, inflation, poor school performance, unstable families, Peer group influence, large family size and poor parental care (Fawole *et al.*, 2003). Poverty has been given as a major factor for engaging in street hawking due to the need to compensate for the family income (Onuzulike, 2007).

Street Children and National Security:

Teenage Street hawking constitute serious nuisance to the society; it is generally viewed as a social pathology and a threat to nation security and development that requires social solution through rehabilitation and re-integration of such kids into their families and needy homes. National Security entails the ability of Nigeria to advance her interests and objectives to contain instability, control crime, eliminate corruption, improve the welfare, and quality of life of every citizen (Obasanjo, 1999). Among the core issues of national security are law and order. National security has also been defined as the “aggregate of the security interest of all individuals,



communities, ethnic groups, political entities and institutions which inhabit the territory of Nigeria” (Mohammed, 2006).

National Security from any perspective is about safeguarding the interests of the citizenry and providing the type of atmosphere that is free of threats that could inhibit the pursuit of the good of all. It is about the processes and measures required to preserve law and order”. In order to fully appreciate the relationship between the growing number of Street Children in Nigeria and the security challenges, it is needful to review some historic conflicts in Nigeria and indeed some recent and on-going conflicts. Nigeria has witnessed and may continue to witness ethno-religious conflicts due to the failing nature of the Nigerian State and the recourse to ethno-nationalistic sentiments as survival strategies by hapless Nigerians whose destinies have been mortgaged on the altar of a kleptocratic and irresponsible ruling class.

During the series of the major ethno-religious conflicts like the Zagon-Kataf riot, Kano riot, Bauchi riot, Jos riot, Sharia riots in Kaduna etc. Street Children especially the almajiris of Islamic street urchins drew the first blood and the bulk of the mayhem were sustained by this group of children. This could be largely due to the unquestionable indoctrination and lack of objective analysis of social events by children of this age. Their actions are consequently brutal and devastating (Ekpenyong and Oarhe 2007). In Lagos, the OPC mayhem between 1999 and 2001 involved a lot of Street Children as foot soldiers. The events in Niger Delta cities in the last eight years are equally instructive. Most urban terror gangs operating in these cities have Street Children as both active foot soldiers and surveillance teams that provide the intelligence before attacks. Even the cult wars that have specifically ravaged the city of Port Harcourt involve the active participation of Street Children who also act as unsuspecting hard drug couriers to beat the prying eyes of security agencies (Nte, 2005; Nte and Eke 2008). The logic therefore is that one of the major features of the flash points in Nigeria such as the North-with the potential of ethno-religious conflicts, Lagos-with the potential of ethnic conflicts, the East-with the potentials of ethnic conflict and the South-South-already enmeshed in resistance struggles, insurgency and militancy all have connections with Street Children as their recruit. Also, they constitute a pool of recruits as armed robbers, urban terror gangs and violent cultists and ultimately graduating



into political thugs. More so, the criminal nature of Nigeria's transitional democracy tend to rely heavily on 'godfathers', violence and brutality to capture power at all cost (Human Rights Watch, 2007). This, of course, involves the reliance on the large pool of Street Children as potential thugs. The fact, therefore, still remains that Street Children in Nigeria are potent threat to National Security as a nation infested with Street Children cannot be free from security threats. Nigeria is therefore tinkering with a potential time bomb that could explode in ways that cannot be presently imagined. Street Children, street urchins, almajaris, child traders/labourers that dot Nigeria cities will continue to remain a snag on national security and development.

STATEMENT OF RESEARCH PROBLEM

Street hawking among the primary school age children is fast becoming the culture in our society. When children are kept busy on the street and come in contact with different corrupt behaviours during hawking, it is worrisome on what the outcome will be on their educational, socio-emotional, security and resource development of the nation. This, if not properly addressed will seriously affect the general standard of morality, social norms, security and development of the nation.

