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EVOLVING BEGGING CULTURE AND ITS SOCIO-ECONOMIC IMPLICATIONS ON RURAL COMMUNITIES OF LOGO LOCAL GOVERNMENT AREA, BENUE STATE NIGERIA

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ABSTRACT

This work addressed begging in Logo local government area, with the objectives of: identifying the patterns of begging obtainable in the study area, investigating into the rationale for begging, problems created by the act of begging and the socio-economic implications of begging on the rural people of Logo Local Government Area. Applying Social Action Theory, the study made use of the survey method, where a sample of 180 respondents was selected from a population of all beggars in the study area using the purposive sampling technique. Structured and in-depth interview techniques were used in collecting data while data were analysed qualitatively using the descriptive interpretive analysis approach with percentages and tables. Findings revealed that both the young and elderly, able-bodied and physically challenged sick and healthy people are all involved in different types of begging in the area studied, using different techniques. Rationale for begging includes poverty, unemployment, and a source of living among others. It was discovered that begging has socio-economic implications which include, idleness, laziness, inadequate labour force on-farm, and low income, it also encouraged gossiping, fraud, and other criminal activities. In conclusion, therefore, begging creates social problems, it hinders desire to work thereby increasing dependency and then decreasing economic productivity in Logo Local Government Area, It was recommended among other things that, the wealthy members of the society willing to help should engage beggars in skill acquisition training rather than endless drooping of peanuts. With this done, the people will be kept busy and productive leading to economic development.

KEYWORDS

Begging, Rural economy.



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INTRODUCTION

Begging is as old as life itself since human beings have never being self-sufficient; nevertheless, the act of begging was considered to be solely a custom of the physically challenged, elderly people and mentally retarded. It is however worrisome that this act has suddenly become a source of living for many able bodied people in Nigeria, and of course Benue State not exempted. Begging is regarded as a range of activities through which an individual asks fellow community members or strangers for money, food or other resources on the basis of being poor or needing charitable donation for basic survival, health or religious reasons. (Oladepo, 2006). Bolander e-tel as cited in Shishima (2014) view begging as an act of soliciting for food, money clothing etc. for a living. It is also seen as an act of imploring others to grant a favour, often a gift of money with little or no expectation of reciprocating.

The act of begging has become a notable problem presenting itself in different forms and magnitudes. Jelili(2006) observed that, this emerging group of beggars have re-branded themselves using various techniques, these group of people move about with cooked stories in junctions, traffic or fuel stations to solicit for alms. In most instances, the beggar, would regale tales of one misfortune or the other to attract favour, these type of beggars sometimes dress decently to give the impression that their stories of misfortune are true, while also passing a sublime message about the denomination of naira that would be commensurate with their appearance. This looks so much as one seeming popular, more acceptable and stress-free method of making money and of course a living for some people. In Pakistan, for example, it has been reported that some middle-class people have added to their income through begging after working hours.(Jabir 2013)

In Nigeria, the act of begging has been more prevalent among the Hausa /Fulani of northern Nigeria, predominantly Muslims, whose religious teachings encourages the act of giving to the poor called Zakat. However the possibility of surviving out of the proceeds of begging, desire for quick money and unwillingness to labour has brought about increase in the begging population. Usually one who is begging should be disadvantaged in terms of physical disability, illness, old age or one who suffers a sudden misfortune and is in a complete situation of lack, and the purpose should be for survival and not as a career. (Wikipedia 2009). However it seems able bodied people have begun to join the act of begging in many societies.

