A Critical Analysis of the Causes and Implications of Street Begging among People Living with Disabilities in Ibadan Metropolis, Nigeria

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Abstract

This study examined street begging among people living with disabilities in Ibadan metropolis, Nigeria. Data were obtained from 109 randomly selected disabled beggars in five different locations; Sango, Iwo Road, Sabo, Challenge and Oja Oba where they congregated, using questionnaire that was either responded to directly by the beggars or indirectly through their caregivers or both. Information obtained was the socio-economic characteristics of the disabled beggars, their perceived reasons for begging, their physical appearances and the environmental conditions of the begging locations. Physical observation was also carried out to know the physical appearances of the disabled beggars and the environmental conditions of the begging locations. Findings on their socio-economic characteristics revealed that 74.3% were male, 49.5% were married, 59.6% were illiterates, 43.1% were youths, and 33.0% were northerners. The three most important reasons they solicited for alms measured on a 5-point Likert scale were physical defects(4.32), lack of economic opportunities(4.09) and broken home(3.78). It was revealed that homelessness and lack of economic opportunities had positive significant relationship with income(r= 0.606, p<0.05; r= 0.701, p<0.01), educational level(r= 0.593, p<0.05; r= 0.566<0.01) and household size(r= 0.788, p<0.01; r=0.564, p<0.01). It was also observed that the physical appearances of disabled beggars and environmental conditions of the begging locations could have health implications on co-disabled beggars and the people living around the locations due to very dirty attires they wore, infectious diseases, and varying irritants rampant in the locations. Based on the findings of the research, recommendations were made to control the incidence of begging among people living with disabilities in the study area.

Background to the Study

The phenomenon of begging has become globally prominent over the years. The presence of street beggars in major cities of the world has gone beyond the level where it was viewed strictly as an uncommon occurrence to a worrisome global problem.

This problem manifests in deviant behaviours such as theft, violent and criminal behaviour, vandalism, among others (Adedibu, 1989; Mortimer, 2005; Ogunkan and Fawole, 2009; Tambawal, 2010; Adedibu and Jelili, 2011; Reddy, 2013). For instance, Mortimer (2005) opined that the problems of begging include sexual harassment of female beggars, being driven from one location to another, exposure to raw weather, fear of being captured for sacrifice as reported by the subjects themselves, among others. In the words of Jelili (2006), beggars have predisposition to delay and obstruct free flow of human and vehicular traffic and also generate dirty materials either as waste or as part of their belonging. Adedibu (1989) observed that begging has implications for the economy of the nation as beggars depend on the already overstretched workforce. More so, Reddy (2013) posited that begging as a social event is a problem for the society and the larger the chunk of population involved in the activity, the heavier the burden on working population and lesser the usage of human resources for constructive human development.

Begging has been a recurrent subject matter which has arrested the attention of urban scholars. In recent times, scholars have examined the problems of begging from diverse perspectives in Nigeria (Adewuyi, 2007; Ogunkan and Fawole, 2009; Onoyase, 2010; Tambawal, 2010; and Taiwo, 2014). For instance, Onoyase (2010) examined effective methods of combating street begging in Nigeria as perceived by panhandlers. Ogunkan and Fawole (2009) considered incidence and socio-economic dimensions of begging in Nigerian cities. While Adewuyi (2007) examined street begging in Nigeria, Tambawal (2010) evaluated the effects of street begging on the national development. What has been noticed with the above studies is that, though, they considered virtually every aspect of the phenomenon of begging, the recommendations and suggestions that emanated from them and adopted by government are unproductive and insufficient to control the menace. The reason for this may be because the government is not well informed about the causes and implications of begging among disabled persons. It is against this background that this study attempts to analyze the causes and implications of street begging among people living with disabilities in Ibadan metropolis, Nigeria.

Objectives of the Study

The specific objectives of the study are to

1. examine the socio-economic characteristics of disabled beggars in Ibadan metropolis;
2. understand the reasons disabled beggars solicited for alms;
3. investigate the physical appearances of the disabled beggars and environmental conditions of begging locations; and
4. examine the relationship between socio-economic characteristics of the disabled beggars and reasons for begging.

This study is considered to be very important for at least three reasons. In the first place, conducting a survey on people living with disabilities turned beggars to understand the reasons for taking to begging is a necessary precursor to the development of target oriented programmes relevant to meet their needs. Secondly, information on the socio-economic attributes and physical appearances of the disabled beggars and environmental conditions of the begging locations can be used as guide to designing educational and enlightenment programmes to control the menace as well as discourage such locations that could exert a pull on beggars from developing in space. Lastly, the solutions emanating from this research will benefit both the developing and the underdeveloped nations where social-economic and environmental characteristics are similar with those of the study area.

