

# **SOCIOECONOMIC CAUSES OF CHILD BEGGING**

(A CASE STUDY OF ISLAMABAD)



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# SOCIOECONOMIC CAUSES OF CHILD BEGGING



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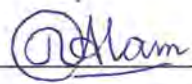
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## **Formal Declaration**

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Islamabad, 30<sup>th</sup> August 2021

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ASGHAR ALI

## **Dedication**

This thesis is dedicated to my parents: my father, who gave me the confidence to pursue a field of my interest and provided me favorable circumstances, and my mother, whose love, prayers, and unwavering faith in my abilities encouraged me and gave me unconditional support.

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## Table of Contents

CHAPTER: 1 .....	1
1 Introduction .....	1
1.1 Children’s Perspectives and Publics .....	3
1.2 Types of Child Begging .....	5
1.2.1 Children Who are Forced to Beg by ‘Third Parties’ .....	6
1.2.2 Children Who are Forced to Beg by the Religious Teacher .....	6
1.2.3 Children Who are Forced to Beg by Their Parents .....	7
1.3 Begging as a Social Problem.....	7
1.4 Begging as an Economic Problem .....	8
1.5 Types of Beggars:.....	8
1.6 Begging Organizations .....	9
1.7 Begging According to the Religious Doctrine .....	9
1.8 Statement of the Problem .....	10
1.9 Objectives of the Research.....	11
1.10 Significance of the Research .....	11
CHAPTER: 2 .....	12
2 Research Methodology .....	12
2.1 Rapport Building.....	13
2.2 Participant Observation .....	13
2.3 Non Participant Observation .....	14
2.4 Sampling.....	14
2.5 Key Informant .....	15
2.6 In-Depth Interview .....	15
2.7 Economic Census Survey Forms .....	16
2.8 Case Study.....	16
2.9 Focus Group Discussions.....	17
2.10 Photographs.....	19
2.11 Audio/Video Recordings.....	19

2.12	Jottings .....	19
2.13	Daily Diary .....	19
2.14	Difficulties in Data Collection .....	20
CHAPTER: 3 .....		21
3	Review of the Literature .....	21
CHAPTER: 4 .....		44
4	Locale Profile .....	44
4.1	Locale .....	44
4.2	Map of Islamabad and Select Areas of Field Work .....	45
4.3	Significance of the Locale .....	46
4.4	Climate .....	46
4.5	Culture .....	46
4.6	Language .....	47
4.7	Dress's Pattern .....	47
4.8	Religion .....	47
4.9	Food Pattern .....	47
CHAPTER: 5 .....		49
5	Beggary Children and Their Daily Life .....	49
5.1	Routine of Beggars .....	49
5.2	Homeless Local Beggar's Routine .....	49
5.3	The Routine of Kachi Abadi Resident Beggars .....	50
5.3.1	Story of Amina .....	50
5.4	Different Strategies of Begging .....	52
5.5	Rhetoric and Vernacular of Beggars .....	53
5.6	Tactics to Invoke Sympathy .....	54
5.7	Age and Gender .....	55
5.8	The Behavior of Parking and Hotel Boys .....	56
5.9	Games and Leisures .....	56
5.9.1	Type of Games Beggary Children Play .....	56
CHAPTER: 6 .....		58
6	Social and General Characteristics of Child Begging .....	58



6.1	Story of Asifa .....	58
6.2	Number of Begging Hours .....	59
6.3	Daily Earning of Beggary Children .....	60
6.4	Child Care .....	60
6.5	Family Pressure .....	61
6.5.1	Story of Zahir Khan .....	61
6.6	Extreme Poverty .....	63
6.6.1	Story of Shafiq .....	63
6.7	Begging As a Business .....	64
6.7.1	Story of Kalsoom .....	64
6.8	Conditions Which Cases Started Begging .....	65
6.9	Most Wanted Begging Areas .....	65
6.10	Status of Parents .....	66
6.10.1	Story of Saira .....	66
6.11	Schooling of the Beggary Children .....	67
CHAPTER: 7	.....	68
7	Conclusion .....	68
7.1	Suggestions/ Recommendations .....	70
7.2	Vehement on a Preventative Approach .....	71
7.3	Rehabilitation Rather Than Reserve to this Beggary Children .....	72
8	BIBLIOGRAPHY .....	74

## List of Figures

FIGURE 1 SARIA IS ONE OF MY RESPONDENTS SHE WAS EXPRESSING HER VIEWS WITH ME. ....	18
FIGURE 2 MAP OF ISLAMABAD AND SELECTED AREAS OF RESEARCH LOCALE THE BLACK MARKED SPOTS ARE THE FIELDWORK AREAS .....	45
FIGURE 3 IN THIS FIGURE WE CAN SEE THAT THESE BEGGARY CHILDREN ARE SELLING TISSUE PAPERS TO CATCH THE SYMPATHY OF THE PEOPLE. THEY ALSO CALL IT A STRATEGY FOR BEGGING MONEY. IF PEOPLE REFUSE TO BUY THEIR PRODUCTS, THEY WILL ASK FOR MONEY. 53	
FIGURE 4 THESE PICTURES WERE TAKEN WHILE THESE BEGGARY CHILDREN ARE PLAYING WITH MARBLES.....	57
FIGURE 5 THIS IS THE PICTURE OF ZAHIR KHAN ONE OF MY RESPONDENTS, HIS MOTHER FORCES HIM TO BEG MONEY AT THE SHRINE OF HAZRAT BARI IMAM (R.A) AND THE HUTS OF QAU. 62	

## **ABSTRACT**

This study primarily deals with highlighting the socioeconomic causes of child begging in Islamabad city. It is an attempt to anthropologically analyze the livelihood of the beggary children, their way of life, and their leisure activities. To describe those factors, which have pulled these children into the field of begging? The objectives of the research focus on the root causes of the begging, how it emerged, and what are those factors due to which these children selected this socially unaccepted work. The objectives of the research will also deal with the influence of the family on the life of these beggary children.

Keeping in view the range of this topic I used some research methods to emphasize and find reliable data on this particular problem. I used random and purposive sampling to collect informative data. To identify the main core factors of this social evil I also included the public's perception in the data analysis. The main areas which I understood to be the pull factors of this begging business are begging has been gifted in inheritance and the other one is extreme poverty. In specific, the children in these circumstances, how they become able to manage their wages possible, their connections with that of the begging. Mainly, the study reveals the process of socialization that is quite different than that of the normal children and the system for schooling and the causes why the children were not interested in education in the schools or they were dropped by their parents. Last but not least, society considers them the burden on their social system and the children who are subject to unethical activities in the hands of the people. Thus, anthropologically, a holistic view is applied on the subject in a bid to produce the primary data and explore the factors behind the overt activities of their lives.

# CHAPTER: 1

## 1 Introduction

Islamabad which is the capital city of the Islamic Republic of Pakistan is known as the 2<sup>nd</sup> natural beautiful city or capital city in the world. Being the capital city of Pakistan indicates that people who live here are more civilized rather than the inhabitants of other cities of Pakistan. Begging is considered a result of anomie as argued by (Durkhime , 1895) or this practice can also be rationalized in accordance to the emergence of identity the result from the social affected by social interaction as wherein he posited that an individual shaped its identity based on the reaction that particular society gives to his or her acts. Hence, it is the society that reinforces and encourages the practice of begging. Begging is a social evil it is a common feature of life in underdeveloped countries. Beggary is the parasite that sucks the very marrow out of the bones of the country. They think it is an easy way to earn a livelihood. In the last few years, the number of beggars has greatly increased all over the world.

It appears that every 10<sup>th</sup> child in a crowded market is a beggar. It has become a popular and prosperous profession. There are only a small number of beggars who are crippled, blind, or otherwise disabled. Begging is an art that needs special intelligence. Some beggars are born with this quality others have to learn through practice. Children are the future of a country, but child begging in Pakistan is always increasing day in and out. It has been adopted as a profession across the state even in educational institutes, public parks, and busy markets; even in public transports. Usually, the beggars are under-age children) as they can easily manipulate the target emotionally. They request common things like money, food, and clothing which can be obtained with less effort. A beggar child is the most valuable of the assets who have adopted beggary as his livelihood. Begging, for the children of beggars, is an undesirable environment in which they

have to grow up. It deprives the children of adequate opportunities for education and implies undernourishment. It may also mean idleness, bad company, and delinquency. The children are exploited to a great extent for committing anti-social acts. The most heinously victimized 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 tinkles of the copper coins in his bowl (Mark Lindedley Kumarappa, 2007). Among other child beggars or those who are born defective, and those in whom deformity is deliberately and knowingly caused by the parents for their profit. The arm or leg is twisted after birth and the child is paraded in the streets to draw the maximum amount of sympathy. Such parents look upon the child not as a human being but merely as an object for arousing pity. Then there are feeble and they do not fit in the economic system of the society hence remaining unemployed.

In this research, the focus of the researcher is on the life and socio-economic causes of child beggary. Child begging and child labor are the two sides of one picture. Begging can be considered an extreme form of child exploitation. Child labor is somehow known to be that children who work in households, hotels, or some other places, but child begging is a general view of child labor. Begging is the only survival tactic for those children who live in the streets. The work, statistics, and on-the-street children have been contributed by UNICEF (Ballet. Bbhukuth, 2002). Beggary children are mostly under the authority of the head of the household or sometimes they are forced to beg by third parties. I will explore those means of coercion that parents or other heads of those beggary children employ upon them. Forced child begging constitutes a gross violation of children's rights. Children forced to beg by third parties

experience particularly severe abuse, but the problem of parents forcing their children to beg should not be ignored despite the particular challenges this involves.

Child begging is an act that makes the children marginalized and averts them from their daily and social lives; even they know that begging is not a perpetual predicament of their lives. Moreover, the act of begging on the streets and roads is complex and fluid and based on changing nature of the children's life experiences and socio-economic conditions. There is a difference between the mindset and perception of the beggary child and the public. Because the involvement of children in this field mostly depends on the circumstances and conditions of his or her own, sometimes society also plays a role of an actor in the livelihood of beggary children. Some children beg to contribute to their household and livelihood, such as Amina, Zohya, and much will be discussed in the findings in detail.

*“A range of activities whereby an individual asks a stranger for money based on being poor or needing charitable donations for health or religious reasons. Beggars may also sell small items, such as dusters or flowers, in return for the money that may have little to do with the value of the item for sale.”* (Delap, 2005)(ILO, 2004).

When a stranger asks an unknown person for money and shows his or her self-poor are desire able. Sometimes the religious institutions use students for begging. However, many kids sell tissues or eggs to collect money; they use this source for begging. They people to buy their thing if people do not buy their things than they ask for money (Delap, 2005)(ILO, 2004).

### **1.1 Children's Perspectives and Publics**

The researcher will be exploring children's perspectives approaches of begging, and how they negotiate their socio-spatial lives on the streets in Addis Ababa. Streets are widely conceived as 'places on margins', including public areas like avenues, mosques, and churches, which offer

children space and opportunity to pull away from the constraints of childhood'. More specifically, the paper explores (1) how children whose households are impoverished are forced to become involved in begging; (2) children's perceptions and experiences of the begging way of life; and (3) the agency of children in converting their poverty into viable livelihood opportunities. In so doing, I discuss the daily lives spatial activities of children, which is crucial to understanding their families' livelihood trajectories. In what follows, I will first present the research methodology and sociocultural context within which begging takes place. I then explore the socio-economic characteristics of participant children, their perspectives, and how they negotiate their lives within this marginal social space, as well as viewing their work as an integral part of the implicit household social contract. Finally, I will briefly highlight the implications of begging for the generational life-course transmission of poverty for children who easily move in and out of the activity. Moreover, will be highlighting leisure's in beggary child life, how and when they gain such enjoyments in their lives.

One of the major factors that contribute to the proliferation of child begging is their socio-economic conditions. Almost half of the world population is comprised of children, and this half is most vulnerable to any kind of danger, whether it be about environmental catastrophe or social disasters. One of the main reasons for being vulnerable is that this age group is socially, economically, mentally, and physically unable to cope up with the problems on their own, rather they need the attention of adults to get the things done for them. Child begging starts in children when they get less attention from their elders/families to full fill their needs. In developing countries like Pakistan, where half of its population is living below the poverty line, issues relating to child begging and child labor start to emerge. These issues can easily be seen on streets, where children often use to run behind the cars asking for money. It is becoming a

common phenomenon to be noticed while driving a car or walking, one may rudely being stopped by a barefoot child or a fat woman who may be carrying a bandaged infant or by an aged man wearing a few torn up clothes. They are corrupting the minds of the public as well, as they are encouraging the masses to find easy and illegal ways of earning livelihood instead of working hard for success. Most of them shock the target in order to generate maximum impact on the mind by their horrific appearances and disabilities or wounds left uncured which are a typical tool for obtaining whatever little gratitude they can in form of money or clothing. They keep walking, limping, and skating with cut offed legs up and down the road all day long in search of more and more targets. For some people, it does arouse an element of sympathy, while for many of them it is no more than a usual unattended sickening wound but usually, people, especially women, think these beggars to be the most deserving recipients of charity (sadaqah) and they do this regularly while traveling around the city. It is often their philanthropic spirit that forces them to bring out money (Peter Lachman, Jaap Doek and Xilmena Poblete, 2002). Markets, bazaars, and roads of a city are all the time swarmed by beggars. They identify their prey and hunted the number of beggars is day by day multiplying some time beggars outnumber the buyers in the markets.

