

3.1 Introduction

Of all social evils today begging is perhaps the most demoralizing one. It constitutes a very complex socio-economic problem. Beggary is an age-old social evil and so far as India is concerned it has assumed a stupendous proportion.¹ But the problem of beggary does not have economic dimension only it has social and moral aspects also. Beggary is a form of personal disorganization as it indicates the failure of the individual to adjust himself with his social milieu. It is equally a symptom of social disorganization as the beggar in the street at once reminds us of the ill-organized society which is not able to adjust him properly. Beggary is a curse for any society under any condition and circumstances; but for a poor country like India it is not only curse but a great financial burden, too. India is a home of beggars² and at present there are more than half a million beggars in India, further if we include among these those persons who occasionally beg, the number will swell into a few millions.³ Even the foreign press and television have put India to shame by graphically showing pictures of beggars fighting like dogs for few coins, swarming like bees for food left over in hotels and restaurants, naked women sleeping on floor and children sucking. These scenes show India in very lurid colours.⁴

Beggars contribute to the impoverishment of a society. In fact, the beggars are the fruitful source of disease spreading and it also spread reprehensible ills. The beggars represent a section of society which was rotted and is further petrifying. They spoil the beauty and cleanliness of the environment because they use the streets and pavements as lavatories which results in sanitation problems.⁵ As a rule, the beggars are chronically diseased, physically weak and they are morally corrupt. Beggary is an age old problem.⁶ The beggars of today have adopted beggary as a profession, it has changed its form in the modern period and the problem has become a colossal one. If we seriously consider the social and moral aspects of beggary, we cannot

¹ Asuina Kartika, "Statistical Survey" 35 SD 44 (1994).

² Millan Chatterjee, "Indian Beggars", available at: <http://www.wikipedia.com>, (visited on October 9, 2012).

³ Rajendar Kumar Sharma, *Urban Sociology* 248 (Atlantic Publishers & Distributors, New Delhi, 2004).

⁴ Dr. S.R. Myneni, *Sociology for Law Students* 535 (Allahabad Law Agency, Faridabad, Second Edition, 2006).

⁵ Ibid.

⁶ S.K. Battacharyya, "Beggars and the Law" 19 JILI 498 (1977).

help in concluding that beggary must be uprooted from a society which wants to progress.⁷ The beggars perform no useful social function: their existence is parasitical.⁸ In most of the cases the beggars are found to be professionals who otherwise could have earned a decent living.⁹ They do nothing except begging and leading a life of horrible moral corruption. Moreover due to less productivity and all-round backwardness beggary is growing at alarming rate. Even many superstitious and orthodox Indians consider it a moral duty to give charity, but any intelligent man can easily appreciate the fact that giving of charity amounts to perpetuation of social and moral cancer in the society.



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3.2 Causes Responsible for Beggary

Every social problem that we encounter demands of us a solution, but a practical solution can be arrived at only through an understanding of the nature, extent and root cause of the problem. The beggary is no exception to this rule. While the beggary in India has always been an object of charitable attention, the beggar problem as such has seldom been a subject of rigid scientific inquiry. The practice of asking for alms has become a great socio economic problem. It is difficult to give particular cause or set of causes to the institution of beggary as is the case with a criminal. The most important economic factors that lead to beggary are poverty, unemployment or under-employment and the loss of agricultural occupations in the villages and often lucrative earnings possible in beggary. The disorganized and broken families, disruption of the village community and joint family system in

⁷ Supra note 3.

⁸ Supra note 4, at p 535.

⁹ Delhi's anti-beggary drive faces practical problem, available at: <http://www.indiankanoon.org.html.com>, (visited on June 7, 2012).

¹⁰ These two images depict the plight of beggars and their dearth of basic needs, Available at: <http://www.googleimages.com>, (visited on August 8, 2012).

India, lack of parental control and certain customs also contribute to beggary. Sickness, physical and mental deficiencies, natural helplessness like childhood and old age with no one to look after and other physical and mental handicaps, chronic and incurable diseases like syphilis, leprosy and other ailments also contribute to begging. Religious mendicancy, unwise charity and indiscriminate alms giving are the important religious factors that contribute to beggary. The unimaginable cruelty of some guardians and other ruthless persons who disfigure maim, and blind the children, force them to beg, and live on their earnings, the destitution of the deserted wife, the helplessness of the widows, the willingness of many parents to use their infirm and disabled children as means of earning more income and the laziness of several persons who never want to work, even custom of alms are other factors responsible for begging/beggary.

However, the forces that encourages begging are religious, cultural and the economic factors, the religious and cultural being the pull factors and the economic force being the push factor. The huge increase in India's economy due to technologies and industry is having a great impact on many people in India. Their wealth is rising, they can buy a car, and they have stability and a rising standard of living. Unfortunately this big change has affected an incredibly small proportion of the Indian people leaving the country with ever increasing poverty and begging problems.¹¹ Beggary is a symptom of individual as well as social disorganisation¹² and the widespread custom of alms-giving by individuals and institutions is the method by which the disability, helplessness or social inadequacy of the beggars has been sought to be mitigated, in India. Yet this very time-honoured practice of helping the homeless and the helpless has served society, to wink at the grave personal and social maladjustments that cause beggary. Therefore, modern conscience demands that the root causes be analysed and understood, and that society in India launch forth a programme of prevention rather than amelioration of human inadequacy and, suffering as a national concern.

Despite rapid economic growth in recent years, begging in India is still a big problem. In India begging is much more tolerated and in certain cases even

¹¹“Beggary in India”, Available at: <http://en.wikipedia.org/wiki>, visited on April 5,2012.

¹² G.R. Madan, *India of Tomorrow* 344 (Allied Publication Private Limited, Second Edition, 1986).

encouraged.¹³ Thus, there cannot be one single cause of beggary but is a result of multiple factors and instead of generalized causes we may better say of such situations which favour the institution of beggary. For the sake of clarity we may discuss these situations under the heads – economic, social, biological, religious and others, but many a time situations overlap. For example, old age may be a biological as well as an economic cause. Though the underlying cause in each case is the poverty of family or lack of employment when the family is not in a position to support, the handicapped, but at the same time absence of security measures from the society forces them to beg. Thus, various causes can be conveniently discussed under the following heads:

1. Economic Causes.
 - (a) Poverty;
 - (b) Unemployment or underemployment;
 - (c) Landlessness or Loss of agricultural occupation; and
 - (d) Lucrative business.
2. Religious or Cultural Causes.
3. Social Causes.
4. Biological Causes.
5. Natural Calamities.

3.2. (1) *Economic Causes*

The most important causal head for explaining vagrancy and beggary is the economic condition. Beggary is related to economic condition in two ways. First, beggary might be the consequence of adverse economic condition or distress. Second, under certain situations beggary might be motivated by economic gain considerations, this is particularly relevant in case of organized or exploitative beggary.¹⁴ Causal factor such as unemployment or under-employment, landlessness, poverty, calamity or famines and various other conditions of destitution are all variants of economic causes.¹⁵ Sadly, in relation to begging in India, there is often more than meets the eye. While the poverty is real, begging is quite often carried out

¹³ Sonia Malik & Sanjoy Roy, “A Study on Begging: A Social Stigma—An Indian Perspective” 18(2) JHV 187 (2012).

¹⁴ Upinder Baxi, ed., *Law and Poverty, Critical Essays*, 261 (N.M. Ttapathi Private Ltd, Bombay, 1988).

¹⁵ *Supra* note 4 at P 269.

in organized gangs.¹⁶ The four main economic causes are poverty, loss of employment or under-employment, Landlessness or Loss of agricultural occupation and lucrative business.

3.2. (1) (a) Poverty

Poverty is one of the most widespread socio-economic problems of India. It is, indeed, a common problem being faced with most of the underdeveloped and the developing countries of the world.¹⁷ As per World Bank Report there are two thousand million people living in poverty which is a socio-economic evil.¹⁸ Poverty is not only socio-economic but even emotional, cultural and political in nature. Poverty is by its nature a violation of basic rights. It is not a violation of a right not to be poor, but it is a violation of human dignity, and of basic human rights such as the right to equality, to participation, and to food, health, housing and education.¹⁹ The developments that have been taking place in this land for the past six decades have not been able to wipe out poverty. Poverty has been the root cause of many of the problems, and one such problem is problem of beggary. According to Goddard, *“poverty is insufficient supply of those things which are requisite for an individual to maintain himself and those dependent upon him in his health and vigour.”*²⁰

Poverty brings sickness, personal, family and community disorganization.²¹ The poverty of a nation is generally judged by average income per capita and the national per capita of India is very low as compared to some of the advanced countries. In spite of successive five-year plans, the amount of poverty has gradually increased. This is because of rapid increase in population and defective planning. In India, persistent poverty among people is considered as forcing them to beg. Poverty and beggary emerged as a serious social problem after the disruption of joint family system and the removal of production from home to the factory. The modern method of production has resulted in accumulation of wealth. Failure to give adequate attention to the social arrangements has given rise to the appalling evils of industrialization and urbanism to which the workers the world over have fallen

¹⁶ According to a census in 2001, there are about 6,27,688 beggars and vagrants in India.

¹⁷ C.N.Shankar Rao, “Sociology- Principle of Sociology with an Introduction to Sociological Thought”, 581 (S. Chand & Company Ltd, New Delhi, Fourteenth Edition, 2012).

¹⁸ Supra note 4, at P 524.

¹⁹ Sigrun I. Skogly, “IS THERE A RIGHT NOT TO BE POOR?” 2 (1) HRLR 83. (2002).

²⁰ Supra note 15.

²¹ Supra note 12 at 76.

victims. It has also disintegrated our village economy, so much so that owing to unemployment and poverty thousands migrate from rural to urban areas and in search of livelihood making the situation even worse. Furthermore, industrial accidents, unemployment, disease and old age of people below poverty line especially in urban areas have forced them into beggary.²² A careless development under hurried industrialisation; urbanization and marketisation generated more expropriation of capital with rapid socio-economic growth in the country in the last few decades. But wealth remained confined in the hands of the rich business and elite class. As a result, it has created growing unemployment, population explosion in urban space, lack of opportunity and growing discrepancies between the rich and the poor. It has also encouraged the process of victimization and criminalization of the majority, downtrodden and the poor masses in the country and the outcome is increase in poverty in general and begging in particular. It is the absolute failure on the part of an individual to sustain effectively through certain means of productivity and livelihood.

India though having the largest democracy in the world, a sizable proportion of population lives at an unacceptable level of poverty and deprivation. According to the Indian Economic Survey Report (2002), poverty in rural and urban areas has been constant with 40% of the population remaining below the poverty line and under deprivation of basic minimum of livelihood. The poor, in fact, are deprived of having a minimum desirable standard of living. Moreover, urban India also faces the unique problem of growing density of population. Such socio-economic and cultural trajectories also manifest in various other forms of poverty, which include morbidity and morbidity from illness, malnutrition and lack of shelter mainly in the city. Therefore, there is an increasing number of homeless people and pavement dwellers, beggary and vagrancy, and above all social discrimination, marginalization and exclusion of the poor or beggars from the mainstream of life and development. The picture is graver in the urban places of the country especially in the cities as predominantly beggary, vagrancy or homelessness is on the rise in the urban space.²³

²² Sumit Sarkar, "Beggary in Urban India: Conflict and Challenges of Human Development" 57(1) S.A 44-45 (2007).

²³ Ibid, at p 46-47.

Popular notion goes that the problem of beggary springs from poverty. While this notion may have apparent credibility this may be wholly true. The term ‘beggary’ is also often used as ‘destitute’ though Marx had distinguished destitute from the malnourished, unemployed and begging and lumped them together as unoccupied. However, the most common occupation among the destitute is begging. Begging comes to them as a negotiated exchange somewhere between a gifts proper and market transaction involving a transient relationship of obligation of giver to receiver in which the ‘beggar’ has power deriving from coercive subordination. Destitution is extreme poverty and beggars too are an extreme form of the poor. The words poor and poverty are interwoven phenomena and thus need to be understood in a wider socio-economic context of development.²⁴

When India became independent in 1947, since then many schemes, measures, programmes and projects were introduced for the removal of poverty, e.g. the five year plans – the Indian Government set up the planning commission in 1950 and started the five year plans with a view to develop the country in a methodical manner.²⁵ Similarly, with a view to facilitate economic growth, 14 banks were nationalised in 1962. Afterwards in 1972, coal mines were nationalised and that was followed by government taking control of big private iron and steel company and wholesale business in food grains. Accordingly, in 1975 – 1978, the 20 point programme with the main intention of removing (“Garibi Hato”) and upliftment of weaker section of the society was introduced. There were also other programmes for employment generation and poverty alleviation like Jawahar Rozgar Yojana (JRY) 1989,²⁶ Prime Minister’s Rozgar Yojana (PMRY) 1993,²⁷ Rural Employment Generation Programme (REGP) 1995,²⁸ Pradhan Mantri Gramodaya Yojana

²⁴Ibid, at p 45.