Among Tiv of Benue State Logo Local government Area in particular, begging for alms is a new culture which was disdained even among the physically challenged and the elderly. Tiv society has been very productive especially in agriculture such that there was no room for begging, they produced both food and cash crops for the wellbeing of the society. Wegh (2018) also acknowledged the contribution of Tiv to the Nigerian economy right from the colonial period as they engaged in the production of various cash crops like, sesame, cotton, soya beans and groundnut which were exported to other countries by the colonialists. In the same way much food was produced to cater for the welfare of family members. Culturally, Tiv were known for a communal life style in which members of the family takes responsibility for the welfare of their less privileged and physically challenged members who can't fend for themselves. Begging for whatever reason was looked upon as a dishonour and shame both to the beggar and his or her relatives. (Adega, 2005) .This trend is however fast eroding. Some Tiv though physically fit, have devised various ways of begging for alms from different categories of people in the society, while some people are into full time begging, others are part-time beggars. The full time beggars do not get involved in any other venture apart from begging, however the part-time beggars may be found in other ventures but still beg as a part time engagement to augment their income.

It is therefore obvious that, the act of begging promotes the desire to get something without efforts, it creates the tendency to solve one's problems with resources earned by other person's efforts, and it enhances skills to squeeze valuables from others using persuasive talks and sometimes even deception. It also increases the dependency population over and above the working population. This makes resources produced by few individuals to be distributed among many idle hands, with the tendency to hamper economic development of any society.

Rural economy on the other hand is a process through which goods and services are made available for utilization by members of the rural society. Societies are endowed with diverse resources however; members of

the various communities tap these resources making them available for human use. Human beings therefore have the duty to work either on land to cultivate or process crops making such available for consumption. The act of begging has however penetrated the rural areas in different aspects for which it causes or is been caused by the nature of the economy (Jabir 2013, Ogunkan 2009)

In principle there are two main activities in any economy, production and consumption. Similarly, there are two kinds of actors, producers and consumers. The well-being of the people is made possible by efficient production and by the interaction between producers and consumers. In the interaction, consumers can be identified in two roles both of which generate well-being. Consumers can be both customers of the producers and suppliers to the producers. The customers' well-being arises from the commodities they are buying and the suppliers' well-being is related to the income they receive as compensation for the production inputs they have delivered to the producers (Jelili, 2006). Therefore increase in economic productivity improves the society's wellbeing while a decrease in economic productivity can affect the living standard of the society. It is then important to assess the effect of begging on the productive life of the rural people in the study area.

The problem of begging has arrested the attention of the Nigerian government at various levels and a lot of efforts have been directed towards controlling begging in cities and towns, for instance the Lagos state government once ban streets begging, building rehabilitation centres to cater for beggars, (Okoli, 1993). It is however unfortunate that, despite the effort of scholars, governments, media, and national and international organizations, towards combating begging, the problem continues unabated in Nigerian cities and has permeated the rural areas as well.

The issue which necessitated this study was an examination of the socio economic implication of begging on the life of the rural people in Logo Local Government Area. This aspect has been ignored by scholars who concentrate their efforts on urban and city begging, forgetting the fact that this act has penetrated the rural areas. Shishima (2014) wrote comprehensively about the emerging culture of begging in Tiv but did not stress much about rural begging and its implications on socio economic life of the people, which is very central to rural development. It is on this note that this paper centres on investigating into rural begging and the possible consequences of this act on the socio- economic life of the rural people in the study area.

Some critical questions therefore become necessary which includes: what category of people perpetrate begging in the rural areas? What are the patterns and techniques of begging obtainable in the study area? What are the main reasons given by perpetrators for engaging in the act? What are the possible implications of this act on the economic productivity of the study area? With these questions, the study was concerned with investigating into the nature of begging carried out in the study area and its implications on the economic productivity of the Logo Local Government Area, specifically therefore, the work has the following objectives;

- i. To identify the categories of beggars, various patterns and techniques of begging in the study area
- ii. To investigate into the reasons why people take to begging in the study area
- iii. To examine the problems created by the act of begging in the study area,
- iv. To assess the socio-economic implications of begging on the study area

Theoretical frame work

This study is fastened on a sociological theory to give it a basis for explanation and analysis of findings.

Social Action Theory

This theory came about through the works of Max Weber, in his attempt to explain the best way through which human behaviour could be studied. Weber in this theory was concerned with actions that clearly involve the interaction of thought process and the resulting meaningful action between occurrence of a stimuli and the ultimate response. Action is said to occur when individuals attach subjective meanings to their actions. To Weber, the tasks of sociological analysis involve the interpretation of action in terms of its subjective meaning.

