



## AN EXAMINATION OF THE PATTERNS OF CORPORATE BEGGING (FINE-BARA) IN KADUNA CENTRAL SENATORIAL ZONE, KADUNA STATE, NIGERIA

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### Abstract

*Corporate begging, commonly known as fine-bara, is a socio-economic phenomenon prevalent in the Kaduna Central Senatorial Zone, characterized by individuals seeking financial assistance through deceptive tactics. This study employs a mixed-method approach, utilizing quantitative data gathered via questionnaires and qualitative insights obtained through in-depth interviews (IDIs). Grounded in Anomie-Strain theory, the research investigates the patterns and underlying causes of corporate begging within the region. Findings reveal a widespread presence of corporate beggars across diverse age groups, predominantly comprised of individuals from the Hausa ethnic group. Contrary to popular belief, Islam, the dominant religion in the area, does not condone corporate begging. Economic pressures and cultural obligations emerge as key drivers of this phenomenon, with societal norms often reinforcing the practice. Despite the negative impact on the local community and economy, there exists a lack of policy measures to address this issue effectively. This study underscores the urgent need for targeted interventions to combat corporate begging in the Kaduna Central Senatorial Zone. By dispelling misconceptions and understanding the socio-cultural dynamics fueling this behavior, stakeholders can formulate evidence-based strategies to mitigate its adverse effects and promote sustainable socio-economic development.*

**Keywords:** Pattern, Corporate begging, Begging, Kaduna Central Senatorial Zone

### Introduction

The issue of begging is a widespread problem that is not limited to any specific region (Mniti, 2013). It is primarily an urban issue that can be observed in urban areas across all countries. Begging is a widespread occurrence worldwide, but it is especially common in developing countries. Street beggars are commonly encountered in numerous public locations inside urban areas, including petrol stations, restaurants, banks, supermarkets, mosques and churches. Hence, begging is a widespread problem in nearly all urban areas in Nigeria, while its intensity may differ across various locations (Namwata et al., 2016).

Begging refers to the act of individuals roaming the streets to solicit alms, usually in the form of money. This practice is commonly associated with the homeless, physically disabled, and impoverished individuals, particularly in Northern Nigeria. However, it has gradually become a widespread issue affecting almost every state in the country. It has been reported that approximately 65% of beggars migrate to

Lagos annually. Ojedokun (2015) and Adedibu (1989) further support this claim, stating that 44.0% of beggars come to Lagos from neighboring countries, while 56.0% go to Ibadan. Even the Federal Capital Territory (FCT), Abuja, is grappling with this problem. In Kaduna State, beggars can be seen in various strategic locations within the city, including flyovers, marketplaces, and even the premises of churches and mosques.

One concerning aspect of begging is the prevalence of able-bodied individuals on the streets. Within this group, there are vocational or professional beggars who view begging as a more lucrative option than regular employment. These individuals have transformed begging into a refined art form, employing well-crafted narratives, often displayed on placards that make it challenging to resist offering a donation. Additionally, some of these able-bodied individuals exploit the vulnerable, such as leading the blind, pushing the disabled in wheelchairs, or even using children for begging purposes (Ogunkan & Fawole, 2019).

Begging has long been known to be by those who are physically challenged and incapable of managing the physical requirements of work. However, begging has now taken a new dimension. It has metamorphosed into a form of street begging where abled-bodied people roam about the streets, offices and even residential areas soliciting for alms by telling different pathetic lies to gain the sympathy of their unsuspecting targets. The widespread nature of begging (also known as corporate begging or *fine-bara*) in Nigeria implies that begging is now a profession and a means of livelihood for some Nigerians.

The implications of corporate begging or *fine-bara* can no longer be overlooked. This is because the professional beggars also called corporate beggars pose a very serious threat in the current era of high insecurity. One cannot easily distinguish between the good from the bad as those with negative intentions towards people disguise as corporate beggars to dish-out evil. Recent cases of strange individuals masterminding the disappearance of young children and manhood of older people abound in the social media.

