



A Study on Factors that Allows Beggars to Decline the Facility of Shelter Homes in Vadodara City

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ABSTRACT:

India has a long history of beggars. India continues to have the world's largest population of people who go to bed hungry; the largest number of people who are without clothing and, not surprisingly, the largest number of beggars. Because of its socio-cultural and economic effects, beggary is a multifaceted issue. Because Vadodara is one of Gujarat's cities that is expanding at the fastest rate, the current research focused on the needs and characteristics of beggars in the city of Vadodara. Purposive sampling is used to select a sample of 50 beggars who are begging around Vadodara for the study. This paper looks at the socioeconomic factors and reasons for begging, as well as the various challenges that beggars face and the factors that cause shelter facilities in Vadodara to close.

KEYWORDS: Beggars, Shelter Homes, Rehabilitation, Begging, Factors.

Conceptual Framework

The research shows that government is providing rehabilitation service for beggars but due to some reason beggars cannot access it. Government is providing shelter home for beggars but all beggar's mentality is not same. It shows that shelter home provided facilities for beggar's betterment and develop them and help them physically as well as mentally.

We can also conclude that majority of beggars have mental illness and shelter home provided cure for. Majority of beggars are into begging because of the poverty or unemployment so we can say that in India employment rate is still low. It shows that many of beggars have no idea about shelter home and what is shelter home or rehabilitation, for that government need to aware them and make them to understand importance of shelter home. It also shows that in shelter home they are not provided self-employment on that much level if they are providing so it is possible to attract beggars to the shelter home.

According to study we can conclude that beggars should aware about shelter home and their rights as per the law. Also, municipal corporation doing great work to rehabilitates beggars to the shelter home and aware them about shelter home. Study shows that beggars have talent and education qualification but because of the poverty and low rate of employment they can not do anything for their betterment. People are continuously harassed them by commenting them as verbal abuse and do discrimination.

The main focus of the present work through what are the factors affect begger to decline facility of shelter homes. Rehabilitation of beggars plays important role in their overall development. It will gradually shoe life of beggars and problems facing by beggars as well as shelter home facility and rehabilitation measures.

The effect of rehabilitation and shelter home can be both positive and negative on the beggars which we can see through the research that is conducted below. The idea of conducting research came because I was very excited to know why beggars decline facility of shelter home and what are the problem facing by beggars and their socio-economic condition.

The main concept of rehabilitation of beggars is that beggars can develop their ability and betterment of their life of living. Rehabilitation helps beggars to improve their physical health condition as well as mental health condition.

This research shoes that how many beggars are aware about rehabilitation or shelter home facilities in their city. How many beggars are actually wanting to go to shelter home and who do not want to go to shelter home. What are the consequences beggars are facing during beggary and why they like beggary? What is the reason or causes for their begging life? this research shows facilities given by shelter home, activities performing by shelter home, what is government doing for the rehabilitation of beggars.

Begging is not criminalized by any central law in India. However, anti-begging laws exist in 22 states, some of which are Union Territories. All state laws against begging are based on the Bombay Prevention of Begging Act of 1959. Which are the laws that helps beggars to take their human rights. The beggars who are currently involved in begging can be helped by the recommendations in this section. Beggars can be divided into single and non-single types for convenience. A person who has turned to begging solely for their own survival is known as a solitary beggar. Someone who has turned to begging not only for their own survival but also for the survival of their family is known as a non-single beggar.

Begging is a problem for society because a lot of beggars don't use up the human resources that are already there and drain society's resources. As a nation, India must consider its begging population. Beggardom is not a new phenomenon in Indian society; it has been around for a long time. India

continues to have the world's largest population of people who go to bed hungry; the largest number of people who are without clothing and, not surprisingly, the largest number of beggars. Because of its socio-cultural and economic effects, beggary is a multifaceted issue. The issue manifests as a degrading form of human existence in addition to posing a barrier to socioeconomic development. Beggars can be found in every region of India, making India one of the nations with the worst begging practices. Amazingly, many beggars are professional beggars, and some are associated with criminals. India is in great danger as a result of all of this. The vagrancy laws in India are a throwback to European vagrancy laws, which instead of addressing socioeconomic issues make the poor criminally responsible for their position. India's beggary laws are similar to these laws.

Beggarliness is one of many manifestations of social deviation, particularly in a backward or what is now referred to as a "developing" economy. It is a personal disorganization in and of itself. It is a blatant sign of the individual's inability to adapt to his or her social environment, an anomaly resulting from the individual's withdrawal from life's springs. Beggary, like all personal disorganization phenomena, is inextricably linked to the social forces that compel the individual to engage in this inhuman, humiliating, and shameful occupation, which, in his own opinion, is comparable to any other occupation undertaken by individuals to earn a living.

From every angle, begging is a social issue. First, it's a problem from the beggar's own perspective. For him, it implies a life of misery and filth, disease and need, ignorance and exploitation. The fact that some of the beggars have adopted the lifestyle, presumably voluntarily, is irrelevant. They find their situation to be degrading and dehumanizing, despite their ignorance of it.

