

To study a Social Problem: **Beggary**

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Uttara

Register No.



Department of Sociology
Chettinad Harishree Vidyalayam
RA Puram, Chennai
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Chettinad Hari Shree Vidyalayam

(Affiliated to CISCE Board, New Delhi)

No: 20, Srinivasa Avenue Road, Rajah Annamalaipuram, Chennai - 600 028.

BONAFIDE CERTIFICATE

Registration number: _____

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To study a Social Problem: Beggary

is a record of work done by Uttara Stefanie Prakash

of class XII in Sociology under my supervision in the year

2022 – 2023.

Date of submission: _____

Teacher in charge: Mr. Joel Francis

School seal:

Signature of Internal Examiner

Signature of External examiner

Date:

Date:

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Uttara Stefanie Prakash,

Researcher.

REVIEW OF LITERATURE

Beggary is an engagement that falls short of gaining acceptance by public almost in every society. It is a state of extreme poverty.

A beggar is a poor person who asks others, or begs, for money or food. Another word for a beggar is a "panhandler," although both terms are vaguely offensive.

Begging is an act whereby a person appeals to others for material help by words or gestures. Beggars adopt several modes for appealing to get alms. While some sing to attract attention, others display wounds real or faked-yet some emphasis on their disabilities. It is an immemorial social evil. It is a fact that beggars have their foundations in religious mendicancy yet in the 21st century it has socio-economic consequences that have made beggars a major communal problem. In any condition or situation, it is a curse on society and for a country like India, it is a great financial burden too. They represent a section of society that is rotted and impoverished. There is a prompt need to tackle this radical situation.

Begging is a very real problem that India faces. A large portion of the slums in the world happen to be in India. The Dharavi slum in Mumbai is actually said to be the biggest slum in the world. As far as statistics go, this is not something that we can take pride in. It is a sad reality that must be dealt with and put an end to.

TERMS ASSOCIATED WITH BEGGARY

Poverty

Poverty is the primary reason for begging. Beggars have no certainty of acquiring food on a daily basis, let alone clothing or other requirements. They are frequently seen wearing rags that are barely held together. They are carrying makeshift bags made from scraps. Many

people go scavenging in the garbage for food or anything worth selling in order to gain money. They frequently reside on the side of the road, with only one blanket to keep them warm. Others dwell in weather-beaten cottages. They have a very challenging life because they must struggle for survival on a daily basis.

Mafia

The movie '*Slum Dog Millionaire*,' brilliantly shows the reality of the life of begging. It is not as simple as just getting enough money for the day. It is a dangerous world where there is violence and crime that exists in the shadows. The begging mafia is a dangerous body that exploits beggars to get them many. Many healthy people have been seized and wounded in order to attract sympathy and hence more money. Others join gangs where the rule is "every man for himself." Anyone can be killed at any time with no one knowing. Deaths of this nature are not reported to the police, so even if the victim was innocent, they would not pursue justice. It's the unfortunate truth of life on the streets. Whether it's alcohol or another substance or drug. Many people are spotted unconscious on the side of the road, having passed out from whatever they have ingested.. They cannot afford to go to rehab or get any help. No one cares if they overdose. And in such a sad manner, many lose their lives with no one to care or do anything about this.

Leprosy

A particular band of beggars that one would see on the side of the road are *lepers*. They are seen with their hands and other parts of their bodies wrapped in bandages. They have no way to afford any kind of medication, and it is highly unlikely that anyone would offer to get them treatment. Leprosy can be cured, but there is no way for them to access any such medicine.

They can only hope to treat the symptoms the best they can and make sure they have enough for their day to day survival.

Society's view

Many beggars are indeed involved in criminal activities, and it is daily that many go to prison due to the crimes committed. Yet, it is not right for people to ignore all beggars and pretend as if they are worth no more than garbage. They, too, are human beings that deserve a good life where there is safety. Their children deserve a chance at getting an education and a better life. However, not much is done to this effect. Even when there are NGOs or Government Homes that claim to help, there have been many scandals. The people who are supposed to help use the money for themselves and the children and elderly are abused and exploited. It is deeply unfortunate that people behave in this manner. Genuine measures must be taken to change this situation

Biological causes

Sickness or diseases, physical disability or deformity, mental infirmity, and old age can be characterized as biological causes of beggary. When any person suffers from a chronic and lethal disease, people feel disgusted for him. The family members also abandon such people. It becomes difficult for him to stay in the locality and in utter helplessness he leaves for an unknown destination.

TYPES OF BEGGARS

Broadly beggars in India can be grouped into following eight categories:

1. Juvenile beggars - a child who is found working in contravention of labour laws for the time being in force or is found begging
2. Physically and mentally handicapped
3. Diseased
4. Religious mendicants - A mendicant is one who practices mendicancy, relying chiefly or exclusively on alms to survive. A member of a religious order combining monastic life and outside religious activity and originally owning neither personal nor community property
5. Sturdy beggar - an able-bodied beggar or recipient of charity or relief who is capable of earning his own living.
6. Aged and infirm
7. Casual beggars - who resort to begging only as a stop gap arrangement till they are able to secure some casual employment or part time work again
8. Professional/hereditary beggars - Certain communities consider begging as their profession and indulge in begging as a traditional or customary activity. This type of beggary is prevalent amongst the members of certain caste or tribal groups who lead a nomadic way of existence and earn their living by entertaining people through singing, dancing or performing acrobatic feats.

CAUSES OF BEGGARY

Begging is both a symptom and a result of complex socioeconomic disorganisation and breakdown of the joint family system. Factors, such as: poverty, destitution, desertion, unemployment, underemployment, famine, drought, displacement and disasters whether man made or natural, leading to migration, homelessness, etc., are pushing people into begging.

Economic Causes

Beggary is related to economic condition in two ways. First, beggary might be the consequence of adverse economic condition or distress. Second, under certain situations beggary might be motivated by economic gain, this is particularly relevant in case of organized or exploitative beggary. Unemployment or under-employment, landlessness, poverty, calamity, drought or famines and various other conditions of destitution are all variants of economic causes.

Religious Cause

Religious mendicancy is not only tolerated by a large section of Hindus, Muslims, Christians and other religious population, but even supported on religious grounds. A sort of religious sanctity is attached to alms giving.

Social Causes

Social disorders like anomie, cultural conflict, industrialization, community disorganization, faulty socialization, break-down of joint family institution on account of large scale migration, weakening of the traditional family structure and the emergence of individualistic considerations seems to have changed the situation considerably forcing the

persons in crises situations to a life of beggary, such as, the orphans, infirm and aged, lepers, lunatics, widows and other socially, physically and mentally handicapped categories. Social customs in certain communities consider begging as their hereditary profession. Among these may be included: *Nats*, *Bajigars*, *Sains*, *Jugglers*, *Bhats* and *Kanjars*. They do not attach any social stigma to this profession and take to it from their very childhood.