²⁵ These five year plans mainly aimed at attaining self reliance in agricultural production, the removal of unemployment, achieving desirable progress in industry, increasing standard of living and finally wiping out poverty.

²⁶ This scheme provides at least one member of each poorest family by providing employment for about 50 – 100 days in a year at his own work place or residential area. About 30% of the jobs under this programme are reserved for women.

²⁷ The objective of this scheme is of making available self employment opportunities to the educated unemployed youth.

²⁸ The scheme was introduced with the objective of creating self-employment opportunities in the rural areas and small towns. The scheme is being implemented by the Khadi and Village Industries Commission.

(PMGY) 2000,²⁹ Sampoorna Grameen Rozgar Yojana (SGRY) 2001,³⁰ Valmiki Ambedkar Awas Yojana (VAMBAY) 2001,³¹ National Food for Work Programme (NFWP) 2004³² and Indira Awas Yojana (IAY) 2004³³. It is an indisputable fact that India still remains a poor country in spite of our various developmental projects, plans and programmes.³⁴ Despite the fact that these programmes/schemes have been implemented, yet people take recourse to begging in significant numbers which is a matter of concern.

Thus, an analysis of contemporary socio-economic history demonstrates the colossal failure of the State in addressing the systemic and structural factors behind poverty. Its policies have failed to live up to its pro-poor rhetoric and very often have been unabashedly repressive. The neo-liberal reorientation of the State and the social elite in the nineties has increased social hostility towards vagrants and other marginal groups. It is submitted that long-term amelioration of vagrants would necessarily entail resolution of structural causes of poverty and exploitation, thus requiring the State to fundamentally reorient its economic policies and priorities. Societal dependence for subsistence was a widely accepted practice throughout different phases of Indian history. The necessities of colonialism changed this perception and this departure culminated in the criminalisation of beggary. The prevalent economic philosophy required a cloak of invisibility over its pernicious effects for the sustenance of legitimacy. The failure of the State to radically alter its socio-economic policies in independent India has led the State to persist with its repressive policies. Market liberalisation further entrenches this approach. This is particularly anomalous in light of the fact that the cherished values and ideals of the State have been fundamentally altered by the adoption of a Socialist Constitution geared towards the goal of realisation of justice- social, economic and political.

²⁹ The objective of this scheme is achieving sustainable human development at the village level in areas of primary health, primary education, rural shelter, rural drinking water and nutrition and rural electrification.

³⁰ This scheme is open to all rural poor who are in need of wage employment and desire to do manual and unskilled work in and around the rural habitat.

³¹ This scheme intends to find remedy to the horrible conditions of the urban slum dwellers living below the poverty line without adequate shelter.

³² The objective of this scheme was to intensify the generation of supplementary wage employment. It is open to all rural poor who are in need of wage employment and desire to do manual unskilled work.

³³ This scheme intends to provide dwelling units, free of cost, to the poor families of the Schedule Castes, Scheduled Tribes, freed bonded labourers and also to those who are below the poverty line in the rural areas.

³⁴ Supra note 14, at 586 -588.

Criminalisation and the social exclusion of vagrants and beggars, stand as anachronisms in a rights-oriented Constitution. The problem of beggary and vagrancy is essentially a problem of unemployment and inequity. The key to the problem lies not in its criminalisation but in addressing its causes and interrogating the economic relations and developmental priorities of the State.

3.2.1 (b) *Unemployment or Underemployment:*

Poverty alone cannot be held responsible because all those who live on poverty line do not take to beggary.³⁵ A man begs not only when he is unemployed or underemployed. Unemployment is another phenomenon closely related to begging. In the pre-independence era a large section of the Indian population remained perpetually under economic stress mainly on account of unjust land relations and oppressive wage structure. One of the main factors which forces people to take to begging is destitution. Having no sufficient means to support themselves or their families many persons resort to begging. Lack of employment opportunities in villages either, because of tiny holding or non-availability of other work forces thousands resort to begging when they cannot find employment in the cities.³⁶

In case of India, it is interesting to recall that as far back as 1880 the Famine Commission observed that “The numbers who have no other employment than agriculture are greatly in excess of what is really required for the thorough cultivation of land”. This observation was in effect repeated fifty years later by the Royal Commission on Labour in India, 1931, which in its report remarked: “over large parts of India, the number of persons on the land is much greater than the number required to cultivate it and appreciably in excess of the number it can comfortably support. In most areas pressure on the land has been increasing steadily for a long time and a rise in the general standard of living has made this pressure

³⁵ According to the report of MOLSA (1992), the main reasons for the majority of beggars to depend on the practice are disability, destitution during old age, unemployment and underemployment. But a variety of other reasons which include shortage of money for transportation after a visit to relatives or after medical treatment; shortage of money for medical treatment; detention for a long time; loss of money as a result of theft or robbery are also reported by most. For details see Woubishet Demewozu, “Begging as a Survival Strategy: Conferring with the Poor at the Orthodox Religious Ceremonial Days in Addis Ababa” (2003) (Dissertation, Addis Ababa University), at PP 25-28. available at: <http://www.begging-as-a-survival-strategy-conferring-with-the-poor-at-the-orthodox-religious-ceremonial-days-in-addis-ababa.html.com>, (Visited on December 25, 2013).

³⁶ Gurumukh Ram Das, *Indian Social Problems – Social Disorganization and Reconstruction* 229 (Allied Publishers Ltd, Mumbai, 1976).

more acutely felt”. The growth of rural proletariat, which has been attributed to “ the loss of common rights in the rural economy, the disuse of collective enterprise, the subdivision of holdings, the multiplications of rent receivers, free mortgaging and transfer of land, and the decline of cottage industries,” is indeed a striking feature of the Indian economy.³⁷

It is not surprising, therefore, that the rural population migrated in large number to urban centre’s of industry and trade. This exodus became marked in the two decades of families’ i.e. 1872-1881 and 1891-1900, when the economic pressure would be at its worst. The migration to urban centre’s under crises situations and in the normal times was to the nineteenth and the early 20th century. According to the Labour Investigation Committee Report (1943) during 1872-1934 the working class population in the factories increased from 316816 to 2436312. The following table gives a detailed breakup of the increase:

No. of Factories and Workers Employed (1892-1943)

Year	No. of Factories	Men	Women	Children	Total
1892	656	254336	43592	18888	316816
1912	2710	885822	130025	53796	869643
1923	5985	113508	221045	74620	1409173
1933	8452	1167284	216817	19091	1403212
1939	10466	1498218	243516	9403	1751137
1943	13209	2158319	265509	12484	2436312

However, the number of people that were sucked into new urban centres was far more than those who could be gainfully employed. Particularly in the post world war period there was employment freeze and mass retrenchment. The jobless and unemployed were left with very limited choice. Going back to the villages which he

³⁷ The landless agricultural labourers numbered 7.5 millions in 1882, 21.5 millions in 1921 and 35 millions in 1935; in 1944 they were estimated to number 68 million, or 17 per cent of the total population. Between 1921 and 1931 they increased from 291 to 407 per 1000 cultivating farmers. In Madras, the rural proletariat increased between 1901 and 1931 from 345 to 429 per 1000 cultivating farmers, and in Bengal it increased from 1,805,000 to 2,719,000 or by 50 per cent, during the decade 1921-1931, The Conference Report At p.35 (1947).

had left in hope of better prospects in the towns was not feasible on account of limited employment avenues and increased pressure on land back home. Settled employment in the urban industries could be secured by a relatively small percentage. The only alternative (for the larger numbers) was to hang around in the urban centre's and wait for a chance, which invariably meant leading the life of a vagrant and surviving through beggary. The post war 1940's was, therefore, very significant from the point of view of beggary management policy and legislation's.

Thus, Economic cause has yet another very significant dimension. The factors like unemployment or underemployment are in a sense secondary cause, the primary cause being the basic economic relations. A man begs not only when he is poor but also when he is unemployed or underemployed.³⁸ Seen in this way even some social and biological causes become secondary to the economic condition. Marxist locates the cause of the condition of vagrancy and destitution in the modes of production. According to them there is a close relationship between crime, particularly the status offence type, and the history of capitalism. The transformation from independent, petty commodity production of capitalism entails the taking of land, the criminalizing of the condition of survival for those thrown off the land, and the violation of laws by people who are compelled to indulge in crimes for their livelihood. Karl Marx describes the process that leads to beggary and similar conditions as follow:

“The proletariat created by breaking up of the bands of feudal retainers and by the forcible expropriation of the people from the soil, this “free” proletariat could not possibly be absorbed by the nascent manufacturers as fast as it was thrown upon the world. On the other hand, these men, suddenly dragged from their wonted mode of life, could not as suddenly adapt themselves to the discipline of their new condition. They were turned en masse into beggars, robbers, vagabonds.”³⁹

³⁸ Supra note 14, at P 260.

³⁹ Karl Marx, *Das Kapital: A Critique of Political Economy* 565 (Penguin Books Ltd., Germany, 1990).

Marx goes on to describe in an elaborate way the process of marginalization and pauperization of the working class, who ultimately join the ranks of beggars and criminals. In the words of David Greenberg:

“Marx identifies four different forms of relative surplus population. The “floating” form consists of workers who are hired and fired according to the requirements of business. Employees who lose their jobs when a factory is relocated would be an example. This category grows in number as capitalism expands, but not in proportion to the growth of production where there is an absolute reduction in the number of workers employed. There is the “latent” form. The transformation of agricultural population into an urban or manufacturing proletariat depends on the existence of a “latent surplus population” in the countryside- “latent” because it may only move when the alternative employment open up. The “stagnant” form consists of very low-paid and irregularly employed workers often in decaying sectors of the economy. Unskilled day labourers are an example. This form is “self-reproaching and self-perpetuating” in part because of an extra-ordinary high birth rate, but also because it recruits, redundant workers from other sectors of the economy. Lastly, there are the paupers. This form includes those who are unable to work (the elderly, the disabled, the sick, and the orphan), those who do not adapt to industrial labour discipline and a “dangerous class of criminals.”⁴⁰ (Italics supplied)

Such an elaboration of the marginalized population is immensely helpful in understanding the phenomenon of beggary in the Indian urban context also, which faces, even today, the fact of massive labour migration from rural to urban centre's and also the reality of unemployment or under employment. In a survey conducted in Lucknow City of 200 beggars in 1947, it was seen that many labourers beg to supplement their income. “The study noted that the labourers migrate to Lucknow to find jobs which they can hardly get. Therefore, they have no option except to support themselves and their families by begging. Not only that one can find at the

⁴⁰ D. Greenberg, *Crime and Capitalism* 62 (Temple University, 1982).

Charbagh station that poor children and adults alike not only earn their livelihood as coolies but also they subsist and increase their earnings by collecting alms, because their earnings do not suffice even for keeping their body and soul together. It shows that they are not only unemployed but also they are under-employed”.⁴¹

3.2.1 (c) *Landlessness or Loss of Agricultural Occupation:*

Another most common cause of beggary in India is the loss of agricultural employment in the villages. For several decades the number of landless workers deprived of subsistence from the land has been steadily rising.⁴² All landless individuals cannot be absorbed in industrial employment. Driven from the villages into cities and towns, some work as earth-diggers and road-menders or as domestic servants and coolies in the market. Others prefer beggary to work that often brings less income and subsistence.

By far the most frequent cause of beggary is the increasing proportion by which workers displaced from the land cannot find employment or subsistence. With the loss of agriculture occupation all those falling under this category cannot find a regular employment either in the villages or in the cities and towns to which they migrate. For the beggar often has a free journey by train or steamer or earns as he proceeds by stages. India's traditional method of charity which is enjoined by religion keeps him both alive and mobile. On the whole, throughout India, the number of beggars because of loss of agricultural occupation comes to a considerable figure. A greater proportion of beggars now seen Hocking near the bazaars, important shops and streets cannot obtain alms as adequately as before the present economic stress. Yet they ply their trade of eliciting sympathy from householders, shopkeepers and passers-by with a patience born of long endurance and suffering that can be found only among the paupers of the East. The bulk of the people who are able-bodied and yet are driven to alms-begging are the landless. Begging may be necessary to better respond to food and cash hardships in poor

⁴¹ S.K.Srivastava, *Some Problems of Beggary in Lucknow (1947)* (dissertation, Lucknow University (1947), at p 47.

⁴² A survey by Delhi University (DU) on beggars in the Capital has revealed that one in every 20 is from Bengal. In fact, beggars from Bengal are outnumbered by only those from UP and Bihar. Most of the beggars from Bengal are landless villagers who began begging on trains and landed in Delhi. With the Commonwealth Games round the corner, the Delhi government has decided to drive the beggars off the streets to prevent the Incredible India image from being sullied - Delhi government asks Bengal to take back beggars”, February 13, 2010, Times of India, Kolkata.

landless households in rural settings. It is neither a deliberate act of avoiding work nor an institutional tradition.

