

**ANALYSIS OF THE POPULATION OF STREET BEGGARS IN ABUJA
MUNICIPAL AREA COUNCIL, NIGERIA**

BY

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DECLARATION

I hereby declare that the dissertation titled “**Analysis of the Population of Street Beggars in Abuja Municipal Area Council, Nigeria**” was carried out by Aishatu YUSUF under the supervision of Prof. J .G. Laah and Dr. J. O. Adefila. All information obtained from literature has been acknowledged in the text as well as the list of references. No part of this work has been presented for another degree or diploma in any institution.

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Aishatu YUSUF

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Date

DEDICATION

This dissertation is dedicated to my beloved parents Mrs. Maryam Amuda Yusuf and my father who gave me Life may Allah grant him Aljannatu Firdaus Ameen. Prof Hudu Ayuba my father, my brothers – Assistant Controller Sani Mohammed yusuf Tincan Island Lagos, Dr. Isah Maikudi Yusuf Economic department ABU, late Yusuf Obey worker FCE, Sulaiman, Sani, my sisters late Malama Amina Yusuf international trade fair Lagos, Msc Mrs Ramatu Yusuf, Federal College of education Zaria, Fatima Gazali FCE, my nieces and nephews, my dear husband Engineer Adamu Aliyu, my in-laws, mal Umoru ABU who has been my source of comfort and inspiration in life.

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ABSTRACT

. This study analyzed the analysis of the population of street beggars in Abuja Municipal Area Council (AMAC). It made use of both primary and secondary data. Using multistage sampling technique, a sample of 400 street beggars was purposively selected and questionnaire administered to them. Both descriptive and inferential statistical techniques were employed to analyze the data. The result shows that 77.5% of the beggars were males as against 22.5% for females. Also, majority of the sampled beggars were Hausa/Fulani (41.5.7%) of northern origin; and 2.75% of the beggars were non-Nigerians. The Chi Square result shows that calculated X^2 (17.691) and is greater than the critical value. (9.488) thereby rejecting the hypothesis hence, there is a significant difference between socio-economic effects of street begging and the resident population in the study area. One-way Analysis of Variance (ANOVA) statistical technique was employed to test for the significant difference in the distributions of the street beggars in the selected six wards. The result of the ANOVA shows that the p-value .917 is greater than the alpha value 0.05 thereby accepting the null hypothesis hence, the variations in the distribution of the street beggars among the selected wards was insignificant because all the wards are having high proportion of beggars. Street begging is carried out by diverse people regardless of age, sex, religion and marital status. Based on the findings, it was recommended that Government should encourage western education for adolescent and youth beggars in order to empower them economically. Also, creation of job opportunities can go a long way to minimize street begging. Moreover, guidance and counseling services should also be made available with a bid to reduce the menace of street begging.

CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND TO THE STUDY

In the last 10 years the attention of sociologists, demographers, psychologists and social researchers has been on the menace of street begging, that has become part and parcel of the cultural landscape. According to Tipple and Speak (2003) the number of homeless people worldwide is estimated to be between 100 million to 1Billion. The Population of beggars who seem to pass most of their time on the streets and public areas in many states of the world has existed from time immemorial. In many urban areas due to poverty, failure in housing systems and insurgency, street beggars are found in public places such as recreational areas, worship centers, commercial centers worst still on campus begging for arms. Poverty isn't easy to mentally deal with besides the upsetting sight of seeing fellow humans living in hard conditions, it is hard to grapple with the thought that these people earn so little (even by local standards) and somehow survive. Beggars feel bad about begging to them it is hash, humiliating, degrading, frustrating and even cause's death because most of them are used to perpetuate violence as well as sacrifices for ritualist.

Socioeconomic analysis is defined as a close examination of an individual or family's economic and social status in relation to others based on income, education and occupation as well as their attributes is assessed. Mortimer (2005) defined street begging as asking for money, food, shelter or other things from people they encounter by request without an exchange of service in a public place. Olawale (2007) regarded alms begging as the habit of a beggar soliciting for favor from passers-by for survival and enrichment.

The phenomenon of street begging is universal though it is significantly higher and varies in some parts of the countries than in others. In Tanzania, for instance over 120

beggars were evacuated back to their homes or to rehabilitation centers from the city (Maganga, 2008). Central Tanzania is a semi-arid area associated with low and erratic rainfall which gave rise to poor soils and degraded environments in many areas. Large portions of these areas have minimal infrastructure, which impedes people's access to markets, health, educational facilities and safe water resources. This problem subjects people to poverty which led them to adopt alternative strategies for survival including street begging (Dimoso, Mgabo and Namwata, 2010). In Senegal, 50,000 beggars are children living in Dakar, and about 100,000 live in other cities forced hundreds kilometers away by their parent to acquire Quranic education as *daaras* but end up on the streets as beggars (Matthew 2014). Street beggars in Senegal are known as *talibes*. Street begging in Ghana is legal only for the disabled. According to Ghana Statistical Service (2003), 2,314 are street beggars with 54% of the population being children between the age 15-17years. According to UNICEF, in Ethiopia, out of 150,000 street children about 67% live in Addis Ababa and most are street beggars. Income, housing, unemployment, land access, sanitation, water & waste disposal in the city are drastically far from standard. In Zimbabwe, most of the street beggars are disabled. This is as a result of poverty and unemployment and so most of the beggars have taken over most of the urban areas as their permanent homes.

Street begging is not peculiar to developing countries due to high rate of poverty both in cities and in the countryside in some developed countries, some urban areas were identified having significant percentage of street beggars for instance France and Britain have 10% of the population depended on charity and begging for food. In Bologna, 25% of the populations are beggars. In Mainz 30% of the populace depended on alms to survive (Wikipedia 2010). Urban cities in china especially shanghai, have been described as centers of different categories of beggars including the poor, the disabled, the homeless and professional beggars which are described as *lium* (floating beggars) or *yumin* (wondering

beggars) (Hanchao, Lu 1999). Street begging in china is as a result of extremely bad weather condition, chronic illness e.g. arthritis, genetic deformation which has led to destitution, industrial accidents. In India, 14, 51,000 are street beggars and begging in India is seen as a pride as beggars are seen as posing as someone famous (Manoj, 2014). The problem is not so different in US, South Africa, and Mexico as having a significant percentage of street beggars.

In Nigeria, the north-west geopolitical zone has the highest percentage of street beggars compare to other geopolitical zones, most of who depend on street begging to survive (Okene, 2013). Street beggars including children, the aged, women and men, disabled are conspicuously found in streets and public areas begging for alms. They are mostly between 5-45 years whom regularly move in groups of 5-10 with plates or bowls in their hands having un-kept hair, blistered lips, dirty fingers,, bare and broken feet, tattered clothes engaging members of the public with enchanting songs and saluting alms singing in exchange for money food and items. While the disabled with kids leading the way soliciting for money, food or anything from passersby.

Abuja is one of the fastest growing cities in the world and it is not without its challenges and problems which includes street begging. An increasing population of beggars is visible on the streets causing environmental, economic and social discomfort on the city. Beggars are found on major roads, in the streets, shopping mall, filling station, traffic light, commercial areas (Wuse market, Utako market) and virtually of all the state capitals and other principal cities and towns. They range from children, young and old men and widowed women and the physically and mentally disabled who come from Kaduna, Enugu, Cross river, Gombe, Abia, Jigawa, Bauchi, Nassarawa, Kwara, Plateau Kano, Kogi state and from other countries such as Togo, Cameroon, Buki-nafaso Chad Niger begging for arms. Begging itself poses some challenges and problems to them its strip off their dignity; it jeopardizes

their health and safety. The effect of this menace is that it prevents development since the sole aim is to achieve an urbanized city. Many religions have viewed begging as the only acceptable means of support for certain classes of adherents, including Christianity, Hinduism, Islam, Buddhism, and Jainism, typically to focus exclusively on spiritual development without the possibility of becoming caught up in worldly affairs. Begging also exist on internet with many begging websites appear to be as a result of individual genuine need for attention or help (Wikipedia).

1.2 STATEMENT OF THE RESEARCH PROBLEM

Nigeria is the most populous country in Africa with over 150 million people and has the highest population of child births on the continent (Population Reference Bureau 2008). Recently the population of street beggars in urban centers in Nigeria has taken a phenomenon difficult to ignore. At the inception of the previous economic depression in the early eighties, the population of beggars on the streets has continued to be on the increase. Human capital formation is a *sine_qua_non* to socioeconomic development because of the unbalance socioeconomic system play in the development process. In Northern Nigeria specifically and Nigeria in general, the drive towards human capital development by government is lethargic. This neglect breeds poverty especially in the rural areas (Bolujoko, 2008:3). According to Elembah (2011), Poverty in Nigeria increased from 27% in 1980 to 66% in 1996. In 1999 poverty level increased to 70%, by 2011 it was estimated that more than 85% of the population live below poverty line. The North-West zone rated 74% of poverty and lives on less than one dollar a day; North-Eastern zone rated 78% and North-Central zone having 70%. By contrast in the South-West poverty rated 28%, the South-South 30% and the South-East of Nigeria rated 23%.

Abuja, the Federal Capital city of Nigeria is growing rapidly taking the shape of the New York City yet faced with the issues which include street begging. A city known as the

capital territory meant to be kept clean and free from all maladies like theft, prostitution, crisis and street begging. Street begging is one of the population problems confronting Abuja, the capital city of Nigeria. Their presence on highways in recent times often violates social, political and economic changes, due to high migration of families. The increasing population of street beggars in Abuja is not only due to poverty and physical disability but also to the fact that most of these beggars are satisfied with the job (IDI AMAC, 2015). Some have become very rich with the job and have acquired buses and houses and yet appear wretched to draw sympathy to the public (IDI, 2015).

As their population continue to be on the increase in the streets, because they are not economically productive they contribute nothing to the country's economy. Begging in urban centers is a heartfelt situation and worrisome seeing your fellow being facing such challenges to meet up with life. They cause discomfort on major roads and public places. They obstruct traffic and human free flow and also generate dirty materials either as waste or as parts of their belongings to their regular routes and stations. This menace and its negative impact is of considerable importance because these people are humans like us they deserve better life and I believe when given the opportunity will contribute a lot to the nation. Abuja is the federal capital of Nigerian agents for domestic and foreign attraction which is meant to be kept clean free from al maladies but is faced with the problem of street beggars. They portray bad images to outsiders and strangers especially private investors. They are at times used as instruments by politicians, to vandalize public properties and utilities built with nation's resources without realizing the outcomes such act (IDI AMAC, 2015).The national economy is slow in developmental processes as a considerable proportion of beggars are not economically productive in anyway thereby depending on the already over stretched workforce (National Council for the Welfare of the Destitute (NCFWD), 2001). Rapid urbanization and high density of Nigerian's population have caused problems such as

suburbanization, hidden unemployment, false jobs, and the development of social problems such as begging in city environments. Since slum dwellers, rural migrants and some refugees are mostly poor and unemployed; some of them make a living, by engaging in illegal activities such as theft, smuggling, and some others who suffer from severe fanatical poverty resort to begging (IDI, Abuja Environmental Protection Board (AEPB), 2015).

Expectedly increasing academic attention has been directed to the problem of street begging as well as governments at various levels. For instance the Edo state government through Ministry of Women Affairs and social Development, Benin City have a Rehabilitation Centre for Orphans, Vulnerable Children, women in need, widows and also supervises the skill acquired at Evbomodu Benin city. Also the media such as newspapers, radio, television, occasionally reports cases associated with street begging in leading articles. In Abuja, over 1,000 beggars were captured in different parts of the wards and were taken back to their respective states. Rehabilitation centers in Lagos State Ikorodu were built to house 4,000 destitute, the monthly Survival Allowances issued by the late Mallam Aminu Kano, the social welfare programme of N7000 monthly survival allowances by the Jigawa state government and the Diverted Giving Scheme. (DGS) were all method used to care for the specific needs of the less privileged. This method still enhances a more reliable way to beg but gives beggars no excuse to remain on the streets. Because a high proportion of such efforts are punishments and rehabilitation rather than finding the root cause, the problem of street begging seems unabated and is becoming a permanent feature especially in many developing countries across the globe such as Nigeria.

Namwata and Mgabo (2014) studied consequences of begging and future aspirations of beggars to stop begging in Central Tanzania. The researcher conducted a cross-sectional survey among 220 respondents having 130 beggar and non-beggars; 60 members of focus group discussions and 30 key informants. The researcher used quantitative and qualitative

analysis for the study. The researcher used Simple descriptive statistics for the study. The result of the study revealed that the consequences of street begging were abusive languages from the public rating 48.5%, harassment from municipal official and police rating 3.8%, harassment from fellow beggars rated 7.5%, sun burn and cold during the nights and sexual abuse. Future aspirations of beggars in order to get rid of begging were getting capital to start small businesses, getting care giver for themselves and their children, getting employment and getting accommodation. The researcher recommended that street beggars should undergo counseling to help them become assets instead of liabilities to their families and society at large. This researcher didn't look at the categories of beggars, spatial variation of street begging and this study is set to find out these determinants.

AlHassan *et al* (2012) studied the patterns of street-begging, support services and vocational aspirations of people living with disabilities in Ilorin, Nigeria. The researcher administered 131copies questionnaire. The researcher utilized descriptive statistics for the study. The results showed that he street-begging among people living with disabilities occurred mostly at the entrance of stores, super markets and petrol stations with a mean value of 3.885. Support services were derived from family and friends with a mean value of 1.710. While people living with disabilities aspire for vocations which provide good salary, attractive workings conditions and ensure stable and secure future having a mean value of 3.992.

