



THE SOCIO-POLITICAL IMPLICATIONS OF STREET BEGGING IN INDIA: A CASE STUDY OF KAPURTHALA DISTRICT OF PUNJAB

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Abstract

Although India is the most powerful country in terms of economic strength, poverty is rising as a result of the country's great economic and demographic boom. This expanding population is causing stumbling blocks in economic progress, with difficulties such as food supply and demand, and begging is one of them, damaging the Indian economic system significantly since human resources are underutilized, further compromising human integrity. Beggars are found in almost all Indian cities and villages. Most of us dislike them because they bring to light an unpleasant truth. Despite our progress and development, we remain a relatively impoverished country. Indeed, we have by far the most people living below the poverty level. More of that is the most serious social issue and is a problem for society since a large number of beggars suggests that human resources and readily available resources are not being exploited in the current context.

This research attempts to investigate the causes and reasons of begging, as well as the influence it has on the dignity of those who engage in begging in India, despite government awareness campaigns.

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INTRODUCTION

Beggary is a societal issue of enormous scope and serious concern in developing countries that are linked to the challenges of poverty and unemployment. Because there are too many beggars, available human resources are not being used, and the beggars are using up society's resources. It is commonly acknowledged that having the resources to live with dignity and meet basic necessities is part of having the right to life. But with a country that is overly populated and still developing, the number of beggars increase, who do not have a sustainable life neither do they have enough resources for proper survival.

One of the most important societal problems in India is begging. India is a poor country despite its tremendous economic expansion, which is fueling a rise in the number of begging in the nation. A number of them are from India, but a majority of them come from Bangladesh. Only a small percentage of beggars in the nation are the true ones; they beg because they are disabled, unable to work, aged or blind, or because they actually require money for necessities. Many other people choose to beg as a means of subsisting because they are far poorer than the average person.

Nevertheless, begging is a major societal issue that affects the overall development of the country. People who beg are not taken proper care of, while, there are some that take advantage of the same.

LITERATURE REVIEW

Since the beginning of human society, begging has been accepted as a social norm. It is said to be one of human society's earliest problems. (Khan, 2013). It is due to the numerous forces reinforced by urbanization that encouraged people to relocate in search of better socio-economic prospects. People react differently when they witness someone begging; some consider it as a symptom of poverty and a lack of resources, such as affordable housing for underprivileged populations. Others see it as having a bad impact on businesses, the result of drug and alcohol misuse, the cause of family dissolution, or the behaviors of people who are unable or unwilling to support themselves through other means.

Poverty is one of the primary reasons people turn to begging. Poverty is often the result of a lack of access to resources and opportunities, which can be caused by various socio-political factors such as unemployment, economic inequality, and discrimination (Sachs, J. D 2005). Homelessness can be caused by various socio-political factors such as lack of affordable housing, inadequate social support, and economic policies that fail to

address the root causes of poverty (Kuhn, R., & Culhane, D. P. 1998). Discrimination based on various factors such as race, gender, religion, and disability can lead to exclusion and poverty, which can in turn lead to begging (Pager, D., & Shepherd, H 2008). Political instability and conflict can lead to displacement, loss of livelihoods, and other socio-economic problems that can cause people to turn to begging (Collier, P.2000).

With approximately 19% of all children, India has the biggest child population in the world. (Dabir and Athale, 2011, p.146) However, 44 million working children are thought to exist in India. Ninety-two million kids are underweight and live in poverty (Stephen, 2002, p. 101). One child dies every three seconds and almost 2.1 million die before they turn five every year (Sinha, 2008). A child is either abducted, sexually assaulted, or abandoned almost daily. Children deal with a variety of problems, including feticide, infanticide, violence, child marriage, buying and selling (Rehman, 2000, 56–57), abuse, hunger, bondage, and mortality. Every year, 44,000 children become victims of gangs (Child Beggers, 2013). Some kids are kidnapped by gangs and deadly beggar mafias, who then amputate their limbs and make them blind so they can beg. They become a target of the coerced beggarly ring. To prevent money theft, the gang keeps an eye on young panhandlers. Children who are discovered doing it are physically punished. Some people pay a price for leaving their country—bonded beggary. Others, however, view it as their final resort in order to escape being treated like a prostitute or placed in front of any paedophile. (Datta, 2013). Women exploit slept babies as begging objects. (Balaganessin, 2012). Many of the young people who beg are dependent on alcohol, drugs, and charras, which is hashish that is frequently mixed with opium. This helps the kids lose track of where they are while also helping the gang leaders control them. Children are abused physically and sexually, and they live in poverty. They are not shown love, affection, or security as a result of which some of them pass away and others develop into social outcasts and criminals as adults. Empathy is received favorably by those who interact with compassionate people or non-governmental organizations (Dabir and Athale, 2011).