The tenets of Weber's action theory include the following: altitude involved in the spirit of capitalism is derived from religion, Economic forces influenced Protestantism, Religious ideas and system has been influenced throughout the world, Protestantism have had the unique effects in the West of helping to rationalize the economic sector and virtually every other institution. Weber therefore explained the different types of relationships obtainable in the society e. g mean end rationality, Traditional action, affection action and value rationality orientation which goes with action determined by a conscious belief in the value for its own sake of some ethical, aesthetic, religious or other forms of behaviour independent of its prospects for success. (Ritzer 2008, Haralambos & Holborn)

This theory then maintains that, before the cause of a social action could be ascertained, it is necessary to understand the meaning attached to it by the actor. With this Weber distinguished two types of understanding, which are direct observation understanding and explanatory understanding. The first indicates giving explanations to what one observes while the latter is about understanding the motives behind an action. Weber went further to say that, even this level of understanding is not sufficient to explain a series of action or event. For a full causal explanation, it is necessary to determine what has given rise to the motives that led to the actions.

This theory is applicable in explaining the emerging culture of begging in the sense that, begging as an act cannot be understood except one understands the motive behind the act. For instance, while some people beg out of desperation, some take to begging as a profession and an easy and clever means of amassing wealth without stress through other people's labour. The social action theory therefore presents a relevant underpinning for understanding the act of begging since the motive of begging is usually in the mind of the beggar.

Methodology

A survey design was used for this study, with which only a sample population was studied and the findings generalised. The study area was Logo local government area of Benue State which is at boundary with Katsina /Ala, Buruku, Ukum and Guma Local governments of the states respectively. The area is predominantly Tiv, who are mostly Christians and farmers. Though many people within this area engages in other economic activities like trading, handcraft teaching and civil service, this was usually combined with agricultural production to ensure adequate food supply. Logo local Government is divided into two major clans Gamber and Ugundu. Gamber clan had Tsarev/ Ukenmberagya, Tombo, Turan, Mbavuur and Mbagber council wards while Ugundu clan had Mbayam, Mbadyul, Mbater, Nengev and Yonov council wards.

The study population was, all beggars in Logo local government area. However a sample of six council wards was selected purposively namely Turan, Mbavuur, and Mbagber from Gamber, Mbayam, Mbater and Yonov from Ugondo clan. Thirty (30) respondents were chosen with the use of purposive sample technique from each of the council wards totalling 180 respondents. The selection was based on accessibility to the wards since some of the council wards were not safe due to Fulani herdsmen activities at the time of the research and could not be reached. Data was collected using structured interview however, in-depth interview was granted to 12 community leaders 2 each from the six council wards to find out how community members feel about the act of begging. The finding was analysed using descriptive interpretive analysis, percentages and tables.

Data Presentation, Analysis and Discussion of Findings

The information gathered for this study is presented, analysed and the findings discussed under this section of the work.

Socio-Demographic Information of the Respondents

Data is here by presented with respect to the demographic information of the various people interviewed in the course of study as shown in table one (1)

Table 1. The socio- demographic information of the respondents

Variable	Frequency	percentage
Age category		
	Children	126.7
	Youths	9547
Adults	60	22.1
	Elderly	13 7.2
Total	180	100
Sex		
	Male	95 52.7
	Female	85 47.3
Total	180	100
Occupation		
	Farming	14580
	Trading	57 31.6
	Civil service	63 35
	Nil	3821
Total	Nil	Nil
Education		
	Primary School	5228.9
	Secondary school	7642.2
	Tertiary education	2513.9
	Nil	27 15