Abari, *et al* (2013) conducted a research on a study of street children in Kaduna metropolis. The researchers utilize both primary and secondary data for the study. The researcher administered 80 copies of questionnaire comprising both males and females below 18years to obtain data on the fundamental causes of street children, attitude of parents or guidance of street children, public perspective of street children, and socio demographic characteristics of the respondents in the study area. The study revealed that children survive

under hazardous circumstances and are victims of material and social psychological deprivation from home and the society. Most of these children use street corners as their homes and worst still are denied formal education. And the researcher recommended that the problem of street children should be collectively addressed by family, policy maker's religious leaders and individual governmental and non-governmental organization. The researcher interest was on street children below 18years while this research seeks to address all types of beggars.

However, going by these studies (David and Olufemi, 2009; Onoyase, 2010; Khan, Menka and Nisar, 2013; Bukoye 2015; Gabriel, 2013) little or no attention has been drawn to particularly in the Municipal Area Council, Abuja and this constitutes the gap in knowledge that this study intends to fill. Following the statement of the research problem, these research questions will be addressed:-

1. What are the socio-economic characteristics of the street beggars in AMAC?
2. What are the categories of beggars in the study area?
3. Where are the street beggars located in the study area?
4. What are the factors influencing street begging in the study area?
5. What are the socioeconomic effects of street begging on the people in the study area?

1.3 Aim and Objectives

The aim of this study is to undertake a socio-economic analysis of the population of street beggars in Municipal Area Council, Abuja. However, the specific objectives of the study are to:

- i. Examine the socio-economic characteristics of the street beggars
- ii. Identify and characterize the categories of street beggars in the study area
- iii. Examine the locational distribution of the street beggars in AMAC

- iv. Examine the factors influencing street begging in AMAC.
- v. Examine the effects of street begging on the resident population in the study area.

1.3.1 Hypotheses

hi There is no significant relationship between the effects of street begging and the resident population in the study area.

hii There is no significant difference in the distribution of the street beggars in Abuja Municipal Area Council (AMAC) `

1.4 SCOPE OF THE STUDY

The study is concerned with the socio-economic analysis of street begging population in Abuja Municipal Area Council, Federal Capital Territory, Nigeria. This study covers 6 wards namely, City Centre, Garki-1, Jiwa, Kabusa, Nyanya-1, and Wuse. The wards are selected based on the predominance of street beggars. The content of the study include characterization of the beggars, locational distribution of the beggars, socio-economic characteristics of the beggars, socio-economic of effects of street begging particularly on the society.

1.5 SIGNIFICANCE OF THE STUDY

Street begging has negative effects on the growth and development of the capital city. This study is expected to provide further information relating to street begging and will be looking at the demographic and socioeconomic determinants influencing street begging in AMAC. This study is expected to give an insight of what the problem is all about to enable governments NGOS, and related stakeholders to formulate policies on how to abolish street begging, attention needed during budgets and other development projects. According to Emmanuel et al (2015), the population of street beggars are increasing their lifestyles and the display of overtly aggressive behavior make them the subject of suspicion and hostility by both the public and the law enforcement agencies. The menace of street begging has a

potential threat to the environmental, economic and social survival of human societies. The people engaged in begging recognize it to be a 'problem', due to its harsh, humiliating, demining and frustrating nature. This research will further serve as an instrument of enlightenment to people who engage in begging, to beggar heads, and to parents who send their kids out to the street to solicit for funds about the effects and dangers involved and the need to protect the future of their children. The study will add to the existing knowledge in the fields of academics and increase the volume of literature and to improve response to street begging in Nigeria.

CHAPTER TWO

LITERATURE REVIEW

2.1 INTRODUCTION

Nigeria is the largest black African country. According to the recent census, a population of 150 million people was recorded. It is said that every one out of four Africans is a Nigerian. There are several ethnic groups, but three major tribes make up the majority of the people: the Igbo in the East, the Yoruba in the West and the Hausa in the North. Nigeria plays a leading role in determining the future of Africa, both at the global and regional levels. Although endowed with rich natural resources and extensive human resources, Nigeria has not developed the necessary technological, industrial, managerial and political know-how to pull its resources together in a sound economy to take care of basic needs of its population. As a result, poverty and hard living conditions are prevalent, affecting the less privilege in particular. The country faces social upheaval, cultural conflict, and slow industrialization and impact attempts at westernization. The less privilege in urban areas is quickly caught up in the daily struggle for survival and material gain. In the North and North Western parts of Nigeria, the less privilege especially the youth are not in enrolled in academic pursuits of life.

2.2 CONCEPTUAL FRAMEWORK

Begging has been variously conceptualized by scholars to reflect different ways reasons for begging. In the words of Jelili (2006) “to beg” is to simply ask people for money, food, clothes etc. as a gift or charity. He conceptualizes begging to involve not only individuals but organizations or countries. In Wikipedia (2009), begging is presented as requesting something in a supplicating manner with the implication that person who is begging will suffer emotional and or physical harm.

2.2.1 Street Begging

Street begging is the act of asking people for money, food, and clothes etc. as gifts or charity from passersby (Jelili, 2006). H Kennedy and Fitzpatrick, (2001) define begging as asking passersby for money in a public place. However Jelili, (2006) is of the opinion that begging extends beyond asking people for money alone, it involves asking people for money food clothes etc. as gifts or charity and can take place anywhere, not necessary public places. Jelili conceptualizes begging to involve not only individual but also organization or countries. As observed by Ogunkan (2009), some beggars use insults, profanity, or veiled threats in aggressive begging. Jelili (2006) presents begging as the act of asking people for money, food, and clothes etc. as gifts or charity. He conceptualizes begging to involve not only individual but also organizations or countries which he tags “corporate begging”.

In larger cities in South and Central America, begging is an issue on the agenda of both local and central authorities which attempt to reduce its prevalence through demographic initiatives. While in Quito, the capital of Ecuador, most beggars are indigenous people, especially women and children (Swanson, 2010).

In Mexico City, children are largely involved in street begging (Mongelluzzo, 2006). In the European Union, these menaces are the subject of the European platform for combating poverty and social exclusion that member States must subscribe to. Eliminating social exclusion would be conducive to a reduction in antisocial behavior such as begging. In the streets of Europe beggars range from adults to children, from England (Kennedy and Fitzpatrick, 2001) to Belgium (Adriaenssens & Hendrick, 2011) or France where Romanian immigrants make up a large proportion of the urban beggars. In this menace, many European States, like Luxemburg, Switzerland, Lithuania etc., prohibit begging, while other countries such as Norway, Austria etc. have introduced laws against Romanian beggars. Romania as a recent EU member, is a European country well known for the phenomenon of begging in

urban areas, despite that the panhandling is a criminal offence punishable by 1 month to 3 years in prison according to the Romanian Criminal Code, article 326 which defines panhandling as the activity carried out by an able bodied individual, of repeatedly begging and asking for the mercy of the public. Literatures in various studies have also shown that beggars can be categorized into groups to reflect the factors that induced them into begging in the third world countries.

In China, a Chinese Shanghai based Christian Organization identified five major factors influencing begging as: national disaster; civil war; handicaps and diseases; bad habits, and family heritage (Hanchao Lu, 1999), while Jiang and Wu(1933) observe such factors as uncontrolled rural – urban migration; national disaster; war banditry; bankruptcy; unemployment; disabilities; dysfunctional family and so on may lead to begging. In Bucharest, street begging is caused by poverty, the refusal of people to work, illness, old age, children forced to beg, delinquency, low education level. Mexican history differentiates four types of beggars: *desnudos* those lacking clothes, almost Naked, *mendigo* fraudsters disguised as beggars, *vergonzades* – poor individuals that are too proud to beg and *verdaderos* the real beggars (Arrorn 2000). Begging is seen as a result of economic necessity and as a traditional activity associated with the city's religion and political life (Adedibu, 1989). Faberge (1971) identifies physical disability, or incapacitation, medical illness, laziness, psychiatric disabilities and old age as factors that promote begging in Mexico.

2.3 THEORETICAL FRAMEWORK

Researchers in various academic fields took different approaches in the analysis of street begging. Psychologists associate begging with mental health problems and low self-esteem; social scientists link it to poverty and social exclusion, focusing mainly on homeless individuals or the poverty afflicted lower classes of society. The theory of “vicious circle of poverty” seeks to explain the persistence of poverty in the society and indicates that poverty

as a subculture, passes from one generation to another and becomes institutionalized amongst the poor. It is one of the characteristics which prepare the ground for the phenomenon of begging. This theory emphasizes on people's inability to manage risk rather than their attitude to risk as a way of breaking the vicious circle of poverty. Other attributes of poverty which make escape difficult are;-

- i. Not attending public functions
- ii. Low level of associations and lack of voluntary associations
- iii. Feeling of anonymity in the urban society, social isolation and tendency towards hermitage.
- iv. Suffering from some chronic illnesses and sometime malingering
- v. Lack of professional skills.
- vi. Experiencing long-term unemployment periods (Lewis, 1998)
- vii. Existence of some spiritual and psychological characteristics such as low self-esteem, Weak self –concept, tendency towards indolence lack of cognitive psyche, feeling of incapability, dependence on others and the feeling of unworthiness (Ahmadi, 2003).

Begging develops in societies where there is not the appropriate job for the people with a special profession or skill and the society can't effectively solve the problems of the poor. However there are mentalities and values dominating the society which consider the poor's low level of life as the result of their own incapability. In such conditions, begging is both a means for adaptation to the environment to survive and a reaction which the poor individual reveals against his/ her feeling of unworthiness in order to resist hopelessness. Hopelessness results from knowing the reality that achieving success in terms of the values and goals of the larger society is impossible for them.

The Chicago School emphasizes the development of urban space and its effects on social relations and man's life style. According to this theory, rapid and consistent

development of urbanization in the developing countries, including Nigeria, causes social organization, increases migration and the appearance of abnormal phenomena such as begging. The large size of population and its density in cities causes, first, people to keep away from the social control forces and second their relationships with their previous cultural systems. Such a person feels that he belongs to both cultural systems simultaneously however, at the same time he thinks that he neither belongs nor is inclined to either of these cultures (Piran, 1989)). These people usually isolate themselves from the active urban life and are prone to begging.

Robert Merton emphasizes the social structure and anomie. He believes that the social structure brings about anomie (Ahmadi, 1998). For begging, this happens in this way: society encourages all its members to possess wealth and social status in different ways, but it doesn't facilitate the way to achieve these goals for all of them. Therefore most of them resort to illegal unconventional and abnormal ways such as begging in order to achieve these goals.

In examining people's attitudes toward the phenomenon of begging, the theory of Alport (1998) regarding attitudes was used. Based on this theory, people's attitudes towards begging is a kind of positive or negative orientation and view of the people towards this phenomenon, which forms a kind of social behavioral pattern in this area. Social psychologists such as Alport believe that peoples' attitude towards social phenomena (phenomenon of begging) is measurable in the following three dimensions: cognitive or perceptual (the awareness and knowledge of people towards the phenomenon of begins), emotional (pleasant or unpleasant feeling towards helping beggars) and action tendency (tendency toward helping beggars) (Baron & Byrne, 1978)).

According to Parsons (1975) The Functionalists emphasize the way parts of a society are structured to maintain its stability. They view society as a vast network of connected parts which helps to maintain the system as a whole (Wikipedia, 2009). Functionalists hold that for

an aspect of social life to be passed from generation to generation, it must have been contributing to society's stability or promote value consensus among members of a society (Schaefer, 2004). Functionalism addresses society as a whole in terms of the function of its constituent elements such as government, family, religion, economy, education and culture. Street begging is a result of the problem in the functioning of some social institutions responsible for human welfare. Therefore, failure of these institutions to meet their roles, objectives and responsibilities; we are witnessing impacts like, conflicts at family levels, divorce, poor national economic performance, lack of stable markets for community produces, poor social services all of which depict poverty, wars and other social disorders which in turn produce living challenges like street beggars.

In demographic studies the literature of begging is replete with a large variety of issues, discussions and arguments on the incidence, causes, effects, spatial variation and measure against street begging. The existing literature of begging has it that the problem of begging is a universal phenomenon and varies from one country to another. In Africa, where child exploitation, malnutrition and extreme poverty are common, begging is also prevalent in most of the large cities throughout the continent, from the West, in Nigeria to the East in Ethiopia.

2.4 LITERATURE REVIEW

Researchers in various academic fields took different approaches in the analysis of street begging for example

Baiee (2011) studied Factors Contributing to Child Begging in Hilla City- Babylon-Iraq. The researcher use both secondary and primary data for the study. The researcher randomly administered 200 questionnaires to 100 cases and 100 control respondents below 18y years who are not physically challenged to obtain socioeconomic factors of street begging in the urban areas in the study area. The researcher employed Chi-Square to test the

relationship between cases and control child's begging in the study area. The result shows that family history contributed to child's begging which rated 30.03, father's death rated 3.4, disabilities 7.451, family sizes 11.345, never being in school 18.64, drug abuse and delinquency 5 while alcohol consumption of fathers and receiving social support salary by their families were not significantly associated with begging. The researcher recommended that awareness programs should be conducted for the poor to help them realize how shameful it is to beg. Educational and rehabilitation programs should be conducted at the community level in order to find sustainable multi sectorial solution to prevent poor and disabled children from begging.

