International Standard
Research Publishing

Spatial Pattern of Street Begging: Experience from Ibadan, Nigeria

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Abstract

This study identified the prevalence and spatial distribution of begging activity in Ibadan municipality, Nigeria. Primary data were obtained through questionnaire administration. Questionnaire was administered on 233 randomly selected beggars in five zones to obtain information on their social, cultural and economic characteristics as well as the factors responsible for beggars' choice of zones. Physical observation was also carried out to know the physical characteristics and environmental conditions of the zones. The findings of socio-economic characteristics of beggars revealed that 60.9% were males, 49.4% were married, 60.9% were illiterates and 55.4% were youths, while the socio–cultural characteristics reflected that begging was prevalent among Islam (81.5%) and Northerners (44.2%). It was revealed that the factors responsible for the choice of beggars' zones in the study area were social (19.1%), economic (59.4%), and security (21.4%). It was also observed that the physical characteristics and environmental conditions of the zones could pose some health hazards to the beggars, passersby and members of the public in the immediate environment due to varying nuisances prevalent in the zones. Recommendations were offered, based on the findings of the study, to address the problem of begging in the study area and by extension, in Nigeria.

Keywords: *Beggars, Begging, Spatial Distribution, Ibadan Municipality*

Background to the Study

Urban areas are bedeviled with varying and complex problems which have socio-economic and physical implications for people living in them. One of such problems is begging. Begging, as put forward by Menka and Hassan (2013), is a complex and multifaceted problem that is most often caused by multiple and interrelated individual and structural deprivations. It is found everywhere, in both developed and developing countries, though the nature and its types are different.

As begging is becoming more endemic and its effect more pervasive, social and environmental scientists have become interested and involved in the incidence, causes and consequence of the phenomenon (Ogunkan and Fawole, 2009). However, studies on begging were pioneered by sociologists and psychologists. Researchers concluded that the phenomenon of begging is as a result of poverty and destitution regardless of the region of the world where it is practiced (Adedibu, 1987; Ayagi, 1997; Osagbemi, 1999; Osah-Edo and Ayano, 2012). In essence, what the sociologists and psychologists claim is that the driving force for begging activities is to make ends meet. However, these generalizations about the determinants of begging activities at the global scale fail to take into consideration important scale differences in the spatial analysis aspect of begging. Regions of the world do not only vary economically, but also physically and spatially (Badiora and Afon, 2013).

It was pointed out that begging is a social problem and a function of urban space (Fawole *et.al.* 2010; and Ogunkan and Jelili, 2010). This was supported by Oladepo, (2006); and Ogunkan and Fawole, (2009) who posited that various land uses and socio-economic factors greatly influence the distribution of beggars in Nigerian city spaces. While poverty (economic), deprivation and social pressure are some of the causes of begging activities, beggars choose to beg within a geographical area. The choice of where to beg has not been prioritized in research. Moreover, the physical, social, and economic characteristics and the environmental conditions of the zones selected by beggars to operate have not been properly documented. In essence, the beggars do evaluate certain conditions before choosing an urban nucleus as begging zone.

This study, therefore, is important for at least two reasons:
a)   it would reveal the physical, social, economic and environmental characteristics of the zones where beggars choose to solicit for alms. Similarly, the social, cultural and economic characteristics of beggars in particular zones would be identified. The understanding of these characteristics (beggars and zones) would help physical planners and policy developers to discourage such zones that could attract beggars from evolving in space.
b)   the physical planning, social and economic remedies emanating from the findings could be inputs to solve similar problems in cities with similar socio-economic background in developing cities where government's approach to the menace is that of neglect as recorded in this study area.

The focus of this study is to examine the physical, social, economic and environmental characteristics of zones where beggars choose to solicit for alms using Ibadan municipality, Nigeria as a case study.

Theoretical Perspective
The relationship between beggars' zones and beggars is drawn from the descriptive and prominent classical theory of Harris and Ulman (1945) as expressed by multiple nuclei theory. The theory was developed on assumption that an urban area is made up of more than one centre. In other words, an urban area is developed around many completely separate centres termed nuclei. In the view of the duo, not all urban growths radiate outward from a Central Business District. Instead, an urban area may have many centres of development, each of which reflects a particular urban need or activity. Scwab (1993) articulated this theory by identifying an urban centre to have a financial district, a manufacturing zone, a water front area, an entertainment centre, among others. Each of these nuclei attracts different urban dwellers to achieve diverse purposes. In other words, different nuclei observed in the multiple nuclei theory of Harris and Ulman (1945) are attractive to different urban residents. One category of the urban residents are the beggars. These different urban nuclei are evaluated by urban dwellers in order to use them for beneficiary businesses.

