

**FACTORS INFLUENCING CORPORATE
BEGGING (fine-Bara) IN KADUNA CENTRAL
SENATORIAL ZONE**

BENUE JOURNAL OF SOCIOLOGY
Volume 11 Issue 1
ISSN: ISSN: 0386
Department of Sociology
Benue State University, Makurdi
Pg: 108 - 134

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Abstract

Corporate begging, often referred to as "fine-bara," represents a polished and sophisticated form of solicitation where individuals present themselves in a neat and respectable manner, contrasting starkly with traditional begging. This study critically analyzes the factors influencing corporate begging in Kaduna Central Senatorial Zone, highlighting personal, cultural, and economic dimensions. Employing both quantitative and qualitative methodologies, data was collected through surveys and in-depth interviews. The findings reveal that economic hardship, personal factors such as laziness and lack of skills, and cultural and societal influences are significant drivers of corporate begging. The study concludes that religious teachings discourage begging, indicating that the choice to engage in corporate begging is influenced more by individual and societal factors than by religious doctrine. The paper recommends economic empowerment programs, skill development initiatives, cultural reforms, improved healthcare access, religious education, and legislative measures to mitigate the prevalence of corporate begging and improve social welfare.

Keywords: Factors, Corporate Begging, Kaduna Central Senatorial Zone

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Introduction

Corporate begging, often referred to as "fine-bara," represents a polished and sophisticated form of solicitation where individuals present themselves in a neat and respectable manner, contrasting starkly with the typical image of traditional beggars. These individuals employ poignant narratives to elicit sympathy and financial aid from their targets. This phenomenon is a complex social issue with significant implications for both individuals and society.

On a personal level, corporate begging can lead to feelings of shame, desperation, and hopelessness, as individuals are forced to rely on the charity of others for survival. This dependence perpetuates a cycle of poverty and dependency that is challenging to escape. From a societal perspective, the prevalence of corporate begging underscores larger structural issues such as inequality, lack of access to resources, and inadequate social safety nets. Factors influencing begging include actual or perceived poverty, religious beliefs, physical impairments, cultural customs, natural calamities, addictive tendencies (such as drug, alcohol, and gambling addictions), family background, unregulated rural-urban migration, and psychiatric disabilities and disorders (Amman, 2006; Ogunkan&Fawole, 2019; Namwata et al., 2018).

Lynch (2015) characterizes begging as a multifaceted problem arising from a combination of individual and structural deprivations. He links begging to poverty, homelessness, mental illness, drug addiction, and the absence of housing, income, and health support services. In Northern Nigeria, Adewuyi (2014) identifies additional factors such as the traditional education system, family problems, and the impacts of Arabic civilization, Westernization, and colonialism. Aliyu (2012) notes that beggars in Nigeria are often victims of the adverse effects of a rapidly changing society, experiencing profound disorientation in social and cultural values. Dare (2019) and Komkola (1998) argue that the issue of begging in Africa arises partly due to society's abandonment, apathy, and overprotection towards individuals with disabilities, fostering a culture of dependency among them.

Demewozu (2015) posits that poverty is the primary catalyst for begging, depriving individuals of the resources necessary for a decent life and exacerbating the negative impacts of urbanization and displacement. Aderinto et al. (2017) contend that Nigeria's worsening economic conditions have led to socially undesirable survival methods and deviant behaviors. Olawale (2017) further explores the contexts of begging among disabled individuals, highlighting factors such as survival needs, social acceptability, learned behavior, and psychological influences like diminished self-esteem and motivation.

Tambawal (2012) and Obidoa et al. (2017) suggest that many Nigerians engage in alms-giving due to religious beliefs, viewing it as a righteous act. Ahamdi (2010) adds that this practice symbolically connects individuals to the spiritual realm and promotes humility. However, Erskine and McIntosh (2014) argue that while alms-giving is seen as virtuous in most religious traditions, receiving alms is often viewed as a moral failing.