In Nigeria, Street hawking is considered to be one form of child labour and exploitative because of the excessively long hour of trading by the children, hindrance of school attendance, and effectiveness on child's health (Ibanga, 2007). Many Nigerian children are compel to work because of their parents joblessness, poor or uneducated, and traditional custom especially polygamy which contributes to poor living standard and push children into the street due high birth rate. Some of the street hawking children spends the entire day and sometimes until late in the night selling goods under harsh weather condition. This interferes with their emotional, educational and social development. It was observed that children in the study area are involved in harmful and exploitative work during school hours and they work for very long hours per day. Street hawking as a form of child labour violates children's human rights, as children are force to partake in abusive, harmful and exploitative work which may affect their physical capabilities, deprives them of childhood freedom; the right to play and recreate and of their

natural development(Admassie, 2003). This affects the educational development of a child and is a dis-investment in human capital formation and has negative effects on the private and social returns of a child (Admassie, 2002), as well as the entire society, as no set of resources is more vital to an organization success than its human resources (Denisi and Griffin, 2005). It is because; every other resource that contributes to organizational/societal goal attainment is initiated, formulated and managed by the people who make up the organization or society (Sarka, 2014). Also, Onah, (2008) observed that the efficiency with which an organization perform its functions depends to a large extend on how its human resource is managed and utilized. Therefore, adequate protection and development of children is a sine qua non for development albeit national security of the nation. It is against this backdrop that this paper assesses the effects of teenage hawking and its implication to the security and development of the nation.

METHODOLOGY

This study was conducted in Kagarko Local Government of Kaduna state Nigeria. Kagarko Local Government lies between latitude $9^{\circ}35'N$ and $9^{\circ}.08'N$ and longitude $7^{\circ} 6'E$ and $80^{\circ} 00'E$. It is at the boundary of the middle belt of Nigeria and covers a land mass area of $4400km^2$ as show in Figure 1.

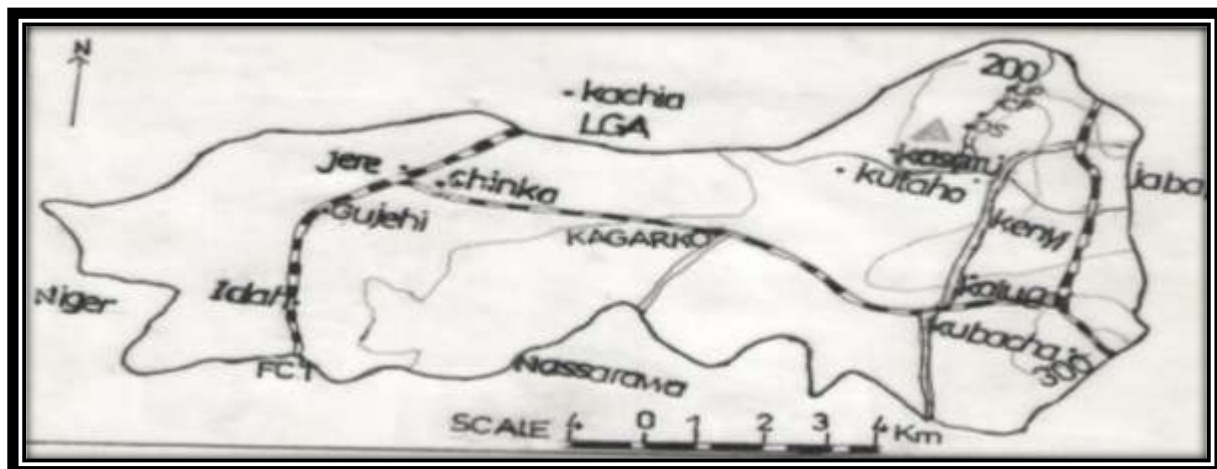


Figure 1: Map of Kagarko Local Government Area of Kaduna State.

Source: Adopted from Magaji, 1999.



The sources of data used for this study comprises of both Primary and Secondary sources of data. The Primary sources include questionnaire administration, oral interview and observations. The secondary data source includes published and unpublished materials, internet, journal articles that are relevant to this study.

The study population comprised of all the teenage hawkers found around the local government. This study adopts a survey method by collecting data from boys and girls who hawk around in the study area. During the reconnaissance, a total of 253 children were identified to be engaged on street hawking; street trading, begging, and laboring among others and a corresponding sample size of 152 was determined. The sample size was determined using the formula thus:

$$S = \frac{X^2 NP(1-P)}{d^2(N-1)+X^2 P(1-P)}$$

Where:

S = Required Sample size

X= Z value (e.g. 1.96 for 95% confidence level)

N = Population Size

P = Population proportion (expressed as decimal) (assumed to be 0.5 (50%))

d = Degree of accuracy (5%), expressed as a proportion (.05); It is margin of error (Krejcie & Morgan, 1970).