Jelili and Ogungan (2010) studied the influence of land use on the spatial variation of begging in Ogbomoso. The researcher used both primary and secondary data for the study. The researcher used purposeful sampling techniques to select beggars across 20 political wards for seven days with a structured questionnaires to obtain data on spatial distribution of beggars, land use characteristics in the wards, incidence of begging and beggars place of abode in the study area. The study also used Z test statistic to compare the intensity of incidence of begging across different wards. The study revealed that begging is a function of land use activities. The most favorable land uses were commercial, transport and public land uses. This however, depends on how organized a place is. The researcher recommended that urban planners, religious leaders and governments have roles to play in proffering solutions to the menace. The researcher neither looked at categories and socio-economic effects of street begging for that this study is set to find out these determinants.

Suzanne and Tipple (2003) examine the Nature and Extent of Homelessness in Developing Countries. Nine countries were selected for the study. The researcher used both primary and secondary data. Local related literature review, as secondary sources of data. Interviews with homeless people and representatives of government and non-government

organizations as primary data. The research identified poverty and the failure of the housing supply system as two fundamental causes of homelessness in those developing countries. Also, it show that there was huge differences in the percentage of the population which is recognized as homeless in different countries and most developing countries have poor or non-existent data relating to homelessness. The study found that homeless people are generally perceived, not as victims but as alcoholic and drug abusers, unemployed, criminal, personally inadequate and or mentally ill. The study recommends that there is need be a culture of care and support in homeless people or reducing homelessness, rather than the indifference and victim blaming which exists in many countries.

Umar (2010) studied effects of Street Begging on National Development: Counseling Implications The presence of beggars both children and adults at every public place, places of worships, filling stations, restaurants, super markets is becoming a matter of concern to every serious minded Nigerian. It is not only the nuisance of the begging that is becoming a matter of concern rather the grave negative psychological, social, economic, health and environmental consequences that come about as a result of the phenomena. A part from this negative effects of street begging on Nigerian National Development is the issue of religious crisis that has been engaging parts of the country to which some have been attributed to the products of the Almajiri system of education where migrants Islamic scholars leave there villages for urban centers during dry season with a number of children who are supposed to learn in the cities but have to fend for themselves in terms of feeding, clothing and even pocket money. Such children's have been raw materials recruited by faceless and selfish individuals to perpetuate religious crisis. Counseling as a helping profession can use the behavior modification technique to restructure the thinking of such Qur'anic teachers. The researcher recommended that the governments at various levels should partner with the

higher Islamic scholars who are revered by these scholars in the villages and who are in the habit of bringing such children to cities for scholarship to desist

All Muslim sects leaders should be directly involved in a conference that will brainstorm on the negative consequences of street begging and such teachers be given the mandate to implement what ever decision the conference comes up with.

2.4.1 Street Begging In Sub-Saharan Africa

The problem of street begging has been growing steadily in the last two decades. An estimated 10 million children in Africa live without families, mostly in towns as ‘Street Children’ (UNICEF, 1984:39). While the aforesaid estimates tend to be realistically low, Africa has experienced unprecedented level of crisis ranging from such natural disasters as famine resulting from drought to ethno-religious wars, wars of attrition and the devastating impacts of HIV/AIDS in the last two decades. This insurgency has led to an increased population of Street beggars in Africa estimated currently to be over 40 million (UNICEF 2007). The world and Africa in particular are witnessing rapid and wide range socio-economic and political changes. There is rapid urbanization, high population growth and increasing disparities in wealth. The introduction of structural adjustment programmes and the sweeping effects of globalization have accentuated the drastic change of the structure and custom of African society. Consequently, these changes have increased the population of the less privilege in African on the streets.

In Tanzania, street beggars are known as ‘Watoto WaMitaani’, in Kenya they are known as ‘Chokorra’ and in the Democratic Republic of Congo (DRC), they are called ‘Moineaux’ or ‘Sparrows’. The less privilege living and working on the street are ignored, scorned, mistreated and misunderstood by governments (Makaramba, 1999). Most researchers see street beggars as products of urbanism and should have an urban solution. For

this reason, there are no street beggars in rural areas but in urban areas. Be that as it may, the fact remains that although the bulk of street beggars are found in the urban areas, most of them indeed have rural origins (Consortium for Street Begging, 2001).

The problem therefore extends beyond urbanization and further validates the fact that the problem of Street beggars is caused by many factors ranging from children gotten from 'illicit' relationships, children who are related to wealthy persons in the society, who for inexplicable reasons find themselves on the Streets. Studies have shown that through omission and commission by adults, parents and guardians, in African Street Beggars are victims of short sighted policies, or lack of policies. They are victims of an uncaring community that is increasingly being characterized by poverty, breakdown of family life, violence and economic hardships (ibid). However it is clear from available literature on street beggars across the globe that poverty is a key factor to street begging. In Nigeria, poverty has an important role in street begging as well as culture, education, occupation, family structure and size are important contributory factor inducing act of street begging.

2.4.2 Street Begging In Nigeria

Nigeria is the largest black African country with, according to a recent census, a population of about 150 million people. It is said that every fourth African is a Nigerian. There are several ethnic groups but the three major tribes comprise the majority of the people: the Igbo in the East, the Yoruba in the West and the Hausa/Fulani in the North. Nigeria plays a leading role in determining the future of Africa both at the global and regional levels apparently because of her size and resource endowments. Even in the face of these strengths, and with a fairly acceptable census figure, there are no known statistics of street beggars in the country; however, according to the 2006 census, about 47% of the population is under 15 years old while about 3.5% is aged 65 years or over. According to CRC definition (person under 18 years), children represent over 50% of the population. The phenomenon of

Street Begging in Nigeria results mainly from family breakdown, which is in turn linked to polygamy. In an increasing democratic society the less privilege learn to survive on their own and in the process are exploited through child labor and trafficking. Many take to the streets for refuge (Ebigbo, 2003; CSF, 2003; NPC, 2006). Four main kinds of Street beggars are found in Nigeria: those who live and work on the street, (Beggars on the Street) and those who work on the streets full or part time but who return to their homes each night (Beggars in the Street). Beggars of the streets this group of beggars lived and slept on the streets and had loose family contacts. Beggars in this group normally spent some nights or days on the streets and very occasionally went back home. Beggars of street families people in the fourth group of beggars were born and raised on the streets. Most of them had parents who were beggars. These beggars and their parents engaged in begging activities, and they were branded as beggars. There are also religious Street Beggars found in northern cities in Nigeria where Quranic education encourages Islamic tutors to send their pupils to beg in the street – ostensibly as part of religious preparation for toughness and perseverance. A few are found in the southern cities although in different form, usually as guides to physically challenged adults. In the East, a child aged 8 -9 years is found on the streets early, as fewer premiums are placed on education in comparison with trading activities (CSF, 2003).

Furthermore, there is a new phenomenon of Street Beggars which can better be described as ‘Road Beggars’. These children and young adults under the guise of filling pot holes on major roads engage in begging. Apart from facing serious safety risks to themselves and other road users, they have been found to be part of organized high way robberies as they provide unsuspecting intelligence and sometimes plant sharp objects on the road to puncture and deflate vehicle tyres and trap vehicles for easy plunder by the main armed robbers. They sometime involve in petty stealing of such items as cell phones from passengers using the open wind screens of trapped vehicles in traffic jam as a result of bad roads (ACED, 2007).

Yet, there is another variant of the phenomenon known as street wandering boys and girls roaming the streets doing nothing serious. While it is hard to come by accurate national statistics on Street Beggars in Nigeria, available figures are often contested, and many are estimates or projected figures from other sources as opposed to figures derived from specific studies. A study conducted by a leading human rights expert in the country shows that homeless people were rare in the mid-eighties, there were an “estimated” 8000 of them by the early 1990’s. By 1999, the less privilege was reported in over a hundred street locations in Lagos. This claim of 8000 was highly criticized as highly grossly under – representative of the actual number on the Streets of Lagos State. This is against the backdrop of the International Labor Organization’s (ILO) estimate that the less privilege in Nigeria constitute over 6% of the world population figure of between 425 to 477 million. A significant percentage of the less privilege are mostly Street Beggars who are found in a rapidly urbanizing world (Burra, 1997, Cigno and Rosati, 2001; Basu and Tzannatos, 2003; ILO, 1999). Given this statistics, Street Beggars in Nigeria under any guise are in millions and are on the increase.

2.4.3 Effects of Street Begging On National Security

Street Begging is an environmental problem that affects the population of Nigerians especially the less privilege that requires urgent solution through welfare programmes, Governments and NGOs to provide and cater for the less privileged, their families and needy homes. National security has been defined as the “aggregate of the security interest of all individuals, communities, ethnic groups, political entities and institutions which inhabit the territory of Abuja Nigeria. Street Beggars in Nigeria have caused so many challenges against nation security. The cost of maintenance is very expensive which instead would have gone a long way to be useful in infrastructural development in some parts of the country. Nigeria has witnessed ethno-religious conflicts due to lack of understanding on the part of the

governments NGOs and social welfares and the recourse to ethno-nationalistic sentiments as survival strategies by helpless Nigerians whose destiny have been on the altar of irresponsible ruling class in Nigeria. 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 Beggars especially the Almajiri of Islamic teachers due to lack of care of social events of children and youth especially by parents, governments and community, has led to t behaviors towards national security. Today, one of the greatest menace Abuja is facing and in Nigeria at large is terrorism. Abuja is confronted with intimidation from Boko Haram which accounted for more than 450 killings and destruction of national resources in Abuja and Nigeria at large (ALJAZEERA 1). These have bridged national security, Peace, safety lives and properties are not guaranteed.

Most countries in Africa are grappling with the menace of Street beggars; Nigeria which has so far escaped macro level conflicts may not completely survive the menacing realities of Street Beggars who constitute a population of rearmed robbers, thugs and area boys and violent cultists who are mostly not Nigerians. The fact, therefore, still remains that Street beggars in Nigeria are potent threat to National Security. similarly, the effects of globalization which has giving rise to poverty, lack of food, no clean water, lack of education, and lack of health care services making the less privileged filled with hates tend to increase the level of frustration in street people in ways that transform them into violent creatures. The lack of policies, law and resource management of the states in social political and economic areas, the weakening of institutions, increased economic inequality and the breaking up of both social and political spheres have a devastating effect in many societies, especially the third world countries. The increase of ethno religious conflicts, book haram with the appearance of street gangs from Street beggars and other Manifestations of small violence is one of the most visible effects. Street beggars, street urchins, Almajirism, Boko

haram, child traders/laborers that invade Nigeria cities if not properly addressed will continue to remain a problem on national security.

2.4.5 Religious Perspectives on Street Begging

In virtually every religion of the world issues surrounding alms giving (and by implication begging) are entrenched though with different approaches. In this section the issue of alms giving and begging as obtained in the scriptures of both Islam and Christianity (which are the two most popular orthodox religions) is examined. In Islam, “zakat” (alms giving) is so weighty that it is one of the five pillars of the religion. Thus says Allah: “And in their properties there was the right of the beggar, and the “Mahruum” (the poor). It is believed that every “penny” spent for the poor is spent for the cause of Almighty Allah. It is evident in the Koran, and of course, Islam, not to repulse beggars “And repulse not the beggar” (Koran 93, verse10). The list of those entitled to alms in Islam is not, however, restricted to beggars, but including all the poor, the captives, those in debt, stranded travelers, among many others. (Koran 9 verse 60). In summary while giving alms is seriously encouraged, begging is not frowned at, if the need arises.

According to Jibril also an Islamic scholar, (1997) observes that some people tend to justify begging with Islamic injunction that the poor and needy should be provided with, as contained in the Qur’an 93:10. What people fail to understand, he (Jibril) argues, that the Qur’an is not referring to someone who takes begging to be his occupation. Rather, it refers to anyone who falls into one problem or the other; and the moment the problem is solved that is all. The status of a beggar, therefore and according to the scholar mentioned earlier (Adegbite, 1997), “should be a relief, and therefore transitional, rather than a permanent or professional one”. In Christianity, alms giving is also encouraged but begging is silent upon. Thus says the Bible: “Oh the joys of those who are kind to the poor is that the Lord rescues them in times of trouble” (Psalm 41:1). “Whoever gives to the poor will lack nothing. But a

course will come upon those who close their eyes to poverty (Proverbs 28:27). In a way, it could be inferred that, if religions encourage alms giving, they indirectly encourage begging. The difference between the reviewed religions is in degree and categorical statement, which are more pronounced in Islam than in Christianity. What the two religions stand for, however, as far as begging or beggars, and the poor generally, are concerned is love, to the extent that it is preached that the wealth of the rich is not considered theirs alone but to take care of the wretched too. Thus says the scriptures: “I want you to share your food with the hungry and to welcome poor wanderers into your homes if you do these things, your salvation will come like the dawn then when you call, the Lord will answer” (Isiah 58:7-9”KJV) “And in their property there was the right of the beggar and the poor” (Koran 51:19)”

2.4.6 Ethnicity Perspectives on Street Begging In Nigeria

In most cities of the northern part of the country where “Almajiris-come-and-chop and “Mallam-Garbamuke-so” syndrome is very intense (a concept expressed in a Nigerian local language, referring to the money-politics in which the poor electorates are bought with token used as bait).