Natural Calamities

The natural calamities such as earthquakes, flood, tsunami, hurricane and drought compel people to leave homes, leaving everything behind them and under circumstances of immediate need, the persons who are unable to find work feel compelled to beg to save themselves from starvation and death.

Heredity

These individuals often lack the information, finances and understanding to send their offsprings to school and to give them an education. This leads to generations of panhandlers, who have been only taught to “beg” and have no motivation to study or find a more satisfying and providing profession.

LEGAL IMPLICATIONS OF BEGGARY

The Bombay Prevention of Begging Act of 1959 has defined the term “Begging” in Section 2(i) of the Act as”

- (i) Requesting or receiving alms, in a public place whether or not under any affectation such as singing, dancing, fortune-telling, performing or offering any article for sale;
- (ii) Entering on any private premises to request or receive alms;
- (iii) Uncovering or displaying with the object of acquiring or extorting alms, any sore, injury, distortion of diseases whether of a person or animal;
- (iv) Having no visible means of resource and meandering, about or remaining in any public place in such condition or manner, as makes it likely that the person doing so exist requesting or receiving alms;
- (v) Permitting oneself to be used as a display to request or receive alms;

but does not include requesting or receiving money or food or given for a purpose approved by any law, or sanctioned by the Chief Commissioner.

The Bombay Prevention of Begging Act of 1959 applies primarily to Bombay and is extended to Delhi. Each state’s approach toward the offense and the offender is different, yet all states criminalize begging. The definition of begging under state laws is so wide that a helpless person who survives on alms is made a criminal. It regards a person who appears to be poor or destitute as a beggar. The Bombay Act makes begging in public places a crime. Such persons can be arrested by the police with the assistance of officials of the social welfare

department. Thus, the power to arrest under the Act is arbitrary, devoid of any guidelines or criteria essential to make a lawful arrest. States have failed to check the unlawful and unfair apprehension of people. They lack the means essential to effectively distinguish beggars from others, such as street performers, mendicants, small vendors, pavement dwellers, and migrants who might solicit alms. The Karnataka Prevention of Beggary Act, 1975, prohibits person from resorting to begging and provides for the detention, training, and employment of beggars. It also provides for the trial and punishment of beggar offenders and for the relief and rehabilitation of such persons.

Currently in India, 20 states and 2 union territories have anti beggary laws.

S.no	States/UTs	Legislation in Force
1.	Andhra Pradesh	The Andhra Pradesh Prevention of Beggary Act, 1977
2.	Assam	The Assam Prevention of Begging Act, 1964
3.	Bihar	The Bihar Prevention of Begging Act, 1951
4.	Chhattisgarh	Adopted the Madhya Pradesh Bikshavirty Nivaran Adhiniyam, 1973
5.	Goa	The Goa, Daman & Diu Prevention of Begging Act, 1972
6.	Gujarat	Adopted the Bombay Prevention of Begging Act, 1959
7.	Haryana	The Haryana Prevention of Begging Act, 1971
8.	Himachal Pradesh	The Himachal Pradesh Prevention of Begging Act, 1979
9.	Jammu & Kashmir	The J&K Prevention of Begging Act, 1960

10.	Jharkhand	Adopted the Bihar Prevention of Begging Act, 1951
11.	Karnataka	The Karnataka Prevention of Begging Act, 1975
12.	Kerala	The Madras Prevention of Begging Act, 1945, the Travancore Prevention of Begging Act, 1120 and the Cochin Vagrancy Act, 1120 are in force in different areas of the State.
13.	Madhya Pradesh	The Madhya Pradesh Bolshevist Navarin Adhamiya, 1973
14.	Maharashtra	The Bombay Prevention of Begging Act, 1959
15.	Punjab	The Punjab Prevention of Begging Act, 1971
16.	Sikkim	The Sikkim Prohibition of Beggary Act, 2004
17.	Tamil Nadu	The Madras Prevention of Begging Act, 1945
18.	Uttar Pradesh	The Uttar Pradesh Prohibition of Begging Act, 1972
19.	West Bengal	The West Bengal Vagrancy Act, 1943
20.	Uttarakhand	Adopted the Uttar Pradesh Prohibition of Begging Act, 1972
21.	Delhi	Adopted the Bombay Prevention of Begging Act, 1959
22.	Daman & Diu	The Goa, Daman & Diu Prevention of Begging Act, 1972

Table 1.1 States and Union Territories with Laws against Beggary

Power of the police to arrest beggars

- According to the anti-begging laws of different states in India, an approved police official has the power to arrest without a warrant any individual who is found begging. If a person is found begging inside a private premise, he can be arrested only on a formal complaint by the owner of the premises.

- After the arrest, the police officer should send the arrested beggar to court.
- The arrested beggar must be kept in a certified institution as endorsed by the state government.
- If the court is persuaded that the person accused was not associated with begging activities he is to be released. If the court is persuaded that the person accused was engaged in begging, a suitable punishment will be given by the court.

Punishment can be between 1 to 3 years. However, if the court is satisfied with the conditions of the case that the individual found to be a beggar is not probably going to beg again, the court might release the beggar on his issuance of self-restraint from begging and being of good behaviour.

Grounds on which punishment is decided

- Age and character of the beggar,
- The conditions in which the beggar was living,
- Findings made by the Probation Officer
- The court will send a child to Juvenile Justice Tribunal if the child is under five years old and is found begging.
- Where an individual is convicted for the subsequent time, he is to be confined for premises in a certified institution, or his sentence might even increase for another two more years. Thus, a total of 12 years in prison might be the punishment when caught begging for the subsequent time.

Begging exists in the form of business as well. Some people use others for begging purposes. The person who uses other people for begging takes a small token from the money begged by the beggar. The law furnishes the individuals who employ others for begging shall be punished with imprisonment for a term between 1 to 3 years.

CASE STUDY

Interviews of lawyers were taken in Delhi where it was disclosed that 74% of those arrested were employed in the informal sector and 45% were homeless. These arrests led to the loss of jobs because of disgrace, leaving families to endure monetarily. The Act thus neglects to prevent begging and only serves as a tool to hide the presence of the least fortunate sections of the society.

A great example of this was seen when Delhi swept its roads off beggars and destitute in its preparation for the 2010 Commonwealth games using the provisions of the Act. The beggars vanished overnight from the national capital without any explanation. The NGOs and human rights activists blamed the Delhi government for the disappearance of the beggars but the State officers denied such allegations. Indu Prakash Singh of *Indo-Global Social Service Society* said that the poor were taken to railway stations and were sent to neighbouring cities and were told not to come back till the Games are over. He further added that the authorities have emancipated terror among the poor seeking alms. Sanjay Kumar who works in *Ashraya Adhikar Abhiyan*, an NGO that works for the homeless in the capital, agreed with Singh and said they have similar reports of how these poor people have been troubled in the city. He said that the number of beggars had gone down in the city. Rajan Bhagat, Delhi Police spokesperson was asked whether or not the police officials were doing this cleanliness drive. On this, he

informed that they are not doing any such thing and the Delhi Police provided 25 personnel to the social welfare department to help them to prevent beggary.