Initial contribution to the study of begging was put forward by Gillin (1929). The researcher examined how socio-economic conditions resulted in beggary and vagrancy. He highlighted the main causes which drive people into begging. These are economic and social disorganization due to changes in the economic order or political instability, breakdown of agriculture, religious ideals and practices, migrations decay of feudalism, and a plague of famine. Similarly, Mukharjee (1945) in his study of causes of begging pointed out that "Beggary is a symptom of social disorganization". The major factors making for its prevalence are to be found in the breakdown of the socio-economic structure of the country. The researchers' point of argument is that there is a relationship between begging and the socio-economic characteristics of the beggars.

Fabregas (1971) examined begging in a Southern Mexican City. The researcher in the study identified six categories of beggars. They are: the physically deformed and disabled and otherwise incapacitated; the physically deformed and handicapped but with relatively less disability such as those with single amputations or partial blindness; those who claim to be medically ill or appear to be so; those who claim illness but do not look so; those with prominent symptoms of psychiatric disability; and the elderly. In a similar vein, Ayagi (1997) in his research in Kaduna, Nigeria classified Nigerian beggars into six. These are: the disguised beggars; the apparently maimed beggars; cultural beggars, including multiple-child bearing mothers and praise singers; and the lepers, the blind and the crippled. Others are the young and the elderly; and the Almajirai (young quranic school boys). Conversely, giving consideration to socio-economic realities, Jibril (1997) in his classification identified beggars as victims of child abuse; the unemployed with sophisticated and refined form of begging; the underemployed; the disabled and handicapped; and old people.

Adedibu and Jelili (2011) in their examination of the characteristics and types of beggars in Nigerian cities pointed out that 52.32% of the beggars were able-bodied, while 47.68% were disabled. The implication of this is that disability is not the only reason for begging. Ogunkan and Fawole (2009) in their study of Ogbomoso found that incidence of begging was high on Friday, Saturday, Sunday and Monday indicating religious undertone; cultural belief and professionalism of the beggars; and influx of occasional beggars from within and outside Ogbomoso. The study also revealed that the socio-economic characteristics of beggars varied across different areas as their activity was more pronounced among male, married, illiterate, and the aged. The study of Jelili (2006) in Ilorin and Ogbomoso highlighted that there were more male beggars found in the city of Ilorin than female ones. All these are indication to the fact that even within the same geographical area; begging activities may vary depending on various factors.

The Study Area: an Overview

Ibadan is primarily a Yoruba speaking city in Nigeria. The city is situated in the south western part of Nigeria (see Figures 1.1). It lies between longitude 7°2' and 7°40'E and latitude 3°35' and 4°10'N. There has been an incremental growth in the population of Ibadan. The rate of increase between 1921 and 1931 was 0.5percent per annum and it was 0.8percent per annum for the period between 1931 and 1952. The population rose from 387,133 in 1931 to 459,196 in 1952. In 1963, Ibadan municipality became 1,258,625. Census of 2006 put its population to be 1,338,659 which when projected to 2014, using 3.0% growth rate, the population is 1,378,819.