A structured questionnaire was used to elicit relevant information from the teenage hawkers. Three research assistants who understand the local dialect and the custom of the people were deployed to help in the administration of the questionnaire. The data collected was analyzed with the aid of Statistical Package for Social Science (SPSS, version 16).



RESULTS AND DISCUSSIONS

Socio-economic characteristics of the respondents

The social and economic background of the residents would determine the type of society they will fit in. The socio economic background of the people is presented below:

Variable	Frequency	Percent
Sex distribution		
Male	39	25.7
Female	113	74.3
Total	152	100
What is your age?		
Below 12 yrs.	42	27.6
13-16 yrs.	64	42.1
Above 16 yrs.	46	30.3
Total	152	100.0
1-5 persons	26	17.1
6-10 persons	33	21.7
11-15 persons.	69	45.4
Above 15 persons	24	15.8
Total	152	100.0
Monogamous	47	30.9
Polygamous	105	69.1
Total	152	100.0
Islam	147	96.7
Christianity	5	3.3
Total	152	100.0

Table 1: Demographic characteristics of the respondents

Source: Field Survey, 2019



Table 1 presents the gender composition of the respondents; it shows that 39 respondents representing 25.7% are male teenagers while 74.3% are female teenagers. This composition implies that most of the teenage hawkers are females, probably due to the culture of the people in the area that declines in girl child education.

The age distribution was also sorted, results show that 27.6% representing 42 respondents are below the age 12 years, while 42.1% representing 64 respondents are between the ages of 13-16 years and 15.8% of the respondents are above 15 years. With the mean age at 13years, it implies that majority are young teenagers who should have been in secondary school. This result is in agreement with Ikwuakam et al, (2015), and that of Nseabasi & Abiodun (2010) who discovered that the age of juvenile hawkers in Katsina state and Uyo, AkwaIbom State ranges between twelve and seventeen but contradicted the finding of Alonge, Okpeze and Owolade (2008) that older teenagers were involved in meat hawking than younger ones in Oyo State.

It is evident from the result that 45.4% representing 69respondents have between, 11-15 persons in their families, 21.7% have between 10-15 persons, while 17.1% and 15.8%of the respondents have 1-5 person and 15persons respectively. This means that respondents have large family size which characterizes a Muslim community within the study area. It might also imply that their involvement in the hawking may be to argument the income status of the family. The result is supported by the study of Yekinni and Ajayi (2011), and Ikwuakam et al, (2015), which revealed large family size among palm oil entrepreneur households in Irewole Local government Area (LGA) of Osun State and Katsina state respectively. Results also revealed that 69.1% representing 105 of the teenagers were from polygamous type of family, and only 30.9% are from monogamous families. This can be linked to respondents' religious affiliation (Islam) which permits adult male gender to marry more than a wife.

In terms of religious affiliation, 96.73% of the respondents were Muslims. This means that a greater number of the teenage hawking is carried out by the Muslims. This does not mean that



Islam is the dominant religion in the study area but that almost all the teenage hawking is done by the Hausas who are also Muslims.

Table 2: Educational Characteristics of the Respondents

Variables	Frequency	Percent	Mean + SD
Your educational qualification			
No formal education	4	2.6	1.114
Quaraniceducation	103	67.8	
Primaryeducation	34	22.4	
Secondaryeducation	11	7.2	
Total	152	100.0	
Father’s educational qualification			
Noformal education	10	6.6	0.602
Quaranic education	74	48.7	
Primary education.	37	24.3	
Secondaryeducation	26	17.1	
Tertiary education.	5	3.3	
Total	152	100.0	
Mother’s educational qualification			
no formal education	6	3.9	-0.040
Quaranic education	24	15.8	
Primary education	81	53.3	
Secondaryeducation	33	21.7	
Tertiary education	8	5.3	
Total	152	100.0	

Source: Field Survey, 2019

Table 2 presents the educational characteristics of the respondents, results show that 67.8% representing 103 respondents possessed Quaranic education. 22.4% had primary education, while 2.6% and 7.2 % have no formal education and secondary education respectively. This means that formal education was not possessed by most of the respondents indicating respondents’ limited exposure to the important empowering roles of formal education. Idris, Yahaya, Sambo, Muazu & Isa (2014) contrarily revealed that teenager hawkers in SabonGari Zaria were formally educated up to secondary school level. This might be probably because of the good number of both primary and secondary schools in Zaria.



