

# The Impact of Street Begging on the Freetown Municipality

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**Abstract-** This paper attempts to examine the social impact of street begging on Freetown Municipality .A cross – sectional study conducted among 100 respondents composed 70 beggars,20 members of the focus group discussions and 10 key informants. Data was collected involving quantitative and qualitative approaches were used for data collection. Simple descriptive statistics were used for analyzing the data. The realized consequences of street begging were abusive languages from the public, harassments from municipal officials and police, harassment from fellow beggars, and sexual abuse, accident,etc were reported. It was recommended that to get rid of begging were getting capital to start small businesses, getting care giver for themselves and their children, getting employment and getting accommodation.

**Index Terms-** Street begging, consequences, future aspirations, begging life, beggars

## I. INTRODUCTION

Begging in the streets of urban areas is one of the age-long activities and perhaps occupations of the highly vulnerable, poverty-ridden individuals in the society of both developed and developing countries. Although the problem of begging is a worldwide phenomenon, it is more pronounced in developing countries” (Jelili, 2013; Namwata *et al.*, 2012). Wikipedia (2010) and Mortimer (2005) defined street begging “as asking for money, food, shelter or other things from people they encounter by request without an exchange of service in a public place”. Olawale (2007) “regarded alms begging as the habit of a beggar soliciting for favour from passers-by for survival and enrichment”. Many authors (Namwata *et al.*, 2012; Demewozu, 2005; and Demewozu, 2003) have argued that the “beggary problem has a lot to do with the country’s socioeconomic and historical aspects characterized by low incomes, high unemployment rates, fast rising cost of living, high rates of population growth, inappropriate public policies, continued rural-urban migration and displacement of mass human beings to the city”. Thus, the cardinal reasons for most of the different vulnerable categories of beggars to earn a meager living on the streets, churchyards and other collective quarters of the city is poverty precipitated by different factors and events. The beggars, as impoverished underclass, presently find themselves in multifaceted and extreme impoverishments which can generally be characterized by chronic food shortage and insecurity, illiteracy, homelessness or poor housing often on unsuitable land,

disease, in sanitary living conditions, death and above all marginalization and exclusion.

Mortimer (2005) asserts that “the consequences of begging include sexual harassment of female beggars, being driven from one location to another, exposure to raw weather, fear of being captured for sacrifice are reported by the subject themselves”. Eyo, Usoro and Usoro (2007) cited in Yusuf *et al.* (2012) viewed “street begging as a national malady that eats into the fabrics of social, economic, religious, political and educational structures”

## II. LITERATURE REVIEW

### 2.1. Socio –economic and demographic characteristics of beggars

According to the theory of culture of poverty indicates that “poverty as a subculture passes from one generation to another and becomes institutionalized in the poor some characteristics which prepares the ground for the phenomenon of begging”.

Demewozu, (2005). Some of these characteristics are:

1. Non participation in public activities
2. Low level of associations and lack of voluntary associations
3. Felling of anonymity in the urban society, social isolation and tendency towards hermitage.
4. Suffering from some chronic illnesses and sometime malingering
5. Lack of professional skills.
6. Experiencing long-term unemployment periods
7. “Existence of some spiritual and psychological characteristics such as low self- esteem; weak self – concept; self- esteem tendency towards indolence, lack of cognitive psyche; feeling of incapability; dependence on others and the feeling of unworthiness” Anna (2014):

Begging develops in societies where there is no appropriate job for the people with a special profession or skill and the society can’t effectively solve the problems of the poor. However there are mentalities and values dominating the society which consider the poor’s low level of life as the result of their own incapability. In such conditions, begging is both a means for adaptation to the environment to survive and a reaction which the poor individual reveals against his/ her feeling of unworthiness in order to resist hopelessness. Hopelessness results from knowing the reality that achieving success in terms of the values and goals of the larger society is impossible for them. “Every human society has witnessed the phenomena of street begging at one time or the other and has lingered on over

time” Wilson (2009:11). “With some, it died away in others or it is at its barest minimum depending on the circumstances of starting the begging which could be as a result of human or natural disasters; in form of wars, famine, flood or earthquakes which dispossess people of their livelihood- do compel some surviving victims to engage in a temporary but often dehumanizing begging with a view to keeping body and soul together” Ferguson et al (2009:11

According to Ahamdi (2010), “begging is a social problem which has not only psychological consequences such as the development of inferiority complex in the beggars’ family members and their network of kinship, but also problem of begging will affect , as an unpleasant problem, but also the geographical and social structure of the urban areas”. Foyoh (2013) asserts that “nowadays, in Freetown, poverty and societal changes resulting from urbanization have produced more emotional and pressing social problems, of which begging is the most serious and a visible one”. As such, “begging, an almost unnoticed social event and problem, has become the means of livelihood for quite a large number of persons. It is a common and day-to-day experience for us to observe beggars of different sorts roaming around the streets, squatting on major church environs, swarming here and there”. According to Kamanda (2014), sociologists developed theories to explain social phenomena like street begging, such as vicious circle of poverty and functionalist.