An estimation was given by the Social Welfare Department on the number of beggars in Delhi. It was recorded that there were around 60,000 beggars out of the 30% were under 18-years of age, 69.94 per cent were males and 30.06 per cent were females. The detainees were confined to institutions, where they were supposed to be rehabilitated. However, various reports had uncovered mistreatment, humiliation, and dehumanization of detainees. Bashirabi, a 55-year old woman said that they all were forced to sit naked in a row and splashed a mug of water on them in a row and were compelled to clean the toilets. She further said that she was not a beggar and without any background check she was detained. This neglect of their prosperity and unhygienic institutions led to the spread of transmissible diseases and the deficiency of healthcare had resulted in multiple deaths.

CHILD BEGGARY

Child begging includes boys and girls below the age of eighteen to beg, mostly through mental and physical compulsion. Forced begging is imposed by the family members on the children to ensure that begging is performed; begging mafias also force a large number of children to beg. As discovered by UNICEF these children who are compelled to beg by the third parties are usually taken away from their parents, give up their income to their exploiter, bear risky work in an ill-environment, and are at times crippled to increase profits, receive physical and verbal abuse which includes sexual victimization and police brutality. Children who are forced to beg receive little to no education, and they have to dedicate more than sixteen

hours on the streets. Children who beg have high chances of HIV infection due to unawareness and guidance.

Research conducted by Human Rights Watch affirmed that these children have no proper food, shelter or accessible healthcare where they live. Additionally, gangs involved in forced begging have heavy drug involvement to control the children and become reliant on their exploiters. Dangerous beggar mafias and gangs, kidnap children and cut off their limbs, blind them and impose other injuries to use them for begging. Such gangs keenly observe the movements of the child beggars so that they cannot steal the money or run away. Tranquilised infants are used by women to beg. The child beggars get addicted to drugs, alcohol, solvents and charras this helps the children to forget where they are. They lack affection, love and security. Some children die while some others grow up to be social criminals. Those who come in contact with caring people or NGOs respond positively to empathy.

The Juvenile Justice (Care and Protection of Children) Act, 2015, states that if any child is found begging will be dealt with as a victim and will be protected by child welfare committees. State laws on begging differ centrally in their decorum towards the treatment of children found begging. Some of the state laws treat them as criminals who can be sent to jail. Section 24(1) of the Juvenile Justice (Care and Protection of Children) Act, 2000 provides that whoever uses a child to beg will be imprisoned for up to three years and shall also be liable to a fine. Those who abet begging are also chargeable for the same punishment. Section 363A of the Indian Penal Code (IPC) furnishes punishment for a person who kidnaps or maims a minor for purposes of begging. Unauthorized peddling and begging in trains and Railway property is an offence under the provisions of Section 144 of the Railways Act, 1989.

Child beggars are treated as children in need of care and protection under the “Integrated Child Protection Scheme (ICPS)” being enforced by the Ministry of Women and Child Development. Further, there are many government schemes for destitute men and women so that they do not take to the roads.

TRENDS AND PATTERN OF BEGGARY IN INDIA

The extent and magnitude of beggary at both national and sub-regional levels is decreasing. It is noteworthy that the incidence of beggary in India has been declining since the 1980s, though there were ups and downs over the years. The number of beggars has decreased significantly during the 1980s. A number of factors, including high economic growth in general, and high agricultural and industrial growth leading to decline in the incidence of poverty, may have contributed to the drop in the incidence of beggary during this period. However, the number of beggars in the country has increased during the 1990s, mainly due to an increase in the number of women beggars during this period. One noticeable thing is the rise in the number of widows since the 1990s. Contrary to the 1980s, the performance of Indian economy in general, and the agricultural sector as well as social sectors was very poor which contributed to rural distress and in turn affecting the livelihood conditions of the poor. This may have triggered the increase in the number of beggary in the countryside.

As per the Census of India (2019), the population of Hindus constitute 79.80 per cent of India’s population, and their percentage in the number of beggars is relatively high (72 per cent). Muslims make up 14.23 per cent of the total population, and their percentage in the number of beggars is relatively low (25 per cent). The percentage share of beggars from

Christianity, Sikhism, Buddhism, Jainism and other religions are 0.88 per cent, 0.45 per cent, 0.52 per cent, 0.06 per cent and 0.30 per cent, respectively

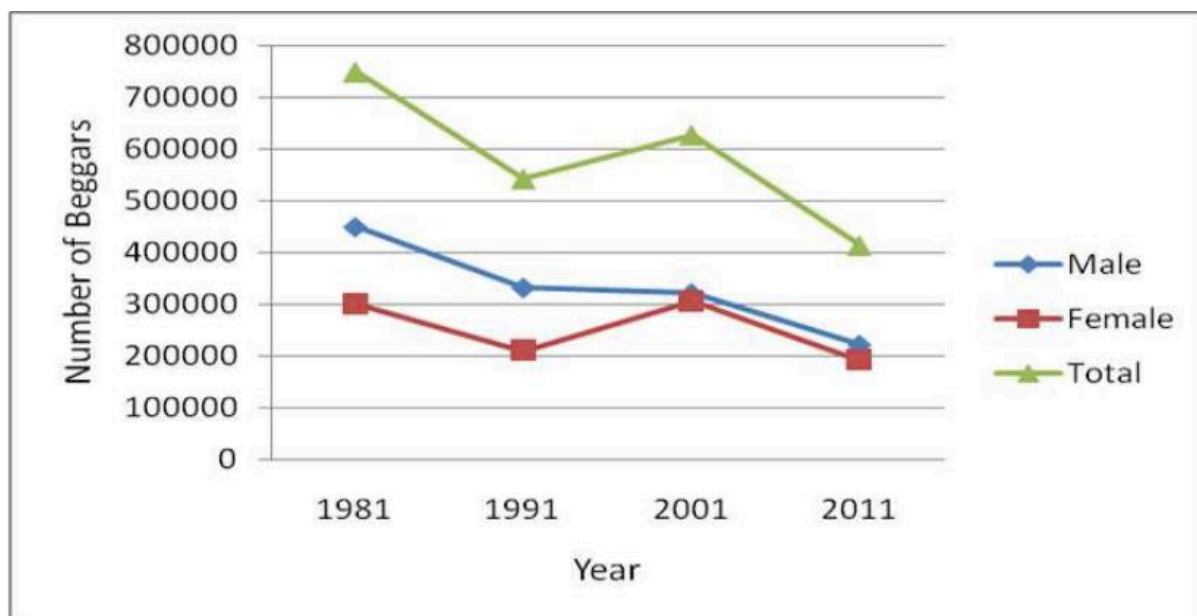


Fig 1.1 Number of male and female beggars in India, 1981-2011

Religions	Share in India's population (in %)*	Share in beggar population (in %)**
Hinduism	79.80	72.20
Islam	14.23	24.90
Christianity	2.30	0.88
Sikhism	1.72	0.45
Buddhism	0.70	0.52
Jainism	0.37	0.06
Others	0.66	0.30
Not known	0.24	0.62
Total	100	100

