Street Begging in Ibadan Metropolis: Locations, Pattern and Distribution

[1]Fatai, A.O. & [2]Ajibuah, B.J.

[1&2]Department of Geography, Nigerian Defence Academy (NDA), Kaduna, Nigeria
Email: ollancolly@gmail.com, afeezfatai@nda.edu.ng & bjajibuah@nda.edu.ng

Abstract

Ibadan Metropolis is becoming an emerging city not only in terms of socio-economic activities, but also accommodating numerous influxes of beggars into the city. Despite many studies on street begging, attentions have not been made in analyzing the locational pattern and spatial distribution of street beggars in Ibadan Metropolis. The objectives of the study are to identify and map locations of street beggars in Ibadan Metropolis. Global Positioning System (GIS) was used to obtain the geographic coordinates of the identified locations of street beggars which were digitized for mapping. Nearest neigbour analysis and simple linear regression were adopted for the data analysis. The findings of the study show that there are 2916 estimated street beggars at the identified locations. The study showed that the spatial distribution of beggars in Ibadan Metropolis is influenced by the prevailing land use, socio-economic activities and uncoordinated physical planning in controlling activities at the informal level. Furthermore, the nearest neigbour index (Rn =0.828716) exhibits a random that cluster pattern of distribution (Rn<1) of street beggars in Ibadan metropolis. The simple linear regression y=-0.0213x+185.84 shows that the regression coefficient of -0.2023 with constant of 185.84 and (R^2) of 0.0804 shows that distance account for 10% for the spatial distribution of street beggars along the central business district (CBD). The study thereby recommends among others the need to control influx of beggars in public places, pro-poor policy, and adherence to land use and physical planning measures for sustainable development of Ibadan metropolis.

Keywords: Informal Activities, Land use, Location, Street Beggars, and Urban Governance.

Introduction

There is no consensus among scholars on the conceptualizations of street begging. Street begging has been defined differently. According to Adedidu (1989), street begging is as a result of poverty and impoverishment. This definition is not encompassing enough to cover other factors responsible for begging. According to Jelili (2006), not all street beggars are poor or motivated into begging by poverty, and not all the poor are beggars. There is need therefore, to re-conceptualize street begging to reflect different activities of begging and the reasons for street begging. Bukoye (2015) sees street begging as the act of requesting money, food, or other forms of favor without an exchange in a public place and in the street where people frequently pass by.

Fatai (2017) defines street begging as any systematic effort and deliberate attempt by beggars to solicit alms in public places. The public places could be mosques, churches,

markets, banking facilities, motor parks, transport corridors, itinerant chain stores, railway, and filling stations. He views street begging as any systematic effort and deliberate attempt in the sense that those who engage in begging are well-organized using different tactics and strategies for attracting sympathy from the general public. On the other hand, other street beggars are being constrained to beg based on some circumstances beyond their control. In the same vein, the author views beggars as any person who may be physically challenged (visually impaired, hearing impaired (deaf and dumb), mentally challenged, aged, child, widowed, and destitute with tendency to solicit for alms for meeting some certain obligations which could be for food, money, medical cares, transport, clothing, shelter, and other material objects that can promote their welfare and sustenance (Fatai, 2017).

Ibadan Metropolis is a rapidly growing city not only in terms of socio-economic activities, urban expansion, increased human population, and intellectual capital of the nation but also accommodating numerous influxes of beggars into the city. The number of street beggars in metropolitan areas of Ibadan in the recent time has increased exponentially with different categories of street beggars such as mentally-ill, child beggars, aged beggars, physically challenged (physically-impaired and visually-impaired (Ba'biyala), hearing-impaired (deaf and dumb). Others categories of beggars are traditional beggars such as Osun-Osogbo white garment beggars, twins-mothers who beg for alms with the belief that people will have pity on their twins children, as well as good looking and well-dressed individuals who are unemployed, lazy, greed that resort to begging (corporate beggars). They are found in major central business districts, commercial and religious centers, road intercessions, banking facilities, filling stations, restaurants, railway lines, bus stops, transport corridors, road intercessions, and other part of the metropolitan areas of Ibadan begging for alms (Fatai, 2017). Street begging in Ibadan Metropolis is increasing at an alarming and uncontrollable rate. This calls for the need to put measures in place to address the menace of street begging in Ibadan metropolis.

Sustainable measures and holistic approaches have not been put in place in addressing the menace of street begging in Ibadan Metropolis. Oyo State Government relocated beggars from road intercessions, bus-stops, central business districts, and other public places to nearby settlements of Sabo-Jembewon where beggars trade-in begging and engage in other part-time economic activities (Fatai, 2017). Despite this effort, the problem still persists. Owing to the uncontrolled increased in the number of street beggars in Ibadan Metropolis, the evolving trend of the urban changes in the city include increase in beggars' population in Ibadan metropolis. The urban change in the city is taking another dimension whereby beggars are spatially distributed across strategic locations in the public places soliciting for alms. Ibadan is becoming the preferred location of beggars in south west Nigeria.

