

CAUSES AND EFFECTS OF STREET BEGGING ON MUSLIM CHILDREN IN SOKOTO
METROPOLIS: AN EXPLORATORY ANALYSIS OF IDPS

Nura Ahmad

Department of Islamic Studies
Shehu Shagari College of Education, Sokoto
nuramadina81@gmail.com

Hassan Malami Alkanchi

Department of Islamic Studies
Umaru Ali Shinkafi Polytechnic Sokoto State
hassanalkanci@gmail.com

ABSTRACT

Society has considered street begging the main problem of human development in various communities in northern Nigeria. The menace of street begging is a long-standing social issue ravaging our society, especially in the northern part of Nigeria. The growing incidence and influx of beggars in significant cities has assumed a worrisome dimension. The purpose of the study is to examine the causes and effects of Street begging in the Sokoto metropolis with particular emphasis on internally displaced persons (IDPs). The study employs a purposive sampling procedure to draw the sample; 335 questionnaires were duly filled to elicit information, with a systematic observation. Data were analyzed using descriptive and inferential statistics. The result shows that the study rejects the null hypothesis H_0 and accepts the alternative hypothesis H_1 with the following t . and sig. Values for Hypothesis 1 and 2, respectively: (t . 2.432, sig. value of alpha at 0.031 and t -statistics value of 5.175 with an alpha value of 0.000, statistically significant at 0.05). The findings state a significant positive relationship between Insecurity and Street begging in the Sokoto metropolis and a significant positive relationship between cultural values and street begging. Finally, the study recommends intensified enlightenment campaigns through public talks to educate parents on the dangers of exposing their children to street begging.

Keywords: Street begging, Insecurity, cultural values, religion, unemployment.

INTRODUCTION

Street begging has become a significant concern in northern Nigeria due to its negative impact on society. This issue has been attributed to various factors such as poverty, unemployment, and religious beliefs. It has not only affected the region's economic stability but also threatened the safety and security of its citizens. The rise in street begging has led to an increase in the number of children who are out of school, as they are often forced to beg by their parents or guardians. This has resulted in a generation of illiterate and unskilled individuals, further perpetuating the cycle of poverty and hindering the region's development. (Ojedokun, Usman 2021).



Moreover, street begging has also been linked to the spread of diseases and increased crime rates. The constant interaction between beggars and the general public increases the risk of transmitting infectious diseases. This has become a significant health concern in northern Nigeria. In addition, street beggars often resort to criminal activities to sustain themselves, adding to the already existing security challenges in the region. This threatens the safety of both the beggars and the citizens.

Interestingly, efforts have been made by the government and non-governmental organizations to address the issue of Street begging in northern Nigeria (Fatai et al., et al. 2020). However, a holistic solution is yet to be achieved. The root causes of this problem need to be tackled to eradicate this menace from society effectively. Every human society has witnessed the phenomena of Street begging at one time or another and has lingered on with some salient causes or issues depending on the circumstances; sometimes begging could be as a result of human or natural disasters, in the form of wars, famine, flood or earthquakes which disposes people from their livelihood- do compel some surviving victims to engage in a temporary but often dehumanizing begging to keep body and soul together.

The menace of street begging, in other words, "alms begging," which can be referred to in the Hausa Language as "Bara," is a long-standing social issue ravaging our society, especially in the northern part of the country. It is a complex phenomenon that has become a social problem, especially among third-world or economically backward countries (Jelili, 2013). Begging in the streets of urban centers is one of the age-long activities and perhaps occupation of the highly vulnerable, poverty-ridden individuals in society, particularly in developing countries (Northern Nigeria inclusive)

It is seen as a universal phenomenon in other regions, which is not peculiar to cities in Nigeria, Ghana, Ethiopia, Tanzania, South Africa and other African countries (Ugwu & Okoye, 2022). The growing incidence and influx of beggars in major cities of Nigeria, as well as human carriage, kidnapping, indecent assault and a host of anti-social behavior, has assumed a worrisome dimension, and it has been attributed to the breakdown of the family system, Insecurity and poverty. Beggars are the members of society who have been neglected entirely in many spheres, especially in Nigeria, socially, economically and politically. They have no pride and dignity to protect in society.

