

Comprehensive Digitised Survey of PERSONS ENGAGED IN THE ACT OF BEGGING AND THOSE WHO ARE AT RISK IN DELHI



INSTITUTE FOR
HUMAN DEVELOPMENT

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Department of Social Welfare
Government of NCT of Delhi

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Despite India's rapid economic growth, begging continues to remain one of the critical issues in the country. People engaged in begging constitute the most deprived, poor and vulnerable section of the society, who are in dire need of rehabilitation. There is a dearth of reliable estimates or data on the number of people engaged in the act of begging in Delhi. However, to formulate an effective rehabilitation strategy, one needs to first have realistic estimates of number of people engaged in the act of begging, as well as understand their profiles and what are their goals and aspirations in life.

In this context, an intensive research and field work was carried out on the various dimensions and aspects of beggary. An extensive census survey was done across the 11 districts of Delhi and data was collected, compiled and analysed, which brought to light beggars' preferences for skill development and training and other needs to disengage themselves from the act of beggary. This report is the culmination of the research and survey. Utmost care was been taken to keep the concept of respect, dignity and inclusion central to its preparation. The study also provides empirical evidence on specific locations where such people are concentrated, such as religious places, streets or footpaths, traffic signals and market areas; their lives and livelihoods; aspirations and assistance as well as overall rehabilitation policy required, based on their needs assessment.

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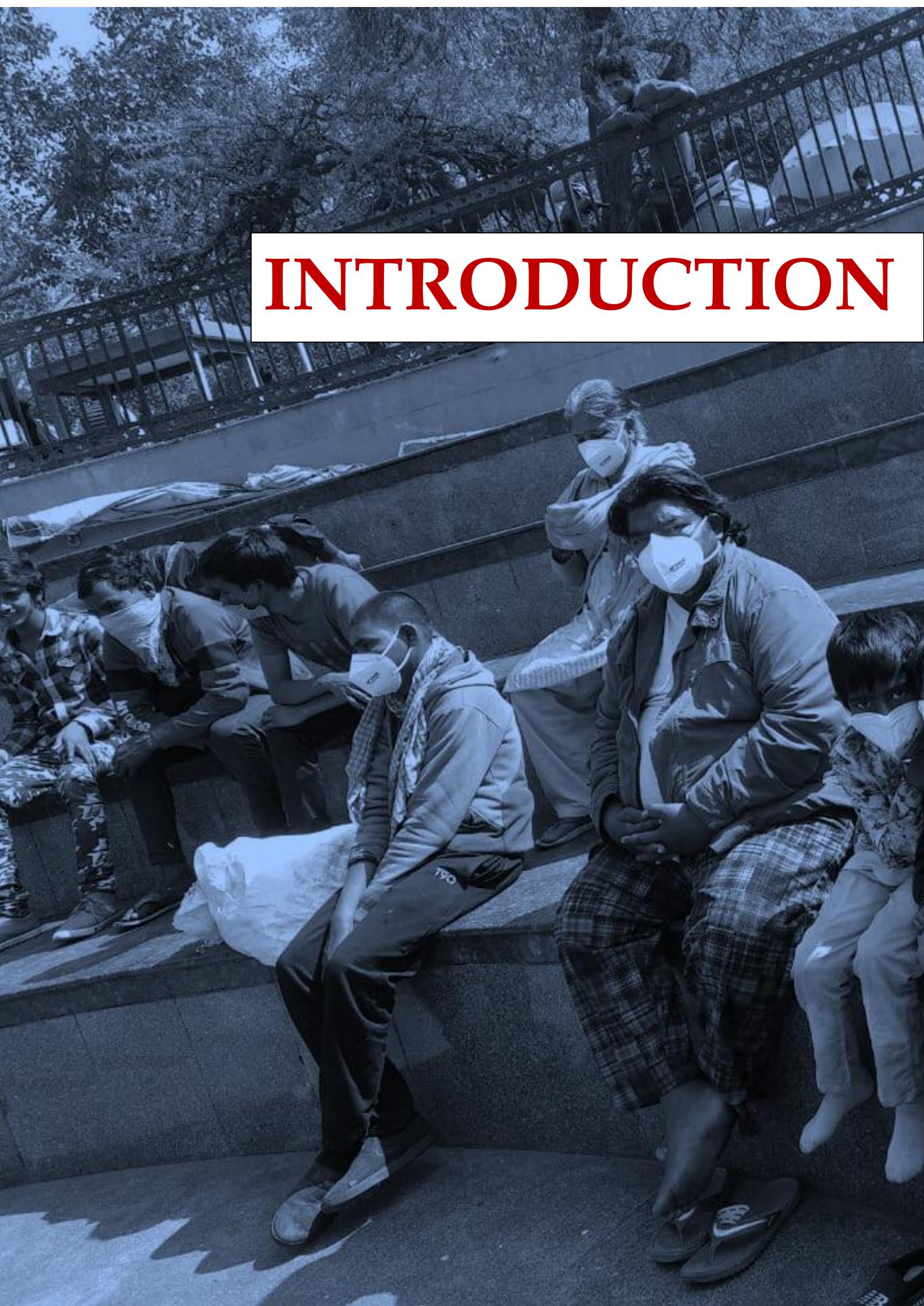
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INTRODUCTION



Chapter 1: Introduction

1.1 Background

In the past few decades, the world has been urbanising rapidly. It is particularly fast in the case of developing countries such as India – from 25.5 per cent in 1991 to 31.1 per cent in 2011. According to the Census of India, Delhi is the most urbanised (97.5 per cent) state in the country with a 1.67 crore population, which recorded about 8 per cent change in urban population from 1991 to 2011. This high urbanisation rate has led to mass movement of poor people with or without families from rural or underdeveloped states to Delhi in search of employment opportunities and better lives.

The increasing demands made by the exponential growth of city population is suggestive of the ever-increasing requirement of food, energy, water, land for human settlements, better civic and infrastructural facilities and amenities for standard quality of life. Though there is rapid urbanisation, the country is also facing high rates of unemployment, under employment and poverty in the country, large number of people are unable to meet their basic needs such as food, clothing and shelter. This force people from weaker socio-economic sections of the society to engage in the act of beggary for their survival.

Despite India's rapid economic growth, begging continues to be one of the critical issues in the country. People engaged in the act of begging constitute the most deprived, poor and vulnerable sections of the society, who are in dire need of rehabilitation. There is a dearth of reliable estimates or data on the number of people engaged in the act of begging in Delhi. However, to formulate an effective rehabilitation strategy, one needs to first have a realistic estimate of number of people engaged in the act of begging. It seems that their numbers have somewhat increased; one can see people begging on railway stations, railway tracks, bus stations, outside religious places, traffic signals and on streets.

A comprehensive study on Street Children conducted in 2011 by the Institute for Human Development (IHD) for the Government of NCT of Delhi found that out of 51,000 estimated street children below 18 years of age, around 15 per cent were engaged in the act of begging. In other words, there were around 8-10 thousand children engaged in the act of begging in Delhi in 2011. Apart from children, many persons engaged in begging are old, or even belong to the working-age groups.

1.2 Rationale of the Study

The rationale behind the study was to provide evidence on how begging as a socio-economic phenomenon and the persons engaged in the act have so far been unsympathetically treated both by the ‘law enacting judiciary’ and the ‘society at large’. The report signifies the importance of effective policies and programmes in respect to the rehabilitation of such a deprived section of the population. It also expounds on the urgency to which the subject matter of beggary should be adhered to and how our country as a whole would benefit from the upliftment of its so far marginalised and destitute citizens. This study also holds relevance not only from a humanitarian point of view but also in terms of advocating policy intervention for assuring constitutional right to life.

1.3 Need for Rehabilitation

People engaged in the act of begging are vulnerable and require prioritised aid from the state and its people. Though various initiatives have been undertaken by the Delhi Government and various NGOs for the rehabilitation of such people and the urban homeless, the efforts are minuscule given the intensity of the problem. Although welfare work has also been directed at reducing begging, including providing jobs to people engaged in the act of begging, with varying degrees of success, however, begging continues to remain a significant social issue. Sting operations have also revealed the existence of begging rackets in big cities, which have adverse implications on the society.

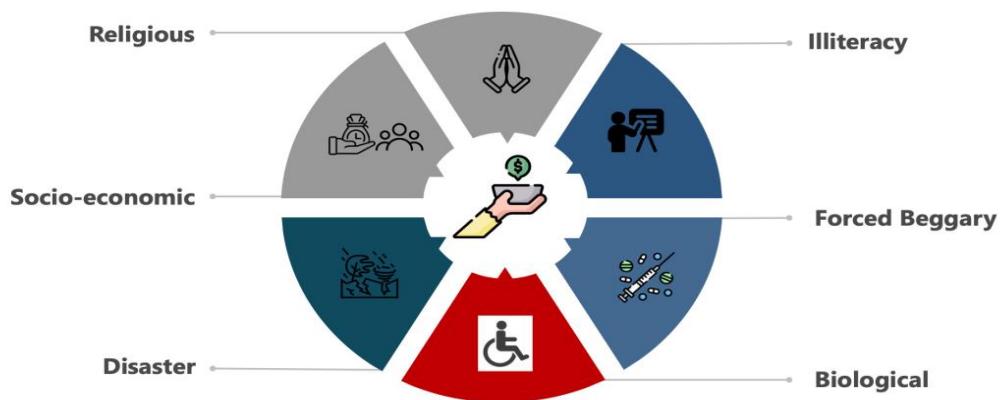
Some of the reasons identified for increased beggary include poverty, unemployment, unstable homes, loss of income and disruption of joint family etc. These underlying reasons make it necessary to know the numbers of persons engaged in the act of begging and their diversity in terms of age groups, sex, socio-economic background and place of origin etc. to formulate a city-specific action plan for rehabilitation of such people. There is a structural problem in the society that needs to be addressed. This study helps to understand the scale and manifestation of the problem, which will allow one to specifically focus on rehabilitation and policy interventions. A comprehensive rehabilitation plan is crucial to cover identification, rehabilitation, provision of medical facilities, counselling, education, and skill development with the support of state governments, local urban bodies and voluntary organisations.

1.4 Reasons Behind Engaging in the Act of Begging

There are various reasons behind people getting engage in the act of begging (Fig 1.1). Some

of the reasons discussed in the report include poverty, unemployment, inequality, homelessness and loss of work and income. Some also indicate adverse outcomes due to drug/alcohol addiction, lack of seasonal work, physical or mental disability and other vulnerable conditions, which compel many to engage in the act of beggary for survival (Carter, 2007; Anderson, 1961). In addition, a lot of children have also been found engaged in the act of begging due to an array of reasons, which can broadly be divided into the following categories.

Figure 1.1: Reasons for Engaging in Begging



a) Economic Causes: Beggary is related to the economic condition in two ways. First, beggary might be the consequence of economic instability or distress. Second, under certain situations, beggary might be motivated by economic gain; this is particularly relevant in case of organised or exploitative beggary. Unemployment or under-employment, destitution, landlessness, poverty, calamity, drought or famines and various other conditions of destitution are all variants of economic causes. Most migrant workers are engaged in informal work, which comes without minimum wages and/or social protection. They have no access to civic amenities, food security and public housing in the cities, because of which they are forced to engage in beggary to sustain themselves.

b) Social Causes: Social disorder, such as cultural conflict, unplanned industrialisation, community disorganisation, mass migration, breakdown of the joint family institution, weakening of the traditional family structure and the emergence of individualistic considerations, seems to have changed the situation considerably, forcing people in crisis situations to take up beggary for survivals. Often orphans, infirm and aged, and other socially, physically and mentally handicapped people have to engage in beggary. Children

who run away from homes because of abuse, hunger or in search of jobs, widows who are neither accepted by their in-laws nor by their parents, eventually engage in the act of beggary for survival. However, certain communities consider begging as their hereditary profession and social custom, such as Nats, Bajigars, Sains, Jugglers, Bhats and Kanjars. They do not attach any social stigma to the act of begging and engage in it since childhood.

c) Disasters and Pandemic: Natural calamities such as earthquakes, floods, tsunami, hurricanes and drought result in huge loss of lives, livelihood and property and pushes the poor and vulnerable people deeper into the poverty trap. Such disasters compel many to leave homes, leaving everything behind and under circumstances of immediate need, they are forced to beg to survive. Health and social crisis, such as the ongoing Covid-19 pandemic adversely affect the livelihood of many people in the urban areas. As a result, unemployed people are compelled to beg to survive and sustain themselves in urban areas or cities. For instance, a report by Stranded Workers Action Network (SWAN) in 2020 suggested that more than 80 per cent of migrant workers have not received government ration. In such cases, they either return to their rural homes or resort to begging in big cities for survival.

d) Religious Causes: Most religions sanction seeking and giving alms and people regard it as an opportunity to do *punya* or good karma. A sort of religious sanctity is attached to alms giving.

e) Physical/Biological Causes: Given the lack of social provisioning provided by the state when it comes to health expenditures, people with disabilities or people who are unable to meet their health expenditures are forced into the act of beggary. Many a times, family members abandon people suffering from chronic illness, mentally and physically disabled or aged, who then resort to begging, as they are unable to engage in respectful economic activities.

f) Forced Beggary: There are people, especially children who are drugged, beaten and forced to beg. They are sometimes maimed or burned to elicit greater sympathy and get more alms. These vulnerable children are preyed upon by cartels. They trap these children through traffickers and force them into begging through subjugation, which more often than not include drug dependency or some form of violent coercion.

g) *Illiteracy and Lack of Skills*: Given quite a few of these people are engaged in the act of begging since childhood, they do not get the opportunity to develop any other skill or even receive basic education. Even if they want to come out of begging, they have no alternative, as they are unskilled and illiterate with no option to fend for themselves and their families.

1.5 Review of Literature

In this section, the recent literature on beggary in India has been reviewed to build a strong understanding around the issue. The review includes three broad themes: (i) reasons and classification (ii) debates around the type and estimates of people engaged in begging and (iii) suggestions.

The studies conducted across cities found some common characteristics of people who engaged in begging. They are mainly homeless, street children, old, disabled, infirm or with stigmatised ailments like leprosy and mental illness, migrants and illiterate (Action-Aid, 2004; DSSW, 2004; Jafri, 2005; PUCL-CSDS, 2008; Datta, 2008; IHD, 2010; Khan, 2013; Sailaja and Rao, 2016). The study also revealed that there is a section that is unemployed or underemployed and able bodied, but engage in either part-time or full-time begging.

A survey undertaken by the Social Development Centre of Mumbai (2004) revealed similar results, as most people engaged in begging see it as a profitable and viable profession. Of the 5,000-odd beggar surveyed on the streets of Delhi, four turned out to be highly educated—supplementing their monthly salaries with begging over the weekends. Six were graduates and 796 had studied up to the secondary level. Visweswara *et.al*, (2016) stated that begging cannot be written off just as an economic problem, and it is more than just a consequence of poverty and neglect. Visweswara elaborated that the problem of begging surfaces due to a complex tangle of socio-cultural factors, which play a key role alongside the economic adversities. The common perception among the people engaged in begging is an unproductive way of life; however, they were happily engaging in this means to earn a livelihood, as it did not involve any form of manual work. It was collectively termed as the easiest way to earn money. The study found the preferred places of begging to be religious places, markets, residential areas, streets, bus stations and railway stations.

The second issue is the estimation of people engaged in begging across the cities. Various studies show that there has been a phenomenal rise in the number of people engaged in

begging across Indian cities, as urbanisation has increased. Rafiuddin (2008) reported the number of persons engaging in begging across India to be around 7.3 lakhs. There were some 60 thousand people engaged in begging in Delhi and over 3 lakhs in Mumbai according to a 2004 Action-Aid report; nearly 75 thousand in Kolkata, according to the Beggar Research Institute; 56 thousand in Bangalore, according to police records. In 2005, the Council of Human Welfare found that one in every 354 people was engaged in begging in Hyderabad. However, these estimates have several limitations, as the data collected were either a sample study or the objective of the study was different, such as enumeration of homeless or street children.

The third issue revolves around suggestions provided by the studies to reduce the prevalence of beggary. The studies suggest that better housing facilities, care of elderly people engaged in begging, suitable institutional care for children, and services of NGOs, social workers and civic bodies should be made available to curb the growing menace of beggary. There is a need to conduct awareness programmes with the objective of rehabilitation of people engaged in begging. Additionally, they should be provided with transportation and basic needs such as shelter and livelihood assistance. Educational initiatives, awareness drive on the adverse effects of begging should also be carried out. The authors also suggest that NGOs, media outlets and academic institutions should work in unison with the government to eradicate the problem of beggary in India by providing effective rehabilitation to such people.

This brief review indicates that the profile and magnitude of people engaged in begging in metro cities such as Delhi has been changing over the years. These studies also suggest that there is a need for rehabilitation initiatives to eradicate the problem of beggary in cities such as Delhi.

1.6 Objectives of the Study

In this context, in order to formulate intervention strategies towards rehabilitation and reintegration of persons engaged in begging, it is important to have an estimate of the number of persons engaged in begging. The estimate needs to be authentic enough so that the states and all other stakeholders can rely upon it to develop policies and programmes. There is a need for a comprehensive digitized survey and profiling of the target population to identify the socio-economic-demographic profile and nature of the problem in a realistic manner.

The study provides a realistic estimate of persons engaged in begging in various districts of

National Capital Territory (NCT) of Delhi. In doing so it will contribute to finding effective solutions for devising various schemes and programmes for rehabilitation of such people and help them become socially and economically empowered. The main objectives of the study are:

- i. To estimate the number of persons engaged in begging across different districts/geographic locations
- ii. To provide a profile of persons engaged in begging across age groups and gender
- iii. To prepare a profile of persons engaged in begging in various forms such as with or without family, disability, geographical locations, activity before begging etc.
- iv. To provide a broad framework of the magnitude and nature of the implementation plan for the rehabilitation of persons engaged in begging

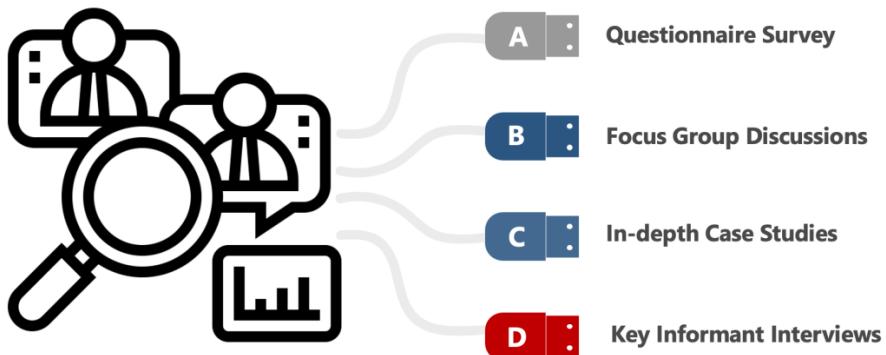
1.7 Methodology and Definitions

A mix of both quantitative and qualitative methodology was adopted to collect the data of people engaged in begging in Delhi.

Coverage and Identification: The survey was conducted in all the 11 districts and 33 subdivisions of NCT of Delhi. Before the start of the field survey work, the hotspot or locations of begging were identified with the consultations of select stakeholders and field visits. In this process, the hotspots identified were traffic signals, religious places, under bridge/fly-over/subways, at/vicinity of bus terminals, at/vicinity of railway stations, at/vicinity of metro stations, street footpaths, tourist spots, residential areas, markets and malls.

Survey Tools: This study collected primary as well as secondary data to meet the objectives. In the primary survey, both quantitative and qualitative data was collected by employing survey tools, as shown in Figure 1.2. A semi-structured questionnaire, consisting of closed and open-ended questions was developed to collect primary or field-level information across the 11 districts of Delhi i.e., North, North East, North West, West, South, South West, South East, New Delhi, Central, Shahdara and East. To supplement the primary data, key informant interviews with stakeholders and case studies were also undertaken. This was done to have an in-depth understanding of the situation. In addition, secondary information was collected from various published reports, web-based articles, journal articles and government reports.

Figure 1.2: Survey Tools



The semi-structured questionnaire was prepared in consultation with the Department of Social Welfare, Government of NCT of Delhi and other stakeholders. It comprised three broad sections and 39 questions, each section constituting of a single or multiple-choice questions. The first section covered the ‘background information’; the second section focused on ‘respondent profile’, and the third section captured the respondent’s opinion regarding the ‘assistance required for rehabilitation’. Additionally, the checklist for the focus group discussions and key informants interviewed was also prepared for the survey. These tools were finalised after pre-testing and a pilot survey was conducted with the relevant respondents.

Data Collection: After finalising the survey tools, a full-day training of 50 field investigators and eight supervisors, which included equal number of males and females was conducted at the India International Centre, Delhi. In the training, the study team and other relevant officials thoroughly discussed each aspect of the study and survey tools. Further, the field survey in each district was conducted in the already identified hotspots. Some additional spots were identified during the survey by field teams consisting of trained field investigators and supervisors. The survey was conducted using CAPI-based software connected to the server through internet.

Apart from continuous monitoring by the on-field supervisor, the senior researchers also regularly visited the areas to facilitate the survey work. In exceptional cases, if a respondent was not willing to reveal the detailed information, it was ensured that the investigators included the person in the inventory even without the detailed information. The qualitative

information was collected through 30 focus group discussions (FGDs), which was conducted across various groups of persons engaged in begging, and 30 case studies documented during the field survey. In addition, five key informants interviews were conducted with various stakeholders to know their perceptions and views on rehabilitation of the people engaged in begging.

To avoid duplication during the enumeration an identifier question was asked. The identifier question was ‘has someone with similar questions interviewed you previously?’

Operational Definition: According to the Bombay Prevention of Beggary Act (BPBA) 1959, which was extended to NCT of Delhi in 1960, ‘Beggary’ means:

- (i) Soliciting or receiving alms, in a public place whether or not under any pretense such as singing, dancing, fortune-telling, performing or offering any article for sale
- (ii) Entering any private premises to solicit or receive alms
- (iii) Exposing or exhibiting, with the object of obtaining or extorting alms, any sore wound, injury, deformity or diseases whether of a human being or animal
- (iv) Having no visible means of subsistence and wandering about or remaining in any public place in such condition or manner, as makes it likely that the person doing so exist for soliciting or receiving alms
- (v) Allowing one-self to be used as an exhibit to solicit or receive alms

However, the definition does not include soliciting or receiving money or food or given for a purpose authorised by any law, or authorised in the manner prescribed by the Deputy Commissioner or such other officials as be specified in this behalf by the Chief Commissioner.

For this survey, anyone found engaged in begging at the time of survey, including part-timers were considered as person engaged in begging. The classification of people engaged in begging included child (juvenile); physically and mentally handicapped; diseased/aged/infirm; religious mendicants; employed (part-time); temporarily unemployed; babies in arms; able-bodied; forced; casual; professional/hereditary and destitute. In the case of children, only those who were observed as engaging in the physical act of begging were counted as persons engaged in begging. Babies in the arm were treated as a separate category and not counted in persons engaged in begging. Children up to 10 years of age were counted

in, but detailed survey was not undertaken for them due to their inability to respond to the detailed questions.

1.8 Limitations of the Study

During the survey, necessary steps were observed to include all the people engaged in begging in the city. However, the study still has some limitations, which may have resulted in some underestimation of people engaged in begging across the districts in the city. Following are some of the limitations of the study:

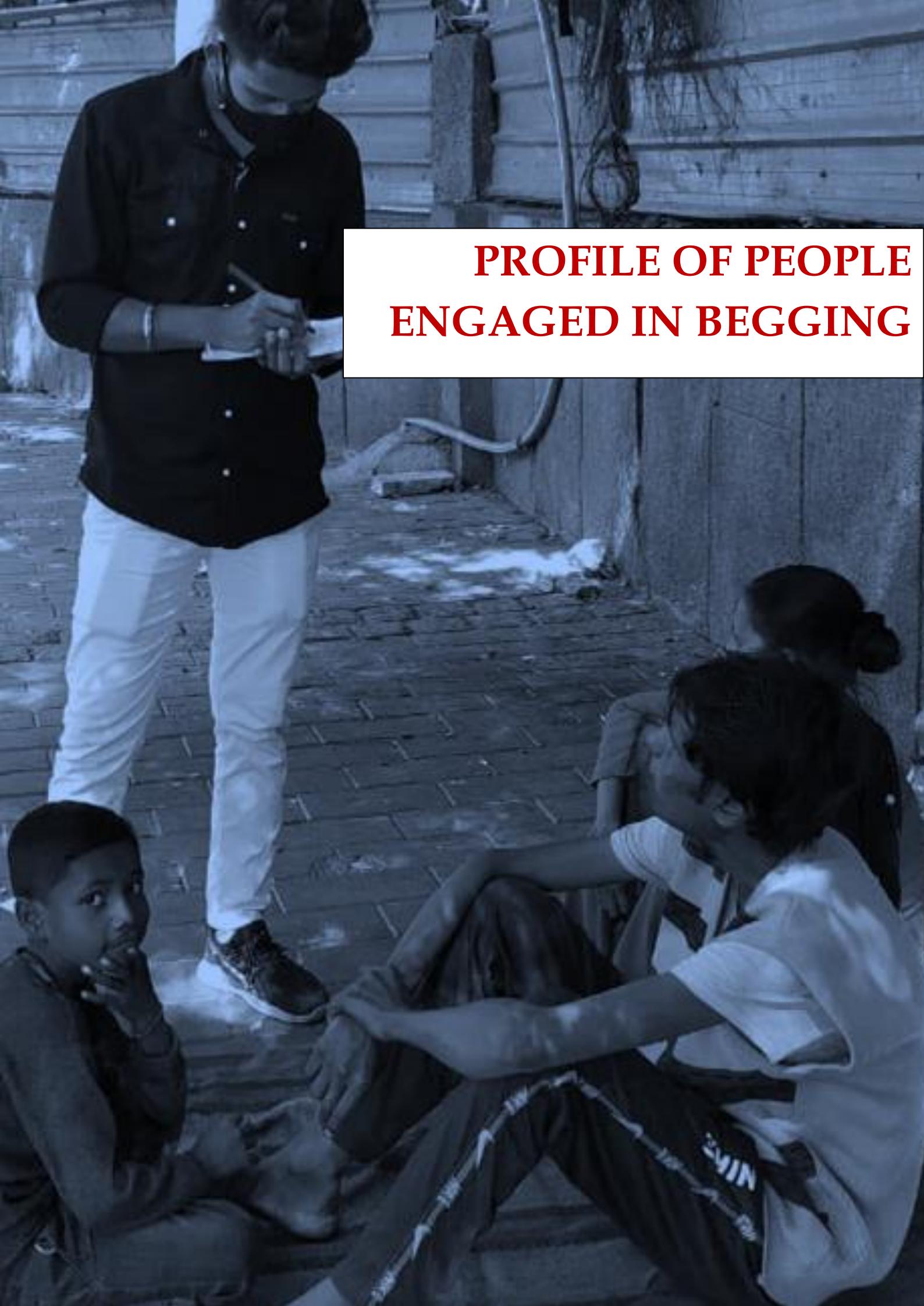
- Identifying beggars has been a complex issue, as generally, any person who ‘looks’ untidy, unkempt, shabbily dressed or of unsound mental health, is presumed to be a beggar. Further, it was extremely difficult to differentiate between homeless people, street vendors, landless labourers who migrate to bigger cities in search of livelihood, destitute people and other categories of people who fall into the category of persons engaged in begging.
- The people engaged in beggary frequently shift base, due to voluntary and involuntary reasons. Voluntary reasons for mobility include search for more lucrative begging spots. Involuntary reasons include forceful eviction by authorities and weather extremities, pandemic restrictions, etc. Such frequent movements posed a challenge during the enumeration process.
- It was also very challenging to get time from persons engaged in begging to answer the questionnaire, as it meant loss of income for them.
- The pandemic restrictions on gatherings affected the interview process, especially around congested areas. Police personnel stopped investigators at several places from taking interviews, given the pandemic situation and restrictions on gatherings.
- The Covid-19 pandemic induced restrictions imposed by the government, Market Associations, RWAs, policing, restricted the movement of such people and also forced many return to their native cities.
- Another challenge was migration, again caused by the Covid-19 pandemic, during the survey period. A significant number of beggars had returned to their native places due to inability to pay rents and/or did not get enough alms as also pointed out during

15 out of 30 FGDs. The pandemic-led lockdown created a difficult situation for their survival in the city.

