

## Research paper

# Street Begging and Its Socio-Economic Implications on Auchi Metropolis

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**ABSTRACT:** Street begging is increasingly noticeable in many metropolises in Nigeria with the appearance of beggars, who seem to spend most of their time on the streets and public spaces in many urban areas of Nigeria and cities of some developing countries becoming nauseating. Hence this study aimed at examining the socio-economic and environmental dimensions of street begging and its implications in Auchi by Assessing the socio-economic characteristics of street beggars, Examining the patterns and nature of street begging, determining the predisposing factors to begging and understanding the consequences of the environment of the study area. Using a survey approach for the research design, with a research population of beggars only, an average headcount over one week was taken to be 621 from different locations in the study area. A sample size of 40% amounting to 248 questionnaires was taken and administered using a simple Random sampling technique. Based on the findings, the following recommendations are that Remedial measures should entail poverty alleviation measures for the street beggars, A deliberate attempt and strategy must be put in place to redirect and refocus the majority of the youthful population engaged in begging by engaging them in a rehabilitation scheme, A deliberate and conscious redesign of the existing city layout (residential, industrial, commercial etc.) plans must be put in place to discourage open spaces were beggars gather.

**Keywords:** Beggars, street begging, public spaces, socioeconomics, urban ills

## INTRODUCTION

Street begging is increasingly noticeable in many metropolises in Nigeria (Okolie, 2016). Although the problem of street begging is an age-long worldwide social problem, it is more pronounced in less developed countries (Broun, 2010; Namwata et al., 2012; Jelili, 2013). This appearance of beggars, who seem to spend most of their time on the streets and public spaces in many urban areas of Nigeria and in cities of some developing countries, has become nauseating (Gabriel et al., 2015). This has become an urban problem that is noticeable in every urban area of the country.

In traditional societies, where a small group of people especially relatives live together and come to help one another, it was very uncommon to see begging in rural areas (Mesele, 2020), thus begging became a common phenomenon with the gradual breaking of the mutual

helping system (Seni, 2017). As generations have gone forward, the world changed itself into a modernized, more civilized and urbanism way of life which erodes provisions of care and support to the needy (Abdi, 2012) creating the room for street begging.

The situation of street beggars cannot be undermined today as they are highly visible in public places, commercial centres, residential neighbourhoods (Osagbemi, 2001), and worse still on campuses and inside buses (Jelili, 2006). Over the years, the number of street beggars has increased and not only have their numbers grown over the years, their lifestyles and the display of overtly aggressive behaviour make them the subject of suspicion and hostility by both the public and law enforcement agencies (Gabriel, et al., 2015). Deviant behaviours such as theft, thuggery (violent and criminal

behaviours), and vandalism of public properties and utilities built with the nation's resources are listed as some of the vices associated with street begging (National Council for the Welfare of Destitutes NCFWD, 2001).

The menace of street begging as a potential threat to the environmental, economic and social survival of human societies is evident (Aliyu, 2005). Interestingly, people engaged in begging recognize it to be a problem, due to its harsh, humiliating and frustrating nature (Lynch, 2005; Gabriel et al., 2015). It leads not only to the social relegation of the city but also to that of beggars as well as the stigmatization of the class of people and their relatives. Regardless of the reasons for which begging is taken to, the state of anomie of the city allows the beggar (of whatever category) to remain shameless, unidentifiable and faceless. This attribute of facelessness resulting from the population thickness and heterogeneity of the city makes it difficult for the power-that-be and other concerned parties to get the urban street cleansed of beggars (Adedibu and Jelili, 2011).

With Auchi, being a tertiary institution host with an increasingly large population, the number of street beggars has been seen to be on the increase over the years. The problem of increasing incidence of street begging in Auchi with the attendant social, environmental and recent security dimensions has created the basis to be investigated. Therefore, it is against this backdrop that this study is aimed at examining the socio-economic and environmental dimensions of street begging and its implications in Auchi by assessing the socio-economic characteristics of street beggars, Examining the patterns and nature of street begging, Determining the predisposing factors to begging and understanding the consequences on the environment of the study area in order to make suitable recommendation for possible mitigation or curatives approaches.