In Sokoto state, the condominium of street begging has been increasing at an increasing rate daily. This might not be unconnected with a constant/rampant bandit attack on Sokoto East senatorial zone, which comprises Sabon Birni, Isah, Goronyo and Rabah Local Govt areas; one can attest to the fact that majority of street beggars roaming about where the survivors of bandit attacks from these areas, they are internally displaced with no any other option of doing business or farming simply because they were forcefully chased out from their homes and no any humanitarian intervention received from the government.

Problem Statement

The high prevalence of Street begging in Sokoto highlights the urgent need for action and intervention to improve the lives of beggars and create a more sustainable and thriving community. The problems of Street begging in Sokoto are numerous and often interrelated. One of the main issues is the economic and social vulnerability of the individuals who turn to begging for survival. This can be due to poverty, unemployment, and lack of access to education and healthcare. Another issue is the negative impact on the city's image and economy, as street begging can deter tourists and investors and create a sense of Insecurity for locals.

Moreover, street begging can also have a long-term adverse effect on the physical and mental health of the individuals involved, as they may be exposed to hazardous conditions and face stigma and discrimination. Furthermore, there are concerns about the exploitation of children and vulnerable individuals by organized begging networks. The lack of effective policies and interventions to address this issue further exacerbates the problems of Street begging in Sokoto, an obstacle to promoting human development. Street begging is a social problem that has been an age-long issue and a profound concern to well-meaning Nigerians. The problem of begging is widespread in Nigeria and is seen as a global problem. They are begging, an anti-social behavior observed in almost all world nations, especially developing nations. It involves asking for what the beggar does not have or favors. Street begging anywhere is a national disease that eats into the social, economic, religious, political and educational fabric. In other words, it is an indictment of the quality of governance in many societies.

In Sokoto state, Street begging has a long history. It was in existence even before Nigeria gained its independence. It gained a stance to the religious advice that encouraged Muslims to help their poor brothers Muslim whenever one is in need; these beggars took advantage of the religious call and took Street begging as a venture.

According to Aderinto (2009), "Beggars" are professionals who have contributed immensely to the widespread begging in Nigeria. "Mabarata," as they were called in the Hausa language, lives by asking people for money or other material. The act of Street begging cuts across all ages and groups, including children, the elderly, the disabled, males, and females. Some operate alone, while others are in groups. They anticipate patronage in public spaces such as shopping areas, banks, offices, churches, mosques and busy streets. They move around, especially in the city areas of Sokoto state.

The polygamous nature of families in Sokoto State has contributed to the high number of "Almajiri" because of the denial of parental care, mainly by rural dwellers and low-income families. The menace is a potential threat to our societal fabric despite the efforts of the government to curb the menace. Some of the state governments in the Federation evacuated the beggars from their cities, such as Lagos and other rivers. Currently, Sokoto state is receiving

a large number of street beggars comprising women and children begging for money for food, food, and shelter, mostly from security-prone areas; they are internally displaced persons (IDPs). These people have nothing to enjoy, no food, shelter, or any means of doing business. They were forced to migrate from their ancestral areas as a result of banditry activities.

The increasing number of street beggars in Sokoto Metropolis is causing environmental, social and economic discomfort to other law-abiding citizens. Several studies have been conducted on street begging, such as Dalhat (2016), Alan (2017), Osa-Edoh & Ayano (2012), and Liman & Abubakar (2016). Still, these studies need to assess the factors responsible for Street begging in Sokoto Metropolis about the attendant social, environmental and recent security dimensions that require the issue to be investigated; they are the precursors of the study, as we took a cursory look at them. Street begging can lead to an unstable society. The presence of beggars on the streets can create a sense of disorder and chaos, negatively impacting the overall social order and stability.