- Children up to 10 years of age found engaged in physical act of begging were counted in, but a detailed survey was not undertaken for them due to their inability to respond to the questions. Many children as well as adults occasionally indulged in other economic activities, such as rag-picking, domestic worker etc. This made it very difficult to identify and count such individuals, if they were not engaged in begging at the time of the survey.
- Transgender people have not been discussed in detail given the low percentage engaged in the act of beggary in the NCT of Delhi. Another survey could be undertaken to understand their needs in detail and to include them in the mainstream.

1.9 Chapter Summary

The introductory chapter sets off the study by providing a background on the problem of beggary in India. In order to set the context of the study, the ‘rationale behind the study’ and the ‘need for rehabilitation of the persons engaged in beggary’ has been discussed. This is followed by a section that discusses the various reasons for people’s engagement in begging. Under the ‘review of literature’, the findings of other studies on the issue of beggary has been highlighted. The chapter then lays out the objectives, methodology and operational definitions adopted in the study. Lastly, it discusses the limitations of the study.



PROFILE OF PEOPLE ENGAGED IN BEGGING

Chapter 2: Profile of People Engaged in Begging

Beggary is an intense societal problem, especially in developing countries like India. The greater the number of people engaged in begging, more is the strain on the working people and the economy, because of mislaid human resources (Frederick et al., 2016). According to the Census of India, over 4 lakh people were engaged in begging in India in 2011, which included 2.2 lakh males and 1.9 lakh females. The highest number was found in West Bengal (81 thousand) and lowest in Lakshadweep (2 vagrants). The National Capital of Delhi had 2,187 people engaged in beggary comprising 844 females and 1343 males (Census, 2011). However, there are various other estimates, for example, the Delhi School of Social Work recorded close to 60 thousand homeless in 2005, who could be termed as people engaged in begging. Action Aid estimated close to 60 thousand people engaged in begging in 2012. Save the Children estimated around 80 thousand street children in Delhi in 2019, out of which about 20 thousand were engaged in activities such as rag-picking or begging. As per the National Sample Survey Organization, Periodic Labour Force Survey estimated that around 4852 people were engaged in begging in 2018-19¹.

The experts argued that the census numbers are grossly underestimated as the Government of India through household survey conducts the decennial census, while a majority of people engaged in begging are homeless and stay on streets, outside religious places, under the bridge and park etc. As a result, these people are left out in the household-based surveys such as Census and National Sample Surveys (NSS). On the other hand, the estimates given by various agencies are based on surveys conducted with different objectives such as counting homeless and street children, which would also include people involved in some kind of economic activities such as selling items on the street and collection of waste or garbage etc. Thus, the available estimates on people engaged in beggary per se are either grossly underestimated or overestimated, in the absence of a proper survey on the subject.

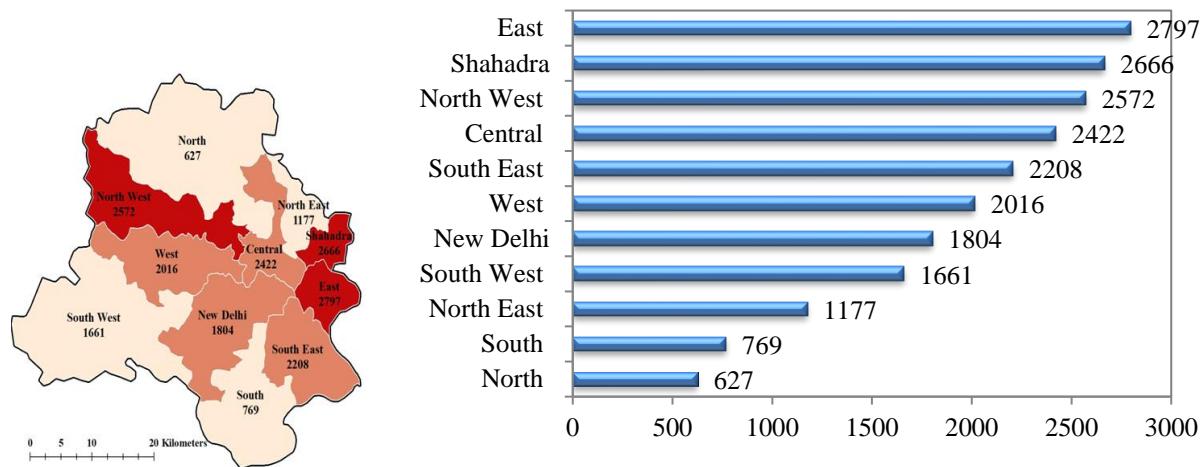
2.1 Magnitude and Pattern

This study surveyed people engaged in beggary across all districts of Delhi, from February 2021 to March 2021. The survey data revealed that a total of 20,719 people were found engaged in begging in Delhi (Figure 2.1).

¹ This also included data on prostitution.

Across the districts, the maximum number of people engaged in begging were found in East Delhi (2,797 people) followed by Shahdara, North West Delhi, Central Delhi, South East Delhi, West Delhi, New Delhi, South West Delhi, North East Delhi, South Delhi, with the lowest being in North Delhi (627 people). This indicates that persons engaged in begging were found to be less in high-income areas such as South Delhi district. This could be due to Covid-19 pandemic induced restrictions, vigilant RWAs and better policing. The numbers were much more in the low-income areas because of low level of implementation of restrictions and migration from the high-income areas to low-income areas.

Figure 2.1: District-Wise Number of People Engaged in Begging (in number)



Source: Primary Survey

However, after factoring the limitations mentioned earlier, the number of people engaged in begging is estimated at about 27,556 persons in NCT of Delhi (Box 2.1).

Box 2.1 Alternative Estimation Factoring Limitations

The study team has taken all the necessary steps and precautions to get the real picture of the people engaged in begging in NCT Delhi. However, keeping in view of the limitations mentioned earlier, the survey numbers are likely to be somewhat underestimated. Hence, the number is further adjusted by taking two scenarios into consideration, (i) some people engaged in begging might have been left un-intentionally by the investigators in the survey, and (ii) many preferred to go to their native places owing to Covid-19 pandemic as discovered during FDGs and other stakeholders' interviews citing reasons such as restrictions, less people giving alms, social distancing, and loss of income. Accordingly, a team with senior study members made multiple visits (3 visits) in four select wards in four different districts where investigators found 90 people engaged in begging. After multiple visits, the study team found 12 additional people (around 13 per cent) to be engaged in begging by considering the highest number in a day during the three days of re-visit. Further, the information on number of people engaged in begging who returned to their native places due to Covid has been gathered from the FGDs conducted at select areas. They revealed that on an average 2 out of 10 or 20 per cent have returned to their native places from the select areas. Therefore, one can say in the normal scenario, assuming all return migrants will come back in near future the total number of people engaged in begging estimated to be 27,556 persons.

2.2 Locations/Hot Spots

The people engaged in beggary were found highly concentrated at four major locations: (i) religious places (64 per cent), (ii) streets/footpaths (42 per cent), (iii) traffic signals (37 per cent) and market areas (28 per cent). One such incident of a person engaged in begging at Jhandewalan temple is narrated in Box 2.2.

Box 2.2: Person Engaged in Begging at Jhandewalan Temple premise

Name: Dinesh Singh; Age: 65 years; Daily earnings: Rs. 100-200

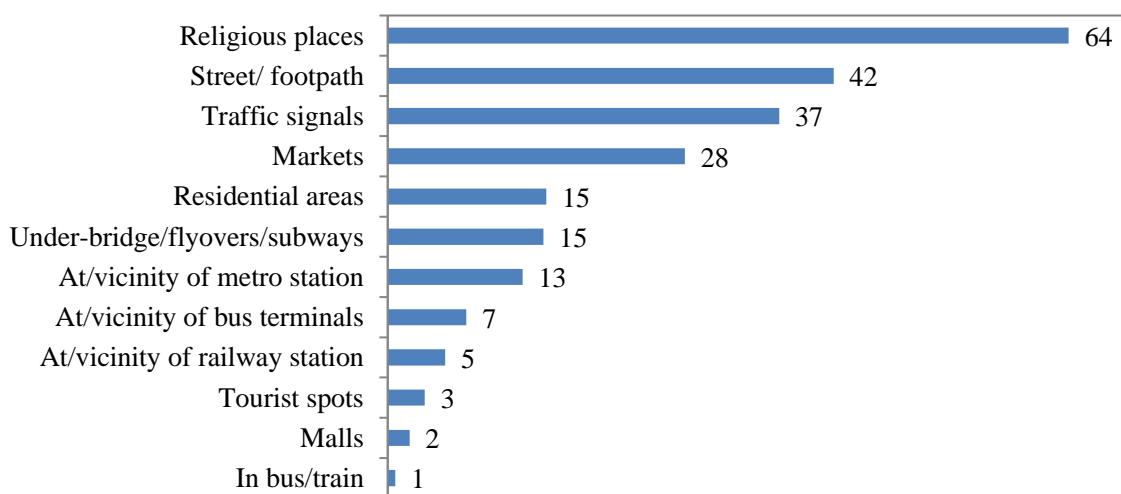
Dinesh Singh, a 65-year-old man, lives on alms from temple visitors. He is literate and hails from Kanpur, Uttar Pradesh, where he worked as a driver. He lost one of his legs in an accident, which left him unemployed. He first moved to Haridwar where he stayed for four years and survived on alms he received from devotees. Subsequently, he came to Delhi and now resides in a small room outside the Jhandewalan temple. Due to his handicap, he is unable to get any job. He has been convicted and sent to the Sewa Kutir a couple of times in the past for begging within the temple premise.



"I started taking alms from temple visitors as I do not have to ask them to give me money or food; they give it on their own will. I have a daughter who is doing her graduation in Kanpur. I am worried about her education and her future. I have to earn for my entire family. I do not want them to beg like I do. I am ready for any kind of rehabilitation that the government offers. The government should provide me financial help to start a shop. I urge government to provide me education to enable me to get a job."

The beggars were moderately concentrated at three locations (i) residential areas (15 per cent) (ii) under-bridge/flyover/subways (15 per cent) (iii) at/vicinity of metro station (13 per cent). There was low concentration at five locations (i) at/vicinity of metro station (7 per cent) (ii) at/vicinity of metro station (5 per cent) (iii) tourist spots (3 per cent) (iv) malls (2 per cent) (v) in buses/trains (1 per cent) (Figure 2.2).

Figure 2.2: Location or Places of Begging (in %)



Source: Primary Survey

Across the districts, the following locations/hotspots were identified in order of concentration (Table 2.1). *New Delhi:* Traffic signals, religious places, and street/footpath; *North Delhi:*

Religious places and traffic signals; *North West*: Religious places; *West*: Traffic signals, religious places, street/footpaths, at/vicinity of metro station, and market; *South West*: Religious places, markets, traffic signals, residential areas, at/vicinity of metro station, and street/footpaths; *South*: Traffic signals, under-bridge/flyovers/subways, and street/footpaths; *South East*: Street/footpaths, market, religious places and traffic signals; *Central*: Religious places, street/footpaths, traffic signals, residential areas and market. *North East*: Religious places, street/footpaths, traffic signals, residential areas and market; *Shahdara*: Religious places, traffic signals, street/footpaths and market areas; and *East district*: Religious places, street/footpaths, and market areas.

Table 2.1: Important Locations where People Engaged in Begging (in %) by District

| Locations/ Districts | New Delhi | North | North West | West | South West | South | South East | Central | North East | Shahdara | East |
|-----------------------------------|-----------|-------|------------|------|------------|-------|------------|---------|------------|----------|------|
| Traffic signals | *** | ** | * | **** | ** | *** | ** | ** | ** | ** | * |
| Religious places | *** | **** | **** | **** | *** | * | ** | *** | *** | *** | *** |
| Under- bridge/flyovers/subways | * | * | * | ** | * | ** | ** | * | * | * | * |
| At/vicinity of bus terminals | * | * | * | * | * | * | * | * | * | * | * |
| At/vicinity of railway station | * | * | | * | * | | * | * | | | * |
| At/vicinity of metro station | * | * | * | ** | ** | * | * | * | * | * | * |
| Street/ footpath | ** | * | * | *** | ** | ** | *** | *** | ** | ** | ** |
| Tourist spots | * | | | * | * | * | * | * | * | * | * |
| Residential areas | * | * | * | * | ** | * | * | * | ** | * | * |
| Markets | * | * | * | ** | *** | * | ** | ** | ** | ** | ** |

Note: Below 25%: * (low concentration); 25%-50%: ** and 50%-75%: *** (moderate concentration);
above 75%: **** (high concentration)

Source: Primary Survey

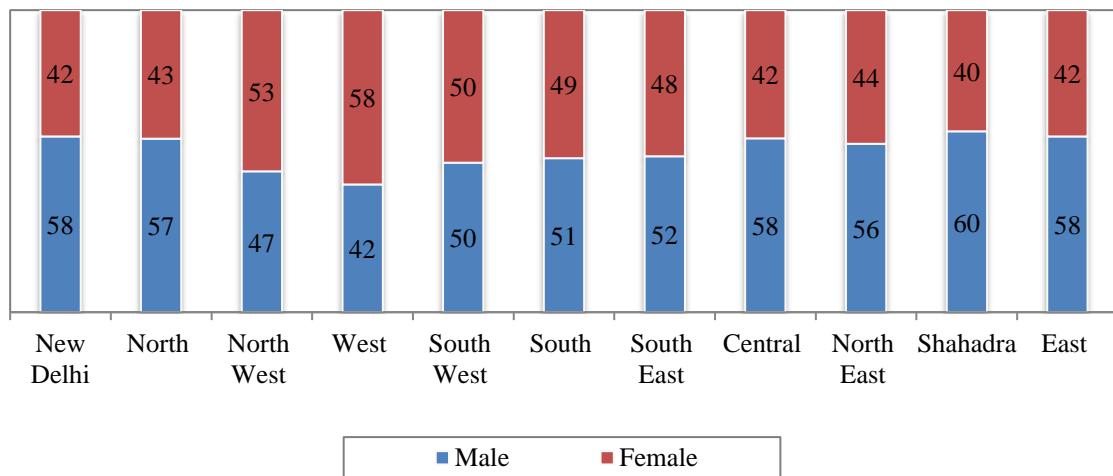
2.3 Gender

In the past, studies have shown that a significant number of males were found engaged in begging. However, the survey results reveal a different story. It found not much of a gender difference in the people engaged in begging in NCT Delhi. Out of the total persons engaged in begging, 54 per cent (10,987) were males, 46 per cent (9,541) were females.

However, having said that, the survey also threw up significant gender differences in some districts. In two districts namely, North West and West districts, females were involved more

than males in begging, while in six districts i.e., Shahdara, East, New Delhi, Central, North and North East districts, males outnumbered females in begging. The most significant gender gap was found in the Shahdara district, where much more males (1,595) were involved in begging compared to females (1,070) (Figure 2.3).

Figure 2.3: District-Wise Number of People Engaged in Begging by Gender (in %)

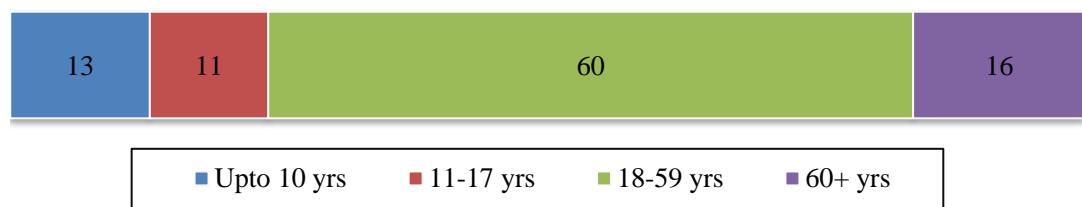


Source: Primary Survey

2.4 Age Group

The people engaged in begging have been categorised into four groups: upto 10 years as children; 11-17 years as adolescents; 18-59 years as adults; 60 years and above as old people. Out of the total persons engaged in begging, about 60 per cent (12,518) were adults, followed by 24 per cent (4,871) children/adolescents, and 16 per cent (3,330) old people. Every 4 out of 10 people engaged in begging were either children or old, revealing a disturbing pattern (Figure 2.4.1).

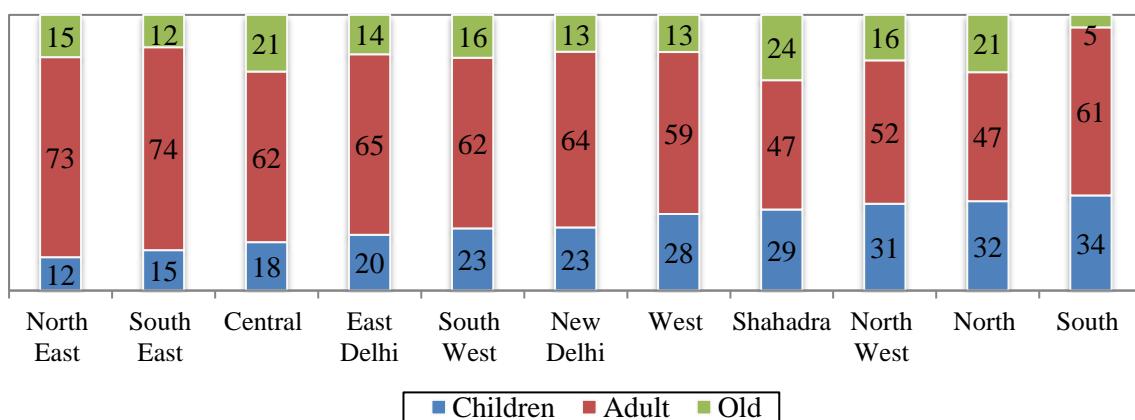
Figure 2.4.1: Age-Group Wise People Engaged in Begging (in %)



Source: Primary Survey

Across the districts, the highest number of children engaged in begging was found in South Delhi (34 per cent) and lowest in the North East (12 per cent) district. The adults engaged in begging were found highest in South East district (73 per cent) and lowest in both Shahdara (47 per cent) and North East (47 per cent) districts. On the other hand, old people engaged in begging were highest in Shahdara (24 per cent) and lowest in South East (12 per cent) district. It is noteworthy that in some districts like Shahdara and North Delhi, there were more children and older people involved in begging, while adults were found more in North East and South East districts (Figure 2.4.2).

Figure 2.4.2: Age-Group Wise People Engaged in Begging (in %) by District



Source: Primary Survey

2.5 Marital Status

Out of total adults (18+ years) engaged in begging in Delhi, over half (55 per cent) were married, one-fifth (21 per cent) were single, and one-fourth (24 per cent) were either widowed (16 per cent) or separated (7 per cent) (Figure 2.5.1). A contrary pattern was observed across gender, where single or separated status was common among males, while married or widowed status was prominent among females. In particular, the vulnerability among females seemed to be higher when compared to males, as the proportion of widowed/separated among the former (29 per cent) was significantly higher than the latter (19 per cent).

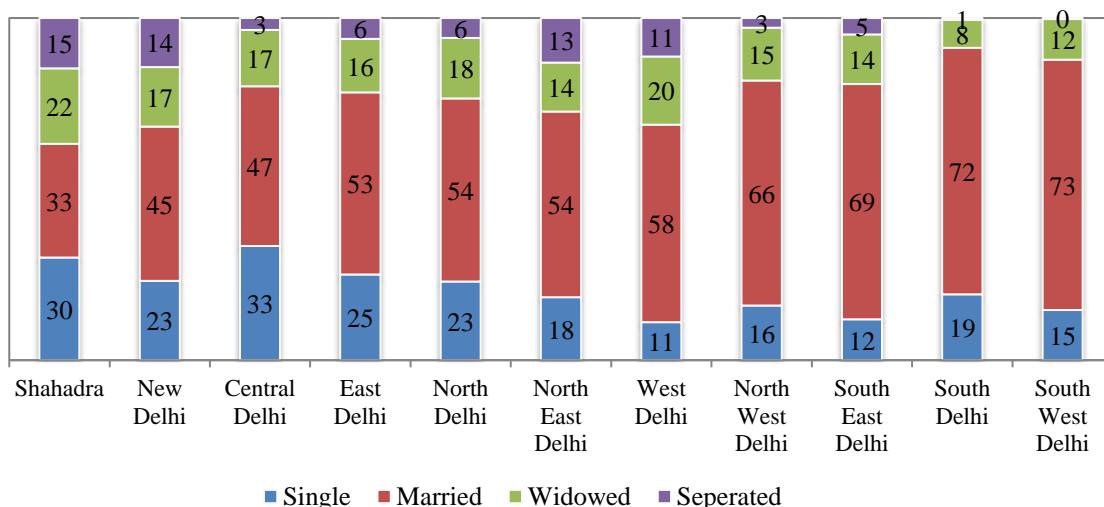
Figure 2.5.1: Marital Status of People (18+ years) Engaged in Begging (in %) by Gender



Source: Primary Survey

Across districts, the respondents having single status were highest in Shahdara (30 per cent) and lowest in South East Delhi (12 per cent) district. While married persons engaged in begging were found significantly more in South West (73 per cent) and South Delhi (72 per cent) districts, and less in Shahdara (33 per cent). On the other hand, the widowed/separated were found relatively more in Shahdara (37 per cent), West Delhi (31 per cent) and North East (29 per cent) districts, and less in South (9 per cent) and South West (12 per cent) districts (Figure 2.5.2). The results show that the most vulnerable people (widowed/separated) were found more in Shahdara, North East, West and New Delhi than other districts (Figure 2.5.2).

Figure 2.5.2: Marital Status of People (18+ years) Engaged in Begging (in %) across Districts

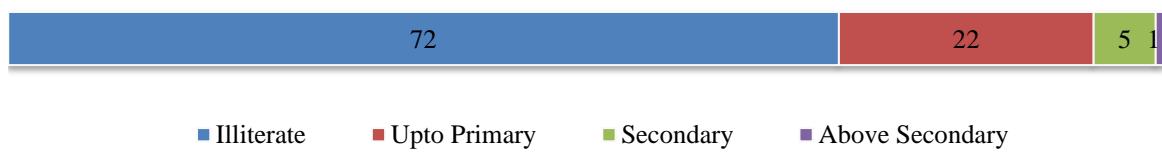


Source: Primary Survey

2.6 Level of Education

In the earlier studies, it is well documented that the majority of the people engaged in begging have been either illiterate, or with less educational qualification or without any skills. In the survey, it was found that 7 out of 10 people engaged in begging were illiterate, another 2 people were educated up to secondary level and at least 1 person educated above the secondary level (Figure 2.6.1).

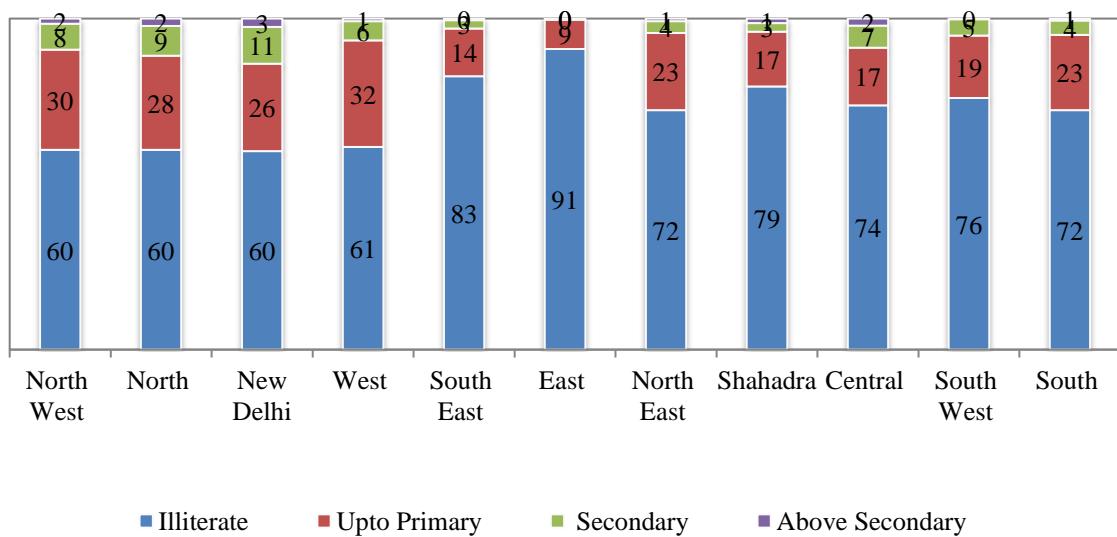
Figure 2.6.1: Level of Education of People Engaged in Begging (in %)



Source: Primary Survey

Across the district, over half of the people engaged in begging were found illiterate in each of the district, ranging from 59 per cent in North West to 90 per cent in South Delhi. On the other hand, secondary and above educated (high educated) were relatively more in North West (14 per cent), North Delhi (11 per cent) and New Delhi district (10 per cent) when compared with other districts (Figure 2.6.2).