In the Yoruba-dominated western part of the country, however, street-begging is not so acceptable. Beggars are usually looked down upon as belonging to a class of the most wretched persons in the society. The cultural belief in the deity- nature of twins (or triplets), however, presents begging by the “twins” mother” as heeding the call of “Oosameji” (twin-deity). And the belief that “if you give alms to the twins or their mother, you will be blessed in turn in manifold” has made begging by twins” mother in Yoruba land (an ethno-geopolitical zone in Nigeria) a comparatively acceptable form of street begging. Begging in the eastern part of the country, especially among Igbo people (a popular ethnic group in Nigeria) is not popular; it is seen as a taboo. This is an established fact that is revealed in the research efforts of researchers (Jelili, 2009). The fact, however, is that in spite of the finding,

just as in other parts of the country, though with a comparatively low incidence, street begging is also not an undisputable phenomenon and land use activity in the cities of the eastern part of the country. This has been attributed to the question of socio-economic realities in most (if not all) Nigerian cities, or put in a better form, difficulties, which are the main object of the next session have been blamed by different people on different categories of people. To the pro-Islamic school formalization group of the north, including the northern elites and scholars, the power that the government takes the lion's share of the blame by abandoning the most cherished Islamic education in the north and disrupting the existing educational structure at the mercy of the western education (Sule-Kano, 1997). To the people of the west, the blame has been on the infiltration of the Islamic-northern culture coupled with the existing "iya-ibeji" (twins 'mother) syndrome, increasing poverty level and stigmatization of the physically-challenged in the formal business world. With slight departure, in terms of degree or severity of the problem and that of twins' mother syndrome, begging in the east is not unconnected to urbanization and poverty related matters.

CHAPTER THREE

THE STUDY AREA AND METHODOLOGY

3.1 THE STUDY AREA

3.1.1 LOCATION AND SIZE

The study area is located between Latitudes $8^{\circ} 51''\text{N}$ - $9^{\circ} 9''$ North of the Equator and Longitudes $7^{\circ} 15''$ E - $7^{\circ} 33''$ East of the Greenwich Meridian. AMAC is one of the area councils and with the highest population in the Federal Capital Territory of Abuja, located at the eastern wing in the Federal Capital Territory (FCT). (See Fig 3.1). Abuja has witnessed a great influx of people which has led to the growth of satellite towns such as Kuje, Gwagwalada, Lugbe among others. Abuja covers an area of $8,000 \text{ Km}^2$. It shares boundary with Kaduna State in the North, Niger State in the West, Nassarawa State in the East and Southeast by and Kogi State in the Southwest.

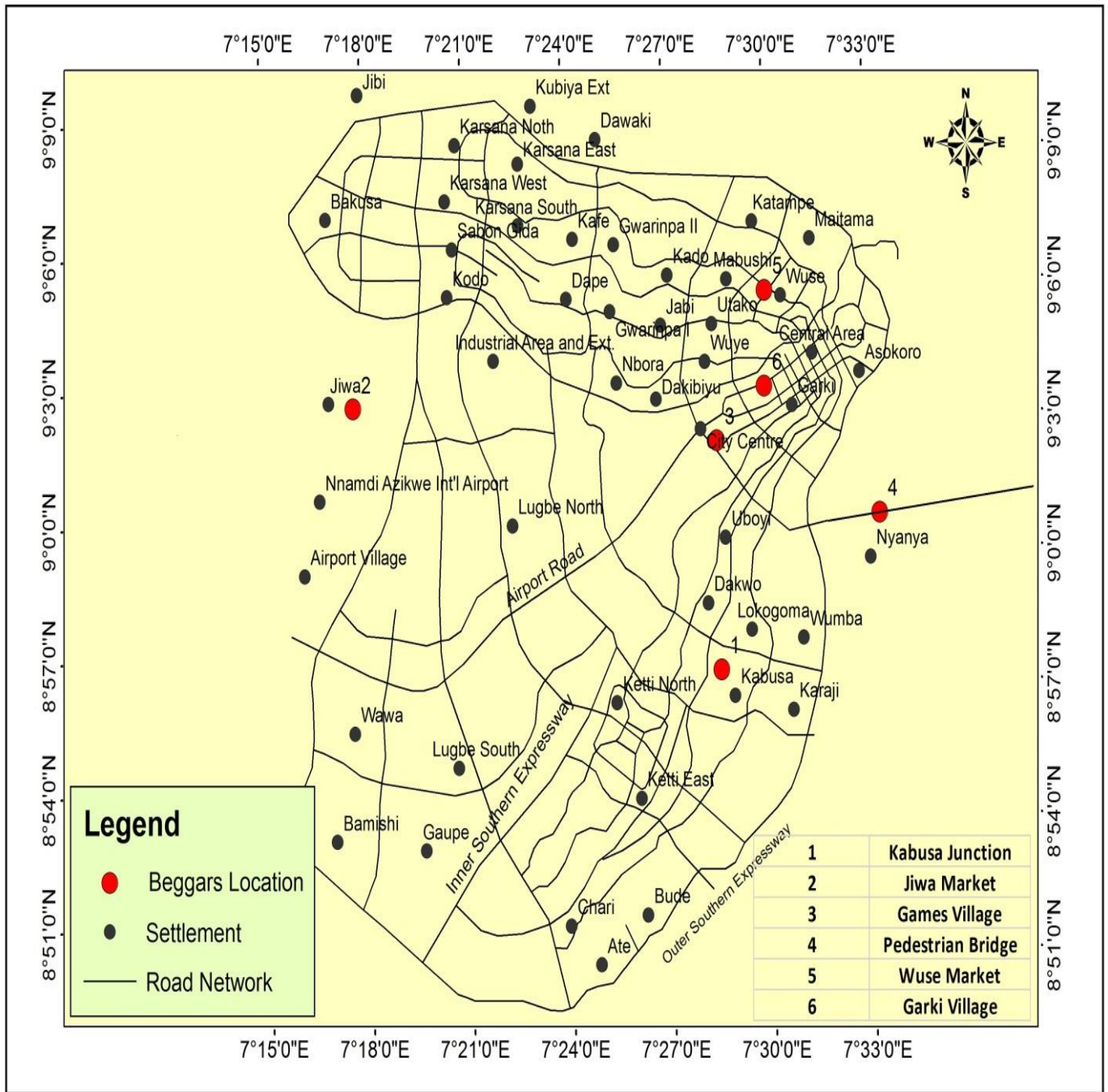


Figure 3.1: Abuja Municipal Area Council Showing the Selected Wards

Source: Adapted from the administrative map of Federal Capital Territory

3.1.2 Economic Activities

Due to influx of people the city has led large population and the emergence of satellite towns such as Karu urban area and some smaller settlements Abuja's economy is primarily based on public spending, small and medium skill enterprise, private business real estate and farming. Is known be the seat of government, such as civil service and privately-owned parastatals and institutions and Farming system is the major economic activity in which part of the populace of Abuja engages in. Abuja is blessed with a vast expanse of arable land. Located in the middle belt, the land is a splendid blend of the guinea savannah of the north and the rain forest of the south, with topography of 48 percent plains. Over 70 percent of the land is arable. The soil is conducive for roots, cereals and tubers. Abuja is within the highest tuber producing belts in the country. Farmers produce and sell cereal crops as well such as maize, millet, guinea corn; root tubers such as yam, Irish and sweet potatoes, cocoyam; legumes like beans, groundnut, soya beans; sugarcane, vegetables etc., both on small and large scales. There is also the aspect of livestock rearing, fish farming and fishing that provides meat to the increasing population of Abuja. Commercial activities such as banking transactions, wholesale, small and medium enterprise, commercial transportation, hotels and communication educational services amusements parks form the main economic activities. Other economic activities include civil service in government and privately-owned and government parastatals multinationals, institutions and amusement parks provide the bulk of Abuja's population with employment such as FCDA federal capital development territory, AMAC secretariat, National Hospital and a host of others.

3.1.3 History of Abuja

Abuja was originally known as the south western part of the ancient Hausa kingdom of zazzau (Zaria) one of the Hausa Bakwai, the original seven Hausa States. It was populated for centuries by several semi-independent tribes. The inhabitants were the Gbayi known as

the Gwaris being the most populous tribe then followed by the Koro and a few other smaller tribes. The name Abuja derives its name from a brother Known as Abubakar which was originally known as Abuja founded the kingdom of Abuja. Abuja became a major commercial center where goods were exchanged by long distance traders. Abuja was occupied by the British colonial army in 1902. Until now Abuja was known to be a quiet part of Nigeria. Abuja became the capital of Nigeria due to the problems and adequacy encountered in Lagos lead to search of a new capital that year. The capital city chosen amongst 33 possible states due to its centrality, health, climate, land availability and use, water supply multi-access possibilities, security, existence of resources, drainage, good soil physical planning conveniences and ethnic accord. Four districts were merged to create the capital city. They are Niger state contributed 80% of its land to Abuja, plateau state (Nassarawa state) contributed 16%, Kwara State (Kogi) contributed 4%, this was endorsed by the emir of Abuja.

3.1.4 Population and People

AMAC has a population of 776,298 (NPC, 2009) of which 415,951 were males and 360,347 females of all the Six Area councils in Abuja, it has the largest population which comprises of both young and old age of the population; this signifies an in built momentum for population growth (NPC, 2009). AMAC is predominantly Gbagyi heartland with a considerable concentration of Gwandara, Gade, Koro and the Hausa – Fulani a major ethnic group in northern Nigeria. The main Gbagyi ethnic group in AMAC include the Karu, Nyanya, Durumi, Garki, Ketti, Kabusa, Mabushi, Jabi, Lugbe, Ido, Toge, Hulumi, Pyakasa, Jikwoyi, Kurudu, Orozo, Maitama, Kukuaba and Asokoro areas. The Gwandaras are commonly found in Karshi, Nyanya, Sheretti, Gwagwa and Karmo. The indigenous people are generally referred to as ‘Gbagyi’ or ‘Gwari’, and they constitute ‘Hausa’ and ‘fulani. They speak Hausa and Gwari - the major languages across northern Nigeria and some sub-

Saharan African countries. There are other ethnic minorities such as Yoruba and Igbo among others, who have come as immigrants from the western, eastern and other parts of the country.

3.1.5 Basic Infrastructure

Abuja has witnessed tremendous changes and developments due to its profound influence as the capital of Nigeria. With the influx of people from different parts of the world, the provision of basic amenities such as water, electricity, well tarred and complex roads and dual carriage roads efficient air transport system by government has increased immensely over the years. The Dr. Nnamdi Azikiwe International Airport operates both international and domestic flights. Aircraft from across the extremes of the country reach the city within a 50-minute flying time. By road, the Area Council is accessible through the outer northern express road, for the north (i.e. Abuja-Suleja express road), on the east, through the eastern arterial (Keffi-Nyanya road) and on the west through the Kogi – Gwagwalada Airport express road. Abuja as a nodal town serves as a link to other Regions in Nigeria. The City is fully serviced by highbrow transport services like the ABC, Chisco, and Ekene Dili Chukwu bus services etc., which ply into the city from all parts of the country. Similarly there are smaller but also sleek commuter buses that make runs around the country which makes the city one of the most fully serviced in terms of transportation (AMAC).

The FCT administration in collaboration with many private sector organizations has embarked on intra-city bus and cab services as well. Government-owned hospitals such as the National Hospital, Gwagwalada specialist Hospital, Garki Hospital Asoskoro General Hospital, Nisa premier Hospital among others and privately-owned health centers and pharmacies provide effective and affordable medical services. There are also accommodation lodges such as Transcorp Hilton Hotel, Abuja Sheraton Hotel and Towers, NICON luxury Hotel, Sharon Ultimate Hotel, Reiz Continental, Agura Hotels, Koraf Hoteland many guest

inns are scattered around the city. First and new generation banks such as First Bank PLC, United Bank of Africa, Bank PHB, Guaranteed Trust Bank, Zenith Bank, Oceanic Bank, Stanbic IBTC, Intercontinental Bank Skye Bank etc., are available for business and financial transactions; more banks are being built for greater efficiency. Also major markets of Abuja, such as Area I shopping Center, Area 7 Shopping Center, Neighborhood Shopping Centers in Wuse and Area 3, Garki Wuse Market, Garki Model market, Gudu market, Utako Ultra-Modern Market, Wuye Market etc. Abuja also has various traditional markets within Satellite and rural communities such as: Karu Market, Nyanya Market and departmental stores, restaurants, filling stations provide commercial services.

Despite being an administrative, commercial, and transportation center; it is Abuja educational function that today most influences its character and gives it distinction as an urban settlement. AMAC has within its jurisdiction 125 primary schools, with a total enrolment of 64,015, out of which 32,508 are male and 31,507 are female. It has 312 private clinics and hospitals as well as 42 public health centers. Abuja is home to educational institutions such as African institute of Science and Technology, University of Abuja, Veritas University, Baze University, Nigerian Turkish Nile University. The institution is very prominent in the fields of Agriculture, Science, Finance, Medicine and Law. Abuja is also the base for Training Centre, Federal College of Education, Research Institutes and Gwagwalada Specialist Hospital among others offers so many people from different cultural backgrounds, sources of livelihood in and around Abuja. The number and variety of institutions is an evidence of the general importance of education in Abuja. All these institutions can be considered as ‘city- forming’ as the greater portion of students come from within and outside Abuja. The presence of the only Federal Government Girls and Boys College, Nigerian Military, Navy, Air force armed forces, and other military outfits cannot be ignored.

