

**EDUCATIONAL INFORMATION NEEDS AND SEEKING
BEHAVIOUR OF HAUSA/FULANI
MIGRANT POPULATIONS IN SABO SAGAMU, OGUN
STATE, NIGERIA**

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Abstract

A study of the Hausa/Fulani migrant beggars in Sabo, Sagamu was done to determine their educational and information needs and seeking behaviours of the migrants. The objective was to find out how they obtain and use information on the education of their children in Sagamu, their host community. The use of information to choose schools for their children and if the schools are suitable for their children. A face to face interview of the respondents was done and data obtained. Analysis of the data was done, results obtained. The study found a positive relationship between educational information and seeking behaviours of the Hausa/Fulani migrant population in Sabo, Sagamu. Recommendations based on the findings were made.

Key Words/Terms: Educational, Information needs, Hausa/Fulani, Migrants

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Introduction

Sagamu is the third largest city in Ogun State, Nigeria. The population of Sagamu is made up of mostly natives and migrants from other parts of Nigeria. Among the migrants in the town are the Hausa/Fulani destitute who are in their large numbers. This is the population this study has targeted to find their educational information needs and seeking behaviours.

The Hausa/Fulani migrant population in Sagamu targeted for this study are all the destitute among the migrants. This is a special group because by all observations, the group is a disadvantageous one for the reasons of poverty, inequality in the provision of facilities like education, employments, housing and acceptability within the Nigerian Social groups and general society.

The study is to find out where each member for the study comes from and how long he/she has lived in Sagamu. What are the push and pull factors for the migration, how the destitute or targeted populations are making use of information in seeking educational needs of their children. The study takes a holistic approach in attempting to know how acceptable this population fits into the native Sagamu population, if segregated in the provision of educational services to their children, such as which school to send their children to, school fees and other charges, and so forth.

The respondents volunteered information on housing which is a serious problem to them and especially those with many family members. However, the focus of this study is educational needs and seeking behavior of the respondents. Housing and other needs is for another study.

Objective of the Study

The general objective of the study is to find out the educational information needs and seeking behaviour of the Hausa/Fulani migrant populations in Sabo, Sagamu. Specific objectives of the study are to:

- i. Find out if children of the migrant populations attend schools
- ii. Know if children of the migrants attend a school meant/built for them alone.
- iii. Find out how the migrants are informed about which school is good for their children
- iv. Know whether the migrants experience segregation from the natives.
- v. Determine information flow between the host Local Government Area (LGA) and migrant destitute populations.

Research hypothesis

One research hypothesis guided this study:

Ho: There is no relationship between educational information needs and seeking behaviour of Hausa/Fulani migrant populations in Sabo, Sagamu.

Methodology

The survey research design was used for the study; this is because the survey makes use of a representative of the population. A sample of 60 destitute made up of 30 females and 30 males were selected out of a total of 65 migrant destitute found around the Sabo Central Mosque. All the destitute were beggars.

The instrument for the data collection was a self-report questionnaire (SRQ); structured questionnaire constructed by the researcher. The questionnaire was verbally administered by the researcher in Hausa language. Simple frequency tables were obtained and the Pearson's correlation was used to determine correlation between educational information needs and seeking behaviour of the Hausa/Fulani migrant destitute populations in Sabo, Sagamu. Respondent's answers to each item on the questionnaire were recorded by the researcher who read the questions for respondent to supply answers. This was done because all the respondents were found to be illiterates.

Literature Review

Begging connotes, pleading, petitioning or beseeching others to grant favour, often of money, food, clothes, footwear, etc. Begging is practiced by the have not or poor and the begged are supposed to be those who have or the wealthy. Begging is defined by Chambers (1999) as to ask for money or food, etc. Fawole, Ogunkan & Omoruan (2011), Adedibu and Jelili (nd) and Omoh (2012) all defined begging as the act of asking people for money, food, clothes, etc. Begging is a worldwide phenomenon but the act differs from country to country. In Nigeria, begging is freely done and no hindrance.

Fawole et al (2011), stated that begging is a social menace which has a negative implication not only for cities', socio-physical environment but also for beggars themselves. The increasing population of beggars in Nigerian cities constitutes an eyesore or environmental nuisance and health hazards, particularly those carrying infectious and contagious diseases. Fawole et al (2011) in Jelili (2006) said that beggars are not economically productive in any way since they contribute nothing to the economy. This leads to social relegation of the city, relegation of the beggars as well as stigmatization of the class of people and their relations. Fawole et al (2011), citing Okoli (1993) commented that the problem of beggars has also arrested the attention of government at various levels. For instance, the Lagos state government made efforts to tackle the problem of beggars in Lagos by building rehabilitation centres to cater for beggars. The media is not left out in this war against this menace as Newspapers occasionally report the problems associated with begging and beggars as they see Lagos as their promised land (Osun Defender, 2013).