Additionally, street begging can also lead to various socio-economic issues, such as increased poverty and crime rates. This can further contribute to an unstable society as people struggle to survive and the gap between the rich and the poor widens. Overall, the existence of street begging can have a significant impact on the social fabric of a community, potentially leading to an unstable society. Based on the continuous revolving of children in the region, this study intends to fill the gap between the causes and effects of Street begging in the Sokoto metropolis.

Objectives of the Study

The main thrust of the study is to examine the causes and effects of Street begging in the Sokoto metropolis with particular emphasis on IDPs. Specifically, the study will seek to;

- i. Examine the nature of Street begging in Sokoto Metropolis;
- ii. Find out the causes of Street begging in Sokoto Metropolis;
- iii. Suggest ways of minimizing Street begging in Sokoto State.

Research Hypotheses

H₀₁: There is no significant relationship between Insecurity and Street begging in Sokoto State

H₀₂: There is no significant relationship between Cultural factors and Street begging in Sokoto State.

Conceptual Elucidation and Theoretical Framework

Concept of Street Begging

Begging is an indication of abject poverty for the helpless poor. Not all beggars are poor;

likewise, not all low-income people are beggars (Sifawa, 2018). According to the Oxford Dictionary, to beg means to ask for money, clothes, food, etc., as a gift or clarification. Therefore, it could be corporate begging by organization or street and house-to-house begging, including related concepts such as pond handling, mendicancy, and vagrancy.

According to Haruna (2013), Street begging is a solicitation for money or food, especially on the Street, by a needy person, while Lynch (2015) defines Street begging as an act whereby a young child leads a blind, older man or woman who clutches onto the other end of a long stick going from vehicles to vehicles, individuals to individuals while chanting the same lines over and over accosting member of the public with alluring songs and soliciting alms.

Scholars categorize begging as “passive” and “active” to involve a person sitting/standing in one place asking for donations. While others are involved in active begging, in which they move from one place to another, soliciting help. It was found that people who adopt a passive begging style tend to obtain more donations and gifts than active beggars, while people who use an aggressive style are the least successful (Sifawa, 2018). To him, some scholars identified six or more categories of beggars. They include the physically challenged and handicapped, partially deformed or handicapped, those who claim to be medically ill, those with psychiatric disabilities, and cultural beggars almajirai.

Concept of IDPs

An internally displaced person (IDP) is someone who is forced to leave their home but who remains within their country's borders. Although they do not fall within the legal definition of a refugee, they are often referred to as refugees.

According to the Guiding Principles on Internal Displacement, internally displaced persons (also known as "IDPs") are "persons or groups of persons who have been forced or obliged to flee or to leave their homes or places of habitual residence, in particular as a result of or to avoid the effects of armed conflict, situations of generalized violence, violations of human rights or natural or human-made disasters, and who have not crossed an internationally recognized border. (Horn & Cooke, 2001)"

Concept of Insecurity

Insecurity is the state of being subject to danger or injury. The anxiety that is experienced when one feels vulnerable and insecure. Eme & Onyishi (2011) affirm the above definition of Insecurity as "a state of being not secure, lack of confidence'. To understand this term, we now turn to the meaning of the word 'insecure,' which the Advance English Dictionary defines as 'not confident about yourself or your relationships with other people; not safe or protected.' This definition further expounds the term's meaning, including not just the general meaning

but also touches on the person's "not being confident about oneself."

According to Ali (2013), "Insecurity is the state of fear or anxiety stemming from a concrete or alleged lack of protection." It refers to a lack or inadequate freedom from danger. This definition reflects physical Insecurity, the most visible form of Insecurity, which feeds into many other forms, such as economic and social security. Insecurity connotes the absence of safety, danger, hazard, uncertainty, and lack of protection.

Adeola and Oluyemi (2012) provide two definitions of Insecurity. First, as the condition of being subject to danger or threat of danger, where danger is the condition of being susceptible to harm or injury and secondly, as the condition of being vulnerable to risk or anxiety, where anxiety is a vague unpleasant emotion that is experienced in expectation of unfortunate incident. These definitions of Insecurity underscore a significant point: those affected by Insecurity are uncertain or unaware of what will happen and are vulnerable to threats and dangers when they occur. As far as this paper is concerned, Insecurity is defined as a breach of peace and security.