As population increased from 459,196 in 1952 to 1,378,819 in 2014, diverse social, economic physical and environmental problems started to raise their ugly heads. Of paramount importance are waste management, traffic jam and incidence of street beggars. On the other hand, various economic opportunities surfaced for different urban dwellers including beggars who occupy different sections of the city thought to be of precious advantage to them.
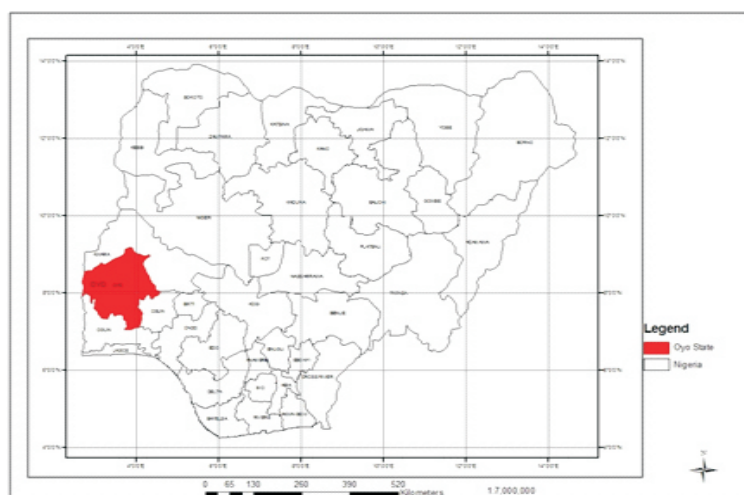
Fig.1.1. Map of Nigeria indicating Oyo State, the Study Area
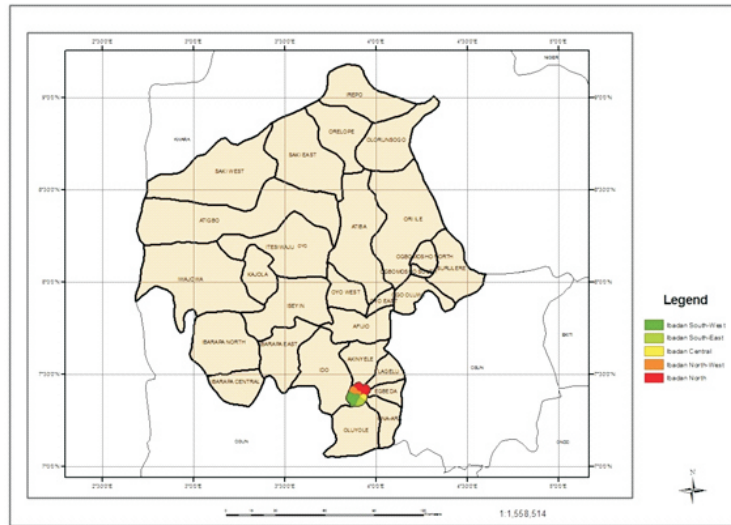
Fig.1.2. Map of Oyo State indicating the Study Area

Methodology: Data Collection and Analysis

The study utilized primary data obtained through questionnaire administration on beggars in five different zones. The five zones were Sango, Iwo Road, Sabo, Challenge and Oja Oba. Through preliminary survey, 1,172 beggars were estimated in the five zones with 152, 150, 452, 112 and 306. The enumeration lasted seven days of the week at three different periods namely morning (7am-9am), afternoon (1pm-3pm) and evening (5pm-7pm). These times were considered ideal as a result of the experience from the reconnaissance survey. Systematic sampling was used to select beggars for survey. One out of every five beggars (20%) was selected for sampling. This was after the first beggar had been chosen randomly. The methodology resulted in surveying 30 beggars in each of Sango and Iwo Road, 90 in Sabo, 22 in Challenge and 61 in Oja Oba (King's market). The sample size was 233 beggars. See figure 1.3 for the beggars' zones.

Fig.1.3: Map of Ibadan municipality indicating beggars' zones.

Source (Figs. 1.1, 1.2 and 1.3): National Airspace Research and Development Agency (NARDA) and updated by the author

Research Findings
The findings of this study are presented in four sections: the first discusses the physical, social and economic characteristics of beggars' zones. The second section evaluated the social, cultural and economic characteristics of beggars. While the focus of the third examines factors that determine beggars' choice of location, the fourth considered the environmental conditions of beggars' zones

Unless otherwise stated, the tables and the plates are the products of the survey carried out by the author in 2014.

Characteristics of Beggars' Zones
Each begging zone selected for the study is characterized by a number of physical, social and economic features. These are as follows:

Oja Oba (King's market): This zone is characterized with the following:
i)   The presence of a traditional market: King's market (Oja Oba). There were extreme congestion and encroachment of the marketing activities on the adjacent residential and the abutting roads (See plate 1a).
ii)   Street trading and street hawking were prevalent. The roads in this zone were in a deplorable condition.

iii) Noticeable features also included high residential density, presence of churches, motor parks, petrol filling stations, motor cycle terminals and the presence of mosque attracted more beggars (See plate 1b).

iv) Environmental sanitation of the area was poor as waste was dumped indiscriminately.

Plate 1a: Oja Oba (King's market): Congestion and on-street trading
Source: Google earth (2015).