## **1.2 Types of Child Begging**

Child begging occurs accrues the world, but differently. Here I am going to discuss the types and categories of child begging. Because it's not only a regional problem, it's an international level problem that's why societies in the world never accept this easily.



### ***1.2.1 Children Who are Forced to Beg by ‘Third Parties***

This group includes boys or girls who have been forced to beg by individuals other than their parents or guardians. Such individuals may include members of criminal gangs or networks, religious teachers, extended family members, family ‘friends, or the children’s own ‘friends.’

### ***1.2.2 Children Who are Forced to Beg by the Religious Teacher***

Many children beg to be a Talib of a Madrasa. Sometimes they beg for themselves but mostly they beg for that Madrasa teacher who teaches them Quran or other religious books. These are boys who are sent to live in daaras (religious boarding schools) to learn the Koran (Quran) from marabouts (religious teachers). Although there are no reliable estimates of the total number of talibés in Senegal, large numbers can be seen begging on the streets of Senegal’s cities. The eight daaras, which formed the focus of this research, contained a total of almost 300 talibés, and Anti-Slavery International’s partner NGO.

This data has been taken from the research report of Anti-Slavery International’s partner NGO. (Delap, 2005). Data shows that how students in Madrasas are manipulated by their religious teachers. The main success of the religious teachers is that they never let their student’s parents know that what their children do at Madrasa, apart from religious studying. The same was the case with one of my respondents (Waqas Ahmed). He is studying in a Madrasa in G6/2 Islamabad. He said to me while during the discussion with me that his (Qari Sahib) the religious teacher asks me to go to the nearer shops and homes to beg for money and bread. He said that If he refuses to go, his teacher will beat him with a stick.

### **1.2.3 Children Who are Forced To Beg by Their Parents**

Parents play a vital role in the socialization of children, but as for as the beggary children's life is concerned, they are mostly compelled or forced to do what their parents were doing for a livelihood. Most of my respondents were forced to beg by their parents or in some way by their relatives, relatives in a sense that by their uncles. Most of my respondents are migrants who have come to Islamabad from other places in the country. They live in the rented houses being poor and living in the rented house is the main cause to send their children to beg for money from the people. As in my data, I have mentioned one of my respondents, Zahir Khan who is forced to beg by her mother, however, his mother also begs too. So parents are also responsible for the forcibly begging of the beggary children.

*Begging has become a career in Rawalpindi and Islamabad, so you are not sure whether a beggar needs help or not. Although some of these people may need money, most people begging for money on the street has made a profession out of it. "Beggars create new ways to deceive people. They exploit the spirit of giving among city residents. A boy sitting in my street used to have his legs curled up beneath trying to show that he is disabled and face soiled with dust. One day I saw him walking like a normal boy. When I tried to catch him, he ran away,"*

According to Ali Raza, we don't even judge which people are needy and which are professional beggars. Because when parents sell or send their children to the gang of begging mafia, they will completely train them and make them professional beggars (Ali, 2020).

### **1.3 Begging as a Social Problem**

Begging is undesirable in any society in the world. It's considered to be a curse for those who beg and as well as a piece of disgrace for the society. And on the other hand, it is always associated with other social evils. Physical deterioration, mental incompetence of beggary

children is caused by this cursed evil, apart from this begging also pushes these children into crime. If we look at this problem from the beggar's point of view, they even do not accept this disgrace in life. They think that their lives have been exploited and they have been treated as inhuman. Due to such circumstances, begging is a problem for beggary children as well as for rest of the society. They constitute an economic and public health problem for society because they do not follow the SOPs of society. Most of the children interviewed in my research are migrants; some of them are under the control of mafias. So for all the above reasons child begging is considered to be a very serious and complex problem in society that has many facets.

#### **1.4 Begging as an Economic Problem**

The presence of a large number of beggars is a burden on the economy of the nation. Their existence shows that the use of human resources is unavailable. From the economic point of view, every individual has got a twofold capacity, one is producer and second one is a consumer. The economic system of the nation is directly linked with the difference in consumption and production of all individuals of society. The existence of the beggars thus pulls the economy of the nation or society into a lower level, because they are economically non-productive but quite normal consumers of society.

#### **1.5 Types of Beggars:**

The beggars have been classified into various categories; a layman usually associates the term or idea of begging with extra poverty, the disability, and also ailing who seek monetary assistance or charitable contributions. The types of beggars will help us to understand the menace of beggars. Beggary is something that is officially or willingly not accepted in any society. To understand this phenomenon we should first know the type and categories of this social evil. The types and categories of the beggars are classified asunder.

Child beggars

1. *Physically defected beggars (Blind, deaf, etc)*
2. *Mentally defected or mentally ill*
3. *Able-bodied*
4. *Religious mendicants*
5. *Tribal beggars*
6. *Employed beggars*
7. *Small tread beggars*

## **1.6 Begging Organizations**

There is by no means an exhaustive or longlist of the types of beggars as each broad division implies several subdivisions. It is helpful in some way that gives an idea or understanding of the complexity of the total problem and also helps to understand the proper value and perspective of child begging.

## **1.7 Begging According to the Religious Doctrine**

There e many young girls and boys who are involved in the begging profession in the light of religious teachings. You cannot be harsh to the beggars whether they are real or not. However, most of the beggars are healthier and fit to do any work at any place, they prefer to depend on this cursed profession (begging). The Holy Prophet (PBUH) said that the one who has the potential to earn his or her life but still spreading hands before the people for begging is a cursed person in the world. There are different stories of the beggars about their occupation, sometimes they are under control gangs that receive a hefty amount of money from them at the end of the day. Sometimes there are underworld criminals that cut off the limbs of poor persons through the operation to employ them for lifelong beggary. But from the Islamic perspective, Usher and Zakat are the only systems to eradicate the beggary from society. During the Caliphate of Hazrat Umar (R.A) this Zakat-based Islamic system had made the economy of Arab's self-reliant. During his Caliphate, poverty was well controlled; there was no one to receive Zakat despite

knocking on the doors. His generosity has also been discussed in the 4<sup>th</sup> class Urdu textbook Balochistan Board Quetta.

### **1.8 Statement of the Problem**

Child begging constitutes a very serious and complex social problem that has many facets such as socio-economic, religious, health, and psychological. It's not a problem at the national level only, but also a problem at international levels. Furthermore, if we take this problem from the viewpoint of the beggar him/ herself, for him or her it's a life of need, disease, and ignorance. For them, it's an undesirable environment in which they have to grow up. It's a fact that when a problem occurs in society it will defiantly disturb the whole society. The presence of a large number of these beggary children is a major issue for society as well as for the administration.

Child beggary is a universal phenomenon one can see and judge the increasing rate of these child beggars in the streets as well as on the markets and even on the traffic signals. They run behind the people ask them for alms and coins to serve their lives.

These children are not professional beggars they are mostly forced by their parents to beg, sometimes some organization behind them is responsible for this all. Moreover, some children are exploited or victimized by relatives and other gangs. The sources of experts show that in Pakistan more than 1 million children and women are involved in this act of begging since 1990s. Somehow from the point of view of the experts, some of the beggary children called this act a business, whereas some of them see this life as a curse. The same is the case with one of my respondents Asad Ullah, who lives near Barri Imam. He said to me that his mother forces him to beg if he refuses she will not allow him to come home at night. He said that if he doesn't give money to his mother or he gave less even he may face some aggression and punishment from her.

## **1.9 Objectives of the Research**

1. To analyze the influence of the family in the begging of beggary child
2. To explore the root cause of child beggary in Pakistan especially in Islamabad
3. To undertake the study of the life of beggary children, the way they beg the way they understand their lives, and what is the behavior of society towards them

## **1.10 Significance of the Research**

Every social problem has a solution, but that can be overcome through an intelligent understanding of the nature, extent, and root causes of that problem. Begging is one of the most alarming problems in nowadays social problems. Because it deals with the basic rights of the children, the Violation of the basic rights of children cannot be ignored at any cost. But unfortunately on this problem, no comprehensive study has been done. However, there have been some local studies and some investigations done by some non-governmental organizations.

## **CHAPTER: 2**

### **2 Research Methodology**

Each scientific study has its techniques of gathering facts and data. In Anthropology we also use certain research methods to collect information from the targeted community. Anthropology has a unique approach to data gathering which makes it different from other disciplines that as participant observation. The methodology is the systematic, theoretical analysis of the methods applied to a field of study. It comprises the theoretical analysis of the body of methods and principles associated with a branch of knowledge. Typically, it encompasses concepts such as paradigm, theoretical model, phases, and quantitative or qualitative techniques. A methodology does not set out to provide solutions - it is, therefore, not the same thing as a method. Instead, it offers the theoretical underpinning for understanding which method, set of methods, or best practices can be applied to a specific case, for example, to calculate a specific result (Chinelo, 2016).

Methodology in research has always been used to solve a social problem by gathering data about that particular social ill. The data would be gathered by using various kinds of research techniques and also provide an interpretation of data analysis. According to the methodology is the blueprint of research or that particular study. (Bhojanna, 2009)

I had used below different methods or techniques for collecting data in my fieldwork.

## **2.1 Rapport Building**

Rapport building is compulsory for Anthropological research. The researcher builds enough confidence among the respondent to get more information on a friendly environment. The researcher makes them comfortable and then observes their activities, which are not possible without building a good rapport. Rapport is a connection or relationship with someone else. It can be considered as a state of harmonious understanding with another individual or group. Building rapport is the process of developing that connection with someone else. Sometimes rapport happens naturally. We have all had experiences where we hit it off or get it well with somebody else without having to try. This is often how friendships start. However, rapport can also be built and developed consciously by finding common ground and being empathic.

## **2.2 Participant Observation**

Participant observation is a method that provides the researcher a good opportunity of collecting qualitative data in the community. By using this technique researcher immerses himself in the daily life of the people of the targeted community.

I had used this technique throughout my fieldwork. I participated and observed very closely every act or thing of children which is closely related to my topic and beyond it. This technique helped me to understand the actual situation more closely and clearly. I participated in their games as well as in their discussion during my fieldwork. However, it was very hard to participate in their work as a beggary child; I tried my level best to do that also. It helped me a lot to understand the core causes of begging.



*Participant observation is another strategy for gathering data or information about a particular social problem in qualitative research. This is mostly done by developing a close relationship or interaction with the members of the group which is to be studied.*

### **2.3 Non Participant Observation**

Non-participant observation is also an important source of data collecting during the initial days of fieldwork. When the researcher does not get involved in the activities of the selected group or community, but remains a passive observer, watches and listens to their activities, and draws conclusions from this (Kumar, Research Methodology, 2014).

Non-participant observation also helped me to create good rapport building. Initially, I had used my all senses to observe each and everything about beggary children during my fieldwork. I used this method as an initial instance in my fieldwork, because I was not known to the children at first. I observed them and created some clues to approach them and collect affirmative data for my research.

### **2.4 Sampling**

Sampling is done to get more information and data about the topic in limited time and with little resources because it's difficult for the researcher to conduct interviews of the whole community at the time. Sampling is the method to secure the time and money of the researcher. And it can be more intensive to analyze things from many points of view. There are various types of sampling but I had used purposive sampling for my field purpose. My sample size was 60 respondents. In my research, I had used a purposive sample size because I just took those whom I could easily access. In my research I also took the sample of those people who are involved in the life of beggary children, they were their family members and the same community. Purposive sampling helped me to collect which is the direct aim of my research. Although I took the sample of local

people as well as the families of the beggary child, I also took the sample of the administration such as police officers and welfare department Islamabad.