In Kaduna Central Senatorial Zone, corporate beggars are not confined to streets and offices; they boldly roam residential areas, knock on gates, and flag down moving vehicles under the guise of seeking assistance. Some of these individuals have sources of income but engage in fine-bara to extort their victims. The activities of corporate beggars complicate efforts to assist individuals with genuine needs, thereby constituting a significant social problem. This paper aims to critically analyze the factors influencing corporate begging (fine-bara) in Kaduna Central Senatorial Zone. By understanding the underlying causes and broader implications of this phenomenon, the study seeks to propose evidence-based solutions to mitigate its effects and improve the social welfare system.

Research Question

- i. What are the primary factors influencing the prevalence of corporate begging (fine-bara) in Kaduna Central Senatorial Zone?

Research Objective

- ii. To examine the primary factors influencing the prevalence of corporate begging (fine-bara) in Kaduna Central Senatorial Zone.

Theoretical Framework: The Broken Window Theory

The Broken Window Theory, formulated by social scientists James Q. Wilson and George L. Kelling in 1982, suggests that the presence of apparent indications of disorder and neglect in a neighborhood, such as broken windows or graffiti, might result in a rise in criminal activity. While traditionally applied to urban crime and disorder, there is value in examining its relevance to corporate begging, a socio-economic issue prevalent in many urban centers. The Broken Window Theory within the context of corporate begging, showcases its potential implications and sheds light on possible approaches for addressing this complex issue.

The Broken Window Theory suggests that visible signs of disorder signal a lack of social control and, consequently, can spur criminal activity. Corporate Begging, often seen as a visible sign of poverty and economic disparity, may

reinforce this perception of disorder in a community. The act of begging itself, although legally classified as a non-criminal activity, is closely tied to poverty, creating an association with broader social problems that can potentially impact community stability.

The theory suggests that a sense of disorder and neglect can lead to a diffusion of responsibility among community members, facilitating further crime and delinquency. This diffusion can take the form of enabling behaviours, wherein people choose to tolerate, ignore, or even support corporate begging due to the assumption that larger systemic issues contribute to it. This perpetuates a cycle in which begging becomes more socially acceptable and prevalent, leading to potential adverse consequences for the surrounding community. Moreover, the Broken Window Theory emphasizes the importance of maintaining and repairing physical and social environments to deter criminal activities. In the context of corporate begging, this implies that addressing underlying issues such as poverty, unemployment, and lack of resources can help curb the prevalence of corporate begging. Rather than solely focusing on punitive measures, a comprehensive approach that prioritizes providing social support, access to affordable housing, and job opportunities can contribute to reducing both the need for corporate begging and its associated social disorder.

Addressing corporate begging requires a comprehensive approach that includes economic empowerment programs to provide sustainable employment opportunities, affordable housing initiatives to stabilize living conditions, and enhanced access to social support services such as healthcare and mental health counseling. Community engagement and education are crucial for fostering collective responsibility, while legislative measures and policy reforms can create a balanced approach by discouraging begging and offering support for alternative means of income. Collaboration with NGOs specializing in poverty alleviation, homelessness, and employment can enhance the effectiveness of these interventions. By applying the Broken Window Theory and implementing these multifaceted solutions, communities can work towards reducing visible signs of disorder and creating a more stable and supportive social environment.

Methods

The data collection for this study utilized a mixed-methods approach, combining both quantitative and qualitative techniques to enhance the richness and depth of the data, as well as to enable comprehensive comparisons. Quantitative data were collected via the administration of

Questionnaires while Qualitative data was collected through In-depth Interview (IDI). The research used both quantitative and qualitative method of data analysis for effective analysis and explanation of the data. Data from the survey was statistically analyzed using the Statistical Package for Social Sciences (SPSS) (version 25.0) and represented in tables and percentages. Qualitative data derived from the In-depth Interview (IDI) were transcribed and analyzed. Finally, the quantitative and qualitative information gathered were synthesized into a cohesive narrative. This integration of data in prose form allowed for a comprehensive understanding of the research findings, highlighting both the statistical trends and the contextual nuances. By merging these two forms of data, the study was able to provide a more holistic and enriched analysis, ensuring that the findings were robust, well-rounded, and reflective of the complexity of the research topic.

