INTERROGATING THE FACTORS RESPONSIBLE FOR STREET BEGGING IN KADUNA METROPOLIS, KADUNA STATE NIGERIA

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ABSTRACT

The menace of street begging is a long-standing social issue ravaging our society, especially in the northern part of the country. The growing incidence and influx of beggars in major cities has assumed a worrisome dimension. Beggars are the members of society who have been neglected in their entirety. 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 hypotheses Ho and accepts the alternative hypothesis H1 with the following t. and sig. values for Hypothesis 1, and 2 respectively: (t. 2.332, sig. value of alpha at 0.031 and t-statistics value of 4.175 with an alpha value of 0.000, statistically significant at 0.05). The findings state that: there is a significant positive relationship between poverty and street begging in Kaduna state as well as a significant positive relationship between cultural values and street begging. Finally, the study recommends among others intensified enlightenment campaigns through public talks to educate parents on the dangers of exposing their children to street begging.

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INTRODUCTION

The menace of street begging, in other words, "alms begging" which can be referred to in the Hausa Language as "Barra" is a long-standing social issue ravaging our society, especially in the northern part of the country. It is a very complex phenomenon that has become a social problem, especially among the third-world or economically backward countries as it is pronounced in those parts (Jelili, 2013; Namwata and Mgabo, 2012). Begging in the streets of urban centres is one of the age-long activities and perhaps occupation of the highly vulnerable, poverty-ridden individuals in society, particularly in developing countries. As revealed in the studies of different scholars, street begging is not peculiar to cities in Nigeria, Ghana, Ethiopia, Tanzania, South Africa and other African countries; it is a universal phenomenon (Ado 1997 cited in Ugwu and Okoye 2022). The growing incidence and influx of beggars in major cities in Nigeria , as well as human carriage, kidnapping, indecent assault and a host of antisocial behaviour, has assumed a worrisome dimension and it has been attributed to the breakdown of the family system. Beggars are the members of society who have been neglected entirely in many spheres, especially in Nigeria, both socially, economically and politically. They have no pride and dignity to protect in society due to begging, which is seen as a deprecating, condescending and demeaning enterprise. It is against this backdrop, we intend to investigate the factors responsible for street begging in Kaduna State Metropolis.

PROBLEM STATEMENT

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, public offices, churches, mosques and busy streets (Adugna, 2006). Although the practice is an age-long

problem, its institutionalization and spread among areas not usually known for open begging is a problem. However the efforts made by government authorities to tackle the increase of beggars on the streets by sending them home and building rehabilitation, it is still a menace as there are serious city and national economic and environmental implications (Egeonu 1988; Jelili 2006). 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. 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 Destitute NCFWD, 2001), (Adedibu and Jelili, 2001; Tambawal, 2010; Adedibu cited in Ogunkan & Fawole, 2009). Street beggars portray a bad image to outsiders or strangers, criminals hid under the guise of street beggars to perpetuate their evil deeds. Their activities are not restricted to the northern cities of Kano, Sokoto, Kaduna, Katsina or Bauchi; they are also seen in the southern and traditionally non-Hausa-Muslim cities of Lagos, Ibadan, Port-Harcourt, Enugu, Aba and Calabar (Adewuyi, 2007). The polygamous nature of families in Northern Nigeria has contributed to the high number of "Almajiri" because of the denial of parental care. The menace is a potential threat to our very societal fabric. This in part explains efforts of the government in curbing the menace. 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). While the current exercise of Kaduna state government in evacuating beggars from the mega-city is considered fruitful by many, it is believed here that the approach is not very effective. This is evident because the forceful evacuation only 'shifts' or 're-distributes' the activity among Nigerian cities, but never addresses the reasons why they take to begging and most importantly, what to be done to get them to leave the street. More so, most of the forcefully evacuated beggars tend to resurface there when the policy is relaxed a bit. The increasing population of street beggars in Kaduna Metropolis is causing environmental, social and economic discomfort to other law-abiding citizens. Several studies have been conducted on

street begging such as Stephen (2016), Dalhat (2016), Onogun (2016), Alam (2017), Osa-Edoh & Ayano (2012), Riaz & Baloch (2019), Fawole, Ogunkan, & Omoruan (2011), Usman & Adayinka (2020), Liman & Abubakar (2016), but none of these studies assess the factors responsible for street begging in Kaduna Metropolis in relation to the attendant social, environmental and recent security dimension which require the issue to be investigated, they are the precursors of the study, as we took a cursory look at them.