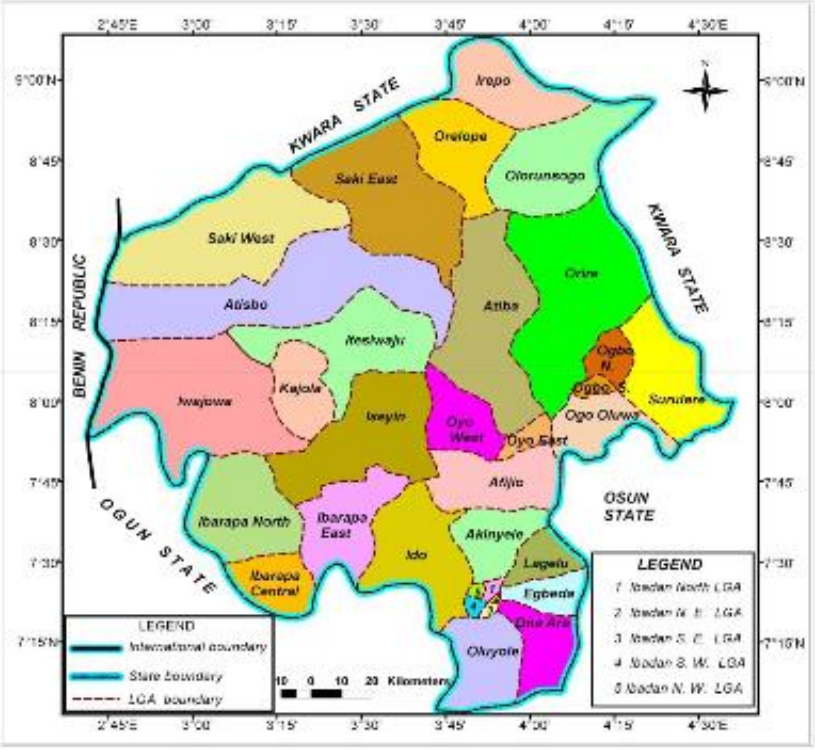
Numerous studies have revealed that street begging is a social problem as a result of poverty, destitution, unemployment (Jelili, 2006; Osah-Edo & Ayano, 2012). Other studies

found out that various land use and socio-economic conditions significantly influence the distribution of beggars in Nigerian cities (Oladepo, 2006; Ogunkan & Fawole, 2009) and inadequate urban governance and land use zoning in controlling the spread of beggars in public places (Fatai, Rasheed, Abdulrahman & Kunnu, 2020). However, there are limited scholarly efforts and empirical attempts from the field of geography in understanding and analyzing the locations, pattern, and distribution of beggars in Nigerian cities. Beggars are rational in nature and inherently incorporate spatial thinking in their choice of locations. They have knowledge of local geography when it comes to the choice of locations to solicit for alms. They are found in some strategic geographic locations which serve as a sphere of influence and attractive zones for beggars to solicit for alms.

The choices of locations, pattern, and distribution of beggars have not been given much attention by previous scholars of urban studies. Moreover, according to Jelili and Ogunkan (2010) and Afon and Taiwo (2016), the interplay of the prevailing land use, socio-economic and environmental conditions and characteristics of beggars influence the spatial distribution of beggars in public places in Nigerian cities that have not been properly documented in the literature. This is a knowledge gap that this study seeks to fill. The present study seeks to identify varied locations that street beggars are found in public places, determine the number of street beggars at the identified locations, spatial pattern and distribution in Ibadan Metropolis. This will help to have comprehensive background knowledge on the spatial pattern and distribution of street beggars in Ibadan Metropolis to improve the understanding by policymakers, thereby promoting planning development, urban governance, and sustainable metropolitan management in addressing the menace of street begging in Ibadan Metropolis.

Description of Study Area

Ibadan Metropolis is located between longitude 3^{o} 53'E to 4^{o} 36'E of the Greenwich Meridian and latitude 7^{o} 23'N to 7^{o} 55'N of the equator (Fig. 1). It is located approximately 145 km north of Lagos and 530 km southwest of Abuja, the Federal Capital Territory. It also lies about 120 km east of the border with the Republic of Benin. The city currently covers an area of over $500km^{2}$. Ibadan Metropolis comprises 11 local government areas (LGAs) but the study focused on Ibadan North, Ibadan North East, Ibadan North-West, Ibadan South-East, Ibadan South West Local Government Areas which are urban Ibadan.



Source: www.google.com

Figure 1: The Location of the Study Area.

Falola (1984) posits that the geographic location of Ibadan at the fringe of the forest promoted its emergence as a marketing center for traders and goods from both the forest and grassland. Mabogunje (1968) traced the historical trajectory of Ibadan to the development of the railway to the North in 1901 and all road traffic from Lagos to the North converged in Ibadan. The city became a major point of bulk trade. Its central location and accessibility from the capital city of Lagos were the major considerations in the choice of Ibadan as the headquarters of the Western Provinces in 1939, which became the Western region of Nigeria in 1952. This change involved a substantial transfer of political power from the British Colonial Office to the nationals of the country and the process of ministerial appointments and the rapid expansion in the number of government workers and buildings in the city (Mabogunje, 1968).