Theoretical Framework
The theory of "vicious circle of poverty" is engaged in this study to enhance our understanding of the continued existence of beggars, particularly those living with disabilities in Nigerian urban centres. The concept of vicious circle was originally visualized by the earliest Development Economics, Nurkse (1959) and Myrdal (1964). This was afterward recreated by the World Bank in its 2000 World Development Report on poverty thus:

> "Extreme poverty deprives people of almost all means of managing risks by themselves. With few or no assets, self insurance is impossible. With poor health or bad nutrition, working more or sending more household members to work is difficult. And with high default risks, group insurance mechanisms are often closed off. When a shock occurs, they must obtain immediate increases in income or cut spending, but in so doing they incur a high long-term cost by jeopardizing their economic and human development" (World Bank 2000). The above statement underscores the people's inability to control risks rather than their attitude to risk as an approach to break the vicious circle of poverty.

The theory seeks to explain the resolution of poverty in the society particularly in the developing nations of the world. It explains the circumstances and processes that are likely to perpetuate the vulnerable persons (people living with disabilities turned beggars) in vicious circle of poverty from which they may not be able to escape, and so provide the ground for the incidence of begging. Mosley and Verschour (2001) identified these circumstances which may be described as attributes of poverty as poor health, lack of skill, lack of self confidence or support mechanism, remoteness from market and institutions, lack of physical asset or borrowing power, malnourishments or the combination of the above.

The 'vicious circle of poverty' postulates that the poor are poor, and remain poor because they are poor; and they would continue to remain poor unless the attributes of poverty are prevented from setting poverty-induced processes in motion. Hence, in order for the poor to meet their basic requirements of life, they have to resort to begging (Jelili, 2006).

Begging, according to International Labour Organization (ILO) (2004), is a range of activities whereby an individual asks a stranger for money on the basis of being poor or needing charitable donations for health or religious reasons. Beggars may also sell small items, such as dusters or flowers, in return for money that may have little to do with the value of the item for sale. Olawale (2007) regarded begging as the habit of someone (a beggar) soliciting for favour from others (potential donors) for survival and enrichment. These definitions imply that begging is an indication of abject poverty either by the able-bodied or people living with disabilities.

The World Health Organization (WHO) estimated that about 500 million people live with disabilities worldwide, and a proportion of about 75% is living in the developing countries (Mickailakis, 1997; Lang and Upah, 2008). It was also estimated that people living with disability in Nigeria is 19 million or approximately 20% of the country's population (Lang and Upah, 2008). It is documented that a decree was promulgated in 1993 to enhance the social and societal position of people living with disabilities (Amusat, 2009). The Nigerian government supported the United Nations standard rules on the equalization of opportunities for people living with disabilities. Despite the affirmation of full participation in the disability agenda of the UN by the Nigerian government, people living with disabilities in Nigeria are still faced with challenges of poverty, marginalization and exclusion (Michailakis, 1997; The Guardian, April 12, 2009). Lang and Upal (2008) identified many factors for the stagnation of disability program in Nigeria. Prominent among them are lack of social protection, absence of disability discrimination laws, poor access to rehabilitation services and poor understanding of disability issues by the public.

Previous studies have identified considerable number of reasons people take to the street soliciting for alms in different parts of the world. While Anderson (1961) classified reasons for begging into the misfits of industry; crisis in the life of the person; unemployment and seasonal work; defects of personality; racial or national discrimination and wanderlust, a Chinese Shanghai-based Christian Organization identified five major factors or reasons which were: handicaps and diseases, natural disasters, bad habits, civil war, and family heritage (Hanchao, 1999). In the study carried out by MOLSA (1992) on begging in Addis Ababa reasons which include disability, destitution during old age, unemployment, underemployment, among others, were observed. The work of Adedibu (1989:35) provided a more or less exhaustive list of causes of begging in Nigerian Urban Centres. These were: physical disability, unemployment, religious beliefs, old age, lack of caring relatives, lack of rehabilitation centres, poverty, uncontrolled migration, lack of education, place of origin, lack of adequate residence, accidents and acceptability of begging within the society.

Arising from the above and other issues, a considerable number of reasons responsible for inescapable involvement in street begging in cities have been observed. These reasons which are identified at different times in different countries remain almost the same across countries and over time and are closely related (Jelili, 2009). However, without discrimination to the reasons listed above, the fact remains that for an individual disabled beggar, one of the reasons may be the most important for taking to begging. This may also vary among the disabled beggars within the study area.