These corporate or professional beggars are not limited to streets and offices, they are so bold to roam around residential areas, knock on gates and tell lies with the hope of getting assistance. Some flag down moving vehicles all in the name of seeking assistance. Some of such corporate beggars have a source of income but are into *fine-bara* as a way of extorting their victims. Activities of corporate beggars have made it difficult for people with genuine cases to get help. Corporate begging thus constitutes a social problem in the society.

Many of the social issues the country is faced with today have been the products of accumulated little wrongdoings and negative behaviors that were ignored and unaddressed in the past. The Boko Haram menace, the banditry and kidnapping nightmares are good examples. Neglecting to address any societal problem, no matter how small it is, can negatively affect people's attitudes and behavior towards that society, leading to bigger and complex problems. Addressing small problems promptly can help avoid its escalation.

Furthermore, a lot of previous studies on begging focused on the "regular" street begging, and with no

sufficient scholarly attention yet on the menace of corporate begging (*fine-bara*). Could the rapidly deteriorating economic situation be responsible for *fine-bara* or the perpetrators are simply selfish, lazy and greedy? This study therefore seeks to look at the patterns of and factors influencing corporate begging (*fine-bara*) in Kaduna central senatorial zone, Kaduna state.

## Literature Review

In a study conducted by Esan (2019), beggars in Nigeria were categorized into three groups: the "fine" beggars, the "sit-at-a-place" beggars, and the "babiya" beggars. The "fine" beggars are individuals who employ language to defraud people, frequently disseminating lies under the guise of religion. The "sit-at-a-place" beggars are those who strategically choose locations such as restaurants, holy places, and areas where affluent individuals frequent. Lastly, the "babiya" beggars in Nigeria are usually Hausa individuals from the northern region. They wander the streets, singing and providing minor services to their clients, such as using locally crafted hand fans to fan them or adorning them with stickers. As per the Federal Office of Statistics (2001), child beggars in major urban centers in Nigeria can be classified into three distinct types. The first group consists of children who guide visually impaired parents or relatives. The second group includes children who are incentivized to solicit alms in order to finance their religious education. The third group comprises Children who serve as proxies for their parents, namely mothers who stay concealed from public scrutiny but tightly oversee their children's begging endeavors.

Ibrahim (2017) provides his own categorization of beggars in most Nigerian cities. This encompasses apparently maimed beggars, cultural beggars such as praise singers and moms who have given birth to twins, lepers, the blind, the crippled, the young and the elderly who are unemployable due to their age, and the "almajirai" who beg for alms as part of their religious beliefs. Jelili (2019) similarly categorizes Nigerian beggars into various groups including a variety of individuals, such as impoverished and unemployed beggars, sporadic and untrained beggars, itinerant individuals, marginalized and neglected female

beggars, criminals posing as beggars, and elderly beggars. In summary, beggars in Nigeria can be classified into different categories based on their methods of begging.

In a comprehensive study examining the phenomenon of street begging in the Kadapa District of Andhra Pradesh, India, Reddy (2013) shed light on two distinct categories of beggars: full-time and part-time. The former comprises individuals who have severed ties with their families and friends, finding them entirely dependent on the act of begging for sustenance. Conversely, the latter group engages in begging as a means to supplement their household income. Despite the support provided by their loved ones to dissuade them from resorting to begging, part-time beggars often disregard their counsel. Furthermore, it is worth noting that part-time beggars occasionally allocate their earnings from begging to fulfill personal needs, such as indulging in alcohol, tobacco, and smoking.

In their study, Namwata et al. (2012) classified beggars in Central Tanzania into distinct categories: beggars on the streets, beggars of the street, beggars in the street, and beggars from street families. The beggars on the street dedicate their days to soliciting alms, despite having fixed residences. Typically, they uphold family connections or associations and frequently come back to their residence in the evening for rest. Conversely, beggars of the streets reside and rest on the streets. They maintain casual familial connections and sporadically return to their place of origin. The beggars in the streets are entirely disengaged from their families and immediate communities. They have either forsaken their families or have been forsaken themselves, resulting in a life of destitution and begging. Finally, the individuals who beg and belong to street families are born and brought up on the streets. The majority of them have parents who are also engaged in begging.