Another factor that enhanced the growth and development of Ibadan could be associated with the establishment of University College in 1948 which later became the University of Ibadan. The creation of a well-equipped teaching hospital which was the only one in the country then. This led to the concentration of professionals and other skilled manpower increased purchasing power in the city, stimulated rapid growth in commerce and

employment that enhanced the influx of many people into the city. There were only 47 industrial establishments employing over 10 people and 2,000 small-scale industries employing fewer than 10 people in 1963 (Mabogunje, 1968).

Over the years Ibadan has expanded in terms of the human population, and areal extent/physical size without commensurate development of infrastructure, physical planning, land use zoning, and other measures of urban governance. The development of unplanned urbanization along the major roads of the city from the 1970s to the 1990s has finally given birth to urban decayed and informal settlements in the north, the east, and the south of the city. According to Abumere (1985), 30 percent of the derelict houses in Ibadan are found in the outskirts of the city at more than five km from the center. Most of them have been developed because a new labour market gave opportunities for employment: this is particularly the case for Agbowo, close to the university and inhabited by different categories of people such as students and junior staff of the university, low-income earners (Fourchard, 2003) and other categories of the urban poor such as beggars.

Fourchard further argues that it is also the case of Ojoo, a mixed Hausa-Yoruba settlement founded in the mid-1970s around the main transit market on the Lagos-Kano Road and Sasa close to the International Institute of Tropical Agriculture (IITA), another Hausa-Yoruba settlement. Ojoo and Sasa have become emerging communities at the fringes for different categories of people such as small scale business owners, poor urban dwellers, indigenous settlers, and Hausa that comprise of beggars and non-beggars. The beginning of the 20th century witnessed urban decayed and development of slums in Ibadan. Mokola, for instance, was renewed in 1995 (Word Bank Project, 1995). This is also the case of Sabo, the first Hausa ward created in 1911 by the Colonial Authority to settle the Hausa trader community at the margins of the inner city (Cohen, 1973).

The development of makeshift structures in Sabo since the 1980s corresponds to the general increase of poverty in the country and the willingness of the Sabo Sarkin Hausa (head of the Hausa community in Sabo) to welcome poor Hausa people to the area (Fourchard, 2003). The community and housing in Sabo located along modern central business districts (CBDs) created an enabling environment for beggars especially from northern Nigeria to take residence in the Sabo community to move around city centers to solicit for alms. This also attests to the fact that the major locations in Ibadan where there are increased numbers of beggars are around Sabo, Oja-ba, and Ojoo axis. These are the major locations that serve as attractive zones and hotspots to beggars.

The development of many traditional markets along with road intercessions, transport corridors, bus stops, and other public places causes traffic congestion and increases the overcrowded situation of the city. This creates a fertile ground for beggars to go to markets, transport corridors, road intercessions, and commercial bus-stops to meet commuters and the general public to solicit for alms. The uncontrolled commercial slum at the inner city encourages different illegal and informal activities such as squatting, illegal conversion of

residential and other buildings to commercial uses, street trading, and begging. Fourchard (2003) argues that the poor housing conditions, the prices of rooms to rent are the cheapest in the town which attracted poor urban dwellers and informal workers. This enhanced beggars to take residence in the areas. Ibadan city provided settlements for different categories of beggars that are natives of Ibadan, neighbouring towns in South West Nigeria, transnational beggars from Northern Nigeria, and neighbouring African countries (Ojedokun, 2015). Beggars are found across traditional markets such as Beere, Ojee, Ojaba, Foko, Oke-Ado, Molete, Gege, Ojoo, bodija, Gbagi among others to solicit for alms and take residence in the city because of cheap accommodation with no provision of sanitary facilities, drainage, and other housing facilities.

The outcomes of the absence of adequate planning in the city are increasing poverty and the proliferation of slum and informal settlements (UN-HABITAT, 2009). This creates a breeding ground for slum that provide habitat for different categories of urban poor, street hawkers, small and medium scale traders, artisans, and street beggars. The ripple effects of inadequate measures of urban governance in terms of land use zoning, urban poverty, inadequate infrastructural facilities, poor housing service delivery, uncoordinated activities at the city-center and proliferation of informal activities such as street hawking in major public places serve as attracting zones for beggars (Fatai *et al*, 2020). It creates a breeding ground for begging and has attracted different categories of beggars to take residence in Ibadan Metropolis.

The inability to provide a city plan by successive city governments has resulted in the absence of a standard zoning arrangement (Egunjobi, 1999). The problem of land use zoning and proper adherence has featured the growth of unregulated socio-economic and cultural activities that encouraged the spatial spread of beggars in public places in Ibadan. Owing to the aforementioned historical trajectory, socio-economic deprivations, inadequate urban governance, poverty, compliance to land use zoning and uncoordinated activities at the city centers, uncontrolled urban expansion and informal settlement. Ibadan has continuously witnessed an influx of people which has contributed to its rapid growth both in population and physical expansion. The migratory streams of different categories of people into the city and influx of numerous people from northern Nigeria and transnational beggars from neigbouring countries of Mali, Chad Republic, Benin Republic, Cameroun not to contribute to the socio-economic development of Ibadan, but to engage in street begging (Ojedokun, 2015). On the other hand, various economic opportunities surfaced for different urban dwellers including beggars who occupy different sections of the city thought to be of precious advantage to them (Afon & Taiwo, 2016).