## 2.2. Begging and its related concept in modern times

The trend and dynamics of begging in prevalence within most parts of the human society is aged old and thus have generated lots of concerns by social thinkers who have proffered lots of controversies as to its pervasiveness and dynamics Michelle, (2007). “Begging among many social maladies is viewed to be an attitude of nuisance projected by those engaged in it to their targeted members of the public” Adams, (2004). According to Roberts (2010:), “among certain people of both poor and of able bodied categories who sees the act of pan-handling as a career motivated in him by a once elderly relative or neighbor”. While Murray (2008), views “begging as a social act of exploitation by both the giver and the recipient who seek to promote it as a motivational means for the survival of such easy going members of the society”.

“For most countries of the third world, begging as an indication of abject poverty, has always been a major way out for the helpless poor” Adedibu, (2008). However, not all beggars are poor or motivated into begging by poverty, and not all the poor are beggars. This, therefore, necessitates the need to re-examine the concept of begging and related issues. To beg, simply means to ask for money, food, clothes, etc, as a gift or as charity. This implies that begging is not peculiar to individuals, but also organizations or countries. For the latter group, it is conceptualized here as “corporate begging”; and it is made to include seeking for charity by organizations or grants or debts cancellation by richer organizations or nations to poorer organizations or nations. The former category, which is the concern of this study, is synonymous with street and house-to-house begging; it borders around such issues or related concepts as “panhandling” “mendicancy” and “vagrancy” which characterize city beggars. This conceptualization would not only

capture the image of the begging and begging question, but also reflect their implications for the city’s physical and socio-economic environment.

## 2.3 Religious Perspectives on Begging

Religion by most social construct is described as a way of life whose ideology is transferred from one generation to another. Depending on the background of some religions, but most conventional ones, begging is an accepted phenomenon by, and for its practitioners Abdullah, (2001). That is to say, “in virtually every religion of the world issues surrounding alms giving (and by implication begging) are entrenched though with different approaches”. In this section the issue of alms giving and begging as obtained in the scriptures of both Islam and Christianity (which are the two most popular orthodox religions) is examined. In Islam, “zakat” (alms giving) is so weighty that it is one of the five pillars of the religion. Thus says Allah: “And in their properties there was the right of the beggar, and the Mahruum” (the poor). It is believed that every “penny” spent for the poor is spent for the cause of Almighty Allah.

It is evident in the Koran, and of course, Islam, not to reject beggars “And reject not the beggar” (Koran 93, verse10). The list of those entitled to alms in Islam is not, however, restricted to beggars, but including all the poor, the captives, those in debt, stranded travelers, among many others. (Koran 9 verse 60). In summary while giving alms is seriously encouraged, begging is not frowned at, if the need arises. In Christianity, alms giving is also encouraged but begging is silent upon. Thus says the Bible: “Oh the joys of those who are kind to the poor (are that) the Lord rescues them in times of trouble” Psalm (41:1). “Whoever gives to the poor will lack nothing. But a course will come upon those who close their eyes to poverty Proverbs ( 28:27).

## 2.4. Identify the categories of street beggars and their feelings about begging life in Freetown

The human society is a very complex entity encompassing people from various socio-economic and political backgrounds with series of activities. Roberts, in ‘Power and Money, a social myrage’, (2001), posited that, “Since the beginning of time, medieval and onto the modern centuries, there have been the sick, poor, marginalized, less privileged etc among others engaging in begging and or relying on the asking for alms for their survival”. According to Daniels, (2013) one of the most degrading, “psychologically damaging and thus worst of life’s endeavour is street or street pan-handling, which is common almost in every human society. Indeed begging is shameful and degrading as supported by Beatrice, (2012) but added that, it is not just about its emotionally degrading impact it can have on the individual, but rather the reaction of the society to street beggars”.

Mason (2011) “identified three categories of beggars in urban areas thus; those (children or adults) who lead disabled or sick parents or relatives, those who beg entirely on their own; and those who act as front for parents, especially mothers who are usually hidden from public view but supervise them from distance”. “These children or adults as beggars come from the poorest of the poor families, sleep in streets or with their accompanying adults in spontaneous beggars’ colonies in cities”. “These beggars are exposed to high risk of accidents in heavy

traffic when they beg, constant abuse and aggression from general public, being co-opted into dubious criminal acts, such as steeling, pick pocketing, drug abuse/peddling, homosexuality, errand boys and girls, prostitution and so many other vices prevalent in the society” Annual Report, Human Right Commission of Sierra Leone( 2014). for improving their condition and leaving this occupation. At the Freetown Municipality level, various employments generating programme is evolved to solve the problem of unemployment, proper supply of water, availability of electricity, sanitation. Other measures being suggested by them to uplift their socio-economic status are dwelling place, below poverty line card

### III. RESEARCH METHODOLOGY

#### 3.1. Introduction

This chapter includes a discussion of the following major areas: (a) research design, (b) study area, (c) population (d) Sampling frame (e) Sampling techniques (f) sample size (g) research instrument (h) data collection and sources of data, (e) data processing and analysis, (f) summary of chapter. The first section of the chapter, research design, provides a description and rationale for choosing quantitative research; specifically, it speaks on the questionnaire approaches for the study. The data collection and sources of data section addresses the study’s data sources and procedures. The data analysis and interpretation section gives a detailed description of the data analysis and interpretation processes the research will use once data are collected.

