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SOME PECULIARITIES OF STREET BEGGING AND HAWKING IN KANO STATE, NIGERIA

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Abstract

The paper explores the long lingering cultural attitudes of begging, buying and selling along the roadsides and public spaces, which is derogatory to humanity. The aim of the study is to offer explanation on the reasons for the perpetuity of these attitudes despite the effort toward a lasting solution.. Areas of loitering (clusters) were identified; the reasons for begging and hawking, risks and inconveniences as well as people's responses were elicited for. It is a cross sectional research that involves both quantitative and qualitative type of data. Number of victims at cluster points and preferences were captured. Questionnaire and interviews were employed for the quantitative and qualitative data collection respectively. The study revealed that road junctions and roundabout are the areas of dense hawking activities with over 75percentage of hawkers followed by commuter stations and bus stops. Further, the study showed a growing preference for hawkers owing to inadequacy of parking spaces around the market and the difficulties in locating where certain goods are sold in the market. People perceived street hawking and begging as great nuisance to the society because they cause congestion and delays on the road. Poverty, high rent of shops, Kiosk and selling points were some of the reasons advanced for people's involvement in street hawking and begging.. Majority of the Hawkers collects the goods from some distributors without a penny and to make return after sales are made. The study pathetically discovered that the profits accrued to Hawkers are too meager since they had no bargaining power due to inadequate capital. The loitering under the sun and rain affect the health (mental and moral) of street hawkers and beggars, hence at high risk of ailment. The study recommends provision of business outlets at strategic positions to reduce the cost of rent in the bigger markets for the poor to earn living with minimum duress. Allowance and welfare schemes should be made realistic to alleviate the plight of the needy.

Keywords: Peculiarities, Street, Begging, Hawking, Kano.

1. Introduction

Begging and hawking are two social menaces that have cultural ties and peculiarities, which assumed perpetuity. By commission or omission, many people use religious privileges to engage in softer way of money making Islamic religion for instance, show sympathy

on less-privileges and encourage their assistance, caring and good handling. Begging and Hawking can simply means the activities that involve pleading for charity and offering goods/services for sale by calling, shouting or by nagging from place to place looking for patronage. For (UNICEF, 2000) the term street



hawking refers to the individuals on the street who are at work by the daytime and retire back home at sunset. In most of time, street hawkers work and live on the street and have very little contact with parents or guardians. According to (Halima, 2007), developing nations still suffer from street hawking because school age children are engaged in various forms of economic hardship. Majority of people that involves in hawking in the street are exposed to various form of hazard and risks that reduce their thinking ability, as well suffers teasing and mockery by passerby which make them prostrated and disgusted in the eye of people. The cheapness of children, their patience and low living taste make the easy victims in the culture of hawking. Street hawkers form the largest group of street people they are visible and found everywhere with their wares. They are those who are seen in the street dashing between cars. In many times with low return, (Halima, 2007) they learn to tell lies to escape confinement by police and to other parents, guardians or adults when they anticipate punishment or disapproval. However, in most of the urban centers across the Nigerian state street hawking has persisted, this because it has become a sources of earning to traders who are unable to rent shops in the cities. In addition, street hawking has denied many children of school, however street hawking in urban metropolis of Nigeria is part of everyday life. Children between years seven to ten are involve in the practice, which has effect on their health, education and wellbeing. They sometimes chase moving vehicle in the traffic of highways while adult men rarely carry trays on their head usually settle as newspaper vendors like sport articles and fashion wears. In Nigeria, children have traditionally been seen as assets to assist with household, and form chores. However with increase in unemployment, millions of children have been forced in to new types of labour that are exploitative, hazardous and

