



GLOBAL JOURNAL OF HUMAN SOCIAL SCIENCE
Volume 11 Issue 1 Version 1.0 February 2011
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals Inc. (USA)
ISSN:0975-587X

Package for Controlling Street Begging and Rehabilitating Beggars and the Physically Challenged in Nigeria: Paper for Policy Consideration

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Classification: GJHSS-A Classification (FOR): 170109



Strictly as per the compliance and regulations of:



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I. INTRODUCTION

If the Millennium Development Goal number one (eradication of extreme poverty and hunger) is to be achieved in Nigeria, the problem of increasing incidence of begging in her cities needs be properly addressed (Jelili, 2009). This is because apart from the fact that street begging constitutes nuisance to the physical and social environment of Nigerian cities, the continuing reliance on the activity as a means of livelihood, amount to a waste of human resources, and a burden on the already overstretched meager-income earners of the majority of the work force. However, as different tiers of government introduce at different times of their administrations, measures against poverty and at times, destitution, the problem continues unabated.

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This is because, more often than not, the beneficiaries of most of these 'kind gestures' are rich or middle-income people, who rather than acting as middle-men, constitute the main drains, and in most cases, direct beneficiaries of the gestures and goodies found in different programmes or schemes aimed at improving the lot of the poor people. Thus poverty persists. It is in the name of this solution-defying poverty that most vulnerable groups get engaged in street-begging, which become more pronounced in every major street of Nigerian cities (Adedibu, 1989; Osagbemi, 2001), as a result of the joining of the seemingly lucrative occupation by different other categories of street persons, most of whom join the 'occupation' for different reasons. While some see it as a permanent business, others see it as a temporary measure of escaping the contingent poverty conditions. Some others take to begging as a way of disguising and diverting away the attention of the nearby people from all forms of evil they may wish to perpetrate.

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. It is no sooner that some of the state governments in the federation evacuate the beggars from the city than they re-appear (Ojo, 2005). While the current exercise of Lagos State Government in evacuating beggars from the mega-city is considered fruitful by many, it is believed here that the approach is not in any way positive. This is 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 leave the street. More so, most of the forcefully evacuated beggars tend to resurface there when the policy is relaxed a bit as shown

by the experience of Chinese cities. In this paper a comprehensive package of diverse measures of begging control is presented. The paper which emanates from an intensive and extensive study of the phenomenon in cities of different parts of the country (Jelili, 2009) shall provide the summary of the findings on different aspects of the problem (including its urbanization, land use and socio-cultural correlates) as background information.

II. METHODOLOGY

Three categories of data were used in this study. These include: (1) Incidence of begging, which were obtained through beggars count; (2) Physical, socio-cultural and other characteristics of beggars obtained through observation and questionnaire administration; and (3) People's socio-cultural characteristics and perception of begging obtained also through questionnaire administration.

The first category of data was obtained through beggars' census at selected major land use areas of each city. The second category was obtained through questionnaire administration on 597 randomly selected beggars (264, 212 and 121 from Kano, Ibadan and Enugu respectively) either directly with them or through people that know them or both. The third category was obtained also through questionnaire administration to members of the public selected using systematic random sampling. The data on incidence of begging was summarized using frequency count, and subjected to a two-way analysis of variance to test how it varies from one land use area to another, and from city to city. Data on characteristics of beggars was factor-analyzed to evolve a pattern of types of beggars. Data on the socio-economic characteristics of the members of the public, on the other hand, was subjected to Principal Components Analysis to identify some dimensions which were used as independent variables that were regressed with relative incidence of begging.

III. BEGGING IN NIGERIAN CITIES: AN OVERVIEW OF THE EXISTING SITUATIONS AND THEIR PLANNING/POLICY IMPLICATIONS

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. However, the problem of begging is significantly higher in one part of the country than in the other. In Kano, for instance about seven times the incidence of begging in Ibadan was observed, while that of Enugu was observed to be one third that of Ibadan. This may be indicating the fact that: (1) the more urban a town or city in Nigeria the higher the potential beggars attracted to or generated by it, all

