

पुरुषोत्तम थोटे समाजकार्य महाविद्यालय

नरसाळा रोड, नागपूर - ३४.

(महाराष्ट्र शासन मान्यता प्राप्त व राष्ट्रसंत तुकडोजी महाराज नागपूर विद्यापीठाशी कायमरवरूपी संलग्नीत)

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बालवाडी शिक्षण प्रशिक्षण



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सुरु आहे.

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PROBLEM OF CHILD LABOUR

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Introduction: The question of child labour has assumed greater significance in the recent decades in India. Because, there is phenomenal growth of population and along with that there is a very great size of population forms the group called children. Due to the slow economic growth of the past decades, there has been no substantial increase in employment. Besides, there is at least a quarter of total population is even today below the poverty line. As a result, the child labour is Prevalent only among the population and families, which are below poverty line (BPL) and also to some extent could be found in the lower middle class income groups. The child labour is defied as the labour that is provided by children in the age group of 5-14 years. Further, there is demarcation of the child labour as children employed in industry and other gainful occupations and activities on the one hand those employed in a household for doing domestic works for smooth working of the family, which is known domestic labour. Though there are various definitions, there is also a legal definition and a law has been enacted to prevent the employment of children in industry and in a family as domestic servants. However there are problems and difficulties in the identification of a new dimension of child labour which may be termed as domesticated child labour. Given these conceptual differences, the present paper attempts to explain various types of child labour and points out the problems for identification of various types. The problems of implementing the law especially with respect to domestic child labour and domesticated child labour have been discussed, Besides, the causes for various types of child labour with special reference to domestic and domesticated have been considered in this paper. Moreover, suitable law eradication of these types of child labour have been suggested.

1. Meaning of child labour:

The employment of children in industry or other occupations who are in the age groups of 5-14 has been defined as child labour according to the child labour Act 1986. Accordingly, the law prohibits the employment of children and those who employ them will be subject to a penalty of Rs.20,000 or and imprisonment for 3 years. The law also points that child labour means those who are employed in industry, hotels, dhabas and motels are the trades to which the law is applicable. However, the Govt. has also issued notification to the effect that the Govt. servants (including officers) should not employ children as domestic servants, if they do so; they are subject to the legal prosecution.

The child labour is also defined as domestic child labour which means it is not necessary that children should be employed in industry, hotels, trade etc. but those who are acting as domestic servants in a private employees and businessman's household who are in the age group of 5- 14 also come under the

1986 law prohibiting child labour. However, this definition fails to take account of the fact that children in the age group of 6-14 have been assigned some category of domestic works in the morning afternoon. They are not working for the whole day or for that matter in the late hours of night. They

are working only for few hours a day. Such children do not come under the definition of domestic child labour.

Similarly, the domesticated child labour is almost untraceable with the help of legal act of 1986. The domesticated child labour is a part of the same family in which the sons or daughters of distant relatives, cousins and Sons of elder or younger brothers and sisters in urban families have been put for work for the whole day and nights and study with them. They Ins TH are doing all types of works which are assigned to them within the family. Therefore, as these children ma are related by blood and belong to the families, a legal w definition becomes redundant; it is not possible to Re enforce the act on these children.

2. CAUSES OF CHILD LABOUR Poverty is one of the serious causes for the growth ca of domestic child labour. The BPL families who have enlarged no. of children do not have sufficient means to a. bring them up. Therefore, the children of those families have been kept as child labour support the family income. This is true in the rural areas. in Whereas in the urban areas the members of the families suffering of ill health and not interested in doing household work attempt to employ Child labour b on a petty payment.

There is not individual but migration of entire family from rural to urban areas. Such migrants having low income do not send their children to schools but put them as domestic servants in well-off families and get some monthly income. Similarly, the urban families bring children of their family on the ground of helping them to get education and employments also induce them to become as domestic child labour.

The low wages, irregular work easy to handle the children are no less important causes for the growth of child labour. The rich and middle income migrants families are forced upon by their children of their kiths arid kins to migrate to urban areas and work as domestic servants. There are as we have noted earlier, the domesticated child labour. There are various inseparable causes for existence of domesticated child the labour. Further providing better educational facilities, exposing them to certain trades in the future, prospects of getting employment in the adult age in the urban treads etc. are the important causes for the growth of this type of child labour.

3. THE EXTENT OF CHILD LABOURS: In fact, it is a very extremely difficult issue of quantifying the amount of child labour in India; This is associated with the problems of definition. However, there are some international and national organizations aid commissions appointed by the Govt which have estimated the extent of child labour in India.

The International Labour Organization (ILO) has made an estimate of 125 million of the total population, whereas the National Council of Applied economic Research (NCAER) has brought out the figures that the child labour is 6% of the total population. The commission of child labour has made several categories of child labour with different magnitude and one cannot come to a definite estimate of the amount of child labour. Further, it is not possible to divide into industrial child labour, formal child labour, infernal child labour and domestic child labour. The domesticated child labour does not find a place in the estimates made by the Child Labour Commissions. However, if one takes into account, certain background elements then it would be possible to make a rough estimate of total child labour and different types of child labour.

For example, the school dropout rates in urban and rural areas, the illiterates and children of Below Poverty of Line (BPL), and a lastly, the size of children in the total population according to 2001 Census, we may estimate the quantum of child labour as given in the Table-I below.

Table -1 Estimates of Child Labour (As per 2001 Census)

Total population 103 Crore

Total size of children 20 Crore

Children in the age group of 5-14 years 15 Crore Male. 8.6 crore Female. 6.4 crore

Children in urban areas 7 crore Male. 3 crore Female. 4 crore

The children in rural areas 8 crore Male. 4.5 crore Female. 3.5 crore

Children attending the school 12 crore Male. 7 crore Female. 5 crore

Total child labour 8 crore

Total child labour in rural areas 5 crore Male 2 crore Female. 3 crore

Total child labour in urban areas 3 crore Male. 1 crore Female. 2 crore

This Domestic child labour 5 crore Rural 3 Crore urban 2 crore

The estimates are based on some guess work on the basis of the population of villages, small towns and cities. We have not considered the big cities and metropolitan cities, Further, these are at best may be called as guest mates.

4. PROBLEM IN ERADICATION: No doubt the child labour prohibition act passed in 1986 but it has been enacted in November, 2006. However, there are number of problems in detecting child labour. Further difficulty is separation of child labour as that which is working in industrial activity. In fact in urban areas certain household industries employ children in the back yard of a house and provide them food and shelter and they go unnoticed. Indeed nearly 30 children from Bihar were traced at Bangalore working in different back yards of household industries in only one place. The domestic child labour is another difficulty to trace it because they work in the family and have been given access to the entire house and there have no restriction to come in and go out. Under these conditions it is not possible to identify the domestic child labour. The domestic servants may be identified. However, this also has the difficulty that boys and girls are given only few type of works outside the house, few works are assigned to them for hours only. These activities are also undertaken by children of the same family. Therefore these children do not come under the legal definition of domestic child labour. The sons and daughters of the near and distant relatives, Sons and daughters of younger or elder brother's, sister-in-law, brother-in law's, also

work similar to that of domestic child labours or domesticated child labour. These categories of child labour are beyond the purview of the child labour prohibition act.

5. SUGGESTIONS: It is unfortunate that the existence and growth of child labour is not only convenient but mutually beneficial to employer and employees. The midday meal facility, free text books, free

uniforms and hostels, children's homes and other philanthropic support is too small and too ill-equipped to eradicate child labour that too domestic and domesticated child labour.