The Nature of Street Begging

Globally, women from poorer countries like Bulgaria were engaged by organized 'gangs' to beg in cities (Gloria & Samuel, 2012). The gangs usually collect the proceeds from them. Some beggars print illegitimate materials or posters related to church programs or any charitable organization, which were found to be either disbanded or non-existent (Gloria & Samuel, 2012). This practice is common in Nigeria, where beggars use posters or envelopes with pictures of terminally ill people to solicit money meant for their personal use. Self-acclaimed healers of people with mental health conditions are found to be using them to beg for money from unsuspecting members of the public while their 'masters' watch from a hidden place.

Causes of Street Begging

According to FGN/UNICEF (1990), it has been discovered that a casual and consequential correlation exists between begging, homelessness, poverty, mental illness, inadequate access to housing, income, and health support services (Kennedy & Fitzpatrick, 2001). Umoh (2010) opined that the effectiveness of any remedial action depends on tackling the causal factors. Some factors associated with begging are also listed: Insecurity, poverty, unemployment, and religious and cultural factors. In alleviating their sufferings, 55% of children were sent out as street workers in Nigeria by their mothers.

- i. **Insecurity** – Recently, Insecurity has been seen as the primary cause of street begging. This is a result of the displacement of the populace from rural areas into urban areas. Hence the source of livelihood tends to be problematic in the urban; victims of IDPs see no other source of income except Street begging, which the

majority of them are prone to rape/sexual harassment, hard labor etc. The sudden surge of Internally Displaced Persons due to the activities of banditry in many places of Northern Nigeria, as well as the continuous rise in street begging, especially among the kids, has been identified as a significant factor that contributes to insecurities in the country. Sokoto State has become densely populated as a result of the influx of Internally Displaced Persons (IDPs), which gave rise to a proliferation of Street begging in the state capital. Although, before the activities of the insurgency, the influx of such was not known.

- ii. **Homelessness:** Aye (2016), quoting the UNICEF report, stressed that 100million street children worldwide are homeless, and about 15,000 children in Nigeria alone are homeless. Literature also shows that 43% of beggars were long-term homeless, out of which 71% of them slept rough. Danczuk (2000) found that 80% of people who beg are homeless.
- iii. **Breakdown of the Family System:** Oluwole (n.d), cited in Aye (2016), opined that most children ran away from their homes with complaints that their fathers' wives were too strict or that their parents were too busy to care for them. Some forms of separation or divorce exert financial pressure on a partner and result in mothers sending their children out to beg on the streets.
- iv. **Mental Illness and Drugs:** In a study by Wolf (2005), some respondents attributed the reasons for begging to addictive disorders such as alcohol dependency (41%) and drug dependency (24%), while most of the beggars spent money received from begging on irresponsible and unnecessary items, like drugs, alcohol and tobacco. Similarly, 45-47 respondents experienced drug dependency, 33-45% experienced problematic alcohol use, and 50% had a physical, intellectual or psychiatric disability. **Unemployment:** A survey of beggars showed that all the respondents were unemployed, with 82 being long-term unemployed (Lynch, 2015); in the Nigerian situation, FGN/UNICEF (1990) viewed Street begging in terms of the economic situation of poor urban families, whereby children were subjected to working conditions, for the survival of the families involved.
- v. **Cultural and Religious Factors:** In Nigeria, begging seems to be a cultural practice, especially among certain ethnic groups. For instance, it is expected that most nursing mothers who have twins will be begging for alms in the marketplace. They believe that children draw sympathy from passers-by who are moved with pity to give generously to help the mothers cater to them. Similarly, among the Indians, it is a traditional practice and a duty to give alms to beggars, especially the 'Sadhus,' whose traditional way of life limits any income (Wikipedia et al., 2008).
- vi. **Economic inequality and unemployment** are significant causes of street begging.