3.2.1 (d) *Lucrative Business:*

Owing to easy gain and sufficient income from begging many people make it a profession instead of doing honest labour. Not only that, many make it a business and exploit others by investing some amount in this business.⁴³ There are groups operating in big cities which force many children to this profession. As Dr. R.K. Mukerjee observes, *“the gang trains persons how and where to beg, acts as a foster parent to children that they are deliberately maimed in order to evoke sympathy of the passer-by in the street and generally speaking look after their welfare. India had, for centuries this shadowy organization which has its sirdars or capitalists and a large number of intermediaries, the ramifications of whose business extend to distant villages and hamlets. They arrange for beggars accommodation in some slum or tenement and advance them food, cash or dirty clothes from day to day, their wage-earners bringing home every evening the hard days collection or alms from the different muhallas of the city, so that they all have a share in the gains of this organized beggary”*⁴⁴.

Sir S. Bahadur observes, *“that gangs of professional kidnappers existed in all states of India. They kidnap or entice away children from the possession of their parents and then commit inhumane cruelties on them to make them into objects of pity so that they could be exploited for the purpose of beggary in public places. Many specific cases were mentioned by the sub-committee in its report and a typical case was a kidnapper, karamat Ali, who with his associates lifted a 3year old girl from Katihar Railway station in Bihar, broke both her legs and arms and blind her by poking fingers into eyes, thus converting her into an object of pity so that they could exploit the peoples sentiments and collect charities”*⁴⁵.

⁴³Maharashtra Government Statistics, Begging is a very lucrative business in Mumbai (pop. 14 million)” India’s Commercial Capital.

⁴⁴ Dr.J.M.Kumarappa, ed., *Causes of Beggary - Our Beggary Problem: How to Tackle It* 20 (Fadma Publications, Bombay, First Edition, 1945).

⁴⁵ S.Bahadur, “Kidnapping of Children for the purpose of Begging”, *Social Defence* (1965), p53.

3.2.2 Religious or Cultural Causes:

In India, the phenomenon of beggary is related to religion and culture. Religious mendicancy is not only tolerated by a large section of Hindus, Muslims and Christian population, but even supported on religious grounds. That is why religious mendicants are often exempted from the operation of general laws prohibiting beggary.⁴⁶ A sort of religious sanctity is attached to alms. In particular, at the places of pilgrimage huge army of beggar's bee-line the routes and people going there consider it a sacred duty to offer them alms.⁴⁷

There are a substantial number of studies which portray begging in a different light, focusing on the institutionalization of begging. Alms-giving, embedded in systems of religious belief and duty, was common in many early Christian societies. Obligatory alms-giving or zakat is one of the five pillars of Islam and incumbent upon all Muslims. From an Islamic standpoint, zakat narrows the gap between the wealthy and the poor, and rehabilitates the poor.⁴⁸ While Islamic and Christian cultures have long been noted for the importance given to alms-giving, the analysis of this practice and its religious articulation is also emphasised in Buddhism. Alms-giving, or more generally "giving", is called *dana* in Buddhist texts. Such giving is the beginning of one's journey to faith. It gives respect to a Buddhist monk or nun. Similarly, in the Jewish tradition, alms-giving is represented by *tzedakah*, or justice, entitling the poor to charity as a matter of right, rather than benevolence. In Hinduism, *bhiksha* is a devotional offering offered at a temple or to a priest.⁴⁹ This body of literature shows the obligation to give alms as a religious virtue,

⁴⁶ Supra note 14, at 262.

⁴⁷ Supra note 4, at 251.

⁴⁸ Zakat was a "private act of piety" among Muslims. Begging increased on Fridays, with voluntary alms given open-handedly; mosques were flooded with beggars in Muslim communities.

⁴⁹ The phenomenon of beggary is related to religious mendacity amongst Hindus is an adjunct of the varnasrama system of life. Generally a religious mendicant was one who had passed or renounced the householder stage of life and taken up the life of pilgrimage and asceticism. Varna system also ordained begging and living on charity for the Brahmin class, who was supposed to be devoted to spiritual learning and avoid wealth and worldly possessions. Similarly a student in the course of his education in the Guru Kul was supposed to maintain himself through begging. Thus, begging by a Varnaprasthi, Sanyasi or a student was in order and considered more as a discipline to oneself, than a nuisance to others. Mendacity, in these situations was not an occupation, but a form of austerity.

inadvertently maintaining the tradition of begging. It indicates a symbolic connection with the spiritual and with being humble in life.⁵⁰

However, the religious form of beggary is often misunderstood in the modern times and attempt is made to support professional beggary on religious grounds.⁵¹ Mendacity is treated as a device by fake sanyasi and god men, who find it easy to extort good sums of money from god-fearing and superstitious masses. Religious festivals and congregations prove God-sent opportunities for such operations.⁵²

Religious support to mendacity and beggary creates serious social control and management problems. Perhaps to avoid the sensitive religious question the government of the province of Bombay thought it proper to appoint a committee way back in 1919. The committee particularly focused on the issue of religious support to beggary and categorically concluded that:

“There is a consensus of opinion amongst religious heads of recognized denomination of Hinduism that although begging is permissible among those who renounce the world, the present mode of going a-begging in public streets is unjustifiable”⁵³ (Italics supplied)

Similarly, an enquiry was instituted by the special committee for the prevention of beggary in Mysore in 1943. The committee came out with a clear finding that Hinduism and Islam permitted begging under exceptional situations, particularly after fulfilling the social obligations of a householder. Both these committees supported the prevailing ruling class ideology: he, who would not work, should not eat. However, the post independence era has witnessed some change in the policy towards religious mendicants.⁵⁴

⁵⁰ Deeptima Massey, Abdur Rafique and Janet Seeley, “Begging in rural India and Bangladesh”, 14 E&P 65 (2010).

⁵¹ Supra note 37, at p 262.

⁵² In Hindu and Buddhist countries giving alms to monks or nuns is an accepted part of the culture, a religious observance for the giver. In many religions, especially Islam, giving alms to the poor is also a religious obligation, available at: <http://www.wikipedia.com>, (visited on 3 March, 2013).

⁵³ The Report of the Enquiry Committee on Professional Begging in the Bombay Presidency 1919.

⁵⁴ Supra note 37, at p 263.



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Religious mendicancy facilitates a man to beg under the grab of sadhu or faqir. Such people take the form of religious mendicants only as a means to end. But religious mendicancy may be the result rather than a cause of beggary as it may result from the family breakdown or poverty. Sometimes one is forced to beg by way of atonement for his or her sin, e.g. killing of the cow. This is done for religious purification. Indiscriminate alms-giving by the public because of their religious sentiments encourages beggary.⁵⁶

Most of the beggars are encouraged to remain in this profession because of good prospects of income which they cannot earn by honest means. There are many social customs which force us to give something or other to the beggars, orphans and religious mendicants. Among the Hindus during Shradh observance, birth and marriage ceremonies and at certain other religious days and among Muslims in the month of Ramzan it is obligatory to give alms. Charities are also given by various *temples, mosques, dharamshalas, gurudwaras, shrines* and by many public philanthropists. The widespread and ever growing incidences of beggary in India is very largely due to the religious superstition of the common masses that by giving

⁵⁵ Images of beggars found at concerned religious places, wearing dress code which favours their religion, available at: <http://www.googleimages.com>, (Visited on 8 August, 2012).

⁵⁶ Supra note 36, at p 232.

alms once earns special merit and attain righteousness.⁵⁷ This charity, religious or otherwise, encourages beggary to a great extent.

3.2.3 Social Cause:

There are a number of social factors responsible for generating beggary.⁵⁸ Among the social causes are:

- (i) Disintegration of joint family system;
- (ii) Cultural conflict;
- (iii) Social disorganization;
- (iv) Family anomie;
- (v) Social custom and
- (vi) Lack of parental control.

Generally sociological studies and researches have centered round such causal enquiries and often suggested measures for managing the problem of beggary within the existing socio-economic structure.⁵⁹

3.2.3 (I) Disintegration of Joint Family System:

Joint family has been a very vital social institution for the management and control of beggary in India. The individual secures substantial support from the family in the event of economic or other forms of social hardship. Members, who failed to fend for themselves for any reason, could fall back upon the joint family lap.⁶⁰ However, the break-down of joint family institution on account of large scale migration, weakening of the traditional family structure and the emergence of individualistic considerations seems to have changed the situation considerably. The absence of joint family and other social institution to share and provide support forces quite a few persons in crises situations to a life of beggary. The Labour Investigation Committee (1993) highlighted this point in the following words:

“The village, the joint family, the caste and several other institutions of old, which were the bulwark of social security for the toiling

⁵⁷ N. J. Jayakumar, *International Law and Human Rights* 268 (Lexis Nexis, Butterworths, New Delhi, 2005)

⁵⁸ Supra note 47, at P 251.

⁵⁹ Supra note 14, at p 261.

⁶⁰ Supra note 18, at P 270.

*masses, are unfortunately steadily crumbling down. At the same time, the urban areas have not yet begun to provide for them that degree of social security which may be considered necessary”.*⁶¹

(Italics supplied)

In the past the Hindu joint family supported the handicapped, orphans, blind, etc. but owing to break-up of the joint family system in the present age such persons are often thrown in the streets and in order to survive to indulge in begging.

3.2.3 (ii) Cultural Conflict:

The anxieties, insecurities and the anonymous mode of urban existence engender a condition of anomie for the rural migrant, who rarely suffer from any inhibitions and succumbs to the temptations of beggary easily.⁶² Furthermore in some instances beggary and allied pattern of existence might be a reflection of cultural conflict. The beggars might be acting in consonance with their cultural pattern or they might have considered deviant activity like begging as the best way out under the situation. Often the feudal cultural ways of life come in clash with the urban commoditized way of existence, where even pavement space for shelter has to be purchased for a price. The logic of ‘strange environment’ impairs the rural migrant’s sense of difference between obtaining the money through hard-work or through beggary.⁶³

3.2.3 (iii) Social Disorganisation:

Social disorganisation is yet another cause of beggary; social change and industrialization have been responsible for considerable disorganization in the social institutions and structures. The institutions relating to orphans, infirm and aged, lepers, lunatics, widows and other socially handicapped categories are in a state of disarray on account of lack of resources and uncertainty of the policy. This also leads to an increase in the number of beggars.⁶⁴

⁶¹ The Labour Investigation Committee Report Government of India (1994) At pp 8-9.

⁶² Supra note 59, at p 270.

⁶³ Supra note 58, at p 262.

⁶⁴ Ibid at p 262.



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As a matter of common parlance, Indian society is by and large orthodox and conservative. The widows are not allowed to remarry and are often maltreated by their in-laws; hence in order to escape mental torture they move out of family. If unlucky, they possess no skills or education and then they are left with little else except prostitution or beggary.⁶⁶

3.2.3 (iv) *Family Anomie:*

Family is an integral part of our social relationship which influences our patterns of behavior and activities. Any disturbance in our home condition especially in the case of poor one leads to a breakdown of family, which in return gives rise to beggary. It may be death of the husband, death of the breadwinner, step-parental treatment, maltreatment, disruption in the family or desertion by the husband. Majority of the children who beg have no support.

3.2.3 (v) *Social Custom:*

Those who are either physically unable or mentally disinclined to do any work and will only beg are called professional beggars. Because of social customs in certain communities they consider begging as their hereditary profession. Among these may be included: Nats, Bajigars, Sains, Jugglers, Bhats and Kanjars. They do not attach any social stigma to this profession and take to it from their very childhood. To some of them their children are an asset who can excite more pity in human heart and can earn more and support their parents. They are often migratory in character.

⁶⁵ Available at: <http://www.googleimages.com>, (Visited on 8 August, 2012).

⁶⁶ Supra note 257, at P 268.

Castes like Sani, Koyas, Yanadis, Bhatt and tribes like Nats and Beriys beg from door to door.⁶⁷

3.2.3 (vi) *Lack of Parental Control:*

In the industrial centre's parents do not have the required control over their children, were often the mothers also go to factories for work. The result is that children's energies may turn to any direction. If they fall into bad company they may develop wanderlust which may lead to beggary. They loaf about from one city to another and beg for food or money.⁶⁸

3.2.4 *Biological Cause:*

In India there is no adequate provision for the treatment and social rehabilitation of blind, deaf, dumb or handicapped. In the absence of any reasonable alternative such persons feel compelled to beg.⁶⁹ The biological causes responsible for begging are:

- (a) Physical disability or deformity;
- (b) Sickness or disease;
- (c) Mental infirmity and
- (d) Old age.

3.2.4 (a) *Physical Disability of Deformity:*

Though biological disability may itself be seen as a cause, but actually only those biologically afflicted persons resort to begging who are not in a position to fight out their disability economically. With the limited medical facilities, available either free of cost, large percentage of our population is hardly in a position to reach the medical centers'. Often they have to carry on with their sickness for a long time, starving and begging till the end.⁷⁰

⁶⁷ Gurumukh Ram Das, *Indian Social Problems – Social Disorganization and Reconstruction* 231 (Allied Publishers Ltd, 1976).