The issue of begging in Nigeria is a pressing concern that demands immediate attention. Igbinovia (2019) passionately emphasizes the detrimental impact of beggars, who not only roam the streets but also harass innocent citizens and disrupt traffic flow on highways. Their involvement in criminal activities further

exacerbates the problem, creating an atmosphere of fear and insecurity.

It is evident that beggars not only pose a social menace but also represent the lowest stratum of Nigerian society. They embody the dregs of the nation, reflecting the deep-rooted issues of poverty and inequality that persist in the country. Addressing this issue requires a comprehensive approach that tackles the root causes of begging and provides sustainable solutions to uplift the marginalized segments of society.

In their groundbreaking study, Salami and Olugbayo (2013) delve into the intricate world of international migrant beggars in Ibadan, a vibrant city nestled in Southwestern Nigeria. Their meticulous research not only sheds light on the presence of these beggars but also highlights their alarming potential as disease carriers, capable of transmitting illnesses from their countries of origin to the host nation.

Adedibu (2011) asserts that begging poses a significant danger to Nigerian society, as it has detrimental effects on social, environmental, and economic well-being. This is due to the fact that begging presents an economic menace, as beggars do not make any contributions to the economy. They offer no productive value and instead, the economy suffers due to the significant number of beggars relying on an already strained workforce.

Similarly, Reddy (2013) contends that begging has emerged as a substantial means of livelihood for a considerable segment of the Indian population. He moreover contends that an increased number of individuals engaged in begging places a heavier load on the working populace and reduces the number of resources accessible for productive human advancement.

In a similar vein, Jelili (2009) emphasizes the clear detrimental effects of begging on both social and physical surroundings. Beggars often hinder the unrestricted movement of both pedestrians and vehicles, resulting in delays and obstacles. Additionally, they often generate unsightly waste or

accumulate belongings that contribute to the overall uncleanliness of the surroundings.

### Theoretical Framework

This study was based on the Anomie-Strain theory. The theory provides a solid foundation for understanding the phenomenon under investigation.

The Anomie-Strain theory explores the impact of societal norms and values on individuals' behavior. It suggests that when individuals experience a disconnection between their aspirations and the means to achieve them, they may resort to deviant behavior. By incorporating this theory, we can gain insights into the potential factors contributing to the phenomenon being studied.

Building upon Emile Durkheim's theory of anomie, Robert K. Merton introduced the Anomie-strain theory. Durkheim had examined anomie as a breakdown in society's ability to regulate individuals' innate desires. In his influential 1938 article, Merton astutely observed that many of these desires are not inherently “natural” but rather shaped by cultural influences. He argued that social structure could impose limitations on certain groups, preventing them from fulfilling these desires. Consequently, individuals within society may experience pressure to engage in non-conformist behavior, deviating from established norms (Vold and Bernard, 2016).

Merton's theory delves into the concept of deviance, focusing on behaviors that fall outside societal norms. Unlike criminality, which solely pertains to illegal activities, deviance encompasses a broader spectrum

of actions that challenge established conventions. Merton's perspective on deviance is expansive, as highlighted by Williams III and McShane (2019). He posits that every society sets forth certain objectives that it deems worthy of pursuit. These goals, however, vary across cultures, reflecting the diverse values and aspirations of different communities.

Moreover, Merton emphasizes that culture plays a pivotal role in shaping the norms and means by which individuals strive to achieve these cultural goals. These approved norms and institutionalized methods serve as guiding principles, outlining the expected behavior and pathways to success within a given society. By adhering to these prescribed means, individuals align themselves with the cultural fabric and increase their chances of attaining the desired objectives.

According to Merton, when this imbalance arises due to the organization of society, the social structure is considered anomic (Williams and McShane, 1999). The persons who find themselves in these settings characterized by a lack of social norms (mostly those from the lower socioeconomic classes) are subsequently burdened with the stress of being unable to harmonize their ambitions with their restricted prospects. He outlines five possible responses to the problem of anomie, based on an individual's attitude towards cultural ideals and institutionalized means. The available options include conformity, innovation, ritualism, retreatism, and revolt, as stated by Vold and Bernard (2016).