Despite India's great economic development, begging has been a social issue since the dawn of human culture and continues to exist today, despite our government's attempts to eliminate it through a variety of policies and laws. There is no national rule prohibiting asking, but each state has passed its own anti-begging laws. Beggar laws continue to

exist in Indian law, despite any evidence of abuse and without any assumption of illegal conduct among the already vulnerable segment of society. Anti-asking regulations in India place an unjust restriction on begging, depriving petitioners who depend on begging as their last option for survival and violating their basic rights.(Bhavna Kaushik, Dr. Meenu Gupta)

Repeated famines in India in the eighteenth and nineteenth centuries killed a large number of people. The impact of these famines was not completely felt until the famished poor fled the countryside, where famines typically began, in quest of food and refuge, and arrived in metropolitan areas, taking their suffering with them. (Arnold, 2008)

Begging is a complex issue in India that has been addressed by various laws and policies over the years. The legal framework around begging is primarily aimed at preventing the exploitation of vulnerable individuals and providing them with alternative sources of income. In this literature review, we will examine the laws and policies related to begging prevention in India.

The first law to regulate begging in India was the Bombay Prevention of Begging Act, 1959, which aimed to prevent begging and provide for the rehabilitation of beggars. The Act defined begging as an offense and provided for the establishment of beggar homes for the rehabilitation of beggars. However, the Act came under severe criticism for being draconian and violating the rights of the beggars. In response, several states, including Delhi, repealed the Act. (Dyutimoy Mukherjee, 2008)

In 2018, the Union Cabinet approved the draft of the Anti-Begging Bill, which proposed a complete ban on begging in India. The proposed Bill aimed to criminalize begging and proposed penalties for those found begging or employing beggars. However, the Bill has not been passed yet, and several human rights organizations have criticized it for being violative of the rights of the poor and vulnerable sections of society. Apart from legislation, several policies have been implemented to prevent begging in India. The National Urban Livelihoods Mission (NULM) aims to provide a sustainable livelihood for the urban poor, including beggars. The scheme provides vocational training and employment opportunities for the urban poor to help them move away from begging (Karan Kaul, Jindal Global Law School).

Another policy that has been implemented to prevent begging in India is the Swachh Bharat Abhiyan. The campaign aims to provide clean and

hygienic living conditions for the poor and reduce the prevalence of begging, as it is seen as a by-product of unhygienic and unsanitary conditions. Begging does not appear to be a sudden phenomenon. It does not happen in the manner that an individual wakes up one beautiful morning and chooses to plead. It is the end product of a lengthy procedure.

The criminalization of street begging under the anti-begging legislation has led to the harassment and victimization of beggars, who are often arrested and sent to detention centres where they are subjected to inhumane treatment. There is a need to address the issue of street begging through a holistic approach that includes social and economic interventions aimed at addressing the root causes of the problem. This includes providing education and employment opportunities to beggars, as well as creating awareness about the harmful effects of street begging. (Chauhan, 2014). One of the significant implications of street begging is the perpetuation of poverty. Street beggars are often forced into the practice due to a lack of employment opportunities and social welfare programs. The inability of the government to provide adequate livelihood opportunities has forced many individuals to resort to begging for survival. (Frederick.,2016).

Although begging is certainly a long-standing practice, it is only recently that it has been examined from a tourism-related angle. Begging has been practised throughout history, but with sophistication and cunning, it has evolved into a successful tourist industry. While earlier research has fairly examined the interaction between tourists and beggars in a variety of socioeconomic settings, the current study tries to investigate a unique feature of these encounters known as "black market tourism." (Gowreesunkar, 2020).

