

# **LIFE OF STREET CHILDREN**

An ANTHROPOLOGICAL STUDY OF MUSLIM COLONY, ISLAMABAD



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2021**

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## **Formal declaration**

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Islamabad, 12 December 2020

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Ms. Saman Javed

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Deepest gratitude to Almighty Allah who knows all the things hidden or evident in this universe. Blessing of Allah on Holy Prophet Muhammad (PBUH) us who is forever a model of knowledge for humanity.

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May Allah Bless all these noble personalities.

"AMEEN SUMA AMEEN"

**Saman Javed**

## **DEDICATION**

I dedicate this humble effort to my loving Father and sweet Mother whose love and prayers are always source of light in darkness. and dedicate this thesis to “Street Children”. It has been a great experience working with them.

## ABSTRACT

In developing countries like Pakistan children roaming in streets is not unusual. In my study of street children in Muslim colony 7 out of 10 children who were visible on the streets and did indeed establish contact to their families.

The goal of this study is to gain a better understanding of phenomenon of street children in Muslim colony near the shrine of Bari Imam. The research question was: What are the economic, demographical, and social reasons that lead Children to work?, In addition questions related to their educational and economic status, the perception of parents regarding their children and socio economic activities of street children were the key questions of the study

A descriptive qualitative research design was used. Descriptive design allowed the researcher to collect the facts for description as well as understand the day to day activities of the street children in their real-life situation through observation and informal discussion. Snowball and purposive sampling techniques were used to find the relevant respondents. A sample of 25 children, 9-17 years old, both male and female were selected. Few interviews were conducted with children's parent. The respondents were randomly chosen. The only criterion was whoever was willing to have a detailed discussion on the topic.

The result indicates that several factors forced children to work in the of street. These primarily include poverty, large family size, desire to be independent, low income complicated and difficult domestic environment, illiteracy, and rural to urban migration. The study also revealed that with the passage of time the situation is only aggravating. Once the children are forced to the streets for survival purposes, they adopt various ways to earn money, that is, through begging or scavenging car washing, selling plastic bags, selling small packets of snack items, drug abuse (glue), waste picking, shoe shining, and even petty crimes. Most of the street children are children "of the street" who live with their families but in the morning; they come out in the street, spend whole day there and at late night return to the home. The earning of the street children often forms a major contribution to the family income. Psychological reasons and abusive behaviour of the family are also found to be major reasons behind a child's decision to spend the day in the street.

**“Children are who they are tomorrow, as they live today.”**



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# 1. INTRODUCTION

## 1.1. Background of the Study

Over the last four-five decades, the phenomenon of street children has become a prominent global issue with serious consequences for the survival of these children. Street children are now often part of the urban section in Asian countries especially in Pakistan, India, and Sri-Lanka. Street-living children represent a vulnerable, marginalized, and victimized sector of the society. The United Nations (UN) has estimated the population of street children worldwide at 270 million, with the number rising daily. Disturbingly, 50% of these street children cannot survive more than the first four to five years of their lives (Tufail, February 2005). UNICEF estimated the population street children worldwide to be 100 million and it is on a continuously increasing trend (UNICEF, 2006). The population of the street children phenomenon has not decreased because there is a continuous inflow of children which replaces the rehabilitated ones. The increase reflects underlying socio-economic issues and the nutrition and also the health status of street children is not at satisfactory levels. Street children have a lack of bathing and toilet facilities, sporadic medical care, and are exposed to various health hazards, climatic variations, and unsanitary surroundings (Lusk, 1989). Occupational hazards include cut infections for rag-pickers and car accidents for street vendors. Street children involve themselves in prostitution, alcohol and drug abuse, drug trafficking, pickpocketing, and acting as thieves and criminals in the city.

The term "street children" is used all over the world because it is a cross-cultural term but in different countries, different terms are used, like "homeless children", "runaway", etc. The concept is the same, but different labels are due to variety of social systems, cultures, level of problems, trends of the society, and economic conditions of the respective countries. Children grouped within the category of "street children" range in age from five to sixteen. Forty percent of street children are homeless, and it is the largest percentage of homeless children record in history, and it is growing rapidly. The remaining sixty percent work on the streets to support their families and themselves. They are unable to attend school and to live in "especially



difficult circumstances". Many of these children do not have access to proper food, shelter, or education (Tufail, February 2005)

The concept of a street child is also used to refer to any/a child who does waste picking and scavenging, car washing, selling things, street vendors, etc. in addition to living and working on the streets (Panter-Brick, 2002) (Zone, 2005). Among those children who do scavenge, car-washing, and waste picking, there are then those who occasionally return to their homes (children on the street) and the ones who stay permanently outside their homes with no family ties (children of the street). These types furthermore magnify the heterogeneity of street children as a group and emphasize the difficulty to explain the street children definitions.

However, It is not easy to pinpoint the causes of street children, but the phenomenon of street children is locally and internationally believed to be caused by personal interest and ecological factors (for example, poverty, parental mortality due to HIV, parental alcoholism, neglect, urbanization and abused). It may also be caused by a combination of personal and ecological factors which forced the children to come in the street and live there (Lewis, 1998) (Theron, 2010).

UNESCO conducts study on street children and HIV & AIDS. According to a study, the lifestyle of street children is seriously vulnerable to disease. A major part of the study is suggestive of training tool especially for those who work on or for the street children. This study comprises other following components: placing the experience and creation of framework. The study implies that those who work with the street children have some misconceptions about the phenomenon of HIV & AIDS and its repercussions on the street children. The study says that in all continents ,there are varied defined ideas about HIV & AIDS, how it is transmitted, and the possibility or impossibility of being treated. In this study, three basic situations of street children have been analysed: Information on Street Children and Drugs, Information on Street Children and HIV & AIDS, Information about Protection for Street Children. (UNESCO, Street children and HIV & AIDS: methodological guide for facilitators, 2006) The emergence of street children in cities began because of the rapid growth of urbanization and industrialization. Although, child work has a worse issue for societies for many decades, but children who are sent to the street by their parents for earning is relatively a new problem. It has been known and widely comprehended that

children always work alongside their parents in workshop, in a field or a home. However, street children are different in that respect from children who try to contribute to family income. The phenomenon of street children should be considered not only in terms of informal child labour, exclusion of children from social institutions, but also it should be examined in the paradigm/framework of neglect, abuse, and exploitation of children by the families (PEHLIVANLI, FEBRUARY 2008).

Parvaiz Tufail is a researcher, who has done significant work on street children of Pakistan. His writing includes a statement of the street children, who was a participant in a workshop, "There is no love for us in the society." The statement indicates the psychological approaches of the street children working as push factors to risk behavior .

They find themselves separate, alone and think that no one in his life takes care of them or even there is no one who needs to care of them. These types of psychological factors trigger/push them to various risk behaviours . Tufail shares various reasons which are responsible for diverting the child from home to the streets. According to Tufail, poverty, low education, social discrimination, physical abuse, verbal abuse, abuse at schools and madrassas, abusive practices in all circumstances, family neglect, sexual abuse, even rape, sodomy, are among major factors that compel the children to move in street life and adopt risk behaviours (Sahil, 2006) (P., Tufail, 2005;Mughal, 2008).

There is however no complete statistics to determine the number of street children in Pakistan (Farshad Iqbal, 2010). In 2010 SPARC estimated the number of street children to be between 1.2million to 1.5 million in urban areas of Pakistan.

## **1.2. Statement of Problem**

Poverty and low socio-economy are the causes of child labour and low motivation to educate the children . Low education status or illiteracy affects the development of a country and it's economy. Education plays an important role in the development of the household after economic participation by the family members through their formal jobs. In the time of globalization, people have a lot of opportunities for economic development but without education, progression is not possible as a

centralized system does not entertain those who do not know how to tackle an/the issue. In the present situation, Pakistan has a huge number of youngsters and adults which may contribute to/benefit the economic condition of Pakistan generally and their respective families particularly. The lack of child education, illiteracy of parents, and poverty pushes the child to work. The life of street children is quite different from that of other children. Street children were seen in different forms such as sorting wastes for food, car wash, begging, selling plastic bags, etc. In Muslim colonies, the majority of the population is migrated with those who were affected by floods and earthquakes. This study majorly focuses on street children their demographic environment, their economic participation for the family, and their personal use, Leisure time activities of the children, their educational life, their economic life, and their social participation will also be explored and documented in the present study. The second major focus would be on the perception of parents about the socio-Economic participation of their children in social aspects. Family is the major source of inspiration and the study will use family as the central point of discussion. In the context of family's census research will be conducted to find out the socio-cultural and economic status. The study will document the impact of the environment on the community to find out the number of opportunities. The family residence of the Muslim colony Bari Imam will be studied.

### **1.3. Objectives**

1. What are the economic, geographical, demographical, and social reasons of Children's to work?
2. To find out the education and economic status of the street children
3. To find out the perception of parents regarding their children.
4. To explore socio -economic activities of the children.

### **1.4. Research Questions**

1. What are the influencing factors of children being in the street and the perception of parents regarding their children?
2. What is the educational and economic status of the children? What are their activities for survival?

## **1.5. Topic Justification**

The reason for choosing this topic was the lack of definition of a space defined for street Children. If you see around, the space for them is the street; they are not welcome anywhere else. Observing their activities and mental level, it is claimed that it will be hard for them to adapt to high education instantly. Vocational training and activities involving music, craft, or design may benefit them well. Kids are involved in initiatives to indulge these street children in such activities. These organizations mostly initiate workshops and they move around in the city. After talking to a member of the youth alliance, indeed, they cannot have a fixed space. This is because street children or scavengers are scattered throughout the city. Still in the question of defining that space for them, mobile architecture did come into my mind. People have also suggested a rehabilitation centre for children, but the location would matter a lot in that case.

## **1.6. Significance of Study**

The study is significant because of two aspects, firstly, for academic purposes and secondly, its documents. The strata of the community, had several children who spend all their day in the street and engage in evil activities. Children are the valuable asset/resource of future for any country, so their upbringing in the community matters a lot. In the locale a huge number of children were seen in streets. They all have several activities, for example, recycling the items in street and selling the waste units in the street , washing cars, assuming the job of vendors, and beggar, etc. The money they get either is given to their parents or spent on evil activities like smoking, etc. The study will document the issues faced by the parents, who were not interested to send their children for education, as well as the interest of children regarding their future. The study will also help the researchers who want to document the issues of street children.

## **1.7. Definitions of Significant Terms**

**Street children**

Street children termed as children on the street. They come into street to support their families. Their family support has become increasingly weakened and therefore must share the responsibility for family survival.

### **Poverty**

This is defined as lack of access to basic needs for survival such as food, shelter, clothing, health, and education.

### **Survival strategies**

The term refers simply to actions people take to address their own needs and strategies which they apply to earn income.

### **Child**

According to the (CRC) Convention on the rights of the Child:

a child means every human being below the age of eighteen years unless under the law applicable to the child, majority is attained earlier. ((CRC), 20 November 1989)

### **Adolescent**

The United Nations understands adolescents as those persons between the age of 10-19 years. (unicef, October 2019)

The world health organization WHO defines adolescents as those people between 10 and 19 years of age. Adolescence is a period of life with specific health and developmental needs and rights. ((WHO), 2014)

### **Youth**

The World health organization (WHO) defines Youth as those people between the 15-24-year age group. ((WHO), 2014)

The United Nations understands youth as those between 15-24 years (united nations (UN))

Together, adolescents and youth are referred to as young people, encompassing the ages of 10-24 years. (united nations (UN))

## **1.8. Structure of Thesis**

Thesis is organized into thirteen main chapters. Each chapter addresses different issue as described below.

Chapter one covers the background of the study, the statement of the problem in study, topic justification, objectives of the study, research questions, significance of the study and definitions of significant terms are all in chapter one.

Chapter two describe the outlines of the research methodology which used in this research.

Chapter three presents a review of literature which is divided in two parts one is related to international conventions and other is where various authors have been reviewed in relevance to the street children. Theoretical framework is discussed under this chapter, conceptual framework.

Chapter four is based on area profile and discuss the slums area How they emerged.

Chapter five represent the street children profile in Muslim colony. Moreover, detail geographic and demographic study of area where street children live. It is based on census survey data.

Chapter six are based on economy of street children it includes their income resources, types of work, spending income etc. Chapter seven based on education of street children like type of institutions, parental education, perception etc

Chapter eight presents discussion, conclusion, and recommendations of the research findings. References come immediately after chapter eight.

## **2. METHODOLOGY**

### **2.1. Introduction**

This chapter represents the research design and methodology that was used in the research. It provides the process and rationale used by the researcher in choosing the design, the target population, sample selection, sample size, data collection procedures, and data analysis methods.

Research Methodologies represent the research design that was used in the research. It was an unbiased and scientific way of solving problems through generating verifiable data. Research methodologies consist of research tools and techniques which researchers used in data collection. A common man without knowing research techniques cannot collect data and information as an anthropologist can do. In this study researcher used Qualitative and descriptive research designs. The Descriptive design allowed the researcher not only to collect the facts for description but also to understand the operations of the street children in their real-life situation through observation or informal discussion.

### **2.2. Rapport Building**

The first step in the field was rapport building because it was important for conducting the research. For rapport building, I visited the community schools which were especially constructed and established for the street children. After visiting the schools, I decided to teach in one of the schools and joined it. I went to the school as a teacher and build rapport as a teacher because children give more attention and show confidence to answer the questions to the teacher instead of the researcher. As a teacher, I also met the local people and their children's families.

After joining the school in the first week, my only focus was to build attachment and affiliation with the students and to show/prove my identity as a lenient teacher. After few days I was showing interest in their occupations and appreciated their efforts of earning. One of the major issues I faced during rapport building was that children were not aware of the concept of research and mostly asked a question "why you were collecting data" and also asked, "how you analysed my answer to see whether I

have spoken the truth or not” . Then I made a strategy in which I converted my methodology to childhood level to convey my stance. Through this, I told the children or my respondents that I was going to the university for studying as they came to school for studying. My teachers gave me a task to come here and know about your life as a home activity like your teachers give you some homework. After completing it I would go back to university, where they would take my exam and check that if I am working well and my data collection is on true basis or not. When I completed this sentence, most children asked me that how my teachers knew about their lives. . To this I answered that my teachers were already aware about their lives as all the children who live in slums and work in childhood have almost similar life stories. So, in case of lying to me, I would be telling wrong answers to my teacher. Resultantly, I will fail my exam and 1 year of my studies would be wasted. Through this whole story, I described my research purpose to the children and build my rapport. After this, I realized that the children became friendly and gave me adequate responses.

In my rapport-building process teachers were also helping me. During their class timings, they would teach/inform the benefits of telling/speaking truth to the children.

### **2.3. Key Informant**

When I was building my rapport in the community, I was also seeing my key informant because it was the main source of data collection about culture. My first key informant was ABDUL SAMAD. He was the senior and PhD holder of my department. He gave me the address of the school and basic information about street children. He made the school principal agreed for hiring me as a teacher because he had been a teacher in that school for at least 4 to 5 years ago.

### **2.4. Target Population**

The Target population was the group in which the researcher generalized their results. My target population was village Noor Pur Shahan popularly known as *Bari Imam*, situated in the district Islamabad.



*Table 1. Target population*

<b>Target respondents or population</b>
Scavenging/ waste picker
Car washer
Sweet and petals seller
Plastic bags seller
Beggar
Petty works

## **2.5. Sampling**

Sampling is very important for the study in a short time . To study the impact of any phenomenon, it takes mostly a long periods, so we use sampling to shrink the time and see the impact. Most of the anthropological research deals with sampling rather than a whole population.

The study focused on two different groups such as the parents and the children. The sample of children was based on age. 25 children included male or female between the 9 to 17 years old. Few interviews were conducted with the children's parents, those who were randomly chosen for the detailed discussions. In sampling, I used ing snowball sampling technique and purposive sampling techniques. The frequency of children was inclusive of all the children which I was supposed to meet during my data collection process through informal discussions, worksheets, and interviews.

### **2.5.1. Snowball Sampling Technique**

In my research, I have used snowball sampling techniques because children felt shameful if asked directly whether they were scavengers or beggars in front of other children. In snowball technique respondents were hidden and one respondent tells about another respondent who would be scavenging or begging with him.

### **2.5.2. Purposive Sampling**

“In such cases, the important criterion of choice is the knowledge and expertise of the respondents, and hence their suitability for the study.”

In this research, I would do my all work on the life of scavengers and it's socioeconomic and educational factors. For these data findings I made sampling which was called purposive sampling. I have used this method especially when I was doing informal discussions with the children , their family members, and other persons who were related to my objective of the research. During this, I would be observing many people who could give me reliable data and later I selected them for the interviews.