The children of beggars face difficulty with begging. It is not a good environment for them to grow up in. It implies inadequate nutrition and educational and personality development opportunities. It could indicate inactivity, bad company, or delinquency.

Begging is a deviant behaviour pattern. The expectation is to work for one's living. This standard is at risk from the large number of beggars who exist. In this sense, it's a disorder and social defence issue.

In all parts of India, beggary has become a serious issue that needs to be addressed, particularly in cities and towns. For the problem to be solved, a scientific study is required. The study's primary objective is to bring the public, voluntary organizations, and the government's attention to the need to eradicate this evil.

India is probably the only country in the world where approximately 50 million people live in complete freedom and depend on the spontaneous, unorganized charity of individual citizens. Despite the fact that beggars can be found in other parts of the civilized world, the public in this country is ok with persistent, open, and methodical begging in public places.

In any society, beggarliness is a curse; however, in India, beggarliness is not only a curse but also a significant financial burden. The issue of premature birth is not one of economics; It also has moral and social facets. Beggary is defined as "Soliciting or receiving alms in a public place or entering any private premises for the purposes of soliciting or receiving alms" in the Indian Children Act of 1960. exposing or exhibiting any sore, wound, injury, deformity, or disease, whether of oneself, of another person, or of an animal allowing oneself to be used as an exhibit for the purpose of soliciting or receiving alms, whether under the pretence of singing, dancing, fortune telling, performing tricks, or selling articles with the intention of obtaining or extorting alms"

In India, beggary work has long been a way for a small number of people to make a living. It has come to be viewed as a negative aspect of the Indian people's cultural heritage in the land's cities and villages. It is an established fact; that the Varnashrama Dharma, which was based on the idea that all members of the society were divided into Brahmanas (the priestly order), Kshatriyas (the warrior and ruling class), Vaishyas (the trading and business community), and Sudras (the menial class) at first, ultimately led to the establishment of a distinct social and economic hierarchy within the Indian social order. This hierarchy was a result of the Varnashrama Dharma. Mendicancy and charity acceptance were encouraged by the Varnashrama lifestyle. Bhikshayam, or begging, is one of the ten approved means of earning a living, according to Manusmriti, especially for those living in poverty or distress.

In developing nations, particularly India, the magnitude of the problem of pregnancies is particularly poignant. There is no scientific estimate of the number of beggars in India. A survey conducted by Delhi School of Social Work found that the number of beggars in India has skyrocketed. There were 750307 beggars and vagrants in India in 1981, according to the Census of India. In 1991, there were 542875, and in 2001, there were 627688.

The social act of beggars is a problem for society. The greater the proportion of the population that engages in begging, the greater the burden placed on the workforce and the lesser the utilization of human resources for positive human development. For a significant portion of the population, begging has become their go-to method. Azad Foundation op. cit., Delhi School of Social Survey cited demonstrates that the number of beggars in India has increased by lakh in the ten years since 1991. According to Azad Foundation's Action Aid Report 2004, "there are some 60000 beggars in Delhi, and over 300000 in Mumbai," According to the Azad Foundation-quoted Council of Human Welfare report from 2005, one person out of every 354 in Hyderabad is found begging. In addition, there are child begging in every Indian city and town. It is estimated that there are 300,000 child begging in India, but some organizations say there are one million. 44,000 children are enslaved by the gangs each year.

In India, begging has grown into a significant industry. In fact, cities like Delhi, Noida, Gurgaon, Mumbai, Kolkata, and others are home to begging cartels. Each of these gangs has its own leader. Each leader gives a specific territory to a group of beggars, and the day's earnings are split between them. Because appearances are so deceptive, it is extremely challenging to determine who is a genuine beggar and who is not. Even the children, with their filthy faces and pleading expressions, have been properly trained to beg and appear genuine. When we see a young woman on the street begging while holding her newborn child, it sometimes breaks our hearts. The baby is typically found asleep. It's all a scam. Numerous sting operations have shown that babies are rented to give begging credibility. After being doped for the entire day to make them appear sick, young women who beg can easily transport babies from one area to another.

How much do you save and how much do you earn each year? That depends on your lifestyle and location in the world. However, what if we told you that some beggars earn significantly more than we do? How much money does the richest beggar in India have? A few extremely wealthy beggars in India who own apartments, many properties, and a sizable bank account are on this list. However, they continue to ply their trade on the streets.

Types of Beggars

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

1. Juvenile beggars
2. Physically and mentally handicapped;
3. Diseased;
4. Religious mendicants;
5. Able bodied;
6. Aged and infirm;
7. Beggars who rely solely on begging as a temporary solution until they can find full-time or part-time employment again;
8. Professional and inherited begging: Begging is regarded as a traditional or customary activity in some communities, where it is considered a profession. This kind of beggary is common among members of certain castes or tribes who live a nomadic lifestyle and make their living by performing acrobatics, singing, or dancing for others.

The causes of begging

Begging is both a sign and a consequence of complex social disorder and the disintegration of the joint family unit. Poverty, desertion, unemployment, underemployment, famine, drought, displacement, and natural or man-made disasters that result in migration, homelessness, and other factors are encouraging people to beg.