Results and Discussions

The section is to present the research findings clearly and systematically, interpret the data in relation to the research questions and objectives, and discuss their significance and relevance. This section compares the results with existing literature, highlights key outcomes, addresses study limitations, and suggests areas for future research.

Permissiveness	Frequency	Percentage
Yes	125	23.3
No	412	76.7
Total	537	100

Source: Field Survey, 2023

Table 1 display responses regarding whether respondents' religion permits corporate begging. It reveals that the majority of the respondents(76.7%), stated that their religion does not allow corporate begging. Response from the interview from leaders from the Christian and Islamic faith showed that the idea of religion accepting begging is a misunderstanding. In the words of some of the participants;

The Imam (Islamic leader) noted that:

Even though there are a lot of misconception concerning the Quranic verses that talked about charity, begging is not in any way permissible in Islam. Islam encourages hard work and diligence, in fact the prophet of Allah is reported to have said, the hard that gives is far better than that which receives, which means begging is

highly discouraged and most times condemned in Islam. An individual who is in desperate need is advised to use his arms (work hard) and we believe if one works hard then Allah will bless your effort. It's just that some scholars misinterpret the teachings of Islam that talked about charity, therefore some people feel begging is a way of compelling the well to do to give out charity and attain spiritual fulfilment. Islam highly encourages Zakat, in fact it is among the five pillars of Islam, and how to give zakat or redistribution of wealth is extensively described in the Quran. Islam does not see beggars or corporate beggars with dignity, it is their choice to stoop low and not a way of life as taught by the messengers of Allah. (Jumaat Mosque, Rigasa, 2023)

A General Overseer of a church has this to say:

Begging is not permissible in the Christian faith, be it street begging or corporate begging, the church frowns at it in its totality. We have ways of assisting people with financial difficulty, the church account covers more than paying salaries or organizing events, we have a standard policy which we follow in order to help our church members and at times even nonmembers. So begging is not in any way permissible in Christianity. (Restoration Bible Church, Kaduna South, 2023)

The aforementioned finding sheds light on the fact that both the Islamic religion and Christianity strictly prohibit begging. All the corporate beggars interviewed also mentioned that their religion does not permit begging. Moreover, it becomes apparent that corporate beggars willingly choose to engage in this practice.

Table 2: Corporate Begging is part of the cultural practices

Cultural Practice	Frequency	Percentage
Yes	296	55.1
No	212	39.5
I'm not sure	29	5.4
Total	537	100

Source: Field Survey, 2023

The data reveals that a significant majority of the respondents (55.1%) answered affirmatively when asked if their culture approves of corporate begging. Conversely, 39.5% expressed disapproval, while a mere 5.4% were

unsure. It is worth noting, however, that the prevalence of Hausa respondents in Table 2 does not automatically imply that the Hausa culture endorses corporate begging. To shed further light on this matter, a traditional ruler representing a Hausa settlement in the study location provided additional insights. He noted that;

Hausas are predominantly Muslims and we follow the teachings of Islam as possible as we can. Islam does not permit begging likewise Christianity, but they all encourage empathy, our tradition also encourages empathy. It is the emphatic nature of people that encourage or make them accommodate beggars in all forms. That is why people say 'al'ada" which means culture frowns against turning down the beggar. (HakiminBadarawa, 2023).

Other interviewees mentioned that the culture in general encourages good practices and kindness to the needy, therefore based on that people still show sympathy towards beggars of all kinds.