### **2.6. Census Survey**

To get detailed realistic information of the village on variables like age, sex, education, occupational group, number of family members, earning of the family numbers, and ethnic group of households, socio-economic survey forms were used. For the census survey, firstly, I took the help and assistance of a polio team worker. When/As she went door-to-door for the polio vaccine, I accompanied her along and collected the data. Secondly, I went to the schools where street children went for their education, and there with the help of teachers and parents, I conducted the census survey in school and collected my data.

### **2.7. Data Collection**

Primary data was collected using in-depth face-to-face semi-structured interviews and informal discussions with informal scavengers, beggars, car washers, bag sellers, and others. Street children were found in streets, landfill sites, schools, or their other varied working places. Data was also collected through observation, questionnaires, informal discussions, semi-structured interviews, and structured interviews.

#### **2.7.1. Interviews Guide**

An Interview guide was used for carrying out the interviews. It includes informal and formal interviews. I also prepared a detailed interview schedule, which is attached at the end of my thesis. In-depth interviews were conducted to get data related to the

history of the area, street children, poverty, their activities, etc to see the lifestyle of street children and their impact on the community.

According to two different groups of study two different guides were prepared according to the topic. Some semi-structured interviews were conducted through key informants to observe their reaction to a question which I would be asking in an informal discussion to validate their answers.

Street children would be interviewed in places where they were found for instance streets, schools, and their working places as they move with their waste picking bag, selling the plastic bags or things, and washing a car, etc. Also, some children would be interviewed in the community school where they went for the sake of knowledge, charity, or enjoyment.

Parents would be interviewed in their homes or school. I would visit their homes to see their house construction and resources.

### **2.7.2. Informal Discussion**

In the research about street children, informal discussions were preferable instead of the structured interviews or Semi-structured interviews because in a face-to-face interviews children become confused and, they did not give us true information. Alternatively, the informal discussions gave us reliable data and validity was checked right on that point because if anyone spoke a lie, instantly other children would point out that they were lying. Children were more comfortable in a friendly or fun environment so in the informal discussion I would be sitting with 4 or 5 children and friendly ask the question. I was not asking the question directly; I would move our conversation to my research topic indirectly. Firstly, would ask a simple question that would pave the way and set the tone for another one to be subsequently asked.

In the informal discussion I would not conduct a discussion with one specific child and his work like scavengers rather I would include other street children such as plastic bag sellers, car washers, etc to boost up their confidence. In my study, this technique was of great help as it helped to keep in mind the sensitiveness of this issue.

### **2.7.3. Worksheets**

Worksheets were another technique that was used to refine further questions to explore the issue in more detail. Researchers, for instance, make 5-8 different worksheets that start with simple open and closed questions exploring the issue on different levels like their lives in the community, where they like or dislike to play, what they would like to do in future. Then in different worksheets they start with some detailed questions related to research and their lives. Worksheets technique was carried out with both girls and boys aged 9-16 years.

The first worksheet was based on their lives in the community with objective- type questions and one-line answers.

The second worksheet was based on the activity table. The Table would be used to discover the range of activities and work that children used to do in their daily routine. They fill them with all their task timings like school, work, play, etc.

The third was based on a spider diagram. In this worksheet, spider diagram was drawn children were asked to write on each of the spider's legs a place which they mostly visited, either outside or within their community. The title of the worksheet was "Places That I Know." This exercise was to discover the child's physical movement within and outside their community.

The fourth worksheet was based on 2 and 3 worksheets intending to find more detailed information of all the places that children had mentioned as their frequent visiting places. The aim was to get a detailed information about why children went to those places and how much time they spent in these places.

The last worksheet was based on the activity of table and diagrams which children had completed. This sheet mentioned the activities and there were further columns to check the validity.

### **2.7.4. Language and Vocabulary**

Clarity of language was an important technique because if the that language is used in which respondents have no command, they cannot understand my point. Children have limited and different use of vocabulary and comprehension of words, but

equally, they may use their local languages more comfortably. In my research, I collected my data using the Urdu language and, in some cases, the Punjabi language was also brought in use.

Children may have a different way of viewing the world, and it would be easier for them to explain it in their language. Researchers imposing their views based on their perception about childhood is not adequate as the researchers see the world in their childhood perspective. In that respect, I would not impose my views; I would be trying that they explain themselves and their perception freely in their respective language.

### **2.7.5. Photography**

To get photography evidence of street children I needed to use this method. It would be used as evidence of the state of street children to support the findings. Also as a piece of evidence to show that the street children were present in the locale.

### **2.7.6. Interview Recording**

I used this technique when I would make some important conversation with my respondent. With the use of this technique, a substantial amount of required data was collected. It was because during the interview I could not write or memorize all the information which respondents gave me so for ease and convenience I used this method. I made a consent form in the Urdu language and got to know their consent in oral form before starting the recording.

### **2.7.7. Daily Dairy**

After I had my day over, I would write all the details of my daily routine in my daily diary. The people I met, interviewed, details of different events or activities of children, extracted information from observation, and informal group discussions all were carefully noted in dairy. All these things were of great help in the completion of my thesis.

### **3. LITERATURE REVIEW**

This chapter presents the review of related literature as well as definition of street child in both contexts the national and international contexts. Some of the factors, principles and study reports directly related to the street child are also reviewed.

#### **3.1. General Overview**

Street child is a common phenomenon and has been occurring throughout all around the world include developed and developing countries for a long time. Developed countries have managed to protect, however it is not fully controlled because this problem rapidly increase day to day. One of the serious problems, which influence becoming street child, is the poverty and low-income level. It is also connected with the unstable political situation, closure of border between the countries, gender, ethnic and race etc.

The definition of a child varies in laws, traditions, and customs across states with different standards or approaches in all countries. Lawmaker often explains complicated definitions, for example by regulating the ages for different kinds of works, and by regulating the age for marriage.

In the Convention on the Rights of the Child define a standard international definition of a child. They define children as humans under the age of 18 years, to whom all human rights conventions apply, taking into interpretation the special circumstances regarding the age, but emphasizing their rights and humanity, including respect for their person, privacy, and identity.

##### **3.1.1. Definitions of Street Children**

The term, 'street child', is widely used by United Nations Children's Fund (UNICEF), UNESCO, Non-Governmental Organizations (NGOs) and academics as shorthand to denote children working and/or living on the streets of urban centres throughout the so called Third World.

UN defines street child or youth is "any girl or boy who has not reached adulthood, for whom the street (in the broadest sense of the word, including unoccupied

dwellings, wasteland, etc.) has become her or his habitual residence and/or sources of livelihood, and who is inadequately protected, supervised or directed by responsible adults” (Inter-NGO, 1985)

The Human Sciences Research Council (HSRC) defined a street child as “a person who is under the age of 18 years, has left his or her home either permanently or temporarily because of a variety of familial and social problems that have impacted negatively on the child, and who spend a large amount of time unsupervised on the street, depending on themselves and a subculture of other youths for their physical and emotional existence” (Ncube, march 2016)

### **3.1.2. Categories of Street Children**

In seeking to remove confusion over who was a street child is, various categorizations and hierarchies of street use have been recommended. The most commonly accepted of these categorization has been UNICEF’s classical distinction between children who work on the streets but live with their families (children on the streets) and children who live on the streets and have no functional family support (children of the streets) (Ncube, march 2016)

### **3.1.3. USAID has divided Street Children into Four Categories:**

A’ Child of the Streets’: Children who have no home but the streets, and no family support and connection. They move from place to place, living in shelters and unrestricted buildings.

A’ Child on the street’: Children who visit their families regularly and might even return every night to sleep at home, but spend most days and some nights on the street because of poverty, low income, lack of education, overcrowding, sexual or physical abuse at home.

Part of a Street Family: These children live onside walks or city squares with the rest of their families. They may be displaced due to poverty, wars, or natural disasters. The families often live a nomadic life, carrying their possessions with them. Children in this case often work on the streets with other members of their families.

In Institutionalized Care: Children come from a situation of homelessness and are at risk of returning to a life on the street. (PARVEEN, 2014)

### 3.1.4.UNICEF

UNICEF categorizes street children as under:

- Children who must work on the streets because their families need money to survive
- Children from poor families who sleep on the streets; some come from underprivileged parts of the country into the city, others have run away.
- Orphans and abandoned children whom parents have died because of illness, natural disasters or war, or to whom it was simply impossible to look after their children. (Benítez, State of the World’s Street Children: Violence, 2007)

Categories	Characteristics
Children of the street,  No family bonds, Work on the streets  Live on streets and Developed on survival skills	<ul style="list-style-type: none"> <li>• Either minimal family contact, which is eventually severed, or no contact with family</li> <li>• Earn their own income</li> <li>• Make own arrangements for sleeping and shelter</li> </ul>
Children with family bonds who live on the Streets	<ul style="list-style-type: none"> <li>• This group constitutes the majority of street children</li> <li>• They work and contribute towards the family</li> <li>• Income and their own need</li> <li>• Some attend school</li> </ul>
Children who unrestraint their families or are abandoned by their families	<ul style="list-style-type: none"> <li>• No adult recommender and supervision.</li> <li>• Homelessness characterized by a highly</li> <li>• nomadic lifestyle place by place for</li> </ul>



	activities.
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(Ncube, march 2016)

### **3.1.5.Reasons Children Come into Street**

Street children are one of the common phenomena in the third world and developing countries. It had some factors which influence the people to pick the waste into dumps, street, container etc.

#### **3.1.5.1. Poverty**

Poverty is one of the most common or important factor behind the street children. Poverty means lack of access to basic needs such as food, clothing, health care, security etc. Income play important role to providing a basic facility to their families in society. Low income or Poverty force them children went to street because they considered street as a source of earning to fulfil the basic needs of their families. Peer group and established culture of the study locale was also provoking the child to street and majority of children in the area were involved in this profession (Shehzad, december 2014). Street children are a common occurrence in the Third World countries, because of high unemployment, widespread poverty, and lack of a safety net for the poor. (Medina, 2000)

#### **3.1.5.2. Migration**

Migration is the second common and widespread factor of street children in developing and third world countries. Most of the peoples were migrants who were had come from other cities or areas, where they fled because of earthquakes, losing wife or husbands, floods etc. that can increase the poverty and number of street children. Migrants have not their identity cards or birth certificates. This makes it difficult for them to find employment, to vote, to buy or sell any property, their children enrol in school etc. Some examples of migrant families Are in Lebanon many scavengers are Syrians and Palestinians. In Delhi, India, many scavengers come from Bangladesh, while in Pakistan the proportion of Afghan migrants among street children was high. Locale government see migrant as a temporary resident and nor inclined to invest them (or their children). (l.p. (IPEC), (October 2004)

### **3.1.5.3. Minorities**

Some street children are belonging to minority groups. They can be ethnic culture minorities, religious minorities, basis on class or caste. If we talk about religious minorities example are, in Egypt the Coptic Christians used to make up most waste collectors and waste pickers, but this is now changing. They comprise now roughly half of the waste collectors and pickers. In Kolkata, India, the Muslim minority is overrepresented. Indian social system based on caste and it is very complex phenomenon. Primarily caste systems are based on inequality. ethnic-cultural minorities can be found in the scavenging sector: in the whole of India the casteless people are often involved in picking waste, car washer and emptying latrines. In Romania and most of Eastern Europe the Rroma (gypsies) are the main group. (IPEC), October 2004) Manual street children are usually from caste groups and their caste-designated occupation emphasizes the social stigma that they are unclean or “untouchable” and continues widespread discrimination. (. Cleaning Human Waste “Manual Scavenging,” Caste, and Discrimination in India. , august 2014)

### **3.1.5.4. Lack of Education**

Education is important in life and it is a basic right of every human. Education also play important role in development of human capital of any nation. Different aspects of human development are formal education, on job training, skills, and experience but education is most important for human capital. If the people educate at the household level poverty will be decreased.

According to the DSCFDC sponsored study carried out by the Department of Social Work, University of Delhi, in 1992-93 revealed that most of them (up to 90%) claimed that they send their children to school, but their drop-out rate is rather higher, especially among the girl children. Several factors like illiterate parents, lack of guidance, financial inadequacies, apathetic commitment of teachers and their non-serious attitude, domestic responsibilities and peer group influence are responsible for these social phenomena. (MOHANTY, (march 2014))

### **3.1.5.5. Overcrowding**

Often multiple generations co-exist in one household and consequently, overcrowding combines to create continuing stress that contributes to poor family cohesiveness. Many families are within the lower socio-economic support and therefore overcrowding is intensified by the general housing shortage and poor housing conditions found in slums and informal settlements in South Africa. Moreover, poor living conditions are also worsened by low educational and occupational status. (Ncube, march 2016)

### **3.1.5.6. Attitude of the Community**

The behaviour of the general community towards youths who wander the streets has also been found to have a large encouragement on whether these youths are more likely to remain on the streets or not. The general attitude towards street youths in South Africa was one of insignificance and their presence was often accepted as the 'norm'. This apathetic attitude was noticeable, not only by the community in general, but particularly by family members themselves, which was further compounded by the fact that there was no pressure being exerted by the community on the family either.

### **3.1.6. Survival Strategies of Street Children**

Street children hang out on the streets in a variety of activities often as a means of survival. Survival on the street demands the abandonment of an innovative time orientation. Survival becomes a place to place pre-occupation and, for those in such a situation, the ability to divide and order time to consider let alone plan for a future is an unfamiliar amenity. The term 'survival' does not imply such activities are invariably successful or carry no costs; and the term 'strategy' does not imply the implementation of a carefully prepared plan. (Ncube, march 2016)

Street children adopt different survival strategies according to their living circumstances. They infrequently save money since they have no safe place to keep their money and because it is dangerous to walk or sleep on the street with money in their pockets that could easily be taken, especially at night when they sleep. Below is

a description of some of the survival strategies which employ to cope with the cruel environment they live in.

### **3.1.6.1. Begging**

Street children were adopting different skills, abilities, skills, and special talents to draw the attention of sympathizers. Young street children were more engaging in begging. They have better chance to get compassion because their needs and history were emotional which aggravates immediate sympathy. (Ncube, march 2016) State that age and success at begging were, obviously, inversely relation. In the developing world, street children are young, aged five years and above, and they believed that their earning value declines as they mature. There was a high competition among beggars to inhabit better location or area which often, are accompanied by fight or quarrel. (Rizzini, 1995)

### **3.1.6.2. Scavenging**

Street children usually search food from garbage bins and dumpsite. However, searching of food in dumpsite or garbage bins is not the primary source of food of the street children. The garbage bins are also an important source for old clothes, shoes, and other equipment. If they get some scraps, they will sell them back for their customers. Notably, street boys mostly scavenge early in the morning to first to search through the night's rubbish. (Boakye-Boaten, 2008)

### **3.1.6.3. Luggage Carriers**

Street children were also involved in carrying passengers' luggage around market, taxi parks and the bus and railway stations. Most passengers perceive street children as thieves and as a result determine to handle their belongings on their own. This were also minimizing the limited work opportunity for street children. In fact, small street children were often preferred to old children and adults in the informal labour market because they are cheaper, less threatening, and easier to work.

#### **3.1.6.4. Other Unskilled Job**

On the streets, street children found working a variety of jobs: they clean train compartments or porters for hotels shoe shiners, dishwashers, and local dealings. Other common ways of earning money on the street include selling cigarettes, car washing, guiding cars into parking areas, and selling newspapers, sweets, fruit, and flowers. Street children work at unskilled jobs to earn money legally for their survival. Children on the streets are more likely to be street vendors. Children in the streets to engage in work requiring no capital, such as washing cars or collecting paper to sell.

#### **3.1.7. Discrimination and Violence**

Health is one of the main indicators of human development but those children who engaged in rag picking have poor health status. They are weak to disease, as garbage dumps contain sharp objects like home use razor blade, broken bottles, syringes and pieces of metals which could easily harm anyone that is not careful and can result into contacting hepatitis, tetanus, HIV/AIDS, or even result to death.

Street children is common in third world countries, but Circumstances is different under which they carry out and the organization of the street children. Many scholars are reviewing waste recovery in developing countries to understand the role of their activities in the urban economy. In Calcutta scavengers are exist in different areas and described as, squatters, permanent dwellers, and municipal dump workers in an elite suburb. They argued that group of scavengers contribute the effective way of use of waste, but they also serve environmental and health problems which is associated to their activity, but Manual scavengers had more effected or very serious health problems.

Health risks pose another continuing threat to the waste-pickers. The German Doctors' Health Care Development Centre an NGO, operating a clinic inside the Payatas dumpsite, reported that in August 2002 alone they had 339 cases of tuberculosis. This implies a rate of morbidity more than eight times higher than the national average. Toxic and hazardous wastes (THWs) are a particularly important health issue for the waste-pickers. The clinic does not have records for THW victims

because these are usually taken directly to hospitals, but there have been reports of toxic waste dumping – most commonly paint and paint residues – in the dead of night.