**Table 1: Merton's typology of Adaptations to Anomie**

|            | Goals | Institutionalized means |
|------------|-------|-------------------------|
| Conformity | +     | +                       |
| Innovation | +     | -                       |
| Ritualism  | -     | +                       |
| Retreatism | -     | -                       |
| Rebellion  | +     | +                       |

(+) signifies “acceptance,” (-) signifies “rejection”, and (+) signifies “rejection and substitution of new goals and standards”. The final mode of adaptation, “rebellion” is of a different type from the others. It focuses on the substitution of new goals and means for

the original ones. Merton's conception suggests that rebellion “leads men outside the environing social structure to envisage and seek to bring into being, a new, that is to say, a greatly modified social structure. It presupposes alienation from reigning goals and

standards” (Merton, 1968). The basic point is that this person ceases to function as a member of the existing society and begins to live within an alternate culture.

While Merton considered all these forms of adjustment, save compliance, as deviant, not all of them include illegal behavior. The ritualist adaption, characterized by its strict conformity to societal standards, is devoid of any criminal activity. Retreatism intersects with crime due to the fact that society deems the act of disengaging from societal norms as illegal, as evidenced by the existence of laws against vagrancy, public intoxication, and drug consumption. Politically motivated rebellion can encompass illegal actions such as assassinations and bombings, while the manifestation of militant ideology may be subject to criminalization. Innovation per se is not inherently illegal (Vold & Bernard, 1999).

To apply this theory to The Pattern and Causes of Corporate Begging in the Kaduna Central Senatorial Zone, we can use Merton’s theory as a lens to understand why individuals in the region may engage in begging for corporate support.

First, we can examine the societal norms and values in the Kaduna Central Senatorial Zone. If the region has a strong emphasis on material success and wealth accumulation, without providing legitimate means to achieve these goals, individuals may feel pressure to engage in deviant behavior to achieve their desired outcome.

Second, if the region has high level of income inequality, limited economic opportunities, and political instability, individuals may be more likely to engage in corporate begging to survive or to gain a competitive advantage in a challenging economic environment.

In summary, the application of Robert K. Merton's Anomie-Strain theory to the study of corporate begging in the Kaduna Central Senatorial Zone can provide valuable insights into the societal, economic, and cultural factors that contribute to this phenomenon. By gaining a deeper understanding of these factors, policymakers and business leaders can devise effective strategies to tackle the root causes of corporate begging and foster sustainable and equitable economic growth within society

## Location of the Study

The study took place in the Kaduna Central Senatorial Zone, located in Kaduna State. This area encompasses seven Local Government Areas: Birnin Gwari, Chikun, Giwa, Igabi, Kaduna North, Kaduna South, and Kajuru. Kaduna Central serves as the vibrant core of Kaduna State, renowned for its bustling administrative and commercial activities. It is home to a diverse population, representing various socio-cultural backgrounds. Despite the socio-cultural variations, the predominant language spoken in this region is Hausa. Additionally, Islam and Christianity stand as the two major religions practiced by the residents.

The researcher selected three local governments which are relatively safe to work at. They are; Kaduna North Local Government Area boasts a vast expanse of 70.2 square kilometers, accommodating a thriving population of approximately 431,580 individuals. This region encompasses twelve electoral wards, each contributing to its unique tapestry. These wards include Badarawa, Dadi Raba, Hayin Banki, Kabala, Kawo, Maiburji, Sardauna, Shaba, Unggwan Dosa, Unggwan Sarki, Unguwan Shanu, and Ungwan Rimi. Kaduna South covers an area of approximately 46.2 square kilometers, with an estimated population of 402,731 residents. This region is divided into 11 wards, namely: Barnawa, Tudun Wada, Tudun Nupawa, Television, Kakuri, Unguwar Mu’azu, Kabala West, Sabon Gari, Badikko, Ungwar Sunusi, and Kurmin Mashi. Igabi local government is an area of great interest for this research project. With a projected area of 3,222 square kilometers and a population of 636,400, it is a significant location for studying various aspects. The zone is divided into 12 political wards, namely Turunku, Zangon Aya, Gwaraji, Birnin Yero, Igabi, Rigachikun, Afaka, Sabon Birnin Daji, Kerawa, Kwarau, Gadan Gayan, and Rigasa. Notably, Rigasa stands out as the most populous ward in Nigeria, boasting 153 polling units. The decision to focus on the Kaduna central senatorial zone was driven by several factors. Firstly, the area already has an established infrastructure, which is crucial considering the potential risks associated with the researcher's movement between different communities to meet research participants. By choosing this zone, the researcher can minimize