*Therefore, is the process of selecting a few (a sample) from a bigger group (the sampling population) to become the basis for estimating or predicting the prevalence of an unknown piece of information, situation, or outcome regarding the bigger group. A sample is a subgroup of the population you are interested in (Kumar, Research Methodology, 2014).*

## **2.5 Key Informant**

The selection of the key informants is important. They should be chosen carefully and the researcher should take his time. The researcher must have to explain the objectives of his study to key informants so that they can help him obtain valid and reliable data. The key informant also acts as the researcher's sponsor in his research issues and legitimizes his reliability, accessibility, and own acceptance to his respondents. The key informant approach is one of the most important research methods for social anthropologists, indeed many anthropologists focus entirely upon accounts gained from their informants (MN, 1996).

I had selected 3 key informants during my fieldwork and I know them personally as well. My first key informant is Amina who introduced me to her group of six beggary children. They mostly beg at the Bari Imam shrine and QAU huts.

## **2.6 In-Depth Interview**

This is a commonly used method of collecting data or information from people. There are many definitions of interviews, but the easiest one is a person-to-person interaction, either face to face or otherwise, between two or more individuals with a specific purpose in mind (Monette, 2013).

They are based on taking the detailed information from the respondent to get maximum information. This type of interview had been used in research which is open earlier and then the discussion lead to the focus point of the research which resulted in collective views about natives; it also will give the people freedom of speech leading to the free flow of the information. Conducting interviews and asking questions from the people is a difficult task. During formal interviews respondents get concessions. The informal interview method allows questions to be framed in the course of conversation. This is an informal and comparatively less restricted way of getting information from the respondents. I had used this type of interview during my research. This method provided a very helpful and important source of gathering relevant information systematically.

I used in-depth interview because it yields the richest data and provides an opportunity to explore in-depth. Through these interviews, I am in a better position to interpret cousin marriage. Interviews were unstructured. I have done 25 in-depth interviews. I had conducted 30 in-depth interviews to substantiate my research objectives.

## **2.7 Economic Census Survey Forms**

The census forms will be used to collect basic information like name, age, sex, income, occupation of the targeted population. It will also give me information about the type of family and their social status and source of economy. The socio-economic form is attached as an annexure.

## **2.8 Case Study**

The case study method is a very reliable approach to understand complex issues through analysis of a single individual case. The usefulness of the case study research lies in the fact that it encourages research methodology and helps to measure the thinking over the ongoing period, for

example by multiple interviews. It is also a useful method when the unit of analysis or the subject is under consideration, that is a collective entity such as an organization or a community (Woodside, 2010).

I took case studies in my research which gave me reality to understand the facts.

## **2.9 Focus Group Discussions**

This method is very helpful for cross-checking the answers. The researcher will be able to know different points of view of the different minds of the same issue. I had conduct focus group discussions during my fieldwork. It was very difficult for me in the strat to conduct focus group discussions, because children were not familiar to me. They were not willing to share their views with me. After spending few days on the field I build my repo with them, and then they started talking to me properly. However, I conducted focus group discussions in my research to know the main causes of child beggary from their point of view.



Figure 1 Saria is one of my respondents she was expressing her views with me.

## **2.10 Photographs**

The camera is one of the major items of an Anthropologist's luggage. Direct preservation of the event is possible only through photography. This technique also provides a clear picture of different activities happening in the locale. Photographs are easy to record, preserve and can be presented whenever and wherever required. Photographs always show the accuracy and validity of data. I had used this technique too. I captured some of the pictures of my respondents on the field. It helped me a lot in data analysis.

## **2.11 Audio/Video Recordings**

It is necessary for my research as my research focuses on social-economic causes of child begging. The help of audio/video recording is very essential for me and I had used recording with the consent of participants. However, recording audio was a bit difficult for me because on the roads and market places the rush and sound of the car were disturbing me.

## **2.12 Jottings**

As we know that the human memory is very poor we cannot remember things for a long time. So Jottings is the best technique to remember things because these are written by the researcher. During the research, I will keep a notepad with me at all times and will make field jotting on the spot.

## **2.13 Daily Diary**

A daily diary is just like a practical notebook on which researchers during research note down the daily activities infield. It is a creative activity that will keep me up to date. I wrote the daily diary work on my computer during my fieldwork when I came back from the field to keep safe my data and also save time and the validity of data will be writing up reliably.

## **2.14 Difficulties in Data Collection**

Collecting data from beggary children is not an easy job. I faced a lot of difficulties in the field in the early days of my fieldwork. In the first week of my fieldwork children were not willing to talk to me, however, I managed to build a friendly relationship with them on the field. As my respondents were children they even did not respond to my questions. When I build a friendly relationship with them then I started sitting with them and sometimes gave them food. While eating food I asked questions they would reply. As for my locale is concerned the spots that I selected for my research are far away from one another, that's why I had visited one place per day. To cover the distances of these places was very difficult for me; I used to get very tired at the end of the day.

## **CHAPTER: 3**

### **3 Review of the Literature**

A literature review is a piece of theoretical knowledge and methodological contribution to the research thesis or a topic. A researcher can well understand and get background knowledge about the topic from the literature review. I read many articles and watched documentaries about child beggary, and understood that this social evil has been created by some factors such as poverty and carelessness of family members. However, some of them came into this life own their own will. When I read these articles I knew that we should not give them money instead of money we ought to give the food cloths or something which could control it from more spreading. I also observed and saw many children on the roads during my fieldwork these children were under 15 years old sometimes I could see some women holding babies on their hips. Even women amd men can also be seen in this work, they use different techniques than beggary children. People on the roads and other places respond to them differently. People may give money to young kids rather than old women and men. That's beggar families bring their children along with them so that they would use them for earning money.

United Nations has defined street children or beggary children “as boys and girls who live in the streets and think that this is their occupied home” and also they earn their livelihood and live their life here. But some children live with their parents and beg in the streets. That's why street children are classified into two categories, those who live on the street and the other are those who live off of the streets means they live with their parents either one or two. The rising population and the situation of poverty have brought these children into this condition; moreover, these children are also used for petty theft and some criminal doings by criminal gangs.



Children forced to beg by their parents or, in a few cases, their guardians proved to be the most common form of forced child begging in the research in Albania and Delhi. In Albania, around one-third of the 53 current child beggars who took part in in-depth interviews reported being forced to beg by their parents through violence or coercion. Members of the Albanian research team, many of whom are social workers with in-depth knowledge of the participants' home lives, believe that this figure underestimates the true extent of forced child begging by parents. They argue that children are likely to be reluctant to report violent abuse by parents because of a sense of loyalty or fear of reprisals. Group discussion and key informant interviews also suggest that a greater proportion of child beggars are forced to beg by parents than the one-third indicated by the interviews. (Delap, 2005) (ILO, 2004).

Kid beggars are pressured by parents to beg for more than one-third of the interviews suggested. A form of allegiance or fear of reprisals causes violent violence by parents. Word and primary informant interviews also mean that a higher percentage of this statistic underestimates the degree of actuality of coerced child begging by parents. They suggest that kids are possibly reluctant to disclose Members of the Albanian research team, many of whom are social workers with in-depth participant interviews (Delap, 2005)(ILO, 2004).

*Forced child begging involves forcing boys and girls to beg through violence, the threat of violence, or other forms of physical or psychological coercion. This extreme form of abuse and exploitation, and the current lack of action by governments to tackle it sensitively and effectively, is particularly troubling because the children involved are visible to everyone on the streets of cities around the world. Research suggests that children are trafficked into begging in Asia, Europe, Africa, and Latin America (US Department of State, 2008; ILO, 2006; IOM, 2004a).*

*Reports of cases range from boys made to begin return for learning the Koran in boarding schools in many parts of West Africa (US Department of State, 2008; UNICEF, 2005; R. Surtees, 2005a) to reports of begging 'mafias' in South Asia and Russia (ILO, 2004; Tiurukanova, 2006).*

In this article, the focus of the researcher is to highlight the main issue which is alarming for every child in society. The violation of children's rights is very common in our societies. The focus was to highlight the exploitation of children either girls or boys at a very young age. Furthermore, the researcher urges the government and the civil society to take some serious actions against such kinds of illegal organizations who traffic children from other parts of the countries and do begging through them in the other parts of the same countries or other parts of the world. However, there are some religious schools called Madrasahs, in such places, the religious scholars also send their students begging in homes in return they teach them Quran and Sunnah. *(US Department of State, 2008; ILO, 2006; IOM, 2004a)*. Forced child begging may include trafficking to beg. This can be defined using the UN Protocol to Prevent, Suppress and Punish Trafficking of Persons, especially Women and Children, Supplementing the UN Convention against Transnational Organized Crime (2000) *((US Department of State, ILO, & IOM)*.

The views of children who beg on the streets are seldom heard, but photographs and stories about them are very common. There are many reasons for employing images of poor and vulnerable children. First, children signify both our past and our futures, and their images symbolically represent truth, nature, spontaneity, innocence, and dependence (Burman 1994). Fund-raising by charities is often based both on the mobilization of universal notions of care and

childhood, and detached analysis of the lives of children in distress (i.e. poor, sick, beggars, disabled, and those suffering from starvation). As Hewitt (1992, cited in Panter-Brick 2000, p. 2) points out, 'they have been relatively successful in raising funds but have done little to portray the full picture of the lives of children, their history and identity. Second, stories of 'crisis childhood' help capture the attention of the public as well as in selling newspapers and magazines, although they also lend interpretation of such childhoods as being 'troubled', 'dislocated' and 'abnormal'.

This article refers to the actuality and truth of the children because the writer says that when we see the faces of the children who beg in the streets we can imagine our past and future as well. In addition to that researcher argues that the dependence and innocence of beggary children are the first stagey to collect funds and charities. Secondly, their life stories and childhood crisis are also tools to capture the attention of the public at any cost towards them. But sometimes they have been seen on roads while selling newspapers or some other things to get money in return. Yet the main thing which has been discussed in this article is the misplacing and being abnormal of the child on the business space (Ababe, 2008).

For the managing committee of the city's largest and most prominent charity, which catered for a category of paupers ('common street beggars') specifically excluded from the remit of other charities, some mendicants were still less deserving than others arising mainly in the immediate post-war period and, later, during the economic crisis of the mid-1820s, mendicity societies reflected middle-class zeal to tackle the 'evil' of street begging, which threatened to spread disease, encourage moral licentiousness among the laboring classes, and undermine the incentive to be industrious. The fundamental purpose of the Mendicity societies was to suppress begging in a given town or city. Child beggars in these institutions were provided with a rudimentary

education, but one which instilled the virtues of industry, cleanliness, order, and religion. The modus operandi of mendacity societies reflected the more general shift towards specialization and discrimination in the provision of charity which emerged in the second half of the eighteenth century:

Mendicity societies were dedicated to the suppression of street begging. Contrary to the workings of Mendicity societies in the first half of the nineteenth century, earlier charities in Irish urban centers specifically excluded common beggars from the benefit of their benevolence, as these individuals were commonly dismissed as the deviant, idle poor who were ‘undeserving’ of the limited resources of charitable funds. In Dublin, the Charitable Association was formed in 1806, according to one historical account, ‘to afford relief to all but common beggars’, while it is evident from the title of the Society for the Relief of Industrious Poor, a largely Quaker entity founded in 1813, that the idle poor were excluded from its remit. Mendicity city movement and the suppression of begging that have to manage the factor related to the community this is a most prominent feature of charity among the street’s beggars especially the less deserving peoples. The women and children have arisen their actions for the biases of members of charity donors they have a city merchant committee member in the economic interest of suppressing the subordinate the dissent. In the post-war period of (1820), the economic crisis was starting and Mendicity societies have reflected the middle class and handle some evil deeds of street beggars which is threatening the diseases among in the labor class which incentive to be industrial. The major purpose of begging in mendacity societies is to oppress in a city or town area. The institution was developed to providing a vestigial education in inculcating in an industry clean in order of religion. The routine of Mendicity society which reflects to more specific to general specialize shift towards a securement in a provision of charity that has been emerged in the

second half of an eighteenth century the state of being a beggar or a mendicant was inhibition of street beggars. In the 19<sup>th</sup> century, the Mendicity societies the first half of Irish urban center exclusion among beggars which benefit to the inclination to do kind or charitable activities was common among in the deserving poor peoples. In 1806 the charitable association was formed with relief of poor Mendicity society a large Quaker found in 1813 poor people was exclusion from its remittent (MACCBE 1863).