Figure 2.6.2: Level of Education of People Engaged in Begging (in %) by District



Source: Primary Survey

2.7 Classification

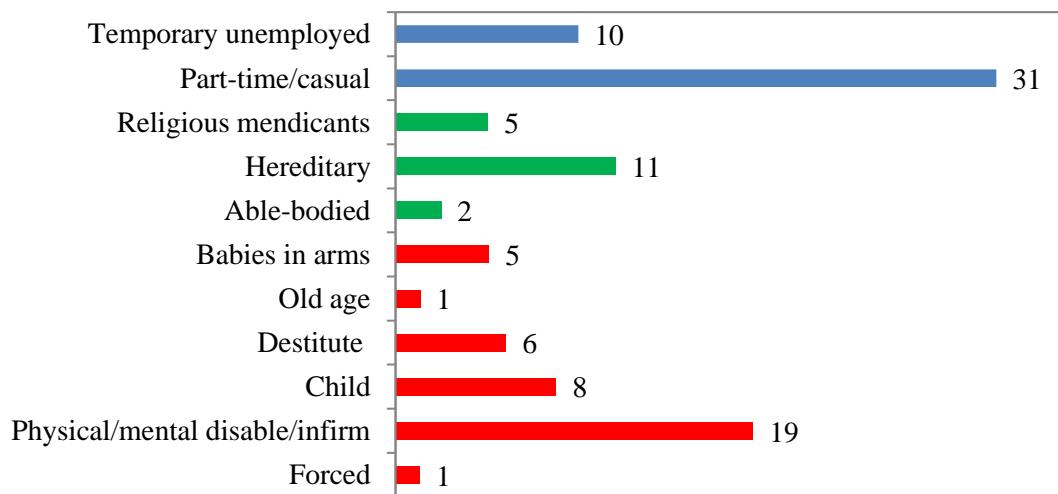
The persons engaged in begging were classified in the following 15 categories and defined as:

- (1) Part timers: Those who are able bodied and have other means of earnings but still beg
- (2) Physically disabled: Those who are physically unable to take up any work and beg
- (3) Hereditary: Nats, Bajigars, Sains, Jugglers, Bhats and others consider begging as their hereditary profession because of social customs prevalent in these communities
- (4) Casual: Those for whom beggary is a temporary or casual means of survival
- (5) Temporary unemployed: People who resort to beggary for survival while searching for the next job and are currently unemployed
- (6) Child/juvenile: Children older than three years of age and younger than 18, begging to survive or supplement their parents' income
- (7) Destitute: Those who are at the verge of becoming full-time beggars due to their circumstances, such as people deserted by their families, death of spouse, and social marginalised people affected with serious diseases
- (8) Babies in arms: Newborns or toddlers with their parents or siblings carrying them
- (9) Religious mendicants: Bairagis, Kabir-panthis among Hindus, fakir and darvesses among Muslims and nank-shahis and gianis among Sikhs belonging to religious order and receiving alms in private as well as public places
- (10) Diseased and infirm: Those suffering from chronic illnesses such as leprosy, venereal diseases, skin diseases etc., and cannot get engaged in any other work
- (11) Mentally disabled: Those who are mentally disinclined to take up any work
- (12) Child: Those under the age of 18 found begging on the street
- (13) Able bodied: Those adults without any bodily ailments who resort to beggary
- (14) Old: Those senior citizens who have no means to sustain themselves and depend on the alms they receive from begging
- (15) Forced: Those who are forced into begging through pressure or through organised gangs

These categories have further been classified into two broad categories: (i) people engaged in begging due to circumstances and (ii) by profession or choice like religious mendicants/hereditary/able bodies. The 'circumstances' category is further divided into two broad classifications, (a) one those needs special care, support and social security like physically/mentally disable/infirm/child/destitute/old age/babies in arm/forced, and another

(b) who needs livelihood support such as temporary unemployed/part-time/casual. Around 40 per cent of the people in the survey belonged to category (a), and 41 per cent belonged to category (b), while 19 per cent belonged to ‘people engaged in begging by profession or choice’ (Figure 2.7).

Figure 2.7: Classification of People Engaged in Begging (in %)



Source: Primary Survey

A significant number of people engaged in begging were temporarily unemployed/part-timers and casual. This is attributed to job and income loss of many persons due to the ongoing Covid-19 pandemic. During the survey, in some localities like the *Jama Masjid* area many respondents said that they were left with no choice and were forced to beg due to lack of work. In particular, casual labourers reported that they only indulged in begging at times when they were unable to get any sort of work or in special cases, such as some religious occasions when the scope of earnings via begging is relatively more than their daily wage.

Across districts, people engaged in begging as part-timers/casual were highest in New Delhi (46 per cent), Central (38 per cent) and East (38 per cent), while lowest in South (13 per cent) and Shahdara (14 per cent) districts². On the other hand, the hereditary type was relatively more in South (45 per cent), South West (20 per cent), and North East (23 per cent). Juvenile beggars were more in North (22 per cent) and North West (20 per cent) districts; and temporary unemployed type were more in North (18 per cent), Shahdara (15 per cent) and Central (13 per cent) districts (Table 2.2).

²When adding the total across columns, might slightly differ from 100 due to rounding.

Table 2.2: Classification of People Engaged in Begging by District (in %)

| | New Delhi | North | North West | West | South West | South | South East | Central | North East | Shahdara | East |
|--------------------------------|-----------|-------|------------|------|------------|-------|------------|---------|------------|----------|------|
| Forced | 1 | 3 | 5 | 0 | 1 | 0 | 0 | 1 | 1 | 0 | 0 |
| Physical/mental disable/infirm | 21 | 18 | 15 | 22 | 18 | 11 | 18 | 18 | 21 | 23 | 17 |
| Child | 5 | 22 | 20 | 1 | 8 | 14 | 7 | 3 | 2 | 15 | 3 |
| Destitute | 1 | 6 | 4 | 7 | 3 | 1 | 17 | 3 | 12 | 2 | 6 |
| Old age | 0 | 2 | 1 | 0 | 2 | 0 | 0 | 1 | 0 | 7 | 0 |
| Babies in arms | 5 | 2 | 4 | 2 | 6 | 12 | 3 | 10 | 5 | 4 | 4 |
| Able-bodied | 1 | 1 | 1 | 1 | 0 | 0 | 6 | 2 | 4 | 6 | 1 |
| Hereditary | 7 | 3 | 3 | 16 | 20 | 45 | 9 | 6 | 23 | 5 | 15 |
| Religious mendicants | 7 | 4 | 2 | 6 | 2 | 1 | 1 | 5 | 9 | 8 | 6 |
| Part-time/casual | 46 | 20 | 35 | 34 | 32 | 13 | 31 | 38 | 20 | 14 | 38 |
| Temporary unemployed | 6 | 18 | 9 | 11 | 9 | 2 | 8 | 13 | 4 | 15 | 8 |
| Total | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |

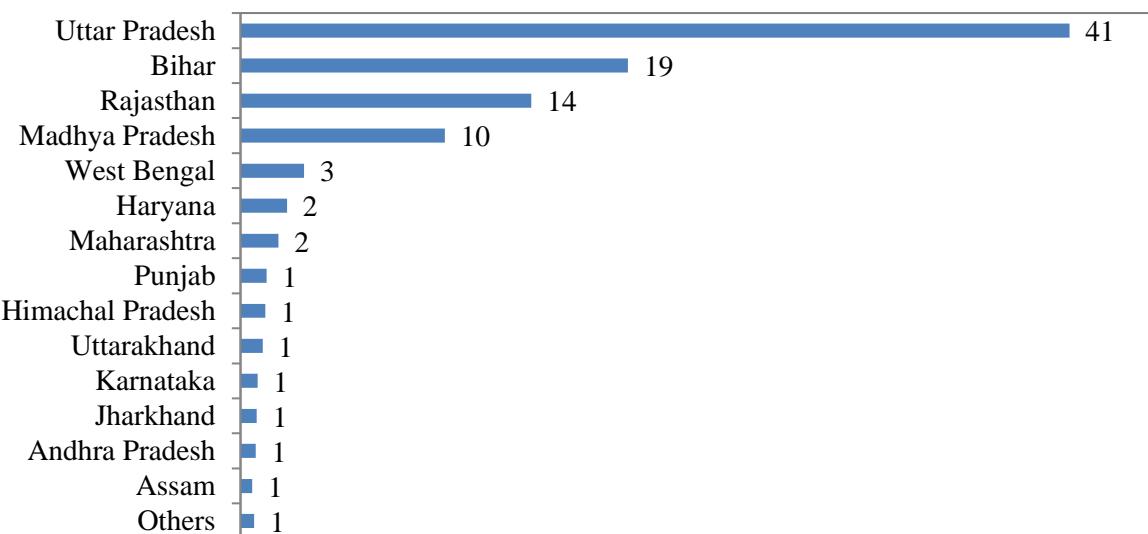
Source: Primary Survey

2.8 Migration Status

It was found that around 67 per cent of the total people engaged in begging migrated from other states into Delhi. Across the district, the highest number of people engaged in begging was in West Delhi (86 per cent) followed by North West (82 per cent), North (81 per cent), South (70 per cent), South West (70 per cent), New Delhi (68 per cent), Central (66 per cent), East (66 per cent), North East (65 per cent), South East (57 per cent) and lowest in Shahdara (47 per cent).

Around 84 per cent of them migrated from four states namely Uttar Pradesh (41 per cent), Bihar (19 per cent), Rajasthan (14 per cent) and Madhya Pradesh (10 per cent) (Figure 2.8). Other states include West Bengal (3 per cent), Haryana (2 per cent) and Maharashtra (2 per cent). Rest migrated from Punjab, Himachal Pradesh, Uttarakhand, Karnataka, Jharkhand, Andhra Pradesh and others.

Figure 2.8: Place of Origin for People Engaged in Begging (in %)



*Note: *Other states are Tamil Nadu, Jammu & Kashmir, Kerala, Manipur, Telangana, Sikkim, Arunachal Pradesh and Meghalaya.*

Source: Primary Survey

The abundance of migrants from Uttar Pradesh, Bihar and Rajasthan could be attributed to factors such as the proximity of the states to Delhi along with poor socio-economic conditions and lack of economic opportunities in the native states. Many engaged in begging cited ‘search for a job/livelihood’ as the initial reason for their migration to Delhi. It is unfortunate that despite travelling such long distances, they couldn’t find an opportunity in Delhi and consequently had no choice but engage in begging for survival. This can be supported through example of FGD conducted among migrants from the state of Uttar Pradesh, working as semi-skilled migrant labourers. They stated that they were forced to engage in begging due to lack of job opportunities. On the other hand, migrants from the State of Karnataka included hereditary persons engaged in begging, especially to perform hereditary art form of ‘Potraj’ during festivals in Delhi. One such migrants stated the reasons, as given in Box 2.3.

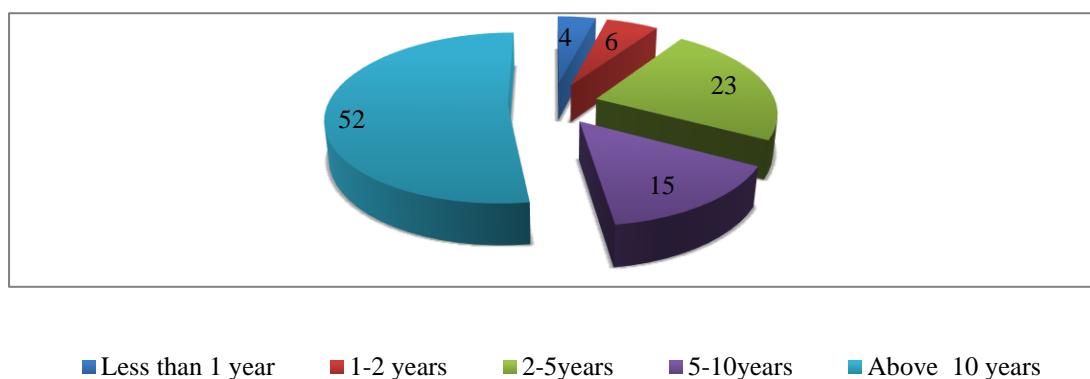
Box 2.3: Reasons and Place of Origin

Name: Kamla, Age: 63, Place of Stay: Footpath,
Daily Earnings: Rs. 100 to 200

Kamla Devi belongs to Jodhpur Rajasthan. Due to poverty and lack of employment she, along with her family members and some fellow residents, migrated and settled in a temporary jhuggi in a slum near Rajouri Garden. Initially, they worked as casual labour and did manual work. One day, the local Pradhan with civic officials bulldozed their irregular jhuggis and they had to move on roads. With no other alternative, they started begging. She can stitch clothes on sewing machine. She is very eager to send her children to school. She does not have ration card or any ID proof. A vocational training would help her to earn a living.

The migration status was explored further by asking respondents about ‘the period of stay in Delhi’. Only one-fifth (21 per cent) of them reported that they stayed in Delhi since their birth. On the other hand, over half (52 per cent) of the migrants had been staying in Delhi for more than 10 years followed by 2-5 years (23 per cent), 5-10 years (15 per cent), 1-2 years (6 per cent), and less than 1 year (4 per cent) (Figure 2.9).

Figure 2.9: Duration of Stay in Delhi of Migrants (in %)



Source: Primary Survey

2.9 Chapter Summary

Chapter two presents the profile of respondents in Delhi including detailed information about their gender, age group, marital status, education level etc. of persons engaged in begging. It also discusses their place of origin and work history prior to engaging in begging. Majority of them belonged from four states, i.e., Uttar Pradesh, Rajasthan, Bihar and Madhya Pradesh. It also elaborates different locations where these people generally engage in begging.

LIVES AND LIVELIHOODS



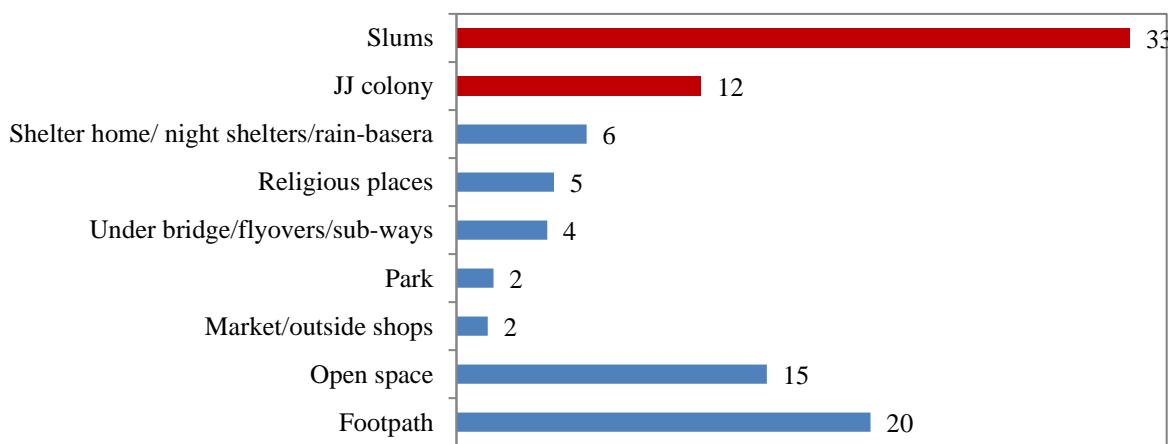
Chapter 3: Lives and Livelihoods

Understanding the lives and livelihood of persons engaged in begging has been a central objective of this study. This chapter analyses the lives and livelihoods by looking into few aspects of people engaged in the act of begging: places of stay, number of years in begging, reasons for begging, average earnings, part-time work, family and work history.

3.1 Places of Stay

The place of stay indirectly throws light on the livelihood conditions of the people engaged in begging. From the point of view of relative security and economic conditions, the places of stay of such people can be divided into two broad groups: (i) ‘vagrants’ – poor people who do not have a home to stay or regular income, and keep moving from one place to another (ii) others – those who have a roof above their heads, either of their own or a place of relatives or friends, and pay some rent to stay. Over half (49 per cent) of the people engaged in begging in Delhi were vagrants (homeless), while rest (51 per cent) resided either in slums or JJ Colony and shelter home/ night shelters/rain-basera. The ‘vagrants’ stay on footpaths, open spaces (like construction sites, vacant land), religious places, under bridge/flyovers/sub-ways, parks, and market areas/outside shops (Figure 3.1.1).

Figure 3.1.1: Places of Stay of People Engaged in Begging (in %)



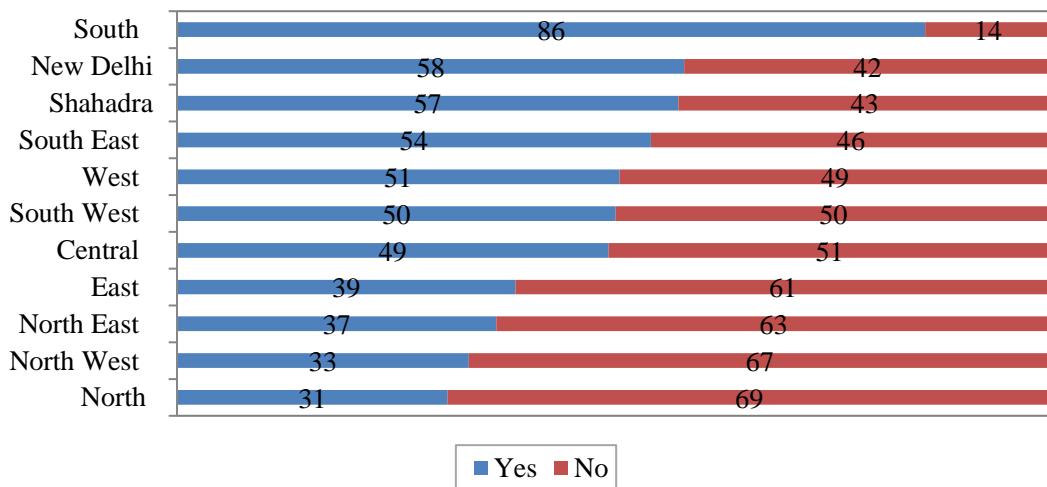
Note: *Others include at/vicinity of railway station; outside religious places and no permanent place etc.*

Source: Primary Survey

Across the districts, 86 per cent of total people engaged in begging were vagrant in South district. On the other hand, about 50-60 per cent respondents were vagrants in New Delhi,

Shahdara, South East, West and South West; and 30-50 per cent were vagrants in the Central, East, North East, North West and North Delhi (Figure 3.1.2).

Figure 3.1.2: Homeless People or ‘Vagrant’ Engaged in Begging by Districts (in %)



Source: Primary Survey

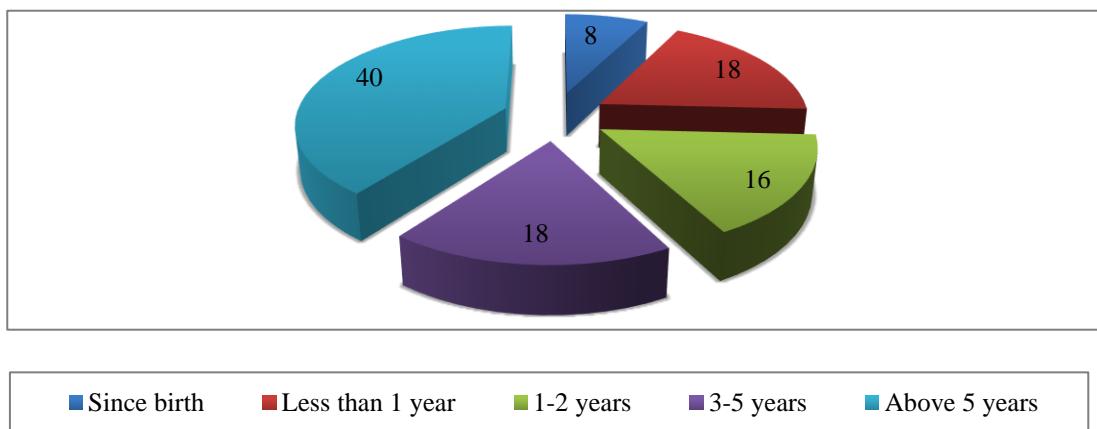
The results reveal that a large number of people involved in begging cannot afford to pay rent, especially in the expensive areas, such as South Delhi and New Delhi, with the exception of Shahdara. While in the comparatively affordable areas such as North East, and East districts, majority of them resided in slums, JJ colonies and shelter home/night shelters/*rain-basera*. This was also revealed during the FGD, where participants pointed out that they stayed in makeshift *jhuggis* in Nangloi JJ Cluster. In these *jhuggis* they utilised public services such as Sulabh and common water tap for their daily essentials; whereas another group of participants stated that they lived in *jhuggis* near railway stations and engaged in beggary, as it allowed them to also engage in part-time rag-picking along with begging. During the FDG, one of the women stated that they were forced to live in temporary shelters built on footpaths using tarpaulin sheets and rags, as they were evicted by authorities' time and again.

3.2 Number of years in begging

It may be of interest to see the trends related to the number of years people are engaged in beggary. For the purpose of analysis and to understand the trends, the study considered those who have entered in this activity during the last 5 years as ‘new entrants’ and ‘old timers’ as those who have been begging for over 5 years (Figure 3.2). The survey revealed that around

40 per cent respondents were old timers and 52 per cent were new entrants. Thus, over the years, the problem of beggary has only escalated in the city.

Figure 3.2: Number of Years in Begging (in %)



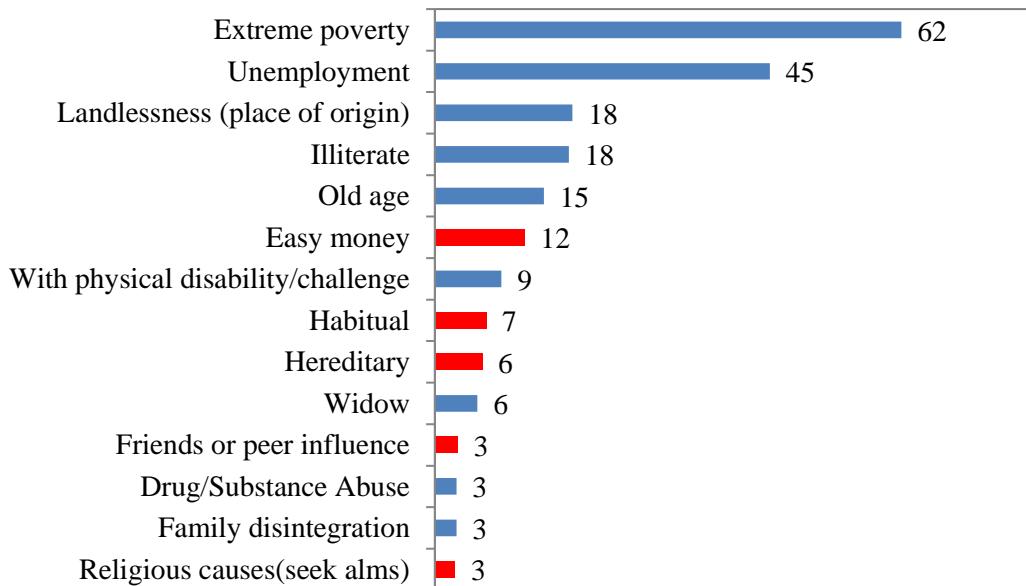
Source: Primary Survey

3.3 Reasons for begging

The literature discusses several reasons behind why people engage in begging in the first place. Unless compelled by circumstances, no person would like to beg, due to its humiliating nature. Many able-bodied persons have also taken refuge in beggary. In the survey, the main reasons behind begging are divided into two broad categories – circumstance and choice.

Majority of the people were forced into begging as a result of circumstances such as poverty (62 per cent), unemployment (45 per cent), landlessness (18 per cent at the place of origin), illiteracy (18 per cent), old age/disability/illness (24 per cent), widow (6 per cent), drug/substance abuse (3 per cent) and family disintegration (3 per cent). In particular, a substantial number of respondents during the survey stated that they were unemployed and forced into begging due to loss of job and low earnings owing to the Covid-19 pandemic induced lockdown. On the other hand, a number of people were also involved in begging by choice and were content to engage in this activity due to easy money (12 per cent), being habitual (7 per cent), hereditary (6 per cent), religious causes (3 per cent) and friends or peer influence (3 per cent) (Figure 3.3).

Figure 3.3: Reasons for Engagement in Begging (in %)



*Note: *Multiple answers; other reasons include medical illness/disease, mental disability, parents' death (orphan), children expelled from home, natural calamities and forced or involuntary.*

Source: Primary Survey

During the FGDs, participants also revealed that they engaged in begging to sustain and feed themselves. “*Jab pet bhooka marta hai, kuchbhi karna pad jaata hai,*” told one of the participants. Some of them shared that they engaged in begging to pay for their children’s education. Some of them engaged in begging due to loss of sole earning member of the family, divorced or widowed, alcoholic husband, or aged and unable to do any other work. Another participant stated, “*isse pet nahi bharta isliye maagna bhi padta hai*”.

Some of the case studies also revealed the reasons behind begging. One respondent elaborated how she had lost her job during the ongoing pandemic and was forced into begging, while another child explained how circumstances compelled him to beg. These are described in Box 3.1.

Box 3.1: Reasons for Engagement in Begging

Raj Kumari, aged 30 years stays on footpath while making an earning of Rs. 300-400. Among the millions who were pushed into poverty due the Covid-19 induced lockdown was Raj Kumari who worked as a saleswoman in garment shops prior to the lockdown. The sole earning member with the responsibility of her two young sons, Raj Kumari sought help from NGOs and the government for financial support. Her attempts to find work post the unlock went in vain as most small and marginal business owners themselves were struggling to survive, let alone hire help for their establishments. Since the schools have been shut and there has been no infrastructure like daycare for working women's children, especially those in the unorganised sector, many women chose to engage in begging, so as to keep a close watch on their children. Given the lack of access to schemes like ICDS, Raj Kumari too was forced to engage in the act of begging to sustain.

Raj aged 12 years and living near Adarsh Nagar metro station lost his parents to snake bite in Bihar many years ago. He came to Delhi to earn and worked as a rag-picker. He earned enough to survive, but not every day was the same, He engaged in begging on the days he didn't get enough from selling plastic and waste. He ate from nearby shops and slept under the metro bridge or anywhere nearby. He neither had any relatives in Delhi nor any proof or document. He wants a better life for himself.

Across the districts, the main reasons for engaging in begging as stated by the respondents included: (i) extreme poverty in North, North West, West, South West and South districts; (ii) unemployment in West, South East, North West and Central districts; (iii) easy money and habitual in Shahdara, North East and Central districts; (iv) inheritance/traditional in South West and South districts; (v) Illiteracy in West, South and South West, and (vi) Landlessness at the place of origin in New Delhi, South, South East, and West (Table 3.1).

Table 3.1: Reasons of Begging by Districts (%)

| Reasons | New Delhi | North West | North West | West | South | South | South East | South West | North East | North West | Shahd ara | East West |
|------------------------------------|--------------|---------------|---------------|------|-------|-------|---------------|---------------|---------------|---------------|--------------|--------------|
| Religious causes (seek alms) | 2 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 3 | 8 | 5 | 5 |
| Family disintegration | 2 | 2 | 1 | 5 | 1 | 3 | 6 | 1 | 8 | 2 | 3 | |
| Drug/Substance Abuse | 8 | 1 | 0 | 0 | 1 | 0 | 2 | 5 | 4 | 2 | 6 | |
| Friends or peer influence | 3 | 13 | 8 | 1 | 1 | 1 | 1 | 2 | 3 | 2 | 3 | |
| Widow | 5 | 6 | 6 | 3 | 5 | 4 | 5 | 6 | 7 | 8 | 6 | |
| Hereditary | 2 | 3 | 2 | 1 | 12 | 0 | 3 | 9 | 16 | 10 | 12 | |
| Habitual | 2 | 3 | 2 | 1 | 12 | 0 | 3 | 9 | 16 | 10 | 12 | |
| With physical disability/challenge | 8 | 8 | 7 | 4 | 10 | 6 | 6 | 12 | 13 | 14 | 8 | |
| Easy money | 6 | 10 | 8 | 1 | 5 | 1 | 6 | 22 | 20 | 28 | 13 | |
| Old age | 15 | 20 | 15 | 11 | 13 | 4 | 9 | 19 | 13 | 23 | 12 | |
| Illiterate | 17 | 18 | 15 | 30 | 30 | 32 | 12 | 17 | 16 | 17 | 10 | |
| Landlessness (place of origin) | 43 | 19 | 6 | 34 | 20 | 41 | 40 | 6 | 1 | 8 | 7 | |
| Unemployment | 37 | 47 | 50 | 80 | 42 | 24 | 50 | 62 | 20 | 31 | 33 | |
| Extreme poverty | 49 | 82 | 87 | 86 | 69 | 70 | 51 | 57 | 41 | 65 | 43 | |
| Total | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |

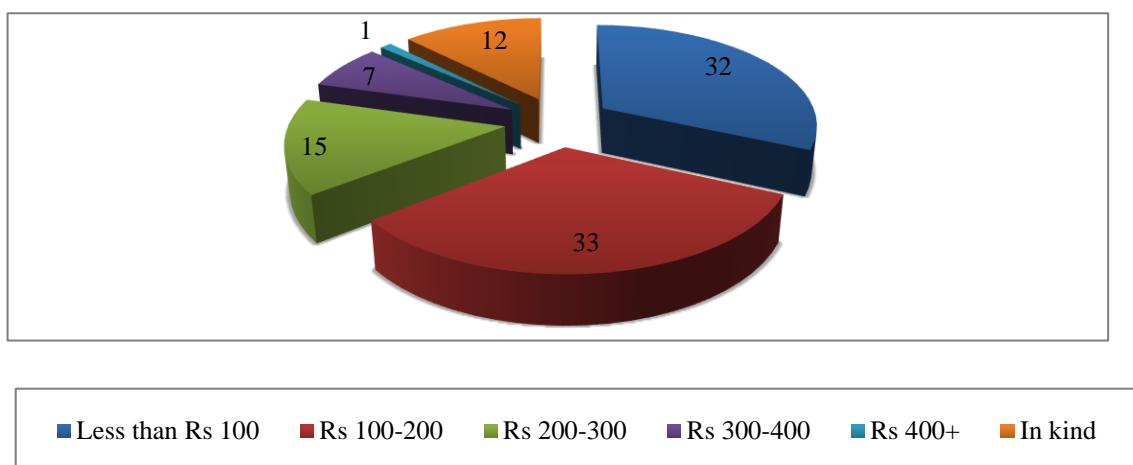
Note: *Multiple answers*

Source: Primary Survey

3.4 Average Earnings

The average earnings per day of people engaged in begging reported was very low and distributed as below Rs. 100 (32 per cent), Rs. 100-200 (33 per cent), Rs. 200-400 per day (22 per cent) and only 1 per cent above 400. In addition, around 12 per cent of the respondents reported receiving alms in kind such as food items, clothes etc. Assuming that these people engaged in begging on a daily basis, their monthly earning could be roughly around Rs. 3000-6000, which is far less than the stipulated minimum wage of an unskilled worker in Delhi (Daily: Rs. 612 and Monthly: Rs. 15,908). Earning per day reflects the vulnerable status of people involved in begging (Figure 3.4).