⁶⁸ Ibid. p231.

⁶⁹ Rajendar Kumar Sharma, *Urban Sociology* 251 (Atlantic Publishers and Distributers, New Delhi, 2004).

⁷⁰ On October 7, 1983. the Supreme Court issued notice to the Delhi Administration and the Superintendent of the lok Nayak Jayprakash Narayan Hospital pursuant to a petition alleging inhumane conditions in and around the hospital, where the poor patients called the "lawaris mareez" receive shocking maltreatment. The petition is a strong testimony to the state of the medical services that are available to the vulnerable sections of our society in general.



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3.2.4 (b) Sickness or Disease:

It is commonly observed that a large majority of beggars suffer from some kind of biological disability that makes them less than normal. Dr. Radhakamal Mukherjee identified leprosy as a major cause for beggary in these words:

“Leprosy, with its accompanying disablement, disfigurement and social opprobrium, is one of the principal causes of beggary in India and is at the same time most difficult to handle”. (Italics supplied)

On the other hand, there are not sufficient welfare institutions which can look after them, so they opt for begging.



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3.2.4 (C) Mental Infirmity:

The idiots, morons and psychotics unless cared for by society or relatives, have no option but to beg. When a person suffers from chronic and pernicious disease,

⁷¹ Images of beggars suffering from physical disability and deformity, available at: <http://www.googleimages.com>, (Visited on 8 July, 2012).

⁷² Images of beggars suffering from sickness and disease, available at: <http://www.googleimages.com>, (Visited on 8 July, 2012).

people feel a sort of contempt for him. These mentally challenged persons are not able to earn any living and they are forced to begging. Even his family members sometimes abandon him. It becomes difficult for him to stay in the locality, let alone in the family. He finds himself in utter helplessness and leaves for an unknown destination⁷³.



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3.2.4 (d) Old Age:

Persons who become physically weak in old age and cannot do any work and at the same time have nobody to support become beggars to get some money and sustain themselves. The number of such persons is large in this country. The group consists of elderly and physically in-firm beggars, who really need the care & protection of the government under law, policies and schemes. They need to be provided support and training within the given limitations & handicaps and also need to be taught the way to live with dignity, both going hand in hand. They need to be provided shelters, both apart from and along with other homeless persons. Further, the adult children of such elderly-uncared people can be, inter alia, brought to book under the provisions Maintenance and Welfare of Parents and Senior Citizens Act, 2007.

3.2.5 Natural Calamities:

The natural calamities such as earthquakes, flood, tsunami, snow enclave, hurricane and drought compel people to leave homes, leaving everything behind them and under circumstances of immediate needs, the persons who are unable to find work

⁷³ Supra note 19, at P 499.

⁷⁴ Images of persons suffering from mental illness, Available at: <http://www.googleimages.com>, (Visited on 8 July, 2012).

feel compelled to beg to save themselves from starvation and death.⁷⁵ Years of drought or earthquakes swell the number of those who starve and beg for food first, it may be, in the villages or near-by towns and then in the distant cities. Calcutta and Bombay are full of migrant beggars. For the beggar often has a free journey by train or steamer or earns as they proceeds by stages. India's traditional method of charity which is enjoined by religion keeps them both alive and mobile.⁷⁶



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Further people, who suffer due to act of God, mostly have no choice but to beg. Places, homes, agricultural lands damaged by floods. Tsunami and hurricane, left people in a situation, were they are forced to beg for the survival of their life. We often see people begging and showing written papers were it is written that they are the victims of natural calamities such as earthquakes, flood, tsunami, and hurricane.⁷⁸ The natural calamities compel people to leave their homes. Many such

⁷⁵ Supra note 60, at P 271.

⁷⁶ Supra note 43, at pp. 27-28.

⁷⁷ These images depict the plight of people hit by flood, available at: <http://www.googleimages.com>, (Visited on 29 May, 2013).

⁷⁸ It is not possible to attribute begging to a single cause. **According to Anderson (1961)**, the conditions and motives that make people homeless in general and beggar in particular may be classified into five main heads: (a) unemployment and seasonal work, (b) the misfits of industry, whether due to physical handicaps, mental deficiency, occupational diseases, or lack of vocational training (c) defects of personality as feeble mindedness, constitutional inferiority, or egocentricity which lead to the conflict of the person with constituted authority in industry, society, and government (d) crisis in the life of the person as family conflicts, misconduct and crime, which exile a man from home and community and detach him from normal social ties, (e) racial or national discrimination where race, nationality or social class of the person enters as a factor of adverse election for employment and (f) wanderlust-the desire for new experience, excitement, and adventure, which moves the boy to 'see the world'. **Moorthy (1959)** as cited in the Encyclopedia of Social Work in India provides a more or less exhaustive list of causes to begging. The causes have been discovered in a research or survey conducted in Greater Bombay. The causes include: Overpopulation in the region with consequent pressure on land and inability of land to support the people; systems of land tenure and subdivision of holdings coupled with large families and unprofitable of farming; debts; famines, floods and epidemics which weaken the community or impose hardships on it; family breakdowns; emotional and economic disabilities imposed on a man

persons are unable to find any work and fell compelled to beg to control the hunger pangs.⁷⁹

2.3 Types of Begging

In our country beggary has become a gigantic problem. Perhaps the most sinister of all social ills, or shall we say evils, is beggary. It is not without reason or deep thought and serious study that A. M. Biswas, the Founder-Superintendent of the Refuge for Beggars at Calcutta, has remarked, “the status of a place can best be judged by the number of its beggars”. It is a curse not only in respect to its immediate effect on its victim but it is the root of nearly every other social evil as well. Thus, after discussing various causes which may force or induce a person to become a beggar. One may classify beggars into various types. In, India the phenomenon of beggary assumes variety of forms that have been variously described as types or kinds of beggary. The beggars can be classified under the following prominent types:

- (a) The Child Beggars.
- (b) The Religious Mendicant’s Beggars.
- (c) The Mentally Handicapped or Insane Beggars.
- (d) The Physically Handicapped Beggars.
- (e) Casual Beggar.
- (f) Migrant Beggars.
- (g) The Diseased Beggars.
- (h) Small Trade Beggar.
- (i) Professional/Hereditary Beggars.
- (j) The Employed Beggars.
- (k) The Temporarily Unemployed but Employable Beggar
- (l) The Temporarily Unemployed who are Unemployable.
- (m)The somewhat Permanently Unemployed who are Employable.

or a woman after desertion; chronic and pernicious diseases; physical and mental handicaps; truancy and delinquency; inability to secure a job; unwillingness to work; religious bias and vows and binding one to the mendicant order; anti-social attitudes and child lifting's; lack of facilities for training for employment; lack of institutions providing for the welfare of the unattached, abandoned and disabled; lack of social security measures and absence of social responsibility; obvious attractions of city life, linked up with possibility of easy and ticket less railway travel, and the general outlook on age which inclines one to believe in destiny. For details see Supra note 35. At p 25-28.

⁷⁹Supra note 69.

- (n) The Permanently Unemployed and Unemployable.
- (o) The Permanently Unemployed who are viciously and incorrigibly unwilling to work.
- (p) Women Beggars.
- (q) Exploiter Beggars.
- (r) The Tribal Beggars.
- (s) The Able-bodied.

This is by no means an exhaustive or complete list of the types of beggars as each broad division implies several sub-divisions. Nevertheless, it is somewhat helpful inasmuch as it gives an idea of the complexity of the problem of beggary.

2.3 (a) The Child Beggars:

Most conscious citizens are distressed at the sight of the child extending his palms for a small coin in order to satisfy his hunger. And this is not an uncommon scene. One sees children begging at all public places, railway stations, parks, temples, bathing ghats places of religious sanctity, tourist places at and any nook or corner of the streets. The children in misery arouse great piety. They sing, cry, whine, and wail so pathetically that they are given alms simply in order to be free their painful presence. Legally speaking, child beggars are those who have not attained the age of 18 years. They shall include both male and female beggars who are entitled to be covered under section 2(d) of the Juvenile Justice (Care and Protection of Children) Act, 2000, as “Children in Need of Care and Protection”. This legal provision applies to any child ‘who is found without any home or settled place or abode and without any ostensible means of subsistence’, besides someone ‘who is found begging, or who is either a street child or a working child’.⁸⁰

⁸⁰ In the NCT of Delhi, there are over 50,000 such children, who are described as child beggars. The so-called child beggars should not be equated with the adult and other categories of beggars since they can be dealt only under the provisions of JJ Act and no other way. The main objective of the JJ Act is to create opportunities for proper development, protection, rehabilitation and social reintegration such children and to convert them into responsible citizens. The Act provides for Children’s Homes and Shelter Home / Drop –in – centre for children in need of care and Protection. Under the Ministry of Women and Child Development, besides the projects for the juveniles and socially mal-adjusted, there is a scheme for the street and working children which is being taken advantage of to look after a limited number of such children that could be further enlarged in coverage. Besides the Social Welfare Department of the Delhi Govt. which runs several children’s homes to provide care, protection welfare and rehabilitation services to such children who are sent to them through the Child Welfare Committees, there are several Voluntary Organisations who also

Sometimes these children are accompanied by adults; on the other occasions the adults may be in the background leaving the children to explore the field for themselves. One does not escape the feeling that some of these children are tutored for begging and taught catchy phrases to arouse pity and sympathy towards their plight.⁸¹ It is no exaggeration to say that the most heinously victimised and exploited of the beggars is the child beggar. The child beggar may be a paid or unpaid assistant to an adult beggar. When he thus assists his parents or relatives his only reward is days of wandering and starvation and the tinkle of the copper coin in his bowl. Very often a child is just left on the streets to die, or often, if he happens to remain alive, to fend for himself. Such a child out of sheer destitution takes to begging until he is brought by the police to the Remand Home and committed to an institution for the protection and care of children, or to a certified school in the provinces where such institutions and schools are provided either by the Government or by the public or by some bodies or societies interested in the welfare of children. In many provinces and native states of India no such schools, institutions or societies exist, and the child is allowed to beg and roam the streets at large until in his adulthood he automatically merges into the incredibly vast army of professional beggars.

Among other child beggars are those who are born defective, and those in whom the deformity is intentionally and knowingly caused by the parents for their own profit. The arm or leg is twisted after birth and the child is paraded in the streets to draw the maximum amount of sympathy. Others willfully neglect to nurse the child until he appears to be on the point of death so that the public moved by the emaciated, anemic and death-like appearance may pour out their nickels and coppers. Very often these parents are only too thankful if the child is congenitally deformed. Such parents look upon the child not as a human being, but merely as an object for

provide similar services. In the same context it is mentioned that sections 23 to 26 of Juvenile Justice (Care & Protection of Children) Act, 2000 provides for punishment of crimes against children which happen to be cognizable. Section 24 specially deals with illegal employment of juveniles or children for begging etc. which actually nullify the action that are taken against the children. It is felt that police personnel have very little sensitivity and knowledge of the Juvenile Justice Act. Section 63 of the Act which provides for Special Juvenile Police Units (SJPUs) in each district and specially trained police officers in each police station to deal with the juveniles and children in need of care and protection are yet to become truly functional leaving a gap in the legal treatment of such children – Amod K. Kanth, “Problem of beggars in Delhi” by Prayas Institute of Juvenile Justice.

⁸¹ Central Bureau of Correctional Services Department of Social Welfare Report, Begging by children; How many of them are Kidnapped (Government of India, New Delhi, 1971).

arousing pity. The life, welfare or death of the child has no meaning in their scheme of existence. If one such child does, they are ready to produce many others equally defective or more so. Then there are the feeble-minded who fall an easy prey to the machinations of the most unscrupulous Riff-raffs and sink to the lowest level of beggary and degeneracy. In contrast to the feeble-minded children are the perfectly normal and intelligent children who openly and brazenly beg in the streets, trams, trains and railway stations. They either sing or pretend to be blind and crippled. Others who work as shoe shine boys often accost the public for alms, and still others do so under the pretence of selling some nick-nacks. To illustrate how cruelly and in what various ways children are exploited. The speech given by Mr. K. M. Munshi (the Ex-Home Member of the Government of Bombay), under the auspices of the Tata Graduate School of Social Work, throws some light on it:

“But beggary would not be a profitable trade if there were no children to attract the customer's attention. The beggar child, therefore, is the most valuable asset in the trade; and as such is sold, bartered or mortgaged. The ordinary price at which a blind child can be bought is Rs.5 that of a crippled one is Rs. 3. Some years ago I came across the case of a child which had shells put into its eyes to look like blind”. (Italics supplied)

Besides these, there are children who are chronically under-nourished and those afflicted with various organic troubles, or weaknesses of the vital organs. Of the first named three outstanding types of physical handicaps, blindness seems to be the surest passport to the sympathy and purse strings of the public. The erring, misguided and so-called charitably minded persons dole out their pennies to the blind so readily that the latter find it much easier and much more profitable to beg than to take to some industry after training and re-education. Neither the public nor the beggar seems to care for the schools or institutions for the blind. These institutions are hardly ever taken advantage of by the congenitally blind beggar and the one who becomes blind in old age.