prejudicial to their welfare and development which make them to be exposed in to street as hawkers particularly those in rural areas (UNICEF, 2000). The street hawkers both children and adult travel all the way to the urban areas along the road side going through the obvious risks of accident in order to hawk. They trek a long distance with their wares looking for buyers, they run in between vehicles in traffic reaching dangerous diseases like asthma by inhaling the carbon monoxide coming from the exhaust pipes and they sometimes hit by vehicle. As informal commerce has grown to become the lifeblood of African cities significant number of constructed market reveal that the underlying reason why people sale on the street and pavement is mainly because of unemployment due to the limited job opportunities and poverty. Despite the fact that many of varying ages and sex are engage in hawking the youths are the most dominant in many developing countries, children constitute about one third of the total population. Millions of these children do not have the opportunity of being properly and adequately taken care of by their parents, guardians, and the community in which they live, many of them have to be engage in hawking, begging, touting, prostitution to make ends mean. These children, who are regarded as custodian of the society's future end of becoming a nuisance to their societies primarily due to the abuse and neglect of their rights. (Oloko, 2002) as in Murtala (2014), opined that street hawking as an aspect of child labour; has become a social problem that has engaged the attention of professional social workers, scholars, policy makers and the general public for years. Most of the people see street hawking as a violation of the right of children as well as hindrance to their welfare. The association of Nigerian women asserted that economic



predicament had force millions of families to find ways of supplementing their income and which their children become the centerpiece of such decision. Thus, families are hereby exposing their children to various economic activities, which are hash to them, such as street In the third world countries due to high level of poverty and illiteracy, children and less privileged are exposed to various forms of challenges in the process of making a living. The street begging and hawking in Nigeria have becomes a menace in all urban centers due to its magnitude, spread and effect. Hawking for goods and nagging for charity, apart from being nuisance, it is also considered derogatory. The circumstances that emanates from economic hardship since the last quarter of the twentieth century made people to jump into any type of occupation without selection. Hawking for charity or sales is unorganized commercial activity, which happens among low-income parent and guardians as a coping strategy. Hawking in a street is a socialization process, which prepares the child for an adult economy, social life as well Ruth (1996). Many parents in urban areas are also of the opinion that they are allowing their children to be in petty trading due to the high level of poverty. Social and cultural factors in some areas push children in the street or in the child labor force (Carison, 1998).

Children with histories of maltreatment, such as physical abuse are at the risks of developing severe psychiatric problems (Halima, 2007). This situation of children in developing nation is more than a victim of political stagnation, but living condition has deteriorated especially so in urban areas in comparing with country

This research is relevant and timely due to the problems of street begging and hawking constitutes, among which include waste of

hawking, hard labour-menial job, which occurred in three levels; exposure to overt genital seduction, exposure to genital stimulation, and witnessing adult in the act of sex.

side (Youth voice, 2008) that is why one of the governor noted that the volume of commercial and un authorize activities on the road side has to be eliminated, and law was made in order to redefined the status of the state by eliminating any commercial activities on the road. Even at federal level it is an issue but due to the little attention given to it become a failure. Therefore, there is need to make series of studies in order find out themagnitude, courses, effect, and danger of street hawking and its implication to the society, as well as to proffer solution. The study if accomplished will answer the following what are the commonest cluster points of street begging and hawking in the study area? Why Hawking perpetuates in the area? How the people respond about the street begging and hawking in the studyarea? Where can the beggars and Hawkers be accommodated/settled in the study area? The aim of the study is to compare the peculiarities of street begging and hawking in Kano metropolis purposely to elucidate the trend involve so as to proffer better way of handling the issues while formulating future planning. This can be achieved by identifying areas of cluster of street begging and hawking in the study area, major reasons for adopting begging and hawking as their livelihood options, seeking the responses from public about begging and hawking. Finally suggest some recommendations that can help in manage. human hours, derogating humankind and its resultants public embarrassment. A recent survey indicate that in sub Saharan African countries thirty one percent (31%) of children

age between 5, 8 and above are engaged in various forms of labour such as slavery, trafficking and force recruitment for armed conflict and other hazardous work. Therefore,

2. The Study Area

Kano city (metropolis) has been the capital of the state since its creation in 1967 from the former Northern Region, located between lat. $10^{\circ} 03'$ to $12^{\circ} 30'N$ and long. $7^{\circ} 30'$ to $9^{\circ} 25'E$ about 840km from the edge of the Sahara desert. It has a mean height of 472.45m above sea level with average temperature of $14.4^{\circ}C$ (range between 15.8 to $33^{\circ}C$). Its mean monthly values for temperature range from $21^{\circ}C$ in coolest month and $31^{\circ}C$ in the hottest month. The average rainfall in a normal situation is about 1000mm in southern Kano and 800mm around the metropolis (Olofin, 1987). Kano metropolis is the second largest industrial and commercial center in Nigeria.