Figure 3.4: Distribution of Average Earnings per day (in %)



Source: Primary Survey

Across the districts, a substantial proportion of people engaged in begging reported that they received alms in kind. This is mainly in place in North West, North, West, South West and South districts. On the other hand, relatively more people engaged in begging received average of Rs. 200-400 daily in South East, New Delhi and North East districts. It is surprising that a high number of them in South and Central districts received less than Rs. 100 per day (Table 3.2).

Table 3.2: Average Daily Earnings by Districts (%)

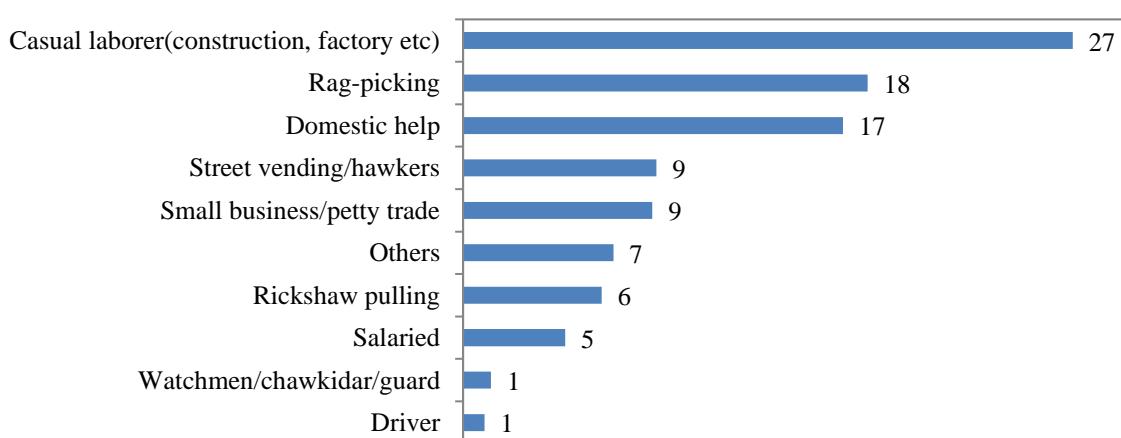
| District | Less than Rs. 100 | Rs. 100-200 | Rs. 200-300 | Rs. 300-400 | Rs. 400+ | In kind | No answer | Total |
|------------|-------------------|-------------|-------------|-------------|----------|---------|-----------|-------|
| New Delhi | 15 | 43 | 25 | 14 | 1 | 2 | 1 | 100 |
| North | 36 | 22 | 7 | 0 | 1 | 34 | 0 | 100 |
| North West | 33 | 16 | 6 | 1 | 0 | 44 | 0 | 100 |
| West | 8 | 36 | 22 | 6 | 0 | 28 | 0 | 100 |
| South West | 19 | 45 | 16 | 4 | 1 | 16 | 0 | 100 |
| South | 59 | 15 | 3 | 1 | 0 | 21 | 0 | 100 |
| South East | 12 | 34 | 29 | 20 | 2 | 2 | 1 | 100 |
| Central | 66 | 24 | 5 | 2 | 0 | 3 | 0 | 100 |
| North East | 6 | 24 | 37 | 28 | 5 | 1 | 0 | 100 |
| Sahdara | 48 | 38 | 9 | 3 | 0 | 2 | 0 | 100 |
| East | 39 | 43 | 11 | 4 | 1 | 1 | 0 | 100 |

Source: Primary Survey

3.5 Part-Time Work

Another interesting fact found in the survey was about part-time engagement in work of such people. The survey found that out of the total respondents, one-fifth of them were engaged in some kind of part-time work such as casual labourer in construction and factory (27 per cent), rag-picking (18 per cent), domestic help (17 per cent), small trading & business activities (9 per cent, street vendors (9 per cent), rickshaw pulling (6 per cent), salaried job (5 per cent) and others activities such as security guard, boot polish, car cleaning and helpers (Figure 3.5.1).

Figure 3.5.1: Type of Part-Time Work (in %)

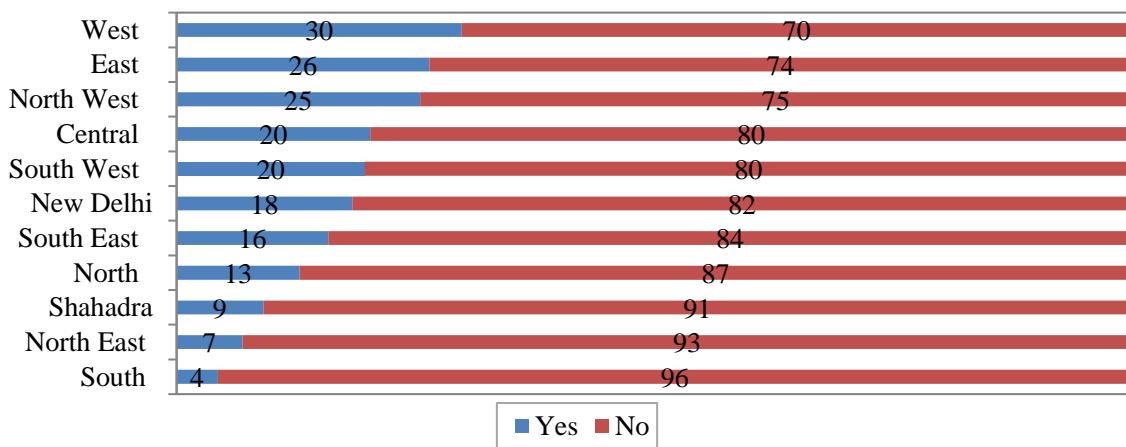


Note: *Others include boot polish, car cleaning and helpers.*

Source: Primary Survey

In some districts such as West, East, North West, Central, and South West (20 per cent and above) relatively more people were engaged in part-time work in addition to begging (Figure 3.5a). On the other hand, very few were engaged in part-time work in South, North East and Shahdara districts (less than 10 per cent) (Figure 3.5.2).

Figure 3.5.2: Engagement in Part-Time Work by District (in %)



Source: Primary Survey

Across the districts, the respondents stated that they were mainly engaged in part-time work as either casual labourer in construction and factory work or self-employed in small and petty trade. The most common part-time work seemed to be ‘rag-picking’ in Central Delhi and East Delhi, and ‘domestic help’ in North West Delhi and West Delhi (Table 3.3). Participants from around 7 FGDs stated that apart from begging, they occasionally engaged in selling things like mirror glass, mosquito nets, sculptures or in pulling *thela*/ox-cart in Azaad mandi and are engaged as domestic helper, rag-pickers, loading and unloading the trucks, selling toys and balloons at red light and polishing shoes.

Table 3.3: Type of Part-Time Work by District (in %)

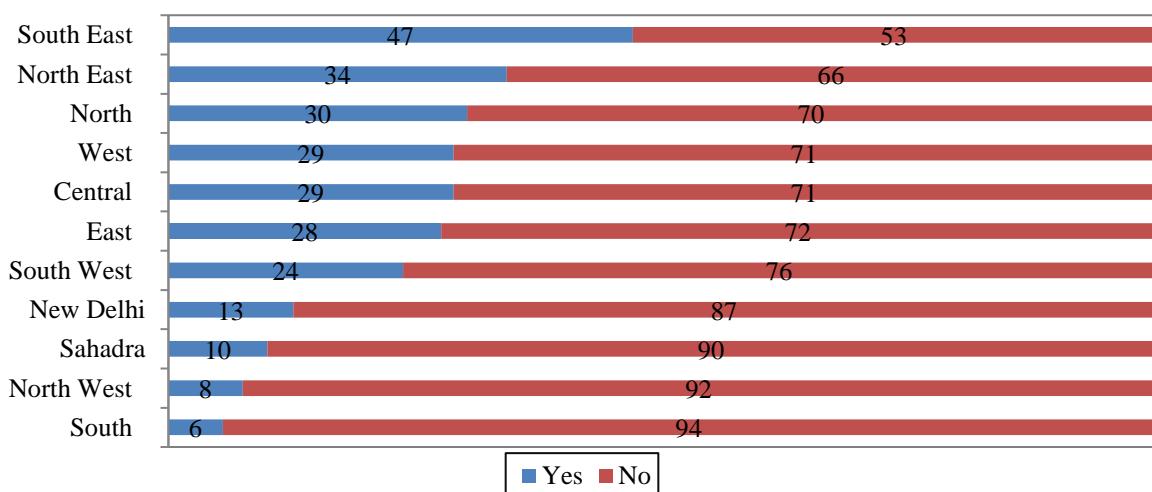
| | New Delhi | North | North West | West | South West | South | South East | Central | North East | Shahdara | East |
|---|-----------|-------|------------|------|------------|-------|------------|---------|------------|----------|------|
| Street vending/hawkers | 11 | 3 | 6 | 15 | 2 | 41 | 7 | 6 | 25 | 14 | 8 |
| Small business/petty trade | 11 | 7 | 4 | 11 | 30 | 7 | 11 | 2 | 6 | 0 | 6 |
| Salaried | 8 | 4 | 6 | 7 | 0 | 0 | 12 | 0 | 4 | 0 | 3 |
| Casual laborer (construction, factory etc.) | 32 | 58 | 43 | 24 | 28 | 15 | 19 | 19 | 17 | 33 | 21 |
| Rag-picking | 20 | 6 | 3 | 11 | 14 | 7 | 26 | 41 | 12 | 14 | 23 |
| Domestic help | 1 | 14 | 27 | 28 | 4 | 15 | 19 | 12 | 12 | 24 | 15 |
| Driver | 1 | 0 | 1 | 1 | 0 | 0 | 1 | 1 | 0 | 2 | 1 |
| Watchmen/chowkidar/guard | 4 | 1 | 1 | 1 | 0 | 0 | 0 | 1 | 1 | 2 | 0 |
| Rickshaw pulling | 11 | 4 | 3 | 2 | 1 | 0 | 3 | 7 | 7 | 5 | 15 |
| Others | 0 | 3 | 7 | 0 | 22 | 15 | 2 | 10 | 16 | 4 | 8 |
| Total | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |

Source: Primary Survey

3.6 Family in Begging

Out of the total people engaged in begging, one-fourth of them reported that their family members were also involved in begging in some other locations in Delhi. Across the districts, the highest percentage of family members involved in begging were in South East (47 per cent), followed by North East, North Delhi, West, Central, East Delhi, South West districts (24 per cent to 34 per cent), and lowest in New Delhi, Shahdara, North West, and South districts (6 per cent to 13 per cent) (Figure 3.6).

Figure 3.6: Distribution of Family in Begging by District (in %)



Source: Primary Survey

3.7 Work History

As mentioned earlier, one of the objectives of the survey was to investigate the reasons that drive people into begging. In this context, work or life history of such people engaged in begging was investigated to understand how and what conditions forced them to engage in begging. Around 44 per cent of the respondents revealed that they were engaged in some kind of economic activity or work prior to their involvement in begging, while as high as 56 per cent stated that neither have they ever been employed, nor have they attempted to seek employment. Two persons engaged in begging elaborated how they were involved in some economic activity earlier and now forced into begging due to the current circumstances, as described in Box 3.2.

Box 3.2: Work History before Begging

Chote Lal Yogi, 40 years old worked as a driver. But an accident rendered him incapable to drive. He tried working as a bus conductor as an alternative but, due to unforeseeable circumstances, he had to quit that as well. He has spent all his savings on his medical treatment and is now burdened with loans and debts. He belongs to the Nat community from Rajasthan who work as religious mendicants. Thus, he became a religious mendicant to earn a living.

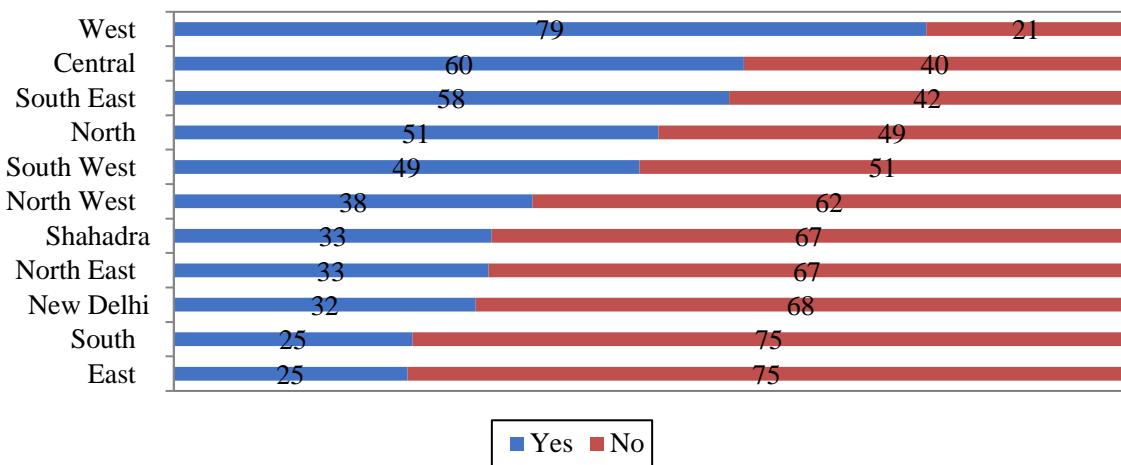
forced to beg for food, and live on the mercy of people.

Mr. Prasad worked as a cleaner for a contractor before Diwali last year. Since then, he has no work. He is facing a major financial crisis as he is unable to fend for himself and his family.



District-wise, West Delhi at 79 per cent had the highest number of respondents involved in some form of economic activity in the past, but are now engaged in begging. This was followed by Central Delhi, South East Delhi, North Delhi, South West Delhi, North West Delhi, Shahdara, North East, New Delhi, South Delhi, with lowest in East Delhi (25 per cent) (Figure 3.7)

Figure 3.7: Previous Work History of Respondents by District (in %)



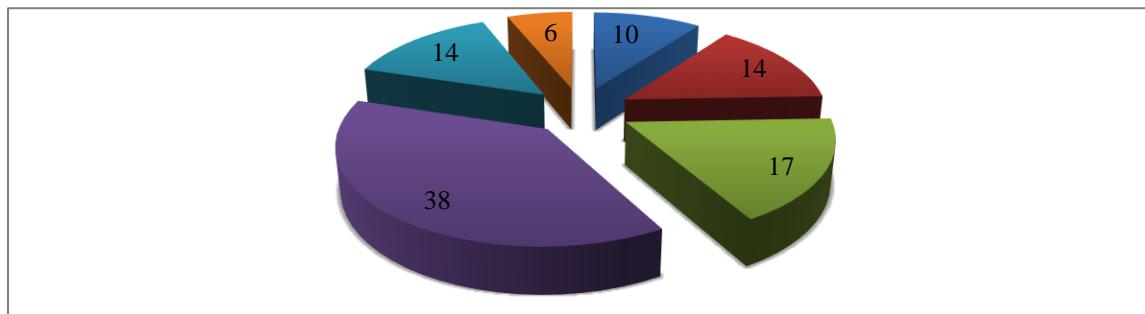
Source: Primary Survey

3.8 Previous Work Type

Further, a question was asked to the respondents related to the type of economic activities they were involved in, prior to their engagement in begging. More than one-third revealed that they worked as casual labourers in construction sites, trade/business, and factory work. This was followed by a percentage that were self-employed as street vendors, small petty businesses, rickshaw pulling (24 per cent); 17 per cent were involved in salaried jobs as guards, security persons, temporary work in hotel/factories and drivers; rag-picking (14 per cent) and others activities such as car cleaning and domestic helpers. The impact of the Covid-19 pandemic would be one of the reasons behind a substantial number of people losing their salaried jobs and taking up begging for survival (Figure 3.8).

In the FGDs, mostly, everyone accepted that there has been a drop in their daily income since the pandemic. Some of them stated that Covid pandemic had pushed them towards begging; otherwise, they were engaged in earning their living as wage earners. Since the onset of Covid-19, they started sitting outside religious places to get some fruits, sweets and prasad. Discussions also revealed that some domestic helpers had entirely lost their jobs while others could go to lesser number of houses than pre-Covid times, losing out on their earnings.

Figure 3.8: Type of Previous Work (%)



■ Street vendors ■ Self-employment ■ Salaried job ■ Casual labourer ■ Ragpicking ■ Others

Source: Primary Survey

Across the districts, the casual labour activity was the most common work in which people engaged prior to begging, followed by self-employment including street vending, and salaried jobs. Some exceptions, however, were observed in South Delhi, Central Delhi, West Delhi and East Delhi, where a large number of them were also engaged in rag-picking work (Table 3.4).

Table 3.4: Type of Previous Work by District (in %)

| District | Street Vendors | Self-employment | Salaried job | Casual Laborer | Rag-picking | Others | Total |
|------------|----------------|-----------------|--------------|----------------|-------------|--------|-------|
| New Delhi | 12 | 24 | 24 | 24 | 13 | 1 | 100 |
| North | 5 | 9 | 28 | 46 | 5 | 9 | 100 |
| North West | 6 | 8 | 28 | 48 | 3 | 6 | 100 |
| West | 16 | 11 | 23 | 29 | 21 | 0 | 100 |
| South West | 2 | 16 | 8 | 51 | 11 | 13 | 100 |
| South | 10 | 18 | 6 | 39 | 19 | 8 | 100 |
| South East | 5 | 33 | 13 | 34 | 14 | 2 | 100 |
| Central | 11 | 5 | 14 | 33 | 21 | 15 | 100 |
| North East | 15 | 15 | 12 | 38 | 5 | 13 | 100 |
| Shahdara | 19 | 10 | 15 | 42 | 11 | 3 | 100 |
| East | 8 | 10 | 15 | 48 | 17 | 2 | 100 |

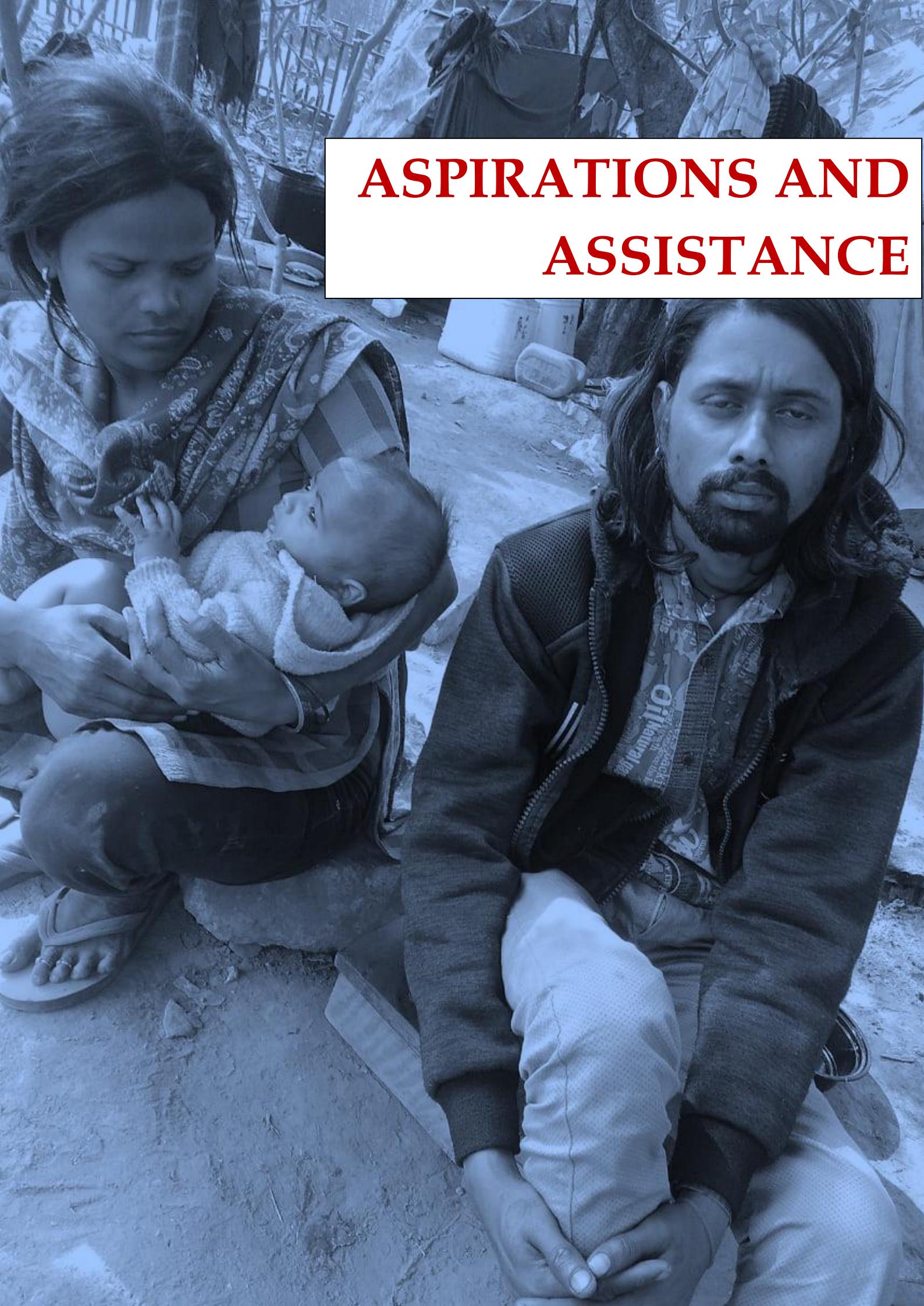
Note: *Others include car cleaning, domestic helpers*

Source: Primary Survey

3.9 Chapter Summary

Chapter three provides information regarding the lives and livelihood of persons engaged in begging by tabulating the respondents' answers about their place of stay, number of years in

begging, reasons for engaging in begging, average earnings per day, part-time work engagement, family as well as their work history.

A black and white photograph capturing a moment of life in a slum. In the foreground, a woman with long, dark hair tied back is seen from the side, holding a baby wrapped in a white blanket. She is wearing a patterned shawl. To her right, a man with a beard and long hair is sitting on the ground, looking directly at the camera. He is wearing a dark zip-up jacket over a graphic t-shirt. The background is filled with the clutter of a slum, including corrugated metal, plastic containers, and debris. The overall atmosphere is one of poverty and resilience.

ASPIRATIONS AND ASSISTANCE

Chapter 4: Aspirations and Assistance

This chapter highlights the two key aspects about people engaged in begging: their future aspirations to leave begging, and the assistance they need from the government to meet this aspiration.

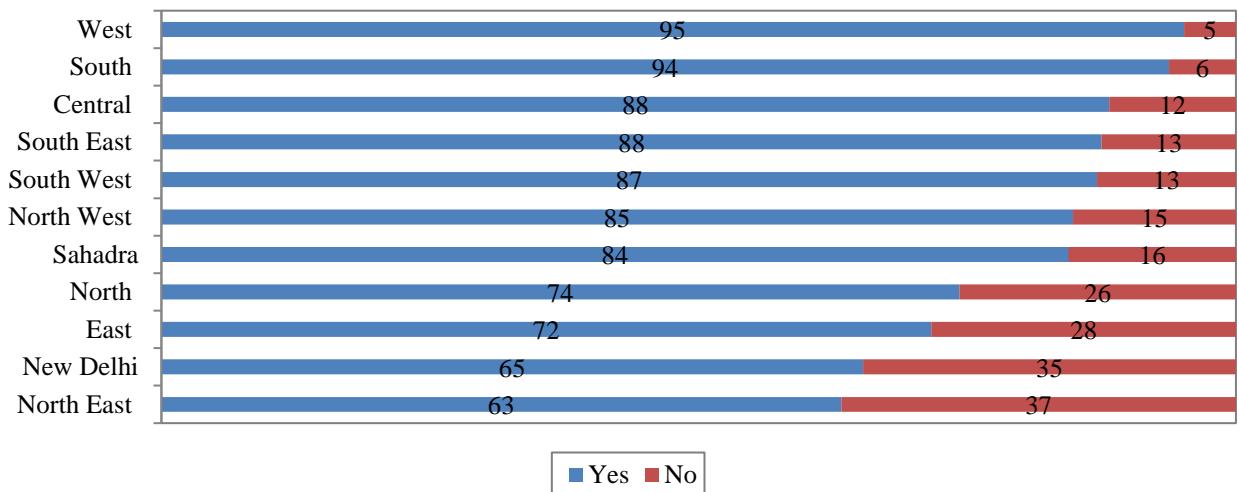
4.1 Aspiration: Desire to Leave Begging

There is a general perception that many choose to beg either out of interest or as the easiest way to earn money (Sharell, 2010). However, unlike the perceived notion, poverty is one of the most important factors that pushes people to begging (Khan, 2014). Many people are forced to engage in begging, due to prevalence of other factors like illiteracy, by inheritance of caste, being handicapped/aged/widowed, having diseases, death of sole bread earner etc.

It is interesting to note that majority of the respondents would like to leave begging in Delhi. The pre-condition stated by them is provision of adequate assistance for their livelihood and shelter. Out of the total respondents, 80 per cent would like to leave begging if the government or any other organisation provide opportunities for alternative livelihood to them. Also, interesting to note that, in this context, slightly more females (83 per cent) than males (78 per cent) were willing to leave begging.

There are differences across the districts, 9 out of 10 people engaged in begging in West and South; 8 out of 10 people engaged in begging in Central, South West, South East, Shahdara and North West districts; 7 out of 10 people engaged in begging in North and East districts; 6 out of 10 people engaged in begging in New Delhi and North East districts were willing to leave begging (Figure 4.1).

