

## **Analysis of Factors Responsible For Alms Giving In South Western Part of Nigeria**

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**Abstract:** The study aimed at investigating the analysis of some factors responsible for alms begging behavior among the people in Abeokuta local government in Ogun state Nigeria. To achieve this, purposive sampling technique was used to select 152 people begging for alms, of which are 146 males and 106 females. The age range was between 20 and 57 years with a mean age of 32.4 years. A validated 24- item structured questionnaire tagged “Alms Begging Perspective” (ABP) was developed by the Researchers. The results indicated that the three independent variables accounted for 46.5% variances in alms begging and are significant at the level of 0.05. Also each of the variables showed a positive relationship with alms-begging. On the basis of this, it was recommended that: Counsellor and Social workers should intensify campaign on the need to discourage alms begging. Also, Society should not encourage alms begging by always giving out when asked.

**Keywords:** alms-begging, socio-economic, personal and Religion

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### **INTRODUCTION**

Begging is an age-long social problem not only in Nigeria, but in the whole world [1-3]. There aren't any current techniques for begging which have not been used for hundreds of years or are not based on older techniques that are adapted to modern technology [4]. John emphasized that what is known about beggars is largely from records of law enforcement, potential or rogue literature [4]. As Maishanu [5] and Fariside [6] puts it that, the issue of street begging is common in all states in Nigeria, but it predominant in the Northern states of the country. The begging syndrome is not only to the physically challenged but also able body like young school boys and girls going in the evenings to get their plates of food filled just for that evening and retire peacefully to their abodes.

According to Esan beggars in Nigeria can be categorized of as: the ‘fine’, the ‘sit-at-place’, the ‘*babiyala*’, and the ‘ceremonial’ beggars [7]. Akpobio *et al* define fine beggars are psychological beggars: they use language to deceive, tell important and unimportant lies, hush up under the garb of religion, flaunt affectations, and when the situation permits, take to petty stealing [8]. In this category are found school drops-out, unemployed youths, people who have failed in their careers, and disarmed bandits. They dress normally and this makes them fit in, even in social

gatherings. One characteristic of this group is that they change places very often; as soon as they are known such in a particular place, they fail in their market must change their location. The ‘sit- at- place’ beggars are ‘complacent’ beggars [8]. They select specific places especially restaurants, holy places, and points where goods commonly reserved for the affluent. e.g. apples, juice drinks, etc., are sold, expecting benefactors to come and give to them at will. They allow their condition to speak for itself, using fewer or no words at all. In this category are the old and the critically handicapped. Beggars who sit at holy places are often patronized by individuals who judge it *de rigueur* to fulfill their religious obligations through alms giving. To this category of people, beggars are associated with spirituality. Other beggars who sit at purchase points sometimes compel impulse benefaction as most people, after purchasing certain expensive commodities, may not mind letting go or may be ashamed of not letting go of loose change collected during their purchases. The *Babiyala* beggars are entertainers: They wander streets, sing-begging. They are typically Hausa from the Northern part of the country-Nigeria.

Ceremonial beggars are seen at ceremonies; they have a very active nose for news about ceremonies. They are particularly different from other groups in that they render small services to their clients such as

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fanning them with locally made hand fans, mopping their faces with Handkerchiefs or the tail of their wrapper, and decorating them with stickers. Some of them chant Un-coordinated ululations. In this group are the aged and a few young persons who take up begging as a pastime [8].

The problem of begging has gone far beyond social type but to an extent an economy or at worst a criminal one. Most of these beggars transform themselves in to thieves, thugs and even robbers. There are a number of riots and disturbances which were believed to have been influenced and facilitated by the beggars [9-10]. Children involved in begging run enormous risks; often darting between cars in heavy traffic begging for alms from motorists, these children, some of them as young as 4 – 5 year old are really put at a very high risk of accidents. Apart from these direct physical dangers, child beggars “suffer the severe psycho-social consequences of engaging in a demeaning type of activity and being exposed to constant abuse and aggression from the general public [11]. Bambe opined that when citizens are provided with their basic needs the government reduces the risk of committing a lot of vices that become detrimental to the peaceful co-existence and harmony among people [12]. The failure of government in developing countries like Nigeria to provide for basic needs to the people breeds all sought of negative behaviors such as theft, armed robbery, thuggery and begging to mention but a few [13].