it becomes necessary to make researches in order to avoid this kind of problem

It is therefore experiencing a rapid growth rate from pre-colonial to post-colonial era. In 1932 the population was estimated to be only 83,000. Urban Kano has been subject to rapid growth since 1952 and exorbitant growth from 1958 onwards. By the 1991 census the population had increased to 1.6 million. The culture of Kano people is Hausa-Islamic culture, in that ethnicity and religion are so interwoven that a distinction is hardly discernible. It cannot be said with certainty when Islam came to Hausa land and as well to Kano (Ashafa 1982). Barbushe predicted that 'some nation will come, take this land from our hands, and build Mosques' (Gidado 1953 as in Paden 1973)

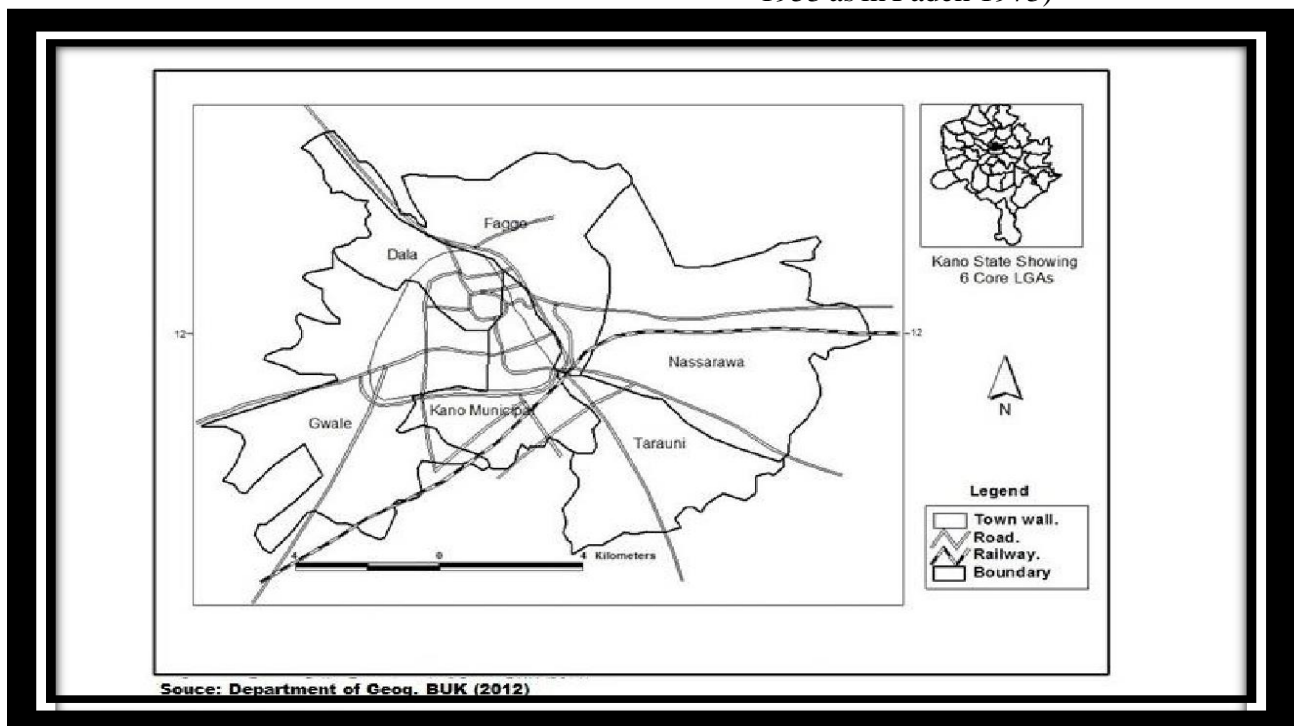


Figure 1: Map of the study area showing various wards in Nassarawa LGA

3. Materials and Methods

It is a cross sectional research dealing with socio-economic and socio-cultural parameters. Precisely, there are two types of data in this research that is quantitative and qualitative data. The quantitative data gives information on sex, numerical indices like number of children and so on while the sex preferences and perception of respondents and other behavioral information are held as qualitative type of data. Principally there are two sources of data for the purpose of this research that is the primary sources of data and secondary sources of data. The primary source of data was obtained through interviews and questionnaire administration to obtain information related to age, sex, income, number of people involve, while peoples' perception and preferences were captured through interviews. Documented source of data were obtained from published, and unpublished projects, textbooks, and journals.