The educational qualification of the teenage hawkers’ parents was also elicited; results show that 48.7% and 15% of their fathers and mothers respectively have quoranic education, 24.3% and 53.3% of their fathers and mothers respectively have primary education. 17.1% and 21.7% of their fathers and mothers respectively have secondary education, a very negligible percentage don’t have any form of education, only 5.3% of their fathers that have tertiary education and none of their mothers possess tertiary education. This is probably due to the fact that most Muslims don’t allow their wives to do any civil service job. This result implies that majority of the parent and their children do not have basic formal education.

Table 3: Distribution of the teenagers Parents’ occupation

Variable	Frequency	Percent	Mean + SD
Father’s occupation			
Farmer	23	15.1	-0.421
Civil servant	7	4.6	
Trading	80	52.6	
Artisan	32	21.1	
Driver	10	6.6	
Total	152	100.0	
Mother’s occupation			
Civil servant	5	3.3	-0.631
Trading	49	32.2	
Artisan	7	4.6	
House wife	91	59.9	
Total	152	100	

Source: Field Survey, 2019

The sampled teenagers were asked of their parent’s occupation and the results of the analysis showed that 15.1% of the fathers are farmers, while none of the mothers is a farmer. This is very true of the Hausa man. A very negligible number of the parents are in the civil service, 4.6% and



3.3% of the fathers and the mothers respectively are civil servants. Majority of the people are traders, which are 52.6% and 32.2% for fathers and mothers. 21.1% and 4.6% of the fathers and mothers respectively are artisan. 6.6% of the fathers and 59.9% of the mothers are drivers and house wives respectively. This is probably the reasons for their low income that led the children to hawk.

REASONS FOR TEENAGE HAWKING

Table 4: Reasons for Teenage Involvement in hawking.

Variable	Frequency	Percent	Mean \pm SD
Why do you involve in street hawking?			
To augment parents income	31	20.4	1.33
in order to sponsor my education	6	3.9	
To assist parents in buying household items to use when married.	66	43.4	
Poverty	34	22.4	
Death of bread winner	5	3.3	
To make extra pocket money.	10	6.6	
Total	152	100.0	
What is the source of your encouragement?			
Mother	103	67.8	0.97
Father	8	5.3	
both parents	35	23.0	
Friends and relatives	6	3.9	
Total	152	100.0	
What period do you hawk?			
From morning to afternoon	12	7.9	0.64
in the evening	64	42.1	
from morning to evening	76	50.0	
Total	152	100.0	
Years of involvement			
1-4yrs	90	59.2	0.97
5-8yrs.	46	30.3	
above 8yrs.	16	10.5	
Total	152	100.0	

Source: Field Survey, 2019



Major reasons advanced by the respondents for being involved in street hawking as shown in Table 4 shows that 43.4% of the reasons for involvement is to assist parents in buying household items to use when getting married. 22.4% of them attributed it to poverty; 20.4% of them said that they involved in hawking because they want to augment their parents' income. Some negligible percentage attributed their reasons such as sponsoring their education, where the bread winner is death and others to make extra pocket money as shown in Table 4. The result is in conformity with the findings of FOS survey (2006) that most low-income households depend on their children for additional income and these children when faced with daily reality of hunger often end up in the street pilfering, hawking and carry loads in the markets to survive. Nseabasi, & Abiodun (2010) had also identified poverty, unemployment and helping parents to make both ends meet as major driving forces for teenagers' involvement in street hawking in Uyo, AkwaIbom State.

The teenagers were asked to state their source of encouragement and their responses show that 67.8% representing 103 respondents testified their mothers as their source of encouragement, 5.3% attributed it to their fathers, while 23% and 3.9% to the both parents and friends and relatives respectively. Similar result has been found by Aliyu, (2006) and Idris *et al*, (2014) that most teenagers engaged in street hawking in obedience to their parental wish.

Half of these teenagers spent the whole day hawking, this implies that they never have time for school at all, probably; they attained quoranic lessons at night. 42.1% of them hawk in the evening, and only 7.9% hawk in the morning, this may be those who go to school first before hawking and those who run afternoon shift respectively.

Only few of these teenagers are experienced hawkers, about 10.5% hawked for more than 8 years. 30.3% of them have 5-8 years' hawking experience and 59.2% has 1-4 years hawking experience. This results implies that because majority of them are young, they might have not joined the hobby for long, and that once they reach a certain age (females), they get married and that ends the hawking.