Plate 1b: congregation of beggars in front of Oja Oba (King's market) central mosque. **Source:** Author's field survey (2014)

Sabo: Sabo is a non-indigenous area of the city. The population is majorly the Hausas/Fulanis origin.

i) A stadium, central mosque, churches, petrol filling stations, banks, grocery stores, and hotels were identifiable

ii) Road intersection (Sabo/Mokola junction) was another noticeable feature. The junction was serviced with an overpass (See plate 2a).

iii) Informal activities such as foreign exchange (black) market, street trading and hawking also characterized the area.

iv) As a result of the above characteristics (i-iii), the begging zone was congested.

v) Environmental condition due to indiscriminate waste disposal and poor waste management practice was deplorable.

Plate 2a: Sabo/Makola junction in the begging zone with over pass
Source: Author's field survey (2014)

Plate 2b: Beggars expecting alms from passersby at Sabo/Makola junction
Source: Author's field survey (2014)

Sango: This zone was characterized by:

i)   The presence of bus stop for commuters to the University of Ibadan and Ibadan Polytechnic.

ii)   The beggars' zone also housed Sango market, petrol filling stations, restaurants, hotels, on-street hawking and churches.

iii)   It was also a high density residential area.

iv)   Motor parks, rail line, motor cycle terminals, road junction and on-street parking were identifiable (See plates 3a and 3b)

Plate 3a: Sango begging zone showing on-street parking, street trading and other activities
Source: Google earth (2015)

Plate 3b: Beggars at Sango junction with a donor giving alms
Source: Author's field survey (2014)

Iwo Road: The Iwo Road junction was attractive to beggars because of the following characteristics:
i)   There were economic activities such as petrol filling stations, on-street trading and hawking
ii)   Nearby location of Ibadan North-East secretariat, the presence of mosques, and motor parks (for Lagos-Oyo, Lagos-Iwo and Lagos-Ife commuters).
iii)   A busy intersection that was serviced with an overpass (see plate 4b).
iv)   The shops and stalls were haphazardly arranged without adequate air spaces and setbacks. This arrangement made the residential part to be hiding and unidentified.

Plate 4a: Iwo Road.
Source: Google earth (2015)

Plate 4b: Beggars stationed at Iwo Road.
Source: Author's field survey (2014)

Challenge: Physical environmental attributes of Challenge begging zone were:

i)   The presence of stadium, churches, and mosques

ii)   road intersection, motor parks and motor cycle terminals

iii)   Presence of a local market, filling station, banks, and trading stores were in this area.

iv)   Street trading, hawking and on-street parking were also identifiable (See plate 5a and 5b)

Plate 5a: Challenge: On-street parking, street trading and hawking
Source: Google earth (2015)

Plate 5b: Beggars sighted at Challenge soliciting for alms.
Source: Author's field survey (2014)

From the foregoing, it could be seen that the social, economic and physical attributes that were common to the zones were the presence of mosques, churches, petrol filling stations, street trading and street hawking. These attributes enhanced beggars' alms soliciting. However, it is imperative to know who the beggars patronizing the different zones are. This is the focus of the next sub-section.

b. Social, cultural and economic characteristics of beggars

The socio-economic and cultural attributes of beggars examined were gender, age, marital status, income, and educational level. Others were household size, nativity of beggars and religion.

(i) Gender

The findings on these eight attributes are as presented in Table 1. Begging was more or less a male business. This is because 60.9% of the beggars were males while 39.1% were females. Responsible for the male dominance in the trade may be due to the fact that women are usually shy; inhibited and lack freedom. Generally, females do not take a bold step to desert the family and live a life of begging. It is also expected in the culture of the study area that females are to be provided with basic essentials of life, hence, lower number of females in the "profession". There is, however, negative implication of male dominance in the trade for the economy of the nation where male labour force is expected to play a key role.

While the zone with the highest concentration of male beggars was in Challenge, female beggars were mostly found in Oja Oba. The proportions of the areas' male and female beggars were respectively 68.2% and 44.3%.

(ii) Age
Beggars were categorized into four age groups. The dependency or the youth population among the beggars was below the age of 22 years. Those that were 22-40 years and 41-60 years were the active population, while those above 60 years constituted another dependency population. Beggars in the age group of 22-40 years represented 55.4% of all beggars in Ibadan municipality. Next in importance were those between 41 and 60 years (27.9%). It can, therefore, be inferred that 83.3% of the beggars were of the active population, while the remaining 16.7% were dependency population. Of this dependency population, 6.9% were below the age of 22 years, while 9.8% were above 60 years.