It was gathered from table 1 that, most 95 (47%) respondents were youths followed by adults 60(22.1%) while few children 12(6.7%) and the elderly13 (7.2%) were studied. Since majority of the respondents were beggars, it then means that youths and adults form the greater part of beggars in the study area. 95(52.7%) of the respondents were male while 85(47.3%) were female indicating that both sexes were involved in the research and responded appropriately. Information about occupation of respondents was however continuous since those who engaged in other occupations like civil service, (63) were also farmers (145) and some traders (57) as well. However, 38 respondents indicated that they were not into any occupation since they got no job to do. It then shows that, this number of people completely depends on others for their upkeep and was then a burden to other members of the society influencing begging. Education wise, most (76)42.2% respondents acquired secondary education, some (52)28.9% had primary education, few others (25) 13.9% acquired tertiary education while 27(15%) of the respondents had no formal education. This reveals that, the act of begging is carried out by all categories of people in the society the literate and the illiterate, employed or unemployed.

Begging Sites

Data were collected on the most common places people beg in the study area which revealed that, people beg from house to house, in market squares on the farm, in worship centres and many other places. The data were continuous because, several respondents mention repeated common sites for begging. However, the most common begging site was indicated as the house to house begging by 87 respondents, while the least begging site was church premises where some go to beg after Church worship, and awards are also given to attract money from recipients as shown on table 2.

Table 2. Most common begging sites

Begging Sites	Frequency
Rural to urban Begging	20
Market begging	43
House to House begging	87
On the farm Begging	68
Begging at Ceremonies/political rallies	45
Begging at worship centres	64
Corporate begging	15
Use of awards and honours	7
On the Main road	33

Information on table two is continuous in nature since same beggars move to various places for begging in the study area. Some beggars move to urban areas to beg from relatives, others beg in village markets, some move from farm to farm to beg for food stuff especially during harvest. Another group of beggars go to worship centres to beg after service. Another type of begging was termed cooperate begging under which individuals organise themselves in groups to pay courtesy visits to some political office holders and in turn present some request to extract money from them. In the same way it was revealed that some organisations make use of awards and honours to beg for funds, such awards are usually given exclusively to those who could afford to part with a reasonable amount of money in exchange for the honour, irrespective of whether they deserve it or not. It was also gathered that, the youths in this area beg on the main roads through filling of potholes after which they stand to beg drivers for money in the name of pure water. The most common type of begging in this area was however the house to house begging in which beggars visit people in their houses to make various kinds of requests. Due to the communal life style practiced by the rural people, most people in the habit of begging find it easy to move into people's houses to request from different kinds of assistance. It is therefore established that begging takes place in various places within the study area.

Common Things Begged in Rural Areas

Information from the respondents revealed that, beggars in the study area beg for various things ranging from money to material things; however request for financial assistance was most common among other things begged for. The data is continuous since respondents mention multiple things people beg as indicated on table 3.

Table 3. Most common things people Beg

Things begged	Frequency
Financial Assistance	180
Food stuff	150
Clothes	104
Seeds	84
School fees	58
Hospital bills	97
Fertilizer/ herbicides	129

Farm implements	53
Transport Fare	46
Money for Funeral	62

Information from table 3 shows the various things baggers beg in the area studied.

Many people beg for money, others specify financial needs like transport money, hospital bills, funeral assistance, and school fees. Other common things begged for includes clothes, food stuff, seeds, fertilizer/ herbicides and farm implements. This is indicative of the fact that rural people in the study area beg for almost everything, however it was discovered that while some people depend on begging as a life style to finance all their needs, others beg only to augment their income. An in-depth interview with some of the leaders in the area revealed that, sometimes beggar’s present problems that are not real just to access money from their benevolence.

Reasons for Begging

Information was gathered on reasons for engaging into begging in the study area, prominent among such was poverty while very few people turned to begging due to old age, however several of the respondents had common reasons for begging making the data continuous as seen on table 4

Table: 4 Respondent’s Reasons for begging

Reasons	Frequency
Unemployment	95
Physical disability	23
Old age	5
Poverty	151
Internally displacement	43
Poor farm yields	17
Desire to benefit from others	72
Lack of capital	12

From table 4, majority (151) of the respondents admit having taken to begging as a result of poverty, many others blame it on unemployment, physical disability, old age, poor farm yields, lack of capital and desire to benefit from others. 43 respondents admitted having taken to begging due to displacement caused by attack of Fulani herdsmen in their area, which left them with no other option than to beg for a living. However many people within the area in same conditions so mentioned were not into begging, while some people with better economic conditions still beg, it then means that apart from one’s economic condition, one’s choice, and mind set can influences attitudes towards begging in the rural areas.