The deaf-mutes children again can easily be trained and absorbed in some industry or agricultural labour, but they too find the profession of begging much more remunerative. Very little thought has been given to the prevention of blindness and

deaf-mutism as the blind and deaf and dumb are regarded as so handicapped from birth and the factor of later acquisition of these defects through accident, disease, old age or serious illness is ignored. There are many who can hear but cannot speak and several who can speak but cannot hear. Yet these are all indiscriminately classed as poor, handicapped, helpless persons fit only to beg. This attitude has encouraged begging to such an extent that many bogus beggars pretend to be blind, deaf or dumb or both deaf and dumb.

The crippled and disabled children also constitute another very important subsection of this type of beggars. The crippled must be distinguished from the disabled as those who are crippled in the sense of being dismembered, form a minority of those who are disabled. The Division of Re-education of the Minnesota State Board of Control has defined a disabled person as " Any person who by reason of physical defect or deformity whether congenital or acquired by accident, injury or disease is, or may be expected to be, totally or partially incapacitated for remunerative occupation ", The problems presented by the disabled child and disabled adults, while alike in many respects, differ in others. Most of the disabilities of children arise from diseases which, if treated in time, can often be cured. Some of the commonest causes of disability among crippled children are: Infantile Paralysis, T. B. of the Bone, Spastic Paralysis, Cardiac defects, Rickets, Amputations, Congenital defects, Osteomyelitis, Arthritis, Obstetrical Paralysis, Sleeping Sickness, Accidents.⁸²

With the adults, injuries are more frequently the results of accidents and there is less possibility of cure. Nevertheless, both require medical and surgical attention and care. The child needs special provision for his education while the adult frequently

⁸² Begging with infant children in their arms has been an old technique of beggars to cash the sentiments of people. The adult beggars, mostly the mothers, actually make the babies look pathetic so that they will appeal to the sympathy of public. It is sad to know that even infants under the age of 3 are used as begging tools. And unfortunately, some latest credible reports say that this begging business with children has turned into a scandal, where the infants are even drugged for days. The infants are drugged for two reasons - it makes adult beggar's work easier, and also succeeds to earn from the sympathy of unsuspecting public. In such cases, the adult beggar is not even the actual parent of the child, the child is in fact hired - rented on a day to day basis. It was shocking to learn that the infants were given doses of depressants like cough syrups, sleeping tablets and even injected with narcotic substances. The adult beggars take these drugged babies in alms and carry out their begging business throughout the day, under hot sun and extreme weather. Under the influence of these drugs, the children sleep for days and end up dying sometimes - "Begging Gangs Hire Babies and Drug them to Sleep - Facts Analysis", available at: <http://www.google.com>, (Visited on 3 March, 2013).

needs re-education. Among both adults and children are found those who may be expected to recover with little or no lasting handicap and in both groups are those who, by reason of congenital defects, amputations or paralysis, will always be disabled. Yet no crippled or disabled beggar in India ever dreams of seeking surgical or medical aid. In fact, he considers it his special advantage and privilege to beg and as mentioned above, not infrequently he actually causes the child to become crippled. Any loss or deformity of leg, arm, hand, foot, eye or sight is at once welcomed as an asset and exploited to the fullest to earn a livelihood by begging. Such are the perversities of the fraternity of the physically defective beggar and such the ignorance of the public who go on giving them alms instead of utilizing that very capital for establishing special institutions, hospitals and schools for medical, surgical and educational treatment of these handicapped individuals.



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Due to some type of disorganization in the family or because of the death of parents, or loss of mother or father, maltreatment by parents, neglect by parents, thus, forcing the child leaves home and resorts to begging. Even many beggars hire⁸⁴ or kidnap children and mutilate them in order to use them as their pawns in beggary. One such example is of Priya an eight-year old daughter of Raj Rani disappeared. A year later Raj Rani saw a rag clad little girl begging outside the temple in Amritsar in India's Northern area of Punjab. Her neighbor pointed out that the girl resembled Priya. Raj

⁸³ Images of child Beggars at different places, available at: <http://www.googleimages.com>, (Visited on 28 July, 2012).

⁸⁴ Cracking the whip on persons forcing into begging, police arrested 29 women and rescued as many infants who were forced to beg in public places in Tirunelveli. The infants, aged below five years of age, were found poorly fed by the women and have been admitted in the children's home. Police said the arrested women were not the biological mothers of the children in their custody but posed as one while seeking alms. "the infants were hired from poor women by the Beggars"- 29 Beggars held in Tirunelveli raid, Times of India, December,4,2011, (Mudurai) Lucknow.

Rani stopped and stared at her. Her heart was pounding as she recognised her”. Mrs. Rani called her husband and other relatives, who arrived soon after, and then approach the girl, who did not initially recognize her mother, but once told by Raj Rani that she is her real mother and had lost her. Then Priya quickly clung on to her mother. Whether the reunion was destiny or coincidence, the reality is that such good fortune evades thousands of other Indian parents whose children have been abducted and forced into begging. While slum dog millionaire, the upbeat award winning film about impoverished children in India, has won international acclaim, the reality of these youngsters is grim. According to police statistics, 44,000 children disappear in India each year. The true no of abducted children is believed to be much higher, with some estimates putting it at up to one million a year.⁸⁵

Lastly, organized begging that involves the abduction of children – known as the begging mafia – is common in India, with the states of Tamil Nadu, Kerala, Bihar, New Delhi and Orissa having the most severe problem. “Thousands of cases of child abduction and forced begging don’t see the light of the day. The children belong to all economic sections. It is unfortunate that instead of schools they have to beg on the roads and nobody talks about them,” said Swami Agnivesh, a child rights activist from New Delhi.⁸⁶ The beggar mafia is a huge industry and the perpetrators get away scot-free every time. There is always collusion between the lawmakers and lawbreakers. Some accountability in the system is needed to stop this menace.” A Report by Human Rights Commission said those stolen children are “working as cheap forced labour in illegal factories, establishments, homes, exploited as sex slaves or forced into the child porn industry, as camel jockeys in the Gulf countries, as child beggars in begging rackets, as victims of illegal adoptions or forced marriages, or perhaps, worse than any of these, as victims of organ trade and even grotesque cannibalism”.⁸⁷ It is not a good idea to give children money as they are often sent out for this purpose by their parents or other adults, which should not be rewarded or encouraged. In less developed countries, orphans or unwanted children may end up forced into begging by mafia-type gangs, who appropriate their takings and give little in return. In some countries such as India it's not unknown for

⁸⁵ Jalees Andrabi, “Beggar Mafia Thrives on Lost Children”, available at: <http://www.wikipedia.com>, (Visited on 1 January, 2013).

⁸⁶ Ibid.

⁸⁷ Jalees Andrabi, “Beggar Mafia Thrives on Lost Children”, available at: <http://www.wikipedia.com>, (Visited on 1 January, 2013).

children to be purposely deformed to make them more profitable to their parents/masters. See the movie “Slum dog Millionaire” for some examples of this. If you are considering giving a small gift such as candy or pens to children, recognize that this can lead to more aggressive behavior, including physical fights with his or her peers over your well-meaning gift.⁸⁸

Beggary is an accepted way of life for a large section of orphan, destitute and neglected children in our society. In urban areas we often come across children operating alone or in groups, soliciting money or food for privately run orphanages or homes. Apart from these a large number of children fend for their survival alone or in informal groups of two or three. These children can be seen making appeals for private charity in various ways in the railway stations, religious centre’s and picnic spots. Such children are usually drawn from families where the parents are either too poor to care for their children or too busy to provide the required support or guidance. Finally, some child beggars may adopt the way of life of their parents. Such children often become part of organized gangs of beggars and are often the victims of the beggary evil.⁸⁹

3.3 (b) The Religious Mendicant’s Beggars:

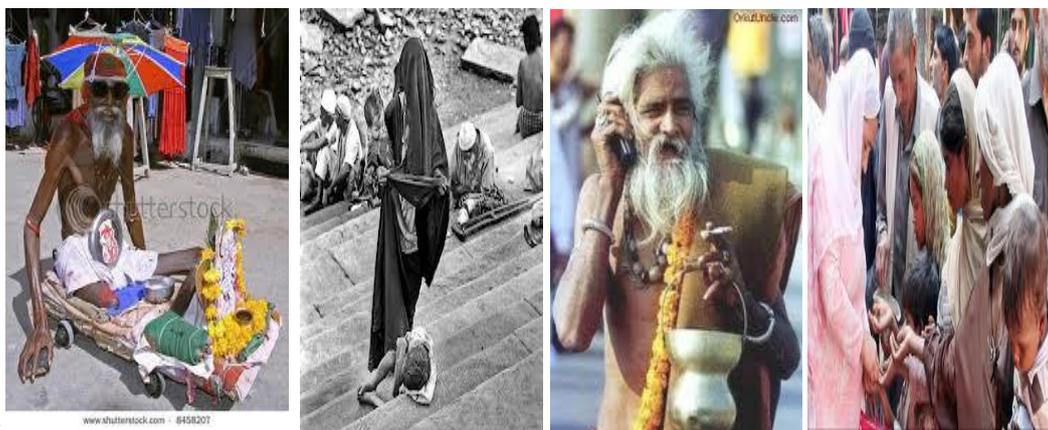
There are quite a few religions in India that sanction founding of mendicant orders and ordain mendicant way of life for its members. In this category are included those who have renounced the world and are carrying on the orthodox tradition of spiritual seeking and enlightenment of the householders.⁹⁰ They are Bairagis. Kabir-panthis among Hindus, fakir and darveshes among Muslims and nank-shahis and gianis among Sikhs are known vagrant and mendicant way of life. Such religious orders grow around shrines, mosques, mazars. Gurudwars and other religious centre’s, but the members belonging to such religious order often resort to private charity and receive alms in private as well as public places. Since our society associates religious mendacity with the value of renunciation and self negation and

⁸⁸ Available at: <http://www.wikipedia.com>, visited on 1-1-2013.

⁸⁹ Supra note 75, at P 268.

⁹⁰ Supra note 69 at P 250.

accords respect to the followers of such practices, quite a few find it convenient to survive through bogus religious mendacity also.⁹¹



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There are religious sanctions for the founding's of mendicant orders. Among these may be included bairagis, faqir, darvesh, kabir panthi, nanak-shahi, etc. with their paraphernalia of saffron robe, wood-bead necklace, bowl in hand, in green and black dress or purple coloured decorated with ashes, etc. Sadus and faqirs are in charge of petty or small shrines, the guardianship of cemeteries, mosque, temple or similar other religious office. Faqirs and sadhus of various religious sects such as sanyasis, kabir- panthis and faqirs roaming from place to place in the grab of regular order, and living on alms. Bogus religious mendicants, who hardly know the names of orders to which their external signs show they belong to. Their dress places in better position in comparison to their rivals in this profession.⁹³ The pseudo-religious beggars are those who have no spiritual quest and belong to no order of sadhus. They merely put on the saffron grab as a convenient way of receiving alms.⁹⁴

3.3 (c) *The Mentally Handicapped or Insane Beggars:*

This type of beggars includes the feeble-minded and those suffering from mental disorders. The feeble-minded may be variously grouped. Like the physically handicapped the mentally handicapped ones suffer from disqualification in most of the areas of employment. Mental handicaps like insanity or serious forms of mental disorder renders these persons unfit even as a domestic help. Life for such a kind of

⁹¹ Supra note, at P 256.

⁹² Images of beggars at different religious places, available at: <http://www.googleimages.com>, (Visited on 8 August, 2012).

⁹³ Supra note 67 at P 234.

⁹⁴ Supra note 66, at 267.

mentally handicapped person means living on other's resources. In the event of limited family resources the mentally handicapped are compelled to fall back on private charity, often in public places. The persons suffering from mental deficiency, mental defects and epilepsy are the most common trait of a majority of beggars.⁹⁵ Beggars with mental disabilities need special treatment and care. Ours being a welfare state, we owe responsibilities towards such segments of the community. This group shall be treated under the Mental Health Act and these types of beggars include psychotics, schizophrenias, idiots, morons etc.⁹⁶



The mentally defective constitute a large proportion of the destitute, immoral, delinquent and criminal population among the beggars, and transmit their defect to their progeny. Yet our people seem to take no interest whatever in the problems presented by our mental defectives. In fact, most of them seem to be blissfully ignorant of the existence of any such problem at all. If our people are indifferent to and ignorant of the problems of the feeble-minded beggars, they are still more apathetic to and ignorant of the problems of those suffering from mental disorders. Mental disorders such as maniac-depressive psychosis, involuntal melancholia, dementia praecox, paranoia and the like are hardly ever known or thought of. Any person behaving queerly in the streets is considered insane and any manifestation of any of the above-named disorders is attributed to “insanity”. Many beggars with mental disorders are allowed to rot in the streets and to lead an animal like existence. Such a beggar may sit in one place for days together urinating and defecating in the self -same place, and he may be covered with lice, germs, mosquitoes, flies and other vermin until some crow comes and starts pecking all over him. But no one

⁹⁵ Supra note 90.