From the foregoing, it becomes evident that demonstrating empathy is a cultural imperative, particularly when it comes to corporate beggars. This phenomenon highlights the extent to which individuals have gone to support those in need. The study findings reveal that cultural factor significantly influence individuals to participate in corporate begging. This assertion is explicitly stated in the anomie theory, which suggests that when societal norms do not condemn certain behaviors (like corporate begging) i.e., when begging is perceived as a normal way of life and society does not stigmatize it, individuals

Table 3: Why people engage in corporate begging

Reasons	Frequency	Percentage
Economic Factors		
Yes	478	89.9
No	59	11.0
Laziness		
Yes	422	78.6
No	115	21.4
Lack of Skills		
Yes	475	88.5
No	62	11.5
Born into a family of Beggars		
Yes	296	55.1
No	241	44.9
Health Factors		
Yes	392	85.0
No	145	15.0
Positive response from the society		
Yes	395	73.6
No	142	26.4

Source: Field Survey, 2023

may feel at ease and unashamed to engage in the practice.

The respondents were asked the factors they feel influence individuals to engage in corporate begging (Fine-Bara). The findings indicate that majority of the respondents (89.0%) identified economic factors as the primary reason for participating in corporate begging. Interestingly, this factor was also mentioned by all the corporate beggars who took part in the in-depth interview (IDI) session. The overwhelming consensus among respondents and corporate beggars alike is that economic factors play a significant role in driving people towards engaging in corporate begging. This sentiment is further reinforced by the distressing economic conditions in Nigeria, which are projected to exacerbate poverty levels in the near future.

Also, 422 of the respondents representing 78.6% stated that laziness is a significant factor contributing to corporate begging in the Kaduna Central Senatorial Zone. This means that individuals who are unwilling to put in the effort but still desire financial gain are driven towards corporate begging. This assertion was further confirmed during key informant interviews. It is evident that people are inclined to choose corporate begging due to their laziness and aversion to hard work, rather than actively seeking employment opportunities to earn a living.

In addition to the aforementioned factors, a significant number of respondents (88.5%) highlighted the lack of skills as a crucial obstacle. This finding underscores the unfortunate reality that despite people's aspirations for legitimate financial opportunities, their limited skill becomes a significant setback, ultimately forcing them into the role of corporate beggars.

Furthermore, a significant majority of the respondents (55.1%) believe that corporate beggars are born into families of street beggars and have evolved begging into a more sophisticated practice. Surprisingly, none of the corporate beggars interviewed supported this notion. Furthermore, none of the key informants, despite being probed on the matter, identified it as a contributing factor. Consequently, we must give credence to the 241 respondents (44.9%) who firmly reject this perspective.

Health factor was also mentioned by 73.0% of the respondents as a significant influence on corporate begging. These beggars often carry fake doctors' prescriptions, exploiting their health challenges to gain sympathy and make money. While some individuals genuinely face health issues, others capitalize on their conditions as a means of financial gain.

A significant number of respondents (73.6% or 395 individuals) mentioned that a positive response from society influences corporate begging. Respondents from the survey indicated that corporate begging is perceived as more lucrative than regular street begging. People tend to view corporate beggars as individuals in urgent need of assistance, and therefore, they help out of their natural empathy. This gesture, in a way, encourages corporate beggars to continue on this path.

Discussion of Findings

Several key factors influence individuals' involvement in corporate begging. Firstly, economic factors play a significant role. Financial hardships and limited job opportunities can push individuals towards alternative means of income, such as corporate begging. Additionally, some individuals may choose