Begging is a complicated, multidimensional issue that has gotten out of control. Because a large number of beggars prevents the effective use of human resources and other resources in the current environment, begging is a problem for society. Since there are beggars everywhere and they are a nuisance to the general public, begging is one of the most demoralizing societal vices in existence today. Beggary has its origins in religious mendicancy, but it also has its own socioeconomic ramifications that have elevated it to a significant social issue in the twenty-first century. Most often, "begging" is described as a means of subsisting off of the money received from other parts of society while taking one's age, health, and financial situation into consideration (Malik, 2022).

BEGGING: A GLOBAL SOCIAL ISSUE

Begging can refer to asking someone passionately or humbly for something as well as asking for food or money as charity. A beggar is a person who depends on others for food and money, usually one who is homeless. Begging is a common issue; beggars can be seen in even the most affluent nations. Although there are beggars in some of the world's most industrialized countries, including the United States of America and the United Kingdom, it is more common to see them in underdeveloped countries. Begging is a tricky social disturbance that is often caused by people's idleness rather than poverty. Even those who can work and making a good life but choose to pose as crippled and use deceptive tactics to emotionally prey on the public in order to receive alms from kind and uninvolved folks.

In some countries, you may see beggars ringing car windows at traffic lights, in front of restaurants, and outside of religious and sacred structures. These beggars may be men, women, or children with guilty faces, a severed limb, an eye that has been scratched out, or even a bandaged skull. Begging is becoming an unexpectedly large problem in India, where it is expanding at an alarming rate. In the current day, beggars have adopted begging as a vocation and have modified its shape, and the problem of begging has grown significantly. Beggars only engage in begging and have abhorrently morally corrupt lives. When asked about the large number of beggars in Shanghai, China, a police officer responded, "When he realized he could make more money by begging, a beggar who had previously sold cell phone accessories in the metro switched to it. Later, his family joined the vast army of beggars, and eventually his entire hometown joined them". It is true that begging is more prevalent in developing nations, and since there are no restrictions on it in Pakistan, it has evolved into a profession that is not only practiced by the poor, the disabled, and the handicapped but also by many others who think that begging is a flourishing and lucrative industry. The majority of the nation's beggar groups have their own territories and are not permitted to enter one another's. Any infraction of the rule frequently ends in fights between the beggar groups, which can result in injuries and occasionally even fatalities. The public should not empathize with all of the various reasons why people beg. While it is true that some beggars are compelled to do so in order to survive, others view it as a lucrative vocation. Most of the time, children are made to beg, and when they end up on the

streets, they feel alienated from society. As time goes on, people develop drug addictions and purse-stealing tendencies. Hence, we should avoid doing anything that would encourage kids to continue living on the streets. Children being transferred between begging gangs in Turkey, claims research by the Ankara Chamber of Commerce. The report goes on to claim that "beggar mafia" forces kids to beg after causing injuries that make them unable to do anything else. Organized crime groups use brutal methods to handicap child and young beggars. Later, they are made to begging on the streets. Most of the kids are unable to recall how or when they became deformed.

BEGGING AS A SOCIAL PROBLEM

Beggary is a societal issue of enormous scope and serious concern in developing countries that is linked to the challenges of poverty and unemployment. Begging is an issue for society since it wastes human resources and strains the community's resources when there are a lot of beggars around.

India as a nation must take into account its homeless population. Given that India aspires to be at par with the rest of the world in all areas, socioeconomic measures are necessary to solve the problem of begging there. The solution calls for a comprehensive program as well as a reorientation of the current programs. The charity approach to the problem of beggars should be replaced with work that is therapeutic and rehabilitative.

IMPLICATIONS OF STREET BEGGING IN INDIA

Because so many people in India are impoverished, street begging is common. When a person is unable to find work or make ends meet, begging may be viewed as their last resort. However, street begging has several social, economic, and cultural implications. This study will look at the economic, health, social, legal, and cultural consequences of street begging in India.

Economic Implications

The number of individuals who visit tourist attractions may decline as a result of the presence of street beggars. This is because seeing beggars can give visitors a bad picture of the area. Tourists are frequently uncomfortable with the thought of poverty and begging. This directly affects the local economy because tourism is a significant source of income for many Indian cities. The local workforce's productivity may decline as a result of the existence of street beggars. Beggars are frequently considered a nuisance and their

presence on the streets might keep people from doing their jobs. For nearby enterprises, this may mean a loss of productivity and income. Street begging can have a detrimental influence on the economy's informal sector. Many street vendors and small businesses rely on foot traffic for a living, and the appearance of beggars on the streets might deter potential consumers from visiting their establishments. This might result in a loss of income for these enterprises, causing even more financial stress.