In countries where there is a massive gap between the rich and the poor, many individuals are forced to turn to begging as a means of survival. Lack of job opportunities and a fair wage also contribute to this issue. These factors are the major problems contributing to Street begging in Sokoto. With limited job opportunities and high competition for limited positions, many people need a source of income and beg to support themselves and their families.

- vii. **Disability:** Disability also plays a significant role in Street begging. Many individuals with disabilities in Sokoto face discrimination and are unable to find employment or receive adequate support from the government. This often leaves them with no choice but to beg on the streets. In addition, some physically challenged individuals consider their deformity a valid reason for them to go begging, mostly in northern Nigeria.
- viii. **Lack of education** is also a critical factor in Street begging in Sokoto. Many children in impoverished areas need access to quality education, which limits their opportunities for better job prospects in the future. Without proper education, they are more likely to be on the streets begging for money.

Effects of street begging

A handful of studies (Osofisan, 2016; Lynch, 2015) have identified some consequences of begging. The finding suggests that beggars' factors negatively impact their health and personality apart from the strain. Some of these include:

- i. **Exploitation and sexual abuse:** The dependency on public individuals by beggars has its dangers, victims of HIV/AIDS (FGN/UNICEF, 1990). 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.
- ii. **Kidnapping and Prostitution:** Trafficking in women and children in recent times is most distressing in humans as a result of poverty. Many beggars in the streets are being kidnapped and forced into prostitution by individuals and often joined. Crime and illegal drug trade: In previous research, an overwhelming 82% of respondents indicated that if they were unable to beg or prevented from doing so by law, they would resort to other illegal activities (Horn & Cooke, 2002). One of the most typical crimes they were likely involved in was workshop lifting, as 76% of respondents indicated. Unsuspecting beggars are likely victims of illegal drug trafficking due to promises of a better life by a ring of traffickers.
- iii. **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 offense (lynch, 2005). Many are also victims of police torture and brutality, particularly those who are tagged as 'roughsleep.'

THEORETICAL FRAMEWORK

The study is anchored on "The Social Learning Theory of Albert Bandura (1977), which emphasizes the importance of observing and modeling the behaviors, attitudes and emotional reactions of others. Albert Bandura is considered the leading proponent of this theory. He states that most human behaviors are learned observationally through modeling. From observing others, one forms an idea of how new Employment Poverty, Low Education, and Income Inequality Influence behaviors, and on later occasions, this coded information serves as a guide for action. Social learning theory explains human behavior through continuous reciprocal interaction between cognitive behavioral and environmental influences. The theoretical standpoint is that people are more likely to imitate the behavior of others if they particularly admire and identify with them. Children follow models for undesirable as well as desirable behaviors. Children acquire the act of hawking and bullying and their moral standards by observing and imitating models. Children do what they see other people do, such as their parents, older siblings, family friends, peer groups, and television characters, provided that what these people do does not lead to punishment. This theory typically emphasizes that children adopt the standard of behavior and emotional characteristics of people they admire and want to be like. Mainly, parenting skills are learned by children through modeling, and there is this tendency that the abused will abuse children because it has been coded into them through modeling. Therefore, given the above, the theory is very relevant to the topic: Causes and effects of Street begging in Sokoto metropolis: *An exploratory analysis on IDPs*

METHODOLOGY

The social survey research design was adopted in this paper to investigate the causes and effects of Street begging in Sokoto Metropolis. This design was adopted because of its strength in external validity and its advantage for the generalization of findings to a broader population, mainly because of the heterogeneity of the population. The study population was drawn from the Polo Club IDP camp, which comprises all male and female children above 18 years old engaged in street begging in the Sokoto metropolis. The study population is 40,298, as retrieved from (the Social Development Department, Sokoto State). As such, the study adopted the Krejcie and Morgan (1970) method of determining sample size for research activities to get 384. The study, therefore, divided the Sokoto metropolis into clusters. Out of these areas, the research purposively limited the study to four (4) clusters: Guiwa low-cost, Mabera area, central market and Alu park. The selection was purely based on the fact that these areas have