corporate begging due to laziness, opting to rely on the generosity of others rather than putting in the effort to secure stable employment or develop new skills. A lack of skills also contributes, as those with inadequate skills may find it challenging to secure well-paying jobs, leading them to resort to begging as a means of survival. This findings agrees with earlier findings such as Lynch (2015) who argues that begging is intricately linked to poverty, homelessness, mental illness, drug addiction, and the absence of housing, income, and health support services. Adewuyi (2014) identifies additional factors in Northern Nigeria, such as the traditional education system, family problems, and the influence of Arabic civilization, Westernization, and colonialism on the structure of traditional administration. Demewozu (2015), poverty is the main catalyst for begging in society. Poverty leads to a lack of resources necessary for a decent life, and it also contributes to a socio-economic system that is increasingly affected by the negative aspects of urbanization due to migration and displacement. People who have nowhere else to turn end up on the streets. Aderinto et al (2017) argued that the worsening economic conditions in Nigeria have led to the emergence of certain socially undesirable methods of survival and deviant behaviors.

Health issues or disabilities further exacerbate the situation, as individuals facing such challenges may struggle to find suitable employment and turn to begging for financial sustenance. Moreover, the positive response from society reinforces this behavior; when individuals receive sympathy, support, or financial assistance, it motivates them to continue seeking help through corporate begging.

The consistency in responses, as evidenced by relatively low standard deviations across all categories, indicates a general consensus among respondents regarding the prevalence and importance of these factors in corporate begging. However, some variability was observed, particularly in economic and skill-related motivations. Nigeria has been grappling with high inflation, reaching a peak of 24.1 percent year-on-year in July 2023, attributed to soaring food prices and the temporary impact of fuel subsidy removal. The World Bank has disclosed that this rising inflation, coupled with low economic growth, will result in an additional 2.8 million people falling into poverty by the end of 2023 (Macro Poverty Outlook, World Bank, 2023). These alarming statistics not only confirm the prevailing hardship in Nigeria but also shed light on why individuals resort to corporate begging.

The results indicate that corporate begging is culturally influenced, with many respondents mentioning that their culture permits this behavior. Economic factors and positive societal responses were identified as the primary motivations for engaging in corporate begging. The rapidly deteriorating

economic situation appears to have forced many Nigerians into poverty, leading to an increase in corporate begging. According to the National Bureau of Statistics, 133 million people, or nearly 65 percent of Nigerians, live in poverty as reported in its multidimensional poverty index survey.

Conclusion and recommendations

The study provides a comprehensive analysis of the factors influencing corporate begging in the Kaduna Central Senatorial Zone. The findings highlight that economic hardship, characterized by high inflation and limited job opportunities, is the predominant driver of this phenomenon. Additionally, personal factors such as laziness and lack of skills contribute significantly, pushing individuals toward begging as a more accessible means of income. Cultural and societal influences, particularly the empathy-driven response to beggars, further perpetuate this practice. Despite common misconceptions, religious teachings from both Islam and Christianity discourage begging, indicating that the choice to engage in corporate begging is largely influenced by individual and societal factors rather than religious doctrine. Health issues also play a critical role, with some individuals exploiting their conditions to garner sympathy and financial support. Thus the following recommendations are made;

1. **Economic Empowerment Programs:** Implement job creation and financial literacy initiatives, focusing on vocational training, small business grants, and microfinance services to reduce economic dependency on begging.
2. **Skill Development and Education:** Establish accessible vocational training centers and educational programs to enhance practical skills and literacy, making individuals more competitive in the job market.
3. **Cultural and Societal Reforms:** Launch public awareness campaigns to change societal attitudes towards begging and develop community-based support systems like food banks and job placement services to provide assistance without promoting dependency.
4. **Health Interventions:** Improve access to healthcare services and offer mental health support to individuals facing health challenges, reducing the need to beg for financial support.
5. **Religious Education:** Collaborate with religious leaders to educate communities on the true teachings of Islam and Christianity regarding work, charity, and begging, promoting ethical behavior and discouraging practices that exploit societal empathy.
6. **Legislation and Enforcement:** Enact and enforce laws that discourage begging while providing support for individuals to transition out of begging, coupled with a monitoring and evaluation framework to assess the effectiveness of these interventions.

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