Materials and Methods

Reconnaissance Survey

The reconnaissance survey of the study area was carried out to obtain information on the locations where street beggars were found in the study area. Global Positioning System (GPS) was used to obtain the geographic coordinates of locations of street beggars in the study area. The result was entered into Microsoft excel as database for input into ArcGIS 10.3. The boundary of the study area was also digitized from a georeferenced map. The coordinate system of the street beggars as well as the vector boundary shape files of the study area were projected to UTM Zone 31 N (projected coordinate) for an accurate result of the analysis.

Beggars Estimates

The populations of the street beggars were estimated at the identified locations street beggars were found in the study area in the year 2019. The population estimates of beggars were gotten from beggars or from their representatives at their identified locations. This was made possible because each beggar has separate begging zone, know the actual numbers of beggars in each begging zone. They also regulate entry of new members into the begging zones; they don't allow new beggars to come into beggars' zones to avoid stealing from general public and among beggars. The beggars' estimates help to determine the spatial distribution of street beggars in the study area. There are 2916 beggars estimated across 41 locations in the study area in the year 2019. Secondary data were also used. These were information from journals, reports, newspapers, internet and seminars, and scholarly articles.

Formulation of Hypotheses

i. The spatial pattern of street begging is not random in Ibadan metropolis
ii. The number of street beggars decreases with increasing distance from the central business district.

Data Analysis

Nearest Neighbor Analysis (NNA) of beggars in Ibadan Metropolis was carried using Arc GIS 10.4 software. The result was entered in Microsoft excel as a database for input into ArcGIS 10.3. The boundary of the study area was also digitized from a georeferenced map. The coordinate system of the beggars as well as the vector boundary shape files of the study area were projected to UTM Zone 31 N (projected coordinate) for an accurate result of the analysis. Average Nearest Neighbour analysis in spatial analysis extension of ArcGIS 10.4.1 was used to analyze the data. NNA was used to test for the hypothesis which says that the spatial pattern of street begging is not random in Ibadan metropolis. The formula is stated as follows:

Rn = Do/De

Where Rn= Nearness Neighbour Index

Do = Observed mean distance
De = Expected mean
The general rule for applying the method is based on the fact that Nearest Neigbour statistic (Rn) has a value that ranges between zero (0) and 2.15. Thus $0 < Rn < 2.15$.

Table 1. Nearest Neigbour Analysis Value

R-value	Cluster Pattern Tendency
Rn=1	Implies that the distribution is random
Rn=0	Implies that the distribution is clustered
Rn=2.15	Implies that the distribution is regular

Z score will be used to test for significance at 0.05 level of significance. The mathematical formula is given as:

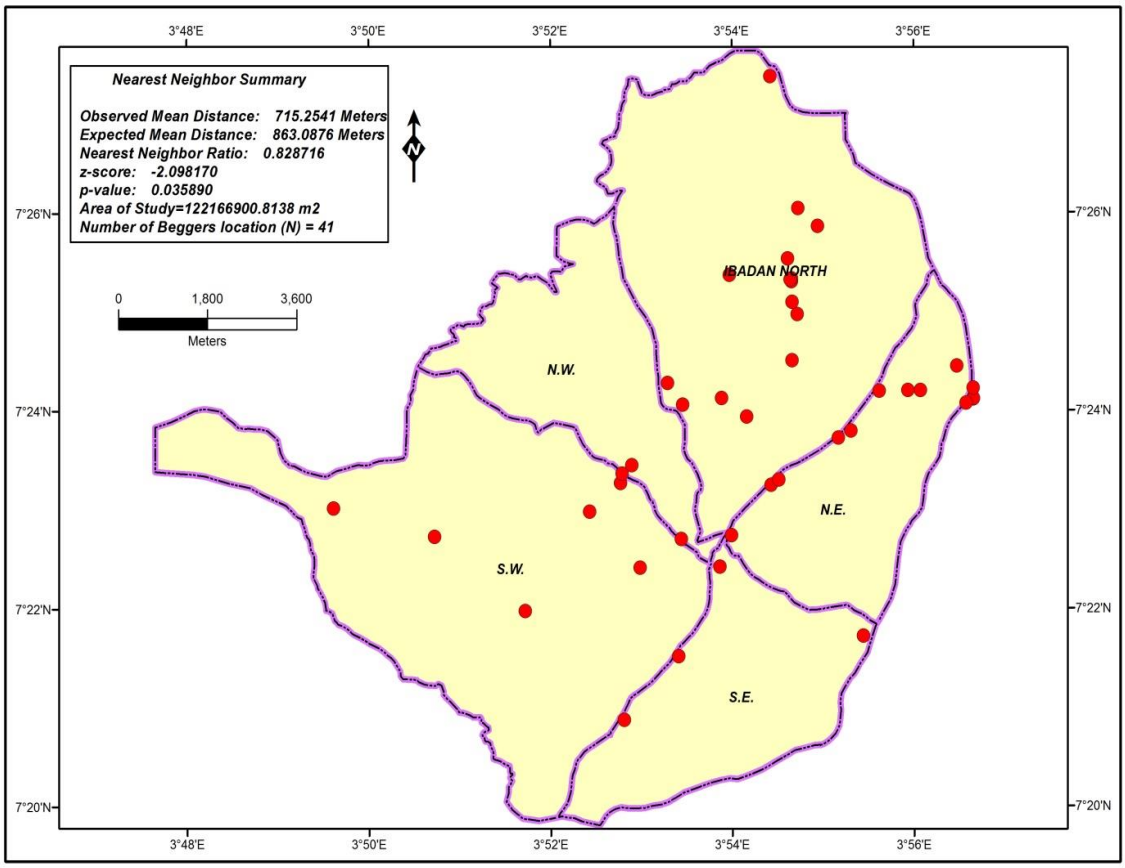
$$De = \frac{0.26136}{\sqrt{np}}$$

Where n = the number of measurement of the distance between pairs of point.
For the second hypothesis, simple linear regression model was adopted for the testing of the formulated hypothesis which states that the number of street beggars decreases with increasing distance from the central business district. The model is stated below.

$Y=a+b_iX_i+e$
Where Y=Number of street beggars at the locations within 1km buffer along the central business district (Mokola-Dugbe)
X_1= Number of street beggars at locations outside 1km buffer along the central business district (Mokola-Dugbe).
A = intercept
b = regression coefficient
e = stochastic error
The Simple Regression Analysis of the Statistical Package for Social Sciences (SPSS) was used. The coefficient of the determination (R^2) of the independent variable measured their joint contribution to the explanation of the dependent variable. The independent variable is the number of street beggars at locations outside 1km buffer along the central business district (Mokola-Dugbe), while the dependent variable is the number of street beggars at the locations within 1km buffer along the central business district (Mokola-Dugbe). The data on the spatial pattern and distribution of street beggars was presented through chloropleth map and scatter diagram.

Result of the Findings: **Locations**, **Pattern and Distribution of Street Beggars**

The result of the distribution of street beggars in Ibadan Metropolis is presented in Fig. 2. The result of the findings of the study shows the z-score of -2.098170, there is less than 1% likelihood that this clustered pattern could be the result of random chance. The result of the analysis shows that Rn 0.828716 which exhibits a cluster pattern of distribution (Rn<1) while the Z Score-2.098170. The Z Score was used to test whether the result of clustering occur by chance at 0.05 significance level. This was found to be significant. In nearest Neighbour analysis (NNA), a negative Z-score indicates clustering, while a positive Z-score indicates dispersion or evenness. This result also shows that the Rn value of 0.502467 tends more towards randomness that cluster. Hence, the spatial pattern of street beggars in Ibadan Metropolis is random that clustered.



Source-Author's Field Survey, 2019.

Fig.2. Locations of Street Beggars in Ibadan Metropolis

Pattern and Distribution of Street Beggars in Ibadan Metropolis

The estimated number of street beggars in Jenbewon street were 723 and were the most populated. Sabo-Jenbewon is a typical Hausa-Yoruba community that provides settlements for the inhabitants which are majorly Hausa in the city. It is located along the central business district (Mokola-Dugbe) in Ibadan Metropolis. It is characterized by road intercessions, over-bridges, commercial and residential land uses that featured filling stations, plazas, multiple chain stores, banks, office outlets, warehouses, administrative and