Health Implications

The spread of infectious diseases is one of the key health dangers linked with street begging. Beggars frequently live in overcrowded and unclean settings, which can foster the spread of infectious diseases like TB, hepatitis, and HIV/AIDS. Beggars frequently lack access to healthcare, which means that any illnesses they contract are less likely to be treated on time, compounding the problem. Malnutrition is another widespread problem among beggars, especially youngsters, who frequently rely on the food and money they acquire through begging for their daily existence. Malnutrition can cause stunted growth, compromised immune systems, and a variety of other health issues. Furthermore, many beggars suffer from mental illnesses such as depression and anxiety, which can further compound their physical health problems. Addressing the health consequences of street begging in India necessitates a multifaceted approach. It is critical to provide beggars with access to healthcare and hygiene facilities in order to combat the spread of infectious diseases and malnutrition. Furthermore, providing mental health support and rehabilitation programs can aid in addressing the underlying causes of poverty and homelessness.

Social Implications

The presence of street beggars can cause feelings of insecurity and vulnerability, especially among women and children. Beggars are frequently regarded as a nuisance on the streets, and their presence can contribute to a variety of social issues such as harassment, theft, and violence. This can install fear and insecurity in the general public, particularly in densely populated urban areas. In India, the issue of child begging is also a major social concern. Many children are forced to beg by their parents or guardians, who see it as a way for them to make a living. Child beggars are especially vulnerable to a variety of socioeconomic difficulties, including exploitation, abuse, and neglect. Furthermore, child begging can have long-

term consequences for children's physical, emotional, and cognitive development, leading to a variety of social problems in adulthood. Street beggars can also contribute to a variety of social ills such as drug usage and criminality. Beggars are frequently exposed to the harsh realities of street living, which can lead to drug misuse and other types of criminal behavior. This can exacerbate the cycle of poverty and homelessness, contributing to a variety of socioeconomic problems in society.

Legal Implications

The Bombay Prevention of Begging Act, 1959, and the Prevention of Begging Act, 2018, are among the laws and regulations that control street begging in India. These laws make begging in public places unlawful and provide for the rehabilitation of beggars. The enforcement of these rules is frequently insufficient, with many beggars continuing to beg on the streets. This is due to a variety of causes, including a lack of law enforcement, poor beggar rehabilitation programs, and minimal resources committed to the issue. Street begging has complicated legal ramifications in India that are linked to several social and economic problems. Due to limited access to education and work prospects, many beggars are compelled to beg, which feeds the cycle of poverty and homelessness. Therefore, addressing the underlying social and economic issues that fuel the problem is necessary in addition to addressing the legal ramifications of street begging.

Cultural Implications

In many regions of India, especially in Hinduism, Buddhism, and Jainism, the giving of alms is viewed as a religious obligation. Giving alms to the needy and the impoverished is viewed as a method to gain spiritual virtue, adding to the cycle of giving and receiving that is essential to many religions. In many areas of India, the custom of giving alms has given way to the custom of street begging. Many street beggars are really people who have turned to begging to make a living and are not actually in need of handouts. Due to this, distinctions between the social problem of street begging and the religious practice of almsgiving have become hazier. The problem of kid begging is intricately entwined with Indian culture. Many parents or guardians make their children beg because they view it to make a living. Cultural conventions and traditions that place a higher value on children's financial support of the family than on their education and development have helped to maintain this practice..

Efforts Made by Government

Before continuing, let's consider the meaning of "Begging" in its most restrictive form. According to Section 2 of the Bombay Prevention of Begging Act of 1959 (hereinafter referred to as "the Act"), "begging" is defined as "It is unlawful to ask for or receive money, clothing, or other goods often given to a vagrant in a public area, whether or not by singing, dancing, telling stories, acting, or providing anything for sale.

Anti-begging laws have very ambiguous language, and the way they are applied is much more so. Anti-begging squads will conduct searches in public places including bus terminals, churches, and railway stations, detaining anybody who seems to be homeless or abandoned. There have been cases when people who are destitute or disabled are mistakenly seen as con artists due to their circumstance.