Begging, as it is conventionally understood in the English language, refers to a situation whereby a person assumes a stance of supplication to pressure someone to give them money or provide some form of assistance. In urban low-income communities in Jamaica, however, begging is not usually marked by an exaggerated or embarrassed sense of entreaty and can bind people into longer-term relations of reciprocity and even foster indebtedness in some cases. Such observations point to important social transformations that were already becoming apparent in the 1950s and are now very pronounced in Jamaica. But it is when we compare Simpson's study on begging with more recent studies by anthropologists who have conducted fieldwork in Jamaican urban low-income communities that its significance becomes clear. In fact, one could argue that begging in Jamaican urban low-income communities seems to share more in common with demand-sharing among indigenous Australians than it does with conventional forms of begging

In this article, the author said the begging as reciprocity in Jamaican urban low-income communities can lead to asymmetrical relations. Begging is a conventional manner in the English language that refers to that person a humble request for help someone God's help as part of a religious service. The low-income communities of Jamaica begging are hyperbolically or mortified in sense of earnest or urgent request and can tie people in a long-term relationship of

mutual exchange and nurture an obligation to pay money to another party. In 1950 the social transformation in Jamaica that has been becoming very low in pronounced. The anthropological studies in Jamaica for begging the communities have poor and low-income families living that is significantly become clear. The conventional forms that begging the urban low income of Jamaica and Australian indigenous people who share with the common demand of begging. The similarities of outward behavior that manifest their mutual exchange of paying and giving to potential, not the receiver they have explain why these people do not consider the other person's request. There is the fact of giver one who way around them mutual forms of exchanging would lead to overcoming this shortfall and coping strategies they adopt for the poor people. This phenomenon arises in a sociological condition under certain limits. The situation in a Jamaican urban low-income community the reason is that the overcrowded houses and nearness of residential areas. The middle class of neighborhood of Mona heights these residents are not live a lavish house because the people live in this area is poor.

The condition of Jamaica living residents the people have a low-income community and compel the demands did not afford the moral economy. They diminish, the resources of Jamaica people of poor economy some problems to be the highlight and some resources to use boost some measures use for people to grow the social economy. We have better appreciate the useful measure to grow the economy perverting effecting with the low-income community the complex relation of people. It is at this juncture that one is reminded of Karl Marx's famous dictum that man makes his history but not always under the circumstances of his choosing or control.

Almost from the beginning, no resistance met my hanging out at the studio. However, I was expected to "let off" (give money to those who asked me). Youths would call me aside and ask for a "smalls," something less than a Jamaican \$100, or a "bills," a Jamaican \$100 note, or some

other small favor. Others in asking for money would tell me that they had not eaten all day, or they needed bus fare home. At first, I felt obligated to give nearly every time that I was "begged", but gradually I came to realize that I was not expected to comply all the time.

If you a one, we will know! If you no one, we will know! So, everything cool, seen? But cool off from di comer for a while. Anyhow, gi' me money buy a Dragon [a type of beer available for sale in Jamaica]." Another youth asked for "drinks money". I gave them \$70 to share. "A money dis?" they asked. David [one of the youths] then said, "If man no has money like 400 to [thousand] dollar, in muss's come on di comer, cause in muss' know to see man-an'-man a go expect' a ting (Couacaud, 2017).

As world attention focuses on Central Mali's conflict hot spots, more than 50,000 of the country's 311,193 internally displaced persons (IDPs) have fled to Mali's southern cities, including the capital Bamako. The inhuman conditions in the informal IDP camps manifest an overall failure to protect civilians despite the presence of more than 25,000 foreign soldiers, 13,000 of whom are UN peacekeepers. To support peacekeeping efforts, long-term development investment must be complemented with short-term assistance to provide protection, food, and shelter to Mali's most vulnerable victims of war. Mali needs to develop and implement a national strategy that respects the rights of internally displaced persons (IDPs) to make free, informed, and voluntary choices of settlement. Long-term development assistance must be complemented with flexible, immediate, and short-term assistance to the most vulnerable IDPs

When a crisis turns chronic internally displaced people in Mali's capital city 311,193 people have been forced to flee from the country in the capital of Bamako. The cold-blooded conditions not officially recognized IDP camps to demonstrate to the civilian's the foreign soldiers and UN law officers. The international military forces' efforts with people too long term

development must make sure to accompany with some short-term help to provide necessities to people i.e. food clothes shelter to Mali's most exposed victims of war. Mali starts some policies for IDPs with the respect to some rights of the displaced person to make an internally free having informed and voluntary the choices of settlements. The long-term development help to complement with flexible quick and short-term assistance to most displaced IDPs. The other needs of access to give accommodation jobs health facilities to give people and to avoid some unstable survival strategies such as street beggar's child marriage and survival sex.

“We live in misery here. We do not have enough to eat, and we are completely dependent on help from others to survive, but often we are queuing for six hours without receiving anything” (Woman at Faladie).

Scorn the great human-centered needs the space for the characteristics actions is becoming less. Some attacks against human-centered needs becoming increasing and reach the civilians in danger in the presence of armed forces. In 2012 the security of livestock crisis has been run by faladie traders who profit from rent out some parcels of land cheap labor accommodate to Bamakos seasonally beggars this is a survival strategy based on IDPs. Most men move to the city to beg and looking for jobs. Maladie is closer to the city and there is great market access is explaining one young man. Some other people are engaged in small activities like purchasing trading herding. the political, security and economic situation in Mali deteriorates further, large and disenfranchised groups of IDPs are likely to remain a source of long-lasting fragmentation and instability in the entire region (Ravnkilde, 2020).

In Pakistan, people's views regarding beggars and begging are a combination of many Aspects, like morality, religion, and social ethics. Civil society and the government have not studied the question thoroughly that who begs, why and under what conditions? People encourage them by



giving money, especially on religious occasions and in the month of Ramadan; because it is common thinking that this way we are giving Zakat or Alms and Charity. But these beggars are working as an employee for the contractor thus, this does not appear to be giving Zakat or Alms and Charity, we are promoting it in a way. Since beggars work in a network, therefore, they adopt ways to beg, which can melt our hearts and we give away money instantly. Here we need to realize the fact that these people are working as mafia, they are not needy persons; in fact, they are stealing the right of needy people. Begging is potentially linked with an organized crime and illicit activities. Since these beggars work for the contractor (the Kedar); therefore, they cannot keep their earned amount to themselves; it is taken from them by their contractor

The perceptions of Pakistani people towards child begging are different because we live in a society where religion and social ethics are to be followed strictly. On the other hand, the government has always been like the blind person of the society particularly on this social issue. We all know that why and under what conditions these children beg in the streets as well as in religious places. People rather discouraging this social ill, they encourage this by giving money to them on religious occasions. People heartily do this activity in the month of Ramadan, because they think that by doing this we will be sent in Jannah on the Day of Judgment. Because they perceive this act as giving Zakat, Alms, and charity, but on the other hand they are promoting this unacceptable ill in the society. By keeping in view the data which shows that there is a massive mafia behind these beggary children. These mafias do give training to these beggary children to catch the sympathy of the people so that they can beg more money for the contractors (thekadar). Big change and improvement are needed in the administrative as well as in the mindset of other people about these beggary children. People ought to provide food to these beggary children instead of giving money is the major way to control this mafia begging.

Because these children do not beg for themselves rather they beg for those contractors who have sent them for begging (Imrana saeed, 2019)

*The historical roots of begging are very ambivalent and controversial, although the practice of alms-giving supported by religious teachings and beliefs has always been found in Ethiopia (MOLSA 1994). In Amharic, there are two co-existing terminologies in use for 'beggar': lemagn and yene bitae. Unlike lemagn, which is often employed when one wants to create a social boundary of T as opposed to the 'other beggar', yene bitae is a sympathetic and socially inclusive term, widely used, and literally meaning 'someone like me'. Begging is a common practice near churches, but also near hotels, restaurants, traffic-lights, shopping areas and so on. In this context, begging is constructed as a 'win-win scenario' between the alms-giver and the receiver (Kassah 2005), although this scenario 'legitimizes [s] wealth as a sign of merit and imposes upon the wealthy a moral pressure to be generous' (Bowie 1998, cited in Nieuwenhuys 2001, p. 544). Giving alms to the needy is a customary practice in Orthodox Christianity as well as in zakat, one of the five pillars of Islam. The Orthodox Ministry and Muslim education both require their disciples to run the religious educational system entirely by begging. This includes the begging of food items, clothing and materials for education. In northern Ethiopia, a system of schooling, traditionally known as yek'olo temari, still exists. Yek'ol maris are students who receive a religious education including basic literacy and computational skills. They are required to find their own food (and occasionally their teachers'), clothing and stationery materials by begging from people in the neighborhood, marketplaces and churches. In these contexts, begging serves socio-religious functions and is believed to instill a sense of humility and discipline in the child pupil.*

Ethiopia is a place like a country in Africa where the Alms giving is taken as a religious blessing. However, find out the cause of begging in Ethiopia is controversial because they always prefer to give Alms to the people to gain sympathy and prestige. There are mostly two terms to be used for the beggary in Ethiopia Lemagn and yene bitae. Both terminologies are existing in society whereas society mostly prefers to use yene bitae instated of lemagn.

The term lwmagn is unlike in the society they say that it sounds very covered towards someone if you call him or her. That's why they always use yene bitae because it's socially inclusive and sympatric. However, the writer said that for them begging is a common practice near the churches, Hotels, traffic lights, and also on the market areas. On the other hand, the beggars can get a massive opportunity when there is a religious festivity where people come from long distances. They say that those who come from for areas are very generous they always give Alms to us. Apart from this he more emphasizes that people also give money to children who are in the groups on the sides of the roads at the traffic lights for that car drivers normally keep a change of coins with them while they reach at the traffic lights they take out their hand from the window of the car to give Alms to beggary children. "Giving Alms to the needy people is a precious practice in the Orthodox Christianity, as well it has a precious and religious status in Islam is called Zakat". Zakat is the fifth pillar of Islam out of its religious five pillars. Many religious institutions in Christianity and Islam run their system on the begging. Their begging includes begging for food, begging clothes, and other educational materials. In northern Ethiopia, there is an institution known **yek'olo**. In yek olo students receive religious education and they fulfill their educational, clothe, and stationery requirements through begging in neighbors (Ababe, 2008).

Beggars are a common sight on the urban streets of the northeastern Chinese city of Shenyang; they include people from all age groups and both genders. Old people, their hair left loose, tangled and white, their clothes and shoes muddied and full of holes, sit on the sidewalks in front of shopping centers and fast-food restaurants, with battered metal bowls in front of them. ” Or deformed children, their limbs bent at crooked angles, hard flat pieces of rubber tied to their waists, drag their bodies across the pavement on their hands. The visceral reaction to the beggar's appearance leads me to focus, in this article, on how beggars (qigai) and begging (qitao) are understood and imagined by urban Chinese residents. As the historian Hanchao Lu (1999) points out in his study of begging in republican Shanghai, Chinese popular culture at the time attached multiple meanings to beggars: as pitiful wretches, as parasites who lived richly on the naive generosity of alms givers, and even as disguised deities or immortals who came to test the compassion of humans. In the contemporary post-Mao era, beggars have been recruited into wider social discourses about modernization and development, about the success or failure of China's capitalist economic experiment and reform efforts. Therefore, begging in China is not simply an economic problem, although its presence is rooted in the structural inequality of urban poverty. Rather, begging is a performative enactment of the relations of poverty, indexing its perceived causes, ethics, and solutions. Such ideas about begging are not fixed but are culturally variable.

In this article, the author argues that beggars play poverty coercion and performance in Shenyang China. The beggar was saying, 'But it is obvious, there is no getting away from it, here I am begging from you and by this fact alone I have a claim on you. So, what can you be thinking of? Why don't you do something about it?' (Levi-Strauss 1974:136). The streets of Shenyang beggars were common among the urban areas not all have the same age groups they become different age

groups and gender. The old people have hairs are sluttish, tortuous or white, the clothes and shoes are dirty they were sitting on the footpaths and sides of the roads and collecting money in the bowl of metal were taking in hands of every beggar. The children were malformed, their limbs are not straight or aligned, their waists are tie in a hard piece of rubber and dredge a body in hands of the sidewalk. The author's focus on this article leads to a nutritional reaction to the beggars and how beggars' appearances in a view context of urban Chinese people. In the history of Hanchao Lu in 1999, he said that begging in republic shanghai chinses culture popular at the time and they have attached multiple meaning to them i.e. poor wretch, leech they have to live in a primitive of generousness of donation, or hidden agenda of divinity. On the other hand, the context of study post-Mao era beggars has a raise into a wide sense of social dissertate in modernization or development about some success or failure of china capitalist economic efforts. The begging in china is not an economic problem but it presents a root cause of structural lack of quality in an urban poorness. Begging is a performing characterization concerning poorness assortment of perceiving causes morals and solvent. These ideas are not fixed in begging but a culturally determine variable. In a communist era in 1949 beggars, a part of merged into a monolithic labor and agriculture shakeup lead up by a new government. In the Cultural Revolution, begging is disappeared at a feasible living for many years a massive time of social and political turbulence. In 1980 the period of economic reforms the loosening government control over a planned economy at the development of private endeavor the begging becomes a visible part of socially and a problematic issue. As a product of reform, era begging is changed into a wider sense of social and economic changes.