⁹⁶ Supra note 69, at P 250 .

⁹⁷ Images of child Beggars suffering from Mental Illness, Source <http://www.googleimages.com>.

takes any notice of him. Only when a beggar goes violently insane is he taken into custody and brought to the mental hospital. It really is a sad commentary on a nation that such a state of affairs should exist and such revolting and sordid sights should be seen and tolerated. The persons suffering from mental defect and epilepsy are the most common traits of a majority of beggars.⁹⁸

3.3 (d) The physically handicapped beggars:

The large percentage of the vagrant beggar population suffers from physical deformity or handicaps that might be congenital or acquired later on in life. Physical disabilities like, blindness, deafness or dumbness, limb or bodily deformities and other kinds of physical disorganization excludes a large section of the population from normal work and employment such a disabled population is often compelled to struggle for its survival through private charity or other forms of vocations. A large percentage of beggars suffer from blindness. They may be males or females and young or old. The class of physically handicapped are most in successful in arousing sympathy and compassion in the heart of the alms givers. That is why physically handicapped and bodily deformed are in great demand for organized beggary.⁹⁹ However, in this category are also beggars who have been subject to most inhuman and cruel treatment by other beggars. They are easily able to arouse public sympathy and pity and are considered deserving of public help.¹⁰⁰

Beggars with physical disabilities need special treatment and care. Ours being a welfare state, we owe responsibilities towards such segments of the community. This group shall be treated under the provisions of Persons with Disabilities (Equal Opportunities, Protection of Rights and Full Participation) Act, 1995 along with Rule. It is sad that these laws are not being properly implemented and, as such, the most vulnerable among the lot are the worst sufferers.¹⁰¹

⁹⁸ Supra note 88.

⁹⁹ Supra note 90.

¹⁰⁰ Supra note 4, at P 250.

¹⁰¹ Amod K. Kanth, "Problem of Beggars in Delhi" by Prayas Institute of Juvenile Justice.



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3.3 (e) *Casual Beggars:*

A large section of the beggar population comes from amongst the unemployed or under employed class who resort to begging only under situations of extreme economic distress.¹⁰³ Such a population is generally drawn from amongst the unskilled rural labour who are able to secure only casual or part-time work in the urban labour market. Thus, once they are out of employment or their part time work ceases to bring adequate earning they find it difficult to maintain themselves, which compels them to fall back upon the only way of surviving that is through charity. However, this type of beggars resort to begging only as a stop gap arrangement till they are able to secure some casual employment or part time work again.¹⁰⁴

A survey of the beggars in Delhi conducted by the Delhi school of social work revealed that there are two kinds of part-time or casual beggars i.e. the non-religious part time beggars and the religious part-time beggars. About the first type the survey observes “the first type consists of those who are normally self-employed in various small scale manual trades and the returns from these are neither regular nor stable. The work is often of casual nature subject to many seasonal and other variations. Whenever the work fails to bring in a day’s earning they go out to beg. Whether the frequent repetition of this practice becomes a process that ultimately makes a professional beggar out of the part time beggar is difficult to say in the absence of any detailed study on this point. It has however been observed that quite a few

¹⁰² Images of beggars having physical disability, <http://www.googleimages.com>, visited on 8-8-2012.

¹⁰³ Supra note 18, at P 269.

¹⁰⁴ Supra note 98, at P 257.

casual workers do not hesitate to join a 'langar' where free food is distributed outside a place of worship or on the lawns by a philanthropist.¹⁰⁵

Generally, the beggars found around Gurudwars and the temples on appointed days belong to this class for whom beggary is a temporary and casual means for survival. These types of beggars are those who are engaged in some petty works and beg in spare time. This class of beggars shirks all the responsibilities of an honest citizen and is a burden upon the society. They encourage honest workers to take to beggary. They also include wandering women with babies in their arms who invoke the sympathy of gentle ladies in the name of "poor fatherless children". Although they are able to work they willfully refuse or neglect to do so.¹⁰⁶

3.3 (f) Migrant Beggars:

A third view of begging as a livelihood strategy is pursued by a large number of people in various parts of the world. For poor households, it may be a precursor to another, more permanent way of making a living, or it may be an enduring phenomenon. Scholars of migration have paid little attention to this way of making a living.¹⁰⁷ In India, people migrate from villages to beg because of the four crucial reasons which are:-

- 1) To meet daily household expenses and educational costs;
- 2) To make more substantial purchases, for instance, of land for economic improvement;
- 3) To recover losses from crop damage from natural calamities and
- 4) Migration by young people to visit new places and earn cash.

The extremely poor do not ordinarily migrate owing to the lack of means. Travel expenses and worries of leaving the family at home remain other deterrents dampening migration. Few women migrate due to poverty resulting from separation from husbands or due to widowhood. Others migrated due to the unequal spread of irrigation, as well as the high density of population and landlessness, small size of landholdings, the devastation caused by the millennium flood. The agricultural and

¹⁰⁵ Supra note 20, at P 31.

¹⁰⁶ Supra note 23, at P 233.

¹⁰⁷ Deeptima Massey, Abdur Rafique and Janet Seeley, "Begging in rural India and Bangladesh", 14 EPW 65 (2010).

non-agricultural work migration is common; each of the migration trips has specific destinations, durations and seasons. Seasons influenced migration for agricultural work, especially paddy. Begging continues to remain a key source of livelihood for several migrants, often continuing throughout the year, but during festivals and fasting periods, they often go further into the state. In some households, poverty was not the only driving factor behind begging. Ageing and a decrease in physical fitness for agricultural work often compelled men in the age group of 50 to 60 to start begging. Additionally, the long suffering from various diseases often associated with hard labour and lack of enough food persuaded men to engage in the comparatively less arduous work of begging to fill their stomach.¹⁰⁸ The amount of cash they earned varied, depending primarily on the duration of stay. The staying arrangements and living conditions at the destination, is fairly easy to find a place. Clubhouses, school buildings, privately owned accommodation with a family or outside a house were used to spend a week or more. However, often the destinations did not have many facilities. They migrated in groups of three to four along with similar groups of men. Usually before migrating, they planned their journey considering the destination to be visited, their need for cash, food or clothes as well as the possibility of an upcoming festival or social event. At the destination, they would split and go from house to house in groups of two or three. They carried their own bags, a pair of clothes and some money, if it was available.

Discussion and Analysis of Begging In examining migration for begging, we have assessed the dynamics of this work as a livelihood strategy. A comparative regional perspective further enhanced our analysis of begging, recognising the various ways in which it is experienced by men and women across two study sites. According to the Criminal Revision Petition No 784 of 2006, the Bombay Prevention of Begging Act, 1959, groups together all the reasons for begging into laziness or alcoholism/drug addiction, or exploitation by a gang, or starvation or homelessness. Our study has shown other reasons for begging, with decisions to migrate to beg being influenced by ageing, (iii) health, food shortages, the ratio of workers to dependents and marital status. Both men's and women's accounts suggest that

¹⁰⁸ For example, Ajad, "Since the last 15 or 16 years, I haven't been able to do any hard laborious work. I am suffering from gastric problems, chest pains and my waist is always aching. Therefore begging is most appropriate keeping in mind my physical stamina. I have a family of three children and a wife to feed."

necessity tends to intervene in migrant's decisions to beg. Men pointed to the limited availability of food as a significant challenge; women interviewees showed concern for their widowed status and their poverty. Further, men's accounts in particular suggested that ageing and begging are closely interlinked. For poor people in India, begging may be an essential living strategy for survival. The description of this type of migration as a livelihood strategy explains the problems and opportunities faced by the migrants (who beg) and the lack of institutional arrangements to support people in rural communities. It illustrates people's efforts and their struggles to make a living with limited social, economic and institutional support. Both men and women feel the strains of begging as a livelihood, a strain aggravated by ageing, declining physical stamina as well as persistent economic hardships. Yet despite the strain and despite the lack of assured cash remittances from every migration trip, most of those engaged in the activity do not believe that begging is less rewarding economically. They perceive the strengths and opportunities available from this livelihood strategy. Regardless of the beliefs attached to the work or to the people who engage in it, remittances from begging do form an essential requisite for sustenance. They are an important asset to overcome hunger and food deficits.¹⁰⁹

3.4 (g) The Diseased Beggars:

Even more disgusting than the sight of the mentally deranged beggar is that of the beggars suffering from acute stages of venereal diseases, leprosy, epilepsy, T.B. and skin diseases.¹¹⁰ What is most inconceivable is the fact that hardly any attempt is made to segregate them, and they are allowed to move freely in the streets, hotels and trains to beg, no matter at what highly infectious stage the disease may be.

A large section of our population suffers from chronic illness such as tuberculosis, leprosy, venereal diseases, skin diseases, heart condition etc. such chronic from illness, in the case of undernourished population, means serious impairment of physical capacity and the resolve to work. Such diseased and sick need prolonged medical treatment and proper nourishment that is why they are often compelled to

¹⁰⁹ Deeptima Massey, Abdur Rafique, Janet Seeley, "Begging in Rural India and Bangladesh" XLV No EPW 69 April 3, 2010.

¹¹⁰ Asuina Kartika, "Statistical Survey" 35 SD 44 (1994).

resort to private charity.¹¹¹ A large population of beggars in Delhi constitutes leprosy patients. They are required to be treated differently and benefited through CBR (Community Based Rehabilitation) under the Leprosy Mission and other programs instead of being just sent to the Lepers' homes, which are indeed required and being used.



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These are the persons who cannot earn their livelihood because they are too ill to work. They spread such diseases not only among themselves, but are a great danger to the society at large and infect the innocent passers-by by their contact.¹¹³ In poor families, due to under nourishment people suffer from chronic illness, they are not able to work and also they cannot afford prolonged medical treatment and proper nourishment and are compelled to live in alms to survive.

3.3 (h) Small Trade Beggars:

This may sound even more paradoxical than the last type, for it is hard to believe that anyone engaged in trade, however petty it may be, should find it necessary to beg. Yet it is strangely enough a fact that a number of beggars have made enough money to open up small pan-bedi, vegetable, flower, grams and puffed-rice shops as side business along with their usual profession of begging. While some members attend to the sales at the shops, others go out begging and each responsible member takes his turn at the shop and at begging by rotation. Perhaps there is no other country in the world where begging has proved so profitable as in India. This type of

¹¹¹ Upinder Bakshi, *Law and Poverty, Critical Essays* 256 (N.M. Trapathi Private Ltd, Bombay, 1988).

¹¹² Images showing diseased beggars suffering from leprosy, available at: <http://www.googleimages.html>, (visited on April 31, 2013).

¹¹³ Gurumukh Ram Das, *Indian Social Problems – Social Disorganization and Reconstruction* 234 (Allied Publishers Ltd, 1976).

intelligent beggar makes use of his profits in carrying on small trade as a side line and making greater profits. But most of the professional beggars beg only for begging's sake, and through a peculiar psychological perversity hardly ever spend a penny on themselves. They have never known what it is to buy food or clothing. Both are procured through begging and every pie is accumulated until their death. Thus, they lead a hand-to-mouth, wretched, sordid existence in naked poverty and starvation, and finally die leaving behind them thousands of rupees to become Government property. With them begging is an end in itself. It is not a means of bettering their condition or standard of living as in the case of the employed.¹¹⁴

3.3 (i) *Professional / Hereditary Beggars:*

Certain communities consider begging as their profession and indulge in begging as a traditional or customary activity. This type of beggary is prevalent amongst the members of certain caste or tribal groups who lead a nomadic way of existence and earn their living by entertaining people through singing, dancing or performing acrobatic feats.¹¹⁵ These groups consider nothing wrong or disrespectful in living on charity and lead a precarious existence. Those who are either physically unable or mentally disinclined to any work and will only beg are called professional beggars.¹¹⁶

Those who are either physically unable or mentally disinclined to do any work and will only beg are called professional beggars. Because of social customs in certain communities they consider begging as their hereditary profession. Among these may be included: Nats, Bajigars, Sains, Jugglers, Bhats and Kanjars. They do not attach any social stigma to this profession and take to it from their very childhood. To some of them their children are an asset who can excite more pity in human heart and can earn more and support their parents.¹¹⁷

¹¹⁴ Supra note 104, at P 14.

¹¹⁵ Supra note 97, at P 269.

¹¹⁶ Rajendar Kumar Sharma, *Urban Sociology* 250 (Atlantic Publishers and Distributers, New Delhi, 2004).

¹¹⁷ Ibid.