### Stating the problems

The exploitation of the socio-economically vulnerable population is a major problem in this study. Thus it is not uncommon to see street beggars in Auchi waiting for patronage in public spaces including shopping areas, banks, public offices, churches, mosques, and busy streets, among others (Adugna, 2006). Some of them even use posters claiming help need for the deaf and dumb society while Self-acclaimed healers of mental patients often use them to beg for money from members of the public for alleged support.

The public image portrayed by street begging to the outside world is deforming and derogatory to us as a society. In the study area, Street beggars portray a bad image to outsiders or strangers. This is more so since criminals hide under the guise of street begging to perpetuate their evil deeds.

Today with the threat of insecurity and rituals on the

increase, some of these street beggars have made themselves instruments for these vices to be perpetuated as some of them are paid to collect some personal items from those who give them alms, and in turn these items are transferred to the perpetrators of these evil acts in exchange for money. Some of these beggars even engage in the kidnapping of unsuspecting individuals and some even carry out evil vices in the pretense of begging. This has made a lot of people tag these beggars as evildoers.

Street begging also has some fatal consequences. Street begging is an indictment of the quality of governance in many societies. Apart from the strain that begging places on beggars, other factors impact negatively on their health and personality. These include; exploitation, sexual abuse, contact with HIV/AIDS and other sexually transmitted diseases. Some female beggars end up with unplanned pregnancies. More so, due to poverty, many beggars in the street are at risk of being kidnapped and forced into prostitution

Finally, street begging is a potential threat to our very societal fabric is obvious. This in part explains efforts of the government in curbing the menace of street begging. It is no sooner that some of the state governments in the federation evacuated the beggars from the city than they re-appear (Ojo, 2005). In recent times, however, begging is also gaining ground in Auchi. There is no rehabilitation centre, social welfare, or vocational training programs for beggars. These beggars are seen in land uses such as religious centres (mosques and churches), school areas, motor parks, filling stations, markets and major road intersections, among others. Hence the need for constructive and deliberate policy measures to checkmate this ugly trend in Auchi.

### Conceptual framework

#### The concept of vicious cycle theory

The theory of the vicious cycle of poverty as postulated by Nurkse (1957), seeks to explain the persistence of poverty in 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 street begging. It emphasized the people's ability to manage risk rather than their attitude to risk as a way of breaking the vicious circle of poverty (Okolie, 2016). Other attributes of poverty which make escape difficult are poor health, lack of skills, lack of self-confidence or support mechanism, remoteness from the market, lack of physical assets or borrowing power, malnutrition, tendency towards indolence, lack of cognitive psyche, feeling of incapability, dependence on others, feeling of unworthiness or combination of the above (Ahmadi, 2003; Ogunkan and Fawole, 2009). As a result, the poor are trapped in a situation with little

chance of escaping such that in a vicious process, poverty is maintained among the poor across the generations. The vicious cycle of poverty helps to explain the existence of begging across the generations (Jelili, 2009).

### **The concept of livelihoods theory**

Livelihood theory is the recognition of multiple activities and assets that are available to a person that can be engaged to ensure survival and well-being. At the centre of the theory are the different kinds of assets a person can draw from to build their livelihoods. These are influenced by the context, which refers to the sources of insecurity to which people and their assets are vulnerable. Access to and use of assets is influenced by policies, organizations and relationships towards and between individuals and organizations. The livelihoods state that poor people engage in multiple activities that are available for a person's survival and well-being. These are influenced by the context of insecurity and vulnerability (Okolie, 2016).

### **Literature review**

#### **Begging in Nigerian cities: Current realities and implications**

Street begging has become a phenomenon that cannot be strictly ascribed to any particular section of the country in Nigeria today based on concurrent realities. Adedibu and Jelili (2011) on controlling street begging and rehabilitating beggars in Nigerian cities, highlighted the fact that the problem of begging is not peculiar to any part of the country. It is an urban problem noticeable in every urban centre of the country. They observed that the causes are because there are more urban/towns/cities in Nigeria today which higher potential beggars get attracted to or generated by it, all things being equal. This implies that the more the urban centres, the more the negative implications of increasing urban growth, including begging; that begging as a culture is more accommodated in the northern part of the country, less accommodated but less frowned at in the West but regarded as a taboo in the East and that though low incidences of begging in the East, it is not unconnected with the heterogeneity of the city which promotes cultural diffusion and infusion that characterizes the complexities of most Nigerian cities, especially in the South.