things being equal. The planning implication of this is that as more urban centres spring up while the existing ones grow bigger there needs to be adequate urban development management techniques capable of checkmating the negative implications of increasing urban growth, including begging. (2) Begging is a culture 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, (3) the observed (though low) incidence of begging in the East is not unconnected with the heterogeneity of the city which promotes cultural diffusion and/or infusion that characterizes the complexities of most Nigerian cities, especially in the South. Such complexities are reflected in the disorderly arrangement of land uses or activities in cities; making some major land uses abodes of negative and/or undesirable activities, including begging. This study has observed that such land uses as religious centres (mosques and churches), motor-parks, filling stations, markets and main junctions, among others are important generators and attractors of beggars. It has more importantly noted that while all the land uses are important beggars' zones, motor parks takes the lion share of 52.63% of the total beggars identified. This is followed by markets and mosques in that descending order. Across the city however, the study observes that while central mosque is the largest attractors of beggars in Ibadan, it is third largest in Kano, and least generator of beggars in Enugu; but markets are good attractors of beggars in virtually all the cities, especially in Kano and Enugu. The pattern above is a pointer to the fact that while factor of uncontrolled urbanization is a common denominator affecting begging in the three cities, that of culture plays a significant role in the different incidences of begging observed in Kano and Enugu in different ways. While it promotes begging in Kano, it discourages it in Enugu. Factor of religion, on the other hand, is a strong factor affecting begging in Ibadan and Kano, all things being equal. Issues pertaining to culture and religion are however summarized in a better form later. On the factor of urbanization and /or land uses however, the study has observed that incidence of begging varies significantly with location/ land use and city. The planning implication of the above is that unless certain areas or land uses are properly planned and maintained to provide less convenient spots for street persons of different kinds, it would be difficult to eliminate begging. Besides, varying intensities of efforts should be made to tackle problem of begging in cities depending on the magnitude of the problem. For specific actions or measures within cities however, it is observed that while beggars are ubiquitous in Kano, they concentrate along a loop of Okpara Avenue through Ogui road and Ogbete main market at the centre of Enugu; and constitute clusters of 'secondary land use' around

mosques and motor parks of central areas in Ibadan. Arising from the above, it is inferred that:

- a) Less organized land use activities, particularly motor parks and markets where vehicles are parked and informal sector activities located indiscriminately provide convenient spots for beggars
- b) Less managed popular junctions are easy targets of beggars
- c) Religious land use especially, mosques usually breed or accommodate beggars, especially in Ibadan and Kano. More so, Religious land uses, especially churches are occasional attractors of beggars in the three cities, as begging activity is found around such land uses only when services are on and worshippers are around.
- d) Inadequate or less planned transport facilities like bad road, poor intersections, poor parking lots and their associated traffic jam, attract different categories of beggars. On the question of who are beggars, and whether they have similar characteristics, as observed by Adedibu (1989) among other scholars, the study observes that out of the ten socio-economic variables examined only age, education and tribe vary significantly from city to city. Other socio-economic characteristics of beggars like gender, income, marital status, religion and being engaged before taking to begging are observed to remain about the same for the three cities. This is a pointer to the fact that most of the beggars have similar background, confirming the finding here that majority (62.5%) of them are of the same extraction (Hausa of the north). The planning or policy implication of the above is that begging in city is significantly influenced by uncontrolled inter-city, inter-state or inter-regional migration, which has resulted into having in virtually every Nigerian city a considerable proportion of beggars as Northerners.

Specifically, however, the study observes that there are more male beggars than female ones. Most of them are married while a considerable proportion is widows/widowers, which is an indication of poverty factor affecting those beggars who have lost their spouses especially women. With a clear difference, most (82.6%) of the beggars are Muslim while majority (62.5%) are Hausa. This is in agreement with the view of Jibril (1997) that most of those who engage in begging are Muslim and from the Northern part of the country. They (beggars) make an average income of about N690 per day, an income that is far more than the minimum wage in the civil service. This is attesting to the finding that most (68.8%) of the beggars belong to the work-force age-group (20-59yrs), a situation that may be