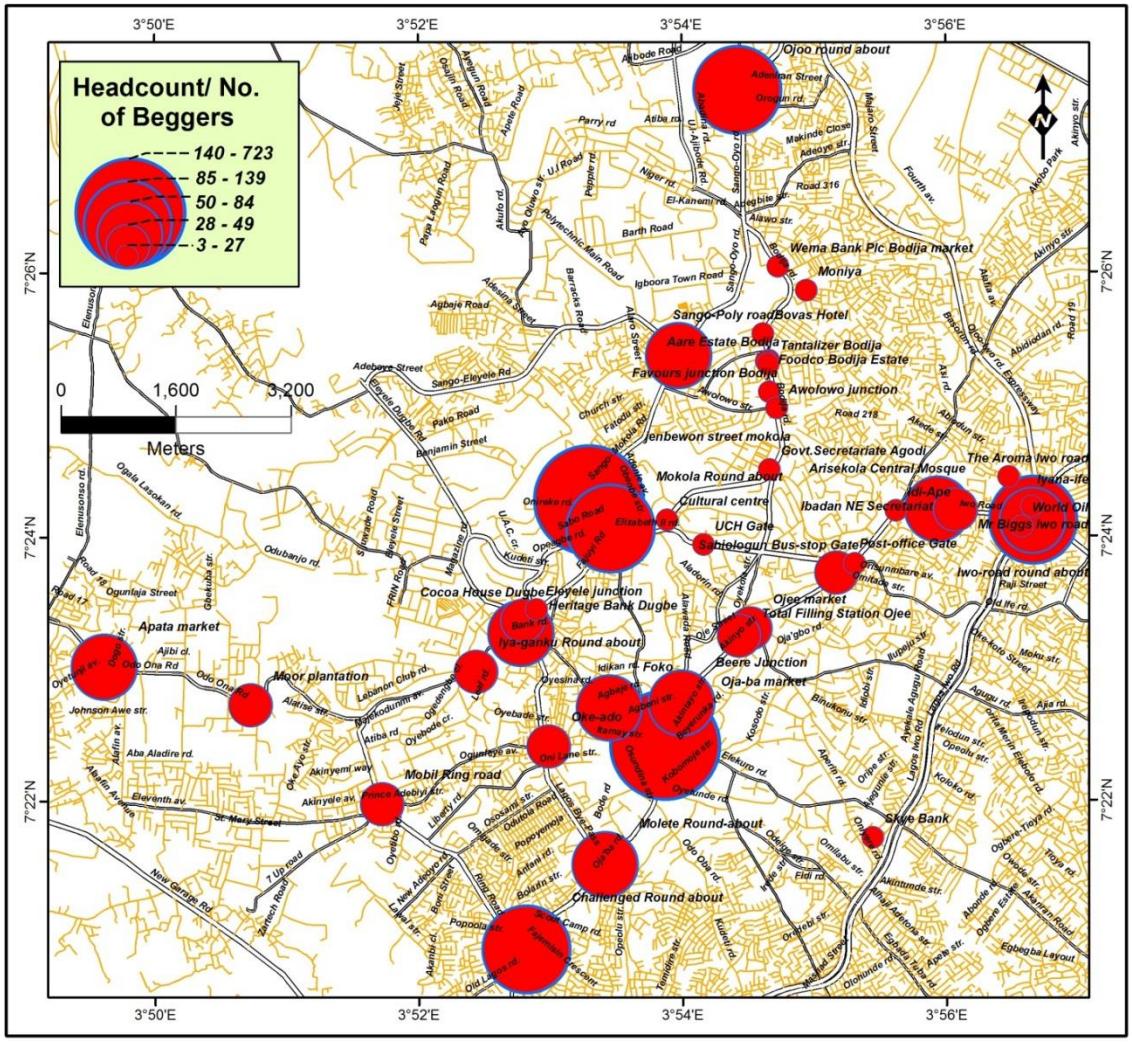


Fig. 3. Pattern and distribution of street beggars in Ibadan Metropolis.

Source-Author's Field Survey, 2019.

executive offices, restaurants, corporate organizations, along with Nigerian railway corporation office, churches and mosques, and investment houses. It enhanced trade, commerce, human and vehicular mobility that encourage accessibility, mobility, and the influx of people around the city-center for their varied socio-economic and cultural activities. This serves as attractive zones for beggars to solicit for alms. The geographic features of Sabo-Jenbewon as part of the central of Ibadan, the economic hub, and social melting point create a breeding ground for the higher incidence of begging in the metropolis.

There are estimated 528 estimated street beggars at Oja-ba. Oja-ba occupies the traditional central business district that featured Oja-ba (King's Palace), central mosque, and markets within Oja-ba and other adjoining settlements such as Mapo, Beere, Foko. Oja-ba market is characterized by the sales of traditional fabrics of Aso-oke, fruits, food stores, Islamic accessories, household items and connects to Molete and Challenge. These prevailing land use and socio-economic and cultural activities encourages the influxes of street beggars in Oja-ba. Majority of the beggars in Oja-ba are also Hausa who come from Sabo, Ojoo, Foko, Beere, and other adjoining locations.

There are estimated 123 street beggars at Mokola under-bridge which occupy the modern central business district and other features explained above. There are estimated 117 street beggars at Challenged round-about which is characterized by banks, commerce, and transport networks that connect to Lagos, industrial zones of Oluyole Estate, residential land use within the city center. 109 estimated street beggars at Ojoo round-abount which serves as a transport route that connects from Shasha, Fiditi, Oyo town to Ibadan, as well as featured filling stations, commercial bus stops, restaurants, shopping malls, and local markets for sales of food stores ,household items and proximity to University of Ibadan that provides habitat for students and staffs of the University. There are 84 estimated street beggars at Foko market; 74 at Beere round-about; 64 at Cocoa-house road intercession; 63 at Sango road intercession; 62 at Iyana-Ife expressway and Arisekola central mosque respectively; 58 at Apata bus-stop.