#### 3.2. Research Design

“Research design is the arrangement of conditions for collections and analysis of data in a manner that aims to combine relevance to the research purpose with economy in procedures” (Kothari, 2004). It constitutes a blue print for the collection, measurement and analysis of the data (ibid). “Research design represent a logical and systematic plan prepared for directing a research study and specifies the objectives of the study, the methodology and techniques to be adopted for achieving objectives of the study” (Krishna swami, 2006). Therefore this study adopted case study design because it led into in depth understanding of the phenomenon.

#### 3.3. Study Area

In 1787 the British helped four hundred freed slaves from the United States, Nova Scotia, and Great Britain returned to Sierra Leone to settle in what they called the ” Province of Freedom.” The area was first settled by freed slaves sent from England around the Cotton Tree which was said to have previously been a slave market. Disease and hostility from the indigenous population nearly eliminated the first group of returnees. This settlement was joined by other groups of freed slaves and soon became known as Freetown. In 1792, Freetown became one of Britain’s first colonies in West Africa. It is the largest city and also capital of Sierra Leone lying on the peninsula near the Atlantic coast and hosts the third largest natural harbour in the world – Elizabeth II Quay.

Thousands of slaves were returned to or liberated in Freetown. Most chose to remain in Sierra Leone. These returned Africans or Creoles – as they came to be called – were from all

areas of Africa. Some of the earliest settlements can be found in the mountain villages of York, Regent, Bathurst, Leicester and Gloucester. From Regent you can walk through creole villages to Charlotte falls and also climb Sugar Loaf Mountain which is one of the highest points on the peninsula. Some fascinating Creole architecture can be found in these areas as well as in downtown Freetown.

Fourah Bay College (pron. frah bay) was established in 1827 in Freetown and rapidly became a magnet for English-speaking Africans on the West Coast. For more than a century, it was the only European-style university in Sub-Saharan Africa. Fourah Bay College (FBC) became known as the “Athens of West Africa” due to a strong focus within its curriculum on learning Greek and Latin and because of the success of its graduates at home and abroad. In addition, FBC attracted students from all over West Africa, particularly British West Africa ( Nigeria, Gambia, and Ghana).

The landscape in Freetown is very hilly and looking similar to other great landscapes for example the San Francisco Bay Area. In Freetown, you can see the sea from almost any point in the city and you are never far away from the beach!

Today, Freetown is a buzzing capital and is lively by day or by night. In the main city centre and further towards the east is mainly the commercial area although more businesses today are moving towards the west to avoid overcrowding. On a busy day, Freetown echoes with the sound of hooting cars, local traders and passers-by and beggars begging. The west of Freetown is mainly residential and further west (South-West) you will find some of the country’s most beautiful beaches.

The markets in Freetown are colourful and can be noisy as every trader tries to capture your attention, but just like Freetown and Sierra Leone, there’s a certain charm to it. At night, Freetown cries out through the speakers of local night clubs and bars. New York is not the only city that does not sleep! Sierra Leoneans love to have a good time and in Freetown you’re never far away from an entertainment spot.

Some of Freetown’s attractions famous structures include The Cotton Tree, Freetown Law Courts, the Slave Gate and Portuguese Steps, St John’s Maroon Church (built around 1820), St George’s Cathedral (completed in 1828), Sierra Leone Museum, Foullah Town Mosque (built in the 1830s) ,Sierra Leone Museum (featuring the Ruitter Stone and original drum of Bai Bureh), Victoria Park, Creole and colonial architecture, the lively markets and fantastic beaches

#### 3.3. Population of the Study Area

Population of study is a “group of individuals who have one or common characteristics that are of interest to the researcher” (Best and Khan, 1998). In addition population is “referred as a full set of cases from which a sample is taken” (Saunders, 2007). Therefore, population for this particular study was beggars in the Freetown municipality

#### 3.4. Sampling Frame

The sampling from for this study is from a common meeting held with the mentioned groups during the research since a list or directory to contact them individually from was absent

#### 3.5. Sampling Techniques

Sample “is a segment of population in which the researcher is interested in gaining information from and drawing

conclusion” (Brian, 1992). In this study the researcher used purposive sampling to select sample for key informants. The researcher used purposive sampling so as to get firsthand information regarding the impact of street begging on the Freetown Municipality. These key informants are the ones who have access of information regarding beggars that are at strategic places.