connected to the problem of joblessness, which has resulted into various forms of begging including area-boys type, and criminals in beggar's outlook. Most (75.3%) of them have no formal education. On the physical characteristics of beggars, the study observes that while some of the beggars have such physical handicaps as blindness, wounds, hand, arms or leg handicaps and mental problem, a considerable proportion are with no form of physical disability. Without prejudice to the dichotomy of with and without physical disabilities of beggars, it is discovered that 64.6% of them are without relations in the city; but nearly all (94.8%) of them are resident in the city where they beg, thereby constituting a serious nuisance to the city, especially the Almajiris of the north that roam about the streets aimlessly in the name of Koranic education. 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. For example, while poverty reduction strategies may be appropriate for most able-bodied, occasional beggars, functional and effective rehabilitation services may be appropriate for disabled ones. The Almajiri of the north, however, requires much more than rehabilitation but also, and more importantly a revitalization and reorganization of the Koranic education as well as reorientation. For the area boys types of the West and East poverty alleviation and legal control measure may be appropriate. If such measures can be well implemented nearly all of them can be made to stop begging; as also indicated only a negligible proportion (1.1%) of the beggars feel that no condition can stop them from begging. As an indirect way of identifying beggars' potentials that could be enhanced and incorporated into rehabilitation schemes, considerable proportions of beggars have indicated their ability to dance (24%) to play ludo (6.4%) to play trumpet/guitar (0.9%), to sing (51.4%), to perform track event (4.3%) and to be involved in other games. All these which do not vary significantly from city to city are vital issues that could make rehabilitation schemes sustainable as revealed later in this study. On the issue of which type of beggars is more prevalent at where, the study has identified six statistically derived types of beggars, including: (1) destitute and jobless beggars (2) disguised occasional/unprofessional beggars (3) wanderers and professional beggars (4) unskilled, uncatered for female beggars (5) criminals in disguise and (6) old age beggars. The study unveils that distribution of such beggar types varies with location in each city. By relating the composite socio-cultural variable to incidence of begging, the study discovers that in an average Nigerian city only 31% of the propensity to generate or attract beggars may be attributed to the socio cultural background of the city. This, as indicated in the results of Principal Components

variant of Factor Analysis is defined majorly by religion, though perceptions on presence of beggars and acceptability of begging and legislation against begging also varies with other socio-cultural variables like income and tribe. The remaining proportion is perhaps attributed partly to the problem of poverty and/or destitution, partly to the poor planning of urban fabric and partly to uncontrolled intercity (or inter-regional) migration. All these are issues of urban development policy concerns. Summarily, however, the study, through literature search and field surveys, has found that most of the measures adopted at one time or the other by different governments or their agencies have failed to yield the desired result, which is eradication of street-begging or drastic reduction in incidence of begging. Rather incidence of begging in streets of Nigerian cities keeps increasing, a problem that has been attributed to less coordinated, incomprehensive, inconsistent, unholistic approaches and less focused attempts at addressing the issue. The following sets of recommendations are an embodiment of several dimensions to addressing the problem of begging in Nigerian cities of diverse socio-cultural background and similar urbanization correlates as revealed from the findings of this study.

IV. MEASURES FOR CONTROLLING BEGGING IN NIGERIAN CITIES

Measures for controlling begging in Nigerian cities are multi-faceted, just like factors affecting begging and begging itself are multi-dimensional. Arising from the above, such measures have been observed to include: (1) socio-economic strategies, (2) physical planning control measures, (3) religious control measures and (4) legal control measures (Jelili, 2009). All these are recommended below based on findings of the study.

V. SOCIO-ECONOMIC STRATEGIES FOR CONTROLLING BEGGING IN NIGERIAN CITIES

There is no gain saying the fact that the socio-economic maladies in our country are some of the chief factors that provide fermentation for nurturing begging. (Jibril, 1997) Socio-economic strategies for controlling begging can be categorized into two: (1) Poverty alleviation programmes that would have direct bearing on beggars and different categories of the needy; (2) Sustainable and effective rehabilitation schemes. The former will be aimed at reducing begging engaged in by the poverty ridden able-bodied people especially uncaterrred-for women, while the latter shall target beggars of one form of disability or the other. The poverty alleviation programme that can address the

problem of begging in Kano and perhaps other northern cities will be that which address the following areas:

- a) There is need to define the position of the Quranic Education System in the education sector of the northern states. This is in line with one of the issues raised in the communiqué at the end of the 3-day National Conference on Begging and Destitution held in Kaduna in September 5-7, 1997.
- b) Registration and formalization of such Arabic schools
- c) There is need to identify and define who are stakeholders and what are their roles.
- d) Such poverty alleviation programme should include who pays the mallam (tutors) and how much, and who takes care of the feeding of the students (almajiris). Unless this problem is addressed we cannot get rid of almajiris in the streets of the northern cities.