3.1 Data collection (Sampling frame and procedure)

Multi stage sampling was adopted in selecting 10% of the entire ward, from there another 10% of street from each ward were picked. 10 Household were purposively sampled for interviews from each street while 100 respondents were randomly selected for the interviews along the major streets of begging and hawking activities, the 10% was considered adequate as opined by al-Umar (2001) and quoted by Lambu (2009, 2012 and 2014). The

questionnaires were distributed at the selected streets in the study area. The responses from charity givers, hawkers and customers were collected. The questions are based on causes of hawking, effect and its implication to the society and way of overcoming this problem.

4. Results and discussion

The study discovered that both beggars and hawkers traffic routes were roadside, crossing, junctions and parking areas. Major places of street begging and hawking in Kano Metropolis are as follow:

1. Zaria Road
2. BUK
3. ZOO
4. Sabon Titi
5. Ibrahim Taiwo
6. Gwammaja
7. IBB way France Road
8. Murtala Muhammed way
9. Aminu Kano way.
10. Commercial areas
11. Public places
12. Playgrounds
13. Institutions

Beggars and Hawkers are often found in large numbers in the above places due to various reasons. The large crowds of people ensure high probability of patronage. People on transit need to buy few things as well give charity for safe-landing. Similarly, those arriving need many things like water, snacks as well express their thanks through charity and gifts. This fact is illustrated in figure 1 and 2 where the number of beggars and hawkers were extremely alarming.

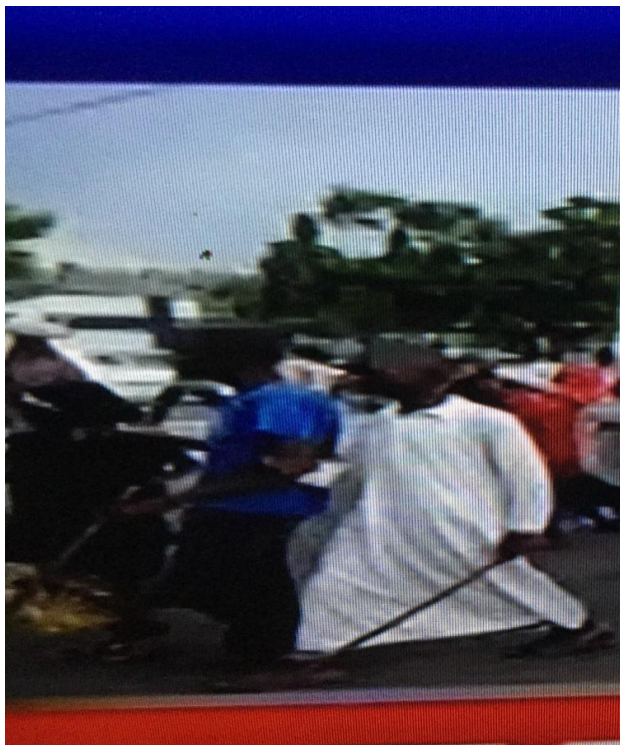


Plate 1. Troop of Beggars moving about for charity



Plate 2: The Roasted maize sellers (Hawkers)

4.1 Major areas of street begging and hawking in the study area

The study interestingly, identified 10 major routes with 30 junctions in the study area where begging and hawking are taking place, they include Na'ibawa fly over, Dangi round about, Dan Agundi junction, Gadan Kaya, Kabuga underpass, Civic center, Isyaka Rabi'u, Masallacin Fagge round about, Bakin Asibitin Murtala, Kofar Mata, Kofar Mazugal, and Gwammaja Gidan Malam, Kwari market junction, Kofar market Wanbai, junction Abattoir junction France road by fasting, France road by Galadima France road by 'Yan Kura and France road by Market respectively. The major high ways in Kano metropolis have the high population of beggars and hawkers. All portable goods are on sales at the junctions and all people are nag for charity irrespective of one's faith or belief. Reasons for selling all these products are stated by the respondents (hawkers) when they were interviewed they responded that, Zaria road has high- density vehicle coming in to metropolis for commercial activities. Immediately on arrival they need to buy things like soft drinks and water to quench their thirst, and some people are travelers who arrived from different business or working places outside Kano so they buy things for their kids like children toys, and for their family for them not to go to their houses with empty hands and the remaining for charity. The study discovered a close relation between Begging and Hawking because the beggars are following the Hawkers so that some things and the remaining cash (*Chanji*) are given the Beggars.