With so many people living in poverty, the economy is forced to carry a heavy burden with little to no contribution to the GDP, wasting human potential.

Along with its financial burden, beggarly behaviour fuels other social problems like drug abuse, human trafficking, organised crime, crimes against children, and so on. In order to counteract potential unlawful activities like organised begging and drug peddling, the government and civil society must collaborate.

The official said that the government will fund rehabilitation centres run directly by states and union territories under the new plan, guaranteeing that the destitute and homeless had access to necessities like food, shelter, clothes, and healthcare.

In India, begging is prohibited by law.

India does not have a national law that makes begging illegal. Despite this, anti-begging laws are present in 22 states (including a few union territories). All state anti-begging laws are based on the Bombay Prevention of Begging Act of 1959. Let's look back at 2010, the year when the Commonwealth Games were scheduled to take place. A number of petitioners were jailed in accordance with Delhi's anti-begging laws. The aforementioned law makes solicitation illegal and calls for the imprisonment of anybody found doing it.

We are all familiar with the societal meaning of begging. Let us first define what it means to ask lawfully.

Seeking Or Receiving Money or Food for A Legally Authorised Purpose Is Not Begging.

Penalty for begging

- Sentence can range from one to three years. However, if the court believes that the individual discovered to be a beggar is unlikely to ask again based on the facts of the case, the court may free the beggar on the basis of good behaviour.

The Following Are the Judicial Justifications:

- The condition and living arrangements of the beggar;
- The character and age of the beggar;
- If someone is found guilty a second or subsequent time, they face a term of 10 years in a certified institution, or their penalty may be raised by two years. As a consequence, if they are caught asking again, they might face a total sentence of 12 years in prison.

Begging can also be done for a living. There are those who hire others to go begging. The manager removes a tiny gift from the beggar's money. Those who hire others to beg are penalised by incarceration for a period oscillating from 1 to 3 centuries under the legislation.

Provision for medical evaluation of petitioners suspected of having disease or being insane.

An imprisoned beggar may be sent to a psychiatric hospital, a leper institution, or another secure detention facility to be kept and treated if it seems that the beggar has a leprosy or is mentally ill.

If a medical professional certifies that keeping the vagrant under medical care or treatment is necessary for the safety of the vagrant or others after the time of the punishment has passed, the doctor's advice shall be followed.

- The anti-begging law mandates that inmates be taught agricultural and industrial techniques. A skilled person may sometimes be forced to beg owing to a lack of job.

• A research by Delhi University's Department of Social Welfare found that 6 graduates and 4 post-graduates had turned to beggary due to a lack of professional possibilities, and that 9 to 10% of beggars had elementary education, 5% had secondary education.

The law against begging has received little attention from the courts. The Supreme Court has yet to rule on the constitutionality of anti-begging laws. The constitutionality of the Bombay (Prevention of Begging) Act, 1959—whether it is a valid statute or not—was only contested in this one case before the court.

Begging Sentence

The individual found to be a pauper pursuant to the preceding subsection shall be imprisoned for a term of not less than one year nor more than three

years. If the court is satisfied from the circumstances of the case that the person found to be a beggar as aforesaid is not likely to beg again, the court may release the beggar on a bond for the beggar's abstinence from begging and good behaviour, to be executed with or without sureties as the court may require by the beggar or any other person the court considers suitable.

- The following factors will be taken into account by the Court:
- Age and personality of beggar.
- the situations with settings in which the vagrant was surviving.
- The Probation Officer's findings.

Penalty For Begging After Detention

Beggary can be caused by a variety of factors, including poverty and illness. Many would concur that it is also used to defraud good Samaritans by following deceit guidelines in order to obtain cheap money.

Begging has multiplied across the nation, but as a member of this community, I think that with proper rehabilitation, repentance, and restitution of this evil, we can surmount the issue of Beggary.

Begging has been a societal problem from the birth of human civilization and persists now despite our government's efforts to eradicate it via a range of policies and legislation, despite India's immense economic progress. Although there is no federal law that forbids asking, every state has enacted its own anti-begging regulations. Beggar laws continue to exist in Indian law, despite any evidence of abuse and without any assumption of illegal conduct among the already vulnerable segment of society. Anti-asking regulations in India place an unjust restriction on begging, depriving petitioners who depend on begging as their last option for survival and violating their basic rights (Bhavna Kaushik, Dr. Meenu Gupta).