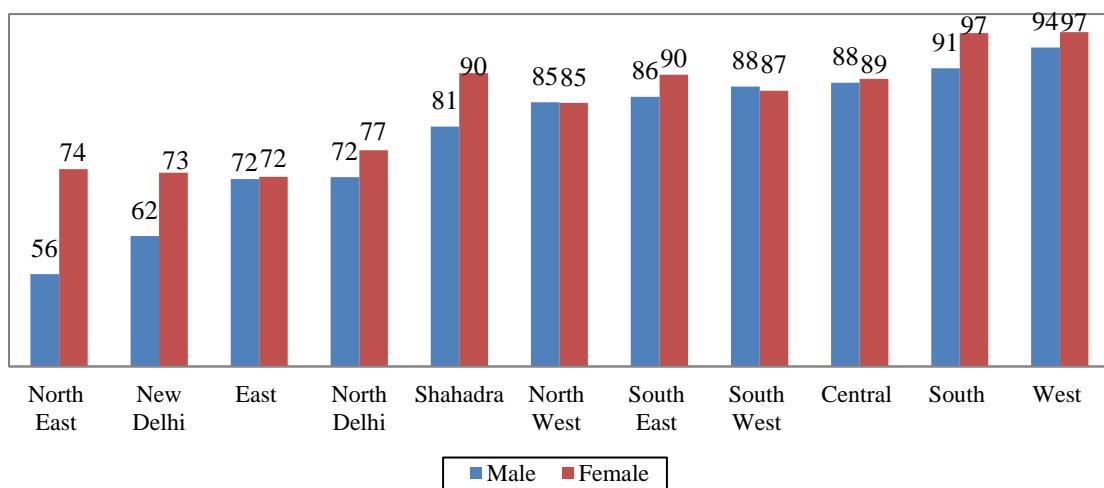
Figure 4.1: District-wise Desire to Leave Begging (in %)



Source: Primary Survey

More females wanted to leave begging across most of the districts except in East, North West and South West districts. In these three districts, either both or more males desired the same. In particular, the gender difference was relatively high in North East (Male: 56 per cent; Female: 74 per cent); and New Delhi (Male: 62 per cent; Female: 73 per cent) compared to other districts (Figure 4.2). The reasons behind higher number of females wanting to leave begging would be exposure to vulnerable situations like violence, sexual abuse and stigma.

Figure 4.2: District-wise Desire to Leave Begging by Gender (in %)

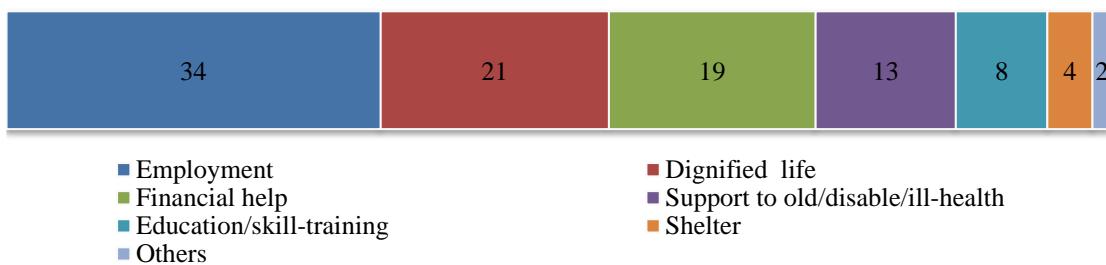


Source: Primary Survey

4.2 Preconditions for Leaving Begging

The respondents mentioned support for employment (34 per cent) followed by dignified life (21 per cent), financial help (19 per cent) to start business/trade, pension or monetary support for disability/old age/ill-health (13 per cent), education/skill training (8 per cent), shelter (4 per cent) to leave begging. Additionally, some of them such as religious mendicants, hereditary (2 per cent) did not want to leave begging (Figure 4.3.1).

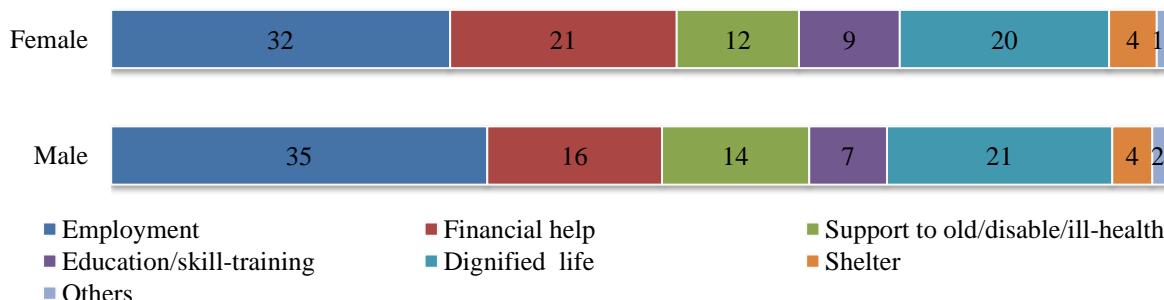
Figure 4.3.1: Preconditions for Leaving Begging (in %)



Source: Primary Survey

The survey results revealed that males were ready to disengage from begging relatively more than females if they received financial assistance to start a business and relevant education/skills training, while more females were likely to leave begging compared to males if they were provided with some form of employment assistance. On the other hand, both males and females equally wanted to lead a dignified life (Figure 4.3.2).

Figure 4.3.2: Preconditions for Leaving Begging (in %) by Gender



Source: Primary Survey

Further, the age-group wise distribution shows that children/adolescents (up to 18 years) required assistance for education/skill training (61 per cent), youth (18-29 years) and adults (30-59 years) for employment (45 per cent) and financial help (20 per cent) to start a business, and pension or monetary help (63 per cent) for old aged or disabled people (Table 4.1).

Table 4.1: Age-Group wise Prerequisites for Leaving Begging

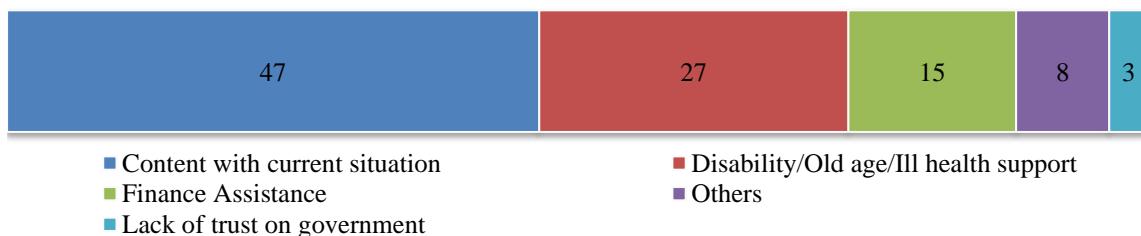
| | Up to 10 yrs | 11-17 yrs | Up to 18 yrs | 18-29 yrs | 30-59 yrs | 18-59 yrs | 60+ yrs | Total |
|-----------------------------------|--------------|-----------|--------------|-----------|-----------|-----------|---------|-------|
| Employment | 2 | 7 | 7 | 46 | 44 | 45 | 5 | 34 |
| Financial help | 21 | 14 | 14 | 16 | 21 | 20 | 16 | 19 |
| Support to old/disable/ill-health | 0 | 1 | 1 | 2 | 4 | 3 | 63 | 13 |
| Education/skill-training | 68 | 60 | 61 | 4 | 1 | 2 | 0 | 8 |
| Dignified life | 9 | 14 | 14 | 24 | 23 | 23 | 13 | 21 |
| Shelter | 0 | 3 | 3 | 5 | 4 | 5 | 2 | 4 |
| Others | 0 | 1 | 1 | 2 | 2 | 2 | 0 | 2 |
| Total | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |

Source: Primary Survey

4.3 Reasons for Not Leaving Begging

Among those who did not want to leave begging, about half of them stated contentment (hereditary, religious mendicants, habitual and easy money) with their present situation (47 per cent) followed by age/disability/ill health (27 per cent), financial problem (15 per cent), lack of trust on government (3 per cent) and other reasons such as lack of shelter, food and documents (8 per cent).

Figure 4.4: Reasons for Not Leaving Begging (in %)



Source: Primary Survey

This indicates that people who want to continue begging were either vulnerable (poor, disable/old age/ill health) or were content with their current situation (Figure 4.4). One respondent's reasons for not leaving begging is illustrated in Box 4.1.

Box 4.1: Reasons for Not Leaving Begging

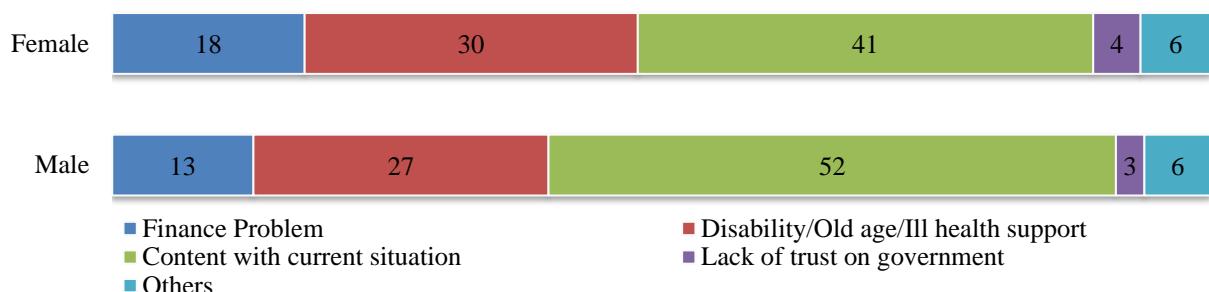
Brahman Sharma aged 55 years staying in Jhuggis near Nirman Vihar came to Delhi from Shimla to get some medical treatment few years back. He has a graduate degree. His wife died years ago, and his children consider him a burden. His family disrespects him but people outside are kind. They give food and money.

"I am happy in this dust because I have my respect. I do not need anything from the government."



The survey throws some gender difference in this context. As per the survey, relatively more males did not want to leave begging due to their contentment with the current condition. On the other hand, the females did not desire to leave begging because of financial problem, disability/old age/ill health, and lack of trust on government (Figure 4.5).

Figure 4.5: Reasons for Not Leaving Begging (in %) by Gender



Source: Primary Survey

Across age groups, the adolescents/adults did not want to leave begging as begging helped in resolving their financial issues. The elderly wanted to continue begging due to reasons such as disability/old age/ill health (Table 4.2).

Table 4.2: Age-Group wise Reasons for not Leaving Begging (in %)

| | Up to 10 yrs | 11-17 yrs | Up to 18 years | 18-29 yrs | 30-59 yrs | 18-59 yrs | 60+ yrs | Total |
|---------------------------------------|--------------|-----------|----------------|-----------|-----------|-----------|---------|-------|
| Finance Problem | 14 | 44 | 42 | 15 | 14 | 14 | 10 | 15 |
| Disability/Old age/Ill health support | 0 | 1 | 1 | 8 | 13 | 12 | 62 | 27 |
| Content with current condition | 57 | 45 | 46 | 60 | 59 | 59 | 24 | 47 |
| Lack of trust on government | 14 | 4 | 5 | 6 | 3 | 4 | 3 | 3 |
| Others | 14 | 5 | 6 | 13 | 11 | 12 | 2 | 8 |
| Total | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |

Source: Primary Survey

4.4 Assistance Needed for Rehabilitation

The people engaged in begging required a range of assistance for their rehabilitation, which are divided into following three broad groups based on their priority (Table 4.3).

Table 4.3: Assistance Required for Rehabilitations (in %)

| Ranking | Assistance |
|-----------------|--|
| High priority | Home/shelter (45%), food (43%), financial help (43%), employment (42%) |
| Medium priority | Education/skill training (21%), health care facilities (18%) |
| Low priority | Clothes/bedding (9%), identity proof/documents etc. (3%) |

Note: *Multiple answers*

Source: Primary Survey

Across gender, the type of assistance required such as financial help, job/employment and food-related support was slightly more in demand by males, while females desired a little more assistance for shelter, financial help, education/skill training and health/medical care services. For instance, FGDs conducted with transgender people who engaged in begging pointed out the need to get assistance for working in a respectable job of any kind. They also requested for provision of pension for the elderly of their community, as they suffered due to unavailability of work because of their age. This is elaborated in Box 4.2.

Box 4.2: Reasons for Engagement in Begging

Juhi aged 21 years, a migrant transgender from Kolkata shifted to Delhi 9 years ago. She said “People treat us like outcastes. There are no jobs for us in the market. Even the police mistreat us – beating, spurning, using vulgar language and curse us. Our social identity is unacceptable in the society. When we go to shopping malls, people ask us to leave and say things like, ‘this place is not for you!’”

Such circumstances compelled them to beg as they were left with no other option to fend for their basic needs of food, shelter and clothing.



“I request the government to provide jobs for transgender people. We need protection from abuse and exploitation, which we face on a daily basis.”

The priorities differed across the age-groups as given in Table 4.4,

- Children/adolescent required assistance mostly in term of education/skill training (60 per cent), food (49 per cent), home/shelter (39 per cent) and financial help (33 per cent)
- Adults need assistance primarily for job/employment (52 per cent), home/shelter (45 per cent), financial help (42 per cent) and food (39 per cent)
- Elderly people prefer assistance for food (55 per cent), financial help (51 per cent), and home/shelter (49 per cent) and health/medical care services (18 per cent).

Table 4.4 Assistance Required for Rehabilitations by Age-Group (in %)

| | 11-17 yrs | 18-29 yrs | 30-59 yrs | 18-59 yrs | 60+ yrs | Total |
|--|-----------|-----------|-----------|-----------|---------|-------|
| Home/shelter homes | 39 | 48 | 45 | 45 | 49 | 45 |
| Food | 49 | 38 | 39 | 39 | 55 | 43 |
| Financial help | 33 | 38 | 44 | 42 | 51 | 43 |
| Jobs/employment | 18 | 58 | 49 | 52 | 20 | 42 |
| Education/skill training | 60 | 25 | 17 | 19 | 4 | 21 |
| Health/medical care services | 3 | 11 | 19 | 17 | 34 | 18 |
| Clothes/bedding | 7 | 7 | 9 | 8 | 13 | 9 |
| Protection from abuse and exploitation | 4 | 4 | 2 | 2 | 1 | 2 |
| Others* | 11 | 5 | 4 | 4 | 4 | 5 |
| Total | 100 | 100 | 100 | 100 | 100 | 100 |
| No | 2115 | 3353 | 9060 | 12413 | 3309 | 17932 |

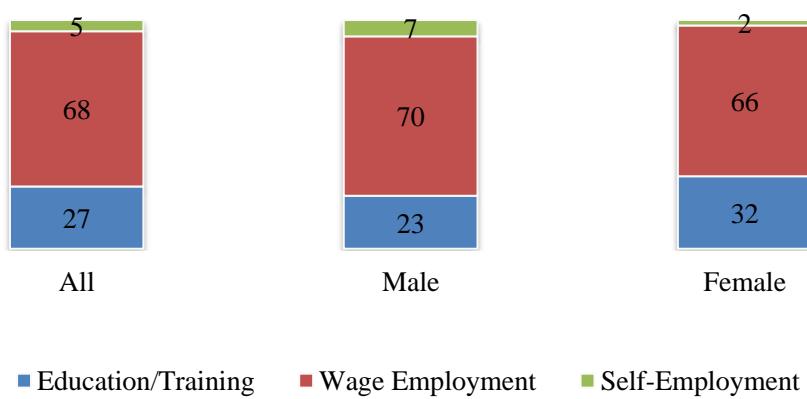
Note: *Multiple Answers*

Source: Primary Survey

4.5 Employment and Skill Training Required

Those respondents who preferred employment and skill training assistance was further asked about the type of employment they wanted. Majority required assistance for wage employment (68 per cent), followed by education/skill training (27 per cent) and self-employment (5 per cent). The wage employment includes regular employment (49 per cent) and casual work (19 per cent). Female respondents were slightly more interested in education or skill training, while males showed greater interest in self-employment and wage employment (Figure 4.6).

Figure 4.6: Assistance for Employment and Skill Training (in %) by Gender



Source: Primary Survey

For instance, the FGDs conducted with male groups reflected their interest in becoming street vendors to sell small items like tea, vegetables etc.; whereas few of them also showed interest in working at *dhabas*. On the other hand, the FGDs conducted with women groups showed that most of them were willing to undertake any kind of work. Some of their work interests included stitching, domestic labour, farming, etc. Few of them also requested seed money to start small business, such as juice shop, street vending, sewing and embroidery work etc. One male respondent engaged in begging elaborated that he wanted to start a tea stall and needed financial assistance for the same. This is illustrated in Box 4.3.

Box 4.3: Assistance Required to Start Self-Employment (Tea Stall)

Anand Singh Rana, 42 years old was born in Delhi and holds a post graduate degree. He has been involved in begging since his parents' demise 3 years back. He worked as a supervisor in a Courier Company. After his parents' demise he could not handle himself mentally and emotionally and was excluded from his family. He now lives on the footpath and is dependent on others for food and money. He lost all his degrees and documents at the Palam Railway Station.

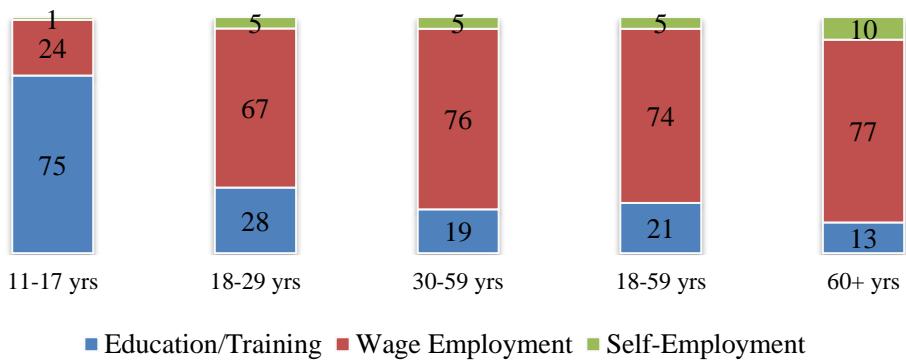


"I wish to leave begging. I want to work again. I request government to provide me financial assistance so that I can at least put up a tea stall. This could be a ray of hope for me. I will be very grateful."

The broad age-group wise distribution show various kind of assistance required to move out of begging:

- Children/adolescents (801 persons): Three-fourth (75 per cent) of children/adolescents demanded assistance for education and skill training and one-fourth (24 per cent) for wage employment (Figure 4.7). Likewise, even FGDs conducted with children under the age group of 18 years showed their interest in receiving education and skill training to get government jobs, get into Indian forces and run their own business.
- Youth/adults (6023 persons): Three-fourth (74 per cent) of the adults demanded assistance for wage employment and one-fifth (21 per cent) for self-employment.
- Old-aged (519 persons): Over three-fourth (78 per cent) of elderly demanded wage employment, around 13 per cent asked for trainings and one-tenth for self-employment (10 per cent). However, the number of elderlyies who asked for employment and skill training are significantly less compared to adults. Among the elderly people, mostly those in their 60s asked for employment or training.

Figure 4.7: Requirement of Education and Skill Training by Age-Group (%)



Source: Primary Survey

Type of Skill Training and Employment

Further, the respondents who were interested in skill training and employment were asked about their preferences in receiving skill training and employment opportunities. The detailed preferences have been discussed below under three broad heads: skill training, wage employment and self-employment by gender.

Skill Training

The survey results show that most people engaged in begging demanded that enrolment in education and training should be undertaken based on the candidate's capability. They also suggested type of skill trainings they preferred for rehabilitation as elaborated in the subsequent paragraphs. It can be argued that the desire for skill training of skills were along the lines of gender-based segmentation of labour market. The preference of training amongst females was more inclined towards jobs that are defined as 'feminine' in the labour market. Jobs of electrician, driver, car mechanic were only preferred by males while jobs in beauty parlour, dance and music training and stitching were given top priority by females.

- Key skill trainings suggested by the male in order of preference are: packaging, car mechanic, stitching/tailoring, art and craft, computer training, broom making; electrician, cook/chef, polish and painting, driving training, cobbler, paper binding; musical instruments/singing; toy making; embroidery training; bamboo products; candle making; bag making and barber.
- Key skill trainings suggested by the females in order of preference are:

stitching/tailoring; packaging; cook/ chef; beauty parlor; vocational training; toy making, broom making; computer training; embroidery training/work; art; nail art and painting; paper binding; dance training; musical instruments/singing training; bamboo products making; candle making; bag making and paper binding.

Type of Wage Employment

Majority of males and females who preferred wage employment opined that a regular salaried job was necessary to sustain in the city. In case of males, while they stated their preference regarding wage employment jobs, the list was longer compared to females. This revealed the gendered labour market as well as the restricting thought process regarding jobs that women can do. Jobs like cobbler, driver, field related jobs, insurance agent was missing from the list of female preferences.

- Some wage employment suggested by the male in order of preference are: any regular salaried job, any casual wage work, driver, construction worker, security guard, sales jobs, domestic helper, housekeeping job, catering job, cobbler job, catering job, helper/assistance job, art teacher job, field work related job, cleaner job, data entry job, gardener job and insurance agent.
- Some wage employment suggested by the female respondents in order of preferences include: any regular salaried job, domestic helper, housekeeping job, any casual wage work, sales job, construction worker, gardener, art teacher, data entry job and helper/assistance job

Type of Self-Employment

Majority of males and females were interested in running a small shop of any nature and other self-employment activities such as printing, carpenter, plumbing, and handicraft etc. The details are discussed below.

- Some key self-employment work suggested by the male respondents in order of preference include: any petty shop/ business; e-rickshaw; carpenter work; car decoration work; plumbing work; artificial jewellery/gems business work; shoemaker; photography; printing; blacksmith work; manufacturing; pan shop and tea stall. One of the respondents with graduate degree in Arts and Crafts demanded employment during the survey. This is elaborated in Box 4.4.
- Some key self-employment work suggested by the female respondents in order of

preference include: any petty shop/ business, manufacturing, e-rickshaw, handicrafts and car decoration work.

Box 4.4: Graduate Demanding Self-Employment

Yusuf was born in Mumbai and graduated in arts and craft. His family did not accept his inter-religion marriage, due to which he shifted to Delhi. He earned by sketching at Lal Qila and India Gate to make his both ends meet. However, his life took a downturn as he lost his two boys to drugs and his daughter eloped. He is paralysed and is unable to move now. His only source of income is sketching. But due to the pandemic, he lost his customers and is forced into beggary.



“Please help me connect to the customers or provide alternate livelihood option.”

4.6 Chapter Summary

The chapter talks about the two key aspects about people engaged in begging: their future aspirations to leave begging, and the assistance they need from the government to meet this aspiration. The assistance is of immense importance as it will help provide employment and required skill training, as also reported by the persons engaged in begging themselves. Interestingly, this chapter also lists reasons that some of the respondents revealed for not wanting to leave begging.



ROLE OF THE STATE



Chapter 5: Role of the State

This chapter discusses the issue of beggary in the context of India and provides a review of past acts and contemporary laws, to build an in-depth understanding of the issue. It covers topics such as evolution of the policies and regulations, historical-legal framework, contemporary law and policies, support provided by different schemes under the State and few examples of successful initiatives undertaken by different state governments such as Bihar and Rajasthan.

5.1 Evolution of Policy and Regulations

It is important to know the history of the first colonial anti-vagrancy statute and the Bombay Act, because for many states, they serve as the base for the anti-beggary law.

European Vagrancy Act, 1869

The very first anti-begging laws in the country were established to specifically deal with ‘European vagrants’ defined as “a person of European extraction... found asking for alms or wandering about without any employment or visible means of subsistence.” This was a result of a sudden influx of the European labouring class into India with the transfer of power to the British Crown for construction work. It was stated in Section 23 of the Act that any person of European ancestry, if seen asking for alms, even though being in possession of enough means to sustain himself/herself, or trying to acquire the same in an insolent/threatening manner, even after being warned via the law not to do so, would be subject to punishment, regardless of his/her European British nationality. Such an individual can be tried, convicted before a Magistrate, and imprisoned. The sentence not exceeding one month for first time offenders, two for second time offenders and three for those who have been caught begging more than two times would be awarded to them

Bombay City Police Act, 1902

The Bombay government in 1902 promulgated the Bombay City Police Act, which carried provisions to monitor the movement of the city’s beggars. A beggar found asking for alms on a road, footway, building, tent, race-course, circus, theatre, eating house, coffee-house, etc., was liable to a maximum term of one month of prison with an added fine of Rs 50. But even after such an expansive definition of the “street”, the 1902 Act proved

insufficient from the point of view of administration, as it did not allocate adequate power to the police and the magistracy.

Bombay Beggar's Act, 1945

This was followed by the 'Bombay Beggars Act' of 1945, which was subsequently replaced with 'The Bombay Prevention of Begging Act', 1959. This provided for the establishment of the 'certified institutions' to confine beggars. The aim was to reform the attitude of a person involved in begging, transforming it for the better, so that an individual can have a better, and more dignified existence. The idea was to impart some skills on the respective individual to make him/her stand on their own feet and earn a livelihood for themselves, henceforth not needing to depend on others for their survival. However, a major limitation of this act was in its penalizing nature and its definition clause. The success of this legislation was also negatively impacted by the lack of provision for the aftercare of reformed individuals who were previously engaged in begging.

Beggary Act in Delhi

The Bombay Prevention of Begging Act, 1959, was extended to the NCT of Delhi in 1960, implying that any person found begging could be detained. Following were the provisions of the Act:

- Where a person who is brought before the court under the last proceeding section is not proved to have previously been detained in a Certified Institution under the provisions of this Act, the court shall make a summary inquiry, in the prescribed manner, as regards the allegation that he was found begging.
- If the inquiry referred to in sub-section (1) cannot be completed forthwith, the court may adjourn it from time-to-time and order the person to be remanded to such place and custody as may be convenient.
- If on making the inquiry reference to sub-section (1), the court is not satisfied that the person was found begging, it shall order that such person be released forthwith.
- If on making the inquiry referred to in sub-section (1), the court is satisfied that such person was found begging, it shall record a finding that the person is a beggar.

It is the government's responsibility to provide social security for everyone and ensure that all citizens have access to basic facilities. The presence of such people shows the failure of the state to provide them with necessities of life. Criminalising such people is denying them of their fundamental right. Realising this, the Bombay Prevention of Begging Act, 1959, was decriminalised by the Government of Delhi in 2018. The court observed that the Bombay Prevention of Begging Act provisions that treat begging as an offence, couldn't withstand constitutional scrutiny.

The Delhi High Court delivered a landmark judgement to declare as unconstitutional those provisions in the Act that either treated begging as an offence committed by the beggar or dealt with ancillary issues, such as powers of officers to deal with the said offence, the nature of enquiry to be conducted therein, punishments and penalties to be awarded for the offence, the institutions to which such offenders could be committed and procedures following the awarding of sentence for committing the said offence. The remaining provisions of the Act, which do not directly or indirectly criminalise begging, or relate to the offence of begging were retained by the high court, including Section 11 which deals with a penalty of employing or causing to beg.

The Department of Social Welfare under the Delhi government has undertaken several initiatives, including setting up eleven certified custodial/residential institutions in Delhi with a total capacity of housing 2,180 inmates to provide institutional care to people engaged in begging; provisions include basic necessities to the inmates residing at 'beggars' homes such as boarding and food, lodging, medical care, recreation etc. It has also provided a 20-bed drug rehabilitation centre at Lampur, Delhi. To keep a watch on repeated offenders, biometric machines have also been installed. Vocational trainings are being organised for such people to help them seek employment after they are released from these institutions. They are being trained in making candles, tailoring, drawing and arts. The training workshops for physically handicapped people i.e., affected by Leprosy is being run by the department for making candles, mopping cloth (*pocha*), weaving etc. in the premises of home at Tahirpur.