In terms of communication, Abuja has its own broadcasting station of the Nigeria Television Authority (NTA) and radio stations that keep people well informed. The Nigerian Telecommunications (NITEL) has been the sole provider of telephone services for decades, mostly restricted to homes and offices. However, with the advancement in world technology, privately-owned Global Satellite Media (GSM) has pioneered to provide services, reaching most of the populace. Mobile phones have made communication affordable and more effective, making life much easier for people. Telecommunications services in Abuja are fully developed with digital services. The Abuja postal service besides the conventional postal services operates speed mail and services. There are also various privately operated speed posts that reach the nooks and crannies of the country. AMAC has full complements of cybercafés. Electricity in the Area Council is in constant Supply and a dynamic policy of rural electrification is being followed vigorously by the Area Council. Over 80 percent of the rural communities have been electrified. The City is among the best in the world.

3.2 METHODOLOGY

3.2.1 Reconnaissance Survey

A reconnaissance survey was carried out, so as to identify the important locations where street beggars are found such as Wuse market, area 3, secretariat, national mosque, traffic junctions and major roads, amongst others and interacting with key informants to obtain relevant information about their place of abode, where they congregate as well as observing the beggars because this will enable the researcher to carry out this study with facts.

3.2.2 Types of Data

The type of data used for the study include:-

- i. Socioeconomic characteristics such as age, sex, marital status, level of education, income
- ii. Incidence of street begging
- iii. Types of street beggars
- iv. Location and distribution of street beggars
- v. Socioeconomic effects of street begging
- vi. Data on the challenges posed by the street beggars on the people and society at large

3.2.3 Sources of Data.

3.2.3.1 Primary Source

Primary data was obtained through the use of qualitative and quantitative research techniques. The main source of primary data collection was through structured questionnaires, In-depth interviews (IDI) and focused grouped discussions (FGDs). The questionnaire was self-administered to those sampled. However they were translated into the languages the respondents understood. The structured questionnaire consists of two sections, made up of closed-ended questions. Section A focused on socioeconomic and demographic characteristics of respondents such as age, marital status, religion, ethnicity, educational attainment, income livelihood activities, and family size etc. section B with knowledge, attributes and effects of street begging. The FGDs was conducted separately among street beggars of all types, sex and ages from 10-45 years. The FGDs was particularly useful for obtaining qualitative attributes data and information on beliefs misconceptions on sensitive matters as examined in the study. The research assistant was employed to assist the researcher.

3.2.3.2 Secondary Sources

Documented materials were derived from published articles, journals conference proceedings and text-books for the purpose of literature review and census data from the National Population Commission (NPC) for determining the sample size for the study.

3.2.4 Sample Size and Sampling Techniques

According to NPC (2009), Abuja Municipal Area Council (AMAC) had a total population of 776,289. This population is projected to 2015 using growth rate of 9.3% for Federal Capital Territory (FCT) and with the use of exponential formula for population projection, it gave a population of 1,733,315.

To obtain the sample size for the study, Yamane (1967) formula below was used:

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

Where:-

SS = sample size

N =total population

e = margin of error = 0.05

1 = Constant

$$1,733,315/1+ 1,733,315* (0.05)^2 =399.9$$

Therefore sampling size for this study is approximately 400.

Table 1.1 AMAC Showing Populations by Wards

S/no	Wards	Projected population (2015)	Percentages
1	City Centre*	101,577	5.9
2	Garki -1*	130,323	7.5
3	Gui	34,764	2
4	Gwagwa	167,626	9.7
5	Gwarimpa	223,826	12.9
6	Jiwa*	523,632	30
7	Kabusa*	107,359	6.2
8	Karshi-1	30,122	1.7
9	Karu	170,293	9.8
10	Nayanya-1*	139,772	8.1
11	Orozo	43,625	5.8
12	Wuse*	60,396	3.5
TOTAL		1,733,315	100

Source: NPC, (2009).

AMAC is the study area from which 6 out of 12 wards were purposely selected that is wards with high socioeconomic activities. The target population was the street beggar including children, young and old men and women which were found begging, between the ages of 5-45 and above and willingness to respond to questions.

To determine the number of respondents from each ward, proportional allocation method was used. The method is stated below:-

$$n/N*Q$$

Where:-

n= Population of each selected ward

N =Total population of the selected wards

Q = Total sample size for the study.

Each ward has proportional share of the sample size according to population size.

This is presented in Table 3.2

Table 3.2 Sample Size by Selected Wards

Selected wards	Projected Population	Sample Size
City Centre	101,577	38
Garki-1	130,323	49
Jiwa	532,632	199
Kabusa	107,359	40
Nyanya-1	139,772	52
Wuse	60,396	23
Total	1072059	400

Source: Field Survey (2016)

3.2.5 Data Analysis

The data collected from the field were coded and entered into computer software using the Statistical Package for Social Sciences (SPSS) for the analysis.

Objective (i) Descriptive statistics was used to examine the socio-economic characteristics of the street beggars by using the frequency counts, averages, percentages to summarize the data into tabular forms. Also, cartographic technique was used to depict the results in form of pie and bar charts.

Objective (ii). Descriptive statistics was employed using frequency counts and percentages to characterize the categories of street beggars in AMAC.

Objective (iii): The locational distribution of the street beggars was cartographically depicted in the study area and was examine with the use of ANOVA

Objective (iv): Descriptive statistics was used to examine the factors influencing the street begging in the study area.

Objective (v): the socioeconomic effects of street begging on the populace was examined with the use of Chi square

CHAPTER FOUR

RESULTS AND DISCUSSION

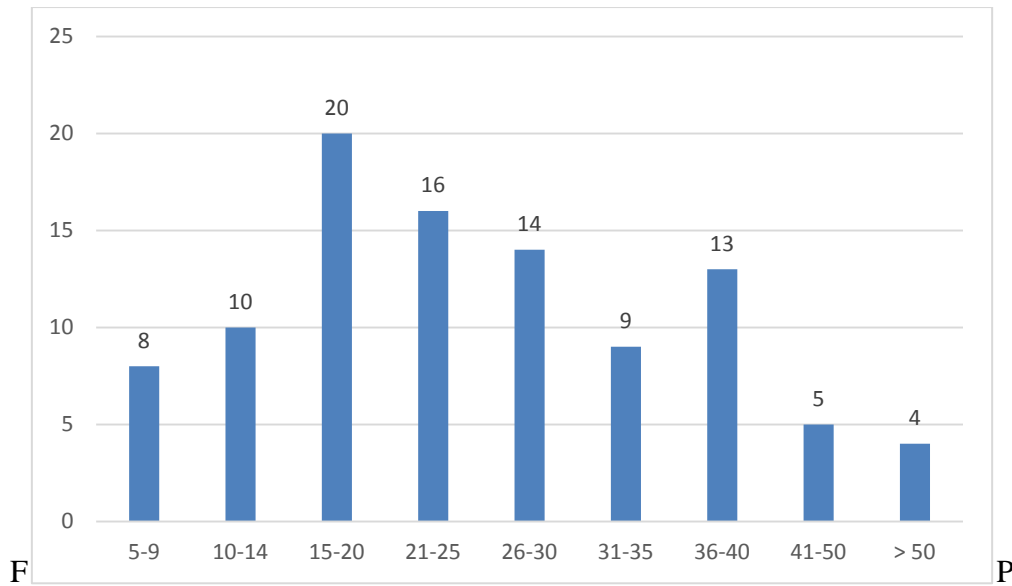
4.0 SOCIO-ECONOMIC CHARACTERISTICS OF THE RESPONDENTS

Table 4.1: Distribution of respondents by Age

The study examined the age-group of the respondents in the study area and the result is presented in Figure 4.1 The age group 15-20 has the highest proportion of 80% followed by 21-25 years with 65% and 50+ years have the lowest distribution of 4%.

Age	Frequency	Percentage
5-9	32	8.0
10-14	40	10.0
15-20	80	20.0
21-25	65	16.0
26-30	57	14.0
31-35	37	9.0
36-40	53	13.0
41-50	21	5.0
50>	15	4.0
Total	400	100

Source: Fieldwork 2015



Fig, 4.1: Distribution of Respondents by Age

Source: Field work (2015)

In all 90% of the respondents are within the age bracket 21-40 years. This is clear indication that the population sampled is a youthful population. This pattern of age distribution is surprising because they are supposed to be productive age bracket of any society. This could be attributed to laziness, poverty and lack of education. This situation suggests that, engaging them through education and other empowerment measures will reduce the incidence of street beggars in AMAC. The study is similar with Emmanuel's findings (2015), but the results were conflicting where respondents within the age bracket 40-59 years engaged more in begging, while 19-39 were found to engage less in begging in Akure.

4.2 Sex of the Respondents

Figure 4.2 shows percentage distribution of respondents by sex. The result reveals that 77.5% of the respondents are males and 22.5% are females. This implies that there were more males than females.

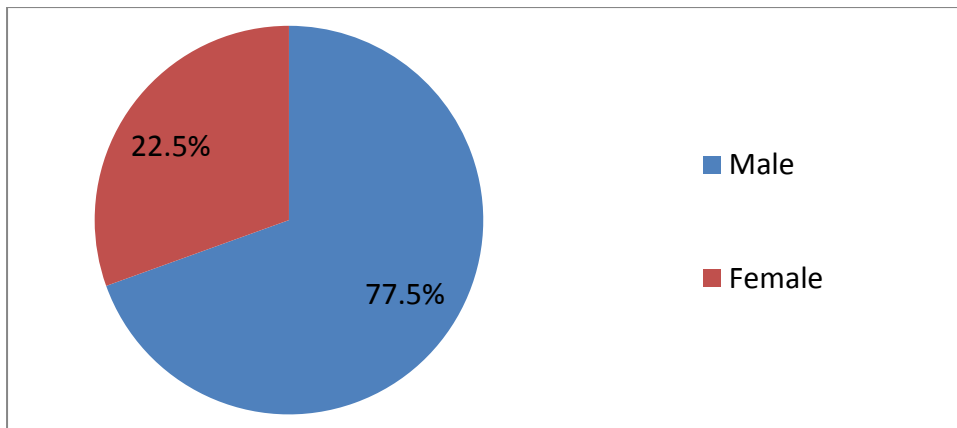


Figure 4.2: Percentage Distribution of Respondent by Sex

Source: Field Survey, 2015

This has a negative implication for the city’s economy as men are culturally placed as family heads. This corresponds with Ogunkan and Fawole (2009) study in Ogbomosho where 62.4% were males and 37.6% female. Emmanuel (2015) who found that men are highly involved in begging related activities than women.

4.3 Marital Status of the Respondents

The study examined the marital status of the respondents and the result is presented in Figure 4.3 shows the distribution of respondents by marital status. The findings indicated that majority (36.75%) of the respondents are single while 17.75% are widowed.

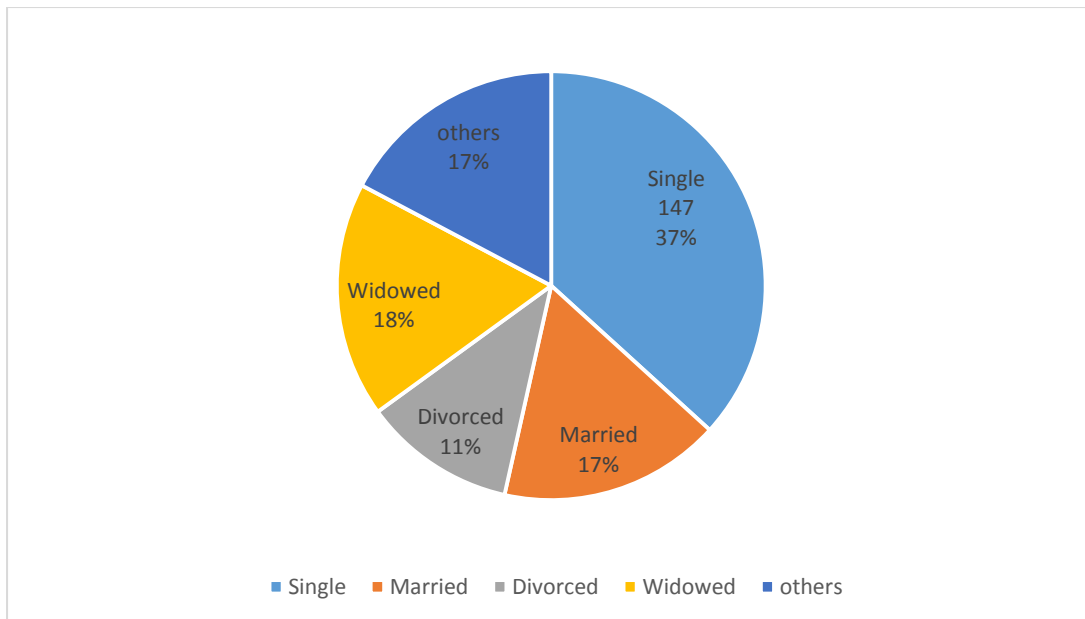


Figure 4.3: Distribution of respondents by Marital Status

Source: Field Survey (2015)

This could be due to abject poverty and lack of education and of course death of spouse they had no alternative means of livelihood but resort to begging. This finding is similar to Osagbemi and Adepetu (1999) study. But the results are conflicting in where 40% of respondents are single and 38% are married in Ilorin. Marriage is a population phenomenon and is known to be universal in Nigeria (NPC, 1998). It is associated with street begging because it is correlated to poverty, illiteracy. Most of the respondents are from polygamous home.

Table 4.4: Distribution of Respondents Ethnicity

Table 4.4 shows the distribution of respondents by their ethnicity across the six wards. In view of the result below street begging is high among the Hausa Fulani in City Centre, Kabusa, Jiwa, and Wuse wards, while there is low incidence of street begging in Garki-1 and Nyayan followed by Yoruba and then southern minority.