Similar to domestic violence against women, domestic child labour is also has more informal content Therefore, provides a formal cover for these human relation based phenomena are highly ill-suited to the Indian condition. Therefore, informal identification by NGOs, social workers and social organization is the only way out. Further, this paper argues that the only step of eradication of domestic child labour and domesticated child labour in urban and rural areas is possible by counseling, providing support; creating awareness among the families is a very stupendous task for the social work discipline. Further, from the social work perspective, we may also conclude that if this work is not undertaken, a large amount of our population after few years become unskilled, manual labour. It 'will not be a part of human capital. This will also increase the disparities between rich and poor particularly those who are under the category of child labour. It is like cutting a small tree before it could become a big tree and population as forest will have large number of small as against few big trees in the entire country. The brain drain will add a new dimension to the growth of child labour in India.

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ROLE OF GOVERNMENT HEALTH SYSTEM IN RURAL AREA

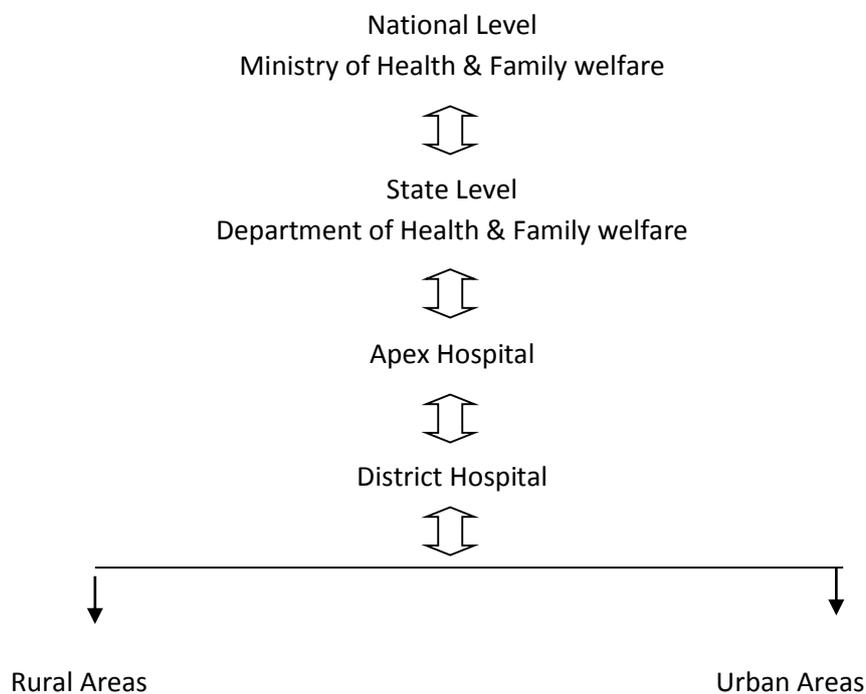
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INTRODUCTION:

Government of democratic country has various duties towards the citizens. India liberated in 1947 and declared Democratic country in 1950. India wanted to re-establish the country in its normal form, and to achieve the status it has implemented Five Year Plans for the development. The most important areas for improvement were education and health. In 2007 India could improve in Life expectation from 36 years to 68 years in general. This increase in life expectation has various dimensions of system 65% of population lives in rural area. The government of India has Health care system as follows:

Government Health system:



- Community Health Center/Hospital
- Primary Health Center/Dispensary
- Sub-Center
- Village Health Guides & Trained Dias

In this study, only included Government Rural Health Care System so in Rural Health Care System included three Systems: first one is Community Health Center, second one is Primary Health Center, & third one is Sub Center. These all systems are based on the following population norms.

NAME OF THE CENTER	POPULATION	
	Plain area	Hilly/Tribal/difficult area
Sub Center	5000	3000
Primary Health Center	30,000	20,000
Community Health Center	1,20,000	80,000

Main purposes of these all centers are to cure people & spread awareness about Health issues. Some of the programmes which run by these centers are as follow.

- National Vector borne Disease Control Programme
- Reproductive & Child Health Programme
- Revised National Tuberculosis Control Programme
- Modify Leprosy irradiation campaign.

METHODOLOGY:

The study is designed with the role of health system in rural area. The researcher selected some PHC, CHC, and SUB CENTRE IN Bhavnagar District for understanding role of this system.

OBJECTIVES:

Objectives of this research are as under.

- To study the effectiveness of Health System in rural area.
- To study about role of functionaries in health system.

REVIEW OF LITERATURE:

- **QUALITY OF HEALTH AND FAMILY PLANNING SERVICES IN RURAL UTTAR PRADESH: THE CLIENT'S VIEW**
 - AUTHOR : Levine R.E, Cross H.E., Chabbra S, Et al
 - PLACE OF STUDY : Uttar Pradesh
 - LOCATION : Rural

- TYPE OF RESEARCH : Empirical, Descriptive, Community based
- AIM:
To gain in depth understanding of how villagers in Uttar Pradesh view both government and private health services, and how they think about the available family planning services
- METHODOLOGY:
A special unit of the Indian Market Bureau carried out a set of 20 small , in depth, focus group interviews with married , 15-34 year old males and females The selection was made at the level of districts and villages. Districts were selected from each of the five socio cultural regions. Villages with access to government health care services were selected. In each of the socio cultural regions, four group discussions were held three with women and one with men.
- FINDINGS:
Important determinants of treatment seeking behavior fall into the categories of physical or financial access. In the Indian context, indicators of quality of care include experiences with effectiveness of treatment, thoroughness of examination, care by a doctor (as opposed to paramedical personnel), waiting time, and timings of the facilities, provision of medication, provider patient communication, and doctors' qualifications. The respondents evaluated the private sector positively on almost all the indicators except one, that is qualification of the providers. The public sector was evaluated negatively on all the indicators; except two treatment experience and qualification of providers.
- There was a fairly high level of awareness of family planning methods among both men and women. Respondents reported that government health personnel do not involve them in the choice of a particular contraceptive method. Some also doubted the reliability or efficiency of the method. Respondents elaborated on the kind of family planning services they wanted.

FINDINGS:

Findings which are as under.

1) LACK OF RESOURCES:

There are many problems regarding shortage of manpower & equipments.

2) PEOPLE ARE NOT PARTICIPATED:

People are not participated due to following reason.

- People of rural areas believe that Government Health Care Services are not useful because health teams are not clear about their roles & responsibilities, so they believe in privatization.

REFERENCES:

NAME OF THE BOOK	AUTHOR NAME	YEAR OF THE PUBLICATION
HEALTH EDUCATION	A.K.NAYAK	2005
COMMUNITY HEALTH NURSING	B.SRIDHAR RAO	2006
PUBLIC HEALTH POLICY & ADMINISTRATION	S.L.GOEL	2005
COMMUNITY PARTICIPATION IN HEALTH MANAGEMENT	SUJATA K. DASS	2003
RURAL DEVELOPMENT IN INDIA	C. NARASIMHA RAO	2005
RESEARCH METHODOLOGY	C. R. KOTHARI	1985

Socio-Economic Condition of the Beggars in Delhi: An Critical Analysis

(Dr.Avtar Singh, Associate Professor, Dr B.R.Ambedkar College and Faisal Noor Khan, Free lance Social Worker)

The problems of beggary have become complex as it has multiple socio-cultural and economic ramifications. It is not only a drain on socio-cultural development, but it manifests itself as a degrading form of human existence. India is a country of diversified culture and customs. We do differ in color and create a heterogeneous Society. Though we do have many things common which help us to live peacefully in this country with our different customs and beliefs. We are slowly and gradually moving forward towards the better India.