Such aspect of the general poverty alleviation program, which is recommended for the northern states, should assign defined responsibilities to the parents of such Arabic students, the local government and the state government as stakeholders. Another form of poverty alleviation program that can reduce begging in virtually every Nigerian city including Kano, Ibadan and Enugu, is that which targets and has direct bearing on the informal sector of the city economy. This is because most people who beg as a result of poverty, as revealed in the findings here, are operators of the informal sector economy especially women, who look for quick way of survival when unforeseen economic hardship strikes and refuse to return to their original occupation. This could be achieved by:

- a) Earmarking certain percentage of the local and state government budgets for informal sector of the economy.
- b) Building markets and making shops available at controlled affordable prices for market men and women.
- c) Making loans readily available and disbursable to the operators of informal sector businesses and service industries at considerably low interest rate
- d) Priority consideration should be given (on the two items above) to the known beggars willing to participate in the informal sector businesses.
- e) A committee should be put in place at both local and state levels to see to the implementation of such a poverty alleviation programme.
- f) Cooperative societies, micro-finance banks and similar organizations should be encouraged by government to contribute in their own capacities by effectively implementing similar poverty alleviation programmes in their services. Such

would be carried out by stipulating that certain percentage of their lending should be directed at informal sector of the economy, and their activities should be well monitored by relevant agency, department or ministry to ensure compliance.

Other aspect of socio-economic measure against begging is rehabilitation. Drawing from the experience of the past rehabilitation schemes, some of which were abandoned halfway, why some could not function as a result of grossly inadequate facilities, this study presents a comprehensive and sustainable rehabilitation measure. In each of the local government areas of the city, there is need for establishment of vocational rehabilitation centre (VRTC) to address the problem of those with one form of disability or the other, and prevent them from becoming beggars, or stop them from remaining as beggars. The VRTC, which may be similar in terms of department and activities but may not be so in terms of size for Ibadan and Enugu is described below with respect to such aspects as organization and socio-economic sustainability. For Kano, however, there should be an additional department for Koranic education to encourage the potential users. The size may not, however be bigger than that of Ibadan as the Koranic school described earlier would take care of the armies of Almajiris if implemented as described.

1) *Organization*

Each VRTC should have five different departments, including Guidance and Counseling, Vocation Training, Health and Social Welfare, Agriculture, Sports and administrative and Finance Departments. To reduce costs, the various departments shall be manned by part-time personnel except their Heads who shall be full-time employees. The Vocation Department shall be made up of five units, including soap-making, hair dressing, tying and dyeing, tailoring and barbing for the start. Agriculture Department shall consist of Poultry Farming, Crop Farming, Fish Farming and agro-processing units. The beneficiaries shall be allocated to the various units of these two major departments (Vocation and Agriculture), based on their physical and mental fitness, and or choice. The Health and Social Welfare Department shall be made up of units whose respective responsibilities shall be health and social welfare issues. Guidance and Counseling shall be a one-unit Department charged with the re-orientation of the beneficiaries on the need to see pride in getting engaged in one form of work or the other, and the dent on one's image while he is a beggar or street person. The Department offers words of encouragement and motivation to the beneficiaries at the centre. There shall be a low-cost housing scheme either within or outside the rehabilitation centre

for only those who may unavoidably need it, especially the certified homeless and persons requiring special attention, (the destitute) who may wish to acquire such accommodation and duly apply for it.

2) *Socio-Economic Sustainability of the Scheme*

To keep the scheme going and self-sustaining as well as get the beneficiaries highly motivated the following strategies are recommended:

1. The beneficiaries shall be trained and made to work for the centre in their respective capacities and units of the established Departments.
2. They shall be placed on monthly consolidated honorarium which shall be of two types:
3. The first one is 'disposable income' which is a flat rate of 'minimum wage' obtainable in each of the three states. It shall take care of the feeding, health services and social welfare, as well as accommodation. When those services and facilities or part thereof are provided by the centre, appropriate modalities shall be devised from time to time by the centre to deduct an appropriate amount from the consolidated honorarium. The second type shall be a compensation for hard work and a sort of motivation, and it shall vary from one beneficiary to the other. The activities of the beneficiaries shall be assessed on daily basis and assigned 5, 4, 3, 2, 1, and 0 for very high performance, high performance, average, low, very low and no performance at all. And at the end of each month, average shall be computed for each beneficiary. For instance, if somebody's average performance for the month is 2.2, his honorarium shall be 2.2 divided by 5 multiplied by the monthly honorarium.
4. There shall be monthly and annual offer for sale or trade fair of the farm and other products from the centre by designated officers
5. There shall be, on daily and weekly bases, training in different types of sports for the beneficiaries. Such sports as dance, singing, ludo, 'ayo' 'bojuboju', among others, as indicated earlier, shall be used not only to develop the physical and mental health of the beneficiaries, but also be organized on monthly or quarterly basis at the city's stadium for people to watch on the purchase of ticket to generate fund for the centre.
6. The management of each centre shall be constituted by the representatives of the co-partners. This shall also constitute several finance committees to be directed to different social groups for fund raising and or donations