Afghan street children in city Gujarat, Pakistan denied the notion of violence and revealed that they never felt discriminated and faced violence at home. Nearly all of them unveiled that most of the earning hands of the family and relatives are involved in the same waste-related work that is why there are less or no chances of discrimination among us further expressed that their guardians never beaten them for retrieving less items or earning less than expected.

## **3.2. Child Labour**

### **3.2.1. Definition**

“Child labour” in-general refers to the work for children under the age of 12 that harms them and exploits them in some way. However, there is no universally accepted definition of the same. Some organization work on child labour and according to those organizations definition of child labour is following:

The ILO defines child labour as:

- *Any economic activities undertaken by children up till 12 years*
- *Any work by children of 12 to 15 years that is not considered 'light' and takes more than a few hours a week.*
- *Any work by children of 15 to 18 years old that is classified as hazardous (IPEC), October 2004)*

Child labour can include economic activities carried out by children, whether paid or unpaid, in the formal or informal economy, for a few hours or full time, casual or regular, legal, or illegal. It excludes chores undertaken in their own home, which do not interfere with the child's education, safety, and development. It does, however, include work performed by child domestic workers. (ACTRAV\ACTEMP, 2007)

**According to Tayyaba Zarif** the term “child labour” is often defined as work that deprives children of their childhood, their potential, and their dignity, and that is harmful to physical and mental development. It refers to work that:

- a) *is mentally, physically, socially, or morally dangerous and harmful to children; and*
- b) *interferes with their schooling by:*
- c) *obliging them to leave school prematurely; or*
- d) *Requiring them to attempt to combine school attendance with excessively long and heavy work. (Zarif, February 2013)*

### **3.2.2. Forms of Labour**

For the purposes of this Convention, the term the worst forms of child labour comprise:

*(a) all forms of slavery or practices like slavery, such as the sale and trafficking of children, debt bondage and serfdom and forced or compulsory labour, including forced or compulsory recruitment of children for use in armed conflict.*

*(b) The use, procuring or offering of a child for prostitution, to produce pornography or for pornographic performances.*

*(c) The use, procuring or offering of a child for illicit activities, for the production and trafficking of drugs as defined in the relevant international treaties.*

*(d) Work which, by its nature or the circumstances in which it is carried out, is likely to harm the health, safety or morals of children (REPORT, ILO, 1 June, 1999)*

### **3.2.3. Comparison Between Child Work and Child Labour**

#### **3.2.3.1. Child Work**

UNICEF is not opposed to children working. Children's or adolescents' participation in work – economic activity – that does not negatively affect their health and development or interfere with their education is often positive. Light work (that does not interfere with education) is permitted from the age of 12 years under ILO Convention No.13 (ILO, 1999) (FACTSHEET:, 2019)

### 3.2.3.2. Child Labour

Child labour is a much narrower concept and refers to children working in contravention of ILO standards contained in Conventions 138 and 182. This means all children below 12 years of age working in any economic activities, those aged between 12 and 14 engaged in more than light work, and all children engaged in the worst forms of child labour. (FACTSHEET:, 2019)

### 3.2.4. Constitutional Provision

- **Article 3:** the state shall ensure the elimination of all forms of exploitation and the gradual fulfilment of fundamental principle, from each according to his ability and to each according to his work.
- **Article 11(3):** No child below the age of 14 years shall be engaged in any factory or mine or any other hazardous employment.
- **Article 25(A):** The state shall provide free and compulsory education to all children of the age of five to sixteen years in such manner as determined by law.
- **Article 37(e):** The state shall make provision for securing just and humane conditions of work, ensuring that women and children are not employed in vocations unsuited to their age or sex, and for maternity benefits for women in employment. (child Labour and Pakistan)

The Constitution of Pakistan contains provisions for the economic and social well-being of the people and for the promotion of social justice. Prohibition of slavery and forced labour, Fundamental rights about the security of life or liberty, and the right to form associations or unions, among others, are preserved in the Constitution.

### 3.2.5. International Conventions on Child Labour

**The minimum age for light work**, in this line with provision of Convention 138, is prescribed under the Khyber Pakhtunkhwa Prohibition of Employment of Children Act, 2015 which states as follows:

Section 3. Prohibition of employment. No child shall be employed or permitted to work in any establishment:



*Provided that a child not below the age of 12 years may be engaged in the light work, alongside his family member, for a maximum of two hours per day mainly for acquiring skills, in a private undertaking, or in any school established, assisted or recognized by Government for such purpose.*

The provisions on light work are also found in legislation of Sindh province prohibiting employment of children. (child Labour and Pakistan)

**ILO Convention on Minimum Age for Employment, 1973 (No. 138)** sets standards for the minimum age of employment. The convention requires countries to establish a minimum age for employment not less than the age of finishing compulsory education, and which in any case, should not be less than 15 years. However, a country, whose economy and educational facilities is insufficiently developed, may initially specify a minimum age of 14 years. National laws may permit the employment of 13-15-year olds in light work which is neither prejudicial to school attendance, nor harmful to a child's health or development. The ages 12-14 can apply for light work in countries that specify a minimum age of 14. As of May 2012, there are 163 ratifications of this Convention. (ILO, 1999)

**UN Convention on the Rights of the Child, 1989 (CRC)** specifies in Article 32 that children have the right to be protected from performing any work that is likely to be hazardous or to interfere with the child's education, or to be harmful to the child's health or physical, mental, spiritual, moral or social development. There is almost universal ratification of the CRC.

### **3.3. Child Education**

#### **3.3.1. Education**

Education plays an important role in the development of household in a way after economic participation by the family member through formal jobs. In the time of globalization people have a lot of opportunities for economic development but without education this is not possible because centralized system made it difficult for those who do not know how to tack with issue.

### **3.3.2. Illiteracy Rate in Pakistan**

In 2018, 83% of 6-16-year-old children in rural Pakistan were enrolled in schools whereas 17% children were out of school. Compared to ASER 2016, percentage of out of school children in rural Pakistan has decreased from 19%. Amongst the enrolled, 77% of children were in government schools and 23% were enrolled in non-state institutions (20% private schools, 3% Madrasah, 0% others). In ASER 2018 amongst the 17% out-of- school children (age 6-16 years), 7% were males and 10% were females. This gap has narrowed compared to the last ASER cycle (8% males and 11% females). Punjab, Sindh, Khyber Pakhtunkhwa, GB, and Baluchistan all recorded increases in enrolment (6-16 years) ranging between 1% to 8%. Pre-school enrolment (3-5 years) in 2018 stands at 37% as compared to 36% in 2016. Highest enrolment for pre-school was in Islamabad Capital Territory, 62%, followed by 52% in Punjab and 50% in AJK. Lowest enrolment was recorded for KP Merged Districts (FATA) at 23%. (education, 2018-2019)

### **3.3.3. Pre-Primary Education**

Pre-Primary education is the basic step for Early Childhood Education (ECE). Pre-primary education age range is between 3 years to 6 years and defined as the initial stage of organized instruction, designed primarily to introduce very young children to a school-type environment, that is, to provide a bridge between the home and a school-based atmosphere. (ISCED, 2017-2018)

### **3.3.4. Primary Education (Classes I-V)**

Primary education usually begins at age 6, or 7 to 10 or 11 and lasts for 4 to 6 years (the mode of the OECD countries being six years). Programmes at the primary level require no earlier formal education, although it is becoming increasingly common for children to have attended a pre-primary programme before entering primary education. In primary education grade include one to five. (ISCED, 2017-2018)

Basic education is considered as a broad pool of knowledge that everyone, children, youth, and adults alike are entitling to, at any stage of their lives, as a right. Basic education in formal schooling is pre-primary and 'primary education. The right to basic education as such is not reflected in the international treaties and conventions in the field of education.<sup>15</sup> However; the right to education has been interpreted as part

of the EFA process in a way to recognize the significance of basic education as a fundamental human right. The importance of basic education was acknowledged at the World Conference on Education for All and it was reaffirmed at the World Education Forum (2000). The Dakar Framework for Action uses both primary education and basic education. (UNESCO, OPERATIONAL DEFINITION OF BASIC EDUCATION Thematic Framework, (December 2007))

### **3.3.5. International Conventions on Child Education**

the International Conference on The Right to Basic Education as a fundamental Human Right and the Legal Framework for its Financing Jakarta, Indonesia, 2-4 December 2005

*Bearing in mind increasing evidence that the right to education is a prerequisite for the defines and enjoyment of all other human rights, and degree to which education is instrumental for enhancing democracy and social and cultural development, and recognizing education, especially basic education, as a public good: II. We recommend to UNESCO, to the Office of the High Commissioner for Human Rights, and to the intellectual community*

- (i) to undertake in a comparative perspective the analysis of provisions on the right to basic education in constitution and laws,*
- (ii) to highlight the 'best practices' for promoting basic education in the countries whose Constitutions or laws contain provisions and implement the right to basic education,*
- (iii) to conduct reflection for providing operational definition of basic education universally accepted, based on which this right can be monitored. We urge States (I) to provide for the right to basic education in the constitutions and in laws, with a focus on EFA, and (ii) to take measures for its effective implementation, considering the legal culture and government priorities (UNESCO, OPERATIONAL DEFINITION OF BASIC EDUCATION Thematic Framework, (December 2007))*

At national level, the children's rights of education are protected under the Constitution and specific laws. One of the first attempts in the field of education and literacy was the National Education Conference in 1947. The Quaid-e-Azam, in his message to the Conferences said:

*"... the importance of education and the type of education cannot be over-emphasized ... there is no doubt that the future of our State will and must greatly depend upon the type of education we give to our children, and the way in which we bring them up as future citizens of Pakistan ... we should not forget that we have to compete with the world which is moving very fast in this direction."* Government of Pakistan, Ministry of the Interior (Education Division), Proceedings of the Pakistan Educational Conference, 1947. (Karamat Hussain Niazi, 1973)

**The Universal Declaration of Human Rights 1948** declare in his Article 26 (1) that Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all based on merit. ((UDHR), december 1948)

**Convention against Discrimination in Education, 1960** declare in his (Article 4) that The States Parties to this Convention undertake furthermore to formulate, develop and apply a national policy which, by methods appropriate to the circumstances and to national usage, will tend to promote equality of opportunity and of treatment in the matter of education and in particular:

- To make primary education free and compulsory; make secondary education in its different forms generally available and accessible to all; make higher education equally accessible to all based on individual capacity; assure compliance by all with the obligation to attend school prescribed by law
- To ensure that the standards of education are equivalent in all public educational institutions of the same level, and that the conditions relating to the quality of the education provided are also equivalent.
- To encourage and intensify by appropriate methods the education of persons who have not received any primary education or who have not completed the

entire primary education course and the continuation of their education based on individual capacity.

- To provide training for the teaching profession without discrimination (constitution, unesco, 14 December 1960)

**ICESCR** (International Covenant on Economic, Social and Cultural Rights) recognizes the right to education and with a view to achieving its full realization states in Article 13: (2)

- Primary education shall be compulsory and free to all.
- Secondary education in its different forms, including technical and vocational secondary education, shall be made available and accessible to all by every proper means, and by the progressive introduction of free education.
- Higher education shall be made equally accessible to all, based on capacity, by every appropriate means, and by the progressive introduction of free education.
- Fundamental education shall be encouraged or intensified as far as possible for those persons who have not received or completed the whole period of their primary education.
- The development of a system of schools at all levels shall be actively pursued, an adequate fellowship system shall be established, and the material conditions of teaching staff shall be continuously improved. (OHCHR, 1966)

**Elimination of All Forms of Discrimination Against Women, 1979** recognized in his (Article 10) States Parties shall take all appropriate measures to eliminate discrimination against women to ensure to them equal rights with men in the field of education and in particular to ensure, on a basis of equality of men and women:

- The same conditions for career and vocational guidance, for access to studies and for the achievement of diplomas in educational establishments of all categories in rural as well as in urban areas; this equality shall be ensured in pre-school, general, technical, professional and higher technical education, as well as in all types of vocational training;
- The same opportunities for access to programs of continuing education, including adult and functional literacy programs, particularly those aimed at

reducing, at the earliest possible time, any gap in education existing between men and women.

- The same Opportunities to participate actively in sports and physical education.
- Access to specific educational information to help to ensure the health and well-being of families, including information and advice on family planning. (OHCHR, 18 December 1979)

**Convention on the Rights of the Child, 1989 recognized in his Article 28 that:**

1. States Parties recognize the right of the child to education, and with a view to achieving this right progressively and based on equal opportunity, they shall, in particular:
  - Make primary education compulsory and available free to all.
  - Encourage the development of different forms of secondary education, including general and vocational education, make them available and accessible to every child, and take appropriate measures such as the introduction of free education and offering financial assistance in case of need.
  - Make higher education accessible to all based on capacity by every appropriate means.
  - Make educational and vocational information and guidance available and accessible to all children.
  - Take measures to encourage regular attendance at schools and the reduction of drop-out rates.
2. States Parties shall take all appropriate measures to ensure that school discipline is administered in a manner consistent with the child's human dignity and in conformity with the present Convention.
3. States Parties shall promote and encourage international cooperation in matters relating to education, with a view to contributing to the elimination of ignorance and illiteracy throughout the world and facilitating access to scientific and technical knowledge and modern teaching methods. In this regard, account shall be taken of the needs of developing countries. ((CRC), 20 November 1989)

**World Education Forum, Dakar Framework for Action, EFA (2000)** recognized that EFA Goal 2 Ensuring that by 2015 all children, particularly girls, children in difficult circumstances and those belonging to ethnic minorities, have access to and complete free and compulsory primary education of good quality.

EFA Goal 5 Eliminating gender disparities in primary and secondary education by 2005, and achieving gender equality in education by 2015, with a focus on ensuring girls' full and equal access to and achievement in basic education of good quality; (united nations educational, 2000)

Several international and regional legal instruments (convention, conventions, declarations, and frameworks) have recognizing the right of children. They gave importance to the rights of children more focus on education. Education is universal phenomenon and every child have a right to get education but in developing countries people have less resources to earning because of illiteracy, poverty, unemployment, and many other reasons children cannot have access to their rights. In addition, Countries have not able to provide their rights, they are enrolling in different conventions, but they cannot work on it.

### **3.4. Literature Framework**

(Boakye-Boaten, 2008) The study defines that in African countries, child rights are denied at many cases, and children have limited accesses to basic needs. It reveals that there is no single definition of street children accepted in Accra. According to study all those children between ages of 9 to 18 years, who spend their most of the time on the streets and are not enrolled in any educational institution can be considered as street children. In the study, many experiences of street children have been shared and each presents a different dilemma. Some were living on streets with father or parents, some others were left on the streets by her\his parents, and one boy came on the streets after thieving his mother's money. The important part of the study is based on the views of street children about their lives. These are divided into two parts: experiences of girls and experiences of boys. According to study, girls living on the streets of Accra are in terrible situation; boys on the streets abuse them sexually and physically so that girls even give birth to child due to sex abuse. The study also noted that girls giving birth in early age and are producing a second generation of street

children. The study observes that in Accra lives of street children are 51% at high risk of drug and sex abuse, criminality, experiencing very difficult situations. The study mentions that society needs to reduce the number of street children with systematic sense of responsibility.

(Olley, 2006) "Social and Health Behaviours in Youth of the Streets of Ibadan, Nigeria", this study covers basic aspects related to the street children phenomenon in Nigeria. The study states that the issue of street children is worldwide phenomenon which exists all over the world mostly in developing countries. According to study, increasing population, early marriages, parental illness, family structures, socio-cultural problems, broken families and unwanted pregnancies are some of the major causes. It revealed that school drop-in, prostitution, stealing, and drug trafficking are the major survival strategies of the street children. The study reveals that parents of street children are low educated or uneducated, having more wives therefore, there are more children on the streets. Street children are not given reinforced by their families; there is a lack of socialization, which pushes children on the streets. A huge number of street children come on streets due to economic problems and to earn a livelihood. In the end, study concludes that rehabilitation of these children should be a well-thought policy instrumental in increasing the earning skills and life skills training. (Olley, 2006)

(Rizzini, 1995) in her study noted that most of the street children work on the streets to support their families because they lived in extreme poverty. Some work for self-reliance or through family pressure/influence or to meet educational expenses. The study reveals that majority of street children were boys. The study found that more than 50% of the families of the street children are two parents and other are with single parent. The study found that shoe shining, scavenging, washing cars, singing in buses, and begging are the major income resources of the street children. According to the study four basic approaches to solve problems of street children in Latin America are correctional strategy and stresses recovering and preventive approach that recognizes basic problems of street children as economic ones. In the end, the study concludes that without the presence of economic opportunities for the families of street children this issue cannot be solved. (Rizzini, 1995)



(Benítez, State of the World's Street Children: Violence, 2007) This study revealed violence against street children all around the world. This study covers all aspects of street children life in a systemic way. The study reveals that different types of violence are inflicted on the street children all over the world. The study observes that the experiences of the street children are unusually similar across the world in developing and developed countries. The study makes six recommendations which are given to the policy makers, community leaders, and service providers a concept to launch Children Centres to progress a social protection system with supporting street and other children. The second is to Support Families in creating safe houses for victims of home-based violence and create supportive home environments. The third recommendation is that investment should be made in developing community to address the issue of street children. The fourth suggestion relates to State Protection, which implies that staff at all levels in public organizations trains to properly implement state rule relating to street children. The fifth and last recommendation based on an Inclusive Society.