RESEARCH OBJECTIVE

The study set to achieve the following objectives:

i. To examine the nature of street begging in Kaduna Metropolis;
ii. To identify the factors responsible for street begging in Kaduna Metropolis;
iii. To suggest ways of minimizing street begging in Kaduna State.

RESEARCH HYPOTHESES

Ho1: There is no significant relationship between Poverty and Street begging in Kaduna State

Ho2: There is no significant relationship between Cultural factors and Street begging in Kaduna State.

CONCEPTUAL ANALYSIS 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 the poor are beggars (Sifawa, 2018). According to Oxford Dictionary, to beg simply means to ask for money, clothes, food etc. as a gift or clarity. Therefore, it could be corporate begging by organization or street and house-to-house begging which includes such related concepts as pond handling, mendicancy and vagrancy. To Sifawa, panhandling and house-to-house begging are synonymous, while mendicancy as an art of begging is usually associated with religious inclination. On the other hand, vagrancy refers

to the begging activities of the jobless, homeless and vagabond. To Onugun (2016) begging is a solicitation for money or food, especially in the street by an apparently penniless person, while Mohammed (2019) 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 the world over as passive begging, to involve a person either sitting/standing in one place asking for donations. The others are involved in active begging in which they move from one place to another soliciting help. It was found that peoples who adopt a passive begging style tend to obtain more donations and gifts than active beggars, while people who use an aggressive style were 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/elderly.

THE NATURE OF STREET BEGGING

In Europe, women from poorer countries like Bulgaria were engaged by organized 'gangs' to beg in cities (Gloria and Samuel 2012). The gangs usually collect the proceeds from them. Some beggars print illegitimate materials or posters related to church programmes or any charitable organization, which were found to be either disbanded or non-existent (Gloria and 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 own personal use. Self-acclaimed healers of mental patients are fond of using them to beg for money from unsuspecting members of the public while their 'masters' watch from a hidden place.

CAUSES OF STREET BEGGING

Researchers have discovered that a casual and consequential correlation exists between begging, homelessness, poverty, and 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 of the factors associated with begging are also followed:

Poverty: Indication of poverty includes inadequate housing, poor health care, malnutrition, unemployment and lack of education. These were usually measured with regard to specific calorie intake as well as earnings per capita (FGN/UNICEF, 1990). In a survey from developed countries, it was observed that a child living in a solo-mother family is five times as likely to live below the national poverty level, especially when both economic and parenting responsibilities fall on only 'one pair of shoulders; (UNICEF, 1996). In alleviating their sufferings 55% of children were sent out as street workers in Nigeria, by their mothers (FGN/UNICEF, 1990).

Homelessness: Aye (1996) quoting the UNICEF report stressed that 100 million 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 (Horn & Cooke, 2001). Danczuk (2000) found that 80% of people who beg are homeless.

Break Down of the Family System: Oluwole (n.d) cited in Aye, (1996) opined that most children ran away from their homes with complaints that their fathers' wives were too strict or that 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 (FGN/UNICEF, 1990).

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 beggar's 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 (Danczuk, 2000; Jowette, Banks, & Brown, 2001).

Unemployment: A survey of beggars showed that all the respondents were unemployed, with 82, being long-term unemployed (Lynch, 2005), 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.

Cultural and Religious Factors: In Nigeria, begging seems to be a cultural practice especially, among certain ethnic groups. For instance, it is common to see most nursing mothers who have twins begging for alms in the market places. They believe that children draw sympathy from passers-by who are moved with pity to give generously to help the mothers cater for 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. They believe that even Shiva the Hindu god ran his household by begging for alms (Wikipedia Free Encyclopedia, 2007).