Beggars' mean age in the study area was 36.7 years, which indicated that begging activity was more of the active population. The minimum and maximum ages were 8 and 96 years respectively. Beggars' zones where the mean ages were higher than that of the study area were Sango (42.9 years); Challenge (36.9 years) and Oja Oba (38.5 years). On the other hand, mean ages of beggars were below the study area's mean in Iwo Road and Sabo. Their respective mean ages were 33.3 year, 36.4 years. Differences in the age of beggars across the five beggars' zones were not statistically significant. The result of the one way Analysis of Variance (ANOVA) (F = 1.389; p=0.239) confirmed this. This implied that there was no significant variation in the age of beggars in the five identified beggars' zones in Ibadan municipality.

(iii) Marital Status
Beggars' distribution into marital status was more of married persons (49.4%) than other categories of marital status. Next to this in ranking were the single beggars (35.2%), while 8.6% were either widow or widower. Only 6.9% of the beggars claimed that they had divorced. This situation may not be unconnected with the high rate of poverty and joblessness in the study area as well as the need to cater for the household members. Variation in the five beggars' zones was confirmed by chi-square test computed (χ^2 = 11.125 and p =0.518) which indicated that there was no significant difference in the marital status of the beggars.

(iv) Income
The daily income of beggars was categorized by adopting Ogunkan and Fawole's (2009) categorization. The researchers categorized the income of beggars into five. These were: ₦1-₦200, ₦201-₦400, ₦401-₦600, ₦601-800 and ₦801-₦1000.

A proportion (45.1%) of the beggars made a daily income of between ₦401 and ₦600, while 4.3% realized between ₦1 and ₦200 daily. The minimum and maximum income of beggars per day was ₦150 and ₦1000 respectively. What could be inferred from these findings is that the population of beggars in the study area was below the poverty line as majority of them earned less than ₦600 per day (i.e less than ₦18,000 in twenty working days). This is an

income that is less than the minimum wage in the civil service. This is in agreement with Menka and Hassan (2013) 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).

Table 1: Beggars' Social, Cultural and Economic Background

Socio-economic variables			Beggars' Zones			
Gender	Sango	Iwo Road	Sabo	Challenge	Oja Oba	Ibadan metropolis
Male	18 (60.0%)	20 (66.7%)	55 (61.1%)	15 (68.2%)	34 (55.7%)	142 (60.9%)
Female	12 (40.0%)	10 (33.3%)	35 (38,9%)	7 (31.8%)	27 (44.3%)	91 (39.1%)
Total	**30 (100.0)**	**30 (100.0)**	**90 (100.0)**	**22 (100.0)**	**61 (100.0)**	**233 (100.0)**
Age						
Below 22 years	1 (3.3%)	3 (9.9%)	7 (7.7%)	1 (4.5%)	4 (6.4%)	16 (6.9%)
22-40	15 (49.9%)	18 (63.3%)	51 (56.4%)	13 (58.7%)	32 (50.7%)	129 (55.4%)
41-60	8 (26.6%)	7 (23.3%)	24 (26.6%)	6 (27.2%)	20 (32.7%)	65 (27.9%)
Above 60 years	6 (20.2%)	1 (3.3%)	8 (8.8%)	2 (9.1%)	6 (9.6%)	23 (9.8%)
Total	**30 (100.0)**	**30 (100.0)**	**90 (100.0)**	**22 (100.0)**	**61 (100.0)**	**233 (100.0)**
Marital Status						
Married	13 (43.3%)	15 (50.0%)	43 (47.8%)	12 (54.5%)	32 (52.5%)	115 (49.4%)
Single	7 (23.3%)	13 (43.3%)	34 (37.8%)	8 (36.4%)	20 (32.8%)	82 (35.2%)
Divorced	4 (13.3%)	1 (3.3%)	6 (6.7%)	1 (4.5%)	4 (6.6%)	16 (6.9%)
Widow/Widower	6 (20.0%)	1 (3.3%)	7 (7.8%)	1 (4.5%)	5 (8.2%)	20 (8.6%)
Total	**30 (100.0)**	**30 (100.0)**	**90 (100.0)**	**22 (100.0)**	**61 (100.0)**	**233 (100.0)**
Income						
₦1-₦200	1 (3.3%)	2 (6.7%)	4 (4.4%)	1 (4.5%)	2 (3.2%)	10 (4.3%)
₦201-₦400	6 (20.0%)	1 (3.3%)	9 (10.0%)	0 (0.0%)	5 (8.2%)	21 (9.0%)
₦401-₦600	10 (43.3%)	14 (46.7%)	34 (37.8%)	10 (45.5%)	27 (44.3%)	105 (45.1%)
₦601-₦800	10 (33.3%)	14 (46.7%)	34 (37.8%)	10 (45.5%)	27 (44.3%)	95 (40.8%)
₦801-₦1000	0 (0.0%)	0 (0.0%)	2 (2.2%)	0 (0.0%)	0 (0.0%)	2 (0.9%)
Total	**30 (100.0)**	**30 (100.0)**	**90 (100.0)**	**22 (100.0)**	**61 (100.0)**	**233 (100.0)**