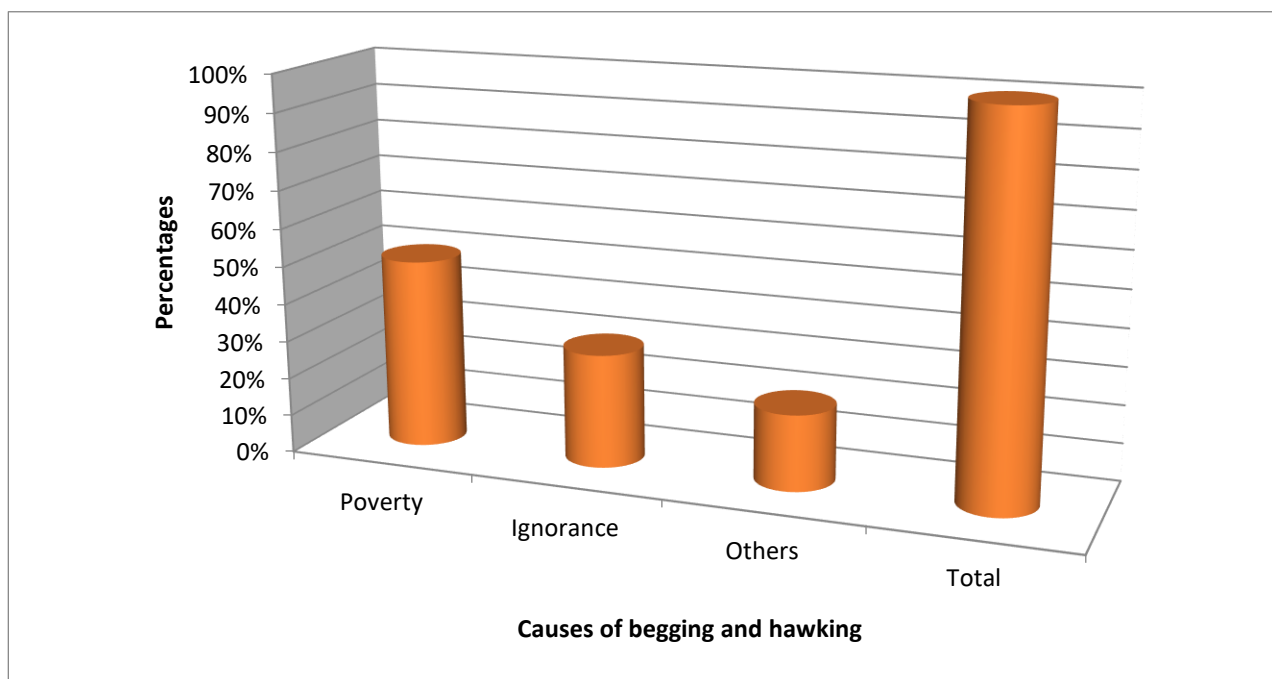


Fig.1: Public views on the causes of Begging and Hawking

Source: Fieldwork 2015

4.2 Causes of Street begging and hawking

The result from the data collected indicated that the causes/reasons for street begging and hawking in study area are attributed to many factors; such as poverty, ignorance and lack of public enlightenment. However, some

4.3 Effects of street begging and hawking on the society.

Many respondents were of the view that practice of street begging and hawking lead to certain problems to the society like drug abuse and crime, and immorality can influences high crises like *Jagaliya* and even political violence while others are of the opinion that street begging and hawking lead to school dropout. This can be counted

respondents gave reasons that is not within the above categories for street hawking for instance, loss of parent. Poverty constituted the highest opinion of people, therefore there is problem of short life expectancy and malnutrition, illiteracy and diseases, which all these are associated with poverty problems.

as the most serious problems because knowledge is said to be the backbone for the development of every society. Therefore, there will be problems of high illiteracy in the society, which the consequences may be awesome. The most affected people in this situation are coming from the lower class family and the whole issue can be link to struggle for survival apart from the school dropout.