In terms of religion, Hill cited Abang (1986) opined that almsgiving is regarded as one of the pillars of Islam, where beggars are believed to bring blessings to others and in so doing, provide them with an opportunity for earning merit. Therefore, the wealthy give alms in fulfilment of a religious obligation. In Nigeria, the 'Almajiri' system of education, which encourages children to move from place to place, contributes to destitution. According to Mijinyawa (2001), the Almajirai is a system of Quranic education in Northern Nigeria, which existed before the 18th century jihad of Usman Danfodio. It was observed that the system is now a problem for being responsible for rural-urban migration (of children in particular), breeding touts and criminals as well as denying the potential leaders of tomorrow the opportunity of the good life (Mijinyawa, 2001). The pilot study conducted by the National Council for the welfare of Destitute (NCWD) in 408 Almajirai schools in three towns in Kaduna State, revealed that there were over 30,000 Almajirai in these towns. This also noted that 21 million Nigerian children are out of school (Formal Education) as a result of destitution.

Similarly, Adefowokan (2017) observed that the 'Almajirinchi' refers to the practice of being an "Almajiri', whereby young boys study under Islamic clerics. The ultimate expectations for the boys leaving their families to become Allah's servants and to gain support financially and materially from communities but unfortunately, many of them end up in the streets, begging.

CONSEQUENCES OF STREET BEGGING

A handful of studies (Osofisan, 1996; Jowette, Banks, & Brown, 2001; Lynch, 2005) have identified some consequences of begging. The finding suggests that apart from the strain that begging places on beggars factors impact negatively on their health and personality. Some of these include:

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.

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.

Crime and illegal drugs 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 & Cooke, 2002). One of the commonest crimes, which they were likely to be involved in, workshop lifting, indicated by 76% of respondents (Jowette, Banks, & Brown, 2001). Unsuspecting beggars are likely victims of illegal drug trafficking, due to promises of a better life by a ring of traffickers.

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 as 'rough sleeps' (Forell, McCarron, & Schetzer, 2005).

EMPIRICAL STUDIES

Onagun (2016) opined in his work Relationship Between Street-Begging and Poverty in Ilorin Emirate, Kwara State, Nigeria that there are diverse economic groups in any given society or country. Some of these groups are either privileged or less privileged with different traits in the economy of a society or country. The paper examined the relationship that exists between street begging and poverty in Ilorin Emirate, Kwara State, Nigeria. One hundred and fifty (150) respondents were selected using Simple-Random Sampling Technique among the beggars. Questionnaires, interviews and observations were used to collect data while the latter was analyzed through descriptive and inferential statistics. The findings show a medium, positive and significant correlation between street begging and poverty scale. More so, full-time beggars are poorer than part-time beggars as there was a significant difference in the poverty levels for the two and there was no significant difference in poverty scores for male and female beggars.

Dalhat (2016), on research on Social Welfare and the Problem of Begging in Nigeria while talking from the religious perspective, observed that most beggars are found to be Muslims by religion, which raises arguments with regard to the legitimacy of begging in Islam. The Paper besides stating the real legal conditions of begging in Islam, unveils the reason why some Muslims mainly from the rural areas either as destitute or in Almajiri Schools make a living by begging including drastic disruption of support rendered to Almajiri Schools after Imperialism, extreme poverty, migration and joblessness. The solution suggested is for the attention of the Government and Non-Governmental Organizations, scholars, wealthy individuals and ordinary people alike, to make concerted efforts of establishing welfare institutions, creating social awareness, effective moral training and a comprehensive system of education, to curb the menace to the barest minimum.