Begging is being considered one of the oldest professions to make money. There are plenty of reason for an individual to enter in this profession. It could be because of Financial, Forced, Unemployment, laziness etc. We can find them almost everywhere in Delhi, Begging using different tools and methods. Number of these beggars is increasing day by day. Most of them do not have any big Hopes for themselves, however some of them do carry big hopes for themselves. Though beggars who has hope for themselves are refrained to work due to various reasons. Some of them are looking forward to work and seek help from many NGOs and Government Assistance.

Human beings are very generous and do charity very often. Sometime its voluntary and sometimes it through their religion beliefs. Almost all religion does encourage their believers to do the Charity and help Poor People. In Islam, this cultural practice is known by zakat (obligatory charity) and sadaqa (voluntary charity). In Hinduism, Bhagavad Gita describes the right and wrong forms of dāna, good, enlightened, pure charity, one given without expectation of return, at the proper time and place, and to a worthy person. In Christianity, Charity in Christianity is not just almsgiving and should not be seen only as an obligation or duty. Charity is love. Christians believe that God's love and generosity towards humanity moves and inspires us to love and be generous in response. In Jainism and Sikhism, "The worth of a charitable act is determined by the manner of giving, the nature of the alms offered, the disposition of the giver and the qualification of the recipient, Sikh emphasis on giving is seen in the institution of 'Langar', a free communal eating area attached to every temple or Gurdwara.

Begging has become a full-fledged source of employment and income for certain categories of people. Those who are established, in the profession employ young children for the work. Some children operate as beggars on their own. Beggary has taken its worst forms with the passage of time. These days begging is not confined to

males only, but it has lapped up the elderly, women, and children. The greatest tragedy is that the mafia and the vested interest exploit the children to the maximum.

Although we do have few challenges in between on the journey to better Society. Such as Increasing Population, Pollution, Caste System, Beggary etc. This Study has been made to cover the act Beggary for the livelihood in Delhi.

Review of Literature

Many studies have been done prior and post-Independence. Many times, Government and other agencies has taken initiatives to study Beggars in India and its respective states to measure their socio-economic status for Beggars. Government along with other agencies is trying to improve social life of beggars in India with the help of these Studies/ research.

Various studies have covered various sections of begging. Such as Kumarappa wrote a book and covered Types of Beggars; Causes of Begging; Mental traits of Beggars; Beggars—A Menace to Public Health, Professional organizations among Beggars, Historical Survey, from charity to social work, Legislation relating to Beggary; and Plea for Social Security to prevent Pauperism. In other studies, conducted at various levels and state gave a clear idea about the same Issue. Later in 60s many studies were done to give a better idea about the child begging below 10 years of age. With the help of these research, we were able to see the connection between various forms of Beggary along with other economic Issues.

Gore, (1959) empirically researched and analyzed the nature of the problem of beggars in metropolitan Delhi. Moorthy, (1959) did a pilot survey of the typology of beggars in Greater Bombay with a view to understand the causes, types and the extent of the beggar problem and the possible methods for their rehabilitation. In 1959-60 Report on the Beggar Problem in the City of Ahmedabad was conducted by Tara Patel Gujarat University. In 1963 the Department of Rural Economics and Sociology, Utkal University, Bhubaneswar, conducted a study on the beggar problem. The Madras survey revealed that the proportion of children below 10 years who were found begging constituted 17 per cent while those between 11-20 years comprised 10 per cent. Similarly, Sushil Chandra did a survey in 1967 in Lucknow and found that 5 per cent of the beggars were below 10 years of age and 16.5 per cent were within the age group of 10-20 years as reported in his book 'Sociology of Deviation in India'.

A socio-psychological study was done by Ramana and Rao, (1973) of the beggars moving from rural areas to the city. In 1979-80 R. Ramananda Rao, (College of Social Work, Hyderabad) studied Socio-Economic Profile of 967 Beggars in Hyderabad city. The sample was selected from six circles of Hyderabad and Secunderabad Divisions. The study revealed that most of the able-bodied beggars were willing to work and give up begging, but they lacked the skills needed for employment. Goyal, (2005) brings forth the cultural patterns and nature of erosion of social norms among different groups of

beggars living at the margin of the urban society. Thakker et al., (2007) assessed the psychiatric morbidity and distress among the inmates of 'Beggar Home' in Vadodara, Tandon (2007) studied the situation of beggars in Delhi. Her study revealed that out of the total of 5003 beggars interviewed 1477 (29.52 per cent) were below 18 years of age. Of the 1477 child beggars 945 (63.98 per cent) were boys and 532 (36.02 per cent) were girls. Begging for Childhood by Delhi Government in 2012 covered many aspects considering child beggars in Delhi NCR Area. More than 4000 Child beggars were screened for that study.

Significance

Indian Government has prohibited Begging under various state laws. Other states have adopted as per their requirements, Bombay prevention Begging Act, 1959 has been introduced in Mumbai (Bombay that time). It has been extended to many states. It was extended to Delhi NCR on 02nd June 1960.

This act prohibits an individual to solicit in Public whether under any pretense such as singing, dancing, fortune selling, performing, or offering any article for sale. It has various clauses covering almost every type Soliciting. It gives permission to local police to arrest an individual without any warrant. An individual can be detained for 03 – 10 years.

Delhi Government has tried many times to get rid from this issue. However, it persists everywhere in Delhi. Many agencies have studied beggars for long time and had given many solutions, though it has not helped much. Number of beggars is increasing day by day. Recently Delhi High Court had advised that Begging is not a crime if that has been done out of compulsion. It is a job of state Government to provide them Job and security. If someone is begging due to unemployment and sheer poverty, it will not be counted as crime. However, if that person has been forced, in that case he/ she should be detained. We can conclude two aspects from here, first is if we go as per the Delhi High court, we should not consider Begging as an offence, however on the other side Bombay Begging act says Vice Versa.

Objective

The main objectives of study are following:

- To analyze Socio-Economic Analysis of the Beggars in Delhi
- Facilities available to them
- Government Aid
- Comparative Assessment of Education to the number total number of Beggars
- Interest in any Skill training
- Comparative assessment of Earning to the Age of Beggar
- To Suggest measures to prevent Begging

- To suggest for Rehabilitation measures for future

Research Methodology

Research has been conducted to study Beggars in Delhi to know their Socio-Economic profile. A sample of 45 beggars has been set from various location in Delhi covering major sites for begging such as religious place (Gurudwara Temple and Mosque). More than 45 Beggars has been contacted for Sampling. Some of them refused to give answered to the questions. Beggars who gave more than 70% answers has been taken in count. Some of the Beggars were found giving fake data on countering various time for the same question during interview has been ignored. Some of them are have acknowledged to few questions (close end and open) have been taken in count as pre their interest/ response.

To collect data, a set of questions were selected after deep research. Which consist open and closed end Questions to obtain the required data from the Beggars. They were asked about their social life, reason of Begging, availing any government aid, Medical facility, and Substance Abuse. Delhi was divided in five Parts named as per the directions.

Table 1: Location of Interviewed Beggars

No	Area	Locations
1	East	Akshardham
2	West	Palam & Rajouri Garden
3	North	NDLS, Kamla Nagar & Delhi University Metro Station
4	South	South Ex Market
5	Central	Connaught Place, Tilak Bridge railway Station, Rajiv & Chowk Metro Station

Locations were chosen wisely to cover as many as aspects of Begging. As mentioned in above table, famous markets, Railway Station & Metro Station has been Chosen. Note more than 4 samples were collected from one place. Most of the information was gathered in the evening post 5pm in the month of April and May.

Beggars who were below the age of six were not counted, neither the beggars who were accompanied by another adult beggars were counted to avoid wrong and duplication/ influenced data. Only one member from Beggars family were interviewed to avoid the duplication of data. Beggars who were perfectly sounds were interviewed, Beggars who were in the influence of any substance had been avoided.