### 3.6. Sample Size

To obtain the sample size for the study, the researcher selected one hundred (100) women, men and children who are beggars. Thirty (30) were blind beggars of all ages including men and women. Fifty (50) were crippled, five (5) were dumb and fifteen (15) were amputees in Freetown were interviewed in person for this study. Two focus groups of stakeholders working in the disability area from government and civil society organizations (nongovernmental, faith, and community-based organizations and organizations of persons with disabilities) in Freetown were considered for this study. Representatives from government organizations especially National Commission for People with Disabilities were interviewed in the first focus group and representatives from civil society organizations in the second.

### 3.7. Research Instrument

The two key research tools employed to undertake this investigation are interviews, the administration of a structured questionnaire through the use of the random sampling method. The interviews were conducted on a face- to – face basis with the key respondents of the various set of beggars „Since the process was so time consuming and finance demanding the researcher had to find other ways to consult other others. The study area wide and broad that the researcher resorted to the questionnaire in order to solicit more information. The questions used for the interviews were the same used to administer the questionnaire. The questions were prepared that they catered for all respondents.

They were semi – structured interview questions and questionnaires. This is so because they follow less structured procedures. Both opened and closed questions were used in in the questionnaires which: there were also questions that suggested the input of the respondents which may not have been mentioned in the questionnaire. They were however structured that such they maintained and retained the subject matter under investigation.

### 3.8. Data collection and sources of data

The sources of data were primary and secondary as this study was an original study. As indicated earlier a close and open -ended questionnaire for respondents was used as the main instrument to collect data. Personal interviews were conducted with these categories of beggars as mentioned above. The appropriate time for administration was negotiated between the researchers and the respondents. The questionnaire distribution was facilitated by the researcher who also assisted in the collection process. The whole of this exercise was done for a period of two months as some of the respondents were too busy due to mining and farming.

### 3.9. Data Processing and Analysis

Data collected was analyzed qualitatively and quantitatively using the Statistical Packages for Social Sciences (SPSS). Before starting the analysis process, the researchers processed the data by editing, categorizing and coding it appropriately. After processing; the researchers then fed the data into the computer via the SPSS programme.

### 3.10 Ethical Considerations

The study followed the ethical standards for human subject research provided. Respondents were told that participation in the research was voluntary. Respondents were also informed about the confidentiality of the study. They were told that information received from them would be kept confidential and no one else would have access to the study data except the principal investigator. All study respondents were adults’ women and men beggars and hence, there was minimum risk for participation in the study. This information was shared with participants in a written informed consent in English and translated in the local language which is Krio that was read to them before the interviews. To maintain confidentiality, pseudonyms are used in all transcripts and research reports. All audiotapes and other identifying information will be destroyed after the dissertation is completed and articles are published using the data.

### 3.11. Limitations of the Study

In the process of gathering relevant information from respondents for this study, the researcher was faced with limitations. one of it was the distance from where the researcher is residing to locate where the beggars normally beg, the weather situation which must times prevented the researcher from reaching the respondents in terms of heavy rain fall, also must times the beggars were not available at their locations for interviews which makes it difficult to conduct. Another limitation was must beggars were not willing to response to interviews from an unknown person. Another limitation was they were always busy begging and could not afford to response to interviews when they feel no financial will be derived.

## IV. RESULT AND DISCUSSIONS

In order to achieve the objective of this study, the researcher administered a structured questionnaire as the main data collection method. The questionnaire provided rich information derived from descriptions and explanations of events that occurred within a specific subject’s environment. The researcher examined the interview data against the approaches and strategies referred to in the literature review. The analysis is in two sections; demography of respondents and research questions. One hundred and fifty (150) questionnaires were administered, only one hundred (100) were returned filled which makes 66.7% respondent rate.

**Table 4.1 describes Gender of Respondents**

	Frequency	Percent	Valid Percent	Cumulative Percent
Male	40	40.0	40.0	40.0
Female	60	60.0	60.0	100.0
Total	100	100.0	100.0	

The table from above reveals that 60% of the beggars contacted for this was female and 40% were male. It can be concluded more female beggars were contacted as compared to

their male counterpart. The reason is that there are more female beggars both young and old in the street of Freetown

**Table 4.2 describes the Age group of Respondents**

	Frequency	Percent	Valid Percent	Cumulative Percent
0 year - 15 years	10	10.0	10.0	10.0
16 years - 35 years	65	65.0	65.0	75.0
36 years - 64 years	20	20.0	20.0	95.0
65 years and above	5	5.0	5.0	100.0
Total	100	100.0	100.0	