Liman & Abubakar (2016) also identify in their work Street Begging Reduction through Educating and Counseling Physical Challenged Persons in Sokoto State, Nigeria, that a significant relationship was found between street begging and physically challenged education, street begging and counselling physically challenged persons and physically challenged education and counselling physically challenged persons. Recommendations were made in the study which include, Government at all levels should provide equal educational opportunities to physically challenged persons, by establishing and equipping the special schools in the society in the area of qualified teachers, infrastructure as well as teaching and learning materials, and improvement on the inclusive education system,

Ojo and Benson (2017), in their work on Street Begging and Its Psychosocial Social Effects in Ibadan Metropolis, Oyo State, Nigeria, revealed that there is a high awareness level of the causes of street begging among the respondents, who also mentioned several factors contributing to street begging. However, respondents disagreed that lack of education is a factor contributing to street begging in Nigeria. The psycho-social effects of street begging, as identified by the respondents, are the development of an inferiority complex, lack of social interaction, loss of self-respect and dignity, the increased mindset of poverty and loss of self-confidence. The solution to street begging as identified by the respondents also includes the provision of rehabilitation centres, provision of food for students in Islamic schools and monthly survival allowance.

Specific policies and other legislative frameworks are needed in terms of age, sex, disability, and family-related issues, to effectively address the begging problem. Therefore, it is recommended that policy planners must adopt multi-faceted, multi-targeted, and multi-tiered approaches if they are to have any impact on the lives of street beggars in all four categories. In this regard, both preventative and responsive interventions are needed instead of rehabilitative solutions for each category of street beggars. Going by the studies reviewed above, this study is novel, because in terms of content, it looks at the precursors of family systems, poverty, cultural systems and others, in terms of scope,

the study covers the Kaduna metropolis, having a large population of beggars to draw inference from.

THEORETICAL FRAMEWORK

We adopted The Social Learning Theory of Albert Bandura (1977), which emphasizes the importance of observing and modelling the behaviours, attitudes and emotional reactions of others. Albert Bandura is considered the leading proponent of this theory. He states that most human behaviours are learned observationally through modelling. From observing others, one forms an idea of how new Employment Poverty Low Education Income Inequality Influence behaviours performed and on later occasions, this coded information serves as a guide for action. Social learning theory explains human behaviour in terms of continuous reciprocal interaction between cognitive behavioural and environmental influences. The theoretical standpoint is that people are more likely to imitate the behaviour of others if they particularly admire and identify with them. Children follow models for undesirable as well as desirable behaviours. Children acquire the act of hawking, 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 group, and television characters provided that what these people do does not lead to punishment. This theory typically emphasized that children adopt the standard of behaviour and emotional characteristics of people whom they admire and want to be like. Particularly, parenting skills are learnt by children through modelling and there is this tendency that the abused will abuse children because it has been coded into them through modelling.

METHODOLOGY

The social survey research design was adopted in order to investigate the factors that impulse street begging in urban centres, especially in Kaduna metropolis. This design was adopted because of its strength in external validity and its advantage for the generalization of findings to

a wider population and especially because of the heterogeneity of the population.

SAMPLING PROCEDURE AND SAMPLE SIZE

The population of the study comprised all male and female children above 18 years who are engaged in street begging in Kaduna metropolis. The population of the study is 40,298 Social Development Department, Kaduna State. As such, we adopted the Krejcie and Morgan (1970) method of determining sample size for research activities to get 384. We, therefore, divided Kaduna metropolis into clusters. Out of these areas, the research purposively limited the study to four (4) cluster areas namely: Kawo, Kaduna Central market, Barnawa and Sabon Tasha. The selection was purely based on the fact that these areas have the highest concentration of street beggars in Kaduna Metropolis. The non-probability sampling technique was further employed as a result of the non-comprehensive list of the total number of street beggars in Kaduna 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. Kawo 96; Kaduna Central market 96; Barnawa 96; and Sabon Tasha 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 factors responsible for street begging in Kaduna metropolis was used for this study as well as systematic observation.

MEASUREMENT OF VARIABLES

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

RESEARCH MODEL:

$\Upsilon = b_o + b_1x_1 + b_2x_2 + \upsilon$

Υ=Dependent Variable (Street Begging)

b_o= Constant of Regression (b_1, b_2)

X= Independent Variables (x_1 and x_2)

υ= Random error term (Residual)