Data Sampling

Data has been collected through detailed interview of 45 Beggars. It has been assembled in and analyzed in tabular form of Excel Software. Further it has been tabulated in various forms of charts for better understanding.

Limitations of Study

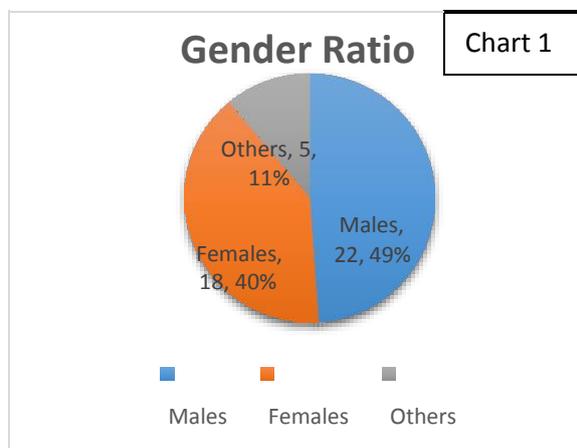
- Most of the data has been collected in the evening post 5.
- It was collected in the month of April and May of 2019
- Significant overlap exists between street vendors and performers at red lights, as several beggars occasionally do indulge in one or the other activity as well.

Data Analysis

Gender ratio

During the study it was found that majority of the beggars were males 49% followed by females 40% and then others 11%. From the Chart 1 we can see that this Industry is being dominated by males

followed by females and others. Average age for males was 31.2, for females 35.2 and for others were 37.4. Most of them are staying alone and create a big threat to themselves regarding their safety.



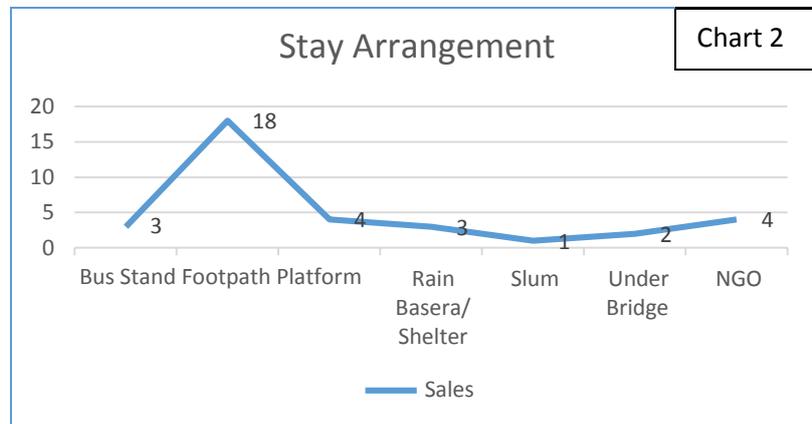
Native place

S. No	Gender	UP	MP	Haryana	Bihar	Delhi	Jharkhand	Rajasthan	WB	Orrisa
1	Males	5	3	1	7	1	2	1	2	0
2	Females	4	3	0	1	2	4	2	1	1
3	Others	3	1	0	0	0	0	1	0	0

Native place for majority of the beggars were Uttar Pradesh. Followed by MP and Bihar. Most of them revealed that either they were brought to Delhi in the search for Job or they came on their own in the search of employment. Some of them were disown by their family members after getting them to Delhi. Some of them acknowledged that they would like to go back after saving some money to their native place to do some kind of work.

Stay Arrangement in Delhi

Majority (40%) of the Beggars were staying in open on footpath, 3(6.6%) of them were staying at Bus Stand, 4(8.8%) of them were staying on platform at railway Station and in NGO respectively, 2(4.44%) were staying in rain basera and Under Bridge respectively

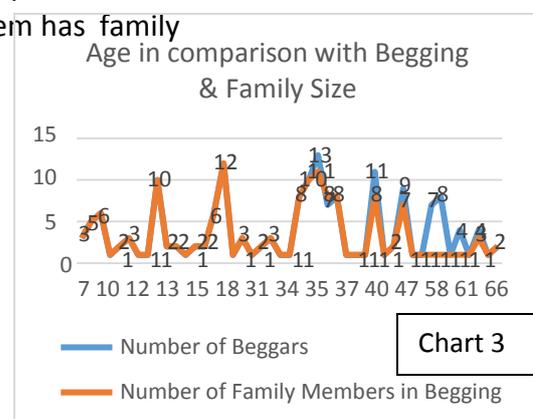


and 1 Person was staying in Jhuggi/ Slum. As we can see that most of them. As we can see from the table most (60%) of them are sleeping in open. Remaining are sleeping in shelters or other places. However, Beggars who claimed to use Shelter or any other service has confirmed that sometimes they get into it and they have to sleepover in open. Sometimes they must pay some money to guard or the concern person to avail the facility of Shelter. When they do not get place to stay in Shelter some of them has to retire to nearby Open Park, where they can use natural grass (if available) as their mattress and open sky as quilt.

Family Size & Age Comparison

Majority (64.4%) of them are staying alone in Delhi. Their family size was less than or equal to 3 with an average of 1.5 person per family. 22.22% of them had more than 4 and less than 8 members per family. 13.33% of them has family members more than 9 and less than 12.

During data sampling youngest Beggar was found to be at the age of 07 years and the oldest one was found to be more than 75. In chart we can see number of Beggars on Y axis and age on X axis. It shows fluctuation between numbers keeping family size as variable. It represents beggars who are with any family members or a family prefers to



beg along with that person. On enquiring about

the same, they confirmed that it gives them a feeling of belongingness and safety. Beggars who are staying with family members were found better life than the beggars who are living alone. Most of the families has accepted it as a way of life. Most of them do beg or sell products at red light. Females beg with infants in their hand along with tool to beg. They do cook their meal on road itself. Their food may not be luxury or sumptuous, however it is far better than the beggars who are living alone. Beggars who are living alone must rely on the collection of the day or must beg for food too.

Government Aid and Services

In India, if someone wants to avail government Aid and other facilities Government Issued photo ID becomes necessity for that person. Indians needs to represent Government Issued Photo ID for every small transaction. During the study it was found that majority of the Beggars had no Government issued Photo ID. Which leaves majority of them with no hope to avail any facility from State/ Central Government. From Pie chart we see 76% of them does not have any Government photo ID. Only 2 of them had Ration card, though they too are not availing any facility from Government, as neither they have place to cook nor Utensils. They used to use this facility when they used to live along with their family. Once they disown them, they could not use it and forced into begging for daily bread and butter. With the help of Chart 5 we can see the numbers for Photo

Ids acquired by the government. Most of the Juvenile Beggars had no Photo ID at all, only couple of them had some sort of institution or school ID card.