3.3. (j) *The Employed Beggars:*

This may seem a contradiction in terms, but in India there are a larger number of men and women who work night shifts in mills and factories and go out begging during the day. Very often they earn more by begging during the day than by their labour in the factories and mills at night, and therefore become irregular in their attendance at work. The unsteady nature of the job and extremely poor wages often serve as an inducement to begging. Thus we have the curious phenomenon of the night labourer becoming a beggar by day. They pretend to be crippled or deformed or besmear their bodies with ashes and put on the religious mendicant's robe and go about begging as though they belonged to the class of professional beggars. Sometimes they are so skilled in the art of deceiving the public that they outdo the professional beggar and earn more than he does.¹¹⁸

3.3 (k) *The Temporarily Unemployed but Employable:*

Many woes of the working classes spring from irregularity of employment and from their failure in taking the necessary steps in time to undo its bad effects. This causes their energy to become intermittent; their off-days become habitual, and in the wake of indolence, intemperance springs up. Further, with uncertainty of employment comes recklessness about their future. Irregularity of employment, in its turn, is caused by fluctuations in trade, or by the periodic nature of certain occupations, or by illness, misfortune, or some exceptional incapacity. Intemperance and indolence are also the causes of much that goes by the name of want of work. These causes bring about distress among the working people; and when they do not get work in proper time, gradually they lapse into habitual indigence which forces them ultimately to have recourse to beggary. This type is amenable to social adjustment, and if sent to the native place and set to work on cottage industries at the time of temporary unemployment, may be rescued from lapsing into indigence and beggary. They may also be employed on agricultural projects, road construction and the like as they would only too gladly accept any employment.¹¹⁹

¹¹⁸ Dr. J. M. Kumarappa, *The Beggar Problem In Metropolitan Delhi* 31 (Padma Publication, Bombay, First Edition, 1945).

¹¹⁹ *Ibid*, at 14.

3.3 (l) *The Temporarily Unemployed who are Unemployable:*

Unlike the last mentioned type, this type has degenerated to the point of becoming unemployable after a temporary period of unemployment. The low wages, the unskilled nature of the work and its growing irregularity unsettle habits of industry and at last make the men unwilling to accept steady employment. The conditions under which they live and work in industrial towns and cities contribute their share towards the breakdown self-respect and personal pride. The overcrowding, lack of privacy and absence of nearly all facilities for decent living cannot help exercising a demoralizing influence. Their work is hard, the hours are long and the bosses order them about like so many dumb driven cattle. They then naturally are not concerned about the quality of work done and drift off the job. Gradually there is a decay of honest hard labour and the labourer deteriorates into the regular professional beggar and becomes unemployable.

3.3 (m) *The Somewhat Permanently Unemployed who are Employable:*

This class of unemployed is those who by reason of a change in their trade or in the market, or for some other economic reason find themselves threatened by unemployment, and yet are able and willing to work. If adjustment is not made to some other trade or job many belonging to this class generally become demoralised and degenerate into beggars. If provision for those finding themselves threatened with permanent unemployment can be made promptly and well, before habits of idleness and the recklessness of discouragement have set in, the danger of breeding confirmed indolence, hopeless apathy and progressive degeneracy will often be safely averted.¹²⁰

3.3 (n) *The Permanently Unemployed and Unemployable:*

This class of the unemployed is permanently out of work because, for one reason or another, they are too inefficient to do any type of work. In other words, to this class belong vagrants who are constantly on the look out for opportunities of obtaining food and lodging without giving work in return. Feeble-mindedness, mental diseases and various personality disorders breed this type of permanently unemployed and

¹²⁰ Supra note 118, at P 14.

unemployable beggars. These include degenerates with eccentricities, epileptics, hysterical types, neurasthenics, persecuted and mystical types, those who regard themselves as apostles and prophets, and those suffering from schizophrenia, or drifting into senility. In a general way these men might be termed weaklings who having no great strength of character, lose their grip on life under the stress of some temporary misfortune. Then having found how easy it is to live without regular work, they lose what little ambition they may have had and merge into the ranks of the unemployed and unemployable.

3.3 (o) The Permanently Unemployed who are viciously and Incurably Unwilling to Work:

To this type belong the idle and disorderly persons, rogues and vagabonds. They comprise the semi-criminal, vicious and confirmed idlers who habitually depend on doles and charity, and finally become a danger to the whole community. Hence, the necessity of applying genuinely drastic measures is to keep them under control. They have reached the lowest rung of the ladder of pauperism as the moral fiber of their personalities has become rotten to the core.

No social and economic improvements, no establishment of labour colonies will be of any avail in dealing with this type. The only probable solution would be for the Government to establish Penal Labour Colonies. This does not, by any manner of means, imply that they should be treated like criminals. On the contrary, they need the most sympathetic care and handling. The Penal Colonies should be like psychiatric sanatoria where the treatment programme should include a balanced plan of work and healthy recreation, and provide for reasonable opportunities for the satisfaction of the most fundamental physical and psychological human needs; for, it is important never to lose sight of the fact that these paupers, however hardened they may appear, are essentially weaklings. Most of them have dwindled into their present plight because they have not had the courage to face and fight the hard battles of life. They have either fled from certain crises in their lives, or because of some misfortune, become hostile to society in general and adopted anti-social ways.¹²¹

¹²¹ Supra note 20.

3.3 (p) Women Beggars:

Women beggars are very active and they earn more than male beggars¹²² but at the same time they, whether as children or as grown up women, are the worst sufferers. As per the study conducted by Delhi School of Social Works, the number of such beggars in Delhi is nearly 18,000. No protection is available to such most vulnerable women in Delhi.¹²³ Women beggars carry babies in a pathetic look to gain public sympathy. There are various reasons as to why women beg; generally women beg because she has no body to take care of her either she is widow or old aged having no one in the family. Sometime women beg because she many family responsibilities on her shoulders and the easiest way of earning money for them is begging.

3.3 (q) Exploiter Beggars:

There are some beggars who practice organized beggary.¹²⁴ They take begging as any other business and trade activity and perform the begging operations within a set organizational structure. The leader who masterminds the operations often says in the background and leaves the job of actual begging, collecting the daily proceeds and the supervision of the other members to his trusted men. Such organized beggars kidnap and deploy children for doing the actual begging work and merely provide them with some food and shelter in return. These groups are also known to be responsible maiming and disfiguring the children to assure their permanent membership for the organization. This kind of beggary raises serious social concern for the interest of the victimized beggars, who are mainly the children.¹²⁵ In view of the seriousness of this type of beggary the law has designed special provisions which subject the exploiter beggars to serious penal consequences.¹²⁶ These beggars at times try to collect money in the name of charity. But, in reality, these people are

¹²² Sarfaraz Menon, "The Art of Beggary: As Women Make More Money, Nomad Men Prefer to Stay Home, THE Express Tribune, available at: <http://www.thetribune.com.pk.html>, (visited on 1 Feburary, 2014).

¹²³ Amod K. Kanth, "Problem of beggars in Delhi" by Prayas Institute of Juvenile Justice.

¹²⁴ Supra note 115.

¹²⁵ Supra note 111, at P 257.

¹²⁶ Section 363A of the Indian Penal Code, 1860 provides upto 10 years imprisonment for kidnapping a minor for begging and up to life imprisonment for maiming a minor for begging. Similarly the various beggary laws contemplate stringent action against exploiter beggars.

not working for any charity and are just deceiving the general public.¹²⁷ For, such beggar begging is their chosen profession and they make very good money at it.

3.3 (r) The Tribal Beggars:

Far different from either the genuine or bogus religious mendicant is the tribal beggar. These tribes move about from place to place singing and reciting poems, and begging; and they are quite welcome in certain parts of India. This type with its traditional songs and poems is unusually free from the viciousness of the city beggar. They correspond more or less to the minstrel and are vastly different from the various criminal tribes and gypsies who travel from one town to another in caravans and who are notorious for begging, thieving and dacoity. Very few places in India have criminal tribe's settlements; and these beggars wander from province to province establishing colonies and camps wherever they happen to halt or settle temporarily. When they come to the large cities they and their children live by begging and petty thefts. Some of the men folk try and obtain casual work whenever they can. This type of beggars is nomads. They do not have a permanent home at any place.¹²⁸

Among this class of tribal beggars may also be included the seasonal vagrant and the permanent vagrant. The seasonal vagrants comprise those migratory casual labourers who work on the fields or on some trade or craft in their native village during the season and in the off season migrate to larger cities where they live on foot-paths or open maidens, and maintain themselves by begging or stealing. They seldom find work and even if they do, they are incapable of sticking to one job and before they get settled in one job, they migrate to another place. The permanent vagrants are the migratory non-workers. They are purposeless wanderers who beat their way from place to place, begging for food, getting along in any way they can and carefully avoiding rendering any useful service to the world. They travel in tribal caravans and lead a carefree existence sleeping wherever they can and eating whatever they get. Some of them wander continuously, others only at particular times or seasons and still others at irregular intervals, and whatever be the difference in their modes of migration, they are all of a class in that they are confirmed non-workers. In any

¹²⁷ Available at: <http://www.google.com>, visited on 16-3-2013.

¹²⁸ Asuina Kartika, "Statistical Survey" 35 SD 44 (1994).

scheme of social reconstruction this type would be the most difficult to tackle not only because of lack of fixed place of abode but also because of the utter depravity to which this class has sunk. We can also say that these are professional beggars who beg by singing folk songs and giving dance performances on the road side.¹²⁹

3.3 (s) The Able- Bodied:

Much less nauseating but far more exasperating is the able-bodied beggar. This type considers begging its birth-right and bullies, harasses and troubles the public into giving him alms. If a person happens to turn a deaf ear or to remonstrate with him for not working even though physically fit, he will turn round and use such abusive language that the person retires within his shell and makes up his mind never to address a beggar again. If offered a job he will flatly explain that he is ancestrally a beggar and as he has never worked in his life, his bones are stiffened and his constitution will not allow him to work. This category belong to those beggars who need less sympathy but still they need to be counseled, reoriented, trained and introduced to the main-stream of life. They can very well be used as support persons for rehabilitation, training etc. for their fellow beggars by augmenting their income. These are healthy persons who prefer beggary to work as it suits their queer temperament. They are usually in league with bad characters and act as agents of thief's and dacoits.¹³⁰

If caught by the police and sent to a home or work colony, he will abscond the very next day saying he has never lived within walls and must roam freely in the open. He thinks it is his ancestral birth-right to pester the public and no one has any authority to interfere with that right. No amount of change in sociologic and economic viewpoint and system will affect him as he simply refuses to work, however attractive the wages and terms offered may be. Nor are enactments adorning the statute book any good. What is needed is thorough and efficient machinery for the enforcement of the legislation prohibiting begging and the following up of a constructive programme after the arrests have been made.

To conclude this section we can say that the prevalent economic philosophy required a cloak of invisibility over its pernicious effects for the sustenance of legitimacy.

¹²⁹ Supra note 116, at P 250.

¹³⁰ Supra note 47, at P251.

The failure of the State to radically alter its socio-economic policies in independent India has led the State to persist with its repressive policies. Market liberalisation further entrenches this approach. This is particularly anomalous in light of the fact that the cherished values and ideals of the State have been fundamentally altered by the adoption of a 'socialist' Constitution geared towards the goal of realisation of justice-social, economic and political. Criminalisation and the social exclusion of vagrants and beggars, stand as anachronisms in a rights-oriented Constitution. The problem of beggary and vagrancy is essentially a problem of unemployment and inequity. The key to the problem lies not in its criminalisation but in addressing its causes and interrogating the economic relations and developmental priorities of the State.

3.4 Techniques Employed by Beggars

Begging is a tricky art that requires tact, skill, and intelligence. Desperate, starved, envious looks are a product of careful cultivation a good beggar is not only a good actor but also a good judge of character. These people are hypocrites who want people to be moral and generous so that they can be exploited on these grounds. With this, we need to re-consider our stance; if pity can exploit us, then it is something to be avoided, something to be beware of. It will be interesting to note that the beggars employ various types of techniques to exploit the religious sentiments, spiritual beliefs and human nature of their patrons.¹³¹ The beggar banks upon the sentiments inherent in human nature. He subsists in an organised economic society inasmuch as his appeals elicit a sympathetic response from his fellowmen. Such sympathy, however, does not always rest on the other regarding propensities of which the moral philosopher speaks. The beggar's appeal often compels response mainly through its action on one or the other of the basic self- regarding motives. It succeeds for the reason that man proposes to purchase virtue and spiritual reward, *Punya*, in exchange for a few coppers. Many believe that even the good things of earthly life may be secured through the grace of God granted to those who render aid to the "down and out". Even a casual observation of the plaintive appeal that beggars send forth would bear out the truth of these propositions. Beggar choose to beg at places of worship, i.e., temples, shrines, mosques, churches, etc., places of

¹³¹ Supra note 23, at P 234.

pilgrimage and near hotels, theaters, bus stops, railway stations, traffic signals, near 5 star hotels, tourist resorts and in the streets where people could be appealed to in their sentimental moods.¹³² There are many ways to beg.¹³³ These techniques may be discussed under following five heads, viz:

3.4(a) Ordinary Technique:

The beggar employs his techniques in such a manner so as to appeal to human sentiments and arouse sympathy on the one hand and adjusts himself to the varying situations and circumstances on the other. The desire to make oneself comfortable in this life and the life hereinafter beyond characterizes most of the human beings. The blessing that the beggar showers on the giver of alms has a direct reference to the fulfillment of this desire. Women are more easily lured by such stimulated pleadings, such as predicting good health and longevity of their husbands and children, while old men and women are fit subject for the glorification of their future life and the means necessary for securing it.¹³⁴

After failing to elicit any response in this way he resorts to relating tales of misery and ill luck that have befallen him. If he is diseased or if he is harbouring some sore or untreated wound, he exposes it to attract their sympathy. In addition to display of handicaps imposed upon him by nature, he employs various other means such as evidence of his incompetency in printed letters and giving some false pathetic stories. Sometimes they give melodious songs or show different tricks to attract the attention of the passers-by.