Economic Factors: There are two ways begging is related to the state of the economy. First, beggary could be brought on by difficulties or a bad economy. Second, in some cases, beggars may be motivated by financial gain, which is especially true in the case of organized or exploitative beggars. Variants of economic causes include underemployment, unemployment, landlessness, poverty, disasters like droughts or famines, and other forms of destitution. **Religious Causes:** 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, the breakdown of the joint family institution as a result of large-scale migration, the weakening of the traditional family structure, and the emergence of individualistic considerations appear to have significantly altered the situation, forcing those in crisis, such as orphans, the elderly, lepers, lunatics, widows, and other socially, physically, and mentally handicapped categories, to a life of beggary. The social customs of some communities' view begging as a family business. Some of these might be: Bhats, Kanjars, Nats, Bajjars, Sain, Jugglers, and They have pursued this profession since childhood and are not subject to any social stigma.

Natural Calamities: Natural disasters like earthquakes, floods, tsunamis, hurricanes, and droughts force people to leave their homes and everything they own behind. In times of extreme need, those who are unable to find work feel compelled to beg for help to avoid starvation and death (Myneni, 2009). As a result, it is critical to safeguard the rights of one of the most vulnerable groups that are targeted for criminal prosecution under state beggary prevention laws. (www.delhi.gov.in).

Legislations pertaining to Beggars in India

Anti-beggar laws are currently in effect in 20 states and two union territories in India. The Bombay Prevention of Begging Act of 1959 covers Delhi as well as Bombay in general. While the offense and the offender are treated differently by each state, all of them make begging a crime. Under state law, begging is so broad that a helpless person who survives on alms becomes a criminal. A person who appears to be poor or in need is regarded as a beggar. Under the Bombay Act, it is illegal to beg in public places. Police can apprehend such individuals with the assistance of social welfare officials. As a result, the Act's authority to arrest is arbitrary and devoid of any necessary guidelines or criteria for a legal arrest. The unconstitutional and unfair apprehension of people has gone unchecked by states. They don't have the tools they need to tell beggars apart from street performers, mendicants, small vendors, pavement dwellers, and migrants who might ask for money. The 1975 Karnataka Prevention of Beggary Act regulates the detention, training, and employment of beggars as well as the prohibition of begging. Additionally, it provides for beggar offenders' relief and rehabilitation as well as their trial and punishment.

Laws Governing Begging in India

Begging is not criminalized by any central law in India. However, anti-begging laws exist in 22 states, some of which are Union Territories. All state laws against begging are based on the Bombay Prevention of Begging Act of 1959. In the event of a first conviction for begging, the act stipulates a sentence of more than three years in prison, and in the event of a subsequent conviction, the individual may be ordered to serve ten years in prison.

SCHEME FOR COMPREHENSIVE REHABILITATION OF BEGGARS

A plan called "SMILE" (Support for Marginalized Individuals for Livelihood and Enterprise) has been developed by the Ministry of Social Justice and Empowerment. It includes a sub-plan called "Central Sector Scheme for Comprehensive Rehabilitation of Persons Engaged in the Act of Begging." A wide range of comprehensive measures are included in this plan, including welfare programs for beggars. The scheme places a significant emphasis on rehabilitation, the provision of medical services, counselling, fundamental documentation, education, skill development, economic connections, and other similar activities. The plan will cover people who beg.

The program will require states to submit proposals for funding on-the-ground outreach to specific cities and municipal areas in order to identify and rehabilitate beggars. The ministry is also working on a draft bill to make room for a model central law that would provide a rehabilitation framework to enable the mainstreaming of homeless, destitute, and begging people. This is done in an effort to facilitate a long-term solution.

It has been learned that the ministry is finishing up a draft that will serve as a framework for care, protection, shelter, welfare, and rehabilitation mechanisms and can be adapted by states and UTs.

Beyond the ongoing, Rs 19 crore-funded 10-city pilot, the government is expanding outreach on proactive rehabilitation with the comprehensive rehab program for beggars. The project has been allocated Rs 100 crore over five years, and the ministry will solicit proposals from state and municipal authorities. A survey to find people who beg will be supported by the scheme, as will mobilization, rescue, and connections to shelters, welfare programs, identity documents, as well as complete resettlement, which will be made possible through education for children and skill development and training for adults.

It includes a sub-scheme - '*Central Sector Scheme* for Comprehensive Rehabilitation of persons engaged in the act of Begging.

Rehabilitation measures

The beggars who are currently involved in begging can be helped by the recommendations in this section. Beggars can be divided into single and non-single types for convenience. A person who has turned to begging solely for their own survival is known as a solitary beggar. Someone who has turned to begging not only for their own survival but also for the survival of their family is known as a non-single beggar.

Steps Needed to Rehabilitate Beggars

In India, begging has significantly increased. One estimate puts the number of beggars in India at half a million. The government, a variety of organizations, and activists assert that numerous steps have been taken to end begging and that some of them have been successful. However, as citizens of this nation, it is our moral obligation to put an end to this threat, and the best way to do so is to stop giving alms. In the interim, allow the government to continue its efforts to alleviate poverty and improve India's living conditions.

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