An Overview of the Study Area

Ibadan metropolis is located between latitude 7° 22' and 7° 40' North of the equator and latitude 3°53' and 4°10'East of the Greenwich Meridian. It is located near the forest grassland boundary which extends Westward to Abeokuta, Eastward to Ile-Ife, Northward to Ilorin and Southward to Lagos. The Ibadan metropolis is made up of five Local Government Areas. These are Ibadan South East, Ibadan South West, Ibadan North, Ibadan North East and Ibadan North West (Figure 1.2). The built up area of the metropolis is devoted to urban land uses such as residential (61%), industrial (1%), public and commercial (16%) while educational institutions occupy only 3.45% of the total built up area. The population of Ibadan is about 1.34 million according to 2006 census. Using 3.0% annual growth rate, the population is 1.74 million when projected to 2016. The inhabitants are from different parts of Nigeria and other parts of the world because the city maintains an open door policy to strangers, attracting and welcoming them irrespective of their places of origin. Many are also lured into the city by its great commercial potentialities. The implication of the high population of the city and the economic opportunities are plausible in enhancing begging activities in different locations of the urban centre.
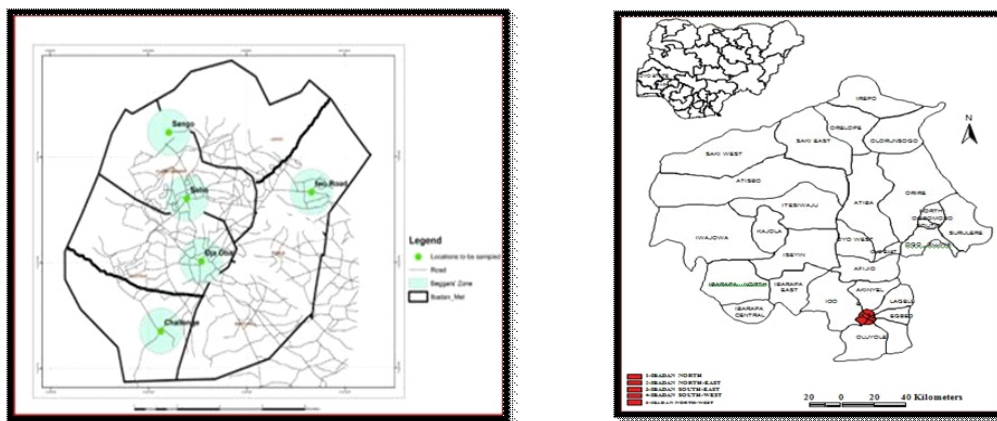

Fig.1.1: Maps of Ibadan metropolis and Oyo State indicating beggars' locations (1) and the study area (2). Source: Author's Device, 2014

Methodology

This study utilized primary data that were obtained through physical observation and questionnaire administration on disabled beggars in five different locations. Preliminary survey was conducted to identify locations where beggars congregated in all the five Local Government Areas (LGAs) that formed Ibadan metropolis. The questionnaires were either responded to directly by the disabled beggars or indirectly by their caregivers or both. The disabled beggars were enumerated across the different locations for seven days of the week at three different periods namely morning (7am-9am), afternoon (1pm-3pm) and evening (5pm-7pm). These periods were considered appropriate as a result of the experience from the preliminary survey. The seven days enumeration was done to reflect the probable variation among weekdays. Average was computed and used. Hence, 545 disabled beggars were enumerated in the study area with 75 in Sango, 85, 210, 50 and 125 in Iwo Road, Sabo, Challenge and Oja Oba respectively. Systematic sampling was used to select disabled

beggars for survey. One out of every five disabled beggars (20%) was selected for sampling. This was after the first beggar had been chosen randomly. With this method, a total of 109 (one hundred and nine) disabled beggars were interviewed across the locations with 15, 17, 42, 10 and 25 disabled beggars. The services of interpreters in the major Nigeria local ethnic dialects and specialists in sign language to the deaf and dumb were engaged. This was to assist in explaining the purpose of the research and reading the contents of the questionnaire to the disabled beggars where necessary. They also assisted in seeking ethical consent of the respondents before proceeding on the interview. All the disabled beggars or their caregivers gave consent and signed the ethical consent by thumb printing or signing the necessary forms for this purpose. The data collected reflected disabled beggars' socio-economic characteristics, disabled beggars' perceived reasons for begging, physical appearance of disabled beggars and environmental conditions of the begging locations in the study area.

Statistics employed for the socio-economic characteristics of the disabled beggars included simple frequency counts, percentages, cross tabulation, chi-square and ANOVA. On the variables of beggars' reasons for begging, disabled beggars were provided with a list of reasons for begging in the literature. They were further instructed to indicate the level of importance of the reasons. Disabled beggars were to express their opinion using one of the five-point Likert scales of "Very important", "Important", "Just Important", "Not Important" and "Not at All Important". The analyses of the ratings indicated by the disabled beggars from the Likert's scales adopted evolved into an index called "Relative Importance Index" (RII). To arrive at the index, weight values of 5,4,3,2 and 1 are respectively attached to "Very important", "Important", "Just Important", "Not Important" and "Not at All Important". The Index for each specific indicator is arrived at by dividing the "Summation of Weight Value" (SWV) by the total number of responses to every rating for an indicator. The SWV for each variable is obtained through the addition of the product of the number of responses to each aspect and the respective weight value attached to each rating.
This is expressed mathematically as:

$$\text{SWV} = \sum_{I=1}^{5} X_i Y_i \quad ....(i)$$

Where:

SWV $\quad = \quad$ Summation of Weight Value,
$X_i \quad = \quad$ number of respondents to rating i;
$Y_i \quad = \quad$ the weight assigned a value (i = 1, 2, 3, 4, 5).