Some factors have been attributed to begging. It believe that culture and religion are obvious indices or determinants of these attitudes, along with other determinants such as an individual’s personality, home background (begging is a household profession in some communities), and the economic situation in Nigeria. Generally speaking, beggars of all sorts are resented in Nigeria, particularly among the Yoruba, where one of the people’s daily prayers is that God should ‘not make begging their means of livelihood’. To them, begging is as mortifying as stealing. So in that society, when a person begs for whatever reason, it is believed he does not have a sense of shame.

The purpose of this study is, therefore, to build up on previous empirical research on alms begging in Nigeria, especially to know the combined and relative contribution of religion, Personal and society. Also, to establish if there is a relationship between the variables. Hence the following hypotheses were tested:

1. There is no significant combined contribution of religion, personal, society and alms begging
2. There is no significant contribution of each of the independent variables (religion, Personal and society) on dependent variable (alms begging).

3. There is no significant difference between the independent variables (religion, Personal and society) on dependent variable (alms begging).

## **METHODOLOGY**

### **Design**

The survey research design was adapted. The objective of a survey is to provide a quantitative or numeric description of some fraction of a sample from a population by asking relevant questions that address some unknown aspect of the population. Also, in view of the fact that the variables being studied had occurred and cannot be manipulated by the researchers.

### **Sample Size/ Population**

The population of the study consisted of beggars within the Abeokuta metropolis. A sample of one hundred and five beggars was drawn through a purposive sampling technique comprises of 146 males and 106 females.

### **Instrumentation**

A 32 items structured questionnaire titled “Alms Begging Perspective” (ABP) was developed by the Authors was employed for the study. The instrument contained two sections A and B. Section A contained demographic data about the respondent while section B deals with the actual items of the the instrument. Section B was divided into 3sections namely personal,Society,and Religion. Each of these sections contains 8 questions that measured each of the sub-section. Such questions are “children involved are young to sustain themselves“Alms-begging exists because of society outlook to beggar, “The Holy books of religion support alms-begging. The instrument is on 5- point likert scale of Strongly Agree (5), Agree(4), Neutral(3), Disagree(2) and Strongly Disagree(1). For this study, content validity was used. To ensure the validity of the instrument, experts in counseling from Babcock University, Ilishan-Remo subjected the instrument to scrutiny. They certified the instrument as having content validity. The test- retest method of reliability was employed to ensure the reliability of the instrument. This was carried out by administering twenty-five copies of the questionnaire to a set of 25 beggars after which scores were correlated using Pearson product moment correlation co-efficient. A co-efficient of 0.81 was obtained.

### **Procedure:**

The Researcher admimistered the instrument with the assistance of two research assistants. Training session was held with the Research assistants on how to collect information from the beggars, since some of the beggars cannot write; the questions were read to them in their language and were assisted in the choice of scale.

**Data Analysis:**

Inferential Statistical Technique used to analyze the data with Multiple Regression (step wise) and Pearson product moment correlation.

**RESULTS**

**Ho<sub>1</sub>: There is no significant combined contribution of religion, personal, society and alms begging**

**Table 1: Multiple Regression (Backward), showing singly and combined contribution religion, personal, society and alms begging.**

Model	R	R square	Adjusted square	Std error of the estimate
1	.545 <sup>a</sup>	.297	.292	4.49852
2	.653 <sup>b</sup>	.426	.420	3.64986
3	.687 <sup>c</sup>	.472	.465	3.19875

a:predictors: (constant) Society , b:predictors (constant) Society, Personal, c:predictors (constant) Society, Personal, Religion

The result above indicated that Society, Personal, Religion on activities taken together and singly contribute to alms begging. In the Model summary above, Model 1, shows that R = .545; R<sup>2</sup> = .297 and adjusted R<sup>2</sup> of .292, which implies society influence contributed 29.2% to alms begging. Model 2 shows that a combination of Society and Personal reasons, R = .