While interviewing them a question was put up to them about their expectation from the

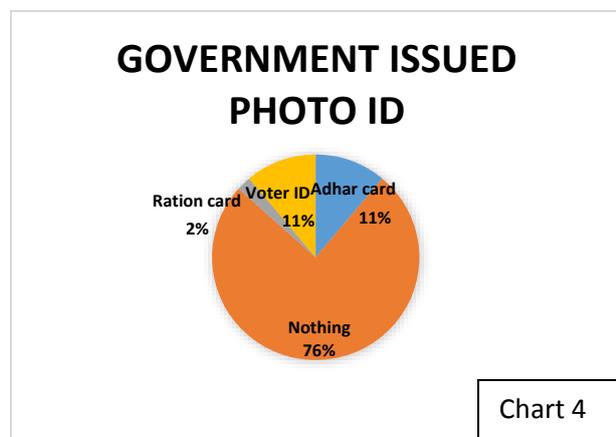


Chart 4

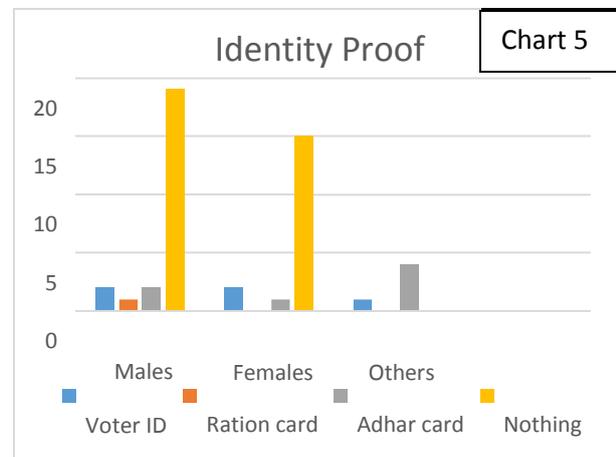
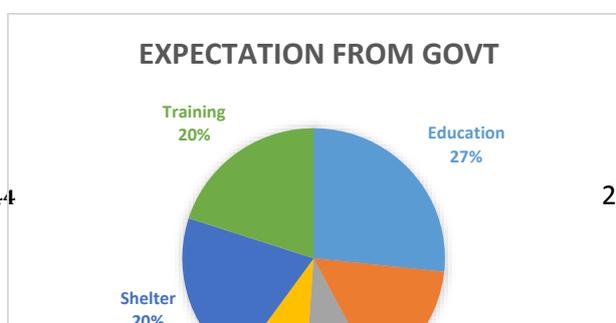


Chart 5



government. Most of them has answered it in affirmation. They do expect something or other from the government to lead a Healthy life. Their replies were reflecting their age. However, Food and shelter were dominating other necessities. Other necessities were Skill training & education. Chart 6 shows only 9% of Beggars has no expectation from the government. Rest

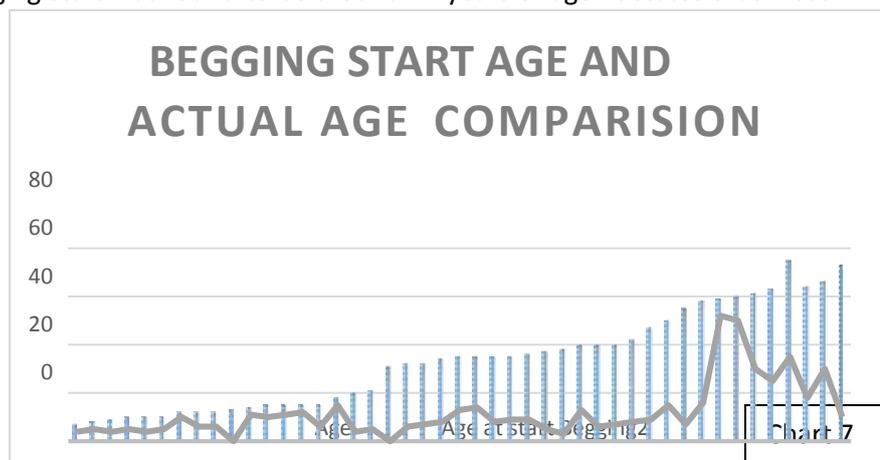
all of them are looking to forward to avail facilities as per their age. Young beggars are expecting food, Shelter and education, some adult beggars were looking for job assistance. Old Beggars were expecting some sort of assistance in Shelter as it becomes extremely hard for them to survive in open in extreme weather of Delhi.

Age factor in Begging

Due to high number adult beggars in Delhi. Avg age was found to be in early 30s. However average of Begging start was found to be around 12 years of age. It states that most of the beggars starts begging at the

early age of 12. We can derive that most of them are from the number

not educated. Some of them might had gone school to study primary or any other type of basic studies. Some of them were forced to beg during late ages and can be served as skilled

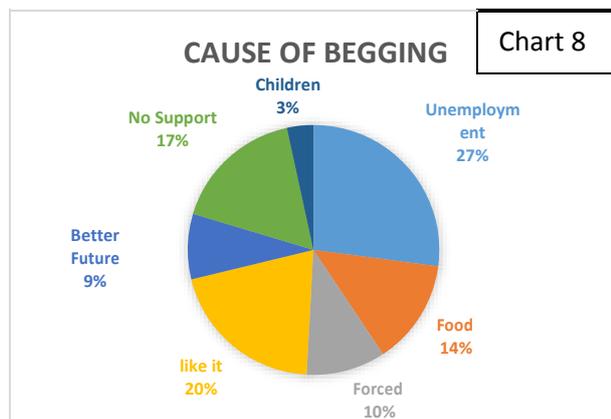


labour. Some of them were forced start begging at extremely late age. It became extremely difficult for them to cope up with this lifestyle. One of them acknowledged that initially it was extremely difficult to laid out the Hand to beg. However, after some time their hunger forced them to do the same without hesitation.

Reasons for Begging

There are many reasons for begging. Many people were forced into it due to Unwanted circumstances. However few people take it as profession and do beg all lifelong. During the study there were many reasons which caused them to enter in this profession. Some of them are unemployment, aged, gender, hereditary and migration.

Majority of the beggars confirmed that they are begging because of unemployment (27%), however it was followed by Begging as a preference. Almost 20% of them were enjoying this lifestyle and will continue to do so. 17% of them were forced into begging because they had no support either from the family members or from the society. These were orphans, Aged and transgenders. 10% of them confirmed that they were forced into it. Some of them would like to opt our however it is next to impossible for them.

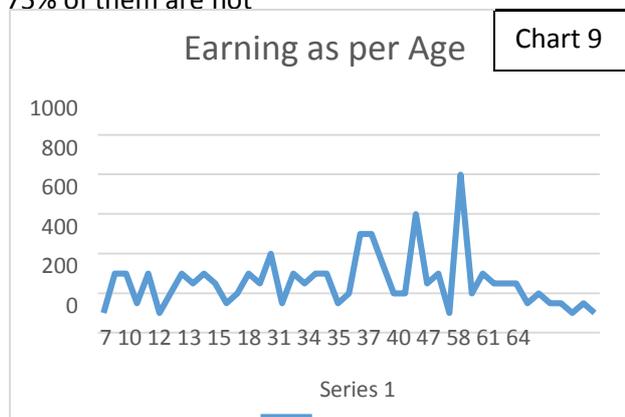


for them. Many Beggars acknowledged that they came into this profession for the sake of food (14%), Better Future (9%) or for the sake of their children (3%). Beggars who were begging for the sake of were begging to save money and to start some small business in their respective hometown. While enquiring same questions 71% of them confirmed that they would like to continue with begging profession till they have some sort of certain Employment. However, 29% of them accepted that they may not want to change their profession at all.

Earning Per Day

Average income (chart 9) for the collected sample is INR 256.66. lowest income recorded was INR 100 (appx) by a female who begs alone at Bus Stop. Highest income was recorded for transgender was INR 800. Almost 75% of them are not

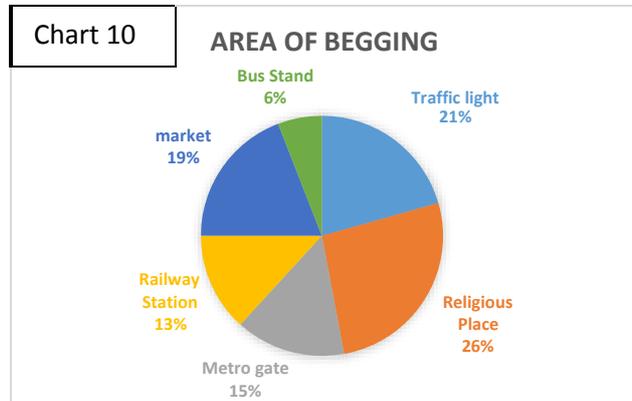
involved in any kind other Business or activity. Rest of the Beggars were involved in other activities such as balloons, book, flower, stationary items, small toys, towels, and cleaning windowpanes. Most of the Beggars who were involved in other these actives were begging in group along with family members or friends. Almost everyone from their families were involved in



various activities. Kids were in dancing, cleaning windows, females were begging with babies in

their hand. Elder people were using Medical prescription as a tool. Male people were into selling and taking care of their family members.