The index for each identified indicator thus takes a value of between 5 and 1. The nearer the value to 5, the higher the importance attached to such indicator.

$$\text{RII} = \frac{SWV}{\copyright_{i=1}^{5} i = X_i} \quad ....(ii)$$

The mean index for each of the beggars' locations and that of Ibadan metropolis were computed. This was obtained by summing the indices of all indicators and dividing by the number of the identified indicators (n=15). The mean indices of Sango, Iwo Road, Sabo, Challenge and Oja Oba were denoted respectively by RII_B, RII_C, RII_D, RII_E and RII_F while that of Ibadan metropolis was denoted by RII_A. Findings are as presented in the Table 2.

Socio-economic characteristics of the disabled beggars were correlated with some high rated reasons for begging in the study area. The six variables were subjected to pearson product moment correlations to explain the relationship between them. Physical observation was also employed to know the physical appearances of the disabled beggars and environmental conditions of the begging locations.

Results and Discussion
The results and discussion of the findings of this study are presented in four sub headings. The first discusses beggars living with disabilities differentials in socio-economic characteristics. While the second focuses on the reasons people living with disabilities take to begging in Ibadan metropolis, the third considered the relationship between selected reasons for begging and disabled beggars' socio- economic characteristics. The last centred on the physical appearances of the disabled beggars and environmental conditions of the begging locations.

Beggars Living with Disabilities Differentials in Socio-Economic Characteristics
Table 1 revealed that 74.3% of beggars living with disabilities were males while 25.7% were females. This finding was an indication of the fact that begging, generally, was more of males than their female counterparts. Similar findings are reported by Ogunkan and Fawole (2009) and Namwata, Maseke and Dimoso (2011), who observed that men are highly involved in begging related activities than women. This, however, has a negative implication for the nation's economy as men are culturally placed as family supporters.

Age is another socio-economic characteristic in the explanation of begging survey. In order to present this socio-economic characteristic, the study employed age distribution basis of, dependency population and active population as adopted by Taiwo (2014). Hence, disabled beggars below the age of 22 years constitute the dependency population or the youth while 22-40 years and 41-60 years are the active population. Age group above 60 years also constitutes another dependency population in the ageing category. From the summary presented in Table 1, it is evident that beggars living with disabilities in the age group of 22-40 years accounted for 43.1% of all the beggars in Ibadan metropolis. Next in importance were those aged between 41 and 60 years which accounted for 28.4% of the disabled beggars in the study area. It can, therefore, be inferred demographically that 71.5% of the disabled beggars were of the active population, while the remaining 28.5% constituted dependency population. Of this dependency population, 11.0% was below the age of 22 years, while 17.4% was above 60 years. This finding demonstrated the mixed crop of disabled beggars in Ibadan metropolis in terms of age.

The mean age of the beggars in Ibadan metropolis was 41.6 years. This gives an indication that begging activities were more of demographically active population in the study area. The minimum and maximum ages were 8 and 96 years respectively. Variation in the age of disabled beggars across the five beggars' locations was statistically significant. The result of the one way Analysis of Variance (ANOVA) (F =34.083; p=0.000) confirmed this. This implies that there was a significant variation in the age of disabled beggars in the five identified beggars' locations in Ibadan metropolis.

Also presented was the distribution of disabled beggars into marital status. The study established that begging was more of married persons (49.5%) than other categories of marital status. Next to this in ranking were the disabled beggars who were single (30.3%). Those who were either widow or widower represented 14.7%. Only 5.5% of the disabled beggars claimed that they had divorced. Variation in the five beggars' locations was confirmed by chi-square test computed (χ^2 = 28.062 and p =0.000) which indicated that there was a significant difference in the marital status of the disabled beggars.

One of the socio-economic characteristics of disabled beggars that is also worthy of examination is the income realized on daily basis. Indeed, what still keeps the disabled beggars in the "profession" is the income they make on daily basis. For the purpose of this study, the daily income of disabled beggars was categorized into four. These were: ₦1-₦200, ₦201-₦400, ₦401-₦600, and ₦601-₦800.

 From the summary of findings presented in Table 1, it was established that 57.8% of the disabled beggars made a daily income of between ₦401 and ₦600 ($1.41 and $2.11 US Dollars), while 3.7% realized ₦1 - ₦200 daily ($0.0035 - $0.70 US Dollars). The minimum and maximum income of disabled beggars per day in Ibadan metropolis was ₦180 and ₦700 ($0.63 and $2.46 US Dollars) respectively. What can be inferred from this finding is that the population of disabled beggars in the study area is below the poverty line as majority of them earned less than ₦600 per day (less than $58.95 US Dollars in twenty eight working days). This is an income that is even less than the national minimum wage in the civil service which is ₦18,000 ($63.16 US Dollars) at the time of data collection. Also, the income falls below the world poverty line of $3 US Dollars per day per head (Akinyemi, Chisumpa and Odimegwu, 2016). This finding is in agreement with Menka and Hassan (2013) who opined that beggars are the poorest of the poor and the most disadvantageous section of the society, living in such a deprived condition that they are even unable to fulfill their basic needs of life (food, shelter, health and protection). Difference in the income of beggars across the five locations was statistically significant. The result of the one way Analysis of Variance (ANOVA) (F=14.311 and p=0.000) confirmed this. The implication of this finding is that there is a significant variation in the income of disabled beggars in the five beggars' locations in Ibadan metropolis.