A man is taken suddenly ill when walking alone along a busy city street. He staggers and falls near the door of a prosperous shop. What happens? Passers-by glance at him curiously and go on; a few stand and look at him, but no one touches him or meddles in any way; the shopkeeper keeps studiously out of sight. He is unconscious and a stranger, so no one can inform his friends, but after a time the shopkeeper gives notice to the yamen [magistrate's office] which has charge of city affairs and he is removed. All the time no one had money to bring him a cup of water or tried to make him more comfortable.

Brackett Williams describes how some New York subway beggars "read us reading the U.S. American Creed: nothing for nothing and God helps those who help themselves".

In the story of John and Xiaoping they have to meet on streets and rendering and both have himself Chinese observer who confirmation the event. From the point of view of the humanist perspective, we should care about such beggars those who need care and failing to demonstrate certain actions deficiency of a moral character. (Henry, 2009).

*Children in the context of poverty in Addis Ababa are engaged in a wide range of different economic activities in the urban informal sector. These include busking, hawking, shoe-shining, peddling, portaging, daily labour, working as a way alias (filling taxis with passengers and collecting fares), and other such tasks. Although begging seems to be one of the marginal jobs in the hierarchy of street careers (see Aragao-Lagergren 1997; Evans 2006), evidence from my field research suggests that, for some children, it is a full-time occupation based on which they derive a substantial amount of their daily income. Poverty is a major trigger for children to come out onto the streets to work. Family disintegration, abuse, and neglect by parents and the lack of social services are also noted as the main factors for children being forced into begging.*

*Other disruptive reasons which children cite include the failure of rural livelihoods (displacement due to drought, famine and war), harmful traditional practices (e.g. early marriage), hostile step-parents, peer pressure, lack of opportunities for social mobility and uncaring environments at home.*

The writer was of the view that in Ababa the beggary children are involved in economic activities in a wide range of urban areas. Because according to (Aragao-Lagerging 1997) that child begging is one of the marginal jobs in the street careers, children mostly prefer to do some economic in the market areas or taxi stands. On the other hand, because children say that this is a full-time business they must involve in it all day to get their daily income. One of the major initiations of child begging is poverty which brings children out of the home. Apart from this, there is another key factor that compiles children to begging in the street is neglecting from family and parents merely lack of social services are the main factors to bring a child into the field of begging. Along with these all, there are many other triggers for children to bring them into this field such as displacement from one place to another place, lack of opportunities for social mobility as well as an uncaring environment of the home is another major factor to the child a beggar child. (Abebe, 2008).

*Children are not passive subjects of the negative re- actions of the public towards their activity. Instead, they employ a range of coping strategies to negotiate and continually resist their marginal position as beggars. These strategies could be conceptualized as adaptive, resilient and defensive in kind. First, some children isolate themselves in response to perceived and real hostility by avoiding any direct face-to-face confrontation with people while begging. Instead they simply sit, individually or in groups, on street corners and write notes about their plight and*

*the kind of support they are seeking from the public. Such adaptive practices may be accompanied by a change in physical appearance due to apathy and a lack of access to clean water, clothing and sanitation. Further survival strategies providing these children with protection from potential harassment are exhibiting bizarre behavior and using slang. This is because reacting to what is considered 'normal' by mainstream society can be an adaptation to the vagaries of life on the streets and the stigmatizing effects of begging. Through their body language, action and speech, child beggars adopt defiant stances, these being essential components in the process of spatial and social withdrawal. In this way, they also develop resilience with which they counteract the negative perceptions of society, which view them as dangerous and as inhabiting spaces of not their own. On the other hand, children may completely deny their status as beggars and simply view the activity as a 'pastime' job. For these children membership of the category of a child beggar is limited to a certain period. They see the activity as a temporary phase from which they will eventually 'move out', based on several social and economic factors, of which the most important are age, gender, and social maturity.*

The writer was of the view that children are the direct subjects of the public's negative perceptions about their activities. Instead of that they proudly apply other strategies to neglect the reaction of the public towards them. However, children are mostly satisfied with their past time job like begging. Those who don't go to everyone for asking money or something like that most prefer to sit at the corner of the street or signal lights of the roads and write a note on the charts about their plight and the mercy of support which they looking forward from the public. Those who don't have complete access to the basic needs such as clean water or sometimes they have some changes in their physical appearance, but mostly they have apathy in their body when



they have these all conditions in their lives then they use above mentioned adaptive practices for their survival.

*The survey reveals that children do not begin the neighborhood where they live but go to other areas deemed more lucrative. Nonetheless, the movement of children between neighborhoods is relatively limited, and the great majority of children do not beg in areas that are more than a twenty-minute walk from their lodgings. Children tend to beg in groups. (12) Membership of a group provides company and friendship. It is also a means of self-protection and reassurance against the dangers of the street (particularly assaults and theft perpetrated by adults or adolescents). However, more than a third of children always beg on their own. In terms of reasons for begging, 58 children reported being forced by their parents to beg and then hand over the money collected, (13) while 42 said that they beg to eat and spend the money directly on food. This result leads to the dichotomy between the categories of children. Parents may well force children to beg so that they can feed themselves. However, the above result shows that some parents force their children to beg and then collect the money*

In this article, the writer argued that it is a tendency in the beggary children that they don't beg their neighborhood areas. They prefer to walk 20 to 30 km from their living place. I will be exhaling this in detail in my findings. Beggary children mostly say that if they beg nearby their homes people will not give them money; they already know their conditions and most of their neighbors are also poor like them. In addition, the researcher is of the view that children always begin groups. They develop a group and make friendship ties. It will benefit the in two ways one

in the production of self from thieves and the second one it will help beggary girls to be saved from sexual abuse. However, many other children beg on their own.

According to this article and the researchers' data which he/she collect during his/her field shows that more than half of the children who were interviewed said that they have been forced by their parents for begging. The data in this article shows that there is a massive involvement of families in child begging. The family enforcement can physical or emotional. Those who are forced by parents to beg directly give their money to their parents. But those who neglected their parents and beg on their own directly use their money for eating food. According to the sources, most of the children said. If they don't give money to their parents, they buy food for themselves nothing else. As the result of this whole phenomenon, the main thing is extreme poverty which compiles families to force their children to beg in the streets or on the market places (Ballet Jerome & Dutreuilh , 2002).

*The place of children in Madagascan society has changed considerably since the economic crises of the 1980s and 1990s (Ravololomanga and Schlemmer, 1994). Children who were once valued as an asset are now seen as a burden for poor families. They are expected to earn their living and to support relatives, and begging is one form of child activity that benefits the parents. Although our study is no more than exploratory, it seems quite clear begging is not the preserve of street-living children. Unlike most studies in the literature, but in line with the analysis of Ravololomanga and Schlemmer (1996), our findings show that begging provides a means for poor households to exploit child labour. Only 5% of the child beggars interviewed do not with their parents. This result confirms the hypothesis, generally accepted the literature on child labour, that the head of household holds power decision over other family members*

According to the writer in the 1990s and 1980s, the status and place of children have been changed due to the economic crises in Madagascar. Schlemmer (1994) said that at that time children who considered to be a plus of the families but were now seen to be a burden for poor families. Due to such circumstances now they are expected to earn for their living as well as support their family members. So there is only one form and way that can benefit both of them is begging. (Ravololomanga and Schlemmer, 1996) have stated all these in the literature that how begging is mean for the poor household families in the shape of child begging and child labour. (Ballet. Bbhukuth, 2002).

The author describes begging said that the most simplest definition of begging is to beg money without any return or exchange of service. It is like giving charity to the poor. Beggars not only beg money but also ask for food, drinks, clothes, and other small items. In the category of begging mostly beggars are children who are mostly under the age of 18 years.

The age of adolescence in which boys and girls go to school by wearing the uniform but that children are begging instead of wearing uniform they wonder on roads and in streets all day. Child beggars are mostly seen at public places, bus stops, markets, etc. some are street beggars who daily beg in street and went to every house for begging. All those child beggars are depressed and deprived even of the basic needs of food, shelter, and clothes. As we know young generation is the power of the future, they are assets for a nation. Although many organizations declared human rights especially the rights of children. As we know all human beings are born free and have equal rights. Child beggars are particularly a vulnerable group in society. This socio-economic survey was done by the writers in Sylhet city Bangladesh on child begging. According to this survey, beggars beg daily from 3 to 14 hours and ask for money. The age of child beggars was between 5 to 15 years. Mostly the child beggars were boys (84.4%) and others

were girls (15.6%). From all that beggars (56.7%) children beg by their willingness while (77.8%) were not happy by their job and rest of (22.2%) was happy and satisfied by their job. But while conducting in-depth interviews writer came to know that children who show their satisfaction are not satisfied with their current jobs they took their current position for granted.

According to the survey, the writer writes that child begging has a different cause but one of the important causes is poverty 90% of children beg to die in poverty while the remaining 10% beg due to their family will. While it's curious to note that 42.2% of child beggars have their parents alive, while 7.8% have no parents that's why they beg while respondents which have their father alive their fathers either do not do any work or some pull rickshaws.

While respondents that have their mothers from that 46.7% mothers are involved in begging while 26.6% was house servants and rest of 13.3% children have no mother. Child beggars during an interview reveal that 45.6% live with their mothers while 37.8% live with both parents while 5.6% live with fathers. While knowing about their place of settlements 62.2% of child beggars lived in low-income settlements while 26.7% live at the railway station and the rest of the 11.15 spend their life on foot paths. Knowing about the aspiration of the child beggars tells about their aspirations from which 33.3% beggars wanted to save money for their future, 24.4% wanted to get educational facilities, 18.9% wanted rehabilitation facilities, 15.6% wanted to be a businessman while rest of 7.8% have no aspiration for their future. During the survey writer came to know that 45.6% wanted to get educational facilities for them right now, they wanted to stop begging and wanted to join school while 27.85 wanted to overcome poverty, 5.6% wanted to ask the government to stop child begging and should take steps for the betterment of child beggars. While 16.7% have no idea in this regard. In and end writer concludes that due to wide game between rich and poor gave chance to poverty and this gap became wider day by day.

As Bangladesh is a Muslim country, most people are religious-minded. Islam teaches not to ignore disadvantaged and poor people in society and encourages giving alms to those poor people. Begging is rooted in the socio-cultural realities in Bangladesh. The child beggars who are involved in begging are deprived of basic needs, when anyone gave money to the beggar, it works as a motivation for other child beggars to become professional beggars. It's necessary to provide food instead of money and abolish the begging by providing the basic needs of children. Food should be given to surviving. NGOs take steps for the protection of children and for abolishing child begging by ensuring the necessities of children but it has been noticed that all over the situation of street beggars is not developing. (Rana Roy, august 2016).

Visually impaired adult beggars (VIABs) in Dodoma Municipality of Tanzania are guided by young children (mainly between the ages of five and thirteen). The VIBs who may be the parents, grandparents, distant relatives, or even neighbors of these children use them in the begging process all the daylong either with or without payment. In the context of this paper, the young children who guide the VIBs are referred to as young careers of visually impaired adult beggars (YCVIABs) as they are young by their age (mainly 5 to 13) and take more substantial care to the VIABs apart from those of guiding in the begging process including but not limited to cooking for them, making shopping, washing and even intimate care such as toileting. These caring roles are not only beyond their age but are detrimental to their health and threaten their basic education access and participation.

In this article, the writer explores the Causes and Effects of the Begging Style Involving Children as Guides in Dodoma Municipality, Tanzania: Liability in Basic Education Access. The municipality of Tanzania guide by a young child the age mainly between 5 or 13. The visually

impaired adult beggars who are the parent's grandparents the relatives and neighbors of these children use them the process of begging to whole the day with or without payments. In this context of the writer, the visually implied adult beggars are referred to as the at the age of 5 or 13 are taken more satisfying care to and guide them to process of begging not to limited cooking for them makes them shopping washing and even insinuate care such as the toileting. This special caring, not them beyond to the age limit but to their health issues and guide to participating and excess this basic facility. (Seni, jannuary 2017).