the highest concentration of street beggars in Sokoto Metropolis. The non-probability sampling technique was further employed due to the non-comprehensive list of the total number of street beggars in Sokoto State and because some of the beggars approached declined participation in the study. Hence, 384 street beggars who were willing to participate in the study were purposively selected in each of the four areas (i.e., Guiwa Low-cost 96; Mabera area 96; Central market 96; and Alu Park 96; having a total of 384 the rate of return was at 91.1% since the return rate is at 350 and duly filled questionnaires were at 335, having a percentage of 87.2%. The questionnaire containing items on the causes and effects of Street begging in Sokoto metropolis was used for this study, as well as systematic observation.

MEASUREMENT OF VARIABLES

The study, therefore, measures the relationship between the independent variables, Insecurity and Cultural factors, and the dependent variable, Street begging in Sokoto State. Descriptive statistics such as frequency counts and percentages were used. In contrast, inferential statistics using Multiple Regression analysis were used to determine the correlation coefficient between the variables in the stated hypothesis.

Research Model

$$Y = b_0 + b_1X_1 + b_2X_2 + \bar{U}$$

Y=Dependent Variable (Street Begging)

b₀= Constant of Regression (b₁, b₂)

X= Independent Variables (x₁ and x₂)

\bar{U} = Random error term (Residual)

PRESENTATION AND ANALYSIS OF REGRESSION RESULTS

The regression results are presented in the tables below:

Table 1

Model Summary					
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin Watson
1	.840 ^a	.720	.705	1.867	1.804
<i>a. Predictors: (Constant), Insecurity, cultural factors</i>					
<i>b. Dependent Variable: Street begging</i>					

Source: SPSS Output (202)

The table above shows a summary of the regression result. The R square (R²) value of 0.720 indicates that variations in poverty and cultural factors explain 72% of the variations in

street begging. Similarly, the R square adjusted value of 0.705 indicates that 70.6% of the variation in the dependent variable is accounted for by variation in the independent variable, all things being equal. The Durbin-Watson statistics, employed to check for autocorrelation, recorded 1.804 as its value, within the acceptable threshold. This shows that the variables used in the model are not auto-correlated and are, therefore, reliable for predictions.

Table 2

ANOVA ^a						
Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	3804.658	5	640.981	269.852	.000a
	Residual	1659.824	330			
	Total	5364.579	335			

Dependent Variable: Street Begging
Predictors: (Constant), Insecurity, cultural values

Source: SPSS Output (2023)

Table 2 above indicates that the F-test, which tests the overall significance of the model, recorded a value of 269.852 with a probability value of 0.000^a, which is statistically significant at 0.05 levels. This indicates that insecurity and cultural values can collectively explain the variations in street begging. This indicates that Insecurity has a significant relationship with Street begging in Sokoto State, Nigeria.

TESTING OF HYPOTHESES

Two hypotheses were formulated for the study, and the variables relating to the hypotheses were measured with multiple items, which were consolidated through scale summation before being used to test the hypotheses. The hypotheses were tested using t. and sig. Values in the coefficient of the regression result. The results are presented in the table below:

Table 3

Model	Unstandardized coefficients		Standardized t. Coefficients	Sig.
	B	Std. Error	Beta	
Constant	13.024	1.158		.001
			.138	
Insecurity	.079	.028		.031



			.326		
Cultural values	.176	.044		4.175	.000
			.676		
Religious values	.317	.049		6.460	.000
			.392		
Unemployment	.574	.055		10.228	.000

a. Dependent Variable: Street Begging

Source: SPSS Output (2023)

TEST OF HYPOTHESIS ONE

Ho: There is no significant relationship between Insecurity and Street begging in Sokoto State

H1: There is a significant relationship between Insecurity and Street begging in Sokoto State
 Poverty recorded a t-statistics value of 2.332 with an alpha value of 0.031, statistically significant at a 0.05 significance level. The null hypothesis is rejected, while the alternative hypothesis is accepted. This implies a significant positive relationship between Insecurity and street begging. This implies that increased Insecurity in some parts of the state leads to increased begging activities in Sokoto State.