Vagrancy grew as a result of the migration of famine-stricken individuals from the rural to towns. In the late 1830s, the vagrancy problem in Calcutta was so bad that the community pressured the government to pass a vagrancy legislation. The enormity of the problem led the administration to reject popular calls for a vagrancy statute

All subsequent vagrancy regulations in India were based on the European Vagrancy Act of 1874 (*ibid*). However, it wasn't passed to deal with vagrants of "Indian extraction," but rather with those of "European extraction." the European Vagrancy Act of 1874. After then, vagrancy

became unlawful according to Section 109(b) of the previous Code of Criminal Procedure. Soliciting is not allowed on railway grounds anywhere in India, according to the Indian Railways Act of 1941. Battacharyya (1977). Numerous state-level laws were subsequently created and put into effect.

The BPBA was founded in 1959 with the intention of preventing beggars and rehabilitating them by imparting work skills. However, because of how it defines and operates, its goals and intentions are still questionable because they are inherently punitive in nature.

The following are the Act's meanings of begging:
— Asking for or receiving money in a public place while pretending to sing, dance, tell fortunes, act, or offer anything for sale.

— Breaking into any private home with the intention of pleading for money or receiving charity. any disease, wound, damage, abnormality, or sickness, whether on a person or an animal, that is exposed or shown with the goal of obtaining or extorting charity. having no apparent source of support and moving about or residing in any public space in a manner that makes it probable that the person doing so would rely on begging or receiving charity.

As was already mentioned, the BPBA is a statute that classifies solicitation as a felony punishable by up to three years in jail for a first offence, up to 10 years for subsequent offences, and even life in certain circumstances. (Maharashtra State Government, 1976). Aiming to rehabilitate beggars via employment training, the Act was created to address the issue of beggary. The training and skill improvement would aid in their employment search. But because of how it is implemented and the definitions of pauper and beggar in the law, it is a very anti-poor law. (Tarique and Raghavan,2011).

Beggary is being addressed wrongly by the State. To reduce and regulate begging, all of the aforementioned problems should be resolved first. Because as long as these problems exist in society, beggarly will continue. The Act's punitive approach has to be examined. It is not the solution to treat poverty and hopelessness harshly. Although the BPBA has been in place for more than 50 years, the problem of begging has only gotten worse. The very existence of this regulation is absurd given this fact. 2002's Gopalakrishnan. Begging is a complex issue in India that has been addressed by various laws and policies over the years. The legal framework around begging is primarily aimed at preventing the exploitation of

vulnerable individuals and providing them with alternative sources of income. In this literature review, we will examine the laws and policies related to begging prevention in India.

Accordingly, several laws have been passed to control begging in India.

The first law to regulate begging in India was the Bombay Prevention of Begging Act, 1959, which aimed to prevent begging and provide for the rehabilitation of beggars. The Act defined begging as an offense and provided for the establishment of beggar homes for the rehabilitation of beggars. However, the Act came under severe criticism for being draconian and violating the rights of the beggars. In response, several states, including Delhi, repealed the Act.(Dyutimoy Mukherjee, 2008)

In 2018, the Union Cabinet approved the draft of the Anti-Begging Bill, which proposed a complete ban on begging in India. The proposed Bill aimed to criminalize begging and proposed penalties for those found begging or employing beggars. However, the Bill has not been passed yet, and several human rights organizations have criticized it for being violative of the rights of the poor and vulnerable sections of society. Apart from legislation, several policies have been implemented to prevent begging in India. The National Urban Livelihoods Mission (NULM) aims to provide a sustainable livelihood for the urban poor, including beggars. The scheme provides vocational training and employment opportunities for the urban poor to help them move away from begging.(Karan Kaul, Jindal Global Law School)

Another policy that has been implemented to prevent begging in India is the Swachh Bharat Abhiyan. The campaign aims to provide clean and hygienic living conditions for the poor and reduce the prevalence of begging, as it is seen as a by-product of unhygienic and unsanitary conditions.

Punjab Government steps on beggary

In 2014, the Punjab government made the first step towards eradicating beggary by establishing a Beggar's Home in Lahore under the Department of Social Welfare. The facility can house up to 50 people at one time.