Table 5: The nature of the Teenage involvement in hawking

What is the nature of your involvement in hawking?			
Variable	Frequency	Percent	Rank
Sales of cooked food	53	34.9	1 st
Sales of sachet water/minerals and Snacks	13	8.6	2 nd
Maize (both cooked and roasted)	13	8.6	2 nd
Fruits (orange, Cashew, mango etc.)	12	7.9	4 th
Sugarcane	11	7.2	5 th
Awara/Akara and pap	9	5.9	6 th
Wheel barrowing	8	5.3	7 th
Sales of oils/food ingredients	7	4.6	8 th
Fura da Nono/Kunu-tsamiya	7	4.6	8 th
Groundnut, Kulikuli and Sedis (Aya)	7	4.6	8 th
Waina da Miya	7	4.6	8 th
Others	5	3.3	12 th
Total	152	100.0	

Source: Field Survey, 2019

Table 5 presents the various items hawked by the teenagers. When these items were ranked, the results of the analysis show that majority (34.9%) of the teenagers hawked cooked food. These foods ranges from rice, beans, swallow among others. This is closely followed by 8.6% each of those who sell sachet water, minerals, snacks and Maize. The fourth in rank are those who engaged on sales of fruits closely followed by sugar cane with 7.9% and 7.2% respectively. 5.9% and 5.3% hawked on Awara, Akara, papand Wheel barrowing respectively. The following who



hawked on soup ingredients, Fura daNono, Kunu-tsamiya, Groundnut, Kulikuli, and Sedis (Aya) make up 4.6% each. Others who were not clearly mentioned make up 3.3% as the 12th position. The items hawked are not quite the same as those of Nseabasi, &Abiodun, (2010) who found biscuits, bananas, fried and boiled groundnuts, boiled meats, garden eggs, oranges and plantain as articles soled or hawked by teenagers in Uyo, AkwaIbom. Here the concept of environmentalism has come to play. That is to say the environment determines the people's culture.

Table 6: Income distribution of the teenagers

What is your Income per day			
Variable	Frequency	Percent	Skewness
less than N500.00	10	6.6	0.085
N500-N1000	47	30.9	
N1001-N1500	79	52.0	
N1501-N2000	13	8.6	
Above N2000.	3	2.0	
Total	152	100.0	

Source: Field Survey, 2019

The respondents were asked of their daily income from the hawking, and the results show that 52% representing 79 respondents earned between N1001-N1500 daily, followed by 30.9% who earned between N500-N1000. 8.6%, 6.6% and 2% earned N1501-N2000, less than N500.00 and above N2000 respectively. This result concurs with that of Idris *et al* (2014) which indicated that teenagers in Sabon Gari Zaria earned between N500 and N1999 per day from hawking on daily basis.



AWARENESS OF THE DANGERS INVOLVED IN TEENAGE HAWKING

Table7: Awareness of the Dangers involved in Teenage Street hawking

Item description		SA	A	D	SD	Mean	SD	Skewness
Road accidents and other forms of injuries.	Freq.	76	30	26	20	3.1	1.1	-0.744
	%	50.0	19.7	17.1	13.2			
Rape victims	Freq.	50	63	11	28	2.9	1.1	-0.709
	%	32.9	41.4	7.2	18.4			
Unwanted pregnancy	Freq.	61	42	22	27	2.9	1.1	-0.576
	%	40.1	27.1	14.5	17.8			
Molestation/harassment by male gender	Freq.	50	58	23	21	2.9	1.0	-0.609
	%	32.9	38.2	15.1	13.8			
Exposure to sexual transmitted diseases	Freq.	11	13	56	72	1.8	0.9	1.126
	%	7.2	8.6	36.8	47.4			
Involvement in cheating/stealing	Freq.	18	17	28	89	1.8	1.1	1.097
	%	11.8	11.2	18.4	58.6			
Exposure to illicit drugs	Freq.	53	64	0	35	2.9	1.1	-0.767
	%	34.9	42.1	0	23.0			
Sexual promiscuity	Freq.	29	13	56	54	2.1	1.1	0.664
	%	19.1	8.6	36.8	35.5			
Fitting and insults of one another	Freq.	20	27	54	51	2.1	1.0	0.551
	%	13.2	17.8	35.5	33.6			
Sectional mean						2.5	1.1	

Source: Field Survey, 2019

Table7 presents the Teenagers awareness of the dangers associated with hawking. Their responses showed that 69.7% of them agreed with dangers of road accidents and other forms of injuries, while 30.3 disagreed, with a mean of 3.1 which signified that the item is one of the dangers of teenage hawking.