Techniques for Begging

Data were gathered on the various techniques beggars use in soliciting for favour from people in the study area. Most (128) of which was the face to face confrontation, and many other techniques which are used repeatedly by beggars making the information continuous as indicated on table 5.

Table 5: Techniques of Begging in Rural Areas

Techniques	Frequency
Open demand for assistance through face to face confrontation	128
Visit to harvest scene to request for food crops	45
Showing up ones disability to attract sympathy and assistance	11
Undue greeting with flattery to the rich and politicians	67
Filling up pot holes on main road to beg for money	54
Undue curtsy visits to the rich/ politicians,	32
Irrational presentation of gifts to wealthy people as a bait for assistance	48
Use of cook up stories of misfortune to attract aids	27
Undue award of honours to the wealthy in return for money.	15

Table 5 presents various ways through which beggars in the study area attract favour and win the sympathy of others to grant their request. It was apparent that, several kinds of beggars employ multiple techniques depending on the nature of their target, place of begging and what they want to beg for. The most commonly used technique was the face to face confrontation mentioned by 128 respondents, others visit farmers while harvesting crops to collect food. Those with physical disabilities display such to attract help. Undue courtesy visit to the rich and politicians expecting money is another technique for begging, some youths formed the habit of filling potholes on the main road to stand and beg drivers to drop money for them. It was also discovered that, some beggars present gifts to the rich in anticipation for greater favours. Worse of it is that, some people formulate fake stories of misfortune to deceive those with compassion attracting cash or kind. It was also discovered that, some presentation of awards and honours to people has being abused, turning it into a technique for begging such that, the rich and wealthy people are given award in exchange for money. Consequently, criterial for awards of honour has become the capability to give huge amount of money in return even in some religious circles.

Different types of beggars therefore use various techniques to get what they want from their targets. It became clear from the use of these techniques that, while some people beg as a necessity others do so as a life style, and a means of getting something cheaply from others or living at the expense of other's income.

Problems Created by the Act of Begging

Information realised from in-depth interview granted to some members of the community revealed a lot of social problems created by the act of begging in the rural areas such as gossiping, Stealing, fraud, thurggery, sexual harassment and unhealthy disturbance of public peace. A respondent from Turan council ward laments: "Most tale bearers in this community are those people begging from one place to the other gossiping around, creating enmity among people" She explained further that, in other to gain cheap favour and access resources from people, some beggars give false but appealing information about people to those from whom they beg, so that they will appear relevant. In most cases, this generates quarrels in the community leading to crises, violence and disunity. In another interview, with an elder in Mbavuur Council Ward, it was discovered that some young girls and even married women who take to begging are sexually harassed by the men from whom they beg as the men use this opportunity to draw the women and girls close and win them over as they hope to be helped, they become vulnerable in the hands of men.

It was also discovered that, some people use begging as a means of stealing. In Mbagber community, one of the respondents revealed how some thieves hide under begging to steal as he said:

The practice of begging is causing a lot of havoc in this community, some of the people who appear as having problem moving around to look for assistance only use this as a means of getting close to people to survey their environments for subsequent visit, the same turn back at opportune times to steal when they discover that their victims are not around.

With this information it shows that begging is also used as a means of concealing one’s identity to perpetuate crime in rural communities. Other respondents, a farmer from Mbagber council ward confirmed this information by saying: “When they meet you on your farm, they pretend as if they are coming to beg for yams, but they use this trick to check the size and quality of your yams, once you are not there, they steal as much as they can and go their way.”