It has been more importantly noted that while all the land uses are important beggars' zones, motor parks take the lion's share of where beggars reside. The pattern above is a pointer to the fact that while the factor of uncontrolled urbanization is a common denominator affecting begging in the cities, The policy implication of the above is that different rehabilitation and control measures should be put in place for different categories

of beggars, depending on the nature of predicament of each (Okolie, 2016).

#### **Socio-economic, cultural and political angles to begging in Nigeria**

Mustapha and Mustapha, (2014), examined the complexity of the child labour experience in the Kaduna Metropolis of Nigeria. The empirical study surveyed 311 child labourers in Kaduna Metropolis Nigeria, conducted with key informant interviews and utilized content analysis to generate the findings of the research. The data illustrates that the dynamics of child labour in the area of study are relatively common to children from poor and difficult parental backgrounds. It shows multiple consequences of such activities on schooling and the general well-being of the children. It highlights the tendency for the children's future to be compromised with antecedent consequences such as increasing anti-social behaviours and the transition from delinquency to criminality in the metropolis. Conversely, the data indicate that the government is relenting in implementing measures to curb the problem. The study, therefore, recommends improved welfare provision by the state government, enhanced public-private partnership (PPP), as well as private initiatives as collaborative efforts for empowerment. These efforts should be a bottom-top approach for the general well-being of notably the less-privileged in the metropolis.

Ogunkan and Fawole (2009), studied the incidence and socio-economic dimensions of begging in Ogbomoso, Nigeria. The survey showed a high incidence of begging on Monday, Friday, Saturday and Sunday. The socioeconomic characteristics of beggars reflect that begging is more pronounced among males, married, illiterates and the aged, while the socio-cultural characteristics revealed that begging is prevalent among Muslim Hausas. This study focused on the cultural dimension of street begging, without probing the causes or drivers, manifestations and solutions to curb street begging and the way out of begging life. Hence this further justifies the study.

Adedibu and Jelili (2011), studied the features and types of street beggars in Nigerian cities of Kano, Ibadan and Enugu states. Data on beggars' characteristics were obtained on 597 (264, 212 and 121 in Kano, Ibadan and Enugu respectively) randomly sampled beggars using questionnaires that were either directly responded to by beggars or indirectly through the people that know or both. The study identifies six statistically-derived types of beggars with certain characteristics which are also used to explain reasons for getting involved in begging. It also observed that, though beggars have similar characteristics, there is a higher incidence of juvenile beggars in Kano than in the Southern cities of the country. The study recommends varying socio-economic rehabilitation strategies for different categories of beggars

and cities, and legal control measures, which should be put in place and enforced after all other measures must have been implemented. This study centred on the characterization of the beggars without looking into the security, needs, manifestations, patterns, and dimensions of street begging. This further justifies the current study.

A study carried out by Bukoye (2015) on the prevalence and consequences of street begging among adults and children in the Suleja metropolis, showed that the age of beggars does not determine street begging and socioeconomic background has a serious influence on begging. The study also revealed that family background full of physical abuse, sexual abuse, emotional abuse and other forms of financial maladjustment attitude force some individuals to abscond from home and subject themselves to street beggars. The study also revealed the devastating consequences of street begging like; rape, sexual harassment, kidnapping for rituals, accidents, attacks of various diseases, premature death, and denting the country's image, among others.

The study by Gabriel et al. (2015) on socio-economic and cultural characteristics defining street begging in Akure, established that street begging is carried out by a diversity of people regardless of age, sex, religion and marital status among others with or without any kind of physical challenges are seen along the streets begging for alms. Thus found that Street begging is more of males than females; the Age of the Beggars reveals that productive youths are engaged in street begging; the average family size of the beggars is large; begging is more pronounced among the illiterates; and poverty is a major reason for begging.

### **Consequences of street begging**

A handful of studies (Jowett et al., 2001; Lynch, 2005) have identified some consequences of begging. The findings suggest that apart from the strain that begging places on beggars' factors impact negatively their health and personality. Some of these include:

#### **Explanation and sexual abuse**

The dependency on public individuals by beggars has its dangers. One such is that some of them have been identified as victims of HIV/AIDS (FGN/UNICEF, 2010). The chances of contracting AIDS and other Sexually Transmitted Diseases are much higher for this set of people. The implication is that those in this business and the rest of the population are at risk. Since women and young girls are the most vulnerable, chances are that they end up with unplanned pregnancies, as seen in the case of most female beggars in Nigeria (Okolie, 2016).