5.2 Contemporary Law and Policy

There is no central law prohibiting begging in the country, however, around 22 states (Table 5.1) have come up with their own anti-begging regulations. The Bombay

Prevention of Begging Act, 1959, criminalises the act of begging and any person found involved in begging can be arrested without a warrant. The Act prescribes a penalty of detention between three and 10 years ([National Herald, 2020](#)). The centre has shown no interest in abolishing the law, which has caused harassment to the destitute and homeless. The centre has left it to the states to decide and deal with the persons engaged in begging on the street ([National Herald, 2020](#)).

Table 5.1 State-Wise Anti-Beggary Laws in India

| | | |
|-----|------------------|--|
| 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 Bikshavirty Nivaran Adhiniyam, 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. | Uttarakhand | Adopted the Uttar Pradesh Prohibition of Begging Act, 1972 |
| 20. | West Bengal | The West Bengal Vagrancy Act, 1943 |
| 21. | Daman & Diu | The Goa, Daman & Diu Prevention of Begging Act, 1972 |
| 22. | Delhi | Adopted the Bombay Prevention of Begging Act, 1959 |

Source: <https://blog.ipleaders.in/anti-begging/>

Anti-begging laws in different states of India

State laws on begging differ fundamentally in their approach. Several states and Union Territories have either enacted their own anti-beggary legislation or adopted legislations enacted by other States/UTs (Feb 2019, PIB, Delhi) such as The Madras City Police Act (1888), The Bombay City Police Act (1861), Calcutta Suburban Police Act (1866), Leper Act (1898), The Punjab Municipal Act (1911), The Uttar Pradesh Municipalities Act

(1916), The C. P. and Berar Municipalities Act (1922), Bengal Vagrancy Act (1943), etc. The commonality among all these acts is that they approached beggary prevention through the avenue of either enforcing punishment or providing ailments to those involved in begging (Soni, 2021). However, beggars largely need to be seen as vulnerable members of the society requiring prioritized aid from the state and its people, and not be criminalised by law.

Issues with Beggary Laws

Beggary laws continue to be unfair in places, although there's hardly any evidence of any criminal activity or abuse on part of those involved in begging. Such laws only deceptively criminalises an already vulnerable section of the society. In such cases, the poor and the vulnerable is not only facing the consequences of the State's inability to provide a decent life to its citizens, but is also facing detention, imprisonment and paying penalty, just for trying to meet their ends for bare survival. The law does nothing but add to their miseries.

There are anomalies in the legal definition of the term 'begging'. Further, the anti-beggary laws have been subject to criticism, as they make the persons engaged in begging invisible rather than targeting its prevention and paying attention to rehabilitation. The legislation has been rightly condemned as violating the fundamental right to speech and expression and right to life with dignity of the poor. Begging and homelessness are indicators of chronic poverty, and as such poverty is not a matter of individual fault. Beggary is a manifestation of the fact that the person has fallen through the socially created net and the inability of the government to ensure basic facilities and social security for everyone. Therefore, criminalising poverty violates basic human dignity.

Awareness of Sewa Kutir and CWC

According to the data provided by the Social Welfare Department, there was a consistent decline in the number of persons arrested for begging and those convicted between 2014 and 2017. The number of persons arrested declined from 4,203 persons in 2014 to 612 in 2017, of which 64 were convicted as beggars and sent to beggar homes or Sewa Kutir. There are 11 institutions for beggars in various parts of Delhi that looked after the beggars

who are arrested and sent to these homes. In these homes, boarding, lodging, medical and food is provided to inmates³.

But post decriminalisation of the Act of begging, the police cannot arrest anyone for begging anymore. This is also confirmed from the survey findings, which show that only 244 adults (1.2 per cent; 165 males and 79 females) were engaged in begging in NCT of Delhi reported being convicted and sent to ‘Sewa Kutir’ in the past. Around 65 per cent stated that they were arrested once, followed by one-fourth (24 per cent) being arrested twice, one-fifth (19 per cent) arrested thrice, and 6 per cent arrested three times in the past.

Some of the experiences discussed through the FGDs reflect a mixed response from those who had been to Sewa Kutir. One of them while sharing his experience at the kutir, five-years back, stated, “*are bhaiya wanha nahi jana kabhi. Khana milta tha, kabhi nahi milta, aur sone keliye bhi jhagda karna padta tha*” (he never wanted to go there again as sometimes he did not get food while other times, he had to even fight to find a place to sleep). In contrast to this, another respondent shared that he was treated very well at the Kutir and was given clothes as well as food during his time there.

Identification

Identification is crucial, so that government can provide entitlements and other welfare services to such people. Lack of documents is one of the key issues faced by the people engaged in begging in the country. Since, they don’t have the necessary documents, such as voter identification cards, they are unable to vote or claim themselves as citizens. And because the political parties do not see them as a potential vote bank, politicians or governments do not pay heed to this section of the society. However, one of the interesting facts found in the survey is about the identification documents (IDs) available with people engaged in begging. Out of 10 people surveyed, 8 had some form of identification documents, such as Aadhar card, educational certificate, ration card, birth certificate, voter card, bank account and others. A detailed investigation shows that most of them had Aadhar Card and other IDs registered in their native place of stay. Therefore,

³<https://www.thehindu.com/news/cities/Delhi/home-truths/article25023479.ece>

they were unable to avail the benefits of the state/central government welfare schemes in absence of any local IDs in Delhi.

Figure 5.1: Distribution of Identification Card (in %)



Source: Primary Survey

Awareness about government schemes

On being asked whether they are availing the benefits of various government schemes, majority of them stated that they were not even aware about government schemes being offered. However, participants from three of the FGDs conducted at (FGD 2, 23, 24) stated that they were aware about schemes. Participants of FGD 2 had availed some government programmes run by the Karnataka government, but none being run by the government of NCT of Delhi. In FGD 23/24, most of the participants were aware of the schemes, but were not getting any substantial benefit as they kept moving from one place to another, which made them ineligible for availing the benefits. Another group discussion (FGD 16/22) with elderly ladies reflected their awareness about various governments welfare schemes. One of them complained, “*koi sarkari aadmi garib ki nahi sunta...mai kai bar ration dafter gai lekin mera paisa bhi le liya aur card bhi nahi bnaya*”, (no government official listens to the poor. Even after several visits and paying money, she could not get a ration card).

During the lockdown, nine of the FGDs (FGD 1, 4, 6, 7, 8, 9, 25, 26, 27) shared that they received help in form of free ration from the government. However, they complained that they received it only for a few days. Participants from FGD10 complained that they had ration cards, but no ration was delivered to them. Most of them stated that NGOs and local people helped them with dry ration and cooked food during the lockdown. Participants from 2 FGDs (FGD 7, FGD 9) even mentioned that during pre-Covid, people from NGOs came to teach them for about 10-15 days a month.

5.3 Few Success Stories

According to the 2011 Census, the population of beggars and vagrants in India stood at about 4.13 lakh. During 1992-98, the Ministry of Social Justice and Empowerment had implemented a scheme to provide financial aid to set up work centres at the existing beggar homes for beggary eradication. However, the scheme was discontinued in 1998-99 due to moderate demand received from the states.

Initiatives by the State of Odisha

The Social Security and Empowerment of Persons with Disabilities (SSEPD) Department, Government of Odisha, recognises that persons engaged in begging are a valuable human resource for the society and seeks to create an environment that provides them equal opportunities, protection of their rights and full participation in society. Keeping this in mind, it launched the “SAHAYA” scheme for the protection, care and rehabilitation of such people. The scheme primarily aims to make available the whole range of services necessary for rehabilitation and integrate such people in the mainstream of society while actualising their potential, especially covering leprosy affected, aged and differentially abled with the following objectives:

1. To create an enabling environment to ensure equal opportunities, equity, social justice & empowerment of persons engaged in begging.
2. To encourage voluntary action and participation of all stakeholders for ensuring effective implementation of the scheme.
3. To expand outreach activities for rehabilitation of persons engaged in begging and create facilities for providing appropriate rehabilitation services.
4. To promote individual and group initiatives by persons engaged in begging for employment, self-employment and other socio-educational services.
5. To facilitate the care of children of persons engaged in begging including leprosy affected persons and encourage mainstreaming of their daughters.
6. To strengthen the existing implementation machinery and create facilities for coverage of all uncovered areas of the state for ensuring complete coverage of persons engaged in begging.

Initiatives by the State of Rajasthan

A campaign for making the state “beggar-free” was initiated by Rajasthan Skill and Livelihoods Development Corporation (RSLDC) and Sopan Institute of Science, Technology and Management. A survey with combined efforts of RSLDC and Rajasthan Police was undertaken, and ‘Kaushal Vardhan Kendra’ was opened. This initiative was part of the Chief Minister's BHOR scheme – Bhikshu Orientation and Rehabilitation for poor and homeless people. Under this, 43 such persons hailing from different states including Uttarakhand, Uttar Pradesh and Odisha, presently living in Jaipur are being provided with shelter and life skill training in a batch of 20 for three and a half months. As majority of them were aged around 23 they were being trained as electricians, guards, cooks, and beauticians. Their placement has also been guaranteed by the Akshay Patra Foundation, which is an NGO.

Trainings are being provided by keeping in mind the differences in their physical, mental and health abilities, as compared to other members of the society. The trainings were customised as per their needs after conducting a needs assessment study and talking to them individually. Besides yoga, which is mandatory, many of them are also engaged in other physical activities like football and Frisbee. They are being paid Rs. 215 per day, which they can save and utilise for their future business plans. The government has also planned to get them Aadhar cards and functional bank accounts. All these initiatives are being undertaken to bring them to the mainstream and help them lead a dignified life.

Initiatives by the State of Bihar

Mukhyamantri Bhikshavriti Nivaran Yojana (MBNY) publicly known as PAHCHAN is a Bihar state government scheme, which is worthy of praise, as instead of detaining it provides open homes and community outreach for destitute persons. It aims at protecting and promoting the rights of the people who are into beggary and contribute towards their socio-economic and cultural empowerment and overall development. The Government of Bihar has also established the State Society for Ultra Poor and Social Welfare (SAKSHAM) within the Department of Social Welfare to work on the issues of people involved in beggary.

Under the scheme, rehabilitation centres have been set up, with facilities for treatment, family reintegration and vocational training. The state government has launched a rehabilitation scheme, for providing care, protection as well as socio-economic and cultural empowerment. It has set up rehabilitation centres in 14 districts for providing vocational training in industrial tailoring, housekeeping and gatekeeping, to encourage entrepreneurship and help them financially.

People who are into beggary have been identified through a baseline survey and their database has been created and maintained in the state district office. Around 4,219 identity cards have been issued to the surveyed persons to help them avail the benefits of MBNY and other government welfare schemes.

Some of the key objectives of the scheme are listed below:

- 1) To protect and promote the rights of persons engaged in begging by ensuring their care, protection, development, socio-economic and cultural empowerment through enabling policies and programmes.
- 2) To provide a life of dignity to the persons engaged in begging by offering them a shot at becoming entrepreneurs or publicity managers for government programmes.

There are two rehabilitation homes and 10 short stay cum classification centres (Seven Sewa Kutir for males and six Shanti Kutir for females) being run across seven districts (Patna, Muzaffarpur, Darbhanga, Purnia, Nalanda, Gaya & Rohtas) of Bihar to address the target group of people, old, sick, disabled, drug addict and abused people, children, people with mental illness and families in beggary. Basic services being provided at such homes include food, lodging, clothing, recreation, counselling, referral, legal and medical care.

Some of the initiatives being undertaken include:

- At present 620 beneficiaries have been accommodated in 12 homes (Sewak Cuter and Shanti Cuter) and 3,229 have been registered in two rehabilitation homes and 12 short stay cum classification centre (Sewak Cuter and Shanti Cuter). Total 1,982 beggars have been rehabilitated through different modes such as repatriated/linked with family, linked with employment/livelihood, linked with Kaushal Cuter/ training programmes, staffs at home and released on the will of the beneficiary.
- Vocational training is being provided to such people for a duration of three months under which they are provided with residential shelter and are given training on handicrafts, housekeeping, hospitality, automobile, multi-skilled technician, logistics, and

retail salesman with the help of a professional agency called Don BOSCO Tech Society. Currently, one residential Kaushal Cuter/vocational training for youth is running in Patna. Till date, 357 such youth have registered for the training out of which 240 have been placed post-training. At present, 45 beneficiaries are getting trained as rest of them dropped out.

- Distribution of warm clothes and blankets during the winter season, which include 3,850 blankets and 1,570 innerwear and warm clothes distributed during FY 2015-16 and 2,510 blankets and 2,510 innerwear during FY 2016-17.
- Community Based Saving Groups (CBSG) are being promoted among such people to provide a common platform to unite them for common causes and to help relieve their distress and resolve problems. These groups also aim to generate new ideas to overcome their difficulties and most importantly, develop saving habits and create awareness on issues such as health, drinking water, self-employment, children's education, government welfare programmes etc. After a certain period, SHGs/CBSGs would be linked with banks from where they would be able to mobilise additional credit for income-generating activities. Competent NGOs will be engaged to promote such SHGs/CBSGs in the specified areas.
- Producer Groups have been formed to create livelihood opportunities for people into beggary for employment and income generation activities through technical and financial support.
- Health-cum-disability certification camps are being organised to provide free medical checkups, medicine distribution and referral for critical care etc.

5.4 Chapter Summary

The chapter throws light on the role of the state concerning the issue of beggary in the context of India and provides a review of past acts and contemporary laws to build an in-depth understanding of the issue. It covers topics such as the evolution of policy and regulations, historical-legal framework, contemporary law and policies, support provided by different schemes under the State, and few successful examples of initiatives undertaken by different state governments such as Bihar and Rajasthan.

CONCLUSION AND RECOMMENDATIONS



Chapter 6: Conclusion and Recommendations

Despite India's rapid economic growth as a developing nation, begging continues to remain one of the critical issues in India. Beggary has been defined as 'soliciting or receiving money, clothes or other things in a public place or by entering private premises, usually by people who have no visible means of subsistence and remain or wander in any public space'. Such people constitute the most deprived, poor and vulnerable section of the society and are, generally, in dire need of rehabilitation.

6.1 Key Survey Findings

Respondent Profile

Around, 20,719 people were found to be engaged in begging across 11 districts of Delhi. Out of the total, 53 per cent (10,987) were males, 46 per cent (9,541) were females, and the remaining 1 per cent (191) were transgenders. They were highest in East Delhi (2797), Shahdara (2666), North West Delhi (2572); closely followed by Central Delhi (2422), South East Delhi (2208), West Delhi (2016), New Delhi (1804); and least in South West Delhi (1661), North East Delhi (1177), South Delhi (769) and North Delhi (627).

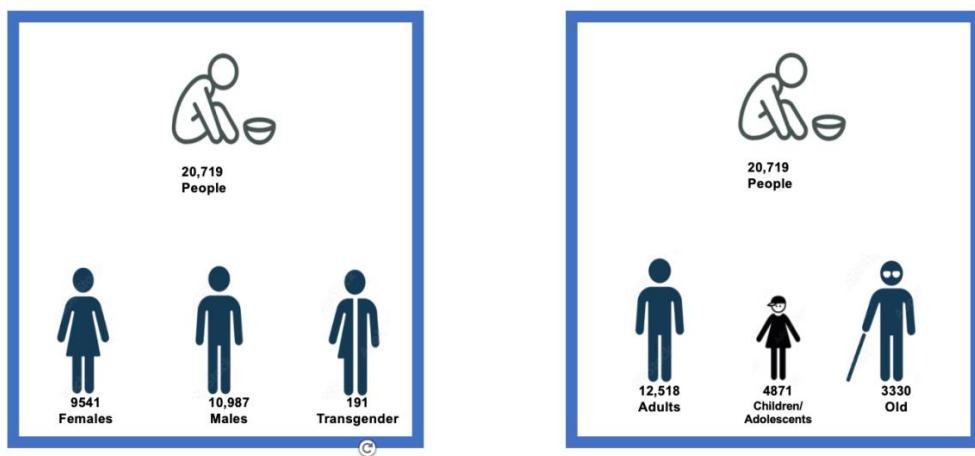
The study also provides empirical evidence regarding the following facts on people engaged in begging.

- They were found highly concentrated at religious places, streets or footpaths, traffic signals and market areas.
- About 60 per cent (12,518) were adults (18-59 years), followed by 24 per cent (4871) children/adolescents (0-17 years) and 16 per cent (3330) old (60+ years) people.
- Over half (55 per cent) of the adults (18+ years) were married and one-fifth (21 per cent) were single and one-fourth (24 per cent) were either widowed (16 per cent) or separated (7 per cent)
- Majority of them were illiterate (70 per cent), followed by up to primary level (22 per cent) and secondary and above level of education (8 per cent).
- They were mainly engaged in the act of begging as (i) part-timer (20 per cent), (ii)

physically disabled (13 per cent), (iii) hereditary (11 per cent), (iv) casual (11 per cent), (v) temporary unemployed (11 per cent) and (vi) child/ juvenile (8 per cent), (vii) destitute (6 per cent), (viii) babies in arms (5 per cent) and (ix) religious mendicants (5 per cent).

- Around 67 per cent were migrants mainly from Uttar Pradesh, Bihar, Rajasthan and Madhya Pradesh.

Figure 6.1: Gender-wise and Age-wise People Engaged in Begging



Source: Primary Survey

Lives and Livelihoods

- Over half (55 per cent) of them were homeless or shelter-less, while the rest (45 per cent) resided either in slums or Jhuggi Jhopdi (JJ) Colony.
- More than half (52 per cent) were ‘new entrants’, around 40 per cent were ‘old timers’, and 8 per cent were engaged in begging since birth.
- They were forced into begging largely due to poverty, unemployment, illiteracy, old age/disability/illness. In addition, some able-bodied people were involved in begging because of easy money.
- Several have lost their jobs or livelihood due to Covid-19 and forced into begging, in particular women involved in domestic work, temporary workers in hotel, drivers and security guards etc.
- Majority earned less than Rs. 200 per day (65 per cent), 23 per cent earned in the range of Rs. 200-500, and 12 per cent received alms in kind.
- One-fifth of them were engaged in some part-time work such as casual labourer in

construction and factory, rag-picking, domestic help, petty business activities, street vendors, rickshaw pulling and some low paid temporary salaried job.

- One-fourth of the respondents reported that their family members were also involved in begging in some other locations in Delhi.
- Around 44 per cent of them revealed that they were engaged in some economic activities such as casual labour activities, self-employment in street vending, small petty business, rickshaw pulling, rag-picking and salaried jobs before their engagement in begging.
- Based on FGDs, largely, everyone accepted that there has been a drop in their daily income because of the ongoing pandemic. Some of them stated that the pandemic had pushed them towards begging; otherwise, they were engaged in working and earning their living as wage earner. Since the onset of Covid-19, being temporarily employed, they started sitting outside religious places to get some fruits, sweets and prasad. Discussions also revealed that some domestic helpers had entirely lost their jobs while others could go to lesser number of houses than pre-Covid times, losing out on their earnings.
- They are also faced with several challenges such as lack of drinking water, toilet facility, shelter, lack of food, bathing space, medical help, education for children and harassment by police, shop keepers, passerby, drug peddlers and municipal authorities etc.

Aspirations and Assistance

- Majority of them (80 per cent) preferred to leave begging if some form of alternative livelihood opportunities could be made available to them.
- They were ready to leave begging if they could find support for employment (34 per cent), dignified life (22 per cent), financial help (19 per cent) to start business/trade, pension or monetary support for disability/old age/ill-health (13 per cent), education/skill training (8 per cent), shelter (4 per cent) and dignified life.
- Children/adolescents required assistance for education/skill training, youth and adults for employment, and financial help to start a business, and pension or monetary help for old aged or disabled people.
- Around one-fifth of them did not want to leave begging due to easy money, hereditary profession, religious mendicants, old age/disability/ill health and

financial problem.

- They required a range of assistance for their rehabilitation such as (i) high priority: home/shelter, food, financial help, employment; (ii) medium priority: education/training and health care facilities; and (iii) low priority: clothes/bedding and identity proof/documents etc.
- The priorities differed across the age-groups, for example assistance in education/skill training and food was high priority for children/adolescent; job/employment and shelter was high priority for the youth; job/employment, shelter and financial help was high priority for adults; and food, financial help and shelter was high priority for old, aged people.
- Majority required wage employment (66 per cent) either regular or casual work, followed by education/skill training (32 per cent) or self-employment (2 per cent).
- Key skill trainings suggested by the male respondents in order of preference include packaging; car mechanic; stitching/tailoring; art; computer training; broom making; electrician; cook/ chef; polish and painting; driving training; cobbler; paper binding; musical instruments/singing training; vocational training; toy making; embroidery training; bamboo products; candle making; bag making and barber.
- Key skill trainings suggested by the female respondents in order of preference include: stitching/tailoring; packaging; cook/ chef; beauty parlor; vocational training; toy-making and broom-making; computer training; embroidery training/work; art; nail art and painting; paper binding; dance training; musical instruments/singing; bamboo product making; candle making; bag making and paper binding.
- Some wage employment suggested by the male respondents in order of preference include: any regular salaried job, any casual wage work, driver, construction worker, security guard, sales jobs, domestic helper, housekeeping job, catering job, cobbler job, catering job, helper/assistance job, art teacher job, field work related job, cleaner job, data entry job, gardener job and insurance agent.
- Some important wage employment suggested by the female respondents in order of preference include: any regular salaried job, domestic helper, housekeeping job, any casual wage work, sales job, construction worker, gardener, art teacher, data entry job and helper/assistance job

- Some key self-employment work suggested by the male respondents in order of preference include: any petty shop/ business, e-rickshaw, carpenter work, car decoration work, plumber, artificial jewelry/gems business, shoemaker, photography, printing, blacksmith work, manufacturing, pan shop and tea stall.
- Some key self-employment work suggested by the female respondents in order of preference include: any petty shop/ business, manufacturing, e-rickshaw, handicrafts and car decoration work.

Role of the State

- The Bombay Prevention of Begging Act, 1959 was extended to the NCT of Delhi in 1960.
- Under this law, officials of the Social Welfare Department can conduct raids to arrest 'persons engaged in begging' then try them in special courts called 'beggar courts'. If convicted, they are sent to certified institutions called 'beggar homes' also known as 'Sewa Kutir' for a period ranging from one to 10 years for detention, training and employment.
- The BPBA was decriminalised by the Delhi High Court in 2018. The court observed that BPBA provisions that treat begging as an offence, cannot withstand constitutional scrutiny. After this the police cannot arrest anyone for begging.
- This also reflected from the survey, as only 249 adults (1.2 per cent) including 165 males, 79 females, and five transgenders engaged in begging reported that they were convicted and sent to 'Sewa Kutir'.
- Eight out of 10 people surveyed had some form of identification documents such as Aadhar card, educational certificate, ration card, birth certificate, voter identification card, bank account and others. However, majority of them had IDs registered in their native places.
- Some successful attempts have been made for the rehabilitation of children by the states such as Bihar, Rajasthan and Odisha. They have introduced state-level programmes for rehabilitation of poor, destitute and homeless people, such as community outreach campaigns, introduced rehabilitation schemes, implemented life skill and vocational trainings followed by job placement, engaged in recreational activities, opened shelter homes, social welfare societies, issued ID proofs, helped in opening up bank accounts etc.

6.2 Recommendations

In view of the above findings, this study makes some important recommendations that would help in the formulation of effective strategies and implementation plan for the rehabilitation of people engaged in begging in NCT Delhi.

6.2.1 Approach

Following the survey, it is crucial to have a comprehensive approach based on the needs assessment of people engaged in begging to address the problem of beggary. The rehabilitation approach should be a culmination of three components: (i) skill development and employment assistance approach, (ii) awareness and sensitisation approach and (iii) preventive approach (Figure 6.2). These recommendations cover various inputs received from stakeholders engaged in implementing welfare measures for the betterment of such people (Government, NGOs, CSOs, researchers and academicians). While planning for an intervention, underlying factors and the kind of social assistance needed should be considered to ensure effectiveness and long-term success of the rehabilitation policy.

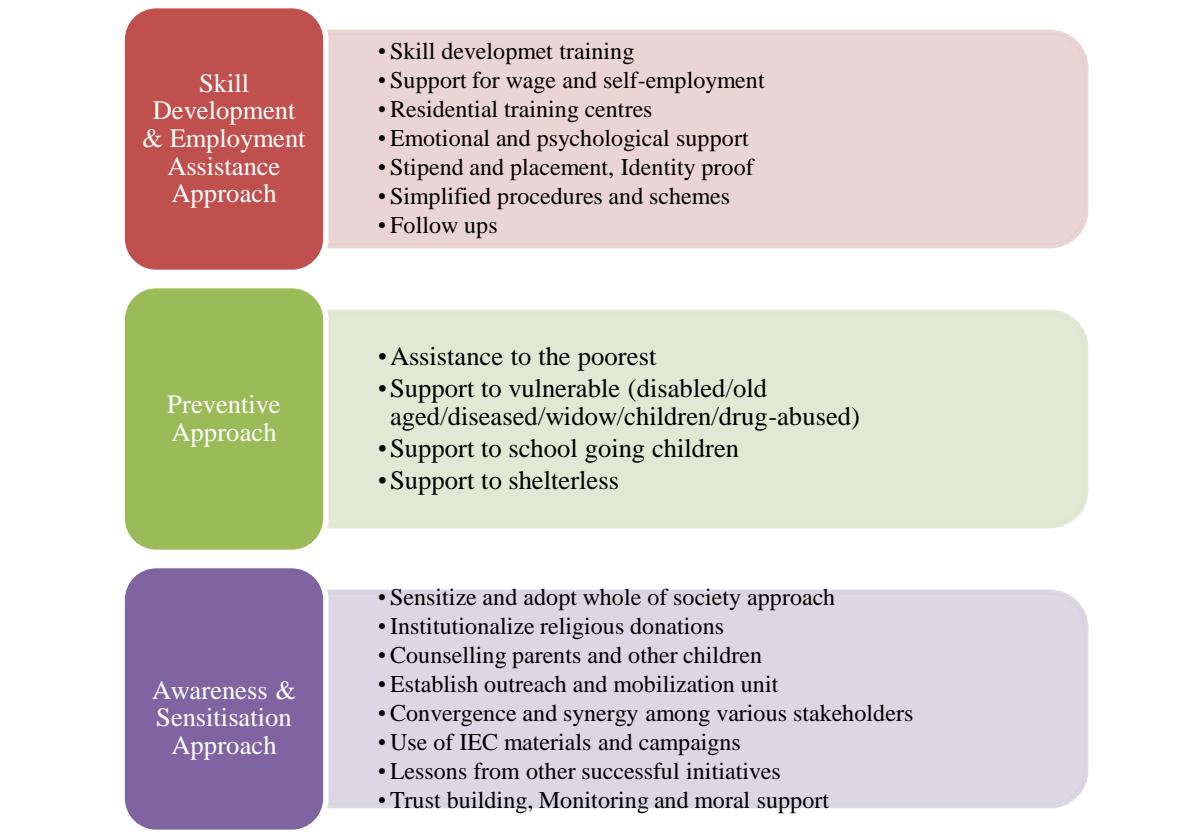
Figure 6.2: Approaches for Rehabilitation



For the formulation of a better implementation plan, the people engaged in begging can be divided into various groups such as those who beg due to their circumstances; those who are forced into begging; those for whom begging is a vocation or are content with their

condition (able bodies); vulnerable people such as single women, children, old, disabled, those with ill-health and other vulnerable groups. The component of suggestive comprehensive rehabilitation approach is given in Figure 6.3 and discussed in detail in the following sub-sections.