Begging has a potential threat and negative implications to social, environmental and economic survival of the country. Beggars portray bad image of the country. Mischief makers, criminals, thugs, street urchins (area boys), hide under beggars to destroy and vandalize public properties. (Fawole et al, 2011). Beggars dirty the environment and add to overcrowding of cities in Nigeria. Begging has its roots in poverty and poverty is seen as a physiological deprivation, a social deprivation or a human deprivation. Fawole said of physiological deprivation as poverty of income and basic human needs. Social deprivation as lack of capabilities to live a long and healthy life with freedom or lack of resources required for participation in social activities. Human deprivation on the other hand, is denial of right and freedom or lack of dignity, self respect, security and justice.

Begging: A Product of Urban Problem

Begging in Nigeria is an urban problem and poverty is a social problem. A considerable number of this population (beggar population) is affected by the scourge of poverty and begging. Fawole et al (2011), quoting the World Bank (2000) indicates that 45% of the country's population live below the poverty level while about two third (2/3) of this group are extremely poor. Recent trends, according to Fawole et al (2011), in the country however, suggest that urban poverty is increasingly becoming a problem.

Poverty has many effects on its victims:

1. poverty strips the poor of self respect and human dignity.
2. presence of the poor means the society is physically dirty.
3. presence of the poor means the society is deadened and underpaid.
4. the poor are the undignified and those to perform menial jobs at low cost.
5. the existence of poverty provides jobs opportunities for occupations and professions that service the poor (e.g, both Illegal employment like, drug dealers and legal employments, like Public Health Experts and Welfare workers. etc).

The existence of beggars helps the society to “fulfill” social, religious and economic obligations. Nigerians perform religious obligations by giving alms to beggars. Begging provides employment opportunity for members of the society. Poverty in capitalist society like Nigeria is a manifestation of system of inequality – an inherent feature of capitalism. According to Karl Max, in a capitalist society, wealth is concentrated in the hands of a minority capitalist class while the labouring classes are forced to sell their power in return for wages in the open market. (Fawole et al, 2011).

Begging, said Fawole et al, (2011), is a product of unequal access to life chances that is, peoples opportunities to provide themselves with material goods and positive living. The

governments at various levels in Nigeria are doing nothing to make destitute beggars experience positive living such as:

1. Governments have not done much to address the problem of begging in Nigeria.
2. Shelters not provided for them (JRF, nd).
3. No provision of skills for them to equip them for jobs.
4. No employment opportunities for the destitute beggars in Nigeria.
5. Governments not taken care of the socio-economic, health and mental rehabilitations of beggars.
6. Governments in Nigeria vote billions of Naira projects for the wealthy and politicians and neglecting the beggars on the streets of Nigerian urban areas.
7. Beggars as unwanted population in Nigeria are cleared off city streets when hosting foreign visitors during international meetings.
8. There is much oppression and exploitation of the poor class by the rich.

Cultural, Religious Beliefs and Begging

There is no ethnic group in Nigeria whose culture accepts begging as a way of life. Many religious affiliates accept alms giving to the needy but not begging by its members. Islam and Christianity believe in alms giving, [Fawole et al, 2011; Osun Defender, 2013; Isibor, 2013 and Adedibu and Jelili, (nd)].

The Yoruba and many ethnic groups in Nigeria abhor begging. The cultures of many people encourage hard work (Fawole et al, 2011). Relations of the handicapped work to provide for him/her and not leave him/her go begging. The Hausa/Fulani whose religion is Islam, tie begging to Islam (Remi, 2010) and they are the majority of beggars in Nigeria. From the writer's experiences and knowledge of the Fulani, the native Fulani who rear cattle, would not go into begging. But the Fulani that is now integrated into the Hausa life and culture may go into begging as a way of life and as permitted by Islam (true or not true).

Blind Beggars Population

Blind beggars are said to be in the majority among beggars in Nigeria and the blindness develops in childhood, (Tunde-Ayinmode, 2010). Tunde-Ayinmode estimated population of the blind in Nigeria at 1million in 2010. He also said that blindness in Nigeria is three-times more prevalent in the dry Northern Sahel region than in the Southern Delta region. It is also associated with illiteracy that is higher in the Sahel belt than in the south.

“Gidan Bege” in Jos

Gidan Bege in Hausa is house of hope. This is a place where blind and beggars are housed by the Evangelical Church of West Africa (ECWA), formerly, Sudan Interior Mission (SIM). These former beggars are taught various skills and trades. After graduating, the ex-beggars are supported with some capital to go and start some entrepreneurship.