There are 49 street beggars at Eleyele junction; 47 at Mobil filling station, Ring road; 45 at Agodi post office and Ojee market respectively; 43 at Oke-Ado garage; 39 at Ibadan North East Secretariat gate Abayomi; 37 at Total filling station Ojee;; 27 at World Oil filling staton Iwo road; 25 at Sabiologun market Agodi; 23 at Bodija railway line; 19 at Skye bank gate Agodi; 18 at Government Secretariat gate Agodi; 16 at Aare Estate Bodija; 13 at Favours junction Bodija, UCH gate, and Heritage Bank Agodi respectively; 15 at Foodco Bodija Estate; 12 at Aroma restaurant Abayomi; 11 at Wema bank Agodi; 9 at the Cultural center gate; 7 at Bovas filling station Bodija; and 3 at Tantalizer Abayomi and were the least populated. These are locations with relative higher numbers of street beggars in Ibadan Metropolis and other locations with pockets of beggars. The spatial distribution of beggars in the Ibadan Metropolis could be associated with the prevailing land use, socio-

economic activities, and uncoordinated physical planning in controlling activities at the informal level.

Correlate of Distance on Distribution of Street Beggars in Ibadan Metropolis

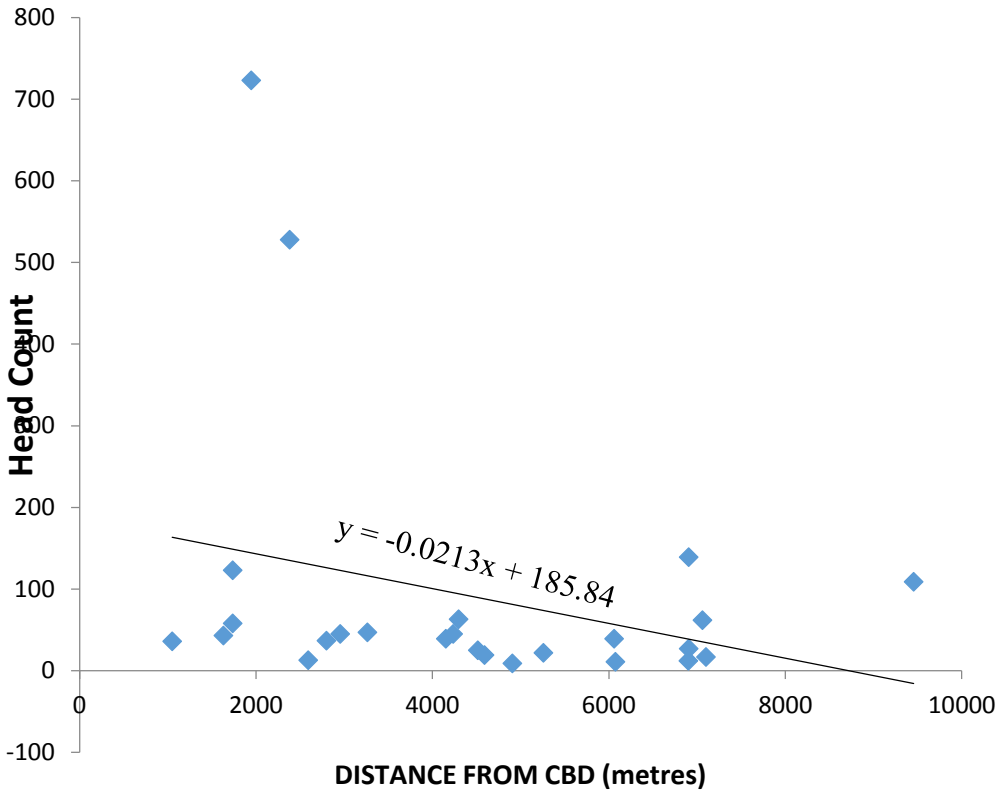


Fig. 4. Scatter diagram showing number of street beggars and actual distance from the CBD (Mokola-Dugbe).

Source-Author's Field Survey, 2019.

The scatter diagram in Fig.3 indicates that there is a negative relationship between distance and the number of street beggars along the central business district. This means that as distance increases from the central business district, the number of street beggars' decreases. The simple linear regression y=-0.0213x+185.84 shows that the regression coefficient of -0.2023 with a constant of 185.84 and (R^2) of 0.0804 which shows that distance account for 10% for the spatial distribution of street beggars along the central business district (CBD).

This explains that other related factors are influencing the spatial distribution of street beggars along the central business district (CBD) in the study area. Factors such as proximity to road intersection, proximity to the convergence of economic and commercial activities, easy accessibility from a place of begging to a place of residence among others may serve as factors influencing the choice of locations of street beggars in the study area.

Conclusion

This study has examined street begging in Ibadan metropolis by considering locations, pattern and distribution. The study findings revealed that there are 2916 estimated street beggars at the identified location. The study showed that the spatial distribution of beggars in the Ibadan Metropolis is influenced by the prevailing land use, socio-economic activities, and uncoordinated physical planning in controlling activities at the informal level. Furthermore, the locational pattern of street beggars is randomness that cluster in Ibadan Metropolis and distance account for 10% of the spatial distribution of street beggars along the central business district (CBD) of Mokola-Dugbe. The study concludes that Ibadan Metropolis is becoming an emerging city not only in terms of socio-economic activities, increased human population, and uncontrolled urban expansion but also accommodating numerous influxes of beggars into the city.