Figure 6.3: Components of Comprehensive Approaches for Rehabilitation



❖ Skill Development and Employment Assistance Approach

Relevant Skill Development Trainings for Wage and Self-Employment

- Proper skill development training should be undertaken to help them start either wage or self-employed income-generating activities on their own. Skill development should be imparted according to their needs, physical capabilities and mental skills for their long-term sustenance. Soft skills such as computer literacy, language and workplace interpersonal skills relevant for the sector/trade should be made an integral part of the skills training process. Apart from skilling them, efforts should be put to identify their existing skills and upgrade them through the

training or providing refresher trainings. Some suggested list of skill trainings for males and females are given in Table 6.1 and Table 6.2.

Table 6.1: Adults: Suggested List of Skill Development and Training

Assistance for Males (in order of preference)

| | |
|-------------------------|----------------------------------|
| Packaging | Polish and painting |
| Car mechanic | Cobbler/shoe making |
| Stitching/tailoring | Paper binding |
| Computer training | Musical instruments/singing |
| Broom making | Toy making |
| Electrician | Embroidery training |
| Cook/chef/Catering | Bamboo products |
| Bag making | Driving training |
| Barber | Candle making |
| Carpentry | Mobile phone repair |
| Diary making | Refrigeration & air conditioning |
| Videography/photography | Horticulture |
| Plumbing | Printing and book binding |
| | Motorcycle/auto repair |

Source: Primary Survey

Table 6.2: Adults: Suggested List of Skill Development and Training Assistance for Females (in order of preference)

| | |
|-----------------------------|------------------------------------|
| Stitching/tailoring | Computer training |
| Packaging | Paper binding |
| Cook/chef/catering | Dance training |
| Beauty parlour | Musical instruments/singing |
| Toy making | Bamboo products |
| Broom making | Candle making |
| Embroidery training/weaving | Paper binding |
| Diary making | Bag making |
| Videography/photography | Garment designing |
| Printing and book binding | Bedside attendant and home nursing |

Source: Primary Survey

- It has been argued that one key drawback of vocational skill trainings provided for rehabilitation is loose market linkage. Petty things such as candle making are taught, which is insufficient to earn enough money except on special occasions. Such trainings are neither job oriented nor market oriented. The consequence of such trainings is that they are left with no option but to again fall prey to beggary for survival. Subsequently, the entire reformation/rehabilitation process collapses. Hence, the vocational skill training should be provided keeping in mind the person's interest, market demand, employability and earnings potential in the market and also per their level of education. Some such examples are provided in Table 6.3-6.6. Apart from employable skills, they should also be taught life and behavioural skills, as most of them are uneducated and have struggled all their lives to just survive.

**Table 6.3: Adults: Some Suggested Wage-Employment Assistance for Males
(in order of preference)**

| ILLITERATE | LITERATE |
|---------------------|-----------------------|
| Housekeeping | Cleaner |
| Domestic helper | Data entry job |
| Gardener | Driver |
| Construction worker | Insurance agent |
| Catering job | Helper/assistance job |
| Security Guard | Sales or field job |

Source: Primary Survey

**Table 6.4: Adults: Some Suggested Wage-Employment Assistance for Females
(in order of preference)**

| ILLITERATE | LITERATE |
|---------------------|-----------------------|
| Domestic helper | |
| Housekeeping job | |
| Construction worker | |
| Gardener | |
| | Sales job |
| | Data entry job |
| | Helper/Assistance job |

Source: Primary Survey

**Table 6.5: Adults: Some Suggested Self-Employment Assistance for Males
(in order of preference)**

| | |
|------------------------------------|------------------------|
| Any petty shop/business | Shoemaker |
| E-rickshaw | Photography |
| Carpenter work | Printing |
| Car decoration work | Blacksmith work |
| Plumber | Manufacturing |
| Artificial jewellery/gems business | Pan shop and tea stall |

Source: Primary Survey

**Table 6.6: Adults: Some Suggested Self-Employment Assistance for Females
(in order of preference)**



Source: Primary Survey

Stipend and placement

- Monetary benefits or stipends should be provided for stimulating participation in skill development trainings, and post-training placement should be provided with institutions/companies offering competitive salaries to reduce dropout rates. Post-placement, relocation assistance could be provided to those who need to shift base.

Residential training centres

- Residential training centres should be set up to overcome the challenge of hesitancy and financial constraint (wage loss) of travelling long distances to undertake training.

Financial Assistance and Start-up Kit

- For self-employment or entrepreneurship activities, after receiving the training, financial assistance and a start-up kit to kick-start any business activity is needed. For this purpose, potential people engaged in begging should be identified along

with the trade they are interested in. They should be provided initial financial support in the form of seed money for procuring a start-up kit and initial investment for purchasing raw materials for entrepreneurship. They can be trained and linked with Self Help Groups (SHG) to initiate income-generating activities.

Emotional and psychological support

- They also need emotional and psychological support during their rehabilitation process. For this purpose, rehabilitation centres should be set up with multiple service facilities including stay, medical support, counselling, personality development and soft skills development, etc., to transform them into productive and dignified human resources. In addition, some monthly honorarium should also be provided to them for their daily needs.
- Professional counselling should be provided to make sure they don't slip back into begging.

Identity proof

- The field survey evidence posits that most of the people engaged in begging have been excluded from various flagship schemes, as they lacked Delhi-based address and identity proofs, such as ration card. A new enrolment scheme should be introduced to cater to the need of these extremely marginalised individuals. They should be issued a smart multipurpose card through which they can be given priority for fellowships, employment, PDS, health services, different types of equipment, credit facilities and skill development initiatives under various flagship schemes.
- They should be covered under 'One Nation, One Ration card' and similarly a single card should be introduced across various social protection schemes, as multiplicity of cards creates a barrier in availing benefits from different state and centre sponsored schemes. Universalisation of the pension scheme should also be looked into.

Simplified procedures and schemes

- The overall procedural details and documentation process needs to be simplified keeping in mind the illiterate and homeless people who are without any identification card like Aadhar card, ration card, income certificate, address proof and/or bank account.
- To help people with such documentation, assist people with accessing schemes, and monitor the scheme, government should make use of SHGs, NGOs, CSOs and other citizen groups.
- Schemes should also be made available offline, as many of the destitute and homeless may not have access to internet and digital literacy to apply for the scheme online.
- There is a need to connect them with pension schemes and social protection schemes, so that they can avail the benefits of the scheme.

Follow ups

- The trained people placed with different employers should be sensitised of their history and asked to respect such employees. Follow-up/mentoring sessions for up to one year should be in place where both employer and employee can be provided with an intermediary person who can be contacted in case of an issue or concern.

☞ Preventive Approach

The preventive approach is meant for restraining people from engaging in begging or alms-seeking activities. The foremost preventive action would be eradication of mass poverty.

Assistance to the Poorest

- The poor households very often engage their children in begging to manage their livelihood. To hold back this vicious cycle, such parents should be compensated financially for sending their children to school. The adult member can be issued special identity card through which they can avail some work from flagship

schemes like urban livelihood scheme. These people should also be given free ration facility under the Public Distribution System (PDS) and shelter through Prime Minister Awas Yojana.

Support to Vulnerable (Disable/Old-Aged/Diseased)

- The vulnerable people who are at risk or engaged in begging due to their physical or mental disability, old-age, ill-health, and widow/separated etc., require special care and attention such as safe shelter, food, clothing, and health or medical services as given in Table 6.7. They should be sent to shelter homes or old-age homes with necessary facilities and be provided financial assistance through the existing welfare schemes such as Indira Gandhi National Old Age Pension Scheme (IGNOAPS) and Indira Gandhi National Disability Pension Scheme (IGNDPS) etc.

Table 6.7: Some Suggested Assistance for Old/Other Vulnerable



Source: Primary Survey

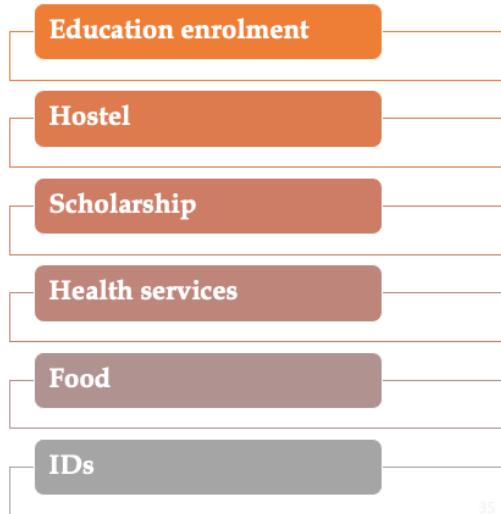
Support to School Going Children

- Education should be provided to all children. Children engaged in begging should be provided scholarship and hostel facilities, so that they can get adequate education. There is provision of scholarship/hostel facilities for children from low-

income families, both at pre- and post-matriculation or post-secondary stages in government and private schools and others as given in Table 6.8. In this direction, ICDS services and such other schemes can be linked to regular schools, so that children can move out of beggary and lead a better life.

Table 6.8: Some Suggested Assistance for School going Children

/Parents of Children



Source: Primary Survey

Support to Shelterless

- Since around 55 per cent of the people engaged in begging are shelterless and vulnerable, they need to be accommodated in specially constructed shelter homes in areas with availability of adequate livelihood opportunities and access to basic facilities water, toilets, etc. so that they can lead a dignified life. Shelter homes should largely focus on three key aspects: cleanliness, safety and special needs of women, children and differently abled people.

☞ Awareness, Sensitisation and Counselling Approach

At present, there is lack of adequate community action and counselling to help eradicate beggary from our society.

Sensitise and adopt a pan society approach

- There is a need to change the orientation of the society at the way they perceive such people. This can be done by adopting a pan society orientation change

attitude.

- It is observed that only government agencies and some civil society organisations are bothered about the eradication of beggary from society. Other members of our society as stakeholders are least concerned with this complex social problem. Involvement of community, NGOs and even corporate sector is very much necessary to eradicate beggary. Sensitisation of the beggars about the schemes and programmes available for them can also be undertaken through active involvement of the community.
- Authorities need to be more supportive in terms of allowing them to sell from their small outlets, street vending or continue with alternate source of livelihood being pursued by them.

Institutionalise religious donations

- Religious donations given by people should be institutionalised to those organisations that are already working for the betterment of people engaged in begging.

Counselling parents and other children

- Counselling services are required for children as well as parents who are engaged in begging. This can help parents overcome social taboos and realise that they, as parents, are not alone. Additionally, existing forums and institutions such as the Anganwadi Centres, Self-Help Groups, Schools and Civil Society Organisations should be oriented on these issues and should be engaged in providing information to parents, children and to the society at large. Financial assistance should also be provided to the parents of children engaged in begging to support them in successfully bringing up their children against existing societal intolerance, stigma, discrimination and violence.

Establish outreach and mobilisation unit

- An outreach and mobilisation unit should be established to regularly monitor and identify people engaged in begging and to provide intensive counselling. The unit should ensure access to necessities to all those engaged in begging and also help them link with different existing welfare schemes and programmes of the

government. This mobilisation unit could also ensure participation of NGOs, and corporate sector (CSR fund) in the process of rehabilitation of the people engaged in begging.

Convergence and synergy among various stakeholders

- The issue concerning beggary is a cross cutting problem for many line departments and several officers and staff of Department of Social Welfare and other departments who are involved in providing different welfare services to the people engaged in begging. Many of the departments and employees face difficulty in properly implementing the relevant schemes due to lack of adequate basic knowledge and information of problems and issues concerning beggary. Stakeholders (NGOs, corporate, and media, ward members) and government departments (social welfare, health, education, Municipal Corporation and police etc.) should be sensitised for the convergence and successful implementation of the relevant schemes. Convergence of all the departments such as DUSIB, WCD, Labour Welfare Department and others working for the welfare of the deprived sections of the society is needed for the betterment of persons engaged in begging.
- This will help in convergence and synergy among various development schemes for beggary such as shelter, food, identification, old/disable/widow pension, vocational trainings, enrolment in schools and scholarship to children etc.

Use of IEC materials and campaigns

- For sensitisation, various activities and materials such as IEC materials (print/electronic), organisation of fairs, publication of newsletter, TV/print media/social media publicity, poster/banners, cultural shows/street play and other awareness activities can be organised. These awareness programmes will help in engaging with such people with respect and provide them the dignity that they deserve as human beings.
- The community can also be educated on various facets of beggary through sensitisation programmes and campaigns on TV, radio and other social media platforms.
- Social and behavioural communication campaign should be adopted not just for people engaged in begging but also for those working with them. Sensitisation

towards persons engaged in begging is a must to ensure life with dignity and discrimination free environment.

Building trust

- In order to overcome the trust deficit, there is a need to handhold people engaged in begging through NGOs, CSOs and through development of linkages with existing bodies and schemes.

Lessons from other Successful Initiatives

- The successful initiatives of ‘Koshish’, and welfare schemes implemented by several state governments such as Bihar, Rajasthan and Odisha should be taken into consideration while planning for implementation of the rehabilitation scheme.

Monitoring and moral support

- There is a need for regular monitoring, counselling and moral support post-rehabilitation to sustain the new role. Such people who have spent years on the street find it very difficult to live in confined spaces. These people do not respond to rehabilitation, because they are used to a life without any rules of conduct or societal norms.
- During the rehabilitation programme, they may not respond favourably and may feel uncomfortable in constrained spaces and following rules of conduct. They require consistent support and monitoring to retain the new role. Thus, the responsibility of the rehabilitation centre should not be limited to only training and employment, but also include monitoring and moral support for some extended time period to sustain them in their new roles.

6.2.2 Implementation

Following are the key steps that need to be followed for a successful implementation of the rehabilitation schemes, as per the suggested framework. A timeline of one year is proposed after the survey and identification of such people.

Table 6.9: Suggested Implementation Plan for Rehabilitation

| Step | Activities | Time (quarter) |
|---|--|--|
| Survey and Identification | | |
| 1.1 | Survey and identification | 1 st Quarter |
| 1.2 | Identification of agencies for imparting skill training, and provide support to get gainful employment | |
| Mobilisation and Enrolment | | |
| 2.1 | Mobilising, sensitisation and trust building | 1 st Quarter |
| 2.2 | Engagement/enrolment of people who are willing to come out of beggary into skill development or enhancement of skills and other support programmes as per their requirement | |
| Engagement, Training and Support | | |
| 3.1 | Engagement of line departments, NGOs, CSOs and other agencies in the process of rehabilitation of 'persons engaged in begging' | 2 nd and 3 rd Quarter |
| 3.2 | Providing a unique digital identification card to the identified people willing to leave begging to help them to access various welfare schemes | |
| 3.3 | Facilitate enrolment of all children engaged in begging in schools, scholarships, hostel facilities and skill training of destitute youth | |
| 3.4 | Help place 'elderly engaged in begging' in old-age homes, women in Swadhar or short stay homes and disabled in homes built under ongoing government-schemes | |
| 3.5 | Enrol all such people in various ongoing social security programmes of the government | |
| Post-Training Support | | |
| 4.1 | Provide support in establishing enterprises, placement support for employment, and engage in self-employment activities by providing support kits and formation of groups and agency | 4 th Quarter |
| 4.2 | Developing daily living and activity skills by restoring their psychological strength, confidence and self-esteem through regular counselling | |
| 4.3 | Provide opportunities for redressal of grievances, settlement of issues concerning mentorship and justice | Next 1 year |
| 4.4 | Follow-up or mentoring for at least one-year, following the placement to help and retain the person in their new role | |
| 4.5 | Demonstration of success stories plays an important role, and awards should be given on special occasions, such as Independence Day and Republic Day, to those who have successfully achieve self-transformation | |
| 4.6 | Use of IEC material (print and electronic) to generate awareness and sensitisation along with social- behavioural communication campaigns | |

Chapter Summary

The final chapter constitutes suggested recommendations for achieving the objective of rehabilitation of persons engaged in begging for long-term sustainability. The conclusion section highlights the key findings of each chapter. The recommendations section makes use of the survey's findings and provides a three-tier approach to solving the issue of beggary using a pan society approach: (i) rehabilitation approach, (ii) sensitisation approach and (iii) preventive approach. Thereafter, the features of each of the three approaches are discussed in detail, hence, providing a comprehensive implementation plan for the rehabilitation of persons engaged in begging as per their gender, age and educational qualifications.

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Annexures

Annexure 1:Data Tables

Annexure Table 1: People Engaged in Begging by Locality

| Sl. No. | Locality | No | % | Sl. No. | Locality | No | % |
|---------|-------------------|------|-----|---------|-----------------|-------|-------|
| 1 | Narela | 6 | 0.0 | 37 | Kasturba Nagar | 94 | 0.5 |
| 2 | Sultanpur Majra | 34 | 0.2 | 38 | Malviya Nagar | 188 | 0.9 |
| 3 | NangloiJat | 105 | 0.5 | 39 | R.K Puram | 200 | 1.0 |
| 4 | Mangolpuri | 467 | 2.3 | 40 | Mehrauli | 190 | 0.9 |
| 5 | Rohini | 852 | 4.1 | 41 | Chhattarpur | 102 | 0.5 |
| 6 | Shalimar Bagh | 423 | 2.0 | 42 | Deoli | 82 | 0.4 |
| 7 | Shakur Basti | 109 | 0.5 | 43 | Ambedkar Nagar | 112 | 0.5 |
| 8 | Trinagar | 66 | 0.3 | 44 | Sangam Vihar | 119 | 0.6 |
| 9 | Wazirpur | 76 | 0.4 | 45 | Badli | 191 | 0.9 |
| 10 | Model Town | 346 | 1.7 | 46 | Greater Kailash | 134 | 0.6 |
| 11 | Sadar Bazar | 293 | 1.4 | 47 | Kalkaji | 268 | 1.3 |
| 12 | Burari | 282 | 1.4 | 48 | Tughlakabad | 336 | 1.6 |
| 13 | Chandni Chowk | 809 | 3.9 | 49 | Badarpur | 93 | 0.4 |
| 14 | Matiya Mahal | 230 | 1.1 | 50 | Okhla | 606 | 2.9 |
| 15 | Balimaran | 166 | 0.8 | 51 | Trilokpuri | 544 | 2.6 |
| 16 | Karol Bagh | 518 | 2.5 | 52 | Kondli | 394 | 1.9 |
| 17 | Patel Nagar | 149 | 0.7 | 53 | Patparganj | 395 | 1.9 |
| 18 | Moti Nagar | 295 | 1.4 | 54 | Laxmi Nagar | 471 | 2.3 |
| 19 | Madipur | 275 | 1.3 | 55 | Vishwas Nagar | 756 | 3.6 |
| 20 | Rajouri Garden | 520 | 2.5 | 56 | Rithala | 173 | 0.8 |
| 21 | Hari Nagar | 255 | 1.2 | 57 | Krishna Nagar | 374 | 1.8 |
| 22 | Tilak Nagar | 174 | 0.8 | 58 | Gandhi Nagar | 162 | 0.8 |
| 23 | Timarpur | 311 | 1.5 | 59 | Shahdara | 867 | 4.2 |
| 24 | Janakpuri | 88 | 0.4 | 60 | Seemapuri | 517 | 2.5 |
| 25 | Vikaspuri | 205 | 1.0 | 61 | Rohtas Nagar | 529 | 2.6 |
| 26 | Uttam Nagar | 146 | 0.7 | 62 | Seelampur | 459 | 2.2 |
| 27 | Dwarka | 299 | 1.4 | 63 | Ghonda | 307 | 1.5 |
| 28 | Matiala | 387 | 1.9 | 64 | Babarpur | 202 | 1.0 |
| 29 | Najafgarh | 265 | 1.3 | 65 | Gokalpur | 226 | 1.1 |
| 30 | Bijwasan | 202 | 1.0 | 66 | Mustafabad | 142 | 0.7 |
| 31 | Palam | 154 | 0.7 | 67 | Bawana | 154 | 0.7 |
| 32 | Delhi Cantonement | 22 | 0.1 | 68 | Karawal Nagar | 295 | 1.4 |
| 33 | Rajinder Nagar | 244 | 1.2 | 69 | Mundka | 217 | 1.0 |
| 34 | Adarsh Nagar | 90 | 0.4 | 70 | Kirari | 6 | 0.0 |
| 35 | New Delhi | 1036 | 5.0 | 71 | Total | 20719 | 100.0 |
| 36 | Jangpura | 915 | 4.4 | - | - | - | - |

Annexure Table 2: Gender Distribution of People Engaged in Begging by District

| District | Male | Female | Transgender | Total |
|------------|-------|--------|-------------|-------|
| New Delhi | 1026 | 737 | 41 | 1804 |
| North | 354 | 262 | 11 | 627 |
| North West | 1195 | 1368 | 9 | 2572 |
| West | 848 | 1156 | 12 | 2016 |
| South West | 805 | 820 | 36 | 1661 |
| South | 392 | 376 | 1 | 769 |
| South East | 1135 | 1064 | 9 | 2208 |
| Central | 1367 | 1010 | 45 | 2422 |
| North East | 656 | 520 | 1 | 1177 |
| Shahadra | 1595 | 1070 | 1 | 2666 |
| East | 1614 | 1158 | 25 | 2797 |
| Total | 10987 | 9541 | 191 | 20719 |

Annexure Table 3: Age-Wise Distribution of People Engaged in Begging by District

| District | Upto 10 yrs | 11-14 yrs | 15-17 yrs | upto 18 yrs | 18-29 yrs | 30-44 yrs | 45-59 yrs | 18-59 yrs | 60+ yrs | Total |
|------------|-------------|-----------|-----------|-------------|-----------|-----------|-----------|-----------|---------|-------|
| New Delhi | 229 | 121 | 64 | 414 | 370 | 348 | 430 | 1148 | 242 | 1804 |
| North | 86 | 92 | 25 | 203 | 76 | 118 | 100 | 294 | 130 | 627 |
| North West | 347 | 371 | 92 | 810 | 363 | 516 | 460 | 1339 | 423 | 2572 |
| West | 427 | 59 | 75 | 561 | 273 | 417 | 494 | 1184 | 271 | 2016 |
| South West | 169 | 133 | 72 | 374 | 293 | 458 | 277 | 1028 | 259 | 1661 |
| South | 147 | 57 | 61 | 265 | 182 | 190 | 97 | 469 | 35 | 769 |
| South East | 167 | 89 | 68 | 324 | 557 | 673 | 396 | 1626 | 258 | 2208 |
| Central | 317 | 46 | 63 | 426 | 446 | 526 | 525 | 1497 | 499 | 2422 |
| North East | 99 | 27 | 17 | 143 | 216 | 392 | 246 | 854 | 180 | 1177 |
| Shahadra | 415 | 210 | 159 | 784 | 222 | 451 | 576 | 1249 | 633 | 2666 |
| East | 306 | 173 | 88 | 567 | 378 | 806 | 646 | 1830 | 400 | 2797 |
| Total | 2709 | 1378 | 784 | 4871 | 3376 | 4895 | 4247 | 12518 | 3330 | 20719 |

Annexure Table 4: Distribution of Educational Level of People Engaged in Begging by District

(10+ yrs old only)*

| District | Illiterate | Upto Primary | Upto Secondary | Above Secondary | Others | Total |
|------------|------------|--------------|----------------|-----------------|--------|-------|
| New Delhi | 948 | 475 | 123 | 25 | 0 | 1571 |
| North | 329 | 155 | 49 | 12 | 7 | 552 |
| North West | 1348 | 593 | 249 | 57 | 28 | 2275 |
| West | 964 | 506 | 92 | 12 | 4 | 1578 |
| South West | 1223 | 213 | 37 | 7 | 6 | 1486 |
| South | 565 | 55 | 1 | 1 | 4 | 626 |
| South East | 1438 | 462 | 72 | 15 | 21 | 2008 |
| Central | 1663 | 347 | 54 | 29 | 12 | 2105 |
| North East | 731 | 173 | 66 | 21 | 8 | 999 |
| Shahadra | 1702 | 422 | 110 | 5 | 7 | 2246 |
| East | 1793 | 562 | 108 | 15 | 8 | 2486 |
| Total | 12704 | 3963 | 961 | 199 | 105 | 17932 |

*Note: Some 10+ years of people did not respond in the detailed interview

Annexure Table 5: Detail Distribution of Type of Beggars by District (10+ yrs old only)

| Type | New Delhi | North | North West | West | South West | South | South East | Central | North East | Shahadra | East | Total |
|--------------------------|-----------|-------|------------|------|------------|-------|------------|---------|------------|----------|------|-------|
| Hereditary | 110 | 19 | 76 | 252 | 293 | 281 | 175 | 126 | 232 | 113 | 385 | 2062 |
| Child (Juvenile) | 71 | 120 | 465 | 17 | 117 | 86 | 146 | 58 | 15 | 335 | 75 | 1505 |
| With physical disability | 184 | 67 | 264 | 241 | 214 | 55 | 200 | 309 | 160 | 358 | 229 | 2281 |
| With mentally disability | 64 | 14 | 28 | 25 | 28 | 14 | 33 | 36 | 20 | 101 | 75 | 438 |
| Diseased/infirm | 79 | 18 | 42 | 79 | 27 | 1 | 125 | 36 | 33 | 66 | 125 | 631 |
| Religious mendicants | 111 | 20 | 42 | 88 | 30 | 9 | 28 | 110 | 86 | 184 | 161 | 869 |
| Casual | 396 | 33 | 165 | 63 | 161 | 54 | 279 | 344 | 113 | 60 | 230 | 1898 |
| Temporarily unemployed | 87 | 102 | 213 | 174 | 128 | 13 | 159 | 266 | 38 | 328 | 203 | 1711 |
| Babies in arms | 82 | 11 | 85 | 27 | 84 | 72 | 59 | 212 | 50 | 97 | 100 | 879 |
| Forced | 23 | 17 | 117 | 1 | 17 | 3 | 3 | 29 | 9 | 9 | 1 | 229 |
| Able-bodied | 15 | 7 | 18 | 21 | 2 | 3 | 116 | 49 | 36 | 138 | 25 | 430 |
| Destitute | 17 | 33 | 96 | 114 | 48 | 6 | 345 | 65 | 121 | 40 | 152 | 1037 |
| Part-time | 331 | 71 | 590 | 475 | 293 | 28 | 328 | 442 | 72 | 234 | 719 | 3583 |
| Old age (Unable to work) | 0 | 12 | 24 | 0 | 27 | 0 | 1 | 11 | 4 | 154 | 1 | 234 |
| Others | 1 | 8 | 50 | 1 | 17 | 1 | 11 | 12 | 10 | 29 | 5 | 145 |
| Total | 1571 | 552 | 2275 | 1578 | 1486 | 626 | 2008 | 2105 | 999 | 2246 | 2486 | 17932 |