TEST OF HYPOTHESIS TWO

Ho: There is no significant relationship between Cultural factors and Street begging in Sokoto State

H2: There is a significant relationship between Cultural factors and Street begging in Sokoto State

A cultural value has a t-statistics value of 4.175 and an alpha value of 0.000, statistically significant at the 0.05 significance level. The null hypothesis is rejected, while the alternative hypothesis is accepted. This implies that cultural value has a significant positive relationship with street begging. Impliedly, the cultural and religious values of almsgiving in the North necessitated some people to plunge into begging for alms.

Summary and Conclusion

In summary, the significant findings of the study are:

1. There is a significant positive relationship between Insecurity and Street begging in Sokoto State. Findings also show that the risks faced by the IDP victims daily are sexual exploitation 61.6%, kidnapping 16.2%, road accidents 2.7%, physical assault 10.8%, forced prostitution 4%, forced into crime 2.7% and harsh weather 1.6%. Supported by Horn and Cooke (2001), Lynch (2005) and Gloria and Samuel (2015). Insecurity, of course, is invariably related to Street begging. Most of the beggars came from low-

income families. Of course, if the adults in the families were wealthy enough to care for these children, they would not need to roam the streets begging for alms.

2. Cultural values and religion in northern Nigeria have a significant positive relationship with Street begging in Sokoto State. The study reveals that parents or guardians significantly impact the possibility of children and adults begging in the Nigerian streets. Separation/divorce, poverty, death or child fostering can disorganize the structure and functioning of the family. When the family structure is disorganized, the family members are equally disorganized. Under this circumstance, children usually suffer the consequences more than the adults in the family. All indicated that the level of awareness of these beggars of the dangers and the law on begging needed to be more profound.
3. Unemployment has a significant positive relationship with Street begging in Sokoto State. The correlation between education and street begging shows that more still needs to be done to improve the educational status of vulnerable citizens. Educated citizens will be well-informed and socially responsible citizens. They will learn the government policies quickly and implement them as they affect their families. The orientations of educated citizens towards children will be quite different from those of the illiterates. Employment was another factor that played a critical role in the problem of Street begging. Parents who were gainfully employed and handsomely rewarded economically would hardly send their children to the Street for warm globing.

It is concluded that Insecurity caused by the poor economy is a critical factor inducing and supporting the problem of Street begging in Sokoto metropolis and Nigeria as a whole.

RECOMMENDATIONS

Based on the findings of the study, it is recommended that:

1. Law enforcement agents need to be enlightened and re-orientated to make them abide by the laws, primarily as they affect children, and to put proper mechanisms in place to punish the erring parents, through which the children can seek redress whenever needed.
2. A multifaceted approach is required to address this issue effectively. This includes implementing social welfare programs to provide alternative sources of income for beggars, improving access to education and healthcare, and addressing the underlying religious and cultural factors that contribute to Street begging. Effective law enforcement and regulation of street begging can also play a crucial role in mitigating this problem.
4. IDPs and UN Policy should establish Rehabilitation Centers in every local government area of states within the Federation, where counselors can render educational, moral,

vocational, emotional, and personal-social services to rehabilitated street beggars. The government should enact a policy to sanction street begging.

5. Free and compulsory education for all citizens should be compulsory as enshrined by the Human Rights, Child Labor and trafficking act as well and other forms of child abuses should be incorporated into the school curricula at all levels of education.
6. Finally, the government needs to intensify its efforts to eradicate the insecurity challenge in the state, which will reduce street begging to a minimal level.
7. The Federal Government should assist the state Governments (where there are Islamic schools) in providing food for students and those in the IDP camps with the hope that they will not take to the streets.
8. The government should gear up in the fight against insecurity challenge so that there will be peace in Sokoto state, particularly the remote communities where the bandits dominate so that the Internally Displaced Persons (IDPs) can go back to their communities and engage themselves with their farming.
9. The government should provide free education to beggars to enable them to understand life intensely and to have a psychological and social balance.

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