Table 1: Public view about the effect of begging and hawking

Effect	Frequency	(%)
Crime	31	62%
Illiteracy	19	38%
Total 50	50	100%

Source: Fieldwork, 2014

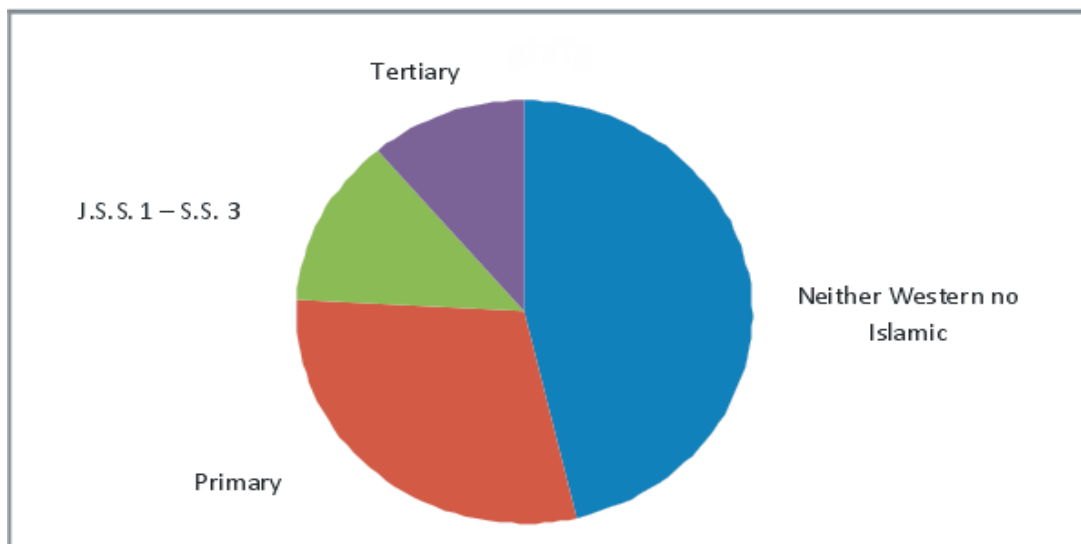


Fig2 Level of literacy attainment by the Hawkers

Source: 2015



The most disturbing and pathetic issue about problem of begging and hawking is the future of the victims and even the entire society. The cultural meaning of *continuing begging and hawking* means continual manufacturing of illiterates, thugs and vandals, which may disturb the peace of our future.

5. Conclusion

It can be emphatically stated that beggars and hawkers currently occupy all the junctions and roundabouts. Consequently, the activities of Hawkers constitute some nuisance through congestion, which affects traffic flow. Children, youths and adults as well as males and females were on the roads asking for charity and selling commodities due to poverty and lack of awareness. Begging affects children's education and general upbringing due to the time, they waste on the roads swinging from one vehicle to another. Over 72% of children are either drop-out or have never been to school in their life time. The study concludes that begging and hawking depreciates the health, frustrate minds and kill morals due to hardship, boredom and duress hence many engage in smoking, drug abuses and thuggery. The future of beggars and that of hawkers, in fact even the entire society is bleak, hopeless and threatening unless effort is made to revert the situation.

Begging and hawking share many things in common (reasons, causes, effect, consequences etc.) as cultural twins

enjoying the same sympathy from people and hence aborted many effort of elimination.

6. Recommendations

Based on the findings of the study, the following have been suggested:

- i. Looking at the magnitude of the affected people, the gravity of the consequences as well as the future risks families should learn to adopt indoor livelihood options that can solve the problem of street begging and hawking.
- ii. Provision of electricity at both rural and urban areas can encourage private enterprises to employ people so that their household responsibilities can be met ease and allow their dependent (children and less privileged) settle at home, attend schools and built a rightful future.
- iii. Traditional rulers and religious preachers should gear effort on proper parenting and deter their followers against negligence of responsibilities of upbringing. These segments of society enjoy cultural respect by the citizens and hence their effort will ensure fruitful outcome

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