logistical challenges and ensure a smooth data collection process. Furthermore, the transportation and communication networks in the study location are well-developed, making it easier for the researcher to mobilize respondents and access other essential resources for the fieldwork. This accessibility was particularly important for both quantitative and qualitative data collections. The researcher possesses a deep understanding of the culture in the Kaduna central senatorial zone, including the widely spoken language, Hausa, which is used by the majority of the population in the area. In summary, the Kaduna central senatorial zone in Kaduna State, Nigeria, offered a promising setting for this research project. With its substantial area, significant population, and well-established infrastructure, it provided an ideal environment for gathering valuable data. The selection of Kaduna Central Senatorial Zone as the study area was based on the escalating prevalence of corporate begging in the state. This issue arises from the economic hardships faced by the citizens, leading some individuals to resort to corporate begging.

## Methods and Materials

The data was collected through both quantitative and qualitative techniques so as to enrich the qualities of

the data and make comparison of the data for the study. 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. The approach involved the direct verbatim quotation of the interviews in italics. Relevant quotes that capture the general ideas express in each question were noted and compiled in line with the study objectives. At the end, quantitative and qualitative information gathered were synergized in prose.

## Results and Discussions

Data collected shows a variety of variables showing the patterns of corporate begging (fine bara) in Kaduna Central Senatorial Zone.

**Table 2: Distribution of Respondents based on Gender, Age, Marital Status and Ethnicity**

| Gender         | Frequency | Percentage (%) |
|----------------|-----------|----------------|
| Male           | 378       | 70.4           |
| Female         | 159       | 29.6           |
| Total          | 537       | 100.0          |
| Age (Years)    | Frequency | Percentage (%) |
| 20 or less     | 62        | 11.5           |
| 21 – 30        | 140       | 26.1           |
| 31- 40         | 293       | 54.6           |
| 41-50          | 42        | 7.8            |
| Above 50       | Nil       | 0              |
| Total          | 537       | 100.0          |
| Marital Status | Frequency | Percentage (%) |
| Married        | 361       | 67.2           |
| Single         | 166       | 30.9           |
| Divorced       | 10        | 1.9            |
| Total          | 537       | 100.0          |
| Ethnicity      | Frequency | Percentage (%) |
| Hausa          | 435       | 81.0           |
| Igbo           | 56        | 10.4           |
| Yoruba         | 34        | 6.3            |
| Others         | 12        | 2.2            |
| Total          | 537       | 100.0          |

Source: Field Survey 2023

According to the data presented in Table 2, a significant proportion of the respondents (70.4%) identified as male, while women constituted 29.6% of the sample. This gender disparity can be attributed to the adoption of convenience sampling, whereby a larger number of males demonstrated a greater inclination to partake in the study.

For the age of the respondents, the majority of respondents, accounting for 54.6%, fall within the age range of 31-40 years. Additionally, 26.1% of respondents are between the ages of 41-50 years. These findings indicate a significant and dynamic interest among individuals in the 31-40 age group regarding the social issue of corporate begging, as well as the underlying patterns and contributing factors.

The marital status shows that 67.2% of the respondents which is 361 are married; this is so because the age group of the majority of the respondents falls between marriageable age and also reflects that married people showed more concern towards the issue of corporate begging.

The table also displays the distribution of respondents by ethnicity. The findings indicate that the majority of respondents (81.0%) identify as Hausa. This can be attributed to the dominance of the Hausa population in the Kaduna central senatorial Zone, which is situated in the heart of Kaduna and primarily represents the Northern region of the state.