(UNESCO, Street children and HIV & AIDS: methodological guide for facilitators, 2006) Study is based on relationship between HIV & AIDS and Street children. According to study the lifestyle of street children is seriously vulnerable to disease. A major part of the study is suggestive that training tool for those who work on or for the street children. This study comprises of three components: placing the experience and creation of framework. The study implies that those who working with the street children have some misunderstanding about the phenomenon of HIV & AIDS and Street children. The study says that in all continents, there are many defined ideas about HIV & AIDS and how it is transmitted and the possibility or impossibility of being treated. In this study, three basic situations of street children have been analysed: Information on Street Children and Drugs, Information on Street Children and HIV & AIDS, Information about Protection for Street Children.

The focus of the study is to uncover the street children condition in urban areas of Pakistan 10 major cities of Pakistan were studied, three cities four from Punjab, three form Sindh, Two from NWFP and one from Baluchistan are taken as study, total sample number is 1175 children from 10 to 18 years. Study shows that a child from home to all related circumstances physical, sexual, psychological and emotional abuse

preceded their hopelessness, the change from family life to street life is never easy, but is the process that takes a long period of time. They expressed their observation that discrimination and stigma, illegal drug use, emotional disorders, poverty, low self-esteem are linked with their day to day existence which makes them vulnerable to violence, abuse, neglect, drug, sexual exploitation, petty crime, conflict with law and doing commercial sex work. Their primary source of income was garbage picking, washing cars, vendors, and serving as waiters at restaurants and minor jobs with hotels. The study revealed that high proportion of children provided history of rape up to 76% while living on the streets. The study suggested taking efforts to bond the street children with their families, and to organize a network of all investors who are working for street children to sum up all resources, sharing of knowledge, and coordination building. (Faran Emmanuel, 2005)

Worldwide 218 million children between 5 and 17 years are in employment. Among them, 152 million are victims of child labour; almost half of them, 73 million, work in hazardous child labour. In absolute terms, almost half of child labour (72.1 million) is to be found in Africa; 62.1 million in the Asia and the Pacific; 1.2 million in the Arab States; 10.7 million in the Americas and 5.5 million in Europe and Central Asia. In terms of prevalence, 1 in 5 children in Africa (19.6%) are in child labour, whilst prevalence in other regions is between 3% and 7%: 4.1% in Europe and Central Asia (1 in 25); 2.9% in the Arab States (1 in 35 children); 7.4% in Asia and the Pacific region (1 in 14) and 5.3% in the Americas (1 in 19). Half of all 152 million children victims of child labour are aged 5-11 years. 42 million (28%) are 12-14 years old; and 37 million (24%) are 15-17 years old. Hazardous child labour is most prevalent among the 15-17 years old. Nevertheless, up to a fourth of all hazardous child labour (19 million) is done by children less than 12 years old. Among 152 million children in child labour, 64 million are girls and 88 million are boys. 58% of all children in child labour and 62% of all children in hazardous work are boys. Boys face a greater risk of child labour than girls, but this may also reflect an under-reporting of girls' work, particularly in domestic child labour. Child labour is concentrated primarily in agriculture (71%), which includes fishing, forestry, livestock herding and aquaculture, and comprises both subsistence and commercial farming; 17% in Services; and 12% in the Industrial sector, including mining. ((ILO), 2017)

To understand the economic, the process of street children is assessed in the historical perspective in which Pakistani society has developed. Every new society emerges from the womb of another. Each society is different from another in various aspects of social organization and organization of power and production. Street children is a comparatively not a new phenomenon and has been concentrated in urban areas because of unemployment and poverty. Most of the street children in Islamabad are from the lowest social section i.e., Dalit's. They hardly have any share in the power structure and political set-up. Traditionally, they have worked as cleaners in the social space as well as individual space and have been denied the basic minimum dignity. They have been burdened in society, but rituals have often made them feel like a part of the social structure. To provide an ideological basis for their policies of oppression, the ruling classes are misled the masses to believe that inequality, intellectual, moral, as well as material, were an unshakeable, sacred principle. In this backdrop, street children are the oppressed rural children who remain dominated even after moving to the large metropolitan cities. They are economically marginalized and are affected by policies at the national and international levels but have no share in the formulation of those policies.

## **4. AREA PROFILE AND SLUM EMERGENCE IN MUSLIM COLONY**

### **4.1. Introduction**

This chapter is an attempt to explain about the locality, where present study was carried out. It was providing all possible general detailed description about the geographical locations, shrine, physical features, people, amenities, and their cultures. Moreover, in this chapter also explain that how the slum emerges in this area.

### **4.2. Area profile of Muslim colony**

#### **4.2.1. Location of The Village**

The study was carried out in a village of Muslim colony, popularly known as *Bari Imam*, situated in district Islamabad.

Muslim colony is situated on potohar plateau at bounds of Islamabad whereas shrine itself is neighbouring to Quaid e Azam university housing colony. This shrine is situated in between the prime minister house and Quaid e Azam university. A metallic road lead to the Muslim colony from Adpara.

#### **4.2.2. Historical Background of Village Bari Imam**

There is no recorded history of the village available; therefore, the researcher collected the possible information about the community from its inhabitants. According to these information's the whole history of area revolves around the saint Shah Abdul Lateef.

Before 17, Noopur Shahan, the village was initially called Chorpur Shahan since it was infested by thieves, robbers, and people of dubious character in those days. Bari Imam while spreading the message of peace converted them to Islam and convinced them to become law abiding citizens. Pothohari language is normally used to speak. The total population of the area is 43,000 only according to voter list. Ethnically, shalwar, kameez and chadar are used to wear. Females like to use ornaments, bangles, and necklaces in different occasions, festivals, and marriages. Wheat and maize are staple food grains. Tandoori bread and vegetables are mostly used.

### **4.2.3. The People**

The total population of the community, (according to 1998 census), is 8,075 in which 4,283 are males and 3,792 are females.

The community, two religious' groups, namely Muslims and Christians are residing in which Muslims have a clear majority. According to the census 1998, 8,033 of total population are Muslims and 42 are Christians. The percentage which is shown in figure was collected in response of selected sample. When occupation was asked to respondents, 32% were government employees, 23% were working in private organizations, 31% were unemployed, 11% had their own business and 3% have other resources. Common occupations of this area were driving and shop keeping. Numbers of Auqaf employees in sample were not regular. They were working on daily wages that's why percentage goes to/around about 23% of private employees. Research area is included in rural areas of Islamabad. Women are not spouse to go for job and depending on their males. So that high percentage shows unemployment.

### **4.2.4. Inward and Outward Migration**

People from other parts of country have migrated to the area with the intention to get shelter at cheap rate and because of availability of free food commonly known as lunger in this village. Many migrants from other parts of the country as well as from Afghanistan are living in the area. They work mostly as labourer either at the shrine or outside the area of Islamabad, and most of children are belonging to migrated families.

### **4.2.5. Mosques and Imam Bargah**

There are ten belong to Shia sect, one of the major Mosques called 'Jamia masjid'. Where was only one mosque is for Shia sect. Sunnis and Shias offer their prayers in their own Mosques. The imam bargah has been constructed for Shias on their behalf. They celebrate their all rituals enthusiastically throughout the year on different occasions. This institution plays paramount role in their persistence of unity.

### **4.2.6. Schools**

In this area there is a two-government school, one middle school for girls and one secondary school for boys. Many other private schools which lead to NGOs are also imparting education to the youth. Some private school had arranged evening shift for those children who earn money in morning and in evening they learn education in

those schools and those school gave facilities to the children for health and economical help etc.

The condition of education, as stated informants, is not satisfactory. Teachers were not giving proper attention to the students, mostly use harsh wording due to which students quit studies so they work either as a labourer or went to the street for work. Somewhere else get trapped to children in bad company and involve in drug addiction easily.

Many parents cannot easily afford to educate their children owing to heavy expenditures of education while children of well-off families are studying in standardized intuitions outside the community.

#### **4.2.7. Level of Education**

According to the National population census survey “literacy ratio of Muslim colony is 53.7%, out of which 1200 male and 700 females were below matric, and only 590 male and 310 females were matric and above. In the communities, religious education is given more importance. Mostly people learn how to read HOLY QURAN. They usually learn how to read Quran at morning before going on work.

#### **4.2.8. Ethnic Groups**

Muslim colony is in habitant of many different groups because this area is much cheaper than other part of the Islamabad but the main reasons behind is that the presence of diversified ethnic group is the shrine of Bari imam, thousands of pilgrims pay their homage daily and generate a lot of business activities so to earn their livelihood they migrated to Muslim colony. Existing ethnic group are inhabiting the areas were follows

- Punjabi’s
- Pathans
- Kashmiri
- Afghan muhajir
- Bultise and other

#### **4.2.9. Health and Hospital**

Previously, no basic health unit was available in the community but at the present moment, neither hospitals nor health unit is available, while two private clinic and one dispensary from government service mini hospital are providing the health service but those are situated near to Muslim colony not within the colony. In the colony no health unit available. In serious illness people went to Capital hospital, Polyclinic hospital and complex hospital. For minor illness household remedies are used. There is one government family planning centre near the shrine which providing medicines free of cost to the women of areas.

They also cure their illness through traditional healers like they used taveez (amulets) in case of various mental and physical ailments and have faith in dum.

#### **4.3. Slums Emergence in Muslim Colony**

Throughout the world urban populations have been increasing gradually and increased the population of slum dwellers. According to the UN's report World Urbanization Prospects (2014) 54% of the world's population are living in urban areas while, according to UN-HABITAT (2007) around 33% (about 863 million people) of the world's population, are living in slums. (UN-HABITAT, 2006/7). Urban population proportion living in slums is highest in sub-Saharan Africa (61.7%), followed by South Asia (35%), South East Asia (31%), Oceania (24.1%), West Asia (24.6%), East Asia (28.2%), Latin America and the Caribbean (23.5%), and North Africa (13.3%). (UN-HABITAT, 2006/7).

The term slums vary multiple definition country to country according to his size and characteristic. Slum should be defined as a "heavy populated urban informal settlement characterized by substandard housing and inadequate sanitary and other facilities".

UN-HABITAT defines a slum household as a group of individuals living under the same roof in an urban area who lack one or more of the following:

1. Durable housing of a permanent nature that protects against extreme climate conditions.

2. Enough living space which means not more than three people sharing the same room.
3. Easy access to safe water in enough amounts at an affordable price.
4. Access to acceptable sanitation in the form of a private or public toilet shared by a reasonable number of people.
5. Security of tenure that prevents forced evictions [www.unhabitat.org](http://www.unhabitat.org). (UN-HABITAT, 2006/7)

#### **4.3.1. Official Definitions**

- 1.1. The government of Pakistan recognizes only two terms related to disservice or underserviced settlements:
  - 1.1.1. Kitchi Abadi's: these are informal settlements created through squatting or informal subdivisions of state or private land.
  - 1.1.2. Slums: these settlements consist of villages absorbed in the urban sprawl or the informal subdivisions created on community and agricultural land. ((UN-Habitat), 2003)
  - 1.1.3.
- 1.2. The katchi Abadi's are of two types:
  - 1.2.1. Settlements established through unorganized attack of state lands at the time of partition: most of them were relocated during the 1960s or have been regularized. ((UN-Habitat), 2003)
  - 1.2.2. Informal subdivisions of state land (ISD), further divided into: –:
    - i) notified katchi: Abadi's, for which the government has KAIRP; and
    - ii) katchi Abadi's which cannot be regularised for reasons. (Arif Hasan, 2002)
- 1.3. The slums can also be divided into two types:
  - 1.3.1. Inner-city, traditional pre-independence working-class areas now densified and with inadequate infrastructure.
  - 1.3.2. Goths or old villages now part of the urban sprawl; those within or near the city centre have become formal – others have developed informally into inadequately serviced high-density working-class areas. ((UN-Habitat), 2003) (Arif Hasan, 2002)



### **4.3.2. Characteristics**

A definition of slums used by national and local governments, statistical officers and public perceptions reveals the following attributes of slums.

- I. Lack of basic services is most frequently characteristics of slum defining worldwide. Lack of access to sanitation facilities, electricity and safe water sources is the most important feature, sometimes supplemented by absence of waste collection systems, surfaced roads and footpaths, street lighting and rainwater drainage.
- II. Slum areas are associated with a high number of substandard housing structures, often built with non-permanent materials unsuitable for housing given local conditions of climate and location.
- III. Overcrowding is associated with a low space per person, high possession rates and a high number of single-room units. Many slum dwelling units are overcrowded, with five and more persons sharing a one or two-room unit used for cooking, sleeping, and living. ((UN-Habitat), 2003)
- IV. Unhealthy living conditions are the result of a lack of basic services, with visible, open drains, lack of pathways, uncontrolled dumping of waste, polluted environments, etc. (Shah, 2016)

These are most common characteristics of slums which is used by different department related to slums. But many slum areas may show only a few of these negative attributes, while the worst may have them all.

### **4.3.3. Slums in Pakistan**

The phenomenon of unplanned urban slums (Katchi Abadi's) has been on an unprecedented rise in Pakistan over the past 3-4 decades. 23 to 32 million people in Pakistan are slum dwellers. Mostly populated by the city's working classes, they are a direct consequence of unplanned growth, poverty, urban development needs, and displacement caused by conflict or natural disasters and, most importantly, due to the housing shortfall in the country, which is currently estimated at over 10 million units countrywide. (Ahmed, August 9, 2015) The growth of these 'Abadi's' in the two mega cities, Lahore and Karachi, has particularly been massive. In the former, these Abadi's increased from 213 in 1958 to more than 500 presently. The analysis of the 1998 population census data reveals that about a quarter of the population of both Lahore

and Karachi consists of migrants, whereas in Multan, the migrants' share in the total population is 19 percent. 60 percent of Islamabad's population consists of migrants. (Masih, 2013)

#### **4.3.4. According to The Pakistan's Constitution:**

Article 38-D of the Constitution of Pakistan states,

*"The state shall provide basic necessities of life, such as food, clothing, housing, education and medical relief for all such citizens, irrespective of sex, caste, creed or race, as are permanently or temporarily unable to earn their livelihood on account of infirmity, sickness or unemployment."* (Janjua, 2014) (NATIONAL ASSEMBLY OF PAKISTAN, 2012)

#### **4.3.5. Slums Emerging in Pakistan**

Katchi Abadi's (Slums) emerged in Pakistan for the first time in 1947 as settlements of Indian refugees.

1952 – Onwards: Shifting of settlements from parks and other amenity plots to the then fringe areas of the city through the development of ISDs on a small scale. The government put pressure on settlements on facilities and open spaces to shift to these ISDs and supported the informal developers in their work even though strictly speaking it was not legal. (Arif Hasan, 2002)

Later in 1960s increasing industrialization and urbanization accentuated the situation with refugees and rural migration increasing illiteracy and insanitary living environment in slums.

1968 – 77: This was a period of socialist ideas and anti-capitalist politics. The rights of katchi Abadi dwellers were made an election issue in 1971 and the People's Party which had promised roti, (bread), kapra (clothing) aur (and) makan (house) came to power and initiated the process of providing agreement to katchi Abadi dwellers. In 1977, the military took over from the People's Party but did not change the katchi Abadi policy.