In Chart 10 we can see area of Begging at various locations. Most of the beggars prefers to beg at religious place due to high probability of earning more money, followed by traffic light, Markets, Metro station, railway station and Bus stand. While begging at Religious place helps them to make money and to arrange food without much hard work. Beggars who were begging in group or along with their families were found at Traffic signals. These beggars have arranged much



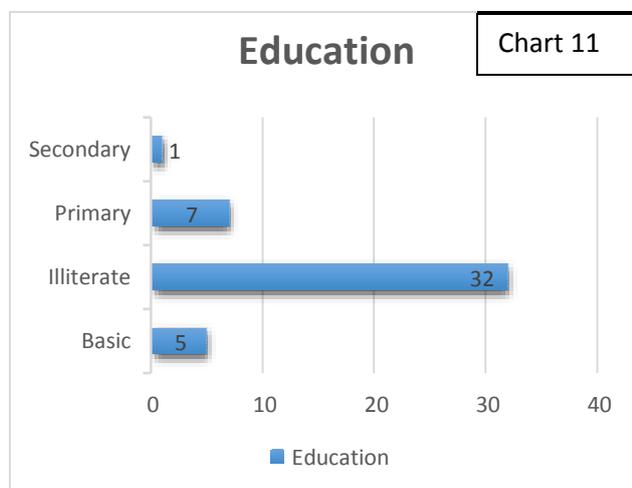
better necessities as compare to other beggars who begs alone. We can find these families cooking their food in evening at various traffic signals.

Their Begging style and tools also differ from place to place. At religious places they were begging in the name of God. Some of them were dressed in religious outfits (according to religion). Many young boys were found using Shani Idol as tool for begging. At traffic signal they were found indulged in other form of begging such as dancing, singing, selling stuff etc. Majority of them were using simple cup or just hands.

Education

All those beggars were begging because of various reasons. However, most of them has accepted the fact that they are not educated and skilled, hence does not fit in any Job.

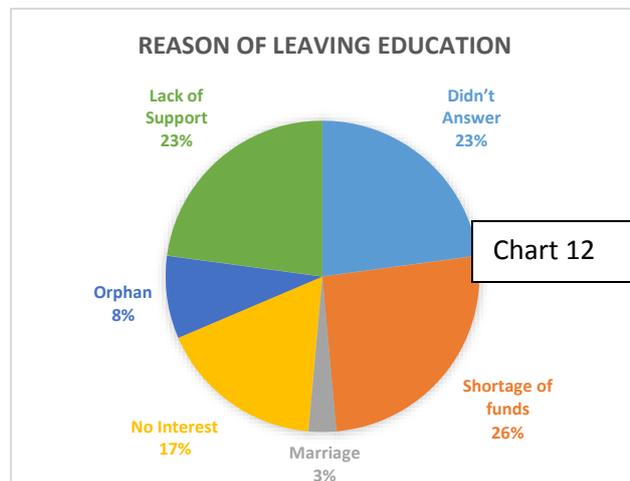
Education plays a big role in one's life. It was found that most of them were not educated at all. Some of them has been to Anganwadi or some other local institute for basic education. Few of them has been to school and been to primary school. Only one of them has been secondary school and studies up to class 11th standard. Chart 10 shows almost 71% of beggars are uneducated. These are the beggars who lack in skills and could not fit



anywhere.

Only 29% of them has attended some sort of institution. Almost 77.77% of Beggars does not think Education as a necessity of life. Rest of the beggars do give importance to education. Most of juvenile beggars from this category were ready to continue their study if possible. Adult Beggars from the same category were more eager to learn new skill.

Chart 12 shows the reason behind leaving education. It was a mix of various reviews. Majority (28%) of Beggars either could not study at all or had to leave education due to shortage of funds. Almost 23% of them could not justify the reason behind leaving education. Another 23% of them could not continue to study due to lack of support either from parents or from the society. Some of them were Hereditary Beggars, who does not think Education as a necessity of life. 17% of them were just not interested in studies and would like to continue Begging as a profession. Small number of beggars had to stop their marriage due to lack of parental (orphans 8%) or early marriage (3%).



While collecting samples from Beggars this is the time when they had shine in their eyes. Most of them were very enthusiastic in answering in talking about their Aim. Young Beggars had a huge smile on their faces while discussing about their future

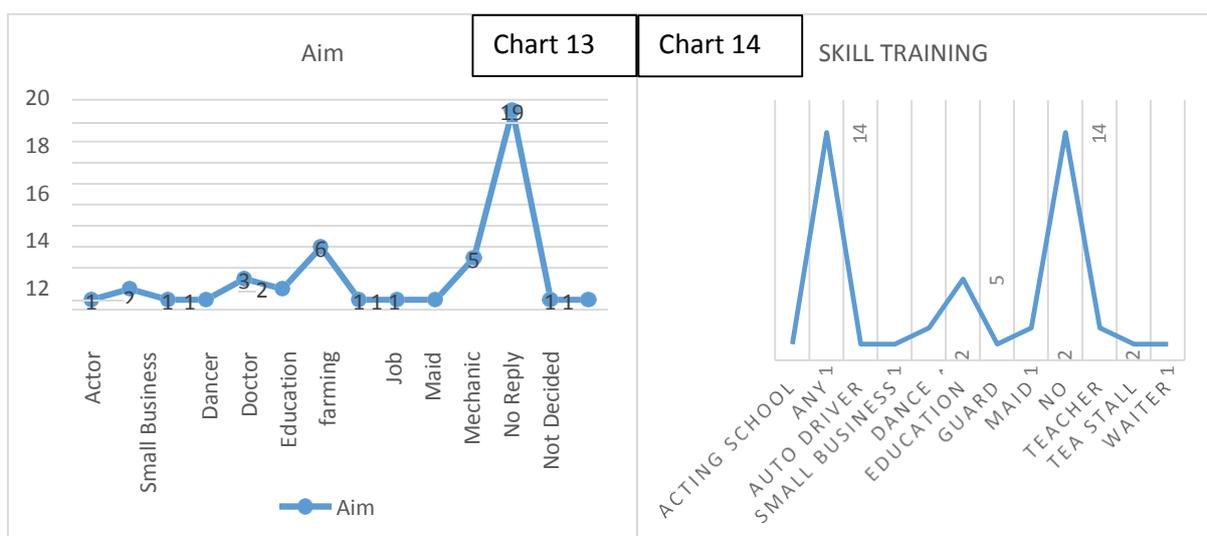


Chart 13 and 14 shows their interest in future Aim and their interest in Skill training. Majority of the beggars had some vision for themselves. Only 42% of them had no aim and may prefer

same lifestyle. This question was kept open ended and beggars have replied according to their will. One of the young Beggar even wanted to become Actor. He has a great influence of Bollywood Actor Ranveer Singh. One more young beggar would like to continue her studies and to opt for medical science to become a doctor. Both beggars had a great vision for themselves and they will try their best to achieve their targets. Adult beggars have aimed for job and other social securities through which they lead a Healthy life. When they asked about skill training. Most of them stick to their aim, however their language changed a bit. As now they were talking about realistic goals.