Begging was more pronounced among the illiterates as 59.6% of the disabled beggars in the study area had no formal education. The population of the disabled beggars with primary education was 24.8%, while that with junior secondary education was only 0.9%. Disabled beggars with secondary and post secondary education were respectively 9.2% and 5.5% in Ibadan metropolis. The study revealed that there is a significant difference in the educational level of disabled beggars across the five beggars' locations based on chi-square test (χ^2 = 14.026 and p = 0.003) computed. The highest proportion of disabled beggars' illiteracy level is a true representation of what operates in African nations and Nigeria in particular where illiteracy is observed to be high among adults, particularly the disadvantaged groups (Akinpelu 1994).

Regarding the disabled beggars' household size, findings revealed that 80.7% had large sized household. This represented the highest proportion in the study area. While 13.8% of the disabled beggars had medium sized household, a small population (5.5%) had small sized household. The average household size for the study area was 5.27, while it was 5.53 in Sango, 5.18, 5.14, 6.10, 5.04 in Iwo Road, Sabo, Challenge and Oja Oba respectively. The average household sizes in Sango and Challenge were found to be above that of the study area. Difference in household size across the five beggars' locations was not statistically significant. The result of the analysis of variance (F=0.414 and p=0.798) confirmed the variation on this demographic attribute of the disabled beggars in the study area.

Findings also revealed that the highest proportion (33.0%) of the disabled beggars in Ibadan metropolis came from Northern Nigeria. Ranking second and third respectively were disabled beggars from Ibadan (27.5%) and other towns in Oyo State (19.3%). Disabled beggars from Southeast Nigeria were the least in number. They represented only 4.6%. This finding is an indication that the problem of begging, generally, is more of the Northern culture than that of other parts of Nigeria. This supports the views of (Jelili, 2006 and Ogunkan, 2009) that beggars and disabled individuals came mainly from the Northern territories.

Table 1: Socio-Economic Characteristics of Disabled Beggars

Gender	Beggars' Locations					Ibadan metropolis
	Sango	Iwo Road	Sabo	Challenge	Oja Oba	
Male	9(60.0%)	14(82.4%)	30(71.4%)	8(80.0%)	20(80.0%)	**81(74.3%)**
Female	6(40.0%)	3(17.6%)	12(28.6%)	2(20.0%)	5(20.0%)	**28(25.7%)**
Total	**15(100.0)**	**17(100.0)**	**42(100.0)**	**10(100.0)**	**25(100.0)**	**109(100.0)**
Age						
Below 22 years	1(6.7%)	2(11.8%)	6(14.3%)	1(10.0%)	2(8.0%)	**12(11.0%)**
22-40	6(40.0%)	9(52.9%)	18(42.9%)	3(30.0%)	11(44.0%)	**47(43.1%)**
41-60	3(20.0%)	5(29.4%)	11(26.2%)	4(40.0%)	8(32.0%)	**31(28.4%)**
Above 60 years	5(33.3%)	1(5.9%)	7(16.7%)	2(20.0%)	4(16.0%)	**19(17.4%)**
Total	**15(100.0)**	**17(100.0)**	**42(100.0)**	**10(100.0)**	**25(100.0)**	**109(100.0)**
Marital Status						
Married	6(40.0%)	9(52.9%)	19(45.2%)	6(60.0%)	14(56.0%)	**54(49.5%)**
Single	3(20.0%)	6(35.3%)	15(35.7%)	3(30.0%)	6(24.0%)	**33(30.3%)**
Divorced	1(6.7%)	1(5.9%)	2(4.8%)	0(0.0%)	2(8.0%)	**6(5.5%)**
Widower/Widow	5(33.3%)	1(5.9%)	6(14.3%)	1(10.0%)	3(12.0%)	**16(14.7%)**
Total	**15(100.0)**	**17(100.0)**	**42(100.0)**	**10(100.0)**	**25(100.0)**	**109(100.0)**
Income						
₦1-₦200	1(6.7%)	1(5.9%)	0(0.0%)	1(10.0%)	1(4.0%)	**4(3.7%)**
₦201-₦400	4(26.7%)	0(0.0%)	5(11.9%)	0(0.0%)	1(4.0%)	**10(9.2%)**
₦401-₦600	7(46.7%)	10(58.8%)	26(61.9%)	5(50.0%)	15(60.0%)	**63(57.8%)**
₦601-₦800	3(20.0%)	6(35.3%)	11(14.3%)	4(40.0%)	8(32.0%)	**32(29.4%)**
Total	**15(100.0)**	**17(100.0)**	**42(100.0)**	**10(100.0)**	**25(100.0)**	**109(100.0)**
Educational level						
No Formal Education	8(53.3%)	9(52.9%)	27(64.3%)	7(70.0%)	14(56.0%)	**65(59.6%)**
Primary School	4(26.7%)	4(23.5%)	10(23.8%)	2(20.0%)	7(28.0%)	**27(24.8%)**
Junior Secondary Sch	1(6.7%)	0(0.0%)	0(0.0%)	0(0.0%)	0(0.0%)	**1(0.9%)**
Secondary School	2(13.3%)	2(11.8%)	3(7.1%)	0(0.0%)	3(12.0%)	**10(9.2%)**
Post secondary	0(0.0%)	2(11.8%)	2(4.8%)	1(10.0%)	1(4.0%)	**6(5.5%)**
Total	**15(100.0)**	**17(100.0)**	**42(100.0)**	**10(100.0)**	**25(100.0)**	**109(100.0)**
Household Size						
Small sized (< = 6)	1(6.7%)	1(5.9%)	2(4.8%)	1(10.0%)	1(4.0%)	**6(5.5%)**
Medium sized (7-10)	2(13.3%)	2(11.8%)	5(11.9%)	2(20.0%)	4(16.0%)	**15(13.8%)**
Large sized (>10)	12(80.0%)	14(82.4%)	35(83.3%)	7(70.0%)	20(80.0%)	**88(80.7%)**
Total	**15(100.0)**	**17(100.0)**	**42(100.0)**	**10(100.0)**	**25(100.0)**	**109(100.0)**
Nativity						
Ibadan	7(46.7%)	6(35.3%)	11(26.2%)	1(10.0%)	5(20.0%)	**30(27.5%)**
Other towns in Oyo State	2(13.3%)	5(9.4%2)	5(11.9%)	4(40.0%)	5(20.0%)	**21(19.3%)**
Other towns in Southwest Nigeria	1(6.7%)	2(11.8%)	3(7.1%)	0(0.0%)	3(12.0%)	**9(8.3%)**
Southeast Nigeria	1(6.7%)	0(0.0%)	1(2.4%)	1(10.0%)	2(8.0%)	**5(4.6%)**
South-South Nigeria	1(6.7%)	1(5.9%)	2(4.8%)	1(10.0%)	3(12.0%)	**8(7.3%)**
Northern Nigeria	3(20.0%)	3(17.6%)	20(47.6%)	3(30.0%)	7(28.0%)	**36(33.0%)**
Total	**15(100.0)**	**17(100.0)**	**42(100.0)**	**10(100.0)**	**25(100.0)**	**109(100.0)**