Gidan Bege is run and managed as a charity home. The apprentices depend on donations from the church and the public. The writer in 2011 made 2 artificial limbs (legs) for a victim of bomb blast in Jos, at Gidan Bege. The artificial limbs were constructed by 2 apprentices, who were former beggars on the streets of Jos.

The goal of Gidan Bege is to reduce begging and beggars on the streets of Jos and elsewhere in Nigeria.

The population of Gidan Bege is made up of Nigerians and non Nigerians, Divorced women, women driven out of homes, cast outs and handicaps. There are 2 hostels; one for the females and the other for the males.

Results

The data collected for the study were presented and analyzed based on the objective and hypotheses of the study

Hypothesis: There is no relationship between educational information needs and seeking behaviour of Hausa/Fulani migrant population in Sabo, Sagamu.

The answer to this research is as indicated on the tables below:

Table 1: Respondents Distribution by Gender.

	Frequency	Percent	Cumulative Percent
Male	30	50.0	50.0
Female	30	50.0	100.0
Total	60	100.0	

Source: Field Survey, 2013

Table 1 above reveals the respondents distribution by gender. From this there are 30(50%) of male and also 30(50%) female.

Table 2: Respondents Distribution by Age

Options	Frequency	Percent	Cumulative Percent
15-20years	2	3.3	3.3
21-25 years	6	10	13.3

26-30 years	12	20	33.3
36-40 years	20	33.3	66.6
Above 40 years	20	33.3	100.0
Total	60	100.0	

Source: Field Survey, 2013

From table 2 above it is revealed that only 2(3.3%) of the respondents is within the ages of 15-20years, 6(10%) are within the ages of 21-25years, 12(20%) are within the ages of 26-30years, 20(33.3%) are within the ages of 36-40years while 20(33.3%) are within the ages of 40years and above. Hence, most of the respondents are within the ages of 36 years and above.

Table 3: State of Origin

State	Frequency	Percent	Cumulative Percent
Jigawa	16	27.0	27.0
Kano	18	30.0	57.0
Katsina	6	10.0	67.0
Niger	6	10.0	77.0
Sokoto	6	10.0	87.0
Zamfara	6	10.0	97.0
Kaduna	2	3.0	100.0
Total	60	100.0	

Table 3 reveals the respondents state of origin. From this table 16(27%) of the respondents are from Jigawa, 18(30%) for Kano, 6(10%) from Katsina, Niger, Sokoto, Zamfara, respectively while only 2(3%) from Kaduna. This implies that majority of the respondents who are beggars are from Kano.

Table 4: Marital Status

Options	Frequency	Percent	Cumulative Percent
Married	38	63	63
Single	10	17	17
Widow	10	17	17

Options	Frequency	Percent	Cumulative Percent
Married	38	63	63
Single	10	17	17
Widow	10	17	17
Widower	2	3	3
Total	60	100.0	100

Table 4 shows that 38(63%) of the respondents are married, 10 (17%) singles, 10(17%) widowed and 2(3%), widower.

Section B: Information Required

Table 5: How long have you been in Sagamu?

Options	Frequency	Percent	Cumulative Percent
1-10years	12	20	20
11-20 years	18	30	50
21-30 years	20	33	83
31-40 years	10	17	100
Total	60	100.0	

Table 5 above reveals that 12(20%) of the respondents have been living in Sagamu within periods of 1-10years, 18(30%) have been there within the periods of 11-20years, 20(33%) within the periods of 21-30years, while 10(17%) have been living in Sagamu within the periods of 31-40years.

Table 6: Married with Children

	Frequency	Percent	Cumulative Percent
Yes	46	77.0	77.0
No	14	23.0	100.0
Total	60	100.0	

Table 6 shows that 46(75%) of the respondents are married with children, while 14(23%) are married without children. Hence, most of the respondents are married with children.

Table 7: Married with children in school

Options	Frequency	Percent	Cumulative Percent
Married with children in school	42	91.0	91.0
Married with children but no children in the school	4	9.0	100.0
Total	46	100.0	

Table 7 reveals that among 46 of the respondents who are actually married with children, 42(91%) have their children in schools while only 4(9%) do not have their children in school. This implies that majority of the respondents who are married with children have their children in school

Table 8: Information on choice of children's schools

	Frequency	Percent	Cumulative Percent
Children posted to schools near parents to enable parents pick school bills with ease.	42	91	91
Married with children but not in school	4	9	100.0
Total	46	100.0	

Table 8 reveals that most of the respondents' choice of school for their children is to enable parents pick school bills with ease.