Educational Level

No Formal Education	16 (53.3%)	18 (60%)	56 (62.2%)	13 (59.1%)	39 (63.9%)	**142 (60.9%)**
Primary School	8 (26.7%)	5 (16.7%)	20 (22.2%)	5 (22.7%)	15 (24.6%)	**53 (22.7%)**
Junior Secondary Sch	4 (13.3%)	2 (6.7%)	4 (4.4%)	1 (4.5%)	1 (1.6%)	**12 (5.2%)**
Secondary School	2 (6.7%)	3 (10.0%)	7 (7.8%)	2 (9.1%)	5 (8.2%)	**19 (8.2%)**
Post secondary	- (0.0%)	2 (6.7%)	3 (3.3%)	1 (4.5%)	1 (1.6%)	**7 (3.0%)**
Total	**30 (100.0)**	**30 (100.0)**	**90 (100.0)**	**22 (100.0)**	**61 (100.0)**	**233 (100.0)**

Household size

Small sized	23 (76.6%)	22 (73.3%)	70 (77.8%)	16 (72.6%)	47 (77.0%)	**178 (76.4%)**
Medium sized	6 (20.0%)	7 (23.3%)	17 (18.9%)	5 (22.7%)	12 (19.7%)	**47 (20.2%)**
Large sized	1 (3.3%)	1 (3.3%)	3 (3.3%)	1 (4.5%)	2 (3.3%)	**8 (3.4%)**
Total	**30 (100.0)**	**30 (100.0)**	**90 (100.0)**	**22 (100.0)**	**61 (100.0)**	**233 (100.0)**

Nativity of beggars

Ibadan	8 (26.7%)	6 (20.0%)	17 (18.9%)	2 (9.1%)	13 (21.3%)	46 (19.7%)
Other towns in Oyo State	6 (20.0%)	8 (26.7%)	10 (11.1%)	4 (18.2%)	12 (19.7%)	40 (17.2%)
Other towns in Southwest Nigeria	1 (3.3%)	2 (6.7%)	5 (5.6%)	1 (4.5%)	3 (4.9%)	12 (5.2%)
Southeast Nigeria	1 (3.3%)	-	1 (1.1%)	1 (4.5%)	2 (3.3%)	5 (2.1%)
South-South Nigeria	2 (6.7%)	1 (3.3%)	2 (2.2%)	1 (4.5%)	4 (6.6%)	10 (4.3%)
Northern Nigeria	11 (36.7%)	9 (30.0%)	51 (56.7)	7 (31.8%)	25 (41.0%)	103 (44.2%)
Others	1 (3.3%)	4 (13.3%)	4 (4.4%)	6 (27.3%)	2 (3.3%)	17 (7.3%)
Total	30 (100.0)	30 (100.0)	90 (100.0)	22 (100.0)	61 (100.0)	233 (100.0)

Religion

Islam	21 (70.0%)	23 (76.7%)	82 (91.1%)	16 (72.7%)	48 (78.7%)	190 (81.5%)
Christianity	9 (30.0%)	7 (23.3%)	8 (8.9%)	6 (27.3%)	13 (21.3%)	43 (18.5%)
Total	**30 (100.0)**	**30 (100.0)**	**90 (100.0)**	**22 (100.0)**	**61 (100.0)**	**233 (100.0)**

Difference in the income of beggars across the five beggars' zones was not statistically significant. The result of the one way Analysis of Variance (ANOVA) ($F=0.375$ and $p=0.827$) confirmed this. The implication of this finding is that there was no significant variation in the income of beggars in the five beggars' zones in Ibadan municipality.