Sen Gupta points out that the beggars usually bank upon the sentiments inherent in human nature and attempt to touch the personality at all its vulnerable points. “He appeals to your religious sentiments, to your sense of dependence on divine grace when he shouts, ‘may god give you happiness’ (*Tumko parmatma sukhi rakkhay, baba*) ; he appeals to you as a parent when he blesses your children (*tumeharay bal bachcha sukhi rahey*); he appeals to your sense of greed when unfold wealth and even a kingdom is promised to you or a nice husband or a job in exchange for a price, and seeks your protection for himself and his starving family; and finally he

¹³² Supra note 128, at P 64.

¹³³ Supra note 93, at P 266.

¹³⁴ Supra note 105, at PP 234-235.

tells you of his illness, hard luck, bereavement and utter destitution.”¹³⁵ Dr. Sen Gupta also mentions about the psycho-physical techniques which the beggars employ in order to make their appeal effective. In order that his appeal may be effective it must have three ingredients. It should (i) Attract attention. (ii) Appeal to emotions. (iii) Impress the need of the beggar upon the mind of his patron. These three types of techniques may be classified as:

- (i) *Variable techniques to attract attention;*
- (ii) *Use of stereotypes to appeal to emotions;*
- (iii) *Impress the need of the beggar upon the mind of his patron.*

3.4(a)(i) Variable Techniques to Attract Attention:

The meanings conveyed by begging appeal are rendered more effective with the aid of certain subsidiary factors. The same hard luck brings more coppers when it is associated with occasional sobs and sighs than when it is a continuous whine. The successful beggar must be a good actor, he must vary his speech and demeanour with the normal procession of changes that characterized mental life. Thus, intonation, facial expressions and general bodily postures must undergo alteration as they do for people in grief and agony.¹³⁶

3.4 (a)(ii) Use of Stereotypes to Appeal to Emotions:

The old tales heard in childhood, the precepts transmitted from the early days of society, the myths of fairies, gods and demons that assume queer human shapes- all stir in our breast when we listen to them and yield to the beggar’s plaintive wails.

There is always a temptation for the beggar to take to stereotypes. Lodged in the wayside the beggar sees the stream of humanity pass by in a never-ending succession. He does not wish them to return; each face passes on even as the wavelets in the stream pass on never to return. It is not necessary for the beggar, therefore, to try to variegate his voice and gesture; they fall on new ears, new eyes and new minds. To render the begging appeal into stereotypes is to economize energy.¹³⁷

¹³⁵ N. N. Sen Gupta, *Mental Traits of Beggars - In Our Beggary Problems*, 28 (1945).

¹³⁶ Ibid.

¹³⁷ Supra note 105, at P 236.

3.4 (a) (iii) *Impress the Need of the Beggars upon the Mind of His Person:*

The beggar is not slow to seize upon special occasions and particular situations. A successful beggar is never loath to sing to the praise of the presiding deity. The same beggar who seems to be a devout vaishnava in front of one temple is transformed into a shakta before another. They pose victims of starvation and disease just in front of sweet-meat shops and small hotels. Those who feel the gnawing hunger are bound to relent to others from sheer fellow feelings.

Thus, he concludes that skill in the use of the psycho-physical techniques of information and pitch variation, emotional expressions, facial contortions, bodily postures, the ability to watch the flow of words with situations and finally, quickness in perception of the possibilities of an environment enter into calculation in making a success of begging.¹³⁸

3.3 (b) *Deforming of Body:*

The most sinister of the tricks is that when the child is deformed at the time of birth or in early childhood to be used as instrument for beggary. The crippled children are used as means to an end. Many beggars are given training in their noses, lips and ears closed by various devices.¹³⁹ In Madras city where a survey of beggars was carried out in November 1953 it was found that the method used for begging, were ordinary, exhibiting wounds, exhibiting new-born babies, singing religious songs, exhibiting pregnancy or exhibiting dead bodies. At times the beggar may sit just by the roadside. He may pretend to be deaf or blind. If he is actually blind, he may cry his blindness. Thus he rouses pity of people.

3.4 (c) *Techniques Employed by Religious Mendicants:*

Sadus and faqirs generally employ one of the following techniques for collecting alms both in kind or cash, i.e.

- (a) Organizing some religious feast, bandara or the like;
- (b) Removing any natural calamity or disease, e.g. epidemics, small pox, cholera or to bring rains;

¹³⁸ Ibid, at 236-237

¹³⁹ Supra note 131, at P 237.

- (c) Making pilgrims to all the religious centre's;
- (d) Giving blessings to people and an assurance of a happy life beyond;
or
- (e) Constructing a temple or a mosque.

They are aware of the fact that they cannot get alms in abundance, if they appeal to the public directly.

3.4 (d) Use of Tricks:

Apart from the various techniques used by the beggars, they employ various tricks and trickeries in order to make their appeal more effective. Some beggars excite the people by exhibiting some strange natural phenomenon - a cow with four tongues or birth of a queer boy. Indian jugglers and snake charmers may show new feats. Some become palmists and show strange charts to attract the passers-by.

3.4 (e) Use of Coercive Method:

Some of us might believe that modes of begging means the employment of humble ways of collecting alms, and that a beggar always appeals apologetically to the public sentiments, but there are other ways by which a beggar makes his way through and forces the people to give something or the other. A beggar may force a man by turning himself as a nuisance to him by holding or toughing the feet, by coming nearer the people, by showing such wounds or actions of abnormality physical or mental so that one may like to avoid his or her sight. One can avoid such person only by giving some money to him. Some particular types of beggars, known as murchias would bleed before one who does not pay. Similarly, some sadhus, e.g nagas, would threaten a hunger strike if they are not properly provided for.

While concluding this part we can say that the most successful beggar is he who can extract the largest amount of money out of his victims by the method he uses and in order to achieve this end he is a successful actor as well. His appeal, expression, words and gesture differ with different situations to attract human sympathy. The lesser the mental plasticity and variability of behavior, the lower the income from begging and lower the status and position of the beggar in his beggary society for these depend upon his income which itself is dependent upon his mode of begging.

Thus, beggars are usually quite clever and even cunning. They have many ways and means of begging, so that they earn a good amount of money.¹⁴⁰

3.5 Reasons for Giving Alms

So far back as 1764, Dr. Burns In his “History of the Poor Law” asserted that “there is one infallible way to put an end to all this, and the easiest in the world, which consists merely in non-feasance. Give them nothing. If none were to give, none would beg, and the whole mystery and craft would be at an end in a fortnight”.¹⁴¹ Admirable as the suggestion is, it is equally impracticable. People in every country and at all times have acted just the other way. The urge to give alms, even when the giver and the receiver are both accursed, is too strong to be curbed voluntarily. In an interesting study of the “Psychology of Aims giving” Dr. Clifford Manshardt suggests that there are six main reasons why people give alms to¹⁴² and the said reasons are given below:

3.5.1 *Religious Reasons:*

Every religion enjoins upon its followers the giving of alms. Followers of most religions believe in lying up of treasures in Heaven by almsgiving.

3.5.2 *Sanction of Custom:*

In ancient India Brahmins were supported by other members of society. Begging in India is associated with the ‘superior’ class, and therefore no stigma is attached. Almsgiving and virtue of pity have been the celebrated theses of the Hindu religious tradition. The “Fakirs” claim begging to be their ancestral profession.

3.5.3 *Personal Reasons:*

There are some personal reasons for alms giving e.g.

- (a) To experience the glow of happiness which is associated with the doing of a good deed satisfies one's ego. We like to receive the thanks and blessings of the recipient.

¹⁴⁰ Milland Chaterjee, “Indian Beggary – Essay”, available at: <http://www.indiankanoon.com>, (visited on 1 May, 2012)

¹⁴¹ Supra note 120, at PP 163-164.

¹⁴² Ibid.

- (b) The hope of acquiring personal gain. A man losing money in the share bazaar or racing gives alms as a prayer to get back the money. When the child is ill the mother promises alms to the poor before the family deity in return for the health of the child. Relatives give alms to the poor when a Person is dead to lighten the gravity of his sins.
- (c) The blessings of the beggar appeal to certain fundamental human wishes: -
The wish for self-preservation is appealed to when the beggar says: “may you live long” the wish for security when he says: “may you enjoy prosperity” or the wish for progeny when he says: “may you have many children”.

3.5.4 There are many who give alms *due to fear-afraid* of the curses of the beggar given in the name of God when a beggar is refused alms.

3.5.5 *Out of Instantaneous Pity:*

The emaciated babies, the mutilated body, the blind, the lame, the leprous, all evoke pity.

3.5.6 *The Careless Giver:*

To the rich change in the pocket is a burden to be gotten rid of. Thus one can see that the general motive in almsgiving is to derive personal benefit. The urge is a selfish one and no act having such multiple urges can be withheld without external compulsion. The legal way is the only way out. And the experience of other countries shows clearly that the problem cannot be solved unless the beggar is compelled by legislation to quit the streets, and enter institutions provided for him.

3.5 Effects of Beggary

The evil effects of beggary on an individual and the society as well are numerous.¹⁴³ Beggary is a big nuisance to be confronted by beggar's at all odd places. In the "third world", beggars are not an uncommon sight. You are waiting for a bus at the bus-stand or walking down a road with your friend; they appear from nowhere and start an endless volley of entries and blessing. They follow you close at your heels and keep pestering you till you give them some coins out of a sense of sheer disgust and helplessness.¹⁴⁴ Children and adults alike, with pitiable faces, a limb or two chopped off or a gouged out eye or perhaps a pus-filled wound and they can be seen everywhere- tapping on car windows at traffic lights, outside religious places, on pavements. So much has this problem inflated, that even the government has officially recognized "beggary" as an industry contributing towards country's national income.¹⁴⁵

Beggary affects every individual in the society. Beggars are an inconvenience to the smooth flow of traffic. You pull up your car at a traffic signal and they are bound to appear. They march in restaurants, parks, cinema houses, bus stops, railway stations, local transports, mosques, hospitals, shops, and markets, in the universities and institutions and on the roadways. Some of them have a loud, high- pitched voice that can be heard across the road. If you try to get rid of one by giving him some money, you end up in attracting a dozen beggars irrespective of age or gender. They bother you even when you are within the premises of your house. There is the doorbell ringing. You leave your work and walk all the way to the gate only to discover a beggar. What disturbance! And what guts! When out of the house, beggars torment you with an ever-increasing intensity.

Beggary is one of the factors that affect social psychology. The biggest effect of beggary is that the future of a child is ruined by this profession, a child whose age is 7 or 8 and his father is also a beggar then the child also lives his whole life being a beggar. And now days, as is it increasing every day (especially in the third world

¹⁴³ Jogan Shankar (ed.), *Social Problem and Welfare in India* 290 (Ashish Publishing House, New Delhi, 1992)

¹⁴⁴ Jasvir, "Essay on the Beggar Problem in India", available at: <http://www.google.org.com>, (Visited on 31 December, 2013).

¹⁴⁵ Fahad Hameed Rana, "Begging a Sickening Nuisance", available at: <http://www.BeggingaSickeningNuisance.html.com>, (visited on 30 March, 2013).

countries), thousands and thousands of children's life and their future is eaten up by this curse begging. There seems to be a mafia behind all these professional beggars, and some of these are international mafias, which are the biggest fear for any country, because these mafias also contribute to the rising incidence of crime. These professional beggars also become an inspiration for all the poor in the society, to just become a poor and earn easy money without any hard working. For this reason also more and more people are becoming beggar. The poor people so inspired by these professional beggars that they think beggary is the only work, which poor people do (most of the third world countries especially Pakistan, Bangladesh, Srilanka and India). Begging has a really bad effect on society. If law enforcement agencies will leave the evil forces like this whole young generation can become victim of such evils. Beggary has become a means of living without any investment except that one has to forget about self respect and dignity.