#### **Kidnapping and prostitution**

Trafficking in women and children in recent times is most

distressing and inhuman, as a result of poverty. Many beggars in the streets risk being kidnapped and forced into prostitution by individuals (Okolie, 2016).

### **Crime and illegal drug trade**

In previous research, an overwhelming 82% of respondents indicate that if they were unable to beg or prevented from doing so by law, they would resort to other illegal activities (Horn and Cooke, 2001). One of the most commonest crimes, in which they were likely to be involved in, Shoplifting, indicated by 76% of respondents (Jowette et al., 2001). Unsuspecting beggars are likely victims of illegal drug trafficking, due to the promise of a better life by a ring of traffickers.

### **Accident risks**

Street begging could be risky to live in, especially in areas where there is heavy traffic. Beggars risk being run over by careless drivers. It is more likely that beggars constitute a great percentage of corpses occasionally on the highways in Nigeria.

### **Police harassment**

In countries where begging has been banned, beggars risk imprisonment for a year, for first offenders or two years for a second or subsequent offence (Lynch, 2005). Many are also victims of police torture and brutality, particularly those who are 'tagged periods of sleep' (Forell et al., 2005).

## **METHODOLOGY**

According to ETF, (2010), research methodology is simply a systematic procedure that is or will be used in the actualization of any research, stating categorically all the steps and the basics via a research design. A research design is an overall plan for conducting a study that will optimize the ability to achieve the study purpose and obtain accurate results (Whittemore and Melkus, 2011), hence the choice of survey approach for the research design. With a research population of street beggars, the study did a head count of beggars in the study area for seven days (Monday to Sunday) and took an average of figures gathered during the counts, thus giving us an average population of 621. This figure was generated from estimates taken from specific locations including Jattu Junction and its environs, Angle 90, Valchi eatery and its environs, Immaculate Conception Cathedral, Haraft Central Mosque, Uchi market and its environs, Ughele market and its environs and AP filling station with its environs only. The study took into the record the mobility tendency of these beggars due to time and event factors of various locations within the study areas and therefore administered the questionnaires



based on religious activity timing – like Fridays and Sundays services, transportation activities like – Sundays and Mondays movements and Commercial activities like – Tuesday to Thursday's buying and selling. From the average population of 621, a sample size of 40% is amounting to 248 questionnaires was taken and administered using a simple Random sampling technique. However, only 237 questionnaires were processed for analysis and interpretation due to invalidation resulting from multiple defects detected. A descriptive method of statistical analysis was used for the analysis

## **RESULTS AND DISCUSSION**

### **Socio-Economic characteristics of respondents**

The survey showed that 53% of the respondents were male while 47% of the respondents were female. This shows that there are more male beggars in the study area than females (Tables 1-3). Data from the survey also revealed that the age of respondents ranged from 1 to 61 and above years old. It further showed that 25% of the respondents were between the ages of 1 – 10yrs, 22% of respondents were between ages 21 – 30yrs, 17% of respondents were between ages 11 – 20yrs and 4% of respondents were between ages 61yrs and above. The study statistics revealed that 40% of respondents in the study were still single, 30% of the respondents were married, 13% of the respondents were devoiced and 13% of the respondents were either a widow or widowers (Tables 4-6). The study also showed that the highest level of education attained by respondents was the primary level of education. Thus it showed that 36% had no form of education at all, 49% had an informal form of education and only 15% had a primary level of education. This reality places all the respondents below the universally accepted basic level of education globally. The statistics from the survey revealed that Hausa/Fulani dominated the tribe of the respondents. It revealed that 59% of respondents were Hausa/Fulani, 3% of respondents were Igbos, 8% of respondents were Yoruba, 19% were Edo and 11% were other tribes within the federation. The study showed that 34% of the respondents earn between 1,000 – 15,000 monthly, 24% of the respondents earn between 16,000 – 30,000 monthly, 19% of the respondents earn between 31,000 – 45,000 monthly, 12% of the respondents earn between 46,000 – 60,000 monthly, 7% of the respondents earn between 60,000 – 75,000 monthly and 4% of the respondents earn between 76,000 and Above monthly (Table 6) .