Recommendations

Based on the findings of the study, the following recommendations are made:

i. Health care facilities should be provided for the aged, physically-challenged street beggars and meet the needs of other categories of street beggars. Since the major drivers associated with street begging are poverty-driven, disabilities, and inadequate medical care. Providing the needs of beggars will control the incidence of begging in Ibadan Metropolis.

ii. State Government needs to strengthen efforts to set up a task force to control the influx of street beggars especially in road intercessions, markets, marginal land use, traffic lights, and other public places. This will control the spatial spread of beggars in public places in Ibadan Metropolis.

iii. There should be physical planning measures. Planning authority in Ibadan should adhered strictly to the land use in controlling different socio-economic activities at markets, road intercessions, commercial centers, vacant land use, and other places that serve as attractive zones for beggars. This will reduce traffic caused by street beggars along road intercessions and markets and enhanced urban governance.

iv. The government should control the growth and development of illegal settlements and urban renewal programmes at the core-periphery of Ibadan such as Sabo-Jenbewon, Oja-ba, Ojoo, and Shasha that serves as an abode for different categories of beggars.

v. There should also be a change in the attitude of street beggars, especially those who have perceived begging as a profession and those who erroneously associate begging with Islam. This will encourage beggars to earn a living in a more decent, legal, ethical, and sustainable.

Reference

Adedibu, A.A. (1989). Begging and poverty in third world cities: A case study of Ilorin, Nigeria. Ilorin. *Journal of Business and Social Sciences* 1: 25-40

Abumere, S I (1985). The Nigerian urban environment and the problem of slums. Unpublished paper, Department of Geography, University of Ibadan

Afon, A.O. and Taiwo, A.O. (2016). Spatial pattern of street begging: Experience from Ibadan, Nigeria. *International Journal of Advanced Studies in Ecology, Development and Sustainability*, 4(1); 66-83.

Bukoye, R.O. (2015). Case study: Prevalence and consequences of street begging among adults and children in Nigeria, Suleja Metropolis. *Procedia-Social and Behavioural Sciences*, 171; 323-333.

Cohen, A. (1973). Custom and politics in Urban Africa. A study of Hausa migrants in Yoruba Towns. University of California Press, Berkeley and Los Angeles

Egunjobi, L. (1999). Our gasping cities. An inaugural lecture delivered at the University of Ibadan on Thursday 21st October

Falola, T. (1984). *The Political Economy of a Pre-colonial State: Ibadan, 1830-1900*. University of Ile-Ife Press, Ile- Ife.

Fatai, A.O. (2017). Spatial pattern of street begging in Ibadan Metropolis, Nigeria. An MSc Thesis Submitted to the Department of Geography, Faculty of The Social Sciences, University of Ibadan, Nigeria.

Fatai, A.O., Rasheed, T.O., Abdulrahman, S.O., and Kunnu, H.O. (2020). Security and socio- economic consequences of street begging in Nigerian Cities. *Polac International Journal of Humanities and Security Studies (PIJHSS)*, 5(1).

Fourchard, L. (2003). Urban slums reports: The case of Ibadan, Nigeria. *IFRA. University of* Ibadan, Ibadan, Nigeria

Jelili, M.O. (2006). Environmental and socio-economic dimensions of begging in Ilorin and Ogbomoso. An unpublished M. Tech thesis, Dept. Urban and Regional Planning, Ladoke Akintola University Technol., Ogbomoso, Nigeria.

Mabogunje, A. L. (1968). *Urbanization in Nigeria.* University of London Press, London.

Ogunkan, D.V. and Fawole, A. O. (2009). Incidence and socio-economic dimensions of begging in Nigeria Cities: the case of Ogbomoso. *International NGO Journal*, 4(2): 489-503

Ogunkan, D. V. and Jelili, M.O. (2010). The influence of land use on the spatial variation of begging in Ogbomoso, Nigeria. *Journal of Geography and Regional Planning.* 3; 73-83

Osa-Edoh, G. and Ayano, S. (2012). The prevalence of street begging in Nigeria and the counselling intervention strategies. *Review of European Studies* 4(4): 77-83

Ojedokun, A.O. (2015). Migratory trajectory of transnational street beggars in south west Nigeria. Ph.D. dissertation, submitted to Department of Sociology, University of Ibadan, Nigeria

Oladepo, O.P. (2006). Environmental implication of street begging in Osogbo Town: An unpublished BTech dissertation submitted to the Department of Urban and Regional Planning, Ladoke Akintola University of Technology, Ogbomoso, Nigeria

Taiwo, A. O. (2016). Physical planning implications of begging in Ibadan Metropolis, Nigeria. MSc thesis submitted to the Department of Urban and Regional Planning, Obafemi Awolowo University, Ile-Ife

United Nations Human Settlement Programme (UN-Habitat 2009). Planning sustainable cities: Global report on human settlement, Earthscan Publisher, UK and USA

World Bank (1995). Restoring urban Nigeria. A strategy for restoring urban infrastructure and services in Nigeria, World Bank, Washington