Another serious problem brought about by beggars is fraud, scam and deceit, used by many people in the name of begging to get money and other resources from the general public. A respondent from one of the communities in Mbavuur council ward lamented, that some people devise means of scooping funds from others, through begging, by telling a lot of pathetic stories about themselves and family members that are untrue, just to win the compassion of people who rally round to gather money for them. Begging was also discovered to be the gate way to militancy. One elderly person from Mbayam council wards attributes the recruitment of thugs to the availability of youth beggars as he laments:

Most of the boys who have become political thugs began the relationship through begging, as they move around them to access what to eat, the boys became vulnerable instruments hungry enough to be used at will for any cheap and dubious assignment. With this such boys become private militia that can lay down their lives for the interest of politicians

He explained further that, youths who are not ready to labour for their upkeep crowd around politicians for free gifts and since nothing goes for anything, they are easily used as personal body guides trained in the use of dangerous weapons which become a trait to security in the society. Some of these boys also use the weapons for robbing and kidnapping and create tension in this our community. Other respondents were of the view that, baggers embarrass people with their indiscriminate request for money as they move about disturbing public peace, He added “sometimes they make you to become ashamed as they approach you in the mist of people demanding for money, while you are broke thinking of the next meal “With this the act of begging create an unhealthy atmosphere for both the beggar and other members of the society.

Socio-Economic Implications of Begging

Data was also collected on the implication of begging on the socio-economic life of the people in the study area. The act of begging was perceived by residents of logo Local Government to have had several implications both on the beggars and the rural community in general. In-depth interview granted to twelve (12) elders from the study area shows that, begging inhibits production, breeds social vices and create increase burden on the income of the rural people who had to share their resources with those who simply live by begging, the data were continuous since most of the respondents kept mentioning same issues in the cause of the interviews presented on table 6.

Table 6. Implications of begging on the socio-economic development of rural community

Implications	Frequency
Laziness/ Idleness,	12
Extortion/Deceit	7
Unwillingness to develop skills	8
Low productivity	8
Low living standard	9
Distribution of resources	5
Sustenance to underprivileged people	4

Information from table 6 was gathered through in-depth interview, the result of the discussion was coded to show which of the issues that were more frequently stressed and it was continuous in nature since most respondents presented similar views, Data from the table revealed that, all the twelve (12) respondents see the act of begging as leading to laziness and idleness on the part of the beggars who do not desire to labour since they depend on others for their welfare. One of the elders in Mbayam council words lamented:

It is surprising to note that very young boys who should have been working to earn money do gather at market squares and road side shops just to beg car owners for money, they usually stop vehicles saying things like: Oga anything for the boys? your boys are starving here, Anytionkwagh(half thing) for us? Orvesen(Master) help us drink pure water, Sir we never chop since morning drop for us, please hunger go kill us.....

With this persuasion, many people in order to appear humane and charitable, dash money to these boys, which in most cases is used for feeding and substances, making them lazy as they see no need struggling to work since they easily feed by begging.

Seven (7) of the respondents said that beggars can extort money from the general public by cooking up stories that are not true only to win sympathy thereby extorting money from the public. In her words, one of the women in Yonov council ward interviewed added:

it is a pity that some of these people who move about begging with stories of pressing needs to collect money from the public are not sincere, one woman came like that claiming that the child was very sick I should give her money for medication which I did using my last money, when I went later in the day to check on the sick child out of concern, the child denied having been sick while the woman was sited pricing her cream with the money so collected from me.

It is then clear that some unsuspecting members of the society are making use of begging to extort money and other valuables from the public; this increases the rate of scam in the community leading to mistrust and social disorder. Eight (8) of the respondents felt that, since begging seems to be paying, some youths prefer moving about to beg than suffering to learn a trade which is demanding and time consuming, this then hinders economic production in rural area. In the same vein, begging hinders production because full time beggar do not engage in any labour, they only consume what others have produced, even part time beggars waste the time they would have engaged in labouring to pursue people around for free gifts, which sometime do not even come true. This delay and deny their opportunity to work hard in order to earn a living leading to low income.

In another way, nine (9) of the respondents said that begging in logo local government is mostly an altitude of the dawn trodden therefore it brings about low self-image and low living standard, those who depend on begging do not usually have enough to take good care of their needs therefore they maintain a survival lifestyle just to keep soul and body together moving without improvement.