### **Physical characteristics and influencing factors of respondents**

The study examined data on the physical character of

beggars. It was revealed that 34% of the respondents were Abled-bodied, 26% of the respondents were aged, 29% of the respondents were handicapped and 11% of the respondents were mentally challenged. This shows that 60% of the total respondents were neither handicapped nor mentally challenged (Tables 7-9). Also, the study revealed that the respondents had identifiable movement patterns associated with them. Thus it was observed that 55 % of the respondents usually move in the group while 45% of the respondents move ungrouped (that is – move alone). The study also revealed that there are numerous reasons for respondents' disposition to beg for survival. Thus it showed that 23% of the respondents took to begging as a result of Unemployment, 27% of the respondents took to begging as a result of Poverty, 17% of the respondents took to begging as a result of Illness or poor health status, 14% of the respondents took to begging as a result of Homelessness, 11% of the respondents took to begging as a result of Family Rejection and 8% of the respondents took to begging as a result of prioritizing the welfare of their children. The study also established data that gave meaning to the reason for begging. Thus it showed that all the respondents had basic needs and priorities that made them subscribe to begging. It showed that 17% of respondents needed to beg to be able to have decent Accommodation, 28% of respondents needed to beg to be able to have money to spend, 33% of respondents needed to beg to be able to have a gainful and reliable Employment opportunity, 9% of respondents needed to beg to be able to have or Learn a Skill and 13% of respondents needed to beg to be able to have fund to meet their Health care needs/challenge.

### **Personal perception and problems of street begging by respondents**

The study attempted to understand the perception opinion of respondents on their way of life and revealed that 25% of respondents felt ashamed of begging but were not willing to quit begging, 35% of respondents were not ashamed of begging and will gladly continue to beg, 22% of respondents were ashamed of begging but will quit begging as soon as they meet a target for some or a specific need and 18% of respondents were never ashamed or will never be ashamed since it is a normal thing to do rather than steal. The study also revealed the problems associated with street begging within the study area. It showed that 19% of respondents always faces the problem of rejection while begging on the street, 12% of respondents always face the problem of Physical assault while begging on the street, 14% of respondents always face the problem of Physical Kidnapping while begging on the street, 8% of respondents always face the problem of Road or traffic Accidents while begging on the street, 9 % of respondents always face the problem of being Introduced to Crime while begging on the street,

**Table 1:** Sex of Respondents

S/N	Sex	Response	Percentage (%)
1.	Male	131	50.0%
2.	Female	117	47.0%
	Total	248	100%

Source: Author's Survey, 2023

**Table 2:** Age of Respondents,

S/N	Age	Response	Percentage (%)
1.	1 – 10yrs	62	25%
2.	11 – 20yrs	42	17%
3.	21 – 30yrs	55	22%
4.	31 – 40yrs	35	14%
5.	41 – 50yrs	24.8	10%
6.	51 – 60yrs	19.5	8%
7.	61yrs and above	10	4%
	Total	248	100%

Source: Author's Survey, 2023.

**Table 3:** Marital status

S/N	Marital status	Response	Percentage (%)
1.	Single	99	40%
2.	Married	74	30%
3.	Divorced	37.5	15%
4.	Widow/Widower	37.5	15%
	Total	248	100%

Source: Author's Survey, 2023

**Table 4:** Educational Status

S/N	Educational Status	Respondents	Percentage
1.	No formal education	121.52	49%
2.	Informal education	89.28	36%
3.	Primary School	37.2	15%
	Total	248	100%

Source: Author's Survey, 2023

**Table 5:** Ethnic Background of Respondents.

S/N	Ethnic Background	Respondents	Percentage
1.	Hausa/Fulani	146.32	59%
2.	Igbos	7.44	3%
3.	Yoruba	19.84	8%
4.	Edo	47.12	19%
5.	Other tribes	27.28	11%
	Total	248	100%

Source: Author's Survey, 2023.