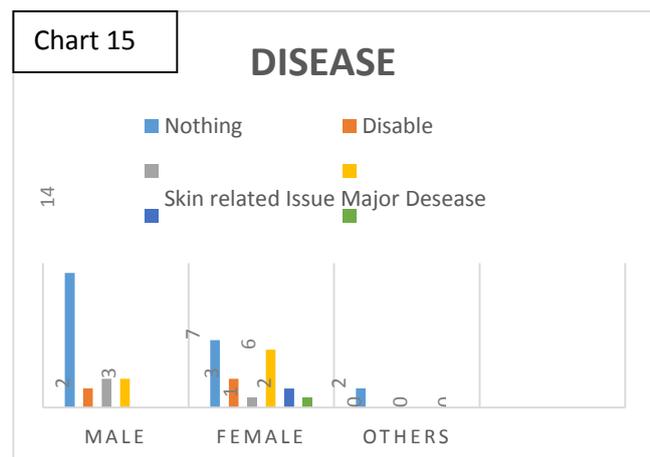
About 31% of them are still not expecting any skill training. Other 31% of them has agreed to take any skill training to join some work to make some money. Young Beggars were looking to join some training institute/ School for their Education. Some beggars would like to go back start faring in their fields. Other one was looking to learn house chores to work as maid, followed by auto driver, dancing and acting classes etc.

Health

Majority of the beggars were looking fit and healthy, though we cannot judge them on this part. Some of them even carrying Medical prescription

to prove their illness. Chart 15 shows that almost 50% had no disease at all. 28.8% of them had major Disease such as Asthma, visually impaired, Differently abled, Polio, Sugar and Cancer.

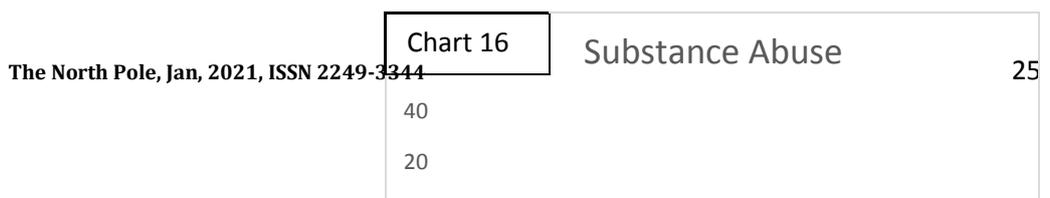
Almost 27% of them either had no Disease or maybe some small disease such as Headache, Fever, Cough and Cold. One beggar complained about the pain in several body parts, although he was not sure about his disease. Some of them are suffering from skin related issue.



During interview they confirmed that 55% of them has never availed any medical facility from any NGO or from Government. 20% of them confirmed that they have been to Government Hospital or private Clinic couple of times to avail the facility. While 30% of them did confirm that they have been treated by NGOs on regularly basis. NGO people were nice and all of them were diagnosed properly. 17% of them were able to follow the diagnosis properly with proper medication. However, could not avail all the facilities due to lack of Medical facilities to them.

Substance Abuse

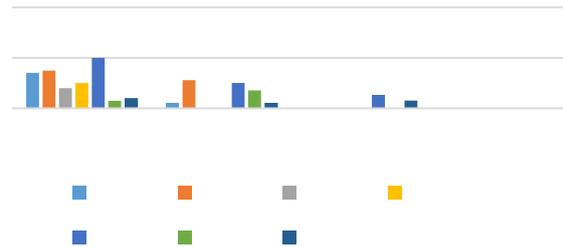
Study revealed that Substance is extremely among Beggars, there is small



fraction of the total number who is not into Substance abuse. Most of them are into multiple substance abuse. 90% of them were addicted to one more intoxicant.

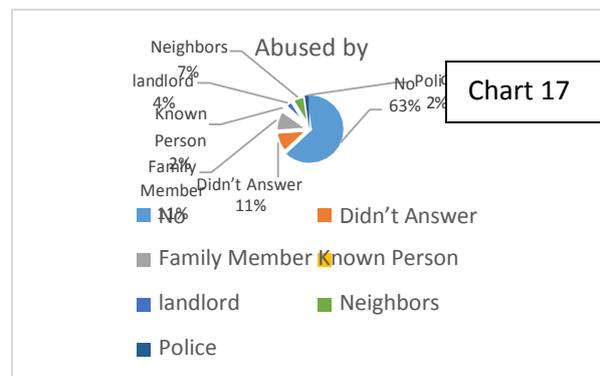
Young Beggars did confirm that they do start taking these intoxicants at early age. It is available easily in market. They do it almost every night. They can light intoxicants by themselves, though for Charas, Smack and alcohol they must seek some elder's help. However, that is

also, not that difficult at all. They just need to pay some bribe to that person, and they will have their substance. Majority of respondents had given their preference on Gutka is one of the favorite substances for all, as it is easily available in market followed by Bidi and Alcohol. Males were found to be taking all kind of substances. Few females have restrained themselves from substance abuse and do advise other as well for the same. Though other females were addicted to Bidi and Gutka more. Only 2 females confessed or alcohol consumption. Other 2 females were addicted to paan. Transgender refrained themselves from substance abuse big time. They did acknowledge to take alcohol rarely, but they were taking Gutka on regularly basis.



Physical/ Sexual Abuse

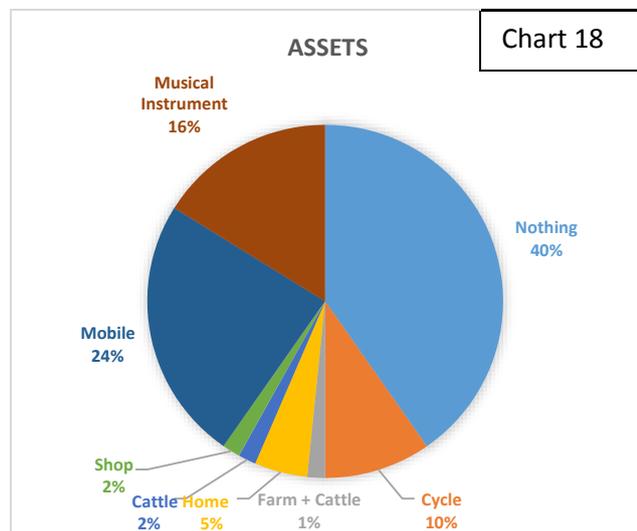
This is one sensitive question for which most of the beggars bluntly replied as No or didn't answer. Limited number of beggars replied to the same query. As most of them started begging at young age, they were abused multiple times by elder Beggars to or someone else depending on their state. Majority (63%) of beggars has confirmed that they have not been abused by anyone. 11% of beggars did refuse to answer and other 11% did acknowledge and confirmed that they have been abused by their own family members/ relatives.



Some of them did acknowledge to be abused by landlord or neighbors for doing favors to them 2% of them confessed that they were abused by known person and local police. Some beggar in adolescence age confessed that it happens most of the time with young beggars as they cannot make much friction to them and they can get away with the crime easily.

Gadgets & Fixed Assets

Study reveals that some Beggars do possess assets with them. Some of them had fixed assets back home and some of them are carrying their small possessions with them for their daily entertainment. Majority (40%) of the Beggars had nothing with them. 24% of beggars are using Mobile phones. Most of them were using basic mobile phones to make call to their relatives and some of them had smart Phones as well (android). 16% of them were carrying some sort of musical instrument (radio/ Music Player) for their entertainment. Few beggars (mostly differently abled) had Bicycle provided by some NGOs, they are using to commute from one place to other. Small number of beggars confirmed that they do have fixed assets back at home. They have been duped by their family members/ Relatives. They do not have enough money to go legal against them, hence they have given up and living like this.