653; R<sup>2</sup> = .426 and R<sup>2</sup> adjusted = .420 that is 42.0% is responsible for alms-begging Model 3; a combination of Society, Personal, Religion R= .687; R<sup>2</sup> = .472 and R<sup>2</sup> adjusted = .465, hence 46.5% contributed to alms begging. The hypothesis of no combined contribution is discarded.

**Table 2- Analysis of Variance (One-Way) between Society, Personal and Religion to alms begging**

	Model	Sum of square	Df	Mean square	F	Sig.
1	Regression	206.9528	1	206.9528	6.843	.000 <sup>a</sup>
	Residual	7590.993	251	30.243		
	Total	7797.9458				
2	Regression	152.5654	2	76.2827	11.453	.000 <sup>b</sup>
	Residual	3330.25	250	13.321		
	Total	3482.8154				
3	Regression	216.03747	3	72.01249	14.894	.000 <sup>c</sup>
	Residual	1203.915	249	4.835		
	Total	1419.9525				

a:predictors: (constant) Society , b:predictors (constant) Society, Personal, c:predictors (constant) Society, Personal, Religion, d: Dependent variable: - alms begging.

Result above show the ANOVA (one-way) of Society, Personal religion and alms begging activities It is seen that in Model 1, Society (F<sub>1, 251</sub>) = 6.843; p < 0.5; Model 2, is a combination of Society and personal (F<sub>2, 250</sub>) = 11.453; p < 0.5) and Model 3, Society, Personal, Religion (F<sub>3, 249</sub>) = 14.894; p < .05). Hence hypothesis of

no significant difference is hereby discarded and the alternate is accepted.

**H<sub>2</sub>: There is no significant difference between Society, Personal, Religion influences on alms begging.**

**Table 3: Multiple Regressions (Step wise) showing the relative contribution of each of the variable. Coefficients<sup>a</sup>**

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	28.278	12.307		2.298	.035
	SOCIETY	2.271	.349	.852	6.502	.000
2	(Constant)	-6.698	6.490		-1.032	.318
	SOCIETY	1.647	.162	.618	10.179	.000
	BEG	1.498	.170	.533	8.788	.000
3	(Constant)	-.234	6.046		-.039	.970
	SOCIETY	1.467	.154	.550	9.537	.000
	BEG	1.239	.176	.441	7.055	.000
	RELIGION	.738	.283	.182	2.604	.021

a. Dependent Variable: ALMS

a:predictors: (constant) Society , b:predictors (constant) Society, Personal, c:predictors (constant) Society, Personal, Religion

The result in the table shows the relative contribution singly and combined. In Model 1, Society contributed ( $\beta = .852$ ;  $t = 6.502$ ;  $p < .05$ ). In model 2, with a combination of Society and Personal, it shows that for society ( $\beta = .618$ ,  $t = 10.179$ ;  $p < .05$  and personal,  $\beta = .533$ ,  $t = 8.788$ ;  $p < .05$ ). In Model 3, with a combination of Society, Personal and Religion, Society

( $\beta = .550$ ;  $t = 9.537$ ;) Personal ( $\beta = .441$ ,  $t = 7.055$ ) and Religion ( $\beta = .182$ ,  $t = 2.604$ ,  $p < .05$ ), All are significant at 0.05 level. Hypothesis of no relative contribution is discarded and the alternate is accepted.