The table above reveals that 10% of the beggars contacted for this study aged between 0 year – 15 years,65% between 16 years – 35 years,20% between 36 years – 64 years and 5% aged 65 years and above. It can be concluded that more of the beggars

contacted for this study are between the ages of 16 years – 35 years. Reason being that these are the abled beggars who normally walk up and down in the street of Freetown

**Table 4.3. describes the Physical Status of Respondents**

	Frequency	Percent	Valid Percent	Cumulative Percent
Blind	30	30.0	30.0	30.0
Crippled	50	50.0	50.0	80.0
Dumb	5	5.0	5.0	85.0
Amputee	15	15.0	15.0	100.0
Total	100	100.0	100.0	

The table from above reveals that 30% of the respondents contacted for this study were blind beggars both male and female, 50% were crippled,5% were dumb and 15% were

amputees. It can be concluded that majority of the respondents contacted were crippled. Reason being they are always seen with wheelchairs along the streets.

**Table 4.4.describes the Marital status of Respondents**

	Frequency	Percent	Valid Percent	Cumulative Percent
Married with children	30	30.0	30.0	30.0
Married without children	5	5.0	5.0	35.0
Single with children	15	15.0	15.0	50.0

Single without children	10	10.0	10.0	60.0
Widow	40	40.0	40.0	100.0
Total	100	100.0	100.0	

The table above reveals that 30% of the respondents contacted for this study were married with children, 5% were married without children, 15% were single with children, 10% were single without children and 40% were widow. It can be

concluded that majority of the respondents contacted were widow. Reason being that, a good number of them claimed to have lost their beloved husbands either during the past rebel war or Ebola outbreak

**Table 4.5. describes the Educational Background of Respondents**

	Frequency	Percent	Valid Percent	Cumulative Percent
Illiterate	40	40.0	40.0	40.0
Primary	30	30.0	30.0	70.0
Secondary	20	20.0	20.0	90.0
Tertiary	10	10.0	10.0	100.0
Total	100	100.0	100.0	

The table above reveals that 40% of the respondents contacted for this study were illiterate, 30% had primary education, 20% had secondary education and 10% had tertiary

education. It can be concluded that more of the respondents contacted were illiterate. Being illiterate has caused them not to be fully employed or acquire skills

**Table 4.6 describe the Ethnicity of Beggars**

	Frequency	Percent	Valid Percent	Cumulative Percent
Temne	60	60.0	60.0	60.0
Mende	5	5.0	5.0	65.0
Limba	10	10.0	10.0	75.0
Loko	15	15.0	15.0	90.0
Others	10	10.0	10.0	100.0
Total	100	100.0	100.0	

The table from above reveals that 60% of the beggars contacted for this study were from the Temne ethnic group, 5% were from the Mende ethnic group, 10% were from the Limba ethnic group, 15% were from the Loko ethnic group and 10% were from others such as Kono, Susu, Madingo etc. It can be concluded that more of the beggars contacted for this study were from the Temne ethnic group. Reason being that Freetown

Municipality is a predominantly Temne settlement from history and even the districts close to Freetown. The proximity to come to Freetown is very high as compared to other ethnic groups like Mende and Kono living far away from Freetown. They could only be seeing begging in their provincial towns like Bo and Kenema.

**Table 4.7. describe the Household size of Respondents**

	Frequency	Percent	Valid Percent	Cumulative Percent
0 - 5	55	55.0	55.0	55.0
5 - 10	35	35.0	35.0	90.0
11 and above	10	10.0	10.0	100.0
Total	100	100.0	100.0	

The table from above reveals that 55% of the respondents contacted for this study household size is between 0 – 5 persons, 35% between 5 – 10 persons and 10% between 11 and above

persons. It can be concluded that majority of the respondents contacted for this study household is between 0 – 5 persons.

**Table 4.8.describe the Level of income earn a day**

	Frequency	Percent	Valid Percent	Cumulative Percent
Less than Le 50,000	30	30.0	30.0	30.0
Le 51,000 - Le 100,000	40	40.0	40.0	70.0
Le 101,000 - Le 150,000	20	20.0	20.0	90.0
Le 151,000 and above	10	10.0	10.0	100.0
Total	100	100.0	100.0	

The table from above reveals that 30% of the respondents contacted for this study earn less than Le 50,000 per day,40% earn between Le 51,000 – Le 100,000 a day,20% earn between Le 101,000 – Le 150,000 a day and 10% earn between Le 151,000 and above. It can be concluded that majority of the

beggars who beg every day in Freetown can earn between Le 51,000 – Le 100,000.Reason being that they are always seeing by vehicles and moving from shop to shop with their begging activities.