1978 – Onwards: The expansion of katchi Abadi's has continued. In the period of military rule, the Army has sought the support of the katchi Abadi dwellers against

the major political parties. During periods of “democracy”, the parties in power have extended the cut of date for regularization. (Arif Hasan, 2002)

#### **4.3.6. Slums in Islamabad**

Firstly, emerged katchi Abadi's in Islamabad, when labour was required for the construction of the city in the 1960s. There were two main labour settlements at first, one in G-8/3 and the other in Muslim Colony near Bari Imam. Once the initial development needs subsided, in the mid-70s, CDA started to evict these settlements, resulting in resistance, particularly in the G-8. Over the time CDA accepted the existence of these colonies and allowed people of different occupation to settler in various areas around the city. (Ahmed, August 9, 2015) One of the issues of large cities, in general, and Islamabad is slums (Katchi Abadi's). According to Capital Development Authority CDA, there are about 52 katchi Abadi's in Islamabad, out of which it recognizes, only 10. But the number of total Katchi Abadi's is increasing day by day and has reached to thirty-four in number. Islamabad also has some of the fastest growing slums in the country, as informal settlements have grown in the absence of affordable housing. These are populated by ethnically diverse communities including rural migrants from Punjab province, Pakistani Pashtuns, and Afghan Pashtuns. (Ansari, September 2019)

According to CDA figures, there are around 52 katchi Abadi's in Islamabad, out of which it recognizes only 10. The population of these informal settlements exceeds 100,000. The biggest demographic category among katchi Abadi's is Punjabi Christians who comprise 35 per cent of the population living in informal settlements. Other Punjabi/Potohari groups are around 26 per cent, Pashtuns are around 20 per cent, and Kashmiri/Hazaras around 10 per cent of the population respectively. (Ahmed, August 9, 2015) The biggest demographic category among slums is Punjabi Christians who comprise roughly 35 percent of the population of slums. Other Pashtuns are around 20 percent, and Kashmiri/Hazaras around 10 percent of the population, respectively. Most slums are laborers, lower-staff government servants' sanitary workers or domestic workers. (Anwar shah, July 2016)

#### **4.3.7. Slums emerging in Muslim colony Bari imam**

The study of slum was conducted in village Muslim colony Bari Imam Islamabad, District Islamabad. It is a sub area of Federal Capital Territory (FCT) Islamabad. It is

situated on Plateau of Margalla Mountains just behind the Prime Minister House Islamabad and about 4km northeast of the Diplomatic Enclave. The village is near to Quaid-I-Azam University. “Muslim colony” popularly known as “Noor purr Shahan” or “Bari Imam.” It is situated at the foot of Margallah hills and is famous for the mirror-studded shrine of Hazrat Abdul Latif in Bari imam the Shrine of Hazrat Bari Imam was originally built on the orders of Mughal Emperor Aurangzeb. It is at least 450 years old and built on top of medieval sites. (Attiya Batool) asked in his report that Muslim Colony is the second largest slum in Islamabad and Although the total population is between 50002 and 60,000.

#### **4.3.7.1. Before Islamabad construction**

Before 1960s or construction of Islamabad few people were settled in Muslim colony Bari imam. These people live there before or after the partition of India and Pakistan. At least 15 to 25 houses were located there. When In 1960 Islamabad were planned to construct, the government pay the amounts of these old settlement and buy the area, but people took money and papers to government and said that when you need those place they would be shift. Later Qabza Mafia’, which sell the CDA land without any fear as they had never faced any legal proceedings neither CDA had ever tried to fix them to safe its land. And after few years in this place full of a huge slum population.

When Islamabad were under construction there were two main labour settlements at first, one in G-8/3 and the other in Muslim Colony near Bari Imam. Government gave Hazara and Kashmiri labour settlements are in Muslim colony. Over the time CDA accept the existence of these labours in this area and then labour invited his family or relatives here.

#### **4.3.7.2. Rawal lake construction**

In 1962 Punjab government build the Rawal Lake on the korang river Islamabad to cater the need of water shortage in Islamabad. For the construction of lake, they clean the land government shifted to that settlement to Muslim colony Bari imam. Small amount of population was increased in Muslim colony through Rawal lake construction.

#### **4.3.7.3. Afghan war**

The first wave of Afghan refugees to Pakistan began during the Soviet–Afghan War in the late 1970s. (Khalid, 2019). During the Soviet-Afghan war Pakistanis

welcomed Afghans with hospitality and a sense of kinship. Particularly in the mountainous northern territories, refugee families were able to easily integrate into Pashtun society due to a shared language and culture. Islamabad was the second significant urban centre to receive refugees after Peshawar. However, unlike KP, Islamabad is ethnically diverse. (Ansari, September 2019)

By the end of 2001, there were over four million and before 2006 about 25,000 Afghans lived in a refugee camp in the Islamabad. The capital city of Islamabad has seen refugee populations enter and leave multiple times since the 1980s. (Khalid, 2019) (UNHCR) had registered 33,286 Afghan refugees in Islamabad Capital Territory (ICT). However, it is widely recognized that the numbers of unregistered refugees as well as internally displaced persons (IDPs) are far greater.

In Islamabad mostly afghan refugee's residence in Muslim colony Bari imam. It is a government area and slum dwellers are live with in this area. Another opportunity in this place is near the shrine where they get free of three times. They have an opportunity of different types of work. They have not their legal documents and in this place, government should not pay any attention. When one family came here and sees the atmosphere than they invited their other relatives those who live in KPK (Peshawar) after migration.

#### **4.3.7.4. Earthquake of 2005**

On 8 October 2005 earthquake occur in Pakistan. This natural disaster mostly affects or destruction in north Pakistan (Khyber Pakhtunkhwa) and Kashmir and Afghanistan. The government of Pakistan estimated that the earthquake affected more than 500,000 families; the death toll could reach over 100,000. Around about 38,000 were injured and over 3.5 million rendered homeless. ( Earthquake Engineering Research institute , 2006). After this incident homeless and affected family's migrant into different areas in Pakistan. So many Kashmiri refugees and KPK (province of Pakistan) earthquake affected migrate in Islamabad and live in existing slum. In that slum one was a Muslim colony near Bari imam and connects the famous shrine of "The Shrine of Hazrat Bari Imam." Kashmiri and KPK migrants have a many facility in this area they have a free food 24/7 all day, cheaper house facility for residence etc. When the Islamabad were under construction government gave the residence of Kashmiri labour in Muslim colony and after they live here permanent, they invited her

earthquake affected relatives in this area. Huge numbers of migrants were coming in it and increase the population of slum.

These are the main history events which tell that reasons of people migration and emerging the slums in Muslim colony Bari Imam. Beside these events another major factor of emerging slum in this area is a one family or member migrate in this area later they will be invited his family or relatives. Qabza mafia also sell land in cheaper rate than they purchase the land and build her own house and old settlers gave their houses in rent in low rates. This factor also affects the population of this slum.

#### **4.3.8. Methodology**

I used the oral history method for collecting the data about how slum emerged in Muslim colony Bari Imam. Articles were available in Google related to shrine, no written documents were available related to this department on Google, articles, even not available in population census survey of 1998 or later. Just figures were available related to population.

I took interviews with those people who are old settlers live in this area in 1960s and 1 interview were conducted to old female who came here in 1935.

I was conduct interview to 125-year-old women who came here in 1945 before partition of India and Pakistan. Her name is Surya Bibi and her husband name were Hajji Taj. He died 15 years ago. She tells me that their husband's forefathers had a business in this area flour mill (atay ki chaki) two hundred years ago. In 1945 she came her with his husband, purchase a land and live here. 15 years she lived centre in Muslim colony then construction of Islamabad was start and government gave him payment to leave this area. She said that they cannot migrate and asked to government when you used this land, I will be shifted later government no gave attention to this area and emerged slums because of different events. (Events were mentioned)

Another interview I was conducted to 95 years old man. Her name is Gull Hassan and he came here in 1960s as a labour for construction of Islamabad. Government gave this temporary residence to labour, but later government accept the existence of labour in this area than they purchase land to old settlers and invited her family to live with them.

## 5. PROFILE OF STREET CHILDREN IN MUSLIM COLONY

### 5.1. Introduction

The reality of the street children is the vicious and spiteful face of poverty, sickness, low education, and basic needs exploration. After the reviewing of literature and collection of data for my study area through different techniques, the street children may be defined as follows;

*"The aimlessly wandering boy or girl under 16 years of age passing their time in casual street based activities such as car washing, playing, scavenging, etc for whom the street has become his or her habitual residence or a source of income, and who has poor/insufficient protection, supervision or detection by a responsible adult."*

### 5.2. Typology of Street Children in Muslim Colony

UNESCO divides street children into three types i.e. children in the street, children on the street, and children of the street. In my research, I found two types of street children existing in the locale. The first type i.e. children in the street were not present. In my locale, two types of street children were existing

- Children on the street
- Children of the street

#### 5.2.1. Children in The Street:

Children in the street see streets as their true home. They have no family contact and no oversight, and by the fact that they have cut off all the ties with their biological families, they are completely on their own.

These typologies of street children were not present in the Muslim colony of Bari-Imam. The reason for the non-existence of children in the street was that no children or eldest allowed them to stay in the area within the premises of the shrine unless one has a proper reason or permission from the concerned administration.

### **5.2.2. Children on The Street**

Most of the street children were children on the street. In my study, few cases of children of the street were also found in the Muslim colony of Bari Imam. The underlying reasons were

numerous. , However, some explanations like poverty, low income, natural disasters, and migration seemed to be true in both developed and underdeveloped countries. In Muslim colony mostly children live with their family but poverty, family low income, large family size, violence, parent's priority for child work, etc. pushed them on street and they are forced to work.

### **5.2.3. Children of The Street:**

In this category children maintain relationships with their families, visiting them only occasionally. They perceived the street as their home where they seek food, shelter, etc.

The daily activities of "children on the street" and "children of the street" were the same. Only difference lies that "the children on the street" return to home at night after spending hours on street, but the misery of children of the street never ends, even at times after they meet their parents or relatives.

For shelter, children of the street avoid police and administration of the shrine Bari Imam. They frequently associate themselves with the shopkeepers surrounding the shrine and in the Muslim colonies , and they stay in shops at night with the permission of shopkeepers and the next day they sell their goods on a commission basis. Those children who fail to get permission inside the shops or near, take refugee's roof near the shrine.

## **5.3. Characterizing Street Children**

The term street children can apply to many children, all of whom spend a great deal of time away from home. All definitions vary, but the general three main elements in common were these

- I. The street was the children's source of livelihood



- II. These children live and spend a significant amount of time on the street
- III. They were inadequately cared for , protected, or supervised by responsible adults.

#### **5.4. Street Children in Muslim Colony Bari Imam: a background**

When we talk or study about street children, we needed to study the history of this phenomenon. To collect or extract information about the history of street children in the Muslim colony, several interviews of elders of the Muslim colony was carried because no written document on the street children in the Muslim colony was available. No exact information is available that how old is this phenomenon. Some people believed that this is as old as the shrine of Bari Imam itself. Street children have always been mobile; so, it is difficult to estimate the total number of street children. By spending much time with them , I found that the total number of street children was 300 or above. During mayla (festival), 12<sup>th</sup> Babi-ul-Awal, or festivals their proportion increased substantially.

#### **5.5. Lunger**

LUNGER i.e. food offering inside or outside of shrine was mostly by visitors, which afterward is distributed among the poorest and needy. Food is a necessity of life, one can live without electricity, shelter, etc. but no one can live without food. The lunger of the shrine was an easy way to fulfill the hunger as well as to earn money out of it, as they also sell packets of cooked rice to other needy when the lunger is not ready. The plastic bag seller also earns money through selling bags.

Another lunger of RAJA AKRAM whose house was situated just opposite to the shrine was most preferable for street children and their families because a variety of food was available free of cost there, children not only feed themselves by this lunger, they also took food for their families. Not only this, but many families were also coming here in the morning for breakfast and night for dinner.

Hence, the LUNGER was also a major factor in bringing the children on the street and the factor of people's migration and emerging slums in this area.

## 5.6. Playing Activities of Street Children

Many Children pass their time with peers by playing games such as

- Video games
- Carrom board
- Snooker
- Playing cards
- Seeing movies

Video games and snooker was the most popular game among children on the street. Many children work and earn money only for snooker and video games.

## 5.7. Freedom of Life

By spending much more time in the street as they wish, street children were guaranteed their freedom of life because of no restrictions. In street, they do not have any type of parental check on them. They were free to do anything that they want and wish for instance playing, working, substance using , etc. The street environment was always a source of attraction for such children.

## 5.8. Family size, Type and Residence

*Table 2 native area of residence*

Native regions	frequency	Percentage
<ul style="list-style-type: none"> <li>• KPK</li> <li>• Kashmir</li> </ul>	77	25.6%
<ul style="list-style-type: none"> <li>• Baluchistan</li> <li>• Sindh</li> <li>• Afghanistan and</li> </ul>	71	23.6%

Waziristan	31	10.3%
• Punjab	08	02.6%
• Islamabad		
Total	60+9=69	23.0%
	25	08.3%
	20	06.6%
	300	

This table describes/described the census survey data. Firstly, described is the area of residence of the respondents before coming to the Bari Imam. 77 (25.6%) respondents said that they belonged to KPK (Khyber Pakhtunkhwa), 71 (23.6%) respondents told that they belonged to Kashmir. They came to Bari Imam after being affected from the earthquake of 2005 to live with their Kashmiri relatives that came here in the 1960s as a labor force. .31 (10.35%) respondents belonged to Baluchistan. 69 (23.0%) respondents belonged to Afghanistan and Waziristan. They said that after the Afghan war they migrated to Pakistan and most Afghan refugees live in the province of Khyber Pakhtunkhwa (city Peshawar) (58%); 2% live in Islamabad Capital Territory. In Islamabad, their residential areas are Sector G-7/1, 48 quarters in Sector G-7/2, 100 quarters in Sector F-6/2, France Colony F-7/4, Dhoke Najju Sector I-10/4, Hansa Colony in Sector G-8/1, and the Muslim Colony of Bari Imam. 20 (06.6%) respondents said they belonged to Islamabad, before the construction of Islamabad they lived here. 25 (08.3) belong to Punjab and only 08 (02.6%) respondents belong to Sindh while before coming to the Bari Imam. Thus, it indicates the rapid flow of migration of people was into KPK and Kashmir.

*Table 3 range of family members*

Family size	Frequency	percentage
• 2 to 5 members	81	27.0%
• 6 to 11 members	140	46.6%
• More than 12 members	79	26.3%

Total	300	
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This table describes the range of family members. Large family size was considered the main factor which pushes the children on street. 140 (46.6%) respondents said that their number of family members is 6 to 11. 81 (27.0%) respondents told that their family members range is between 2 to 5 and 79 (26.3%) respondents said that their family members range is more than 12 because some families are joint and extended

*Table 4 family types*

Family type	Frequency	percentage
• Nuclear family	243	81.0%
• Joint family	48	16.0%
• Extended family	09	03.0%
Total	300	

Thirdly, the table describes that more than two-third of the sampled population 243 (81%) responded that they did belong to the nuclear family system while 48 (16%) respondents were from the joint family system and only 9 (3%) respondents had extended family system. This indicates that a high majority of the respondents in the Muslim colony Bari Imam was living in the nuclear family system. Urbanization has not only affected their lifestyle but has impacted the family structure. Living in the nuclear family system in the urban area puts more economic pressure on all family members including the children.

## 5.9. Education and Occupation of Parents

*Table 5 parental education level*

Parental educational level	Frequency	percentage
• Primary	91	30.3%
• Middle	58	19.3%
• Matric.	07	02.3%
• Uneducated	07	02.3%
Total	144	48.0%
	300	

The Education of the parents plays a vital role in family life. There were 144 (48%) respondents who were uneducated while 91 (30.3%) respondents did get a primary level of education, 58 (19.3%) respondents had the middle level of education and only 7 (2.3%) respondents did get the matric level of education. Most of the children were the first generation of the lineage who went to the school. One -fourth of the respondent's mothers were uneducated and their female children were not going to the school because their education has been given less importance with respect to owing to cultural beliefs.

*Table 6 parental occupation*

Family head occupation	Frequency	percentage
• Govt. Job	22	07.3%
• Private job	15	05.0%
• Labour		
• Shop keeper	142	47.3%
• Driver and others	23	07.6%
• Jobless		

Total	60	20.0%
	42	14.0%
	300	

Forth, in the table as per the family head occupation of the respondents, 22 (7.3%) of the respondents told that their occupation was a government job while 15 (5%) of the respondents had a private job and 142 (47.3%) of the respondents were laborers. There were only 23 (7.6%) of the respondents who were shopkeepers. There were 60 (20%) of the respondents who said that their family head was either a driver or a tailor, painter, conductor, etc. There were 42 (14%) respondents whose family head didn't work, so their children work in streets to fulfill the household expenditures. The major occupation of the people in the Muslim colony of Bari Imam is laboring .

### 5.10. Availability of House

*Table 7 availability of house*

Availability of house facilities	Frequency	percentage
• Owned house	193	64.3%
• Rent house	107	35.6%
Total	300	

This table shows the availability of house facilities . 193 (64.3%) respondents have their own house. They purchase the land from old settled people in low wages. Old settlers are those who came in before and after the 1960s and seized the government land. 107 (35.6%) respondents lived in the rent houses. The old people settlements of the Muslim colonies build houses and gave them in rent. The rent amount ranges inbetween 5000 to 8000 and houses are based on two rooms and one bath.