## **CHAPTER: 4**

### **4 Locale Profile**

Islamabad is the capital city of Pakistan, which I have selected as a locale of my research. This is known as an (ICT) Islamabad Capital territory because it's not located in any province of Pakistan. Yet it's in between two provinces Punjab and KPK. This city was constructed in the 1960's than officially on 14 August 1967 it became the Capital city of Pakistan. Exactly after 20 years of the country's independence, the first Capital city of the country was Karachi. Islamabad Capital Territory is divided into eight zones: Administrative zone, Commercial District, Educational Sector, Industrial Sector, Diplomatic Enclave, Residential Areas, Rural Areas, and Green Areas these eight divisions are made by the Administration of (ICT). The total territory of Islamabad is (1,165.50 km<sup>2</sup>) and (450.00 sq mi), whereas the Urban areas are (906 km<sup>2</sup>) and (349.81 sq mi). According to the census of 2017, the total population of Islamabad was 2,006,572 and in Urban 1,014,834. This city is naturally beautiful and has also been considered in the top 10 beautiful Capitals in the world. Islamabad and Rawalpindi are the twin cities of Pakistan. Whereas Rawalpindi is the Headquarters of the Pakistan Armed forces (GHQ). Islamabad is the Capital city known as elite class people, but within the city, there are rural areas as well. This combination of Urban and rural coerced me to do my research on beggary children of this city.

#### **4.1 Locale**

My research locale is Islamabad Capital city itself; I have divided it into different parts for my research. I have targeted and selected some important and reachable places so that I can easily conduct my fieldwork. The targeted areas which I have selected for my research are mostly known as parks, business centers, Hotels, shrine graveyards, and traffic signals. I conducted my

research and did my fieldwork in Bari Imam Shrine, Melody Market, Quaid-i-Azam University Huts, Kachi Abadi, and (Lake View Park).

#### 4.2 Map of Islamabad and Select Areas of Field Work

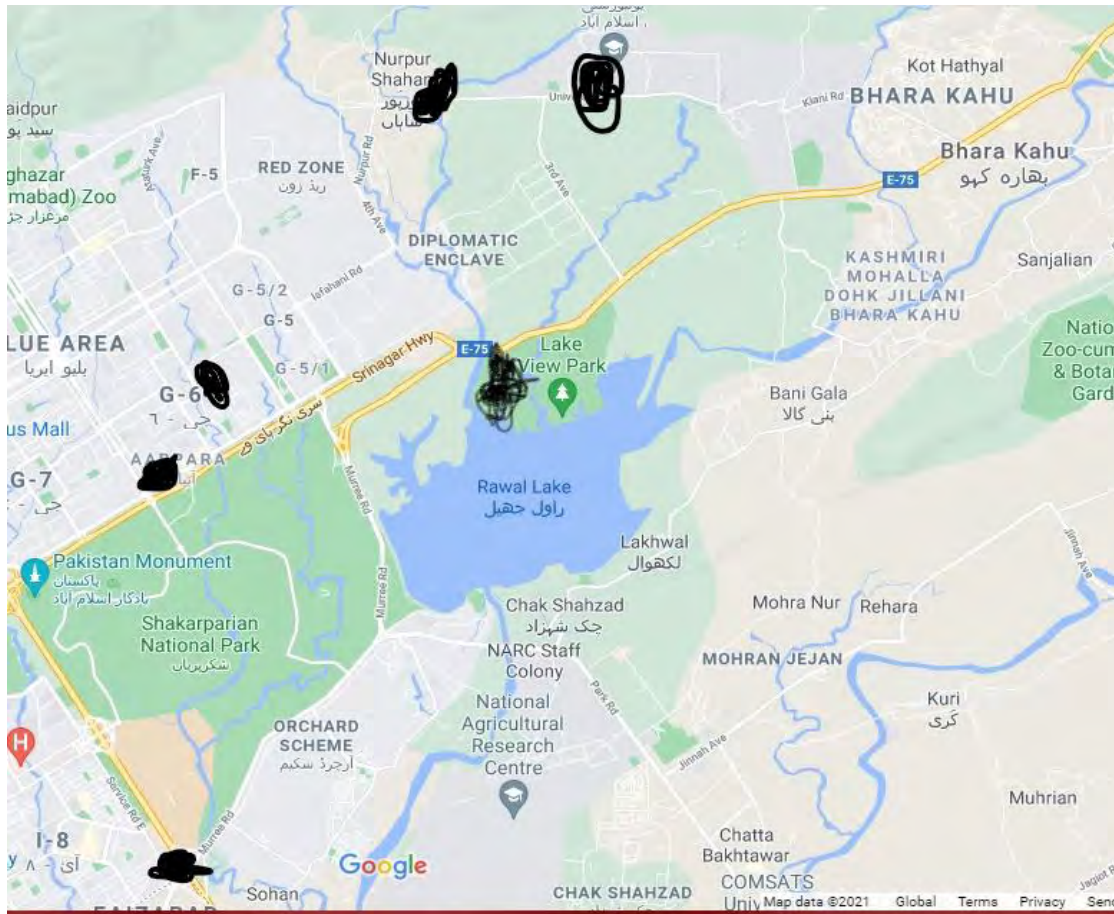


Figure 2 Map of Islamabad and selected areas of research locale the black marked spots are the fieldwork areas



### 4.3 Significance of the Locale

Islamabad is known as an upper-class people's place to live, but there is a large number of beggars existing in the city. The purpose of my research can be achieved here because here the number of beggary children is high. Many poor families migrated from village areas and came here to beg and serve their lives. Exploitations of children for begging in this city also exist.

### 4.4 Climate

The climate of Islamabad is the same as the climate of Punjab, as June, July and August are the hottest months in Islamabad. The temperature in these months rises to 47 and sometimes it also touches 50 degrees. People in these months wear thin clothes and drink Lassi to counter the hottest weather. Whereas November, December and January are the coldest months in Islamabad the temperature falls to 4 degrees or sometimes it goes to 0 degrees.

Some well-defined seasons of Islamabad are as under.

- **Spring:** it starts from mid-February to mid-April.
- **Summer:** from mid-April to mid-July.
- **Monsoon:** it starts from mid-July till the end of September in this session city experiences heavy rainfall.
- **Autumn:** from October to November.

### 4.5 Culture

Islamabad being the Capital city has a diversity of cultures; however, the majority of the people belong to Punjabi culture. Islamabad is a hub for tourists and visitors national and international. City also has many VIP hotels, restaurants, clubs, museums, parks, and zoos where can stay in hotels and enjoy their lives in the parks and Zoo. The embassies of other countries are also

present here because it's the Capital city of Pakistan. That's why we see mostly international people here; they are living in hotels and rented houses. Due to the above-mentioned data, we can call Islamabad a multi-cultural city.

#### **4.6 Language**

The language spoken in my locale is a variation of different regional languages. People in Islamabad speak different languages and their different variations. The most spoken languages are Punjabi and Urdu. On the other hand, there are many migrated people in Islamabad. They speak Pashto, Kashmiri, Pahari, (Handku). But most of the inhabitants can speak Urdu very well. People, who migrated from KPK speaking Pashto and those who migrated from different parts of Punjab, speak different variations of Punjabi.

#### **4.7 Dress's Pattern**

The dress pattern of people in Islamabad is typically the shalwar kameez for women and men sometimes wear kameez with dhoti in villages of Islamabad like Kachi Abadi. But due to the high rate of globalization people adopted the western pattern of dressing. Most of the beggary children were in shalwar kameez. The dresses of the beggary children were torn.

#### **4.8 Religion**

The majority of the people in Islamabad are Muslims. There are many mosques in the city; the most famous mosque is Fasil mosque which has the capacity of ten thousand prayers at a time to pray. The other minority religions are Christian, Hindu, Sikh, and Qadianis.

#### **4.9 Food Pattern**

People of my locale eat three times a day, breakfast, lunch, and dinner. Their breakfast consists of tea, Paratha, and curry. In lunch, they eat curry along with chapatti, wheat bread. And in

dinner they take a heavy diet rich families serve their food at the dining table but the middle and lower class eat food while sitting on the mat (carpet). Due to lifestyle changes, people use spoons and forks for eating, during my research I saw many people eat by hand. People eat healthy and Halal foods. People mostly prefer rice and meat over vegetables. Youngers do not like vegetables while older people do prefer them. Most children prefer junk foods, such as Pizza, Burgers, and other fast foods. Due to globalization the economic system, as well as the life strand of Islamabad people, changed.

## **CHAPTER: 5**

### **5 Beggary Children and Their Daily Life**

#### **5.1 Routine of Beggars**

The daily routines of the beggars are different from one another in terms of their working hours. Because some of them go away from their homes, they leave their homes early in the morning. And on the other hand, some beggars beg only for few hours in the whole day; however, some children just beg for some days in weak. Different beggary child groups have different timings in their daily routines.

There are many reasons behind their routines, few of them are living within the society all neighbors are their relatives. Secondly, some of them are not living with their mother and father. And the third main reason for their daily routines is that they mostly do not beg there where they live, they leave their living place and go to the market areas to bag money.

#### **5.2 Homeless Local Beggar's Routine**

The routine of the homeless child beggars is different from other beggars. Most of the homeless beggars spend their time in the street or on the side footpaths of the roads. Some of them have a temporary cottage (Jhompri). But the majority of them do not have any kind of shelter to sit or sleep there, due to such circumstances they sleep on the roadsides. The majority of them are a lazy bums and drug-addicted. That's why they sit on the corner side of the roads and ask people for money to buy the drug as well food to eat.

### **5.3 The Routine of Kachi Abadi Resident Beggars**

The routine of Kachi Abadi resident beggars is very systematic and specific. Because they belong to one family or they have made their groups. But some children were interviewed during my field works. They said that they are begging from generation to generation. They go to school early in the morning when they come back from school then they come to “Huts” of the Quaid-i-Azam University Islamabad for begging. I have discussed in my case studies that Amina and her younger sister do begging in the afternoon timing. They have also fixed a time limit for their tuition classes. They take tuition classes from a student of Quaid-i-Azam University at Quaidian Hut. These both sisters have fixed their daily routine time.

#### ***5.3.1 Story of Amina***

My name is Amina, I am 9 years old. I am a student of class 4<sup>th</sup>. I am from Kashmir and nowadays I am living in Islamabad because my whole family shifted to Islamabad from Kashmir in 2014. My father is a daily vaguer who leaves home early in the morning to find any kind of work and earn some money. I go to school early in the morning, but due to the worst economic conditions of the home, I take leave from school for one day to beg for money. I go to school one day and one day I go to the Huts of the University for begging money. We are three sisters and one brother. My brother is an infant when I beg money I buy him milk because my mother cannot give him milk from her chest. My mother also works in a home to bring food for us and also earns some money. However, she mostly remains ill, she works to feed us. I and my younger sister daily spend five to six hours in the huts begging. We mostly earn more than five hundred. We have been suggested from home that one she will buy food and I will buy milk for home. Then the next day I will buy food she will buy milk. We mostly come begging after noontime, because we go to school in the morning. My older sister uses to beg in the same area

where we both are begging, but now she does not beg. She is now doing the work of home and takes care of my younger brother. My mother does not leave her now for begging because she is now a teenager. My mother says that if she goes begging what the society will think about us. And on the other hand, the growing rate of child abuse is another barrier for my sister that she could come out of the home. We are happy to be here in Islamabad, here we can beg and do our studies. We take tuition at evening time from our “Baji” she lives near to our home. She teaches us our subjects as well as religious things such as practicing NIMAZ and recitation of the Quran. I offer prayer sometimes I forget to pray. My mother beats my sister if we do any wrong work at home. We left Kashmir because my grandfather is a very cruel person who always treated my mother like animals, that’s why my mother asked my father to leave that place. My grandfather never loved us and will never love us in the future, because he was never happy with my father when he married my mother. However, my grandmother does send us things when any relative comes from the village to our home. She sends those things for us, my grandfather does not know about it. If he knew about them, he beat my grandmother as well. My all uncles are unhappy with my father and mother. They even say to my father that you are not our brother, this all situation happened because of my father and mother marriage. Now we live in a rented house which is situated in front of Quaid-I-Azam University Islamabad. The village name where I live now is Kachi Abadi. The rent of my house is six thousand which my mother pays at the end of the month.

#### 5.4 Different Strategies of Begging

There are many kinds of methods used in the beggary culture for begging. The use of the method depends on the situation and atmosphere where he or she is begging. Every beggar has a plan in his or her mind then he or she selects a suitable place where he or she has to beg for a particular time limit.