**Table 6:** Monthly income of respondents

S/N	Income of Respondents	Respondents	Percentage
1.	1,000 – 15,000	84	34%
2.	16,000 – 30,000	60	24%
3.	31,000 – 45,000	47	19%
4.	46,000 – 60,000	30	12%
5.	60,000 – 75,000	17	7%
6.	76,000 and Above	10	4%
	Total	204	100%

Source: Author's Survey, 2023

14% of respondents always face the problem of sexual exploitations and or prostitution while begging on the street, 4% of respondents always face the problem of Human Trafficking while begging on the street, 5% of

respondents always face the problem of Ritual Killings while begging on the street and 15% of respondents always face the problem of Harsh Weather conditions while begging on the street be it rain or sunshine.

**Table 7:** Physical characteristics of respondents

S/N	Physical Character of Beggars	Response	Percentage (%)
1.	Abled-bodied	84	34%
2.	Aged	65	26%
3.	Handicapped	72	29%
4.	Mentally challenged	27	11%
	<b>Total</b>	<b>248</b>	<b>100%</b>

Source: Author's Survey, 2023

**Table 8:** Mode of movement of respondents

S/N	Mode of Movement	Response	Percentage (%)
1.	Group Movement	136	55%
2.	Ungrouped Movement	112	45%
	<b>Total</b>	<b>248</b>	<b>100%</b>

Source: Author's Survey, 2023

**Table 9:** Disposition (Causes) to begging by respondents.

S/N	Disposition to begging	Response	Percentage (%)
1.	Unemployment	57	23%
2.	Poverty	67	27%
3.	Illness or poor health	42	17%
4.	Homelessness	35	14%
5.	Family Rejection	27	11%
6.	prioritizing the welfare of their children	20	8%
	<b>Total</b>	<b>248</b>	<b>100%</b>

Source: Author's Survey, 2023

The study also attempted to examine the psychological perception of the respondents on how they perceived the rest of the public that is not into begging. The study revealed that 22% of the respondents believe that the general public is Insensitive to the plight of beggars, 35% of the respondents believe that the general public is Sensitive to the plight of beggars, 27% of the respondents believe that the general public is Sensitive to the plight of beggars but are poor and cannot help another willingly and only 16 % of the respondents believe that the general public is extremely Wicked to the plight of beggars thereby seeing the general public as enemies to their survival strategy.

### Summary of findings

From the survey, it was revealed there are more males engaged in the act of begging. The survey also showed that children between the ages of 1 – 10 years of age were more in the act of begging. Again, the study revealed that the majority of the respondents in the study area were still single and only attained primary education as their highest level of education. This reality places all the respondents below the universally accepted basic level of education globally. Sadly, the survey revealed. The survey revealed that Hausa/Fulani dominated the tribe of the respondents in the study area. The survey also revealed that about 42% of the respondents in the area earn above ₦30,000. 00 monthly. This shows the economic motivation for the respondents to remain beggars. Thus the study showed that 60% of the total

respondents were neither handicapped nor mentally challenged but Abled-Bodied. The study also revealed that most respondents move in groups during begging. In addition, the study revealed that Unemployment, Poverty, Illness or poor health status, Homelessness, Family Rejection and welfare of their children were various reasons for the act by respondents. Thus, they opted to begin other to have decent Accommodation, Money to spend, gainful and reliable Employment opportunities and to meet their Health care needs/challenges. The perception opinion of respondents on their way of life revealed that most respondents were not ashamed of begging and will gladly continue to beg than to steal. The study also revealed the problems associated with street begging within the study area like Rejection, Physical assault, Kidnapping, Road or traffic Accidents, being introduced to crime, sexual Exploitations and or Prostitution, Human Trafficking, Ritual Killings and Harsh Weather conditions. The psychological perception of the respondents on how they perceived the rest of the public that are not into begging showed only 35% of the respondents believe that the general public is Sensitive to the plight of beggars while the others feel the general public is extremely Wicked to the plight of beggars.