**Table 4.9.describe the Residential Status of respondents**

	Frequency	Percent	Valid Percent	Cumulative Percent
Western	20	20.0	20.0	20.0
Central	40	40.0	40.0	60.0
Eastern	30	30.0	30.0	90.0
Others	10	10.0	10.0	100.0
Total	100	100.0	100.0	

The table from above reveals that 20% of the respondents contacted was living in the Western part of Freetown, 40% in the Central part of Freetown, 30% in the Eastern part of Freetown and 10% from others such as Waterloo and Mountain Rural settlements. It can be concluded that majority of the respondents

contacted for this study are living in the Central part of Freetown. Reason being that, there are many slums area within the Central part of Freetown such as Kroo Bay, Magazine Wharf, Susan’s Bay etc.

**Table 4.10 describe How long have you lived here?**

	Frequency	Percent	Valid Percent	Cumulative Percent
Less than 1 year	20	20.0	20.0	20.0
2 years - 15 years	60	60.0	60.0	80.0
16 years - 35 years	15	15.0	15.0	95.0
36 years and above	5	5.0	5.0	100.0
Total	100	100.0	100.0	

The table form above reveals that 20% of the respondents contacted for this study have lived in Freetown less than 1 year,60% have lived between 2 years – 15 years,15% between 16 years – 35 years and 5% 36 years and above. It can be concluded

that majority of the respondents contacted for this study have live in Freetown between 2 years – 15 years. Reason being that, some were born in Freetown and some came as the result of the past rebel war

**Table 4.11 describe the Area of begging in Greater Freetown**

	Frequency	Percent	Valid Percent	Cumulative Percent
West 1	5	5.0	5.0	5.0
West 2	10	10.0	10.0	15.0
West 3	12	12.0	12.0	27.0
Central 1	15	15.0	15.0	42.0
Central 2	30	30.0	30.0	72.0
East 1	11	11.0	11.0	83.0
East 2	10	10.0	10.0	93.0
East 3	7	7.0	7.0	100.0
Total	100	100.0	100.0	

The table from above reveals that 5% of the respondents contacted on the area of begging in greater Freetown were from West 1,10% from West 2,12% from West 3,15 % from Central 1,30% from Central 2,11 % from East 1,10% from East 2 and 7

% from East 3.It can be concluded that majority of the beggars begging in greater Freetown are found normally found in Central 2.Reason being that this area comprise the central busy district which attract many people every day

**Table 4.12 describe What are the causes of begging in Freetown**

	Frequency	Percent	Valid Percent	Cumulative Percent
Poverty	25	25.0	25.0	25.0
Homelessness	35	35.0	35.0	60.0
Unemployment	20	20.0	20.0	80.0
Religious obligations	5	5.0	5.0	85.0
Children's education	8	8.0	8.0	93.0
Treating sickness	4	4.0	4.0	97.0
Family rejection	3	3.0	3.0	100.0
Total	100	100.0	100.0	

The table from above reveals that 25 % of the respondents contacted on what the causes of begging in Freetown are indicated poverty as a good number of people cannot afford a three square meal per day, lack access to many social amenities, good health care service and as a result turn to begging.35% indicated homelessness, so many people have moved from rural area to settle in Freetown where they cannot afford to rent a decent house. They result to living in slums, under big building pillars or veranda, unfinished houses etc.20 % indicated unemployment either in the private or public sectors and they need money to take care of 12them and family.5 % indicated religious obligations as Muslims believe that begging is part of

their religion normally called “Zakat” and Christians referred to it as alms giving. Because of these reasons many beggars are seeing in front of Churches or Mosques especially during this month of fasting.8% indicated children’s education, a good number of poor people want their children to be educated and if they cannot afford sending them to school we normally all of them begging together in the stree.4 % indicated treating sickness as many cannot afford good medical care so they rely on begging and 3 % indicated family rejection must families pay less attention to their parents when they get old and many sit along the street to beg. It be concluded that homelessness plays a major cause of people resulting to begging coupled with poverty.

**Table 4.13 describe What are the negative impacts of street begging on the beggars**

	Frequency	Percent	Valid Percent	Cumulative Percent
Sexual Exploitation	4	4.0	4.0	4.0
Kidnapping	2	2.0	2.0	6.0
Road accident	20	20.0	20.0	26.0
Physical assault	6	6.0	6.0	32.0
Force prostitution	5	5.0	5.0	37.0
Harsh weather	10	10.0	10.0	47.0
Force into crime	3	3.0	3.0	50.0
Abusive languages from members of the public	15	15.0	15.0	65.0
Harassment from Municipal Officials and Police	9	9.0	9.0	74.0
Harassment from fellow beggars	6	6.0	6.0	80.0
Diseases such as Malaria	15	15.0	15.0	95.0
Loss of sight	5	5.0	5.0	100.0
Total	100	100.0	100.0	