from philanthropic organizations and individuals as well as religious groups. The committees shall include: (1) Alms Collection from Christians Committee (members of whom to be Christian), (2) 'Zakat' Collection from Muslims Committee (members to be Muslims) (3) Donations from Political office-holders and other Eminent Personalities' Committees and (4) Committees for the collection of Donation from Philanthropic Organizations.

7. The names of members of the committees above, who shall carry identity cards, shall be published in one of the local and national dailies to guide against fraud of impersonation.
8. Other matters not discussed here but may be arising as affecting the rehabilitation scheme shall be settled through joint deliberations between the management and representatives of the three co-partners who provide grants or subventions from time to time as may be agreed upon in the terms of partnership arrangement.
9. Admission into the rehabilitation centre should be restricted to age bracket between 18-59 and evidence of citizenship or being permanent residents of the zone. (This does not, however, affect babies in the case of admitted nursing mothers). The children under 18 should be taken care of at their various schools including schools for the handicapped, while the poor aged (60 and above), whose census is taken regularly, should be entitled to a certain monthly stipend from the government (state and local) to take care of their feeding and accommodation, while they should also be accessible to free health care.
10. The socio-cultural peculiarities of each city shall be taken care of in the dress, operation, accommodation type and welfare service, among others, that may be offered by the centre.
11. To assist proper planning and management of each centre, there should be a census of different categories of the deserving less privileged persons including the homeless, destitute disabled, and able beggars. For the start, this study provides the data base for the affected cities.
12. To aid number (x) above a register should be opened at each local government secretarial for every affected person or his family representative to register the names and particulars of the less privileged person and his predicament with an appropriate department of local government.

13. A separate ministry, parastatal or department should be established at Federal, state and local government levels for the welfare of the less privileged persons. This should be run with sufficient allocations and regular disbursement of funds to execute programmes and strategies for the less privileged persons.

3) *Other socio-economic issues are that:*

1. The overall national urban development policy should be put in place to include issues on rehabilitation programmes / schemes throughout the country.
2. In both public and private sectors at least 5% of the labour force should be reserved for disabled persons trained either at the rehabilitation centre described above or elsewhere. This would encourage more disabled persons in getting involved in skill acquisition or training, and in discouraging them from participating in begging
3. Activities of non-governmental and voluntary organizations that may be involved in rehabilitation programmes for persons with disabilities (PWD) should be encouraged through all necessary legal and social provisions.
4. Research into issues affecting rehabilitation of PWD should be sponsored and embarked upon from time to time.
5. Local, state and inter-state or national special sport fiestas should be organized for people with different forms of disabilities. This would make them have sense of belonging in the society, and make them feel less inferior to able-bodied people. They would, in turn, feel capable of competing with their able-bodied counterparts in the business world. Besides, such sport activities could generate revenue for the organizer (government, rehabilitation centres, philanthropic or other similar organizations), which the participants, would benefit immensely from.
6. The family is regarded as the institution primarily responsible for the welfare of its members. Each Nigerian family should therefore be alive to its social responsibilities especially towards those of its members who are disabled or in one from of distress or the other.
7. Individuals too should not compound the problem of the society by indulging in social excesses marrying many wives and rearing many children whose proper up-bridging they can least afford.

VI. PHYSICAL PLANNING CONTROL MEASURES AGAINST BEGGING

As observed earlier, incidence of begging is related to urbanization and land use. Attempts at getting rid of beggars on our streets should not be without recourse to physical planning. Against this backdrop, it is recommended that:

1. In each of the cities regular surveys of beggars stations should be carried out (most of these have been exposed in this study for the three cities). With this issues pertaining to landscaping and other forms of maintenance of roundabouts and popular junctions, as well as those related to traffic jam and management will be identified and appropriate actions taken to address the problem. With these, less hide-out and convenient spots will be available for beggars to carry on their business.
2. Our new layout (residential, industrial, commercial etc.) plans should 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.
3. Development control activities in cities should, through proper monitoring team, include use of police power to evacuate illegal informal sector trades and other business operators on roads and other street persons who usually cause traffic jam and provide good avenues for beggars of different types, including area boys to carry on their business.
4. In order for the point (iii) above to be effective, our new layout plans should, as a matter of fact, make provision for spaces for informal sector activities such spaces should, however, be allocated to potential users and monitored so that they are not turned to another homes of social vices, including begging. For example, potential allottees and users should be warned against allowing his allotted space or part thereof to be used by any person for any unauthorized activity.
5. It should be incumbent on the development control unit of our relevant planning agencies to ensure that detailed designs of such land uses as mosques, churches motor parks, filling stations and markets, among others, should discourage beggars' stations. Such could be achieved by insisting on proper landscaping of each project environment.

VII. RELIGIOUS CONTROL MEASURES AGAINST BEGGING

There is no doubt the fact that the issue of begging or alms giving is highly connected to religion. Religious groups have a lot of roles to play in re-orientating their people. For the religious groups the following are recommended:

1. The Nigerian Muslim Ummah must take immediate steps to implement the zakat scheme, which, according to the Qur'an Allah has instituted to deal with the problem of poverty and begging. They should as a matter of fact, constitute bodies at various community levels through which their religious members channeled their alms and donations rather than giving directly to beggars. Such alms or donations would constitute a fund that could be made use of to rehabilitate or provide for the needs of different categories of the needy either at rehabilitation centres or at Koranic schools or to those identified in the community as deserving one form of help or the other.
2. The Ulama (League of Islamic Clerics) must promote reforms in the presentation of Islam such that the archaic views, which tend to suggest that begging is inevitable and indeed desirable, should be discarded.
3. There should be regular campaigns and/or public enlightenment programmes on the dehumanizing implication of begging for the beggar and their relations. This, as revealed in this study, would go a long way in reducing incidence of begging in the society.
4. Conferences, like the one of 3-day conference on 'Begging and Destitution' held in Kaduna in 1997, should be held regularly in different parts of the country especially in the north.
5. Other religious groups (Christian and other religious bodies) can also function by constituting themselves as non-governmental organizations and put committees in place to release a certain percentage of their revenues to charity services especially to those that genuinely deserve such service or help. They could have their own rehabilitation schemes/centres separately or jointly with a similar religious body.
6. Islamic groups, especially in the north, should advise strongly their people who have their children and wards in different koranic schools and those willing to do so, that they should see the up-bringing and education of their children as their social responsibility. As a matter of fact, they should see the help coming to any koranic schools or similar organizations as a privilege.



VIII. LEGAL CONTROL MEASURES AGAINST BEGGING

It is observed here that lawlessness is a serious phenomenon in Nigerian society. No amount of succor that you give to some unscrupulous people to prevent them from continuing with certain vices they still want to remain bent on it. Legal control, though should be the last option, becomes very inevitable. This study advises, however, that most of the legal control measures to be presented below should take effect only after all other measures have been put in place.

1. There should be a detailed urban development policy that has specific provisions on issues of begging. As a matter of fact, such policy should provide for a check on inter-state migration. This is because many beggars who find it difficult to live as beggars in their own 'country' finds it convenient to do that in a 'foreign land'.
2. There is need for a special police squad that patrols every major street and motor park in each city looking for arriving inter-city commuter buses and commercial cars. This special squad interrogates the alighting passengers on such issues as (1) their origin (2) destination in the city (3) purpose (4) place of residence etc. From their responses those with no specific mission or purpose in the city could be fished out, detained briefly and 'deported' back to their destinations. This would check unnecessary influx of migrants who become nuisance to the city either as beggars or as other categories of street persons.
3. Relevant legislation should be put in place banning unnecessary loitering and illegal occupation of open spaces around public areas including public buildings, motor parks, junctions, filling stations and religious buildings, among others. The special police squad described above can also help in identifying and arresting defaulters of the legislation.
4. Individual shop-keepers or occupant of buildings should be banned from illegal use of their frontage or allowing people to use it for any

illegal or unauthorized activity that can promote loitering of street persons.

5. No lunatics should be allowed to stay or roam the street of cities as some desperate persons can only pretend to be lunatics to perpetrate different forms of begging and other social vices. It is incumbent on relevant agency of government to look for such lunatics and take them to appropriate psychiatric homes or rehabilitation centres where they are well taken care of on the bill of the society as could be obtained from various sources described in different sub-sections of this section, as they (lunatics) are a category of the needy and beggars, that must be taken care of.

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