(v) Educational Background

Begging was more pronounced among the illiterates as 60.9% of the beggars in the study area had no formal education. The population of the beggars with primary education was 22.7%, while that with junior secondary education was 5.2%. Beggars with secondary and post secondary education were respectively 8.2% and 3.0%. Furthermore, 6.7%, 3.3%, 4.5% and 1.6% of beggars in Iwo Road, Sabo, Challenge and Oja Oba had tertiary education. No beggar in Sango had tertiary educational qualification. However, the study revealed that there was no significant difference in the educational level of beggars across the five beggars' zones based on chi-square test ($\chi^2 = 6.695$ and $p = 0.877$) computed.

(vi) Household Size

Adopted from Afon (2005), household size was categorized into three. These were: household with 6 members and below, household that contains 7 to 10 members and household with more than 10 members. These were respectively regarded as the small sized, medium and large size households.

As presented in Table 1, 76.4% of the beggars had small sized household, while 20.2% had medium sized household. A small population (3.4%) had large sized household. What could be inferred from this distribution is the fact that either: (a) beggars were generating enough income to take care of their family members, or (b) beggars did not appreciate the fact that they were living in abject poverty. This was supported by income distribution presented in the income section in the Table 1 where 40.8% and 45.1% of the beggars earned ₦601-₦800 and ₦401-₦600 on daily basis.

The average household size for the study area was 5.2. An average household size figure of 5.1 was estimated for Sango, 5.3 for Iwo Road, 5.2 each for Sabo and Oja Oba, and 5.6 for Challenge. The average household sizes in Iwo Road and Challenge were found to be above that of the study area. Difference in household size across the five beggars' zones was not statistically significant. The result of the Analysis of Variance (ANOVA) (F=0.118 and p=0.976) confirmed this. It was hereby concluded that the household size of beggars in Ibadan municipality was almost equal in the different begging zones.

(vii) Nativity of Beggars

As established in Table 1, the highest proportion (44.2%) of the beggars came from Northern Nigeria. Ranking second and third respectively were beggars from Ibadan (19.7%) and other towns in Oyo State (17.2%). Beggars from Southeast Nigeria were least (2.1%) in number. Beggars also came from other neighbouring countries such as Chad Republic, Cameroun, Niger Republic, and Benin Republic to beg. Proportion of this foreign category of beggars was 7.3%.

Beggars from the Northern part of the country were the majority in all the five zones surveyed. Beggars in this group accounted for 36.7%, 30.0%, 56.7%, 31.8% and 41.0% of beggars in Sango, Iwo Road, Sabo, Challenge and Oja Oba respectively. This finding is an indication that the problem of begging generally is more of the Northern culture than those 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.

(viii) Religion of Beggars

From the above socio-economic characteristics, it is evidently clear that most beggars (81.5%) were of Islamic religion, while 18.5% were Christians. A zone occupied by the Hausas (a tribe from the northern part of Nigeria) had 91.1% of beggars with Islamic background, while Sango had 30.0% of beggars that were Christians. Compared to other locations, Sabo recorded the lowest Christian beggars in the study area. Other research findings also confirmed that bulk of beggars in Nigerian cities are Muslims (Jelili, 2006; Ogunkan, 2009, Ogunkan and Fawole, 2009; Ogunkan and Jelili, 2010). It is also the general belief that Islamic doctrine encourages begging (directly or indirectly). In a similar vein, the findings support the view of Bamisaiye (1974) who describes begging among Hausa migrants as a cultural pattern resulting from the social organization and the Islamic doctrine on giving alms.

c. Beggars' Choice of Zones

Beggars were asked to indicate the centripetal forces that attracted them to different zones from the list provided. From Table 2, it was established that the most important pull factor was the likelihood that people would give them money. This factor accounted for 46.4%. The least important reason was absence of fear that police would arrest them. This accounted for 13.0%. The second most important pull factor was that the zones were safe to beg accounted for 21.4%. The third was that the local merchants/neighbors did not chase beggars away from the zones. This factor accounted for 19.1%. It can, therefore, be inferred that the most important factor for the choice of begging zone was economic. Other pull factors had security and social dimensions.