The table from above reveals that 4% of the respondents contacted on what are the negative impacts of street begging on beggars indicated sexual exploitation. Meaning a good number of them are being sexually abused as a result of their condition.2% indicated kidnapping which normally occurs in the case of children.20% indicated road accident as many a time these people are knock down by driver since they are either standing on the road or close to the road.6% indicated physical assault as they experience such act from the public in terms of asking them to leave their premises,5 % indicated force prostitution, a good number of them are engaged in the trade to find their living.10% indicated harsh weather especially during the rains where they

lacked proper shelter.3% indicated force into crime such as pick pocketing .15% indicated abusive languages from members of the public, it is a common action where the public abuse them as being lazy.9% indicated harassment form Municipal official and police whenever they want to get rid -off of them.6 % indicated harassment from fellow beggars as they are always seen quarrelling among themselves for money or clothing .15 % indicated diseases such as malaria.it is obvious that their living condition will always expose to them to such diseases and 5 % indicated loss of sight as many of them cannot afford to visit clinic for medication

**Table 4.14 describes What are the positive impacts of street begging on beggars**

	Frequency	Percent	Valid Percent	Cumulative Percent
Income	60	60.0	60.0	60.0
Food	30	30.0	30.0	90.0
Clothing	10	10.0	10.0	100.0
Total	100	100.0	100.0	

The table from above reveals that 60 % of the respondents contacted on what are the positive impacts of street begging on beggars indicated income as many see begging as a source of income for either their daily life or welfare,30% indicated food,

this is one of the basic human needs which beggars are beg for to get every day to feed their families and 10% indicated clothing as a good number are living with tattered clothing would love to appear neat in public

**Table 4.15. describe What are the psychosocial needs of beggars**

	Frequency	Percent	Valid Percent	Cumulative Percent
Accommodation	30	30.0	30.0	30.0
Money	20	20.0	20.0	50.0
Employment	5	5.0	5.0	55.0
Learn trade	20	20.0	20.0	75.0
Health care	15	15.0	15.0	90.0
Children education	10	10.0	10.0	100.0
Total	100	100.0	100.0	

The table from above reveals that 30% of the beggars contacted on what are the psychosocial needs of beggars indicated accommodation as a good number of them are living in slum areas with deplorable conditions.20% indicated money which is the key to everything,5% indicated employment as a good number cannot be meaningfully employ due to their educational background and lacked trade,20% indicated learn

trade which is the wish of abled wheelchair men and women that they want to acquire skills that can make them self- reliance.15% indicated health care as it is difficult to access quality medication due to poverty among other factors.10% indicated children education as they want their children to acquire quality education.

**Table 4.16. describe What are the religious perspectives of begging**

	Frequency	Percent	Valid Percent	Cumulative Percent
Zakat for Muslims	60	60.0	60.0	60.0
Alms Giving for Christians	30	30.0	30.0	90.0
Others	10	10.0	10.0	100.0
Total	100	100.0	100.0	

The table from above reveals that 60 % of the respondents contacted on what are the religious perspectives of begging indicated “Zakat” for Muslims who are with the strong belief that a Muslim give “Zakat” in the form of food, clothing or money to those who cannot afford them.30% indicated Alms giving for Christians as it is done through such organisation called Saint

Vincent De Poor of the Roman Catholic Churches. Members solicit money and used materials from church member and distribute it to the poor when and where necessary.10% indicated others such non-believers are with the notion that begging is just as a result of laziness.

**Table 4.17 describe the Future aspiration for beggars to stop begging activities**

	Frequency	Percent	Valid Percent	Cumulative Percent
If I get job	12	12.0	12.0	12.0
If I get someone to take care of me	10	10.0	10.0	22.0
If I get someone to care of my child	15	15.0	15.0	37.0
If I get capital for doing business	13	13.0	13.0	50.0
If I get where to live or to be accommodated	50	50.0	50.0	100.0

**Table 4.17 describe the Future aspiration for beggars to stop begging activities**

	Frequency	Percent	Valid Percent	Cumulative Percent
If I get job	12	12.0	12.0	12.0
If I get someone to take care of me	10	10.0	10.0	22.0
If I get someone to care of my child	15	15.0	15.0	37.0
If I get capital for doing business	13	13.0	13.0	50.0
If I get where to live or to be accommodated	50	50.0	50.0	100.0
Total	100	100.0	100.0	

The table from above reveals that 12 % of the respondents contacted on the future aspiration for beggars to stop begging activities indicated if I get job meaning he or she if gainfully employ begging will be of the past to him or her.10% indicated if I get someone to take care of me as many elderly men and women are seeing begging because they lack someone to take

care of them.15% indicated if I get someone to take care of my child, some are with children without fathers and find it difficult to take care of them.13 % indicated if I get capital for doing business, many hope to be engaged into petty businesses but lack the starting capital and 50 % indicated if I get where to live or to be accommodated

**Table 4.18. describe the Ways the city authorities/central government and other developmental partners can stop street begging in Freetown**