Admissions Process

The admissions process consists of the following steps:

1. Beggars who are stopped by police and taken to the Beggar's Home have their details entered in a register and are subsequently examined by a Social

Welfare Officer who compiles each beggar's case history.

2. Because the majority of beggars are unlikely to have identification cards, NADRA has been enlisted to provide special provisions and prepare identity cards for these beggars.
3. When a youngster begs, he or she is sent to the child Protection Bureau. However, if a kid is following a female beggar (mother) and is under the age of five, the youngster is permitted to remain with the mother.

Facilities

The following services are offered to beggars accepted to the home:

- The Boarding and Lodging Department provides free boarding and lodging.
- Medical Attention. The beggars who live at the house get free medical care.
- Vocational Education and Training. Vocational skill training/technical education for welfare home prisoners is organised with the idea that if they are taught in some trade, they would be able to make a living rather than asking charity. There is also a vocational training programme for female beggars and elementary lessons for youngsters. Two vocational instructors are engaged from the market and are paid PKR 15000/- per month in honoraria.
- "Education in Religion" A religious education programme is in place to teach beggars religious and moral principles. For this aim, the religious instructor organises prayers and Holy Quran lessons for residents and their children.
- Rehabilitation. Self-employment is used to rehabilitate beggars. Those offenders who successfully finished their vocational and technical training during their time at the Beggar Home are given tool kits so that they may work for themselves, etc.
- Legal Assistance. Because various legal issues arise over the course of the institute's operations, a legal consultant is appointed on a case-by-case basis to handle the legal processes.
- Follow up. The follow-up method is designed to assure the discharged beggars' long-term economic and social rehabilitation. The social welfare officer is in charge of the follow-up efforts.

SMILE

The SMILE - Support for Marginalised Individuals for Livelihood and Enterprise - project was created by the Ministry of Social Justice and Empowerment. It includes a sub-scheme known as the "Central Sector Scheme for Comprehensive

Rehabilitation of Beggars." It is now being tested in the following cities: Delhi, Bangalore, Hyderabad, Indore, Lucknow, Nagpur, and Patna. It is a new Scheme created by combining existing Beggars and Transgender Schemes.

The concept aims for the rehabilitation of beggars to take place in existing shelter homes controlled by state/local governments and metropolitan local governments. If existing shelter houses become unavailable, the implementing agencies will build new dedicated shelter homes. It is a new Scheme created by combining existing Beggars and Transgender Schemes. The concept aims for the rehabilitation of beggars to take place in existing shelter homes controlled by state/local governments and metropolitan local governments. If existing shelter houses become unavailable, the implementing agencies will build new dedicated shelter homes. The policy places a strong emphasis on rehabilitation, medical services, counselling, basic paperwork, education, skill development, economic connections, and so on. This effort is designed to assist around 60,000 of the poorest individuals in living a decent life.

CONCLUSION:

In conclusion, street begging in India has a wide range of implications across different domains, including economic, health, social, legal, and cultural implications. The economic implications of street begging include perpetuating the cycle of poverty and contributing to the informal economy, while the health implications include the increased risk of exposure to diseases and the negative impact on the mental health of beggars. Social implications include perpetuating negative stereotypes about the poor and the marginalized sections of society, while legal implications include a complex legal framework governing street begging, with inadequate implementation of laws and regulations. The cultural implications of street begging are intertwined with India's cultural heritage and traditions, with the practice of alms-giving being deeply rooted in Indian culture. Addressing the issue of street begging in India requires a multifaceted approach, involving the government, civil society, and the wider community. This includes addressing the root causes of poverty and homelessness, providing education and employment opportunities for the marginalized sections of society, and promoting alternative ways of giving back to society that are rooted in the religious and cultural traditions of the country. Moreover, effective implementation of laws and regulations governing street begging, including rehabilitation programs for beggars, is

essential to address the legal implications of street begging. Overall, addressing the issue of street begging in India requires a comprehensive approach that takes into account the various implications of the practice. By addressing the root causes of poverty and homelessness and promoting alternative ways of giving back to society, India can move towards a more equitable and just society that values the dignity and well-being of all its citizens, including the marginalized and vulnerable sections of society.

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