Raping, unwanted pregnancy and exposure to illicit drugs are other dangers associated with teenage hawking, 74.3%, 67.2% and 70% respectively attested to that while 25.7%, 32.8% and 30% respectively disagreed. 71.1% of the respondents agreed that molestation and harassment by male gender, and 28.9% disagreed; their responses have a mean of 2.9 meaning that the items are some of the dangers associated with teenage hawking.

Other dangers associated teenage hawking in the study area are exposure to sexual transmitted diseases and involvement in cheating/stealing, with 84.2% and 77% of the respondents who disagreed and a mean response of 1.8 which signifies that these cases are not too common in the study area. This implies that despite their involvement in this profession, they are still descent to some extent. Sexual promiscuity, fitting and insults of one another is said not to be common among the teenagers with a mean response of 2.1.

Table 8: Perception of the dangers of hawking

Item description		SA	A	D	SD	Mean	SD	Skewness
Hawking is an experience that female teenager should undergo	Freq.	36	57	45	14	2.8	0.9	-0.218
	%	23.7	37.5	29.6	9.2			
Hawkers are not exploited in any form	Freq.	15	51	72	14	2.4	0.8	0.237
	%	9.9	33.6	47.4	9.2			
Hawking is associated with poverty	Freq.	19	56	63	14	2.5	0.8	0.092
	%	12.5	36.8	41.4	9.2			
Hawking is a form of child abuse	Freq.	36	75	27	14	2.9	0.9	-0.583
	%	23.7	49.3	17.8	9.2			
Hawking is a form of child labour	Freq.	15	56	67	14	2.5	0.8	0.127
	%	9.9	36.8	44.1	9.2			
Lack of access to education is a reason for hawking	Freq.	15	70	53	14	2.6	0.8	-0.179
	%	9.0	46.1	34.9	9.1			
Hawking does not deprive us our fundamental human right	Freq.	36	75	31	10	2.9	0.8	-0.501
	%	23.7	49.3	20.4	6.6			
Hawking is a good way of preparing for future	Freq.	36	84	31	1	3.0	0.7	-0.150
	%	23.7	55.3	20.4	0.7			
I prefer hawking to other forms of livelihood activities.	Freq.	48	64	30	10	3.0	0.9	-0.557
	%	31.6	42.1	19.7	6.6			
I prefer hawking to education.	Freq.	56	77	18	1	3.2	0.7	-0.460
	%	38.8	50	11.7	0.7			
Hawking is a safe way of making good money.	Freq.	62	74	16	0	3.3	0.7	-0.398
	%	40.3	48.7	10.5	0			
Sectional mean						2.8	0.8	

Source: Field Survey, 2019



The teenagers actually understand the dangers of street hawking. When consulted, their responses are as follows, that hawking is an experience that female teenager should undergo, Hawking is associated with poverty, Hawking is a form of child abuse, Hawking is a form of child labour, Lack of access to education is a reason for hawking, Hawking does not deprive us our fundamental human right, Hawking is a good way of preparing for future, I prefer hawking to other forms of livelihood activities, I prefer hawking to education, Hawking is a safe way of making good money. Above all, they perceived that hawkers are never exploited. These responses show that they perceived hawking as a positive venture.

Conclusion and recommendation

The study concludes that most teenage hawkers are from polygamous Muslim families that are relatively large in size. Poverty was a major reason for teenagers' involvement in hawking. Similarly, the respondents level of education is very low, especially in this our era. The available media used in creating awareness on dangers of hawking were not effectively utilized to bring about high level of awareness and perception of dangers associated with hawking. It was further concludes that female teenagers' level of involvement in hawking was high despite their high level of awareness on its dangers. Parents' poor educational and occupational status influenced respondents' involvement in hawking.

Based on the conclusions drawn from the findings of the study, the following

Recommendations are made:

1. Parents especially mothers should be sensitized the more on the dangers female teenagers stand to face when involved in hawking.
2. A better skill acquisition centers should be established in the study area.
3. Government should come up with an effective poverty alleviation blueprint and sensitization that can effectively place people on the right track of empowerment and self-reliant.



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