	Frequency	Percent	Valid Percent	Cumulative Percent
Legislation to mitigate unemployment, improve employability and self-reliance	20	20.0	20.0	20.0
Government must make hard decisions in order to rid society of indiscipline and corruption, and outline measures to stop begging on our streets	30	30.0	30.0	50.0
More shelters for homeless should be opened where training in various crafts and trades may be provided	40	40.0	40.0	90.0
Government to set up a special agency to cater for the needs of the beggars and it should chalk out plans for rehabilitation and feasible means of earning a livelihood	10	10.0	10.0	100.0
Total	100	100.0	100.0	

The table from above reveals that 20% of the respondents contacted on the ways the city authorities/central government and other developmental partners can stop street begging in Freetown indicated legislation to mitigate unemployment, improve

employability and self- reliance.30% indicated Government must make hard decisions in order to rid society of indiscipline and corruption, and outline measures to stop begging on our streets,40% indicated that More shelters for homeless should be

opened where training in various crafts and trades may be provided and 10% indicated that Government to set up a special agency to cater for the needs of the beggars and it should chalk out plans for rehabilitation and feasible means of earning a livelihood

## V. CONCLUSION

Begging is one of the phenomena of the metropolitan areas of Freetown and is kind of social problem which unlike other problems is seen in the public despite the fact that economic poverty is an important factor in the development of this phenomenon. The findings of this study show that there are four categories of street beggars in the streets of Freetown: beggars on the street, beggars of the streets, beggars in the streets, and beggars of street families. The study found that street beggars used various begging strategies, including disguising themselves to appear sick; pretending to be blind, deaf, or crippled; sending children into the street to beg; sitting in strategic places; moving into offices with medical referral letters; etc. Passersby seemed to be generous and sympathetic to beggars, although some people were harsh to beggars. The study found that the factors that cause people to become street beggars and the phenomenon of begging are diverse and multifaceted. Poverty influences begging to a large extent in all of the studied municipalities. Other factors included unemployment, physical challenges, death of parents, homelessness and family rejection

The findings of this study confirmed the theoretical foundations of the study in which in addition to the economic poverty, the culture of poverty also contributes effectively to the development and spread of begging. This is because the residence of more than half of the beggars is in slums periphery areas whose residents, according to the theory of culture of poverty, experience the culture of poverty more than other areas

The examination of peoples' attitudes toward begging and beggars indicated that in people's opinion helping beggars can have a positive effects on human's life therefore for some social groups such as people of rural social origin and people with low education and married people and those of low social classes, the beggars, and their community have a positive function for the society and they have favorable feeling towards them

These findings lead us to conclude that considering the positive attitudes of some strata of the society and some social groups towards begging and helping beggars and the positive functions of this phenomenon for people, introducing beggars to the society in terms of their physical status and their potentials and the extent of their need for help as well as organising and directing peoples' donations towards institutions and organizations which are responsible to cover those by injured society will be effective.

### 5.1. Recommendations

To address the problem of street beggars and begging activities in Freetown, the researcher is hereby making the following recommendations:

1. Policy planners must adopt multi-faceted, multi-targeted, and multi-tiered approaches if they are to have any impact on the lives of street beggars in all four categories. Specific policies and other legislative

frameworks are needed in terms of age, sex, disability, and family-related issues to effectively address the begging problem. In this regard, both preventative and responsive interventions are needed instead of rehabilitative solutions for each category of street beggars.

2. More efforts should be placed on changing community attitudes towards beggars who are children with disabilities and emphasizing the necessity of educating children with disabilities in order to enable them to face their future as independent individuals.
3. In as much as begging activities are not good at all, governments and other stakeholders should create opportunities for street beggars to make a living by other means
4. Legislation to mitigate unemployment, improve employability and self-reliance.
5. Government must make hard decisions in order to rid society of indiscipline and corruption, and outline measures to stop begging on our streets
6. More shelters for homeless should be opened where training in various crafts and trades may be provided
7. Government to set up a special agency to cater for the needs of the beggars and it should chalk out plans for rehabilitation and feasible means of earning a livelihood
8. Considering the fact that different beggars are in different physical status, therefore they should be categorized into different groups of able-bodies, physically and mentally disabled and addicts. This identification and categorization prepares the ground for a different planning in order to organize the beggars and solve their problem
9. Considering the fact that some parts of the city such as bus terminals, parks, graveyard and recreation centers are crisis-producing areas of the city in terms of begging, to identify the communication networks of beggars in these areas and to install advertising placards on different occasions with the intention of making people aware and providing guidance with the intention to offer work to beggars who are able to work it is.
10. It seems that to solve the problems of beggars, the help and participation of different organizations such as the city council and municipality, governorship, and social welfare organization is necessary. Police and charities are needed and expert division of labor is also necessary to consider the potentials of each of this organisation and to supervise their performance.
11. Organising nongovernmental associations of the retired and elderly people, forming teams to identify the poor by the members of these associations and directing people's donations towards the real poor can be effective in reducing the phenomenon of begging.

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