Source: Author's Field Survey, 2014

Plate 1: Showing disabled beggars congregating in front of Oja Oba Central mosque (1) and Sabo (2)
Source: Author's Field Survey, 2014

Reasons People Living with Disabilities take to Begging in Ibadan Metropolis
This study investigated the reasons people living with disabilities take to begging in Ibadan metropolis from the perception of the beggars. It is evident in Table 2 that the reasons the people living with disabilities perceived to be important included physical defects, lack of economic opportunities, broken home, lack of skill for gainful employment, abandonment, old age, homelessness and chronic diseases. All these reasons had their Relative Importance Indices (RII) higher than RII_A. The average Relative Importance Index (RII_A) for Ibadan metropolis was 3.11. The five most important reasons for begging in the study area were physical defects, economic problems, broken home, lack of skill for gainful employment and abandonment. The RII for each of the reasons were 4.32 for physical defects, 4.09 for lack of economic opportunities and 3.78 for broken home. Lack of skill for gainful employment had an index of 3.39, while abandonment had 3.36. Therefore, the highest ranked reason people living with disabilities take to begging in the study area was physical defects. Responsible for this may be because people living with disabilities had no option than to depend on people who could part with their resources to meet their needs. This finding is consistent with the work of Adedibu (1989) who identified physical disability as the most important factor responsible for begging. Also, ILO (2014) submitted that if a person is born with a disability or becomes disabled, it is often assumed that most or all other options close and the only choice left to meet basic needs is to beg.

The three reasons perceived by people living with disabilities to have high magnitude in Sango were physical defects, economic problems, and broken home. All these reasons had their RII above the average (RII_B) for this location. The RII_B was 2.82. The RII computed for these reasons were respectively 4.33, 3.73, and 3.67. Although, community tolerance, inability to cope with city life, and lack of social security measures were reasons, their relative importance indices were low with RII of 2.73, 2.60, and 2.60 respectively.

The average Relative Importance Index (RII_C) for beggars' location (Iwo Road) was 3.14. Reasons such as lack of social security measures, lack of skill for gainful employment, and abandonment all had their RII above RII_C. All these reasons were likely to have high magnitude in Iwo Road. Their RII were 4.35, 3.59 and 3.53 respectively. The least important reason for begging in Iwo Road was the need to meet cost of educating children with an RII of 2.47. The average Relative Importance Index (RII_D) for Sabo was 3.11. With an index of 4.29, homelessness was perceived to be the major reason for begging in this location. Broken home, and economic problems with RII of 4.29, and 3.79 were also highly rated. The least perceived reason for begging in this location was lack of food with a relative importance index of 1.64.