## 5.11. Availability of Resources

Table 8 availability of resources

Availability of resources	frequency	percentage
1. Water		
• Own connection	88	29.3%
• motor		
• Tube well	70	23.3%
• Other resource		
total	102	34.0%
2. Electricity	40	13.4%
• Own meter		
• Connection to other	300	
• No electricity	132	44.0%
Total	158	52.7%
	10	03.3%
	300	

In this table, we will discuss the availability of resources like water and electricity. Firstly, we see the water resource and how they get access to water. 88 (29.3%) households had access to water and had their own connection. Water connection from Tarbella dam was available in this area. 70 (23.3%) respondents told that they had a motor connection with electricity to access the water. Large number of households used tube well. 102 (34.0%) respondents told that they went to the tube well to access the water. And 40 (13.4%) had other resources like the use of neighbor's connection, at night break the other's pipeline, etc.

Secondly, in this table, we discuss the availability of electricity resources. 132 (44.0%) respondents said that they had their own electricity meter. Those who have lived in this area for the last 10 to 11 years have their own meter for electricity. 158

(52.7%) respondents told that they connected their electricity to their relatives and neighbours neighbors' houses. Most of the people live in rented houses so the house owner gave them an electricity connection for their house.

Only 10 (03.3%) respondents said that they have no electricity. They lived in abject poverty, and they cannot afford the electricity bill and lastly, two houses used solar panels.

In the study area, the facility of the sui gas or a proper drain system was not available. They used a wood -burning technique to cook food or to generate fire, etc.

## **5.12. Violent Environment**

The Street was an unprotected environment and street children were exploited frequently. Street children also faced the possibility of abuse, violence, and bad companies. Common sources of street children's exploitation and violence were police, local drug administration, and locale community, those who have sexual activities business along with their family members or relatives.

## **5.13. Drug Usage**

Street children used drugs which were mostly cheap and easily available. The drugs most widespread in street children were inhalants marijuana, chars, heroin, and alcohol. Most of the adolescent's street children were sniffing glue—Samad Bond, petrol, and subsequently become drug addicts. In terms of sex, regardless of ethnicity, race, or other determinants, males are more likely than females to use alcohol and other drug addictive.

In the street of Muslim colony Bari Imam, glue-sniffing was a common phenomenon, no children were ready to admit doing/practicing it but later in the informal discussion, they admitted that they were sniffing the glue. Different type of drugs was used by more than 40% of street children in Muslim colony, but most of them were using cigarettes, and occasionally these cigarettes were filled with another drug name "chars". Most of the street children inherited this drug addiction from their family members. Most children picked this habit from their fathers because 70% of the



family heads especially fathers and elder brothers were drugged addicts . Due to the peer pressure , they also picked up addictions to drinking, drugs, smoking, and gambling as seen in the present study.

#### **5.14. Health Hazards**

Street children experienced many common diseases such as tuberculosis, fever, throat disease, dental problems, etc. The most common disease among the street children were allergy and skin diseases. These can be prevented easily if these children have access to enough resources and their basic needs are timely and adequately met. Injuries are also caused during work like waste picking, washing cars, etc. fighting with other children, self-injuring while getting intoxicated. The rates of injuries in males were higher than in female.

#### **5.15. Stigmatization**

Society typically perceives street children as difficult children who were there to cause trouble in the community. The public thinks that street children were uncontrollable, have no moral values , have inclination towards the substance use , are violent , abusive , have lost their emotions like love, and have turned into a criminal. They tend to be unsympathetic to the street children's plight. That type of negative attitude of the community may be the result of society's inability to care for people.

## 6. SOCIO- ECONOMIC REASONS FORCING CHILDREN TO WORK IN THE STREET

### 6.1. Introduction

This chapter presents the study findings of the socio-economic reasons and factors which push the children into the street, and to live in street forever. etc. This chapter also represents the economic activities which children perform in the street to fulfill their basic needs and also their family needs. It is further discussed that How society violates and abuses them. How violence at home pushes them to the street and then eventually in the street how community, workplace, and society behave and treat them.

### 6.2. Making of Street Children: the responsible factors

*Table 9 factor responsible for street children*

Factors responsible for street children	Percentage
Poverty	61%
Domestic violence	17%
Freedom of life	13%
Escape from learning institution	09%
Vulnerability of exploitation	90%

#### 6.2.1. Poverty

Poverty is one of the most common or important factors behind the street children. Poverty means a lack of access to basic needs such as food, clothing, health care, security, etc. Poverty in Pakistan is an increasing social problem and represents a

challenge to the government of Pakistan. It is estimated that 34% of the population of Pakistan live under the poverty line.

Low income or Poverty forces the children to the street because they consider street as a source of earning to fulfill the basic needs of their families. Peer group and the established culture of the study locale was also provoking the children to the street and most children in the area were involved in the street work. Only 7% of the street children's parents had a government job. 15% were jobless and the other 78% were daily wagers.

Only 35% of street children families live in their own house while the rest of the majority survive in a rent house, with the increase in rent more of a financial burden on them. Resultantly, children are pushed into the street to earn money at the cost of drop out from the school.

### **6.2.2. Domestic Violence**

Domestic violence such as a conflict between parents, brother, and sister, tension among the family members, etc. was yet another major factor probing the children on the street in the study area.

During interviews, many street children responded that they did not want to go home because their parents always exchange harsh words, fight with each other, the father berating the mother, and so on. So, they gave preference to spent time in the street. One street child gave interesting remarks in POTOHARI dialect (his local language) "*ki lor he ghar jane thee uthay fir gallan kharan thee idher aram hal bassan nal kam karsa nal khadsa*" and it means that this child didn't want to go home because of domestic violence.

Abuse, violence, and mistreatment, however, were not the only factors that push children to the streets, relationship dynamics with other family members (such as an uncle, aunt, grandparents, etc.) were also important in bringing children on the streets.

### **6.2.3. Freedom of Life**

By spending much more time in the street as they wish, street children were guaranteed with freedom of life because of no restrictions. In street, they do not have any type of parental check.. They were free to do anything whatever they want and

wish like playing, working, substance use, etc. The street environment was always a source of attraction for such children.

#### **6.2.4. An Escape from Learning Institution**

Children sometimes were not adjusted to the school's environment because of institutions' strict rules and regulations while sometimes lenient rules and regulations help them to escape from the institution. 9% of the children were somehow literate or in the past they were part of any educational institution whether it was a school or a madrasa. These institutions in a way contribute to the increase in the number of street children proportion oppositely.

### **6.3. Types of Work**

Child-worker survival strategies involve all sorts of knowledge, abilities, resources, skill, and social networks. Most of the children have participated in multiple work activities in association with the school. Street children were engaged in two or more economic activities to ensure high income as much as possible. Some children have been attending the school when the researcher was conducting the interview. Attending the school has been the main task of study children but the proportion was not more than 25%. Mostly children and their families had work and earning money was their top priority. Even primary school children who were normally too young to work, participated in the household economy. Children were interviewed regarding different types of their occupation. During interviews, the researcher's study children were engaged in a variety of semi-skilled and daily wages work in the unorganized sector.

Table show the different types of work in which street children involved

Table 10 types of work

Types of work	Frequency	Percentage
Scavenging/ waste picking	07	17.9%
Car washing	11	28.2%
Sweet and petals selling	09	23.1%
Plastic bags selling	05	12.8%
Begging	02	05.2%
Other Petty labour	05	12.8%
Total	39	100%

### 6.3.1. Scavenging/ Waste Picking

Scavenging is one of the ways through which most children used to meet the daily needs of their family. It was an immensely low-income activity through which only a meagre amount of money could be earned. Children were engaged in scavenging as a part-time activity as a means to get their income along with other activities. Most children were attending the school in the morning and in the evening they would go for scavenging and earning money. In scavenging, they picked up waste materials such as bottles, iron, paper, plastic, etc. Some children were engaged in other types of work like car washing or selling, but only as part-time, they would be picking the waste from a specific place. Respondent Illyas says,

*"I wash the cars but sometimes I pick up the waste. When my friends come to know about the dumping of waste outside the China embassy, then we all go for scavenging outside the embassy."*

In my own study 7 (17.9%) respondents were scavengers and their ages range between 10 to 14 years old. 4 respondents were attending school, 5 respondents were not attending school and those were girls. Also, they belonged to the poorest of the poor families.

The main dumpsite, streets, and commercial bin for child scavenging were outside the China embassy, (located in Zhou-Enlai Avenue, Diplomatic Enclave), Quaid-e-Azam University, the shrine of Bari Imam and their surrounding area, and within the slum.

In the study area, a major ethnic group which belonged to Waziristan and some families in Afghanistan had scavenging as a family occupation now. Children belonging to these ethnic groups were waste pickers, and their elders had a business as dealers or contractors and some were scavengers. Shah Zaman says,

*“scavenging is our family occupation my father had his own business as a waste dealer with his cousin. Like my father, our relatives had their own business a waste dealer in different areas of Bari I Imam.”*

### **6.3.2. Car Washing**

Car washing was another way for children to fulfill the needs of their own along with their family needs. . Car washing was indeed one of the most popular works for the street children. Many children have a fixed place for car washing but many others were mobile with in the area. Street children doing car washing were moved from place to place for finding the customers. Many children provide their services through car washing for people going to or vehicles standing at the marketplaces. A street child “Mujeeb” says,

*“I am 13-years old, and I have been washing cars for a year. I go to Aabpara market (locale transport stand) at 2 pm and earn Rs 400/- to 500/- daily and come back home at 8 pm”.*

11 (28.2%) respondents engaged in car washing and among these respondents, 13 children were attending school and 6 children were not attending. It was noted that this particular task of car washing was highly favoured by the children ranging the eight (8) to fifteen (15) years age group. The researcher also noted that car washing was primarily a a male -dominated work. It was mainly because the job demanded and required physical strength (holding full of water cans), skill (for washing a car), and an aggressive personality as the children usually bargained with the customers.

### 6.3.3. Sweet and Petal Selling

Sweet and flower petals selling was another way for the street children to earn the income to fulfill their necessities. Outside the shrine, mostly children sell sweets and flower petals. People buy the petals to put on the shrine, and sweets for dividing among people. Street children buy a small packet at a lesser price, take out the sweets in their hands, and in this way sell them in front of the shrine after adding on a mini profit. Bilal says,

*“ After attending school, I go outside the shrine and sell petals of flowers and sweets (makhany). I buy two packets of sweets and one of the flower petals at the price of 30 rupees. (one packet price was of 10 rupees) and sell it at 15-20 per packet. Through this process, I can earn 400/- to 500/- daily. Many people also give me extra money than the original price.”*

9 (23.1%) respondents that researcher found in her study were petal and sweet sellers. When children see someone, who came by car to visit the shrine, they went about them and asked for buying something and then tell a high cost.

### 6.3.4. Plastic Bags Selling

The widespread income –earning/income-generating activity of 08-13-year old children on the streets was the selling of plastic bags. A plastic bag is used every day in thousands of numbers. The children roam around the shrine, hovering the shopping areas and marketplaces and curry favoring the shopkeepers to sell their plastic bags. 5 (12.8%) respondents were earning their income through this activity. Plastic bags selling outside the shrine had a more earning capacity because in the shrine every time lungesr were divided among people, so people usually used to buy a plastic bag to get a lunger for themselves. Assad says,

*“I was selling a plastic bag beside the shrine, and daily earn Rs 600/- to 800/-. Most of the tourists get l the plastic bag to get the lunger inside the shrine and some gave me an extra money”.*

Children were known and clever as to whom to sell, how to sell and where to sell a plastic bag. They make a strategy of selling plastic bags in different times, contexts, and customers.

### **6.3.5. Begging**

Like scavenging, selling things, and car washing, begging was another way to earn money. Street children engage in begging either as a full-time or part-time activity to earn income. Children mostly beg for earning money, but they may be given help like clothing and items of stationery. Beggar children know who to beg, at what place to beg and how to beg to be efficient in their mission. They prefer to beg foreigners/tourists than natives and prefer the couples than a single person. Researchers found that only 2 (05.2%) respondents were beggars in the whole proportion of street children. A girl beggar says,

*"I earn daily more than 300 because when people come in the cars (tourists come for shrine), their dressing shows that they belong to the upper class. I go near this car and start asking Dear sir/madam, give me some coins? And (pray for them) then they gave me a fifty (50) or hundred (100) rupee note, sometimes they even give me a (500) five hundred rupee note.*

### **6.3.6. Other Petty labour**

Petty works include tailor, vendors, labor, waiter, thief, shoe-shining, etc. These are other ways of earning money for the street children of Muslim colonies. Some work in hotels as a waiter or dishwasher, some are thieves and some children sit in the market for shoe shining. 5 (12.8%) respondents were engaged in petty work and only 2 were attending school.

## **6.4. Reasons for Work / Why Children Are on The Streets?**

There are many reasons behind child-working. Poverty, migration, lack of education, domestic violence, natural disasters, and low income are the main contributing factors that push under-age children to come into the street and work in a hazardous environment. Large family size was also affecting the household economy and pushing the children to go on the street instead of school, and work instead of seeking education. These are socio-economic reasons, but some environmental factors also push the children for work. One-third of the population (Muslim colony) of children goes to work. There are three main reasons behind the child-working in my research area which the researcher noted in my study during interviews with my respondents



Table 11 reasons for work

Reasons for work	frequency	Percentage	Male	female
Working for the household	27	69.3%	20	07
Working for the self	08	20.5%	05	03
Peer influence or pressure	04	10.2%	04	00
Total	39	100%		

#### 6.4.1. Working for the self

(20.5%) of the children came on the street to meet their own expenses such as clothes, shoes, for eating, educational expenses, etc. In the Muslim colony, most of the families had a low income, in which they can only fulfill their basic needs like food, shelter, etc. Some children on the street who live with their family, came to meet their needs and some children were children of the street who live on street or in the shrine, they work to fulfill their needs in street like eating, playing, etc.

##### 6.4.1.1. Children on The Street

Children came on the street to earn income for their own use. Among the Children some are drug addicts, and they earn money for buying drugs. Some children work in the street and earn money for their educational expenses such as school fees, tuition fees, books, copies, etc. Talha says,

*“ My father works in a restaurant and my elder brother is a driver. They both manage the household expenses and fulfill our basic needs, but I also come to*

*the street for washing a car, and earn money. I earn Rs 200/- to 300/- daily because I work after attending school and spend 7-8 hours in street. These hours include playing with friends, washing cars, playing video games. Out of my earned money I give Rs. 100/- or 150/- to my mother daily for saving and the rest I spend eating in the street, in school and playing video games. The saving money, I spend on my education for paying the school fees, books or copies, uniform, (when exams would be near, I go to the tuition) tuition fees, etc.”*

#### **6.4.1.2. Children of The Street**

In the Muslim colony, children of the street were less in number and their earnings depend on their mood. The shrine gave shelter for the night and a lunger for eating to children. With these two basic needs filled than children did not find any need to work. These children work and earn money to enjoy the other luxuries which were available in the market and for buying drugs. They also earn for playing video games, snooker, seeing movies, etc. Zohaib says,

*“ When I need money for playing games, buying cigarettes or seeing movies in clubs then I washed a car or begged for the money. After I earned enough money for my use then I went to enjoy the life ”*

#### **6.4.2. Working for the Household**

Most of the families were migrated and have low incomes. They do not have a strong income source to run their household. Most of the parental occupations were labor due to migration and have no legal documents, and they would find labor work for a few days in a month, and resultantly have no other sources of income. So, they send their children to earn money. 69.3% of children work for their household; with their daily meals depending on their daily earning. Because of the low income of this area, some families have divided their household expenses within their family members. My respondent Mujeeb says,

*“ My father is a mason, so we divided the household expenditures, my father pays all the electricity, house rent, or other utility bills and I am arranging the daily cooking expenses. ”*

Another fact is that in single-parent households or without parents, the children mostly are adopting a street life or work in the street. Some families are single-parent headed households with the mothers as the head pushing the children to go and to work in the street and earn a livelihood. Kaif Ali was one of those children belonging to a single-parent family.

*“Kaif Ali was a 13-year-old boy. Her father died when he was a 9-year-old and in his home there was no other sources of income. They were also living in a rent house and seemed to be burdened by this fact. So, he dropped-out the school and started a car washing outside the shrine and in locale transport stand-in at Aabpara market and earned Rs 600/- to 700/- daily. He was not engaged in only car washing but also in two or more economic activities like carrying luggage and truck loading etc. for generating more income. Kaif says, that he had a dream that after completing a matric education he will go to the Pakistan Army. His parents also supported him but suddenly his father died, and he started working and could not pursue his dream.”*

Mostly elder child of the family had a responsibility of household in early childhood age. Mostly males had a responsibility to manage the household than the girl. For the fulfillment of this purpose, the age of the male child does not matter. Mostly male children participated in the household economy at the early childhood age. In some cases, female has also a responsibility to fulfill their family's needs.