Table 9: Do the children of the natives attend same school with your children?

	Frequency	Percent	Cumulative Percent
Children of natives and migrant beggars attend the same schools	46	77	77
No	14	23	100.0
Total	60	100.0	

It is revealed from table 9 above that majority of the respondents are of the view that Children of natives and migrant beggars attend the same schools.

Table 10: Do you think that the school around are good enough for your children?

	Frequency	Percent	Cumulative Percent
Yes	46	77	77
No	14	23	100.0
Total	60	100.0	

Table 10 reveals that all the 46(77%) who have children believe that the schools around them are good enough for their children.

Table 11: Do you wish to have a separate school for the children of the destitute?

	Frequency	Percent	Cumulative Percent
Yes	14	23	23
No	46	77	100.0
Total	60	100.0	

Table 11 above reveals that most of the respondents do not wish a separate school for the children of the destitute.

Table 12: Do you think schools back in your state will suit your children better than those in Sagamu?

	Frequency	Percent	Cumulative Percent
Yes	38	82	82
No	4	9	91
No Idea	4	9	
Total	46	100.0	

Table 12 reveals that 38(82%) of the respondents believe that the schools back in their state will suit their children better than those in Sagamu, 4(9%) believe the schools back are not suitable but those in Sagamu, while 4(9%) have no idea. Hence, majority of the respondents who are beggars are of the opinion that the schools back in their state will suit their children better than those in Sagamu.

Table 13: Do you experience any form of segregation from Sagamu natives?

	Frequency	Percent	Cumulative Percent
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Yes	52	87	87
No	8	13	100.0
Total	60	100.0	

Table 13 shows that 52(87%) of the respondents are of the opinion that they experience segregation from Sagamu, while 8(13%) do not. This implies that majority of the respondents experience segregation from Sagamu natives.

Table 14: What made you choose to live in Sagamu?

	Frequency	Percent	Cumulative Percent
Economic reason	36	60	60.0
Both Economic and Peace reason.	24	40	100.0
Total	30	100.0	

It is revealed in table 14 that economic reason made 36(60%) of the respondents choose to live in Sagamu, while 24(40%) are living in Sagamu for both economic and peace reasons. However, majority of the respondents migrated to Sagamu for economic reason.

Table 15: Do you plan to go back home?

	Frequency	Percent	Cumulative Percent
Yes	24	40	40.0
No	32	53	93.0
Not decided	4	7	100.0
Total	60	100.0	

Table 15 shows that 24(40%) of the respondents wish to go back home, 32(53%) do not have any plan to go home, while 4(7%) have not yet decided. This implies that majority of the respondents indicated that they do not plan to go back home.

TEST OF HYPOTHESIS

Ho: There is no significant relationship between educational information needs and seeking behaviour of Hausa/Fulani migrant population in Sabo, Sagamu

Variables	Correlation(r)	Significant
Information needs	0.634	0.003
Information seeking behavior		

Source: Field Survey, 2013

The stated Hypothesis was tested using Pearson correlation. From the result above the coefficient of the correlation is 0.634. This reveals that there is a significant positive relationship between information needs and information seeking and this is significant at a level less than 5% level of significant.

Findings and Conclusion

The poser for the study is educational needs and seeking behaviour of the Hausa/Fulani migrant populations in Sabo, Sagamu. The tested hypothesis gave a positive link between educational information needs and seeking behavior. This finding covers the objectives and questions raised in the study.

Begging is done by those who do not have and most beggars cannot help themselves, even if jobs were made available to them. This due to lack of skills to perform any job and most are illiterates. Beggars are a menace in Nigerian cities. Their presence on the street is a confirmation that there is poverty in the land and the level is very high. Many, not beggars alone live below poverty level in Nigeria. Begging is a product of unequal access to life chances.

Recommendations

From the findings of this study, it is hereby recommended that:

1. Education should be made free not only for destitute (who are the poor in Nigeria), but all Nigerian children. This no fee payment by all the children would bring them to same level or class.
2. The Sagamu migrant beggars' positive attitude towards education should be encouraged and used as example to other beggars in other Nigerian towns and cities to emulate.
3. A wider study of destitute in Sagamu or those living in the southern cities of Nigeria and those in the North should be done so as determine their educational needs and assist them get education.
4. Skills acquisition training should be provided for destitute that can learn and perform some skills.
5. Gidan Bege type of project should be adopted and adapted by the 3-tiers of governments in Nigeria, Non Governmental Agencies (NGO), wealthy individuals and organizations. The efforts will reduce and eradicate begging in Nigeria.
6. An Act forbidding street begging should be in place, after training and welfare provisions are made for the beggars.

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