RESULTS AND DISCUSSION

2.1 Socio-Economic Characteristics of Respondents

Table 1

Respondents Socio-economic Characteristics

Indicators	Variables	Frequency	Percentages
Gender	Male	148	44.2
	Female	187	55.8
	Total	**335**	**100**
Age	18 – 25 years	15	4.5
	26 – 35 years	33	9.8
	36 – 45 years	71	21.2
	46 – 55 years	88	26.3
	56 years and above	128	38.2
	Total	**335**	**100**
Marital Status	Single	7	2.0
	Married	11	3.3
	Separated	97	28.9
	Divorced	109	32.5
	Widowed	111	33.1
	Total	**335**	**100**
Educational Status	WAEC/GCE/NECO/NABTEB	10	2.9
	Primary School	92	27.5
		233	69.6

	Arabic Education/Islamic	**335**	**100**
	Total		
Membership of Organization	No Group	118	35.2
		30	8.9
	Cooperative Society	187	55.8
		335	
	Religious Group		**100**
	Total		
Primary Occupation	Not Applicable	321	
		14	95.8
	Farming	**335**	4.2
			100
	Total		

Source: Field Survey (2022)

As shown in Table 1, Gender is an important factor to consider in the issue of street begging. Out of the respondents sampled, 44.2 % were male while 55.8% were female. Results revealed that there were more women in the usual domination of females in the begging enterprise. The age distribution of respondents indicates that the majority (38.2%) of the respondents are aged 56 and above, 26.3% are 46-55 years of age, 21.2% are age 36-45, 9.8% are age 26-35 years and 4.5% are age 18-25 years. This shows clearly that about 64.5% are advanced in age, which shows that begging is predominated by the aged. The educational qualification of most of these respondents is religious education, Arabic/Islamic (Islamiyya) 69.6% while, 27.5% have primary education and 2.9% have secondary education, most of the ones in this category are those who assist the physically challenged beggars such as crippled, the blind and others with physical ailments. For membership in any organization, 55.8% belong to a religious group, 8.9% are in a cooperative society, and 35.2% do not have any membership. The occupation of 95.8% is predominantly begging, which they do to earn a

living, only about 4.2% of them engage in subsistent farming that does not round the year.

PRESENTATION AND ANALYSIS OF REGRESSION RESULTS

The regression results are presented in the tables below:

Table 2

Model Summary					
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin Watson
1	.840[a]	.708	.705	1.867	1.903
a. Predictors: (Constant), poverty, cultural factors					
b. Dependent Variable: Street begging					

Source: SPSS Output (2022)

The table above shows a summary of the regression result. The R square (R^2) value of 0.708 indicates that 70.8 per cent of the variations in street begging are explained by variations in poverty and cultural factors. Similarly, the R square adjusted value of 0.705 indicates that 70.5% of the for variation in the dependent variable is accounted by variation in the independent variable, all things being equal. The Durbin-Watson statistics which is employed to check for autocorrelation recorded 1.903 as its value which is within the acceptable threshold. This shows that the variables used in the model are not auto-correlated and are therefore, reliable for predictions.

Table 3

ANOVA[a]						
Model		**Sum of Squares**	**Df**	**Mean Square**	**F**	**Sig.**
1	**Regression**	3704.657	5	640.931	269.832	.000[a]
	Residual	1659.822	330			
	Total	5364.479	335			
a. Dependent Variable: Street Begging						

b. Predictors: (Constant),Poverty, cultural values

Source: SPSS Output (2022)

Table 3 above indicates that the F-test which tests the overall significance of the model recorded a value of 269.832 with a probability value of 0.000 which is statistically significant at 0.05 levels. This indicates that poverty and cultural values can collectively explain the variations in street begging. This indicates that poverty has significant relationship with street begging in Kaduna 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 using them 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:

Model	**Unstandardized Coefficients**		**Standardized Coefficients**	**t.**	**Sig.**
	B	**Std. Error**	**Beta**		
1. (Constant)	13.024	1.158		11.335	.001
Poverty	.079	.028	.138	2.332	.031
CulturalValues	.176	.044	.326	4.175	.000
Religion	.317	.049	.676	6.460	.000
Unemployment	.574	.055	.392	10.228	.000

a. *Dependent Variable: Street Begging*

Source: SPSS Output (2022)

TEST OF HYPOTHESIS ONE

Ho: There is no significant relationship between Poverty and Street begging in Kaduna State

H1: There is a significant relationship between Poverty and Street begging in Kaduna State

Poverty recorded a t-statistics value of 2.332 with an alpha value of 0.031, statistically significant at 0.05 level of significance. We reject the null hypothesis and accept the alternative hypothesis. This implies that there is a significant positive relationship between poverty and street begging. It implies an increase in poverty, leads to increased begging activities in Kaduna State.