### **6.4.3. Peer Influence/Pressure**

Every person's life is affected/influenced by peer pressure.. It was noted that street children developed strong bonding with other children living with them. In a problematic situation, the peer was more consulting/helpful than others. During the study, researcher met 4 children who belonged to better-earning income families. Their fathers or household head had better jobs and had a better income than others. However, these children also came to the street, spend most of their time on the street and work only because their friends spend time in the street and work. One of the respondent says,

*“Umer Shah was a 15-year-old boy. He belonged to Waziristan and 10 years ago his family migrated to the Muslim colony due to some family issues. His said his father forced him to attend school, and fulfilled all needs and wishes but once when they were within their peer group they started going to work with the friends. They tell me that one day they all were sitting outside the club, her friend's friend called and told l about the area where everyone threw the waste material of house construction. They said that we all friends started going to that place for scavenging.”*

Like such respondents, many of the children came to the street and used to work under peer pressure. Their parents fulfilled their all needs, but the environment played an instrumental role in pushing the children in the street.

## **6.5. Streets Children and attitude of Parents Regarding child labour**

The Role of parents to send their children on the street for work is very vague. Their income was exceptionally low to bear the responsibility of their children. Hence, these parents were least worried about their children's well-being. On inquiring about their Children on the street, most of the parents replied that they send their children to work or earn money, but their priority was to send their child to school. Most mothers said that they send their children to school but because of peer influence children were gone/lured to the street and earn money. So, none of them in the Muslim colony is ready to take the blame of bringing their children on the street.

However, the parents purposely concealed the truth as 55 to 60% of the parents of "the children on the street " encouraged their children to work on the street to fulfill their family needs as food readily available from the shrine not only feeds the children but their parents too.

## **6.6. Vulnerability and Exploitation: In Home and At Work**

Child working or labor is an informal kind of activity. There are many rules and regulations that exist in this profession but in a poor and hazardous environment, the

children are exploited and abused frequently. Children faced exploitation in different forms and the reasons for exploitation were also different. Children must face physical, sexual, and verbal (psychological) abuse and financial exploitation to continue their work activities. These exploitations and abuse are not found only in the workplace, but they were also facing abuse within the home and family contexts. Mostly Parents did not pay attention to this critical issue and brush it under the carpet.

### **6.6.1. At Home or Family Context**

Home or family is a place of protection and love for a child but sometimes children faced violence at their home or within the family. In the case of child work, families were the basic institution of creating violence against children. The fact is that the children contributed to their family income at the cost of their child rights but still, were experiencing violence by their family members including father, mother, brother, sister, and close relatives. Occurrence of violence at home and family context had some reasons like bringing low daily income, spending some income at their workplace, not going to work, attending school, fighting outside the house, etc. Females faced more violence than the males because they completed both tasks, work at the home and outside the home. Some children faced violence at home because they go to work, but their parents try to send them to school to learn education. Major forms of violence against child workers at home and family context were physical, psychological (verbal), financial exploitation, and sexual abuse.

#### **6.6.1.1. Physical Abuse**

Children were physically abused in their homes by their parents, siblings, and other relatives. Physical abuse was mostly to be seen in the joint family context and was more on a younger and male child of the family. The respondents of the study were mostly facing physical torture, beating, and punishment of their family members due to bringing low income at home, when they don't go to work, or when they spend some amount at their workplace. . Usman says,

*"I am a scavenger and when I don't go to scavenging my father beats me to go work and earn money for the household."*

Some respondents said that they were attending school without their family members' permission mostly their father and were forced to stop going to school and when they don't stop going to a school than their parents physically torture them to stop going to school. Saqib says,

*“My father does not work and when I don't go to work because of school, my father beats me that why I don't go to work and also beat my mother because she forces me to go school and make myself a bright future.”*

### **Case study # 1**

Name: Safia Bibi

Age: 31-year-old

She works in a charity school, where she earns 2000/- per month. She started working as a child taker, 4 years ago when his husband was sick in Haemorrhoids and could not work. However, she says, that doing housework was easier as a child taker, she goes to school 7am to 2 pm. Come back at home and doing housework and take care of her sick husband and children.

Before the sickness, her husband was work on private sector and earn enough money. But her husband's job is not stable after his sickness, she says, that where he works, they still sometimes give some money for his treatment. She relies on a school management in an emergency.

Their native residence is in Peshawar (KPK). 7 (seven) years ago they migrate Peshawar to Islamabad for the job. Their relatives live her, so they came to their and living with them.

She says that She is not able to send her children to school. They have 6 children (4 daughters, 2 sons). Her daughters are elder and aged 9,7 and 5. The elder two daughter were petal and sweet seller. She said “when I see children in school, I feel very sad that my children would not go to school. I wish Like other children my children come to school and learn education”

She said that when she came to school her daughters go outside the shrine to selling petals and sweet. Her two little son some time play in street or some time they came school with him.

Their elder two daughters are the main sources of income. They sell petals and sweet in front of shrine and earn some money Rs. 400/- to 500/- per day.

She said that She live in rent house. House are based on 2 small rooms and 1 bath. They have no separate kitchen. She said that they paid 5000 monthly house rent. Electricity was available and water motor for access to water, but it effects the electricity bill.

She said “my pay is only 2000 and my daughters earn 400/- to 500/-. Which we will spend on household expenditure, house rent, medicine of husband and his drugs like cigarette, marijuana, alcohol etc. Sometimes we go to shrine eating anchor but at home I will because of my husband dietary food. We have no money for new clothes or other life amenities.” Their half earning is spending on their husband’s drugs include both medical and evils drugs.

She said “my sister gave us used clothes of his children for my children and when my mother came, she will borrow fruit and meat for cook.

She said “I am expecting our 7<sup>th</sup> child. I asked my husband to removed them this child, but he said that this is the gift of Allah if we remove it than Allah take the remaining 6 children too.

I said, “why you cannot go to outside the shrine for selling petals and sweet? She replied that people those who come to shrine from a distance buy a thing from children and gave them extra money.”

I said that some people touch your daughters in wrong way (bad touch) or some time push them she said that before his pregnancy in evening she goes with him and sit a side and take care of his daughter if anyone misbehave them, she fights with them.

She said that her husband fights to go outside the house for work. When he drunk or use drugs, they also beat him. She tells “when he wasn’t sick in Haemorrhoids, he is beating me even once he broke my leg or arm. One day he is fighting with me and my

head hitting with door and started bleeding. Now he is sick but sometimes he beat me and children also mostly when we don't give him money for a drug."

I said "why you live with them? Why don't you get separated from your husband?" she replies "At my wedding my mother said that your barat is leaving in this house. Your funeral will come out of your husband's house." She said that she would not break his relationship with his husband and when he sick or need her she cannot leave it alone.

#### **6.6.1.2. Verbal (Psychological) Abuse**

Verbal abuse of children was most common at -home because through insulting and threatening parents sent their children for earning money. Like physical abuse when they don't go to work or earn less amount their family members or relatives gave them threats and insulted them. Bilal says,

*"The day when people buy fewer petals and sweets from o me, I have less amount. When I go home my parents insult me because the amount is not enough to bring food for all, so as a punishment they send me to the shrine to take the Anchor (langer)."*

Female children were more prone to abuse and faced verbal abuse more often as they do both task i-e work within the home and outside the home. If they delay work at home or any household task they were insulted or tortured by their family members. Wajiha said

*"I would work outside the home as well as within the home like cooking, washing clothes, bring water, etc. if I can't work at home my mother insults me and sometimes, they bound me in the house and before completing the household work, I can't/am not allowed to go outside the house."*

#### **6.6.1.3. Financial Exploitation**

Children were facing financial exploitation which exists at the household level. Financial exploitation means illegal use of another person's money like stealing, capturing, giving less amount, etc. Sometimes children save some amount for their own needs, but their parents were taking these amounts away and sometimes they would take full daily pay from them. Tahir Islam says,



*“I and my younger brother (Saeed Muhammad) were both saving money to buy a bicycle because we both walk so far for scavenging; the waste material was also heavily, and we get tired. So, we were saving money for the cycle but when my father came to know about our savings, he took away the amount for house repairing”*

## **6.6.2. At Workplace**

Informal economic activities lack rules and regulations especially children encountered widespread violence. Children facing abuse at their work place as a scavenger, faced violence by their contractors, police, and community members, etc. Likewise as a car washer they faced violence by their co-workers, customers, and adult car washers, etc. Sweets, petals and plastic bag sellers faced violence by their buyers, co-sellers, shopkeepers, police, and tourists, etc. They were facing multiple types of violence and exploitation at the same time.

### **6.6.2.1. Physical Abuse**

Children were mostly physically abused in their workplace by their contractors, co-workers, dealers, community members, police, shopkeepers, etc. The children were usually beaten, pushed, slapped, and kicked etc. because of providing them the low quality items, forced to buy things, do begging, create traffic issues, stealing, not obeying their instructions, asking for little prices, etc. Female child-workers were abused in a greater way by their co-workers, shopkeepers, and community members. They were mostly neglected in society and they couldn't raise their voice against anyone. Talha says,

*“I wash the cars. When they gave less money, I ask for more, they say that it is enough, when I ask again or force them then they push me, and many times they slap me even to go away”*

A huge number of children were seen to be engaged in the same activity and they fought with one another for work because there was a competition among the children to find their customers, mean of interest, and also to earn more than others. Bilal Said,

*“ When we see anyone coming to the shrine, all the sellers try that the person should buy the sweets, petals, or plastic bag which he needed from him and not from*

*the other sellers. Then we all ran and fight with each other that I came first and it's my customer. During this fight, sometimes we also get physically injured."*

#### **6.6.2.2. Verbal (Psychological) Abuse**

Working children were also facing verbal violence in their workplace every day of their lives. by their co-workers, community members, shopkeepers, contractors, tourists, etc. Verbal violence that children face include slang languages, bullying, insults , and threats, etc. by other people. It affects the child's psychological health severely than the physical abuse. The community young boys bully the female child-workers or use slang words for them. . Many times, children face verbal abuse by their co-workers during fights, and shopkeepers or adult workers also insult and threaten children because the tourists who came to visit the shrine also purchase things from small children and hence, shopkeepers loses their customers. Tahir Islam says,

*" When I go to scavenging, other children of the community laugh at me, and call me a "kabari wala" and when I go to school, they tell other children, and then they all make fun of me together and I feel ashamed."*

#### **6.6.2.3. Sexual Abuse**

Sexual abuse or violence is a very common problem to underage child workers, especially the females. Children were not aware of the good touch, bad touch, and other sexual activities.

Sometimes children told their parents about physical and verbal abuse, but they did not tell about sexual abuse, instead, they felt shy and ashamed. Female childs encountered sexual abuse more often by their contractors, shopkeepers, community males, etc. Haidra Bibi says,

*" When I was beggar, 2 or 3 times I felt so weird because I go to a shop for begging, the shopkeeper involved me in questions and try to touch my hands or other parts of the body. When I returned home, I felt hesitant to tell my parents about this than I left it"*

Not only females many male children were also sexually abused. Some male-childs were included in homosexuality in a the research area.

*“ During my research, I visited a school, two children were being punished. When I collected information about them I was told that one of the child is a conductor in a mode of local transport and at his workplace, he was sexually abused by elder co-worker, and now he has practiced that activity in the school with another child who was punished along with him. ”*

#### **6.6.2.4. Financial Exploitation**

Children faced huge financial exploitation at their workplace. People do not pay as much as they have a right, they are usually given a low wage, or paid according to their work or things. Sometimes their co-workers steal their amount etc. It is associated with violence because like other abuse, it is an abuse of their hard work. Saqib says,

*“ After picking the waste when I go to contractor for selling it, they give less amount in exchange of my waste's weight, and he tells me that some things were wet or full of soil that's why the weight is high”*

Another child told that,

*“ Sometimes I washed a car, and the car owner gave me less money for my work compared to the other people. I could not fight them or even if I forced them to give me more money then sometimes, they pushed me or insulted me. ”*

It concludes that poverty, freedom of life, escape from institutions and many other factors are responsible for the emergence of street children. However, when they come into the street, they need to do some work to fulfill their basic needs. So, they perform different activities like scavenging, car washing, selling things, etc. In addition, they face violence at both stages at their own home and in the workplace. If they did not come into the street for work their parents physically tortured them or they encounter verbal or psychological abuse. Contrarily if they did come out into the street for work than they also had to go through the violence put up by the society. Therefore, these all socio-economic reasons and factors violate the rights of children.

## 7. STREET CHILDREN AND EDUCATION

This chapter presents the findings of the educational opportunities for street children to educate. It also includes dropout reasons which push them into the street and escape from institutions.

### 7.1. Education Level of Street Children

*Table 12 educational level of street children*

<b>Education level of respondents</b>	<b>Frequency</b>	<b>Percentage</b>	<b>Male</b>	<b>Female</b>
Primary education	22	56.5%	15	07
Secondary education	07	17.9%	04	03
Not attending school	10	25.6%	05	05
Total	39	100.0%		

Responses to street children obtained in relation to their education levels revealed that 22 (56.5%) respondents from streets had attending primary level education; 07 (17.9%) respondents were attending secondary level education and only 10 (25.6%) respondents were not attending school.

This indicate that majority of street children have been sent to school by their parents or care givers, because in the study area many organizations works on education. They gave formal or informal both types of education. They charge low amount of fee to children or same time no charge. In these institutions had no strike rules on wearing uniform, etc. 56% of street children were attending primary education. According to age size of this study mostly children lies 10-14 years of age. It is means most of the

respondents were not attending school in her childhood. Many children drop out of school and then re-join after some time because of poverty, parents' pressure, or violence, etc.

Those children who were not going to school or drop out when the researcher asked him, "if given a chance, would you prefer to work on the streets or study in school." most of the respondents preferred to study in school, and only fewer children wanted to continue to work.

## **7.2. Educational Institutional Available in Area**

In human development Education play a major role. For the arriving to education availability of institutions of education were important. In the study area child had no access to Educational institutions. In the study area no government school available, only private sectors work on education in that area. According to the population of area government need to construct government school in this area. Parents have low income status so they cannot afford educational expenses and send children to school. There were two types of education institutions;

### **7.2.1. Government Institutions**

Government institutions were under the government. In government institutions, children have free access to education as all expenses were provided by the government. In the study area, no government schools were available. Government schools were available only in the nearby places of this area, but parents cannot send their children away for attaining education, because they had low-income resources. Near the Muslim colony, two government institutions were available and a large number of children of local community of Nurpur Shahan were attending school.

### **7.2.2. Private Institutions**

Private institutions were under NGOs, organisations, and persons in charge. . In the study area, many organizations or NGOs, and a lot of small institutions were working. Some organisations worked for street children or some were constructed with business perspective on this area. Because of low income, parents preferred to work and earn money. In that case children couldn't be enrolled in these private institutions. Only 3 organizations worked for street children or migrated people .

### **7.2.3. Formal Education**

All organizations which worked in the study area gave formal education. But only two organizations worked for migrated families, street children, or low-income families with the aim to give formal education to the street children. They gave free books, uniforms, etc to the children to reduce the economic burden of seeking education. They motivated the parents to educate their children and gave them access to free education. Mashal model school and Roshani foundation were institutions that gave formal education to children. The owner of Mashal model school organization Miss Zeba says,

*“In 2008 I started this organization when in this area no institutions were available for street children. When I opened this school, few people sent their children to school. When I went house to house, the most common answer I received was if their child was going to school then will they earn money and food for the house? Then I gave them a whole month’s material to fulfil the basic need of hunger, in return they send their children to school. If I didn’t give anything, they did not send them. In the end, I understood that parents needed counselling and I arranged for parents a meeting or would go door to door and communicate to them the importance of education. Then after many years, when people finally came to know about me then, 700 children studied at my school at that time. ”*

### **7.2.4. Informal Education**

In the study area, AIOU (Allama Iqbal open university) developed an informal education plan. They constructed a room in the school for children where they would come in with 7 to 8 children group for education. There was not a specific name of it and children called it a “Sheena Baji ka school” and the other was “Farzana Baji ka school.” In informal education, children were not educated in any specific course and also there was not any class system.

## **7.3. Reasons for Dropout School**

Children sometimes did not adjust well with the school environment. Reasons vary, such as lack of interest, co-education system, parents’ pressure, etc. There are the few most common reasons children drop out from the school. The respondents also highlighted a few reasons that made them drop out of school as follows.

### **7.3.1. Lack of Interest**

In the study area, people had migrated and belonged to different ethnic groups and since in their native regions education was not important hence here also they were not giving importance to education. Children had no interest in education because of their family's background. Thus their parents send their children to earn money and get specialized in any profession.

### **7.3.2. Parent's Pressure**

Another reason for drop out from school was parent's pressure. Most of the parents gave priority to work and earned money instead of education. If their children attended school, they physically abused him. So, the fear of parent's violence and pressure pushed the children to work and drop out the school. Most children were interested in seeking education, but their parent's pressure did not allow it.