Table 1.2 Share of Beggars in the population by religions (per cent)

While analysing the male-female ratio among beggars, about 53 per cent of India's beggars are males and the rest of them are females. Almost all major religious communities like Hinduism, Christianity, Sikhism, Buddhism, Jainism, etc., have a similar trend, except Islam. It was noted that the percentage of female beggars was higher than that of male beggars in the Muslim community in the country (Graph 2). While doing the field study, it was noted that the number of female beggars from Muslim community was higher than that of male beggars in Durgahs in Warangal. Coming to a question as to why the number of female beggars is higher than that of male beggars among the Muslim community is important. Despite the fact that Muslim women have relatively more restrictions, the number of women beggars from the Muslim community is high.

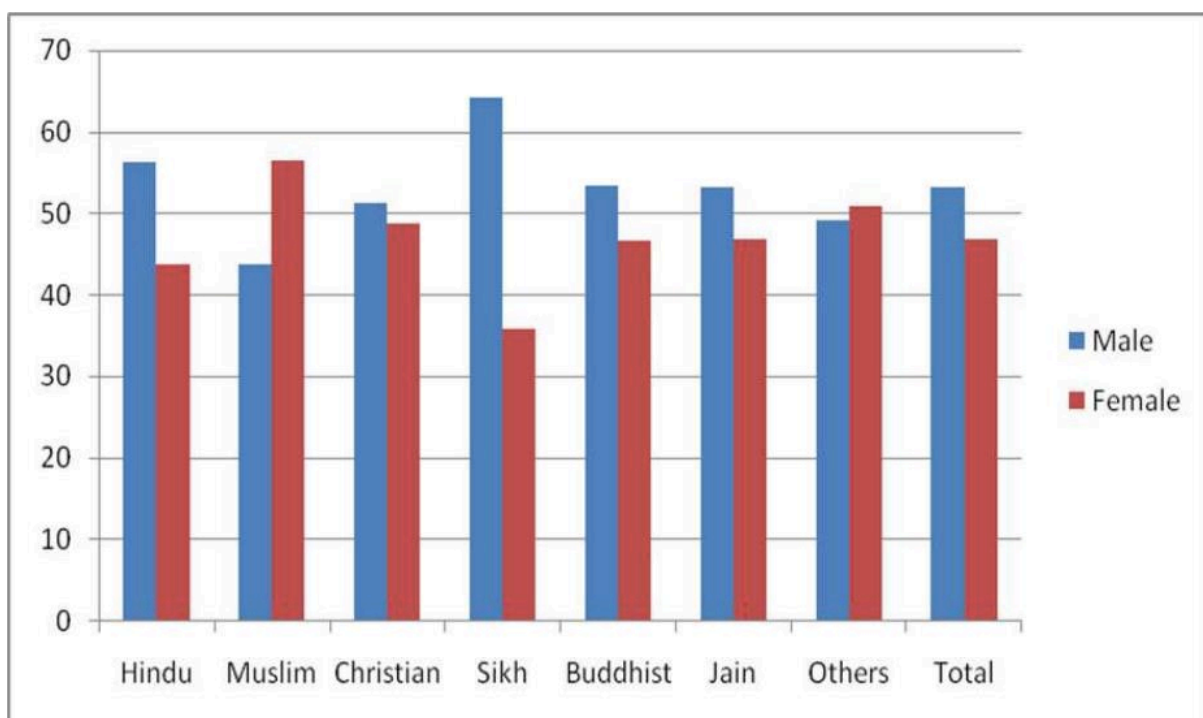


Fig 1.2 Gender-wise distributions of beggars by religions (in per cent)

RESEARCH METHODOLOGY

INTRODUCTION

Research methodology is the specific procedures or technique used to identify, select, process, and analyse information about a topic. In a research paper, the methodology section allows the reader to critically evaluate a study's overall validity and reliability.

SCOPE OF THE STUDY

Begging is a social evil. Begging is asking for donations in a pleading manner. People who live by begging from others are beggars. This is not a lifestyle that is reflective of who they are as people. Society sees begging as a problem and a beggar is seen as a burden. There are many reasons why begging is common. Some people beg because they are indulged in it. There is no benefit to society from this activity. It is only harmful and embarrassing to the person involved and to society as a whole. It is so common to find beggars in major cities and on every roundabout, pavement, and in front of the mosque. They are always asking for alms.

Nowadays, begging is a lucrative industry. Begging must cease. The culture of beggars is not as straightforward as it first appears; today, an entire mafia and a number of crimes are also connected to it. Today's beggars act more like seasoned pros who will use whatever means necessary to acquire money. Instead of supporting this illegal begging, the public ought to oppose it. It's common to see able-bodied persons begging in public places. Consequently, this issue is caused by mentality as well as poverty. This issue needs to be resolved right away.

This research seeks to gain more information on begging, public perspective towards this act, its causes, and how ways it can be resolved.

GENERAL OBJECTIVE

To study a Social Problem: **Beggary**

SPECIFIC OBJECTIVES

- I. To identify the attitudes of individuals towards beggars and beggary
- II. To infer the extent of individuals knowledge on the laws of beggary
- III. To understand its connect with religion and culture
- IV. To find viable solutions to eradicate beggary

RESEARCH METHOD

Research methods is an extremely broad term. It depends on the type of research according to the purpose of the study. It would contain and dictate the type of techniques and tools that the researcher might employ in the proceedings of the research. For this study, the researcher has chosen to use **Quantitative and Qualitative Research**. The researcher has used this method to provide a deeper picture using numbers and figures for a clearer understanding of the magnitude of the problem.

RESEARCH DESIGN

The research design is used to structure the research. It is a general plan about what will be done to answer the research question. Important elements of research design include research strategies and methods related to data collection and analysis. The research design used by the researcher is **Survey**, to analyse the research question using the responses from a specific sample size.