TEST OF HYPOTHESIS TWO

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

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

A cultural value has a t-statistics value of 4.175 with an alpha value of 0.000 which is statistically significant at 0.05 level of significance. We reject the null hypothesis and accept the alternative hypothesis. This implies that a 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 OF FINDINGS AND CONCLUSION

In summary, the findings of the study are:

1. There is a significant positive relationship between poverty and street begging in Kaduna State. Findings also, show that the risks faced by the respondents on daily basis are sexual exploitation 61.6%, kidnapping 16.2%, road accident 2.7%, physical assault 10.8%, forced prostitution

4.4%, forced into crime 2.7% and harsh weather 1.6%. Supported by Jowette, Banks and Brown (2001), Horn and Cooke (2001), Lynch (2005) and Gloria and Samuel (2015). Poverty, of course, is invariably related to street begging. Most of the beggars came from poor families. Of course, if the adults in the families were rich enough to take care of these children, there would not be a need for them to roam the street begging for alms.

2. Cultural values and religion in the north have a significant positive relationship with street begging in Kaduna State. Our study reveals that parents or guardians have a great impact on the possibility of children and adult begging in the Nigerian streets. Separation/divorce, 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. Many people have become beggars because the structures of their families have been disorganized socially and economically. Begging will eventually be considered as a way out from life's difficulties. However, the adverse effects of begging are more severe than the previous predicaments of these children and adults involved. We discovered that most beggars were not aware of the dangers of street hawking and begging. All indicated that the level of awareness of these beggars on the dangers and law on begging was very low.

3. Unemployment has a significant positive relationship with street begging in Kaduna State. The correlation between education and street begging shows that more still needed to be done in the improvement of the educational status of Nigerian citizens. Educated citizens will be well-informed and socially responsible citizens. They will learn quickly the government policies and implement the same 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 which plays a critical role in the problem of street begging. Parents that were gainfully employed and handsomely rewarded economically would hardly send their children out to the street. We conclude that, unemployment as a result of the poor economy is a

critical factor which induced and supported the problem of street begging in Kaduna metropolis and Nigeria as a whole.

The findings of the study corroborate that of Kennedy and Fitzpatrick (2001), Lynch (2005), Jelili (2006), Ogunkan and Fawole (2009), Ogunkan (2009), Tambwal (2010), Gloria and Samuel (2012), and Namwata et al (2012). In such a vicious cycle, poverty is maintained across generations. To meet their basic needs, the poor resort to begging. As a result, the poor are trapped into a begging lifestyle, with little chance of escape.

RECOMMENDATIONS

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

Firstly, enlightenment campaigns must be intensified. Serious efforts should be made through seminars, workshops, conferences and other public talks to enlighten parents on the dangers of exposing their children to street hawking, street begging as well as street wandering. Children must be incorporated as beneficiaries of such programmes. They are the direct victims of the dangers inherent in street begging. Law enforcement agents need to be enlightened and re-orientated with the view to making them abide by the laws, especially as they affect children, and to put in place proper mechanisms to punish the erring parents, through which the children can seek redress whenever the need arises.

Secondly, 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. A policy to sanction street begging should be enacted by the government.

Thirdly, advocate for free and compulsory education for all citizens. In addition, compulsory formal educational studies on human rights, Child Labor and trafficking as well as other forms of child abuse should be incorporated into the school curricula at all levels of education.

Finally, there is a need for government to intensify its efforts in poverty alleviation and eradication. Since poverty and lack of education

are the root cause of street hawking and begging, this menace cannot be eliminated unless these problems are tackled. Government should create more job opportunities. These will increase the family income of the Nigerians and give the opportunity to the parents to take care of their children and other dependents, making Nigeria a safe place to live for everybody.

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