However, five (5) of the respondents were of the view that, the act of begging helps to reduce money and other resources from the rich to the poor so that the under privileged in the society will also benefit from the wealthy ones. To these respondents therefore, begging has positive impact on the rural society since it is a means of moving resources from those who have to the have not thereby reducing the gap between the rich and the poor. In the same way, four (4) of the respondents had it that, begging sustains some underprivileged members of the rural society like old people without children who had no other means of survival than to beg for a living. To these category of respondents therefore, begging has its role to play in the rural areas. Despite this argument, it was obvious from the data collected that, majority of the beggars in the study area did not fall within this category of the old, therefore begging in the area of study was not justified, rather it had socio-economic implications which need to be curtailed for meaningful development.

Discussion of findings

Begging in rural areas of Logo Local Government Area takes place in different ways, including begging from house to house, farm to farm and market square while others organise courtesy visits and awards of honours to beg money and other things from the public and the rich politicians. The act of begging is carried out mostly by

the adults and youths while few elderly people and children are not exempted. The act cut across all works of life since even those who claim to have had one career or the other were still found in one form of begging or the other. Although people from Logo Local government claim to be involved in begging due to poverty and unemployment, these problems could not be solved through begging, rather it creates other problems like overdependence, low self-image, criminality, gossip idleness and increased poverty. This is because those who are into begging are not committed to labour, always seeking opportunity to get something free from others and by that they remain poor, since begging is not created by poverty but rather it creates poverty among the rural people.

Begging was seen to have had socio-economic implications on the rural areas of logo local government. Youths who are the life wire of agricultural production take to begging as a cheap means of livelihood leaving farm work to the elderly, this affects the quantity and quality of labour on farm reducing the production of crops which is the main means of income to the rural people. More over some people hid under the canopy of begging to engage in various kinds of cheating instead of labouring to earn a living, this act hinders economic production. In the same way, time which would have been used in meaningful production is spent planning the best strategy to use in getting one thing or the other from Mr A and B, this hinders production of goods. Socially it was discovered that, begging breeds gossips in the rural areas leading to conflict and disunity. It also encourages sexual harassment among females increasing social ills. However, some respondents felt that, begging has positive implications because it reduces resources from the rich to the poor to narrow the gap between the two and to care for the Vulnerable, however it is observed that if the poor people labour instead of depending upon the rich, there will be increase in production even more than waiting to share from the already produced resources of the rich. Therefore there seems to be no justification for begging in the rural areas of logo local government.

Conclusion:

The act of begging is emerging very fast in the rural areas of logo local government in different forms and patterns. Perpetrators of this act attribute it mostly to poverty and unemployment, however, engaging in begging has not even solved any of these problems, and rather it creates more problems for the rural people. It was discovered that, some beggars in this area get involved in stealing, fraud and gossip causing social economic problems in the society. More so many youths who supposed be on farm to produce crops for food security now take to begging. The implication is inadequate labour force, low production and income leading to low living standard and delayed development..Something therefore has to be done to direct the orientation of the beggars towards productive living instead of depending on others for their upkeep.

Recommendations

To minimise begging for maximum agricultural production and economic improvement therefore:

- i. Beggars especially those who are young and healthy should not be attended to rather, there should be encouraged and given enabling environment to work and earn a stable income by their hands.
- ii. Youths who usually gather at market squares and road sides to harass people in the name of begging should be stopped by security agents to enable them seek for what to do in order to earn their living.
- iii. Traditional rulers should ensure that all their subjects have at least a yam farm to feed so that, begging for food will be minimised and production increased.
- iv. The rich and politicians in logo local government should cultivate the habit of training the less privileged in different crafts so that they can be self-sustained increasing economic productivity in the rural areas of the state.
- v. The government should ban all forms of public begging in order to curtail idleness and promote economic productivity.

With this done, begging will be a thing of the past in rural areas of logo local government giving room for meaningful socio economic development.

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