UNIVERSE

The population or universe represents the entire group of units which is the focus of the study. Depending on the purpose and coverage of the study, the population could consist of all the people in the country, or those in a particular geographical location, or a special ethnic or economic group. For this study, the universe would consist of all **Indians between the ages of 16 and 20.**

AREA OF STUDY

The area of study is a specific area within which the researcher will be conducting their research. The area of this research will be focusing on people living in **Chennai, India.**

SAMPLE SIZE

It would normally be impractical to study a whole population, for example when doing a questionnaire survey. Sampling is a method that allows researchers to infer information about a population based on results from a subset of the population, without having to investigate every individual. It is the important feature of any study which aims to make inferences about a population by collecting information from a specific sample. The researcher collected **50 samples**.

SAMPLING TECHNIQUE

The researcher has used the purposive **Random Sampling** technique for this research. The only criteria for this would be that the individual is between the age of 16 and 60 years.

SOURCES OF DATA

Primary data: This is the data collected directly from interaction with the respondents.

Secondary data: These are the data which are collected from some secondary source, that is, the source of where the data is collected by one person and used by other agencies. The researcher has collected secondary data from websites, blogs and journals.

TOOL FOR DATA COLLECTION

The researcher has used **Survey** as a means of collecting data for quantitative analysis.

DURATION OF DATA COLLECTION

The data for this research was collected over a period of **2 months**, between the 10th August, 2022 and 8th October,2022.

ANALYSIS OF DATA

Data analysis is the process of evaluating data using analytical and logical reasoning to examine each component of data provided. Data from various sources is gathered, reviewed and then analysed to form a conclusion. The researcher used the **Google Forms software** to analyse and compile the data collected from the respondents.

DEFINITION OF TERMS

I. Conceptual definition

Social Problem

A social problem is any condition or behaviour that has negative consequences for large numbers of people and that is generally recognized as a condition or behaviour that needs to be addressed.

Beggar

Beggary is an engagement that falls short of gaining acceptance by public almost in every society

Beggary

Beggary is an engagement that falls short of gaining acceptance by public almost in every society

Religion

Religion is human beings' relation to what they regard as holy, sacred, absolute, spiritual, divine, or worthy of especial reverence. It is also commonly regarded as consisting of the way people deal with ultimate concerns about their lives and their fate after death.

Culture

Culture refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving.

II. Operational definition**Social Problem**

Social conditions that disrupt or damage society—crime, racism, juvenile delinquency, overpopulation, etc .

Beggar

A person, typically a homeless one, who lives by asking for money or food.

Beggary

A state of extreme poverty.

Religion

The belief in and worship of a superhuman controlling power, especially a personal God or gods.

Culture

Culture is a concept that encompasses the social behaviour, institutions, and norms found in human societies, as well as the knowledge, beliefs, arts, laws, customs, capabilities, and habits of the individuals in these groups.

CONCLUSION

The Research Methodology has provided the researcher a clear understanding of the research, which will help in the collection and processing of the data. This gives a basic idea and lays the groundwork on which the researcher can build their analysis.

ANALYSIS AND INTERPRETATION

INTRODUCTION

Analysis can be defined as the detailed examination of the data collected for the research.

All the information given by the respondents has been compiled, interpreted and presented in this chapter. This part of the project aims to represent all the information and data collected from the interviews, and organise it in a tabular and graphical format. The data presented in these tables and graphs will be analysed and interpreted leading to conclusions.

1. I believe that giving alms invokes blessings from god.

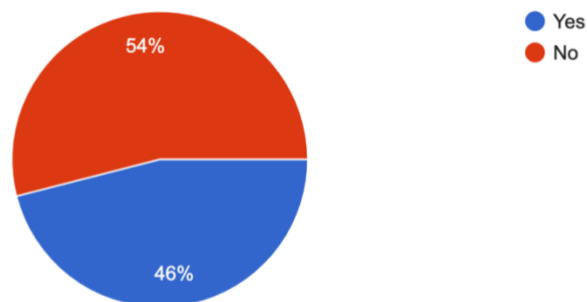


Fig 3.1

More than half believe that giving alms do not invoke blessings from God, whereas less than half believe that giving alms does invoke blessings from God.

2. Are you afraid of beggars?

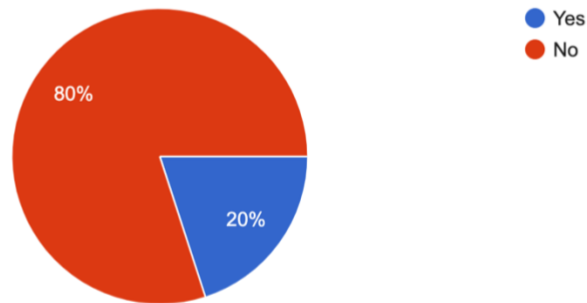


Fig 3.2

A vast majority is not afraid of beggars whereas less than one fourth are scared of beggars.

3. Beggars are always lazy so they do not to work (or have a professional job).

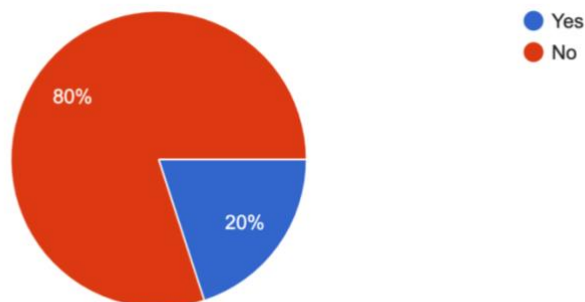


Fig 3.3

A vast majority of the respondents believe that beggars are not always lazy to do work, and one fourth believe that beggars are always lazy to do work.

4. I believe most beggars fake their ailments

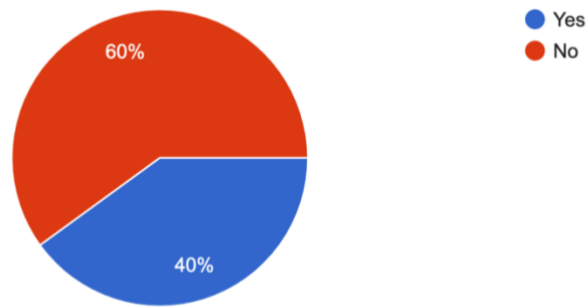


Fig 3.4

Less than two third the respondents believe that beggars do not fake their ailments, and less than half think that beggars are always fake their ailments.