Wards	City centre		Garki		Jiwa		Kabusa		Nyanya		Wuse		Total	
	Freq	%	Freq	%	Freq	%	Freq	%	Freq	%	Freq	%	Freq	%
	
Hausa-Fulani	20	52.6	20	40.8	90	45.2	20	50.0	20	38.5	10	43.5	180	44.9
Yoruba	8	21.1	12	24.5	45	22.6	6	15.0	14	26.9	6	26.1	91	22.7
Ibo	3	7.9	7	14.3	26	13.1	6	15.0	9	17.3	3	13.0	54	13.5
Modern minority (Igbora, Igala)	3	7.9	4	8.2	16	8.0	3	7.5	4	7.7	2	8.7	32	8.0
Southern minority (Ibibio/Efik)	3	7.9	6	12.2	21	10.6	4	10.0	5	9.6	1	4.3	40	10.0
Non Nigerian	1	2.6	0	0.0	1	0.5	1	2.5	0	0.0	1	4.3	4	1.0
Total	38	100	49	100	199	100	40	100	52	100	23	100	400	100

The variation in the incidence of begging so observed is adduced to urban land uses activities. And the proliferations of informal sectors activities and the influence of public buildings mainly religious edifices in the wards for instance. Abuja is the seat of government where all the ministries and parastatals are located and have lots of multinational companies and conglomerates with great opportunities which prepares the ground for begging. Abuja is seen as the Eldorado of Nigeria millions of people are attracted to it. This means that ethnicity has positive influence on street begging. This Finding are similar with Emmanuel’s (2015) study. But the results are conflicting where 73.8% of the respondents were from the northern part of Nigeria, 23.8% from the west and the east constitute 0.2% in Akure

Table 4.5: Educational Attainment of the Respondents

Table 4.5 shows that the level of education of the street beggars during the field survey across the six wards. In summary results reveal that (22.4%) of the respondents has no formal education.

Wards	City centre		Garki-1		Jiwa		Kabusa		Nyanya-1		Wuse		Total	
	Fre q.	%	Fre q.	%	Fre q.	%	Fre q.	%	Fre q.	%	Fre q.	%	Fre q.	%
None	7	18.4	14	28.6	42	21	7	17.5	14	26.9	6	26.1	90	22.4
Primary	5	32.2	9	18.4	30	15	5	12.5	10	19.2	5	21.7	64	16.0
Quranic	10	26.3	10	20.4	60	30	11	27.5	16	30.8	7	30.4	114	28.4
Secondary	11	28.9	11	22.4	58	29	15	37.5	11	21.2	3	13.0	109	27.2
Tertiary	5	13.2	5	10.2	9	4.5	2	5.0	1	1.9	2	8.7	24	6.0
Total	38	100	49	100	199	100	40	100	52	100	23	100	401	100

However (28.4%) of the respondents have Quranic education and this is reflected in all the six wards. Only 24(6.0%) of the respondents have tertiary education. This could be due to lack of care, peer group/family influence, unemployment/human capital deficit, cycle of poverty, lack of financial support and access to schooling. Financial incapacitation and lack of needed materials were identified as the impediments for not attending school. Below is one of the responses from the FGD. One of them who simply identified himself as Zakari Tanimu was asked why he was begging, he said:

“I did not go to school when I was young and I am too old to go now. I have tried to work in different places but I have been turned down severally. I concluded that if those who have normal heights are still there looking for jobs, when will I get a job?” “My height is a disadvantage to me. If they are even considering anybody for a job; I know I will be the last. So, instead of just waiting endlessly, I have decided to beg.”

These findings are similar to Ogunkan and Fawole (2009) study in Ogbomosho, where a little more than two-thirds (81%) of the respondents had no formal education. Education is a key determinant of the lifestyle and societal status an individual enjoys. It does not only provide opportunities for personal advancement or awareness of social opportunities but also prestige, respect, values and patterns of behavior and growth of rationalism.

Table 4.6: Distribution of Family Size of the Respondents

Table 4.6 shows the distribution of respondent's based on size of family across the wards. The results reveal that 28.7% of the sample had a smaller family size 1-4. Only 16.5% of them came from family less than 5-9.

wards	City centre		Garki-1		Jiwa		Kabusa		Nyanya-1		Wuse		Total	
	Fre	%	Fre	%	Fre	%	Fre	%	Fre	%	Fre	%	Fre	%
1-4	7	18.4	21	42.9	62	31.2	9	22.5	9	17.3	7	30.4	115	28.7
5-9	5	13.2	9	18.4	33	16.6	7	17.5	7	13.5	5	21.7	66	16.5
9-12	10	26.3	9	18.4	48	24.1	2	5.0	17	32.7	4	17.4	90	22.4
13 and above	16	42.1	10	20.4	56	28.1	22	55.0	19	36.5	7	30.4	130	32.4
Total	38	100	49	100	199	100	40	100	55	100	23	100	400	100

Source: Field Survey (2015)

In fact 32.4% of the respondents come from family sizes of 13 and above across the six wards. This is a typical Nigerian situation which is a serious problem to family sustenance especially where most of the members contribute nothing or little to family income. The implication of the finding is that the larger the family size the less attention is being paid to all the children with attendant consequences on the children. Estimated 50% of respondents are in polygamous unions and 40% in monogamous unions (FGD). Although, most

respondents in the study area practice Islam which allows polygamous marriage, the number of respondents in polygamous union is comparatively more than that in polygamy. These findings are similar with Ogunkan and Fawole (2009) study and Emmanuel et al (2015) study, but the results are conflicting where 36% and 40% of the sample have household size between 8-10 and 4-6 respectively in Ogbomosho.

4.7: Daily Earning of the Respondents

Table 4.7 shows the distribution of respondents earning across the six wards. None of the respondents goes home with less than two hundred naira daily. 47.1% of them go home with between five hundred to one thousand naira daily.

Wards	City centre		Garki		Jiwa		Kabusa		Nyanya		Wuse		Total	
	Fre q.	%	Fre q.	%	Fre q.	%	Fre q.	%	Fre q.	%	Fre q.	%	Fre q.	%
₦500- ₦1000	20	52.6	30	61.2	99	49.	19	47.	16	30.	5	21.7	189	47.
₦1000- ₦1500	8	21.1	9	18.4	43	21.	5	12.	3	5.8	2	8.7	70	17.
₦1500- ₦2000	4	10.5	4	8.2	20	10.	2	5.0	13	25.	4	17.4	47	11.
₦2000- ₦2500	3	7.9	3	6.1	19	9.5	7	17.	12	23.	2	8.7	46	11.
₦2500- ₦3000	2	5.3	2	4.1	13	6.5	6	15.	8	15.	10	43.5	41	10.
₦3000- ₦3500- ₦4500	1	2.6	1	2.0	5	2.5	1	2.5	0	0.0	0	0.0	8	2.0
Total	38	100	49	100	199	10	40	10	52	10	23	100	400	10
						0		0		0				0

Source: Field Survey (2015)

A critical look at table 4.7 revealed that total 47.1% respondents get between #500-1000 per day which seems to be attractive to them. In a month a street beggar can get up to 15000 out of which they use to support their selves and families. The study shows from 17.5% that a great percentage of the beggars in AMAC get between 1000 to 1500 naira daily. Going by these it means that every street beggar goes home with about 1000 naira daily and so can

generate up to 30,000 per month which is an equivalent to a civil servant salary grade six depending on the state across the six wards. Expectations from the people in Abuja always defy the daily harassments on them by AEPB officials. In words of Focus Group Discussion some of these beggars confessed that they realize as much as ₦3, 000 daily as proceeds from begging. One of the respondents from the FGD of age 58 said

“I am a father of four and have to take care of my family. Begging is my only source of livelihood”

He further went on to say that some days, he realizes as much as ₦4, 000 from well-meaning Nigerians, who take pity on him because of his age and offer financial assistance to him. One of such is Mr. Andrew Chidi, who disclosed that he hawks confectionaries at night while he poses as a beggar during the day. Another beggar, Miss Halima Usman said

“I beg during the day but runs a small business of frying bean cakes, yams and plantains at night. She said, this enables me to cater for myself and my three kids, who also engaged in begging during the day.”

This shows that street begging is very lucrative which makes it difficult for the beggars to leave begging life. These findings are similar with Emmanuel et al (2015) study, but the results are conflicting where (34%) earned 100-200 naira on a daily basis in Akure.

Table 4.8: Expenses of the Street Beggars

Table 4.8 shows of respondent’s expenditure. Majority of the respondents (30%) reported that they spent their money on food expenses (see table 4.8). while (24.5% and 24.75%) each reported that they spent their money on medical expenses and buying personal stuffs respectively.

Expenditure	Frequency	%
Food expenses	122	30.5
School expenses	39	9.75
Medical expenses	98	24.5
Buying personal stuffs	99	24.75
Transportation	42	10.5
Total	400	100

Source: Field Survey (2015)

However 9% and 10% percent of the respondents spent their money on school expenses and transportation respectively. This is seen in Lewis's theory of culture and poverty which explains that poverty as a subculture passes from one generation to another and becomes institutionalized in the poor some characteristics which prepares the ground for the phenomenon of begging. Some of this experience through focus group discussions showed that most people who are begging on the streets simply pretend to be beggars so as to raise money for unnecessary purposes like alcohol and drug consumption. These findings are similar to Namwata and Mgabo (2012) study where more than two-third (85%) of the respondents spent their money on food and medical expenses in Tanzania.

4.1 DAILY INCIDENCE OF STREET BEGGING IN AMAC

Table 4.9: Distribution on Daily Incidence of Street Begging in the Study Area

Table 4.9 shows that the distribution of daily incidence of street begging of the respondents across the six wards. The result shows that City Centre, Kabusa, Wuse and Garki-1 have the highest percentages of incidence of street begging this could be as a result of the high human and commercial activities.

Wards	Mon day	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	Total	%
CityCentre	12	9	7	13	27	17	6	91	22.75
Garki-1	10	7	3	19	29	12	16	63	15.75
Jiwa	8	4	8	16	21	11	14	41	10.25
Kabusa	7	9	5	45	22	12	11	86	21.5
Nyanya-1	27	13	11	31	47	15	9	46	11.5
Wuse	20	18	16	31	41	11	19	73	18.25
total	84	60	50	155	187	78	75	400	100

Source: Field Survey (2015)

. The presence of worship centers such as central mosque, churches, government offices and residential areas amongst others in the study area. The incidence of street begging in Nyanya-1 (11%) and Jiwa (10%) of the sample appears low because it is less lucrative. It has less business, commercial activities. The daily variation of incidence of begging is relatively higher on Monday, Thursday, Friday, Saturday and Sunday while it is lower on Tuesday and Wednesday. The high incidence on Friday Thursday Saturday, Sunday has religious undertone and may not be unconnected with Jumaat and Sunday services on Friday and Sunday respectively. The high incidence of begging on Saturday suggests the influx of part time beggars from and neighboring towns and villages while that of Monday is, perhaps, connected with co-operate beggars in Abuja as Monday is taken serious as working day by virtually every individual. These findings are similar to Ogunkan and Fawole (2009) study but the results were found contradicting where Friday, Saturday and Sunday have the highest incidence of street begging and Thursday, Tuesday and Wednesday have the lowest incidence of street begging in Ogbomosho.

4.2 PLACES OF ABODE AFTER BEGGING EXERCISE

Table 4.10 shows the distribution of respondents by their place of abode. The results shows that 50% of the respondents pass the night in worship centres like mosques and churches so

they can have access to electricity and water to wash their personal belongings especially for the respondents that are homeless which has the highest percentage of the sample. While 27% of the respondents preferred to camp tents under the bridges. Others prefer to pass the night in incomplete buildings and some on the streets. This is an eye-sore particularly to a place like Federal capital Territory where the seat of government is located and to foreign visitors and investors.

Table 4.10: Distribution of Respondents Abode after Begging Hours

Places where they stay after begging hours	Respondents	percentage
Worship Centre	199	50
Camping tent under bridges	107	27
Uncompleted buildings	52	13
On the streets	42	10
Total	400	100

Source: Field Survey (2015)

4.3 CATEGORIES OF STREET BEGGARS

The term “street beggars” is defined in this study as individuals, including children, elderly people, people with disabilities, and families, who engage in street begging or make their living from the streets or public spaces such as shopping areas, restaurants, filling stations recreational areas, churches, and mosques by asking people for money and food. Rosaline (2015) held the view that street beggars have generally been categorized according to abilities and disabilities based on how they make their living from the streets. There were also individuals who did not show any externally observable deformities or disabilities. The present study, however, tried to categorize street beggars in AMAC into five groups based on their status. Table 4.11 shows the categories of street beggars in AMAC.

i. Almajirai Professional Beggars

This class of beggars constitutes the class of professional beggars those who take begging as the principal means of earning a living. They are victims of some so called supposed good hearted people who take way children from their parents into major towns and cities to give them basic Islamic education and go to house to house for alms but instead are made to beg for money on the streets and perform menial jobs for the sake of money from dawn to dusk.