Table 3: Reasons for the choice of Beggars' Zones

Educational Level	Beggars' Zones					
	Sango	Iwo Road	Sabo	Challenge	Oja Oba	Ibadan metropolis
People will give me money	(10.0%)	(12.5%)	(12.9%)	(11.1%)	(16.8%)	**(13.0%)**
People are more likel y to give	(43.3%)	(59.4%)	(45.9%)	(43.1%)	(43.6%)	**(46.4%)**
It is safe to beg at that place	(26.7%)	(12.5%)	(23.2%)	(20.8%)	(20.8%)	**(21.4%)**
Local merchants/neighbours do not chase me away	(20.0%)	(15.6%)	(18.0%)	(25.0%)	(18.8%)	**(19.1%)**
Number	60*	64*	90	72*	101*	491*
Total	(100.0)	(100.0)	(100.0)	(100.0)	(100.0)	(100.0)

Note*:This figure exceeded the number of respondents. This was because beggars indicated more than a reason

d. Physical Conditions of the begging zones

It was observed that beggars' zones were bedeviled with various environmental nuisances ranging from poor solid waste disposal means, poor waste water disposal to dirty drainage system. Others included noise and air pollution. These issues did not only serve as health hazards to the beggars, but also to passersby and members of the public in the immediate environment in the zones. These observations confirmed the view of Taiwo (2014) who submitted that no beggars' zones are tidy enough for healthy human living as beggars defecate and urinate wherever they congregate. The fact that there were no sanitation facilities in the neighbourhood further worsened the poor environmental quality of the begging zones. It was also observed that beggars did not have access to urban basic services such as hospitals. This is evident in some beggars roaming the street with varying loathsome deformities and infectious diseases in the study area.

Conclusion

The findings above showed that beggars were rational people who chose different urban nuclei to function. Such nuclei include: the presence of mosques, churches, petrol filling stations, motor parks, areas where street trading and street hawking were taking place. Voted as some of the environmental consequences of beggars' nuclei include: poor solid waste disposal practice, filthy drainage, defecation on open spaces, traffic hold-up and some form of criminal activity. Of importance is the finding that these were specific areas conducive for the practice.

In order to ameliorate the problems of beggars and begging in Ibadan, the following are suggested based on the findings of the study. It was observed that the presence of mosques, churches, markets, motor parks and petrol filling stations were good pull factors to beggars. Each of the above land uses possessed different characteristics. It is imperative if the churches and mosques are educated to discourage the act of begging. It takes beggars to come and solicit for alms where it will be given. The churches and mosques can be encouraged to build a rehabilitation centre for beggars instead of giving them alms. Churches and mosques that therefore encourage the congregation of beggars in their environment can be sanctioned. Begging as an activity also thrives where vehicular speed is obstructed. Such places as identified in this study include areas where there were speed breakers (bumps), on-street trading and petrol filling stations. It is suggested that every barrier that can reduce vehicular speed should be dismantled or removed. This will discourage beggars from congregating around such places to solicit for alms.

Rehabilitation/training centres should be provided for beggars of various categories. The governments and civil society organizations can come together to make honest and sustainable effort to build rehabilitation/training centres. For the rehabilitation/training centres to be effective, it must be evolved in such a way that its environment provides stable shelter, livelihood and cordial relationship among the beggars. This will excite the beggars and make them to participate in any programme put up for their development.

It is also suggested that public enlightenment programmes should be put up. This type of sensitization should present the dangers inherent in begging activities. The public enlightenment may take the form of advert in the daily newspaper, on television and radio jingles on the dehumanizing effects of begging for the beggars and their family members. It is also important that fora are organized for and among all citizens, in work and public places like markets, churches, mosques, motor parks, petrol filling stations, neighbourhood, among others, in form of talks, lectures, symposia, conferences and workshops on indiscriminate giving of alms to beggars and other allied issues. Even if alms giving will be done, they should not give directly to the beggars, but instead make donations to rehabilitation centres that will adequately provide for their wellbeing. This will go a long way in curbing incidence of begging in the society.

Finally, it is imperative that on-street parking should be discouraged in its entirety. This is because, more often than not, on-street parking causes congestion. Besides, it provides convenient spot for beggars to embark on their activities. To curb this nuisance, vehicles that are indiscriminately parked should be impounded and their owners be forced to pay fines to reclaim them. This will go a long way to reduce congestion and in turn ameliorate incidence of begging.

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