The average Relative Importance Index (RII_E) for Challenge, as presented in Table 2, was 3.00. In this location, broken home was perceived to be the most important reason for begging with an index of 4.80 which was higher than RII_E. Reasons such as lack of social security measures, and economic problems also had their RII above RII_E. Their respective RII were 4.20, and 3.60. Reasons such as homelessness and disaster with RII of 2.80 and 2.70 were rated low.

As obtainable in Sabo, findings also revealed that homelessness was the highest ranked reason the people living with disabilities took to begging in Oja Oba. The RII for this reason was 4.36 and was higher than the RII_F for Oja Oba begging location. The RII_F for this location was 3.19. Other reasons having their RII above RII_F included broken home, lack of skill for gainful employment, economic problem, abandonment, physical defects, disaster, and chronic diseases. Their respective RII were 3.80, 3.52, 3.48, 3.36, 3.36, 3.20 and 3.20. It was also established, as obtainable in all the other locations that lack of food was the least significant reason people living with disabilities take to begging in Oja Oba.

Sango			Iwo Road			Sabo			Challenge			Oja Oba			Ibadan metropolis		
Reasons for begging	RII	RII-RII_B	Reasons for begging	RII	RII-RII_C	Reasons for begging	RII	RII-RII_D	Reasons for begging	RII	RII-RII_E	Reasons for begging	RII	RII-RII_F	Reasons for begging	RII	RII-RII_A
A	4.33	1.51	K	4.35	1.21	D	4.29	1.18	C	4.80	1.80	D	4.36	1.17	A	4.32	1.21
B	3.73	0.91	G	3.59	0.45	C	3.79	0.68	K	4.20	1.20	C	3.80	0.61	B	4.09	0.98
C	3.67	0.85	H	3.53	0.39	B	3.71	0.22	B	3.60	0.60	G	3.52	0.33	C	3.78	0.67
D	3.47	0.65	A	3.53	0.39	E	3.62	0.39	G	3.50	0.50	B	3.48	0.29	G	3.39	0.28
E	3.27	0.45	B	3.47	0.33	K	2.62	0.60	A	3.20	0.20	H	3.36	0.17	H	3.36	0.25
F	3.20	0.38	F	3.18	0.04	A	3.52	0.51	H	3.10	0.10	A	3.36	0.17	M	3.18	0.07
G	3.07	0.25	D	3.06	-0.08	H	3.50	-0.49	F	3.10	0.10	E	3.20	0.01	D	3.17	0.06
H	2.93	0.11	C	3.00	-0.14	G	3.33	0.41	I	3.00	0.00	F	3.20	0.01	F	3.17	0.06
I	2.73	-0.09	E	3.00	-0.14	F	3.17	-0.04	D	2.80	-0.20	I	2.92	-0.27	E	3.09	-0.02
J	2.60	-0.22	I	3.00	-0.14	I	3.07	0.35	E	2.70	-0.30	K	2.88	-0.31	I	2.97	-0.14
K	2.60	-0.22	J	2.82	-0.32	J	2.76	0.06	J	2.60	-0.40	J	2.68	-0.51	J	2.72	-0.39
L	2.53	-0.29	N	2.76	-0.38	N	2.74	-0.71	M	2.40	-0.60	N	2.64	-0.55	K	2.67	-0.43
M	2.47	-0.35	M	2.65	-0.49	L	2.55	0.37	N	2.30	-0.70	M	2.52	-0.67	N	2.64	-0.47
N	2.47	-0.35	L	2.47	-0.67	M	2.40	-0.56	L	2.30	-0.70	L	2.32	-0.87	L	2.46	-0.65
O	1.73	-1.09	O	1.35	-1.79	O	1.64	-1.47	O	1.40	-1.60	O	1.80	-1.39	O	1.70	-1.41

Relationship between selected reasons for Begging and Disabled Beggars' Socio-economic Characteristics

The beggars' socio-economic characteristics and some highly rated reasons for begging were examined in order to determine whether or not there are relationships between them. The relationships were investigated using Pearson Product Momentum Correlation coefficient. The result is presented in Table 3.

Table 3: Pearson Product Moment Correlations of Causes of Street Begging and Beggars' Socio-economic Characteristics

	A	B	C	D	E	F
A-Income	1					
B-Educational level	.018	1				
C-Household size	.086	.349**	1			
D-Homelessness	.606*	.593*	.788**	1		
E-Physical defects	.381	.432	.202	.213	1	
F-Lack of economic Opportunities	.701**	.566**	.564**	.372	.370	1

N=109
*. Correlation is significant at the 0.05 level (2-tailed).
**. Correlation is significant at the 0.01 level (2-tailed).
Source: Author's Field Survey, 2014

Findings revealed that middle up and high positive correlations existed between the reasons for begging and socio-economic characteristics (variables) of disabled beggars observed. Silk (1979) submitted that correlation co-efficient can be interpreted in any of the following three ways. It may be seen as: (a) one variable causing change in the other; (b) mutual interaction of two variables and (c) spurious association implying that both variables reflect the influence of third controlling variables.