The methods for begging were used differently in different places and beggary children. Some of them do not beg directly, but instead of that, they sell small kinds of things such as bubbles, pens, tissues, and many other things. They show their sellable things to everyone on the roads on the doorsteps of Masques even in the sitting areas of restaurants and ask them to buy, in case of no sell they request for help using the method of pretext to the people. This method is mostly used by child beggars in the market or busy Bazaars and rush places. The main place where this method was used by children was Huts of Quaid-i-Azam University, Melody Market (G6/2) Islamabad. Another method or strategy which was used by beggary children is that they live a very miserable life. Sometimes they show fake medicine prescriptions to individuals to catch their sympathy or get some kind of help from them. They use such sentences “I am not a professional beggar I am sick, I have an infant brother or a sister at home I have to buy milk and biscuits to them”. Few of them use their language dialogues or sympathetic sentences “Moj Ghreeb di Madad kardy jao Allah tusa boht day” (I am poor, help me Allah will give you more). “Maree Abu ki pahon toota hay o bemar hai aur koi kamany wala ni Allah da wasta maree madad kary” (My father’s foot is factored that’s why he is not able to earn and there is no one who could earn for us for God sake help me).



Figure 3 In this figure we can see that these beggary children are selling tissue papers to catch the sympathy of the people. They also call it a strategy for begging money. If people refuse to buy their products, they will ask for money.

## 5.5 Rhetoric and Vernacular of Beggars

Nowadays it is very popular in the beggary culture that they simply ask for money or they directly forward their hand for begging money from unknown people. The main agenda behind this strategy is that they know whom to beg and who is willing to give money. I discussed these phenomena in my case studies that in the lake view park there was a woman along with her three children, she was begging whenever or some points when she knew that someone is willing to give money to children rather than old women, at that time she would send her children to go to



that particular person for begging money. On the other hand, their mother puts an eye upon them from a faraway distance.

People who visit shrines or go to shopping malls prefer to give Alms (khairt, zakat) mostly females give money to the beggars at these places. Though the Blue area of Islamabad is not mentioned in my locale, one night I had been to Savour Foods Restaurant Blue area Islamabad for dinner with my University friends. There were many child beggars along with their mothers, I am not sure about those females whether they were their mother or someone else but I consider them as their mothers because I asked a boy with whom you are he said: “mera Ami adar hai” (my mother is with me). While we were eating our dinner a boy came to me as I mentioned above that they directly ask for the money nowadays. He also did the same action he asked me for money, but I refused to give him instead of giving him the money I asked him that take these eatable things with you eat them, and give them to others as well. He straightforwardly said no I do not want eatable things I just need money. To control this act of begging the Punjab Government has passed an act bill in the provisional Assembly of Punjab Province. In the bill, they have mentioned that instead of giving money to the beggar's people must give eatable things to them. Due to this act of the people, they will be able to reduce the ratio of the begging on the international and national level said to (CPFB) (Child Protection and Welfare Bureau, 2021).

## **5.6 Tactics to Invoke Sympathy**

Beggars use different ways to get the sympathy of people in this beggary culture, through such ways they get money or something for eating based on their needs. The most interesting things which I observed in my fieldwork were, those mothers who send their children to the females because they said that females have kind hearts they don't refuse to give money or eatable things to beggars. Moreover, they also use sympathetic words in the favor of girls; one of my

respondents said that once she told a young girl that (Allah Kary aapka Shadi ojahye). Due to this sentence, that girl gave her 1100. On the other hand, these beggars also tell false stories to the people to catch their sympathy. Even sometimes they also tell people that (mary Abu ki death ogai hay gar ma kahny ko kuch ni ap hamry madath kary Allah apko both dyga). They make false stories of their father's death to get some help from the people.

### **5.7 Age and Gender**

Age was the theme in my research because my topic itself shows that I have to conduct my research on such beggars who are children. With the world children, I mean those boys and girls who are fifteen years old. However, beggars beg according to their age and sex by adopting certain steers, to depict their woeful condition so that they can get the sympathies of the people by this act they will be able to draw money from the pocket of the strangers. As I already discussed that they mostly use different dialogues and sentences to catch the attraction of the people for their gains.

- Uncle jee bhok lagi hay dass rupee do kahna khredna hay (I am Hungary give me money I will buy food)
- Mera Abu hospital ma dakhil hay ( My father is admitted in hospital)
- Hum ghreeb log hay may parhi ni karsti ( We are poor people, I cannot get education)
- Uncle mojoy marta hay agr mai beek na mangon (Uncle punishes me if I don't beg).
- Hum boht ghreeb hay maree mahdath kary ( We are too much poor please help me).

These are the sentences and dialogues which beggary children use in the begging area to gain their needs.

## **5.8 The Behavior of Parking and Hotel Boys**

Even though begging is a worldwide problem and also considered a criminal activity, but it exists in every country and society. This brutal practice is the outcome of poverty, hunger and the poorest segment of the society to force these children to beg for their financial needs. Where this worldwide problem has created many issues for society and on the other hand these beggars are also facing problems on roads, streets, and the market places. They are facing restrictions and also have fear of the police, hotel waiters, and shopkeepers. I discussed this issue in my case studies, one of my respondents said that he was beaten by a hotel waiter because he asked a stranger for help inside the hotel. Even in the time of this pandemic DGP police Islamabad has tweeted for so many times that they have arrested beggary children from different places of Islamabad.

## **5.9 Games and Leisures**

Games are a significant social activity, which is created and adopted according to social class and affordability. Playing physical games is beneficial for the mental and physical health of children. However, it depends on the social class and affordability of the children, either they can afford it or not. We always see in the school's children play and even sometimes they have given extra time to play in the grounds. This show the games have a positive impact on the life of children.

### ***5.9.1 Type of Games Beggary Children Play***

The beggary children are mostly seen playing marbles (bannty). ماربل کھیلتے ہیں in the streets and on the roads. They prefer this game instead of other games; because it is affordable for them they can easily buy marbles from a shop or another friend. Draw 3 feet wide circle (90cm) on asphalt in chalk or make one out of string in case you're inside. Pick your shooter marble-this is

your biggest marble in the pack. Put 5 - 10 marbles in the focal point of the ring. At the point when it's your move, bow outside the ring and flick your shooter marble out of your clenched hand with your thumb, meaning to hit numerous marbles out of the ring. Keep the marbles you take out and have another turn. On the off chance that you don't take any marbles out of the ring, leave your shooter marble in the ring and sit tight while different players play. Proceed until the rings are vacant. In the end, the winner is the one who takes out more marbles from the circle.



Figure 4 these pictures were taken while these beggary children are playing with marbles.

## **CHAPTER: 6**

### **6 Social and General Characteristics of Child Begging**

This chapter endeavored to analyze and discuss the general and social characteristics of child begging in the city of Islamabad which I have mentioned in the sample. It contains some case studies which are related to this chapter such as they beg individually or in groups.

It also deals with the data that refers to their social and economic background, family background, occupation, size, composition, income, parents alive or dead, and many other socially connected things. These characteristics are very important to know and understood. Because we have to know their family backgrounds and the environment in which they grow up so that we could be able to address this social evil before the government and other social welfare organizations. We also need to know those factors which compelled these children into this work.

As I mentioned in chapter three that I just took the sample of 60 children from the different points of my locale. I interviewed them and tried to understand their point of view about this social evil. I conducted my interviews at different timings because children had different timings some of them were taken in the morning and some of them were in the evening. Most of the beggars were brought or sent for begging by their parents and some of them got into begging by their friends and siblings.

#### **6.1 Story of Asifa**

Asifa is a 6 years old girl who lives in G6/2 Islamabad. She is originally from Faisalabad, in 2016 her family shifted to Islamabad. My family means me and my mother, we both are now living in my uncle's home in G6/2 Islamabad. My father was a daily-wage worker who died in a

road accident in 2016. After my father's death, no one could be led up or support us emotionally or financially.

Due to such circumstances, we left our home now we beg and live with my uncle's family. I and my mother now beg on the roads of melody market G6/2 Islamabad. I always wish to dress up cool and eat dessert food but lack of money always defies my all desires. Though I am against begging, the current situation and the conditions have brought me into this field. She also wishes to study in school her mother doesn't let her study. In the discussion, she said that I have no friends and my relatives always laugh at me for being poor. She said that I do not have any kind of leisure time in her life. I always spend my time in sequestration. She said that I had faced many problems in my life. I was rubbishly beaten by my mother. My mother forced me to beg money along with her on the roads of the markets. However, in the end, I accepted that I will also go to markets to begging with my mother. She said that I faced so many problems at the start of my beggary life. I was abused physically and wordily so many times by the waiters of the hotels and even by the shopkeepers.

## **6.2 Number of Begging Hours**

Many beggars spend their whole time while begging on the roads and markets. But the average time which was spent by children on the field is 7 to 8 hours per day. Sometimes they may reduce it due to bad weather or the situation, such as in this lockdown of COVID19 these children could have beg only for 2 to 3 hours. I mentioned in my case story no 6 that Amina goes to school in the morning and in the afternoon she comes to Quaid-i-Azam university huts for begging.

### **6.3 Daily Earning of Beggary Children**

The daily earning of these children matters a lot in their lives because when they earn more they will develop more interest in the work. When they earn less they will lose their interest in the job. The daily income differs from child to child, a place to place, and time to time. It depends on the locale in which the child is working or on the style which he or she has adopted for begging. Mostly time and place affect the daily income of the beggary children.

Most of my respondents said that their highest daily income is above 500 and the lowest is less than 250 or just 200. But those who beg at the shrines such as Bari Imam may earn 1000 to 1200. Their lowest income is under 500. The holder children earn more than the younger ones because they know the techniques of how to beg and whom to beg.

### **6.4 Child Care**

Child care is always the responsibility of women in the family. But in my fieldwork I observed and saw many children who just begging due to bad child caring. One of my respondents said that his father sent him to his uncle's home just because of crying at home when he was one year old. His uncle now uses him for begging money. Now his mother never wants him to be back at home because she is scared that her husband may not kill her children. However, there are many child protection and child care centers in Islamabad to protect the rights of children; still, we could not control child rights protection (CRP). These violations we can see in the shape of child begging, child labour, and child abuse.

## **6.5 Family Pressure**

Family pressure has always been seen behind this phenomenon of child begging. Family pressure or someone else like guardians put pressure upon these children to beg money for them. Many respondents of mine said that they beg just because of their family pressure, their parents force them to beg for money. If they refuse to beg money, they may face some physical bouses from their parents. I am putting here one of my case stories. The story of Zahir Khan shows that how family pressure has brought him into this field of begging.

### ***6.5.1 Story of Zahir Khan***

My name is Zahir Khan I am a 7 years old boy. I belong to Peshawar. My parents belong to the Pashtun society. My parents got married in 2013 in Peshawar. My father is a tobacco and drug user. That's why his father spends most of his time out of home with his other drug user friends. But whenever he comes home he starts shouting at my mother and beats her to acquire some money. I have been introduced to this field of begging by my mother because she is begging for a long time. He said that in the early days of my begging life, I mostly was along with my mother in the begging area. But now my mother sends me to QAU huts, and she goes to the shrine of Barri Imam for begging. He said that my mother forces me to beg if I refused to beg my mother will beat me and do not allow me at home. (Zama sara bala lara neshta bs sta da minat na elawa) That's why I do not have any other clue rather than begging.





**Figure 5** This is the picture of Zahir Khan one of my respondents, his mother forces him to beg money at the Shrine of Hazrat Bari Imam (R.A) and the Huts of QAU.

## **6.6 Extreme Poverty**

Extreme poverty is the main cause of child begging. According to the World Bank Pakistan is ranked as the 43<sup>rd</sup> poorest country in the world. In my fieldwork, I visited some of my respondent's homes they are living a very poor life. That's poverty is a major factor that brings these children into this work. I am putting one of my case stories here which will be helpful to understand that how poverty has pulled Shafiq into the field of begging.

### **6.6.1 Story of Shafiq**

I am Shafiq, I am 9 years old I come from a poor family consisting of five members, father, mother, one sister, and one brother. I am the eldest among the siblings. Due to phatic sustenance and worries, I became a patient of tuberculosis (TB) and I am under treatment. Being the eldest in the siblings and to buy my medicines I came into this field of begging. I mosly begs at a petrol pump that is near to Abapra market (G6/2 Islamabad). My father is labour and my mother is a maidservant. The other members of the family are too young to do any kind of work. My family does not have any other source of income than begging. We are living in a rented house; our total income for the month is approximately 4000 out of which we have to pay the rent of the house that's why it was impossible to meet the other expenditures.

Shafiq used to go to school and was a student of class two. I had a lofty goal of getting higher education, but due to such circumstances, I was not mushing hopeful. And the poor conditions of the family were another barrier to my goal of getting an education. The above-mentioned circumstances are the main source that brought Shafiq into the field of begging. I rushed into this unwanted work at the age of 6 years.