### Hypothesis 3

**Table 4: Mean, Standard Deviation and Correlation Matrix between Society, Personal and Religion influences on alms begging.**

#### Correlations

		ALMS	BEG	SOCIETY	RELIGION
ALMS	Pearson Correlation	1	.804**	.852**	.804**
	Sig. (2-tailed)	.	.000	.000	.000
	N	251	251	251	251
BEG	Pearson Correlation	.804**	1	.438	.669**
	Sig. (2-tailed)	.000	.	.069	.002
	N	251	251	251	251
SOCIETY	Pearson Correlation	.852**	.438	1	.593**
	Sig. (2-tailed)	.000	.069	.	.009
	N	251	251	251	251
RELIGION	Pearson Correlation	.804**	.669**	.593**	1
	Sig. (2-tailed)	.000	.002	.009	.
	N	251	251	251	251

\*\* Correlation is significant at the 0.01 level (2-tailed).

\* Correlation is significant at the 0.05 level (2-tailed).

Results indicated the mean, standard deviation and Pearson product moment correlation of the independent and dependent variables. It is seen that Alms begging is positively correlated to society ( $r = .852$ ;  $p < .05$ ; and Personal ( $r = .804$ ;  $p < .05$ ; lastly to Religion ( $r = .804$ ;  $p < .05$ ); Also, Personal is related to Religion as ( $r = .669$ ;  $P < .05$ ; but personal is not correlated to Society as ( $r = .438$ ;  $p > .05$ ; and society is correlated to religion ( $r = .593$ ;  $p > .05$ ). Hence the hypothesis of no relationship is discarded.

### DISCUSSION

The finding of these study as indicated in table 1 and table 2 revealed a stepwise combination of society, personal and religion when taken together would be effective in predicting reasons for alms-begging. The result in the model 1, 2 & 3 respectively showed 29.2%, 42.0 and 46.5% was accounted for by the predictors. The combined relationship could not have happened by chance as the F-ratio in modal 1, 2 & 3 reveals 6.843, 11.453 and 14.894 respectively. All these are significant at .05 level, is an evidence the effectiveness of a combination of these independent variables in the prediction of reasons for alms begging. The results agree with the research finding of

Maishanu that alms-giving are influenced by religious, personal and society [5].

The results obtained from Table 3 are revealing and surprising. All the three variables contributed, significantly singly and combined to the prediction of alms-giving. However, society was found to be the best predictor in model 3 as it has a Beta value of .550 and t-value of 9.537, followed by personal reason at Beta value of .441 and t-value of 7.055 and lastly by Religion of Beta value of .182 and t-value of 2.604.

The role of society in predicting alms-begging has been established by Oloko [14], Okpukpara [15], Owasanoye [16]. In a situation when there is no job, and a young graduates is left with nothing to do and most employer of labour are not favourably disposed to employ people with physical challenges and there are no adequate facilities to train these type of people. All these might have led people to begging. Aside from these, the able-body man men that beg are encouraged because of the society's willingness to give without actually asking to know the reason why. Also, personal reasons was also seen to be a strong decisive factor, reasons like been disabled, too much family size to

cater for, and others have been suggested by various authors for alms-begging [16-17]. Lastly, the role of religion is really surprising, it would have been thought that religion is going to be a strong determinant among the three variables but, contrary otherwise. These runs contrary to the researches earlier conducted by John [4] who opined that religious factor is a strong determinant of reasons for alms-begging. Table 4, revealed that a strong relationship existed between alms giving and the 3 independent variables. This lay credence to the fact that, variables in consideration are reasons for alms-begging.

## CONCLUSION

From the findings of the study, it is clear that the role of these 3 independent variables cannot be over emphasized in that they are predictor or determinant of reasons for alms-begging in Nigeria. There might be other reasons for alms-begging which can be considered by further research. But the three beyond reasonable doubt are determinants.

## Recommendation

Giving the significance of the findings of this study, the following recommendation are made. Firstly, the Counseling Psychologist, Social workers and NGO's must embark on campaign on discouraging alms-begging. Secondly, the religious leaders must preach on the need to be industrious instead of resorting to alms-begging for daily livelihood. Thirdly, each family must curtail the size of the family so as to reduce the risk of young ones taking alms. Lastly, Government, NGO and others who are concerned should provide places like vocational centers to provide for the destitute or physically challenged in the society.

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