5. I feel that people beg because of their poor skills and inability to survive

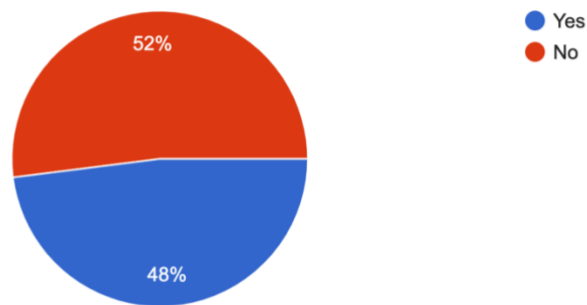


Fig 3.5

More than half don't believe that people beg because of their poor skills and inability to survive and less than half believe that people beg because of their poor skills and inability

6. I want to get together with my friends and fight for these people

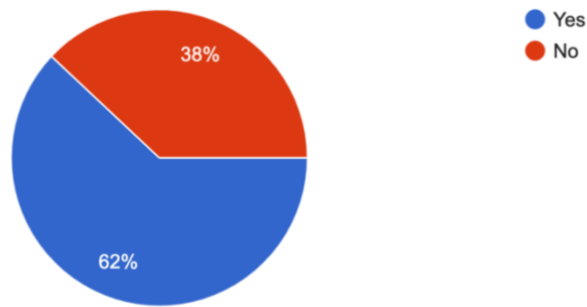


Fig 3.6

Table 3.6 is proof that more than two third the respondents want to get together with my friends and fight for these people and more than two third do not want to get together with my friends and fight for these people.

7. To what extent do you consider begging as indecent and despicable?

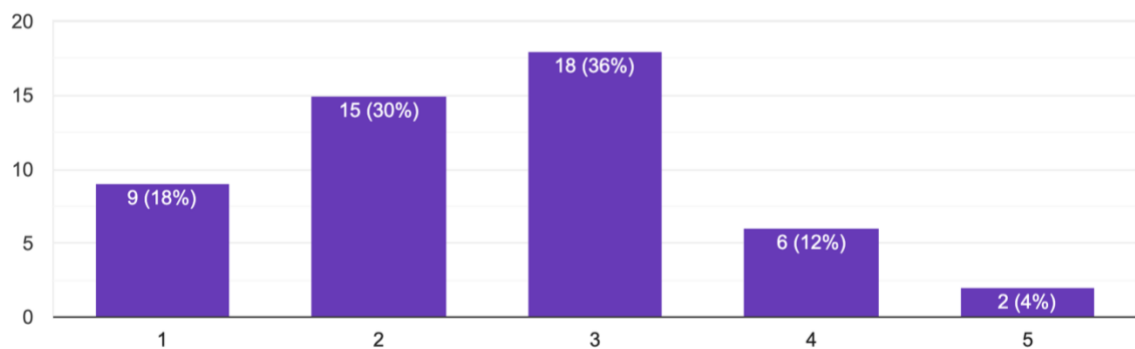


Fig 3.7

On a scale of one to five, one being not very indecent and five being very despicable and indecent; considerable portion rate it 1, more than one third rate it 3 and, a considerable portion rate it 5.

8. Do you believe that helping beggars has positive effects on people's lives?

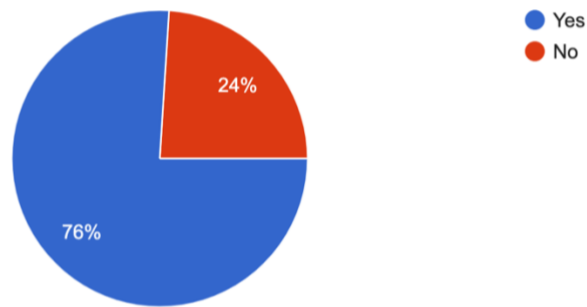


Fig 3.8

From Fig 3.9 we understand that, More than two third the respondents believe that Indian families are still Patriarchal or male dominant. One third of the respondents remain neutral.

9. Who do you think should assume more social responsibility for the advent of beggars and vagrants?

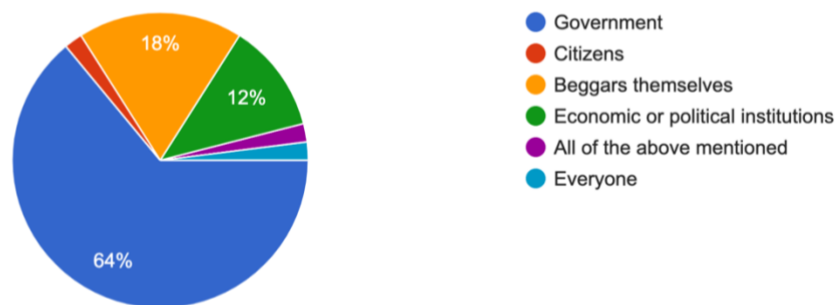


Fig 3.9

More than two thirds the participants felt that the Government should assume more social responsibility for the advent of beggars and vagrants, Less than one fourth feel that the beggars are responsible for their own state and a considerable portion believe that both economic and political institutions should assume responsibility.

10. There exist laws against beggary

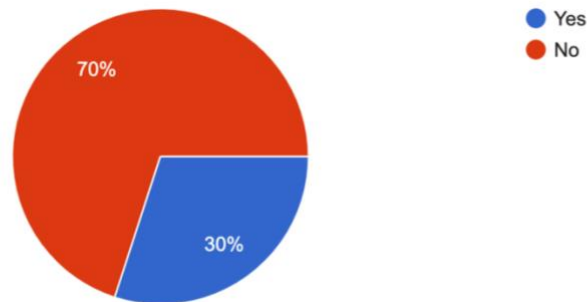


Fig 3.10

More than two third the respondents aren't aware of the laws against beggary and less than one third are aware of laws against beggary.

11. A handful of Indian states have banned beggary.

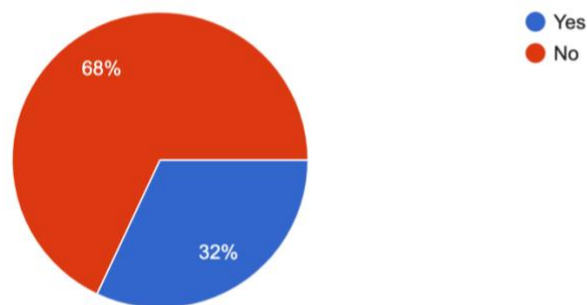


Fig 3.11

More than two third the respondents aren't aware that in some Indian states beggary is banned and less than one third are aware that beggary is banned in some Indian states.

12. Beggars aren't aware of their rights

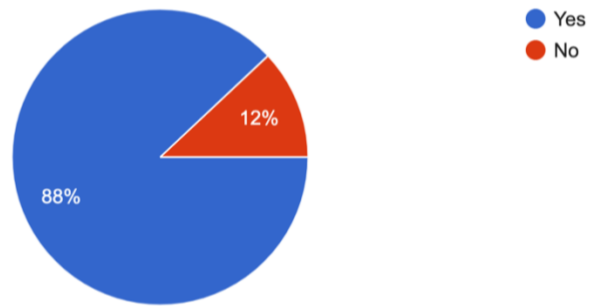


Fig 3.12

A high majority believe that beggars aren't aware of their rights and a considerable proportion believe that beggars are aware of their rights.