According to Shafiq, he was compelled to do so, because he was very conscious of the family situation and was also encouraged by his family members. I along with his two friends regularly

come to the petrol pump for begging. We use the technique of cleaning the mirrors of vehicles to get money from people. This technique was thought to me by his father, he said that people do not give anything without any concern and reason. So we use this tool to catch the sympathy of the people. I mostly deposit my earnings with my mother and get good comments in response which feel me a very responsible person in the family. However, I am still suffering from tuberculosis (**TB**), but I know that if I quit begging, there is no other alternative for the survival of my family. He was aware that begging is illegal to work, yet he said that I do not have any other alternative.

## **6.7 Begging As a Business**

These are those people who have taken beggary as their profession and even though they have other option of doing work. But they only rely on begging and force their children to beg and control their earnings. When they don't have their children, they kidnap children and force them to beg. One of my respondents said that they left their homes because the people of that area knew them. I am putting her case story here so that we could understand that how these people beg from generation to generation.

### **6.7.1 Story of Kalsoom**

My name is Kalsoom I am 12 years old; I belong to a poor and beggary family. My whole family begs from the start of their life. I have three sisters and two brothers. My mother and father also beg along with my other sisters and brothers. My family is begging from generation to generation. No proper training has been given to us by anyone in the family but my mother always takes us with her for begging. Sometimes my mother tells us to sell things to get some money in return. But mostly we come to the shrine of Bari Imam Sarkar for begging with our mother. Just we do not come to the shrine; some other female beggars come with us daily. We all

live in the Kachi Abadi which is located in front of Quaid-i-Azam University Islamabad (QAU). That's why my mother has been considered the leader of all female beggars. They always follow the order of my mother. Her most important quality is that she keeps one eye on every female beggar.

### **6.8 Conditions Which Cases Started Begging**

Having the information of the situation and conditions that pulled those children into begging is one of the most important things in my research. Through this, I was able to study the phenomena of child beggary. There are many conditions such as the attitude and behavior of the family members, enticed by friends or other family members, inherited begging but the major condition is extreme poverty which has disturbed everyone's life nowadays. Due to this extreme poverty, the number of beggary children has been rising day by day.

In my fieldwork I observed that most of the beggary children are supervised by their holder brother or someone from the family members, most of my respondents were begging along with their mothers. It shows that inherited begging is the immediate condition under which these children have started begging. However, poverty and the death of the parents are the second most extreme condition which brought these children into this beggary life. Fewer children in my fieldwork were found that they have been tempted by their friends or someone who is in the begging field.

### **6.9 Most Wanted Begging Areas**

The area of begging is one of the unstable things in the field of begging as it keeps on changing. Beggars always prefer those places where people come every day and have the generosity of giving them money. So that these beggary children get more of the time that they spend in the begging area. In my research, I saw most of these children were begging in the markets, rod

signals, and most of were present in the shrines such as the shrine of Bari Imam. While discussing with my respondents I observed that they come here because most of the people who visit shrines come from outside Islamabad.

My respondents said to me that (a log boht dour say haty hay yahan mehnat mangny to a hamy kherat k thour par Pisa dyty hai ham as lea zyda tar yahan haty hai). These people come from a long distance just for asking mercy and softheartedness that's why they always shower money upon us. We also give them prays like have a safe journey or sometimes we pray to their kids.

## **6.10 Status of Parents**

Parent's status is very important to be mentioned here because sometimes these beggary children beg at the markets and other places to fulfill their livelihoods. In my research, I observed that most of the children had their parents alive, but most of them had just only one parent alive either mother or father. In some cases when the father dies so his/her mother proclaims another marriage, which will not be beneficial for those children whose father died. The same is the case with Saira is one of my respondents her father died, after her father's demise, her mother got married to another person. To better understand this situation I am putting her story here.

### **6.10.1 Story of Saira**

I am Saira I am 9 years old girl. I belong to a very poor family consist of four members, my father, mother, and a younger brother. My father died when I was just two years old, so I may not be able to share any kind of memory of my father even I do not have any kind of memories of my father. After one year of my father's death, my mother proclaimed another marriage and shifted to Rawalpindi. The family now consists of six members Mother, step Father, a real younger brother, and two stepsisters. Saira was discussing her family circumstances as very complicated. She said that my stepfather beats me if I refused to beg, that's why I prefer to spend

most of my time on the roads of Islamabad rather than at home. I wished that I could go to school, due to family issues and lack of care from family members I have buried my dream of studying. Now I think that my life will be finished on the roads and footpaths of the markets.

### **6.11 Schooling of the Beggary Children**

As it was mentioned in my research objective that I should find out this problem either they do not go to schools or they have been dropped by someone else. According to the majority of my observations of the beggary, children have never been to school. But some of them went to school, were dropped by their parents. They said to me that our parents do not want us to get an education, because they just want us to beg money and return that to them. Even though some of them still go to school in the morning and on the second timing they beg money on their respective places. My case study no 7 is an example of it. Amina is 9 years old girl she goes to school in the morning and in the afternoon she begs for money at QAU huts.

## **CHAPTER: 7**

### **7 Conclusion**

The objectives of my research were to gather data and information about the beggary children who are begging in Islamabad city, which I have almost fulfilled as I have collected much information about these beggary children. The data that I collected includes the number of beggars, their daily routines, their family backgrounds, their way of life, and their begging strategies. However, the second objective of my research was to find out the root causes of this social evil. As for as my data is concerned there are many and different causes that took these children into the field of begging. The main cause which I observed in my study was inherited begging, most of my respondents said that they are begging because their whole family is begging. This cause was the most viewed in my study.

On the other one, another root cause of child beggary is child care, due to the carelessness of the family, most of the children stamped in this filed. There were frequent quarrels in the minds of those beggary children, due to which they deviated from the norms and values of the group or family then started bad practices including begging. Apart from these two causes, there is another main cause which has costly brought these children in this field of begging. I observed in my study that poverty is the main factor due to which these poor families have chosen to beg as their subsistence. Along with poverty the period of COVID19 has also caused so many problems for the people nowadays. That's why people under the poverty line mostly prefer begging instead of doing any other work for the sake of their expenditures.

Those who are inherited beggars even do not think of doing any other work or employment instead of begging. They only rely on begging to feed their children and run the household matters. Although I observed in my research that all the beggary children are not professional beggars or family inherited beggars, most of them came into this field because of being poor. Another issue that I observed in my study was the bogus and unimplemented policies of the government. However, a bill was passed in the upper house of Pakistan Senate of Pakistan about the protection of children's rights and to eradicate begging in the country. The bill was presented in the house on 6 January 2020; the aim of the bill was about the provision of beggars in Islamabad city (Provision of begging in Islamabad, 2020). As I, observed in my fieldwork that the number of beggars in Islamabad city instead of decreasing it was increasing.

One day the DIG operation police department of Islamabad city has tweeted on Twitter that they have arrested more than 160 beggary children from different spots of the city. I visited him and wanted to know about those beggary children. He said that they have shifted them to the child Edi Child shelter. Furthermore, he argued that he will take strong action against those gangs who are using these children for begging money ([www.Twitter.com](http://www.Twitter.com)).

The third main cause was that the family background encourages children to take up beggary, which again was observed in my research. Most of the children are from beggar families, thus, they have to take up beggary as their family business. The cases which are not by birth beggars have taken up beggary due to bad economic condition of their families. Due to extreme poverty, they take up beggary from early childhood and their parents also encourage them in doing so. I also noticed that all the beggars are not under the influence of organized mafias and police. This assumption also stands true in general and for my cases in particular. Nowadays the poverty level has risen to such an extent that poor families don't have to get under influence of the mafias.



They beg for their living. The inflation rate in Pakistan is also rising at a great speed, so the income of the beggars does not even fulfill their own needs. The beggars, therefore, stay away from these mafias and groups. A very important assumption was that beggary in the children is inherited. This assumption also stands true to a large extent, as we can see from the data that the parents of most of the child beggars were beggars. They had taken up beggary as a family business and always encouraged their children to beg as it is the easiest way to earn money.

### **7.1 Suggestions/ Recommendations**

The problem that Pakistan is facing nowadays is just due to bad governance and lack of implementation of laws. When we as the members of the society feel the pain of beggars and also consider their problem as our problem, then there will be a bit of change in the society. Because these beggary children are also part of the same society, they also have hope for a good livelihood, but unfortunately, they do not avail it. They are always hopeful that one day they will be able to live their lives happily. This social evil is not the problem of Pakistani people, yet it's wondering whole people in the universe. I want to quote a religious quotation here that (Allah mighty helps those, who help themselves). So I would say that if the government is not willing to do any positive work on this stance, we the members of the society can do it. Instead of giving them money, we must keep fruits, food, biscuits something like that with us to give them. Through such actions and reactions, we hopefully can eradicate this social evil from our societies. This initiative was also taken by the Punjab government, (Child Protection and Welfare Bureau) has started the campaign of (NO CHILD BEGGING). They say that just give food to those beggars when you saw them at markets, road signals, or any other public places.

These beggary children are indeed being a great burden on our society. Not every one of these children is needy, but the problem is that their parents just trying to run away from hard work than force their children to beg because begging is easy and bears more money than average jobs. The government is required to look into this social issue. Perhaps increasing the employment rate would help a lot. The government can always allow jobs to the parents of these beggary children such as cleaning, gardening, etc. so that they can make a monthly wage for themselves. Begging should strictly be prohibited in the country, as it is in Islam. More schools should be opened so children can get an education and get better jobs in the future. Zakat funds should be donated to those who are deserving. It should be our priority that begging as a whole is eradicated from the country.

## **7.2 Vehement on a Preventative Approach**

As we say that people become good or bad. They are not born such, and in this process of becoming one, their experiences in the formative stages of their lives play a very important role. A person is not innately a beggar or a criminal, he becomes one. A person who consistently deviates from the norms of his group develops that kind of behavior pattern in response to the situations he faces in his life. The controversy about the respective role of nature and nurture in patterning human behavior is in a sense, an irresolvable one. It is, however, generally agreed that social sciences have accepted the overwhelming influence of one's social environmental factors in the development of attitudes and habits of mind.

Aftermath to this insight given by science is the up growing importance of attached to preventive measurements. If begging or something like this behavior is largely caused by social factors, it also is suitable to control these phenomena. Because every social evil has a solution but that needs some serious initiatives and social welfare policies. The findings of this study have

clearly shown the path of eradication of children begging from society by taking some emphasized and preventative measurements. In chapter 6 I analyzed my data that some characters have compiled these children into this socially unacceptable field. In my observation, I saw two major factors which have created this whole evil in society.

One is the family inheritance in the shape of begging, which has badly damaged the childhood of these children. And the second major factor is extreme poverty which has massively distorted the life of these beggary children; they would have enjoyed their school days and their childhood if they were sent to school at this age.

It was also seen that at many points the institutional framework of our society failed to meet the needs of individuals who are socially or physically handicapped. People who are aged, children who are orphaned, women who are deserted are quite likely to be driven to the streets than taken care of within the institutional framework of the family which traditionally had been performing the functions of social security to its members against the hazards of life. The network of social services meant to meet such situations has not yet developed in our society as in some of the industrially advanced societies. This again strengthens the case for a preventive approach involving a more systematic organization of our philanthropic efforts for helping people before they are actually on the streets. This would mean re-channeling of our indiscriminate charity into well-organized institutional as well as non-institutional services.

### **7.3 Rehabilitation Rather Than Reserve to this Beggary Children**

Emphasis upon preventive approach does not mean that we should lose sight of the large number of those children who have already taken up begging. From the scientific viewpoint here too the problem requires to be considered as reeducation and rehabilitation rather than relief and punishment. Traditionally, or attitude towards begging has been one of giving alms. This way of

meeting the problem provides only temporary relief rather than rehabilitating those who are being helped. This method of giving relief often encourages the undeserving to live parasitic lives on the charity of others. We have seen that there are a variety of reasons which compel a person to take begging. The assistance that needs to be given therefore must vary from one category of beggars to another. In the case of able-bodied children, it may be a question of giving them basic skills in some occupation or the other. In the case of those who are ill and deformed, it may be the problem of providing adequate medical care. Programs of education, re-education and training are very important if the objective is to rehabilitate the beggars. All measures and policies must be oriented towards increasing the usefulness of the individual child beggar as a member of society.

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## GLOSSARY

Mazhar	Shrine
Lassi	Curd, diluted Malik
Pull	Bridge
Khairat	Charity of any kind

Sadka/Sadqa

A voluntary charity for a purpose

Ussher

A form of Zakat for religious purpose

Zakat

An obligatory charity

Kachi Abadi

A village

Bannty

Marbles

Chapatti,

Wheat bread