Physical defects, which was the highest ranked reason for begging as revealed in Table 2, was not significant with income. This is an indication that irrespective of whether disabled beggars have physical defects or not, they still have other reasons why they beg. Also, physical defects had no significant relationship with educational level and household size. One may wonder why these variables did not maintain significant relationships with physical defects. This may not be unconnected to the fact that, like income, disabled beggars had other reasons why they engaged in begging activities regardless of their educational attainment and household sizes. In another dimension, the entire socio-economic variables considered had significant relationships with homelessness at 0.01 and 0.05 levels. For instance, income had positive significant relationship with homelessness (r= 0.606; p<0.05). This implies that increase in the challenge of homelessness will result in increase in begging activities to get more income to address the situation. In the case of lack of economic opportunities, income (0.701), educational level (0.566), and household size (0.564) had positive significant relationships at 0.01 level. Thus, beggars living with disabilities may solicit for alms as a result of lack of economic opportunities.

Arising from the result of the analysis, the insignificant association between reason for begging (physical defects) and socio-economic attributes of the disabled beggars in the study area is consistent with studies on begging in urban communities regarding begging as relating to habit, a behaviour, and culture of someone and a greed driven activity (Fitzpatrick and Kennedy, 2001; Ebigbo, 2003; Olawale, 2007). In addition, Adedibu and Jelili (2011) in their examination of the characteristics and types of beggars in Nigerian cities submitted that disability is not the only reason for begging. However, the significant association that existed between reasons for begging (homelessness and lack of economic opportunities) and socio-economic characteristics of disabled beggars as documented related the problem to illiteracy, poverty, and ignorance (Adedibu, 1989; NCFWD, 2001; Jelili, 2006; Amman, 2006; Delap, 2009; and Mahmud 2011). Similarly, in their study of the relationship between poverty and street begging, Arshad, Kamal and Arif (2014) reported that poverty has a positive significant relationship with street begging.

Disabled Beggars' Physical Appearances and Environmental Conditions of Begging Locations
It was observed in the different begging locations that disabled beggars were displaying hair in an unkempt manner, wearing clothes that were very dirty and disheveled and most of them were having different degree of wounds. It is important to say at this point that the gathering together of these disabled beggars with varying loathsome deformities, very dirty attires, and infectious diseases, has health implications not only on co-disabled beggars but also on the generality of people living around the locations where they congregated. It was also observed that beggars' locations were compounded with various environmental irritants which included poor solid waste disposal, poor waste water disposal practices, dirty drainage system, among others. It was further observed that disable beggars' activities had negative impact on accessibility, traffic congestion and disfigure of urban aesthetics. These observations support the views of Jelili (2006), Salami and Olugbayo (2013) that beggars delay and obstruct free flow of human and vehicular traffic, generate dirty materials and experience different illnesses. The general inadequacy of facilities for waste disposal in the study area further aggravated the poor environmental conditions of the locations.

Conclusion and Recommendations
It was observed in this study that people living with disabilities turned beggars had varying socio-economic characteristics in the different identified beggars' locations in Ibadan metropolis. In the first place, majority of the disabled beggars were young adults who belonged to the active population and the highest proportion of them was married. Also of concern are the reasons people living with disabilities take to begging. Notable among the reasons included physical defects, economic problems, broken home, lack of skill for gainful employment, and homelessness. Others were chronic diseases, abandonment and old age. The study further observed that disabled beggars appeared very dirty and the environment where they congregated was compounded with poor solid waste disposal, poor waste water disposal practices, dirty drainage system, among others. In order to revolutionize the problems of disabled beggars and begging in Ibadan metropolis, the following suggestions are made based on the findings of the study.

Since economic problems and lack of skills for gainful employment were some of the reasons people living with disabilities took to begging, it is recommended, therefore, that self-enhancing and sustainable vocational training programmes should be organized. These programmes should be multi-skilled in nature so as to ensure comprehensive intervention model. The programmes should be designed in such a way that the trainees (disabled beggars) will be able to make a living out of the training they received during their stay in the institution. In addition, there should be a well structured placement programme after the training. Public and private institutions should be mandated to reserve certain percent of their work force for people living with disabilities trained at the vocational training centre or elsewhere. This will serve as motivation for the disabled beggars and in turn reduce incidence of begging.

Education is fundamental to overcoming the problem of street begging in any society. In most developed nations of the world education policy and implementation do not only focus on general education but also on special education. As a result, the vulnerable (people living with disabilities) have a good quality of life (Edewor, Abimbola, and Adekeye, 2008). Although, in Nigeria, reasonable policy on special education is in place, commitment to its implementation is missing. Therefore, it is recommended that government and other stakeholders should pursue vigorously implementation of policies and programmes aimed at reducing poverty among the disabled beggars. This will go a long way in controlling the phenomenon of street begging by this category of people. The family is regarded as an institution responsible for the wellbeing of its members. Therefore, each family should discharge its social responsibilities effectively, especially to the people living with disabilities instead of abandoning them.

Lastly, it is incumbent on urban planners to properly plan certain locations within the city where disabled beggars are concentrated and other open spaces they may likely occupy. This could be achieved by properly landscaping such areas. This will go a long way in discouraging the convergence of disabled beggars.

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