13. Number of years human traffickers are subject imprisonment.

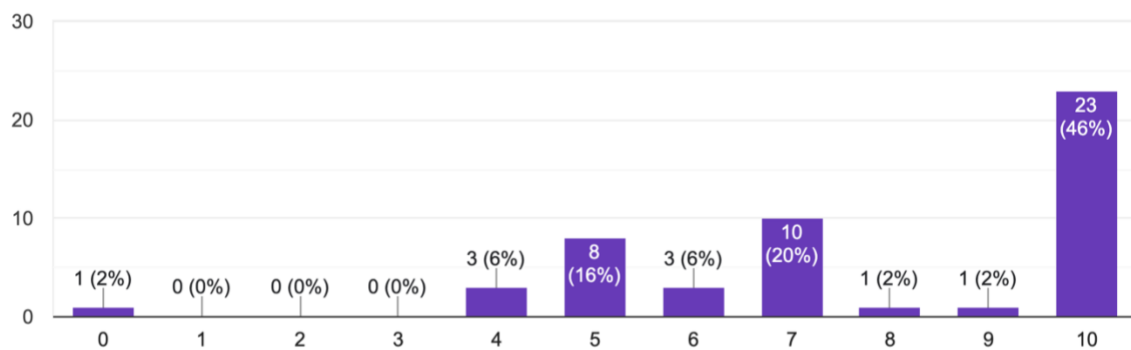


Fig 3.13

Most of the respondents said that the number of years human traffickers are subject to imprisonment is 10 and a considerable portion said 7 years and 5 years.

14. Why do you give money to the beggars?



Fig 3.14

More than one third the participants give money to the beggars because they feel sympathetic towards them, less than one fourth don't give money to beggars at all and a considerable proportion give money because they are afraid or believe in Karma.

15. I feel compelled to give money to a beggar for the fear of being cursed

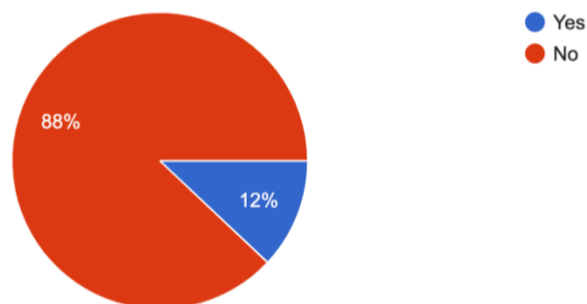


Fig 3.15

A high majority feel that they are compelled to give money to a beggar for the fear of being cursed and a considerable proportion feel that they are not compelled to give money to a beggar for the fear of being cursed.

16. One should give money to beggars only while going in, and not while coming out of the temple (religious place)

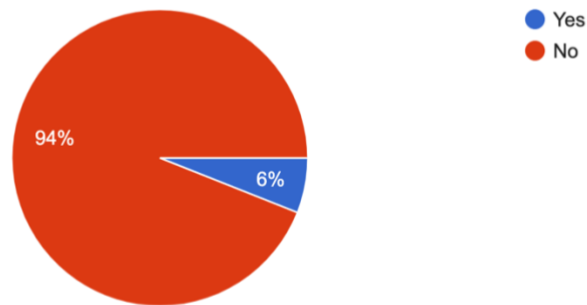


Fig 3.16

An absolute majority are of the opinion that one can provide for a beggar both while going in and out of the temple.

17. One should give money to beggars only while coming out, and not while going into the temple (religious place)

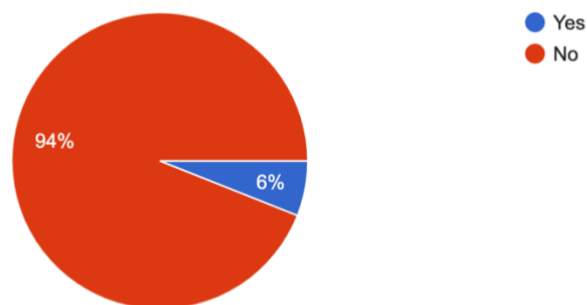


Fig 3.17

An absolute majority are of the opinion that one can provide for a beggar both while going in and out of the temple.

18. I give alms to beggars because my community supports/promotes it

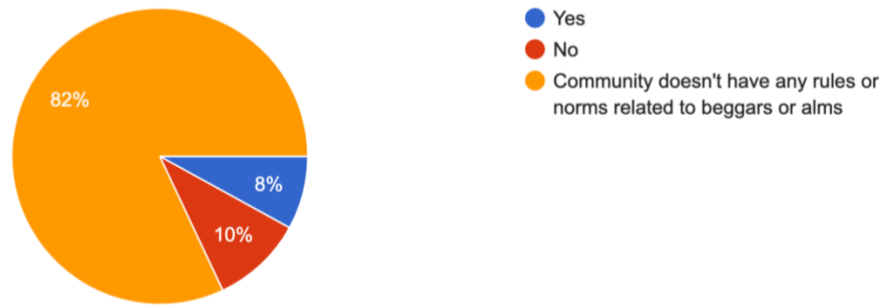


Fig 3.18

A vast majority state that their community does not have any rules or norms related to beggars or alms.

19. Do you believe that begging is something natural and an act of providence?

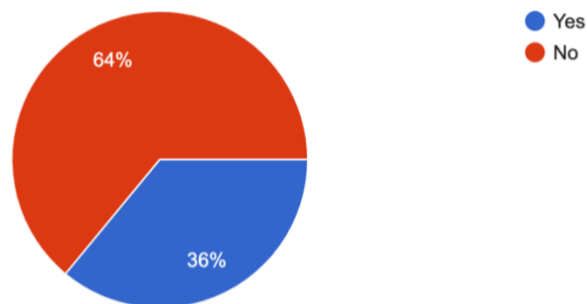


Fig 3.19

More than two third the respondents believe that begging is neither natural nor an act of providence, and more than one third believe that begging is something natural and an act of providence.

20. List plausible solutions to eradicate the problem of beggary

Summary of answers

Basic needs of man have traditionally been accepted to be three — food, clothing and shelter. The right to life is guaranteed in any civilized society. That would take within its sweep the right to food, the right to clothing, the right to decent environment and a reasonable accommodation to live in.

It remains a hard reality that countries have not been able to ensure even the bare essentials of the right to life to many of its citizens. People beg on the streets not because they wish to, but because they need to. Begging is their last resort to subsistence, they have no other means to survive. Begging is a symptom of a disease, of the fact that the person has fallen through the socially created net.

As India is a social welfare state, it is the responsibility of the government to develop policies, and ensure existing policies are enforced to the fullest, so that all its citizens can achieve that wholesome life.

1. By providing them with affordable food and other basic necessities of life.
2. By providing beggars with employment and pensions for the elderly.
3. Giving their children education and telling them about the importance of education.
4. Create new laws, spread awareness and strengthen the enforcement of existing laws.
5. By providing them shelter oh my dear we cannot do all these.