### Conclusion

The study examined street begging and its socioeconomic implications in the study area (Auchi). Based on the major findings of the study, it is safe to

conclude that more males engaged in the act of begging is an economic waste to economic production and its value chain down the line, be it directly or indirectly. Also, from the study, it is very safe to conclude that street begging is carried out by a diversity of people irrespective of sex, religion, tribe, age and marital status among others. Locations determine the patterns and nature used by street beggars. Locations played a vital role in street begging because the market or commercial places and Religious centres were revealed to be locations that some category of beggars prefers over other locations. In addition, the study also concluded that with children between the ages of 1 – 10 years of age in the act of begging, the number of perpetually out of school population is increasing at an alarming rate. Thus creating a future that will be dominated by illiterates if not checked early enough. This reality is more glooming since the level of education of the target group is narrowly primary education and financial incentives gotten from the act of begging as a major motivational factor for the act by beggars even when these people are able-bodied men and women

Again, it is safe to conclude that socioeconomic undertones like Unemployment, Poverty, Illness or poor health status, Homelessness, Family Rejection and the welfare of their children are among the basic attracting factors for begging. Thus, they opted to begin other to have decent Accommodation, Money to spend, gainful and reliable Employment opportunities and to meet their Health care needs/challenges. However, off a serious note, is Poverty at the heart of all the listed reasons

Besides, the study concludes that the perception opinion of respondents on their way of life can never be peacefully or morally changed by society if there are no deliberate and conscious efforts to make them abandon begging since they are not ashamed of begging and will rather beg than stealing or starving to death.

Finally, it is safe to conclude that Rejection, Physical assault, Kidnapping, Road or traffic Accidents, being Introduced to Crime, Sexual Exploitations and or Prostitution, Human Trafficking, Ritual Killings and Harsh Weather conditions are all physical and psychological issues that can be resolved through deliberate policies of the ruling class as these problems are challenges that face these group of people thereby dehumanizing their essence of existence

### Recommendations

Based on the findings and conclusion made above, the following recommendations shall help to reduce Street Begging and Its Socio-Economic Implications on Auchi and its Metropolis. It is therefore recommended that

I) Given that poverty seems to be the underline factor of street begging and destitution in Auchi and its environs, remedial measures should entail poverty alleviation

measures for the street beggars. This may be different from the current measures where street beggars are simply evacuated from the sight street and city centres without adequate provision for poverty alleviation of the street beggars. For efficiency, all the different stakeholders ranging from Government, Private Cooperate bodies/NGOs, and well-meaning Individuals must collaborate with the government in the planning and implementation of this poverty alleviation strategy to ensure effectiveness in the long run.

II) A deliberate attempt and strategy must be put in place to redirect and refocus the majority of the youthful population engaged in begging by engaging them in a rehabilitation scheme that ensures that they undertake to learn a preferable skill that can serve as a means of income earning to them and their immediate family when they are done undergoing such rehab scheme. When this process is completed, these youths must be given grants or loans or take-off grants in other to start practising their skill acquired during rehab. This will deter them from going back to begging

III) A deliberate and conscious redesign of the existing city layout (residential, industrial, commercial etc.) plans must be done to discourage open spaces that may not be manageable by the potential users. When such are created adequate provisions should be made on how to manage them, and such provisions should be well implemented to guide against springing up of indiscriminate location of squatter-informal sector activities which beggars of different forms mingle with in other to avoid comfortable habitation by theses would-be beggars. This must be followed Development control activities in the area, through a proper monitoring team that should include the use of police power to evacuate illegal informal sector trades and other business operators on roads and other street persons who usually cause traffic jams that usually avenues for beggars of different types like area boys to carry on their business.

IV) There must be a deliberate policy, to be monitored by the relevant development control unit of our planning agencies to ensure that detailed designs of such land uses as mosques, churches, motor parks, filling stations and markets, among others, be made to discourage beggars' stations. This policy could be achieved by insisting on proper and deliberate landscaping of each project environment that must ensure that the environmental landscape will easily get desecrated when beggars lout around such environments.

V) The government must make frantic efforts to be sure that the people who are made dependent by severe disability and other special needs categories have the opportunity to achieve a standard of living equal to that of their fellow citizens. This could be achieved through any of the existing socio-economic poverty reduction policies of various governments at different levels like the *Cash-Transfer* policy for the elderly and vulnerable once by the federal government of Nigeria.



VI) Government, at various levels, should consider introducing policies that better the process of redistribution of economic resources and income and an improvement in the living standards of the citizenry through Rehabilitation and equalization of opportunities which is patterns towards full participation of helping people living with disabilities in social life and national development must urgently be put in place. Rehabilitation Centers should be established in every local government area of states within the Federation where counsellors can render educational, moral, vocational, emotional and personal-social services to the rehabilitated street beggars.

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