**Table 3: Responses on the Meaning of Corporate Begging (Fine- Bara).**

| Responses                                             | Frequency | Percentage (%) |
|-------------------------------------------------------|-----------|----------------|
| Nicely dressed people who tell lies to extort others. | 345       | 64.2           |
| People who are in dare need                           | 132       | 24.6           |
| Criminals who disguise to be beggars                  | 50        | 9.3            |
| Children of street beggars taking it to another level | 8         | 1.5            |
| No idea                                               | 2         | .4             |
| Total                                                 | 537       | 100.0          |

**Source: Field Survey 2023**

Table 3 presents the responses regarding the concept of corporate begging. Out of the total respondents, 345 individuals (64.2%) perceive corporate beggars as well-dressed individuals who do not resemble typical street beggars. However, these beggars employ various deceitful tactics to extort money from people. On the other hand, 132 respondents (24.6%) view corporate beggars as individuals in urgent need of temporary financial assistance. Additionally, 50 respondents (9.3%) consider corporate beggars to be criminals who disguise themselves as beggars. Furthermore, 8 respondents (1.5%) believe that corporate beggars are the offspring of street beggars who have elevated

begging to a new level. Only 2 respondents were unsure about the identity of corporate beggars. These findings indicate that the majority of respondents possess a comprehensive understanding of corporate begging.

During the case study and in-depth interviews, the researcher personally observed the physical appearance of the respondents. It was noted that corporate beggars typically dress well and do not exhibit the disheveled appearance commonly associated with street beggars. This observation further supports the claims made by the majority of respondents.

**Table 4: Responses on the Categories of People Who Engage in Corporate Begging**

| Responses          | Frequency | Percentage (%) |
|--------------------|-----------|----------------|
| low-income earners | 246       | 45.8           |
| The unemployed     | 210       | 39.1           |
| Older adults       | 72        | 13.4           |
| Widows             | 9         | 1.7            |
| Total              | 537       | 100.0          |

**Source: Field Survey 2023**

Table 4 shows responses regarding the categories of individuals involved in corporate begging, and the following findings were obtained: a majority of the respondents (246 or 45.8%) believe that low-income earners are more likely to engage in corporate begging. Additionally, 210 respondents identified the

unemployed as the primary group of corporate beggars, while another 72 (13.4%) mentioned older adults. These findings indicate that corporate beggars are predominantly individuals who have a source of income but opt to beg as a means of supplementing their earnings.

**Table 5: Responses on the Methods Used by Corporate Beggars**

| Responses                                  | Yes          | No           | Total         |
|--------------------------------------------|--------------|--------------|---------------|
| Attract sympathy                           | 288<br>52.5% | 255<br>47.5% | 537<br>100.0% |
| Disguise to be sick                        | 366<br>68.2% | 171<br>31.8% | 537<br>100.0% |
| Engage in Voluntary jobs and beg passersby | 31<br>5.8%   | 506<br>94.2% | 537<br>100.0% |
| Pretend to be in an emergency situation    | 325<br>60.5% | 212<br>39.5% | 537<br>100.0% |
| Saying something religious                 | 119<br>22.2% | 418<br>77.8% | 537<br>100.0% |
| Holding a child                            | 197<br>36.7% | 340<br>63.3% | 537<br>100.0% |

**Source: Field Survey 2023**

According to the data presented in Table 5, corporate beggars employ various tactics to solicit help from individuals. The majority of respondents, accounting for 68.2% (366), reported that corporate beggars feign illness to exploit unsuspecting individuals. Additionally, 60.5% (325) mentioned that these beggars pretend to be in emergency situations to extort their victims. Another method, mentioned by 22.2% (119) of respondents, involves using religious statements to deceive and swindle their targets. Holding a child as a means of deception was also identified by 119 (22.2%) of the respondents. Only a small percentage, 5.8% (31) of the participants, mentioned that corporate beggars engage in voluntary work and beg passersby for assistance.

In an interview with a corporate beggar, she said:

*The regular street beggars suffer a lot of chastisement from people, so what I usually do is, I go to residential areas with my young daughter, knock on people's gates and tell them tales of how my husband left us for years and left me alone to fend for the kids. I beg them for a cleaning job in their house so that I can take care of my kids. I know they won't employ me but use it as a bait to earn their sympathy. They usually say no but give me cash or food items and wish me well. I change*

*location each time and tell stories a feel will earn me sympathy at that point in time sometimes I send my kids to houses I've been to and say they are orphans or are internally displaced and need help. (Kakuri, 2023)*

An interviewee narrated that:

*I have a number of ways I use to seek financial assistance. I observe the situation and also the person I ask for help before using any particular method. For instance, if I'm at shopping plazas, I don't ask for money, I request that they buy me food to take home to my family. When I'm in office premises, I say I need money to pay my kids school fees because I just lost my job. Or when I go to the hospital premises, I beg other patients to help me with money to buy drugs prescribed for my ill wife.) (Ungwan Rimi, 2023)*

When asked where he learned the methods he uses, he responded that a close friend of his taught him some and others he got from observing other beggars. Applying the differential association theory to understanding corporate begging, it can be argued that people engage in this activity as a result of being exposed to certain social networks and subcultures that promote and normalize such behavior.



The aforementioned account provides compelling evidence to support the claim made by the majority of respondents in table 4. According to their perspective, corporate beggars represent a unique subgroup within the realm of begging, characterized by their utilization of deceitful strategies to exploit unsuspecting individuals.

By analyzing the data and conducting interviews, it becomes evident that corporate beggars employ a range of tactics to exploit the goodwill of others. These tactics include feigning illness, fabricating emergency situations, using religious appeals, and even employing children as props for deception. The case study of a corporate beggar targeting female motorists further highlights the extent to which these individuals go to manipulate their victims.

**Table 6: Responses on the Period of Time Corporate Beggars Mostly Operate**

| Responses        | Frequency | Percentage |
|------------------|-----------|------------|
| Morning          | 64        | 11.9       |
| Afternoon        | 89        | 16.6       |
| Evening          | 338       | 62.9       |
| Night            | 34        | 6.3        |
| All of the above | 12        | 2.2        |
| Total            | 537       | 100.0      |

**Source: Field Survey 2023**

Table 6 indicates the responses on the time Corporate Beggars mostly operate and majority of the respondents 338 (62.9) mentioned evening as the most common time corporate beggars operate, while 89(16.6) said the common period of operation for the corporate beggars is in the afternoon, while 64 (11.9) said the morning time and only 2.2% of the respondent's mentioned morning, afternoon, evening and night as the period corporate beggars operate. This finding clearly reveals that Corporate Beggars mostly operate in the evening, a period the researcher observed which most people have closed from work or a busy day and are retiring to their home for a good rest. Mornings are usually busy for individuals to listen to strangers, especially those who have to drop off their kids in school and rush to their places of work. The evening is more convenient for corporate beggars to stop their victims, tell their tales and request for assistance. Further to this, a qualitative survey participant mentioned that:

*Most corporate beggars make a careful selection of the period of time they go out to beg, not only time, but location matters a lot. I in particular prefer where people don't know me and also areas, I'm sure of meeting people that are likely to listen to me and render financial assistance. But these days, people hardly give me money, what I get is some food stuff, so sometimes I sell them to get money I need to do other things. (Ungwan Rimi, 2023)*

All the corporate beggars interviewed equally mentioned that they take into cognizance, time and location before setting out for the day.

### Conclusion and Recommendations

Based on the findings of the study, it can be concluded that in Kaduna Central Senatorial Zone, there is a prevalent issue of corporate beggars spanning across various age groups, with a majority being Hausas. This problem demands our attention due to its significant impact on the local community and economy. Corporate beggars employ various deceitful tactics to seek financial assistance from unsuspecting individuals. Both Islam and Christianity oppose corporate begging, it is important to clarify that Islam does not permit corporate begging, which is a common misconception.

Corporate begging is primarily driven by cultural inclinations, as many individuals who offer assistance to beggars perceive it as a cultural obligation and the primary reasons cited for corporate begging are economic factors and positive societal response. Currently, there are no established policies in place to address the issue of corporate begging in the Kaduna Central Senatorial Zone.

The following recommendations are suggested from the findings of the study.

1. It is crucial for society to be aware of these methods employed by corporate beggars in order to protect themselves from falling victim to their schemes. By understanding their strategies, individuals can be more discerning and cautious when approached by those seeking assistance.
2. There is an urgent requirement for the government and other pertinent institutions to establish a viable mechanism that promotes skill acquisition. Enhancing the economic landscape and addressing the root causes of corporate begging necessitate a multifaceted approach.

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