### **7.3.3. Migration**

In the study area, mostly people have migrated due to natural disasters, war, family conflicts, etc. They saved their lives and came here but, in these incidents, they lost their documents and their identities. For the school enrolment, they needed documentation which they lost during the migration or natural disaster, etc, so they could not enrol their children in school.

### **7.3.4. School Rules**

Most of the children attend school without their parents' permission. But the rules of schools like wear proper uniform, bag, books etc. They cannot offer them and difficult for child in morning when they out the home for proper bag, uniform etc. when they have no permission to go school. That is why some children dropout the school.

### **7.3.5. Early marriages**

In the study area, the concept of early marriage was founded. Early marriage custom is founded in many kinship systems. Even in the present/current times, when females touch their puberty age, their guardians married them off. Most of the girls were married at early ages so, they drop out from school at an early age

### **7.3.6. Co-Education**

Co-education was another factor to dropout the school because of cultural and society construction. Mostly girls faced that issue. Parents were not sending their daughters or female on those institutions where co-education exists. Wajiha says,

*“My father had a wish that their children get education and became a success person in life, but they not enrolled me in school because of co-education. We lose our documents in flood and for admission in school we need documents. When we came here few months later our neighbours tell my mother about Mashal model school (organization school for street children). My father gets enrolled my brothers in this school but not me because this school is co-educated. After forcing they gave me permission but with different restrictions like fulltime Abaya in school.”*

## **7.4. Streets Children and Role of Their Parents:**

The Role of parents to send their children on the street is very ambiguous as most of the children belong to poor Families so the parents were not in a situation to bear the burdens of their children, these parents were least worried about the wellbeing of their parents.

On inquiring about their Children on the street most of parents replied that they send their children to school & Madrasa, but they always escape from the school. In fact, they were not interest in studies none of them is ready to take blame of bringing their children on the street of Muslim colony Bari imam.

However the parents deliberated concealed the truth as 55 to 60% of the parents of "the children on the street " encourage their children to work on the street to fulfil their family needs as food readily available from shrine which not only feed the children but their parents too.



## 8. DISCUSSION AND CONCLUSION

### 8.1. Discussion

In developing countries like Pakistan, children roaming in streets is not unusual. In my study of street children in Muslim colony, 7 out of 10 children could be seen on the streets, unsupervised and unattended, till late hours in the night despite living with their families. The problem of street children is a universal phenomenon and is rapidly increasing due to increasing urbanization.. UNICEF has identified three types of street children: Children “on” the street; “of” the street and “in” the street. In this study, most of the children are children “on” the street; few are children “of” the street; while none of them was a child “in” the street. They are children “on” the street because they come for earning purposes and at night return to their home. Only a few of the children have run away from their homes and experience a difficult life while living near the shrine. Most of the respondents are boys and only 3 girls were found on the street during the field research. The age of these children ranged from 8-16 years The average age is between 10-14 years.

According to the research findings of the study, the basic factors pushing children onto the street life include socio-economic, geographical, and educational. Many children live and work on the streets primarily because of poverty, migration and violence at home. Their parents are often uneducated, have a low income and force their children to go to the street and earn money in order to meet the basic needs of the family. Home environment emerged as a push factor. The children provided three main reasons for work; to fulfil household expenditures because their parents force them for earning; to fulfil their own need and expenditures because their father have low income and they cannot afford their expenditures while few children came into street because of peer pressure, their friends work on street so that they came to accompany him. Death or separation of parents, large family size, peer pressure and lack of basic amenities also were identified as factors pushing children to the streets to support their families and themselves.

The finding of the study indicates majority of children on the street in this study are engaged in unskilled jobs like car washing, scavenging, plastic bag selling, sweets and flower petals sellers and other petty works. Many children turn to begging as a

survival when they have no other option. But children prefer car washing and selling and vending of miscellaneous items to begging. Children engaged in scavenging follow their family occupation and are considered at the lower rung of the socio-economic hierarchy. Children “on” or “of” the street are unprotected children who are highly vulnerable to exploitation by others. They face violence at both places: home and workplace. They face physical, psychological, verbal, sexual and financial exploitations in both places. These children are exposed to drugs as well. In the most commonly used drugs by street children are inhalants, marijuana, chars, heroin, and alcohol. Most of the adolescent’s street children sniff glue (Samad Bond) and petrol, and end up becoming addict. Interestingly, educational status of the street children in the present study is good where mostly children attend the school. In previous surveys, the illiteracy rate and number of children not attending school were high. With the passage of time, different organization have started working in this area which has improved education related statistics. Mostly children attend both, school and work. During research, I found that 3 organisations focus only on education of street children and provide schooling. Two of these organizations give formal education to street children. These run a proper institution, and provide training on skills like sewing, wood art etc. One organization ALOU gives informal education to street children in one room school. Parental pressure, lack of interest, rules of schools, co-education, etc. are some factors leading children to dropout of school. During the last 4 -5 years children have started to show their interest in education. The increasing interest is because of awareness raising campaigns for children and their parents by these organization.

## **8.2. Conclusion**

The phenomenon of street children is a serious concern triggering debate worldwide. Street children is a heterogeneous group of children caught in a complex situation, neglected, abandoned, and working on the street. Most common factors indicated in the literature are poverty, large family size, desire to be independent, low income, unfavourable domestic space, illiteracy and migration among others. Owing to the persistent presence of these issues, the gravity of the problem of street children is ever increasing. Once the children resort to the streets for the survival, they survive through begging, scavenging, car washing, plastic bags selling, sweet selling waste

picking, shoe polishing; by being engaged in varied forms of child labour. They often end up using drugs and indulging in petty crimes. According to the study only 56% children go to the school for the education but as they reach 9-10 years age they drop-out from school and live in the street and only 17% attended secondary education. However, 73% of street children in the present research locale attend the school because many organizations work in this area for child education. And they give children charity and other donation items as incentive. This study shows in the study area most of the street children are children of the street who live with their families but in the morning they come to the street where they spend the whole day and return to their home late at night. The earnings of these children is a contribution to their family income. A child exposed to physical, emotional, and/or psychological abuse or lack of family attention they decide to live in street where they have freedom and live the way they like. 69.3% children work for the household to share the burden of their parents or alternatively the parents forced him to come to the street for work. 20.5% children came to the street to meet their own expenditures and 10% children in the study area stated peer influence as the reason for coming to street. The study concludes that poverty, low income, uneducated parents, domestic abuse, lack of attention by family are the major causes. Migration is another important factor which has increased the number of street children in Muslim colony. because of free availability of food in nearby shrine. Many organizations are working in the areato provide education facility to the less privileged children. They also provide free books, technical skills but this has failed to reduce the number of street children. On the contrary, due to the amenities provided by them more children are now on the street to be eligible for these amenities and favours.

## **Recommendation**

1. The government and organizations should come up with policies to protect and ensure the rights of children.
2. The government should ensure through the Ministry of Education that there is effective free and compulsory primary education for all children.
3. The government and NGOs must work closely to provide for these children.
4. The Government must ensure implementation of rules against drug sale and use, including, glue and samad bond may be prohibited.

5. Awareness trainings may be arranged for all stakeholders.
6. Law enforcement agencies must work to save street children from varied forms of vulnerabilities.
7. Street children must be recognized as dignified individuals.
8. Awareness campaigns about children rights must be organized. Additionally capacity building workshops should be arranged for the people of this area.
9. The government should facilitate to empower people at grassroots level and work to curb poverty in the urban areas.

The government should work on accommodating migrated population and create job opportunities of them.

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## APPENDICES

### Appendix 1: Letter of transmittal

ٹمن جاوید

قائداعظم یونیورسٹی اسلام آباد

عزیز محترم/محترمہ

میں قائداعظم یونیورسٹی کی طالب علم ہوں۔ میں اس وقت بشریات میں ماسٹرز کر رہی ہوں۔

میننن کام کرنے والے بچوں میں اضافہ کرنے والے عوامل اور ان کے معاشی اور معاشرتی حالات اور کن کن پریشانیوں میں وہ مبتلا ہیں پر ایک مطالعہ کر رہی ہوں۔ اور اس مطالعے میں میں نے نور پور شاہان کا علاقہ چنا ہے۔ یہ مطالعہ بہت سے لوگوں اور اداروں کے لیے فائدہ مند ہے جو کام کرنے والے بچوں کی معاشی اور معاشرتی ترقی کے بارے میں دلچسپی رکھتے ہیں۔ اس مطالعہ میری ماسٹر کی ڈگری کی تکمیل کے لیے ضروری ہے اس کے سوا مجھے اس کا کوئی معاوضہ نہیں ملے گا اور نہ ہی کوئی اور مقصد ہے۔ اس مطالعے کی کامیاب تکمیل کے لیے آپ کے تعاون کی مشکور ہوں۔

آپ کی مہربانی ہو گی



## **Appendix 3: Questionnaire or interview guide for current street children**

### **About**

- Name. \_\_\_\_\_.
- Age. \_\_\_\_\_
- Sex. \_\_\_\_\_.
- Education. \_\_\_\_\_
- Family type (a) Nuclear. (b) joint
- No of siblings
- Daily activities
- Father occupation
- Mother occupation
- Your occupation
- Father's income
- Your income (per day) (per month)
- You are living in Own house or rented houses
- How many you take meal in a day?

### **Social life**

1. What did you do before this work?
2. What are your reasons for working?
3. Type of waste material you are collecting.
4. Where you go for car washing?
5. Where you sell sweats and pastels of flowers?
6. How many years have you been working?
7. Do you have other sources of income?
8. what is your income based on?
9. How many hours do you work in a day?
10. Do you face any problems at work?

11. If you had other job options, would you quit this job?
12. Where do you sell your waste? What do you do with waste?

### **Economic**

1. Will the activity improve living standards of low-income earners?
2. What is the economic opportunities people have?
3. What type of work they had done for their livelihood?
4. What type of social status they have?
5. What type of living they practices?
6. What type of economic participation children do in household economy?
7. How many people earn in your house?
8. How do you manage your income?
9. How percent you spend your income on yourself?

### **Education**

1. Why parents were not sending their children to schools?
2. What type of educational status parents have?
3. How parents perceived current education system in Pakistan?
4. Why education was not priority of parents?
5. What type of educational institutions available in the area?
6. Educational quality of the institutions?
7. What type of year cycle activities in the schools?
8. Educational facilities/policies for promotion of enrolment in school?
9. What is the annual dropout the schools?
10. What type of hurdles children faced in enrolment?
11. What are the prospects/future goals of the children in the area?

### **Health**

1. Do you suffer from any skin disease during this work?
2. Which diseases are common in most of scavengers?
3. Were your parents involved in domestic fights?
4. Were you elder siblings involved in fight?
5. What has been your parent/family attitude towards you?
6. Do you abuse any drug? If yes in above which drug do you take?
7. How many you spend on drugs as per month?

## Appendix 4: worksheets for children

### Worksheet: 01

#### PART 1

1. Name \_\_\_\_\_
2. Age \_\_\_\_\_
3. Sex
  - a. Male
  - b. Female
4. Going school
  - a. Yes
  - b. No
5. If yes, in which class? \_\_\_\_\_
6. Family size \_\_\_\_\_
7. How many sisters \_\_\_\_\_ Brothers \_\_\_\_\_
8. How many members of family on job? \_\_\_\_\_
9. Why you work?  
\_\_\_\_\_  
\_\_\_\_\_
10. Which places you visit mostly to work like waste picking, car washing sweet seller etc.?  
\_\_\_\_\_  
\_\_\_\_\_
11. What time of the day do you go to work?
12. How many hours do you work in a day?  
(2-4 hours    4-6 hours    6-8 hours    8-10 hours)
13. Why do you go to those specific places?

14. You are paid

- a. Daily
- b. Weekly
- c. Monthly

15. How do you use this money?

16. What mode of transport do you use for?'

17. How many years have you been working?

## PART 2

1. The house you live in:

(Owned      Rented      Homeless      Other)

2. Your house has:

a. Water facility

(Own connection      Public tap      Hand pump      Other)

b. Toilet facility

(Household      Public sharing      Open space)

c. Electricity

(Meter      No meter, but electricity available      No electricity at all)

## PART 3

1. Do you abuse any drug?

(Yes.      No)

2. If yes in above which drug do you take? Please specify

3. If you take any drug, why do you take?

4. Was your parent's drunkard?

i. (yes)      (no)

5. For yes above specify (mother) (father) (both)
6. Which type of drugs they were use?
7. Were your parents involved in domestic fights?
8. Were your elder brother were married  
(Yes. No)
9. If yes. Did your brother fight his wife?

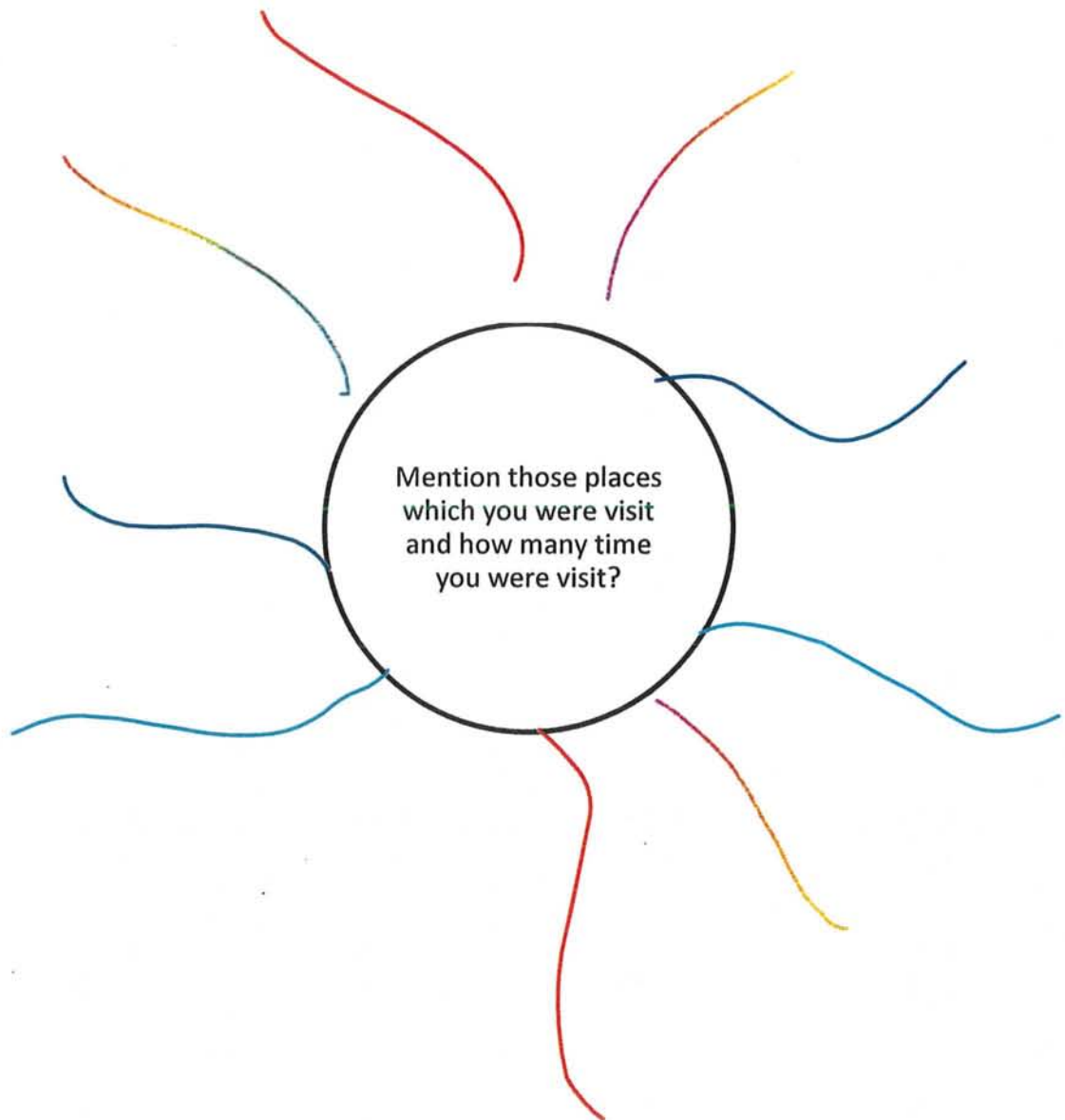


**Worksheet: 02**

**Activity table**

Time	Daily activities							
	Wakeup	Breakfast	School	Home	Play	Work	Masjid	Other activities
4:00am -7:00am								
7:00am- 1:30pm								
1:30pm- 5:00pm								
5:00pm- 9:00pm								
9:00pm- 4:00am								

SPIDER DIAGRAM



**Worksheet: 04**

hours	Spending time	Travel time



## APPENDIX 5: PICTURES