Table 4.11: Characterization of the categories Street Beggars in AMAC

Categories of street beggars	Freq.	%
Almajirai	171	42.75
Widowed	74	18.5
Refugees	17	4.25
Physically disabled	77	19.25
Cooperate	61	15.25
Total	400	100

Source: Field Survey (2015)

They earn money on the street for themselves and/or their families (beggar heads). Beggars in this group spend most of the day on the streets begging for alms, but they have permanent homes, they usually maintain family ties or contacts, and they often return places like mosques shopping centers or incomplete building in the evening to sleep after spending the day on the street begging. The results in Table 4.11 shows that 42.75% of all the sampled street beggars which appears to be the highest percentage were beggars on the street who had homes to go to after begging. These categories of beggars come into the city on Thursdays and stay behind for the rest of the days. FGDs showed that most of the beggars on the street (especially youth) were staying with at least one parent, beggar heads whereas others were staying with members of their extended families, such as grandparents, or sometimes with

other beggars. The majority of the beggars on the street came from poor families and therefore had to resort to begging as the primary means of obtaining a livelihood.

ii. Widowed Beggars

People in this group had lost their spouses. The results show that 18.5% of the respondents which constitute the third largest population of beggars in AMAC. Most of them are parents whose children also engage in begging. FGDs revealed that some of them have petty business that they do but still have to beg. “A widow mother of three kids who said her husband left her for another woman sits at one corner of the newly constructed pedestrian bridge said: “If I don’t beg, how will I take care of my children and myself. I used to help people do their domestic chores, like washing clothes and keeping their houses clean but they started complaining that I should not be coming with my children. Where will I keep them while I go to work? “That was why I stopped and I don’t have enough money to start up any business. So, that is why I am begging.”

iii. Refugees Beggars

These classes of street beggars are mostly migrants from neighboring countries such as Togo, Cameroon, Burkina Faso, Chad, Niger. The result revealed that 4% of the respondents in the study which also least of the sampled beggars. These categories of beggars mostly cause nuisance on the street to passersby. They go to the extent of holding peoples arms or chase you all around the street for stipend. This class of beggars are also usually engage in businesses like farming, building constructions, hair braiding and unscrupulous and wicked businesses like one chance using unregistered vehicles to collect passengers belongings afterwards you will be thrown out of the vehicle.

iv. Physically Disabled Beggars

This group of beggars lives and slept on the streets on bridges or under the bridges and had loose family contacts. Beggars in this category normally spent some nights or days on the streets and very occasionally went back home. . The study also found that most beggars of the streets usually found accommodation around verandas or close to various public areas such as restaurants, shops, hotels or guesthouses, markets bars, etc. The rest found accommodation around transport areas or near markets and public offices. The study also found that beggars in this third group were completely detached from or had abandoned (or been abandoned by) their families and their immediate communities, and they have drifted into the begging life. The findings in Table 4.11 show that 19.25% of the samples constitute the second largest population of beggars in AMAC.

v. Co-operate Beggars

This class of beggars comprises middle age people. They leave their homes in the morning well dressed, only to stand on roads to wait for unsuspecting Abuja residents, whom they convince with pathetic stories to part with their money. They also go to offices to offices telling tales about one business to the other .Abuja residents are now used to these tricks played by this set of beggars. Like a lie told many times, it becomes ineffective. Table 4.11 shows that 15.25% of the respondents who have homes to go to at night after begging. This implies that large populations of the respondents are Almajiri, physically disabled and widowed. This is due to the fact most of the Almajirai come from the semi-arid region of the country where only subsistence farming is being practice with little or no socio-economic infrastructural facilities they have become lazy to work. Some as a result of insurgency flee from war, natural disaster, poverty. Most of them are from neighboring countries that depend on the streets to survive.

4.4 LOCATIONAL DISTRIBUTION OF STREET BEGGARS IN AMAC

Street beggars are found in all the principal land areas in Nigeria. Land is required for virtually all human activities. It is perhaps the single most important element in development and mankind's most basic natural resources (Agbola and Olatubara, 2004). Because of the multifunctional nature of land, there is always increased competition and demand for different purposes. Table 4.12 shows the location of the street beggars in the six wards of AMAC. Also, the locational distribution of the street beggars in the study area is depicted with dot map in Fig. 4.12 pg. 54.

Table 4.12: Location of Street Beggars in AMAC

Wards	Location	Freq.	%
City center	Games village	91	22.75
Garki -1	Garki village	63	15.75
Jiwa	Jiwa market	41	10.25
Kabusa	Kabusa junction	86	21.5
Nyanya-1	Pedestrian bridges	46	11.5
Wuse	Wuse market	73	18.25
Total	6	400	100

Source: Field Survey (2015)

The games village possesses the highest population of beggars (22.75%) followed by Kabusa with a distant (21.5%) while wards such as Nyanya-1, Jiwa, Garki-1 and Wuse were seen to have relatively less population in the area. What has been so clear from the foregoing analysis is that begging is a function of land use activities. The most dominant land uses categories observed in this study include commercial, transport residential and public land uses. The strength of attraction of a place depends on how organized it is coupled with its economic values. Thus, a well-organized commercial or public area, where prominent public and private are predominant, tends to attract more beggars. For instance the result of our study revealed that City Center (Games Village) recorded more attraction for beggars with a value of 22.75% because it is predominantly organized commercial area, infiltrated by public and private government offices, residential areas and commercial activities, especially sporty

activities. The spatial distribution of begging observed in AMAC is in conformity with theories of the Chicago School (Ahmadi, 1998) and Parsons (1975). The high incidence

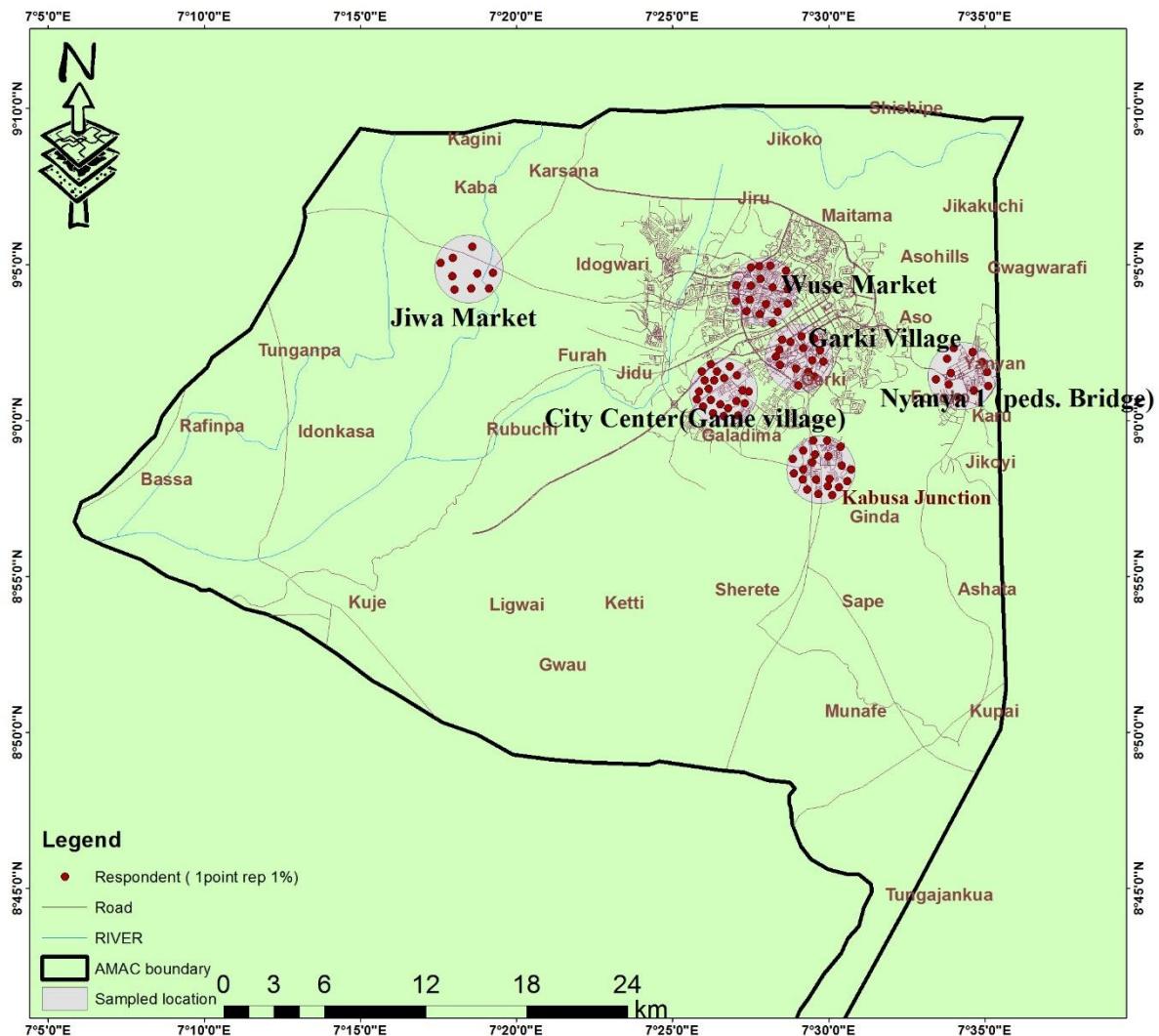


Fig. 4.12: Locational Distribution of Street Beggars in AMAC

Source: Field Survey (2015)

Begging in Kabusa (Kabusa junction) wards could be partly adduced to the influence of the commercial activities and transport system. This distribution is the reminiscent of Ahmadi theory. However, For instance, the high incidence of begging observed in Wuse (Wuse market), Garki-1 (Garki village), Jiwa (jiwa market) and Nyanya-1 (Pedestrian Bridge) wards is largely attributed to the influence of both residential, transport, commercial educational and CBD. This conforms to Parsons Theory. Consequently high concentrations

of beggars in these study area are attributed to land use activities as markets, religion center, motor parks etc. This findings conflicts with Ogunkan and Jelili (2010) study where socio-economic development of Nigerian urban centers influences street begging in Ogbomosho due to the fact that less organized areas i.e public and informal sector prominently induces street begging than well-organized areas.

4.5 SOCIO-ECONOMIC FACTORS INFLUENCING STREET BEGGING IN AMAC

Street begging arises from a multi-dimensional problem in which a combination of factors often leads to an individual beggar's ending up on the street. Table 4.13 presents factors that influence begging activities in AMAC. It indicates that poverty constitute the highest percentage 15.25% for the reason why people beg on the street. Similar findings were reported by Ogunkan and Fawole (2009), Ogunkan (2009), Amman (2006), and Tambawal (2010) and Jelili (2006). As a result, the poor are trapped into a begging lifestyle, with little chance of escape. In such a vicious cycle, poverty is maintained across generations. To meet their basic needs, the less privilege has to seek for alms to survive. Street beggars in AMAC cited physical disabilities or challenges (10.75%) as one of the important factors influencing street begging. FGDs revealed that due to inadequate attention, street beggars with physical disabilities, in contrast to other categories of street beggars, have no option except to depend on other people for their daily bread. In a place such as Abuja, persons with disabilities face many challenges and barriers, as well as competition for jobs. In this situation, it is almost impossible for persons with disabilities to find jobs or to start economic activities. They face not only immense competition from people who are not disabled but also unfair barriers that are created because of the negative attitudes of employers. Even if a few people are employed, they find themselves in an environment that is generally unfriendly and unsuitable with respect to their disability. One of the respondents from the FGD group quoted as: “, who

spoke in Hausa through an interpreter, said he had been in the begging business for a long time. He explained that through begging, he has been able to provide for his family. Isah Jibril”

Table 4.13: Factors Influencing Street Begging in AMAC

Variables	Frequency	Percentages
Drug Addition	17	4.25
Poverty	61	15.25
Religious belief	26	6.5
Lack of education	38	9.5
Death of parents	21	5.25
Physical Disabilities	43	10.75
Death of Spouse	28	7
Alcoholism and drug addiction	22	5.5
Unemployment	32	8
Family Disintegration	12	3
Medical Illness	34	8.5
Culture	31	7.75
Personal decision	35	8.75
Total	400	100

Source: Field Survey (2015)

The 42 year old Adamawa born and father of four kids beg for alms at night. He rubs the floor of the bridge with his buttocks as he strives to make ends meet.

An interview with a key informant in AMAC revealed that some families do not take their disabled children to school. This hinders their ability to obtain knowledge and skills that would help them either find employment or become involved in self-employment. When these children face any kind of isolation or lack of care and attention, the majority resort to begging activities. The death of their parents was another factor that influenced street begging life according to 7% of the sampled respondents, as is shown in Table 13. FGDs suggested that some street beggars, particularly children, had lost, through either death or divorce, their biological parent(s). Such children decided to move to the streets rather than stay with a step-

parent or in an extended family setting. Considering family disintegration, the study found that family disintegration could create an emergency that led some children and youth to life in the streets; this reason was cited by 3% of the sampled street beggars. FGDs revealed that family fragmentation has resulted in increasing numbers of family members living in either separations or divorce. Interviews with key informants further revealed that the vulnerability of the children of men and women who become single parents due to divorce, separation, or the death of a spouse is often increased due to violence and abandonment when the parent remarries. On the other hand, children with a single parent sometimes keep moving between paternal and maternal relatives and therefore lack stable support. These children sometimes choose to move to the street and start begging. Finally, some respondents held the view that unemployment compels some people into begging for survival. This explanation was endorsed by a small percentage (8%) of the sampled street beggars who reported that street begging was the result of unemployment. This was only mentioned by one of the respondent. Likewise, municipal officials reported that widespread unemployment was one of the causes of street begging. Some beggars moved from one office to another asking for help. Their number increase when employment opportunities become scarce. However, not all those who beg lack other means of survival; some people have simply found begging to be a good means of earning a living.

4.6 CHALLENGES FACED BY THE STREET BEGGARS IN AMAC

The study examined the challenges facing the street beggars in the study area and the result is presented in Table 4.15. The result shows that 27%, 25%, and 17% of the respondents suffer from communicable and non-communicable diseases, harassment from government officials, bad weather and abuse from public respectively

Table 4.14: Distribution of Challenges Faced By the Respondents in AMAC.