Findings

- Beggars who beg alone, prefers to live Nomadic life. They move from place to place depending on time and mood. However, Hereditary Beggars prefer to live at same place as much as they can.
- Earning per person increases incredibly for Hereditary Beggars as they are very adaptive and keep changing their Begging tool as per the requirement. They are engaged on other activities as well. In morning we can see them selling books and in evening we can see them begging at same traffic light.
- Hereditary Beggars do live better life than other beggars. They make money to spend it. They hardly save any money for their future. Most of them do not have any aspiration in their life.
- Most of them cannot avail Government facilities as due to lack of Government photo Ids. Hence, most of them cannot avail Government Medical facility as well. Few individual beggars do have it; however, they do face lot of discrimination at these facilities. They are okay to visit any Medical store or

some local clinic for treatment. Some of them are availing these services either at settlement houses or with some NGO.

- Child Beggars are extremely vulnerable and more prone to Substance and Physical Abuse. Most of them are staying alone or with friends. They do get bully from other elder beggars, watchmen, shopkeepers & police. Beggars who are forced into this profession are supposed to share their earning with their care takers. They are watched 24*7 so that they cannot steal their own money.
- Females prefer to live with some companion. They are extremely concerned about their safety and security. They are prone to physical abuse.
- Trans genders makes money easily as compare to other Beggars. They do not even use any tool. Indian people do seek their Blessings. They do make use of their Gender to bless them to make money. They need to share their earning in their group as settlement charges. Which provides them all kind of necessities. Such as Food, Shelter, Social Security, Various form of assistances to avail Government facilities. They do prefer to live dignified life and trying their best to adjust in Indian Society. Slowly and gradually Situation is getting better, however Indian Society needs an upliftment regarding Trans genders.
- Some Beggars are saving money for their better future. They are looking forward to going back to their hometown to start some small business or work for someone.
- It was found that Beggars are more secular than Society. They do seek alms at various religious places regardless their own religion and caste. We can notice Beggars from different religion begging at same place along with Beggars from another religion.

Recommendations

Considering Begging as problem or criminal offense might not be appropriate as it provides bread and butter to many people. If we want to tackle Begging, we cannot force Beggars to stop Begging. As of now, we do not have any other substitute to provide them earning. We need to tackle Begging at the root level.

Beggars are living in extreme poverty. Most of them do struggle to eat one meal a day. It was found that some of them would like to work and earn their Bread and Butter. Beggars are generally habitual of their lethargic style of living and may not show any interest in learning new skill. Government should seek help of professional counsellors who can build their moral and motivate them to leave begging. It will be easy to inculcate some skill in motivated person instead of same Beggar who prefer to lay hand in front of others seeking alms. Government should try target Begging at different levels.

Child Beggars: It is most important to target Child Beggars. If we can manage to change their mindset, we will have an educated and skilled worker. Otherwise, we might have a beggar who will beg for entire life. To cater Child Beggars, we should

increase number of rehabilitation centers. Special Counsellor should be appointed to council them to face the upcoming challenges of the world in dignified manner. Special arrangement should be done for their education. It might not be possible for them study like normal civilian. Special curriculum should be set with specific Goals. Which will help them to secure a job easily. One less child beggar may help to decrease the number of future Beggars.

Adult Beggars: As they are already into Begging for quite long time, it is going to be difficult to educate them. In this competitive world no one would like to spend their time and money to their recruited resource. Hence, we need to come up with some strategy wherein Government can arrange some workshops for them where they can acquire new skills accordingly. They will need serious counselling as we need to force them to stop begging and start working somewhere. Motivation may lead them to the path of success and dignified life.

Aged Beggars: Government should arrange some Shelter for them with necessities. It will help them to live peacefully in safe and secure premises.

Hereditary Beggars: It is extremely important to focus on these beggars, as they are least bothered about education for their children. These children do start begging at early stage of their life and o beg entire life. Government needs to arrange special counselling session for adults in these families, as they are the ones who will decide fate of their family, be it as a beggar or as a skilled person.

Urbanization: Rural to urban migration is one of the major causes of Begging. Urbanization decrease the number of resources per person by adding every individual to urban area. People do migrate in search of better living standard, education, Employment, Medical facility etc. Government needs to focus on rural areas too to avoid urbanization. They need to upgrade facilities in rural areas so that people can avail good facilities in their hometown only. It was noticed lot of beggars did come to Delhi for better employment. However, when they could not find anything, they were forced to beg to feed themselves.

Human Trafficking: Government should create a special team who can tackle Mafia, who are into Human trafficking. They do lure people from rural areas with sugar coated offers and bring them to Urban cities. Some of them are being sold to brothels and others will be begging on streets. Hollywood movie Slumdog Millionaire does portrait same plot.

Change in Law: Begging law should be amended, as it gives a tag of criminal to all beggars. As Delhi High court said its problem of government to provide them necessities to its citizens. If they cannot do it, they should not criminalize begging. However, some serious law should be made for people who force other people to beg for their own good.

Society Upgrade: Indian Government needs to upgrade society at root level. Government is making numerous policies to stop begging and our respective

religions are encouraging us to do charity. Which in continuity encourages beggars to Beg, as they are very much certain that they will get charity from people. Every religion does advise to do charity at various level as per their status. Government should seek help from religious leaders to motivate their followers for the same. Once these leaders get convinced, they will advise followers to stop giving alms. It will help our Government to abate Begging.

As responsible citizens we should stop giving alms to Beggars, which will force them to give up and they might start working.

Conclusion

In India we should not consider Begging as Social Evil and all beggars as criminal. Our Culture and beliefs are contrast to the law against Begging. We cannot abate 100% from our society till the time we start upgrading or Society. Our Government is trying hard with various measure taken, however on other end we are feeding Begging in the name of respective religions. It is impossible for us to stop our People for being generous and to help poor for the on the stake of their beliefs.

Beggars do live shabby life and prone to all kind of abuses. Study found limited number beggars (10% appx) are refrain the substance abuse. Many of them are consuming two or more intoxicants. It is not difficult for them arrange these intoxicants. They just need to shell out some certain amount and they can enjoy their favorite substance accordingly. Almost 40% of the beggars were found to be victim of physical/ Sexual abuse by someone. Unfortunate part is most of them have no help to them to come over stigma. Most of them have not even gone to cops as they do think that they might have shooed them away without any assistance. Few Beggars do consider as business and have proper strategy to make money. They do change their begging type as per the requirement. They are highly versatile in their attitude towards Begging. We can see various type of beggars at same place from same family.

Out of these 45 Beggars it was found that 10% did commit that they are forced into this profession by someone. Some of them were introduced by parents or by some relative. None of the beggar did commit to be a part of any Mafia. However, it was noticed at Jama Masjid, wherein a group of young Beggars (age less than 14) were begging. It was found that, after collecting some money they were visiting an Adult, waiting at a considerable distance, and submitting their earning to him. Neither they agreed to be interviewed nor that adult.

It is very unfortunate to say that Beggars have no knowledge of their fundamental rights. Constitution of India does give them all rights as other Civilians. However out of seven fundamental rights, they might enjoy one or two at maximum. Right to equality, right against exploitation, right to education and right to constitutional remedies are just hypothetical situations for them. Which is out of their reach. Most of them has accepted their fate and has given up all Hope for their Future. Many

Government Agencies and NGOs are working for their betterment; however, it is not sufficient to the magnitude of the problem.

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