MAIN FINDINGS

INTRODUCTION

This chapter of the research aims at gathering the fully analysed and interpreted data from the previous chapter and drawing certain conclusions and findings from it. Here, the responses will be thoroughly evaluated and the observations made from it will be related to the objectives of the research.

PERSONAL DEMOGRAPHICS

This study covered a range of ages between 16 - 20. Regarding gender, the split up was almost equal, with a majority of male respondents.

MAIN FINDINGS

To identify the attitudes of individuals towards beggars and beggary.

It is observed that people have a positive attitude towards beggars, feeling sympathetic towards them, but they also have dismissive and negative feelings towards begging. Some people believe that it is not a good way to receive blessings from God by giving money to beggars. People generally do not fear beggars, as most individuals are generally willing to help those in need. The people believe that the situation of beggars is a result of bad luck, not their own fault. They don't usually pretend to be ill or handicapped, and most of them actually have medical issues. Their condition is due to their inheritance, not their poor skills or inability to survive. People are generally sympathetic to beggars and want to help them escape their difficult situation. The students want to fight for the rights of the people who are often treated poorly and unfairly. People consider beggary to be indecent and despicable, they do not

consider the people but occupation as obscene. Respondents believe that the government should take on a greater role in addressing the state of beggars in the country, as well as economic and political institutions and beggars themselves.

To infer the extent of individuals knowledge on the laws of beggary

Many people are aware of the problem of beggary, but they don't know that it has legal implications. Beggary is defined as the act of asking for money or goods from someone without having a legitimate reason. There are a number of legal implications to begging, including being ticketed, arrested, and even being homeless. It's important to be aware of the legal ramifications of begging so that you can avoid them. Many people in the country are unaware of the laws that deal with poverty. These laws can penalize people who can't afford to live on their own, or who are living in poverty. In India, people do not know that begging is illegal in some states. Many people believe that beggars themselves are not aware of their rights and the laws that govern them. Trafficking in human beings is punishable under state law with a prison sentence of up to five years or, if the victim is under 18, up to eight years in prison, most respondents were not aware of this, believing it was 10 years in prison or 7 years. Many people are not aware of the laws that exist and the consequences of breaking them. Additionally, the laws are not effectively enforced, which leaves many people unaware of their rights and potential legal penalties.

To understand its connect with religion and culture

Most people don't think of begging as something that is related to their religion or culture. There is little agreement among religions and communities about whether or not beggars should

be given alms, but all agree that it is important to help the poor. Individuals give money to beggars out of sympathy or because they have change, because they are disabled or handicapped. Often they do not want to encourage this practice, so they refrain from giving money. People generally do not give money to beggars out of a fear of being cursed or because they believe in karma. This is because beggars are often known to be unscrupulous and may not actually need the money. You are not obligated to give money to a beggar only while visiting or leaving a temple or religious place. You can provide them whenever you want or feel the need to.

To find viable solutions to eradicate beggary.

- There should be strict enforcement of the laws dealing with beggary.
- Effective planning ought to be done by the government to solve the problem of unemployment and poverty.
- Beggars should not be allowed to stay in public premises such as railway stations, bus-stop, market places etc.,
- The orphans should be furnished by education.
- Individuals should be educated about the real factors of beggary and its impact at large and make them quit giving alms to the beggars.
- Work homes ought to be set up for sluggish individuals.
- To eliminate beggars we should raise the minimum wages
- On the contrary, all the vagrants and handicapped ought to be dealt with by opening increasingly more rehabilitation centres;
- Proper advancement ought to be brought in the agrarian and industrial area which give them work freedom to stand on their legs;

- Underground beggar associations ought to be checked by people in general and police and should be given the death penalty;
- The Government should open special clinics to deal with individuals who cannot pay for the treatment of diseases like leprosy etc.

LIMITATIONS OF THE RESEARCH

The researcher did not face many limitations whilst conducting the research. The only limitation that slightly affected the research was the fact that the accuracy of the responses collected from the sample. The interpretation of the questions and the level of honesty of answers may not be absolute.

CONCLUSION

Despite of India's rapid economic growth, begging as a social problem has existed in our society since inception of human civilization and still persists even after our Government intended to abolish it by taking lot of measures and bringing in legislations. We do not have any central law in our whole country but the states have brought in their own anti begging laws. Beggary laws continue to exist in Indian jurisprudence regardless of any evidence on abuse and without any presumption of criminal act among the already vulnerable section of the society. It is a matter of concern that unreasonable prohibition on begging by anti-begging laws in India deprives the beggars who beg as their last resort for their survival, and violate their fundamental rights. Beggary has thus become a very serious matter to take note of. In spite of

so much effort, India has not been able to eliminate this social problem. So, this research in a way dealt with the citizen's attitudes and knowledge towards beggary in India.

APPENDIX I

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APPENDIX II

TOOL

Questionnaire

Answer the following Questions with respect to Beggary, with your own honest opinions, there is no right or wrong answer.

1. I believe that giving alms invokes blessings from god.

Yes

No

2. Are you afraid of beggars?

Yes

No

3. Beggars are always lazy so they do not to work.

Yes

No

4. I believe most of the beggars fake their ailments .

Yes

No

5. I feel that people beg because of their poor skills and inability to survive

Yes

No

6. I want to get together with my friends and fight for these people

Yes

No

7. To what extent do you consider begging as indecent and despicable?

Yes

No

8. Do you believe that helping beggars has positive effects on people's lives?

Yes

No

9. Who do you think should assume more social responsibilities for the advent of beggars and vagrants?

Government

Citizens

Beggars themselves

Economic or political institutions

Other

10. There are laws against beggary.

Yes

No

11. Many Indian citizens don't know that beggary is illegal

Yes

No

12. A handful of Indian states have banned beggary.

Yes

No

13. Beggars aren't aware of their rights

Yes

No

14. Beggars have their own set of rights and duties.

Yes

No

15. Human traffickers (those who accumulate beggars) are subject to ____ years of imprisonment

Yes

No

16. Why do you give money to the beggars?

I feel sympathetic.

I gave the humanitarian aid because the beggars were disabled.

I had to because the beggars would not let go.

I happened to have change.

Afraid of them Believe in Karma

I don't encourage beggary

17. I feel compelled to give money to a beggar for the fear of being cursed.

Yes

No

18. One should give money to the beggars only while going in and not while coming out of the temple.

Yes

No

19. I will give alms to beggars because my community supports it.

Yes

No

20. Do you believe that begging is something natural and an act of providence? List plausible solutions to eradicate the problem of beggary (Qualitative)

APPENDIX III

CONSENT FORM

Dear Respondent,

Hello. I'm conducting a survey for my grade 12 Sociology project. It would be greatly appreciated if you could take the time to complete this form. Genuine, honest and detailed responses are encouraged. Your participation is entirely voluntary, and your identity will be strictly anonymous. Thank you very much!

Researcher

Uttara.