Challenges	Frequency	Percentage
Abuse from public	71	17.75
Harassments from Governments official/media	103	25.75
Sun burn/rainfall/hamartan	33	8.25
Sexual abuse	21	5.25
Expose to air-borne, water borne diseases, STD - HIV virus, flu, TB etc.	110	27.5
Harassments from other beggars	11	2.75
Expose ritualism	13	3.25
Expose to civil unrest such as religious and political crisis	38	9.5
Total	400	100

Source: Field Survey (2015)

While only few suffer from civil unrest, bad weather, and ritualist prey. In words of Focus group participants:

“I used to be one of the beggars colony along airport road, but they were not taking proper care of us, so I have to find my way back to the street. Sometimes the Abuja environmental people used to arrest us. But we don’t have a choice than to return to the street”

One of the women said. A resident criticized the beggars and accused some of them of engaging in the activity to make easy money. “Some lazy women carry other people’s children on rent to beg on streets and this is child abuse, According to her those children stay under the sun and rain without any future“The children presently have no future and are abused on the streets daily, which doesn’t speak well of our country. If we abuse our future leaders in such manner then we are doomed,” she added. (Amina jimoh key informant Nyaya).On the other hand Harassment from fellow beggars was mentioned by 2% of all

sampled beggars where it was observed that some beggars especially the blind and crippled have permanent locations to sit when begging. It was further reported that in some instances there are clashes between and among beggars. This finding is similar to Namwata and Mgabo (2014) study, where harassments from officials and from fellow beggars recorded highest in Tanzania.

4.8 TESTING HYPOTHESIS ONE

The hypothesis that states that there is no significant relationship between effect of street begging and the residents in the study area is subjected to Chi Square test and the result is presented in Table 4. 15

Table 4.15: Chi Square Test Results

Effects	Observed N	Expected N	Residual
Discomfort	93	80.2	12.8
Disruption of one's budgets	68	80.2	-12.2
Destruction/spoil	79	80.2	-1.2
Threats, by using abusive words	104	80.2	23.8
Used by politicians to perpetuate evil	57	80.2	-23.2
Total	400		
Calculated $X^2=17.691$	df=4	Critical Value = 9.488	Level of Sig. 0.05

Source: Field Survey (2015)

The test was significant which is there is socioeconomic effects of street begging on the people in the AMAC. This is because the calculated Chi square 17.691 was found to be higher than the critical value of 9.488 thus; the null hypothesis is rejected at 0.05 alpha values. This shows that street begging has significant socio-economic effects on the populace.

4.9 HYPOTHESIS TEST TWO

To Test the null hypothesis that says there is no significant difference in the distributions of street beggars in the selected wards. One-way Analysis of Variance (ANOVA) statistical technique was employed. The result is presented in Table 4.15

Table 4.16: Analysis of Variance Results

	Sum of Difference Sqs		Mean Sq	F	F-critical	p-value
Between Groups	3.925	5	.785	.293	2.60	.917
Within groups	1054.972	394	2.678			
Total	1058.897	399				

Source: Field Survey (2015)

The result of the ANOVA in Table 4.16 indicates that the p-value (.917) is greater than the alpha value (0.05) thereby accepting the null hypothesis hence, the variations in the distribution of the street beggars among the selected wards are insignificant because all the wards are having high proportion of beggars.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 SUMMARY OF FINDINGS

The study assessed analysis of the population of street beggars in AMAC. Street begging is carried out by diverse classes of people regardless of age, sex, religion and marital status among others. The study found:

1. 90% of the respondents are within the age bracket 21-40 years.
2. About 77.5% of the respondents were males as against 22.5% females.
3. 37% of the respondents who engage in street begging are not married.
4. 22.4 % of the respondents have no formal education. However, 28.4% of the respondents have Quranic education.
5. Nearly one-third 32% of the respondents come from family sizes of 13 and above. This is a typical Nigerian situation which is a serious problem to family sustenance especially where most of the members contribute nothing or little to family income.
6. None of the respondents goes home with less than 300 naira daily. Nearly half of the respondents (47%) of them go home with between 500-1000 Naira daily or even more.
7. About 30% of respondents reported that they spend their money on food while 25% each reported that they spent their money on medical and buying personal stuffs.
8. The daily incidence of street begging across the six wards shows that City Centre (91%), followed by Kabusa (86%) and Wuse (73%) have the highest percentages of incidence of street begging which could be attributed the high rate of commercial activities.
9. The daily variation of incidence of begging is also relatively higher on Mondays with (84) respondents, Thursdays(155) and Fridays(187) respondents

10. 50% of the respondents pass the night in worship centers like Mosques and Churches because they are homeless.
11. The largest categories of beggars found on the streets are the *Almajiris* with 43% followed by physical disable 77% in the study area.
12. Street beggars are sparsely distributed in AMAC but Games village in City centre has the highest population of respondents (91), followed by Kabusa junction in Kabusa and Wuse market in Wuse. What has been so clear from the foregoing analysis is that begging is a function of land use activities.
13. Poverty with (15%) and physical disabilities (11%) is the major reason why people beg on the street. Street begging arises from a multi-dimensional problem in which a combination of factors often leads to an individual beggar's ending up on the street
14. There is significant difference between the effects of street begging and the residents in AMAC. This is because the calculated Chi square of 17.691 was found to be higher than the critical value of 9.488.
15. The variations in the distribution of the street beggars among the selected wards are insignificant because all the wards are having high proportion of beggars.
16. The desire for survival for people to feed and clothe themselves has driven most people to resort to begging as source of live livelihood even though begging is not a viable option. The fact that people are generous with good heart should not be a yardstick to dwell in a demeaning act.

5.2 CONCLUSION

Involving men particularly and obtaining their support and commitment to the developments and growth of the nation is of crucial importance in Nigeria, given their elevated position in the African society. Most decisions that affect family life as well as political life are made by men. They hold positions of leadership and influence from the family unit right through the national. Male role in street begging means more than the number of men who encourage and support their partners to beg. It also means government policy has to be more conducive and adequate by developing programmes which include increasing public awareness, advocacy and sensitization on the negative effects of street begging; and poverty alleviation schemes among others. Analysis of the population of street beggars in Abuja municipal area council is a subject that evokes strong emotions, conscious and subconscious. So, it is not surprising that it is an area where money is being pumped being the federal capital territory of Nigeria. However, there is a need for persistent drive against this social ill, which belittle the importance of existence of man in the society.

5.3 RECOMMENDATIONS

Many developing countries Nigeria inclusive are still decades away solving the menace of street begging. It is not impossible to eradicate street begging in a country like Nigeria where poverty is ravaging the people. However, women are exposing their lives to illegal act due to poverty. This is a huge problem because ideally women are meant to be at home and catered for. While men who are physically fit that are supposed to be in the working force also engaged in this disgracing act this not good for the Nigerian Society. However the government and non-government organization can help curb this menace in other to make these people productive in Nigeria and Africa at large, by providing the following

- i. Government should encourage western education and education liberal and affordable. Particularly the adolescence ages, this will empower them economically and morally.
- ii. Government should create jobs and increase the income levels of Nigerians so that those who are unemployed and are engage in street begging, could improve their standards of living and make them self-sufficient.
- iii. As for the refugee class of beggars especially the emigrants they should be deported back to their countries let their government sort out their problems we already have so much on our plates.
- iv. Government should make soft loan available so that they can establish a trade to make a living especially for those do not want education.
- v. Beggars with Physical disabilities should be rehabilitated and well catered for also government should give leadership responsibilities to the physically disable so they can be looked after.
- vi. Government should provide affordable health facilities and funds to assist the

physically challenged

- vii. Government should make provide basic infrastructural facilities, build houses and provide housing facilities such as electricity and water in the source areas available and affordable to fellow Nigerians.
- viii. Government should encourage couples to have the number of children that they can cater for.

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APPENDIX I: QUESTIONNAIRE SURVEY

**DEPARTMENT GEOGRAPHY,
FACULTY OF PHYSICAL SCIENCES,
AHMADU BELLO UNIVERSITY, ZARIA**

Dear Respondent,

This questionnaire is from a Master’s student of Ahmadu Bello University, Faculty of Physical Sciences, Department of Geography who is conducting a research on; **‘Socioeconomic Analysis Of Street Beggars In Abuja Municipal Area Council’**. This exercise is designed for academic purpose and your contributions will be treated with utmost confidentiality.

SECTION A: SOCIO-ECONOMIC AND DEMOGRAPHIC PROFILE OF THE RESPONDENTS

1. Location of respondents.....
2. What is your age?
a. 5-9 years [] d.21-25 years []
b. 10- 14 years [] e. 26-30 years []
c. 15-20 years [] f. 31-35 years []
g.36-40 years [] h. 41-50 years []
i. 50 and above
3. Gender of Respondent a. Male [] b. Female [] C. others
4. Religion of Respondent
a. Islam [] b. Christianity [] c. Traditional []
e. Others (specify)
5. Ethnicity of Respondent Specify
6. Marital status of Respondent

- a. Single [] b. Married [] c. Divorce [] d. Separated []
 e. Widow [] f. others (specify)
7. Family Size of the Respondents
 a. 1-4 b. 5-9 c. 9-12 d. 13 and above
8. Type of marital union of Respondent
 a. Monogamy [] b. Polygamy [] c. others).....
9. If polygamous union, how many wives has your husband/do you have?
 a. 2 [] b. 3 [] c. 4 [] d. 5 and above []
10. What is your highest educational level?
 a. Islamic [] b. Adult literacy [] c. Tertiary [] d. Secondary []
 e. Primary [] f. None []
11. Do you have a gainful employment? a. yes [] b. no []
12. What is your daily income from begging?
 a. #200 - 500 [] c. #1001 - 1500 []
 b. #501 -1000 [] [] d. #1501 - 1600 []
 e. #1601 -2000 [] f. #2001 and above []
13. Type of Settlement
 a. Hut d. Apartment [] e. Independent house/Bungalow []

SECTION B: PROBLEMS OF STREET BEGGING

14. What are the most pressing socio economic problems faced by your community?
 (Indicate issue: e.g. Health, Epidemic, Environment, Pollution, Education, Drainage, Roads, Electricity, drinking water, sanitation, service delivery of Government Programs etc.)

1.
2.
3.
4.
5.

15. Prevalence of begging at different periods of the week.

- a Monday [] b. Tuesdays [] C. Wednesday []
 d. Thursdays [] e. Fridays [] f. Saturdays. [] g. Sundays []

16. Reasons for begging

- a. Poverty [] b. Physical disability / challenges [] c. Death of both
 parents (orphan hood)/ Family disintegration [] d. Old age [] e.
 Unemployment []
 d. Lack of caring relatives [] f. Medical Illness [] h. Others
 (specify).....

17. How do you feel about begging?

- a. sad [] b. happy [] c. ashamed []

18. What is the highest amount you have ever earned during begging?

.....

19. What do you do with the proceeds of the begging?

.....

20. How many times do you feed in a day?

.....

21. What days of the week do you engage in begging the most?

[a] Sunday

[b] Saturday

[c] Friday

[d] Monday

[e] Tuesday

[F] Wednesday

[g] Thursday

22. Any occupation apart from begging? if yes what kind of occupation?

.....

23. Where do you go after begging hours?

.....

24. Is there of any support made available to you by the government? If yes what kind of support? A. Yes b. No

.....

25. Effects of street begging on the beggars.

a

b

c.

d.

e.

SECTION C: CATEGORIES OF STREET BEGGARS

- 27 [a] Almajirai male/female
- [b] Widow male/female
- [c] Cooperate male/female
- [d] People with disability male/female
- [e] Refugees male/female

SECTION D: EFFECTS OF STREET BEGGING ON THE SOCIETY

28. [a] Discomfort
- [b] Disruption of one's budget
- [c] Destruction/ spoil
- [d] Threats by using abusive words
- [e] Used by politicians to perpetuate evil

APPENDIX B

FOCUS GROUP DISCUSSION GUIDE

Introduction: I am a student from Geography Department, Ahmadu Bello University, Zaria undertaking a research on analysis of street beggars in Abuja Municipal Area Council (AMAC). You have been selected for a group discussion. I want us to discuss the issues I will raise, frankly. I want to understand the beggar's belief and perspectives on these issues. Please feel free to talk and express your views. The information you will provide is strictly for academic purpose and is confidential. Please you will tell us your educational qualification before your respond participation.

Questions	Probe for
General question Why do you engage in begging?	Explain the reasons
What infrastructural amenities do you have access to in your area?	Explain the reasons
Do the governments or your religious heads provide you with any kind of support?	Explain the reasons
If yes, what kind of support do you get from the government and are you satisfied with?	Explain the reasons
How many of you have benefit from it?	Explain the reasons
What further way would you suggest to the government to assist in improving your living condition?	Explain the reasons

IN-DEPTH INTERVIEW GUIDE FOR KEY INFORMANTS

1. What categories of people do you find on the street begging?
2. What strategies do the beggars use to solicit for arms?
3. Where do the beggars go to beg more often?
4. What days do the beggars come around to beg?
5. Do you provide any support for them?
6. What reasons do the beggars give to be on the street?
7. What negative impact does begging have on the population in AMAC?

FOCUS GROUP DISCUSSION FOR THE RESPONDENTS

1. What's your name?
2. Why do you engage in begging?
3. How much do you get in a day?
4. Do you have any gainful employment?