Annexure Table 6: Place of Begging by District (10+ yrs old only)

| Place | New Delhi | North | North West | West | South West | South | South East | Central | North East | Shahadra | East | Total |
|--------------------------------|-----------|-------|------------|------|------------|-------|------------|---------|------------|----------|------|-------|
| Traffic signals | 795 | 140 | 358 | 1291 | 702 | 429 | 785 | 539 | 353 | 674 | 563 | 6629 |
| Religious places | 941 | 492 | 2059 | 1307 | 963 | 113 | 809 | 1547 | 638 | 1312 | 1349 | 11530 |
| Under-bridge/flyovers/subways | 343 | 23 | 53 | 723 | 51 | 169 | 516 | 206 | 134 | 199 | 218 | 2635 |
| At/vicinity of bus terminals | 120 | 9 | 21 | 289 | 210 | 7 | 248 | 155 | 14 | 181 | 78 | 1332 |
| At/vicinity of railway station | 147 | 13 | 6 | 311 | 57 | 2 | 257 | 92 | 3 | 82 | 2 | 972 |
| At/vicinity of metro station | 238 | 26 | 48 | 550 | 365 | 95 | 276 | 137 | 59 | 319 | 169 | 2282 |
| Street/ footpath | 392 | 42 | 210 | 1068 | 667 | 283 | 1168 | 1048 | 412 | 1087 | 1173 | 7550 |
| Tourist spots | 64 | 1 | 6 | 165 | 29 | 12 | 55 | 214 | 15 | 16 | 50 | 627 |
| Residential areas | 59 | 14 | 121 | 245 | 439 | 88 | 179 | 331 | 317 | 356 | 534 | 2683 |
| Markets | 304 | 38 | 220 | 387 | 916 | 61 | 537 | 723 | 467 | 696 | 683 | 5032 |
| Malls | 49 | 4 | 27 | 112 | 17 | 10 | 31 | 21 | 17 | 24 | 58 | 370 |
| In bus/train | 5 | 2 | 11 | 47 | 5 | 0 | 32 | 6 | 12 | 5 | 4 | 129 |
| Total | 1571 | 552 | 2275 | 1578 | 1486 | 626 | 2008 | 2105 | 999 | 2246 | 2486 | 17932 |

Annexure Table 7: Place of Stay for People Engaged in Begging by District (10+ yrs old only)

| Place of stay | New Delhi | North | North West | West | South West | South | South East | Central | North East | Shahadra | East | Total |
|--|-----------|-------|------------|------|------------|-------|------------|---------|------------|----------|------|-------|
| Open space | 64 | 20 | 61 | 255 | 129 | 87 | 104 | 289 | 26 | 327 | 259 | 1621 |
| Footpath | 488 | 75 | 212 | 460 | 348 | 345 | 526 | 546 | 115 | 263 | 281 | 3659 |
| Park | 39 | 2 | 7 | 48 | 0 | 1 | 115 | 24 | 1 | 50 | 41 | 328 |
| JJ colony | 126 | 163 | 644 | 210 | 127 | 2 | 116 | 27 | 87 | 105 | 554 | 2161 |
| Slums | 372 | 216 | 820 | 390 | 610 | 29 | 595 | 863 | 502 | 730 | 825 | 5952 |
| Shelter home/ night shelters/rain-basera | 161 | 2 | 51 | 179 | 3 | 59 | 208 | 175 | 45 | 122 | 144 | 1149 |
| Market/outside shops | 26 | 6 | 18 | 7 | 4 | 4 | 49 | 51 | 8 | 89 | 14 | 276 |
| Religious places | 119 | 9 | 36 | 13 | 58 | 12 | 38 | 75 | 75 | 291 | 137 | 863 |
| Under bridge/flyovers/sub-ways | 109 | 1 | 32 | 8 | 90 | 83 | 183 | 24 | 39 | 95 | 138 | 802 |
| At/vicinity of bus terminals | 2 | 1 | 0 | 0 | 3 | 0 | 31 | 0 | 0 | 40 | 1 | 78 |
| At/vicinity of railway station | 53 | 1 | 1 | 2 | 44 | 1 | 15 | 14 | 0 | 16 | 0 | 147 |
| At/vicinity of metro station | 5 | 4 | 0 | 1 | 3 | 1 | 15 | 5 | 1 | 57 | 14 | 106 |
| Others* | 7 | 52 | 393 | 5 | 67 | 2 | 13 | 12 | 100 | 61 | 78 | 790 |
| Total | 1571 | 552 | 2275 | 1578 | 1486 | 626 | 2008 | 2105 | 999 | 2246 | 2486 | 17932 |

*Tourist places and moving from one place to other

Annexure Table 8: Average Daily Income of People Engaged in Begging by District (10+ yrs old only)

| District | Less than Rs 100 | Rs 100-200 | Rs 200-300 | Rs 300-400 | Rs 500+ | In kind | No response | Total |
|------------|------------------|------------|------------|------------|---------|---------|-------------|-------|
| New Delhi | 231 | 678 | 385 | 218 | 19 | 28 | 12 | 1571 |
| North | 197 | 122 | 36 | 2 | 7 | 188 | 0 | 552 |
| North West | 745 | 362 | 128 | 22 | 11 | 1005 | 2 | 2275 |
| West | 123 | 569 | 351 | 95 | 6 | 434 | 0 | 1578 |
| South West | 281 | 671 | 233 | 55 | 13 | 233 | 0 | 1486 |
| South | 371 | 97 | 16 | 5 | 2 | 132 | 3 | 626 |
| South East | 237 | 679 | 592 | 392 | 39 | 46 | 23 | 2008 |
| Central | 1383 | 515 | 107 | 43 | 3 | 54 | 0 | 2105 |
| North East | 57 | 236 | 374 | 277 | 46 | 9 | 0 | 999 |
| Shahadra | 1072 | 849 | 196 | 67 | 7 | 51 | 4 | 2246 |
| East | 980 | 1065 | 272 | 103 | 33 | 32 | 1 | 2486 |
| All | 5677 | 5843 | 2690 | 1279 | 186 | 2212 | 45 | 17932 |

Annexure Table 9: Reasons for Engagement in Begging by District (10+ yrs old only)

| Reasons | New Delhi | North | North West | West | South West | South | South East | Central | North East | Shahadra | East | Total |
|------------------------------------|-----------|-------|------------|------|------------|-------|------------|---------|------------|----------|------|-------|
| Forced or involuntary | 2 | 3 | 27 | 2 | 3 | 0 | 4 | 5 | 11 | 7 | 1 | 65 |
| Natural calamities | 9 | 3 | 7 | 48 | 0 | 0 | 20 | 4 | 11 | 71 | 5 | 178 |
| Children expelled from home | 7 | 5 | 9 | 24 | 11 | 2 | 29 | 63 | 5 | 39 | 14 | 208 |
| Parents death(orphan) | 41 | 1 | 10 | 18 | 6 | 4 | 38 | 28 | 8 | 61 | 21 | 236 |
| With mental disability | 46 | 8 | 27 | 10 | 29 | 4 | 22 | 28 | 18 | 94 | 66 | 352 |
| Medical illness/disease | 14 | 16 | 29 | 26 | 31 | 3 | 56 | 50 | 33 | 79 | 96 | 433 |
| Religious causes(seek alms) | 30 | 7 | 16 | 10 | 19 | 7 | 19 | 72 | 82 | 104 | 117 | 483 |
| Family disintegration | 37 | 9 | 34 | 78 | 16 | 16 | 115 | 26 | 79 | 44 | 63 | 517 |
| Drug/Substance Abuse | 122 | 3 | 11 | 6 | 22 | 0 | 39 | 96 | 38 | 35 | 147 | 519 |
| Friends or peer influence | 40 | 73 | 190 | 14 | 18 | 7 | 29 | 48 | 28 | 38 | 66 | 551 |
| Voluntary | 12 | 10 | 64 | 3 | 181 | 1 | 96 | 71 | 55 | 63 | 92 | 648 |
| Widow | 75 | 35 | 130 | 51 | 74 | 28 | 102 | 122 | 70 | 189 | 143 | 1019 |
| Inheritance/tradition | 49 | 7 | 25 | 179 | 364 | 115 | 70 | 111 | 113 | 44 | 56 | 1133 |
| Habitual | 24 | 19 | 45 | 23 | 172 | 3 | 66 | 198 | 164 | 215 | 299 | 1228 |
| With physical disability/challenge | 128 | 43 | 164 | 61 | 155 | 37 | 125 | 250 | 133 | 308 | 188 | 1592 |
| Easy money | 91 | 55 | 190 | 12 | 73 | 8 | 120 | 453 | 202 | 630 | 318 | 2152 |
| Old age | 229 | 108 | 342 | 168 | 198 | 28 | 188 | 394 | 130 | 520 | 308 | 2613 |
| Illiterate | 268 | 97 | 343 | 469 | 439 | 202 | 232 | 360 | 163 | 389 | 248 | 3210 |
| Landlessness | 678 | 105 | 128 | 543 | 295 | 258 | 796 | 134 | 12 | 176 | 169 | 3294 |
| Unemployment | 581 | 262 | 1134 | 1257 | 621 | 153 | 1005 | 1315 | 195 | 689 | 818 | 8030 |
| Extreme poverty | 764 | 450 | 1984 | 1353 | 1028 | 438 | 1018 | 1208 | 410 | 1462 | 1067 | 11182 |
| Others | 4 | 18 | 52 | 4 | 9 | 0 | 10 | 13 | 13 | 8 | 5 | 136 |
| Total | 1571 | 552 | 2275 | 1578 | 1486 | 626 | 2008 | 2105 | 999 | 2246 | 2486 | 17932 |

Annexure Table 10: Desire to Leave Begging by District (10+ yrs old only)

| District | Male | | | Female | | | Transgender | | | Total | | |
|------------|------|------|-------|--------|------|-------|-------------|----|-------|-------|------|-------|
| | Yes | No | Total | Yes | No | Total | Yes | No | Total | Yes | No | Total |
| New Delhi | 504 | 398 | 902 | 398 | 232 | 630 | 3 | 36 | 39 | 905 | 666 | 1571 |
| North | 228 | 89 | 317 | 172 | 52 | 224 | 9 | 2 | 11 | 409 | 143 | 552 |
| North West | 887 | 164 | 1051 | 1021 | 194 | 1215 | 7 | 2 | 9 | 1915 | 360 | 2275 |
| West | 637 | 47 | 684 | 847 | 36 | 883 | 1 | 10 | 11 | 1485 | 93 | 1578 |
| South West | 636 | 94 | 730 | 615 | 105 | 720 | 27 | 9 | 36 | 1278 | 208 | 1486 |
| South | 284 | 30 | 314 | 300 | 11 | 311 | 1 | 0 | 1 | 585 | 41 | 626 |
| South East | 855 | 176 | 1031 | 842 | 126 | 968 | 3 | 6 | 9 | 1700 | 308 | 2008 |
| Central | 1038 | 161 | 1199 | 750 | 111 | 861 | 31 | 14 | 45 | 1819 | 286 | 2105 |
| North East | 289 | 289 | 578 | 271 | 149 | 420 | 1 | 0 | 1 | 561 | 438 | 999 |
| Shahadra | 1098 | 264 | 1362 | 793 | 90 | 883 | 1 | 0 | 1 | 1892 | 354 | 2246 |
| East | 1026 | 411 | 1437 | 723 | 301 | 1024 | 9 | 16 | 25 | 1758 | 728 | 2486 |
| Total | 7482 | 2123 | 9605 | 6732 | 1407 | 8139 | 93 | 95 | 188 | 14307 | 3625 | 17932 |

Annexure Table 11: Identification Documents with People Engaged in Begging by District (10+ yrs old only)

| District | Aadhar card | Educational certificate | Ration card | Birth certificate | Voter ID | Bank account | Others | No proof | Total |
|------------|-------------|-------------------------|-------------|-------------------|----------|--------------|--------|----------|-------|
| New Delhi | 794 | 5 | 27 | 3 | 11 | 12 | 4 | 715 | 1571 |
| North | 382 | 4 | 4 | 1 | 6 | 2 | 32 | 121 | 552 |
| North West | 1703 | 9 | 10 | 5 | 11 | 6 | 195 | 336 | 2275 |
| West | 1034 | 29 | 159 | 11 | 121 | 8 | 14 | 202 | 1578 |
| South West | 1135 | 0 | 0 | 0 | 6 | 1 | 6 | 338 | 1486 |
| South | 358 | 0 | 1 | 0 | 25 | 1 | 1 | 240 | 626 |
| South East | 1247 | 4 | 12 | 3 | 250 | 0 | 14 | 478 | 2008 |
| Central | 1357 | 5 | 25 | 2 | 47 | 1 | 16 | 652 | 2105 |
| North East | 682 | 7 | 12 | 0 | 59 | 0 | 4 | 235 | 999 |
| Shahadra | 894 | 38 | 3 | 10 | 80 | 9 | 38 | 1174 | 2246 |
| East | 1626 | 5 | 18 | 0 | 37 | 4 | 22 | 774 | 2486 |
| Total | 11212 | 106 | 271 | 35 | 653 | 44 | 346 | 5265 | 17932 |

Annexure2a:Schedule A- Survey Questionnaire

| Section 1: Background Information | | | |
|-----------------------------------|--|--------------------------|-----------|
| 1.1 | Serial Number | | |
| 1.2 | Investigator ID/Name | | |
| 1.3 | District | | |
| 1.4 | Sub Division | | |
| 1.5 | Name of legislative assembly | | |
| 1.6 | Code of legislative assembly | | |
| 1.7 | Ward | | |
| 1.8 | Area/Locality | | |
| 1.9 | Time of Survey | Morning | Afternoon |
| | | Evening | |
| Section 2: Respondent's Profile | | | |
| 2.1 | Name of Respondent | | |
| 2.2 | Age(in complete years) | | |
| 2.3. | Gender | Male | 1 |
| | | Female | 2 |
| | | Transgender | 3 |
| 2.4 | Level of Education | Illiterate | 1 |
| | | Upto Primary | 2 |
| | | Upto Secondary | 3 |
| | | Above Secondary | 4 |
| | | Others (specify) _____ | 5 |
| 2.5 | Marital Status | Single | 1 |
| | | Married | 2 |
| | | Widow/Widower | 3 |
| | | Separated | 4 |
| 2.6 | If migrant, name of the state from where you migrated? | | |
| 2.7 | Started being engaged in begging since (no of years) | Since birth | 1 |
| | | Less than 1 year | 2 |
| | | 1-2 years | 3 |
| | | 3-5 years | 4 |
| | | Above 5 years | 5 |
| 2.7 a | Since how many years you've been living in Delhi | Less than 1 year | 1 |
| | | 1-2 years | 2 |
| | | 2-3 years | 3 |
| | | 3-4 years | 4 |
| | | 4-5 years | 5 |
| | | 5-10 years | 6 |
| | | Above 10 years | 7 |
| | | Since Birth | 8 |
| 2.8 | Type of 'Persons engaged in Begging' (multiple answer) | Hereditary | 1 |
| | | Child (Juvenile) | 2 |
| | | With physical disability | 3 |
| | | With mental disability | 4 |
| | | Diseased/infirm | 5 |
| | | Religious mendicant's | 6 |

| | | | |
|--------|--|--|----|
| | | Part-time | 7 |
| | | Casual | 8 |
| | | Temporarily unemployed | 9 |
| | | Babies in Arms | 10 |
| | | Forced | 11 |
| | | Able-bodied(find being engaged in beggary easy and don't opt for any other job -fit but pretend to be unfit) | 12 |
| | | Destitute prone to being engaged in beggary | 13 |
| | | Others (specify)_____ | 14 |
| 2.9 | If children, with whom they stay | Children with family (parents/relatives) | 1 |
| | | Alone | 2 |
| | | Friends | 3 |
| | | Others (specify)_____ | 4 |
| | | Not Applicable | 5 |
| 2.10 | Daily Income | Less than Rs 100 | 1 |
| | | Rs 100-200 | 2 |
| | | Rs 200-300 | 3 |
| | | Rs 300-400 | 4 |
| | | Rs 500+ | 5 |
| | | In kind (mention approx. value) | 6 |
| 2.11 | What Identification proof do you have? | Aadhar card | 1 |
| | | Educational certificate | 2 |
| | | Ration card | 3 |
| | | Birth certificate | 4 |
| | | Voter ID | 5 |
| | | Bank account | 6 |
| | | No proof | 7 |
| | | Others (specify)_____ | 8 |
| 2.12 | Where do you stay? | Open space | 1 |
| | | Footpath | 2 |
| | | Park | 3 |
| | | JJ colony | 4 |
| | | Slums | 5 |
| | | Shelter home/ night shelters/rain-basera | 6 |
| | | Market/outside shops | 7 |
| | | Religious places | 8 |
| | | Under bridge/flyovers/sub-ways | 9 |
| | | At/vicinity of bus terminals | 10 |
| | | At/vicinity of railway station | 11 |
| | | At/vicinity of metro station | 12 |
| | | Others (Specify) | 13 |
| 2.12 a | If staying in JJ colony/ slums, type of house you reside in | Own | 1 |
| | | Rented | 2 |
| 2.13 | Reasons for engaging in begging (Multiple answers upto 3 rank in order of importance) | Extreme poverty | 1 |
| | | Unemployment | 2 |
| | | Landlessness | 3 |
| | | Inheritance/tradition | 4 |
| | | Illiterate | 5 |

| | | | |
|-------|--|--|----|
| | | Parents death(orphan) | 6 |
| | | Family disintegration | 7 |
| | | Old age | 8 |
| | | Widow | 9 |
| | | Children expelled from home | 10 |
| | | Friends or peer pressure | 11 |
| | | Religious causes(seek alms) | 12 |
| | | With physical disability/challenge | 13 |
| | | With mental disability | 14 |
| | | Medical illness/disease | 15 |
| | | Natural calamities | 16 |
| | | Forced or involuntary | 17 |
| | | Voluntary | 18 |
| | | Habitual | 19 |
| | | Easy money | 20 |
| | | Drug/Substance Abuse | 21 |
| | | Others (specify) _____ | 22 |
| 2.14 | Place/location of engaging in begging(multiple answer) | Traffic signals | 1 |
| | | Religious places | 2 |
| | | Under-bridge/flyovers/subways | 3 |
| | | At/vicinity of bus terminals | 4 |
| | | At/vicinity of railway station | 5 |
| | | At/vicinity of metro station | 6 |
| | | Street/ footpath | 7 |
| | | Tourist spots | 8 |
| | | Residential areas | 9 |
| | | Markets | 10 |
| | | Malls | 11 |
| | | In bus/train | 12 |
| | | Others (specify) _____ | 13 |
| 2.15 | Besides engaging in begging, do you do anything else?Link with 2.8 | Street vending/hawkers | 1 |
| | | Small business/petty trade | 2 |
| | | Salaried | 3 |
| | | Casual laborer(construction, factory etc.) | 4 |
| | | Rag-picking | 5 |
| | | Domestic help | 6 |
| | | Driver | 7 |
| | | Education/student | 8 |
| | | Watchmen/chowkidar/guard | 9 |
| | | Rickshaw puller | 10 |
| | | Others (specify) _____ | 11 |
| 2.16 | Family into engaged in begging? | Yes | 1 |
| | | No | 2 |
| 2.16a | es, did they resort to being engaged in begging in any other place/city? | Yes | 1 |
| | | No | 2 |
| 2.17 | re you involved in any economic activity before engaging in begging? | Yes | 1 |
| | | No | 2 |
| 2.17a | es, what type of activity | Street Vendors | 1 |

| | | | |
|------|---|---|----|
| | | Self-employment (trade, small business etc.) | 2 |
| | | Salaried job | 3 |
| | | Casual laborer(construction, factory etc) | 4 |
| | | Rag-picking | 5 |
| | | Others (specify)_____ | 6 |
| | | Section 3:Need for Rehabilitation | |
| 3.1 | you want to leave being engaged in begging? | Yes | 1 |
| | | No | 2 |
| 3.1a | es/no, state reasons | | |
| 3.2 | pe of help needed for rehabilitation (Multiple answers upto 3 rank in order of importance) | Home/shelter homes | 1 |
| | | Jobs/employment | 2 |
| | | Skill training for adults | 3 |
| | | Food | 4 |
| | | Clothes/bedding | 5 |
| | | Education/schooling for children | 6 |
| | | Health/medical care services | 7 |
| | | Financial help | 8 |
| | | Protection from abuse and exploitation | 9 |
| | | Stipend/scholarship for education/training with hostel facility | 10 |
| | | Identity proof/document | 11 |
| | | Counselling | 12 |
| | | Others (specify)_____ | 13 |
| 3.3 | ou need job/employment or skill training please elaborate | | |
| 3.4 | ve you been arrested and sent to sewa-kutir? (applicable for adults) | Yes | 1 |
| | | No | 2 |
| | | Not Applicable | 3 |
| 3.4a | mber of times you have been arrested? | Once | 1 |
| | | Twice | 2 |
| | | Thrice | 3 |
| | | More than 3 times | 4 |
| 3.4b | es, for what reason/s | | |
| 3.5 | ve you been helped by CWC/Childline (applicable for children) | Yes | 1 |
| | | No | 2 |
| | | Not Applicable | 3 |
| 3.6 | es, in what way did CWC help? | | |

Note: 1. To cross-check or avoid duplication please ask the respondent before beginning the interview: whether you have been interviewed previously by someone with similar questions, if yes, leave such cases.

2. For small children, his/her detail information will be collected from his/her elder associates.

Annexure2b:Schedule B- FGD Checklist

1. Focus Group Discussions

Focus groups discussion will be conducted with three set of ‘persons engaged in begging’: adults, youths and children. Each FGD will consist of at least five members. During the FGDs, small gifts, such as food and drinks, will be offered to compensate them for the valuable time provided during discussions. In each district, 5-6 FDGs will be conducted among the identified groups of ‘persons engaged in begging’. These groups will be identified during individual interviews and also with the help of various other stakeholders.

Process and key Questions: The IHD team will introduce the purpose of the study to the ‘persons engaged in begging’ after seeking their consent and approval to participate in the FGD, and subsequently note down the details such as name, age, gender, type of ‘persons engaged in begging’ etc. Further, the IHD team will facilitate the discussion and record the proceedings. Following are some key questions to be flagged by IHD team for the discussion.

- Why do you engage in begging, reasons?
- Place of engaging in begging, reasons? Daily routine?
- Earnings from engaging in begging and other alternative sources of livelihood?
- Behaviour by people/authorities? What are the challenges faced while engaging in begging (harassment by people; police, and or any other officials; mafia control or gang member or others)
- What are the life and livelihood difficulties faced on everyday basis? (life and livelihood challenges such as shelter; food; water; toilet)
- What are the health issues faced and how do they cope with it?
- Do you have habit of consumption of alcohols/drugs/tobacco or any other toxicants? (what percentage of their income they spend on it)
- Do you know/aware about any government schemes or received any benefited from government or NGOs? If yes, type?
- If you stayed in any shelter home made by government, how was your experience? (night shelter or other facilities)
- How did corona-virus impact your life and livelihood?
- What do you want your children to become on growing up and how can it be made possible (For married only)?
- What else do you do/prefer to do if given a chance? (Alternate career, give at least three-four options)
- De-addiction and alms related linkage
- Have you been convicted and sent to sewa-kutir?

Annexure2c:Schedule C- Key Informant Interview Checklist

| | |
|---|--|
| Sh. Shahzeb Yamin State Mission Manager, State Urban Livelihood Mission(SULM) | <ol style="list-style-type: none"> 1. What is the aim of SULM? How does it provide alternate livelihood options for such people? 2. Are any training and capacity building measures undertaken for providing them employability and knowledge skills 3. What is the role played by SULM for betterment of persons engaged in begging in NCT of Delhi- in normal routine and during pandemic? 4. What is the observation of SULM in the context of persons engaged in begging in NCT of Delhi- types, reasons for beggary etc? 5. How is SULM working towards rehabilitation of such people? (any recent initiatives undertaken) 6. How do we prohibit such people from engaging in beggary? 7. What are the challenges you have faced in coordinating and in implementing initiatives for betterment of persons engaged in begging? |
| Sh. Bipin Rai Member, Delhi Urban Shelter Improvement Board (DUSIB) | <ol style="list-style-type: none"> 1. What is the role of DUSIB in providing shelter support to persons engaged in begging? 2. What is the role played by DUSIB for betterment of persons engaged in begging in NCT of Delhi- in normal routine and during pandemic? 3. Does the DUSIB take suomoto steps to bring people engaged in begging to the shelters? 4. Currently are there any such people staying in DUSIB shelters? If yes in what areas, if no reasons for the same. <p>What are the challenges you have faced in coordinating and in implementing initiatives for betterment of women and children engaged in begging?</p> |
| Dr. A. Madhavi Dy. Director(Disab.) , Department of Social Welfare, GNCTD | <ol style="list-style-type: none"> 1. What is the role played by DSW for betterment of disabled persons engaged in begging in NCT of Delhi- in normal routine and during pandemic? 2. What is the observation of DSW in the context of disabled persons engaged in begging in NCT of Delhi- types, reasons for beggary etc? 3. How is DSW working towards rehabilitation of disabled people engaged in beggary? (any recent initiatives undertaken) <p>What are the challenges you have faced in coordinating and in implementing initiatives for betterment of persons engaged in begging?</p> |
| MohdTarique, Assistant Professor, TISS, Founding Director, Koshish, TISSKoshish | <ol style="list-style-type: none"> 1. What is the state of 'beggary' in India? 2. What is your view about 'persons engaged in begging'? (Alms perception) 3. What in your view is the reason or contributing factor for engaging in such act? 4. What challenges do such people face in their daily routine? 5. How can people, especially children be protected from engaging in begging and consequent drug abuse? 6. What is the role played by different stakeholders and organisations (sewa kutir/CWC) in enhancing the quality of life of persons engaged in begging? 7. How can different sections of society be engaged towards betterment of person engaged in begging and their rehabilitation? 8. Do you think pandemic aggravated their already miserable conditions? 9. How do you think we can help rehabilitate them? 10. What are the challenges you have faced in coordinating and in implementing |

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| | initiatives for betterment of persons engaged in begging? |
| Indu Prakash Singh, Facilitator, Social Activist, City makers mission international | <p>11. What is the state of 'beggary' in India?</p> <p>12. What is your view about 'persons engaged in begging'? (Alms perception)</p> <p>13. What in your view is the reason or contributing factor for engaging in such act?</p> <p>14. What challenges do such people face in their daily routine?</p> <p>15. How can people, especially children be protected from engaging in begging and consequent drug abuse?</p> <p>16. What is the role played by different stakeholders and organisations (sewa kutir/CWC) in enhancing the quality of life of persons engaged in begging?</p> <p>17. How can different sections of society be engaged towards betterment of person engaged in begging and their rehabilitation?</p> <p>18. Do you think pandemic aggravated their already miserable conditions?</p> <p>19. How do you think we can help rehabilitate them?</p> <p>What are the challenges you have faced in coordinating and in implementing initiatives for betterment of persons engaged in begging?</p> |

Annexure3:Description of Focus Group Discussions

| FGD No | FGD Theme | Description |
|--------|------------------------------|--|
| FGD 2 | Migrants | Migrants and hereditary persons engaged in begging from Karnataka |
| FGD 7 | Migrants | Migrated from Mathura, UP and living in temporary shelter (Jhuggi) |
| FGD 16 | Migrants | Migrant labourers who used to work in Azadpur mandi, but now due to lack of work forced to beg. |
| FGD 22 | Migrants | Group of skilled and semi-skilled migrant labourers who were forced to engage in beggary due to lack of regular work opportunities. |
| FGD 8 | Migrants (Hereditary) | Migrants from Karnataka, who perform hereditary art form 'Potraj' during festivals in Delhi. |
| FGD 5 | Mixed Group | Participants of this group were native of Maharashtra, the men of the group did odd jobs but they were mostly dependant on alms they received at Kalkaji Mandir. |
| FGD 9 | Mixed Group | The women of this group were living in temporary shelters (jhuggis) built on footpath. They were forced to move their shelter by authorities and had lived in such jhuggis in different locations. They only engaged in beggary on Tuesday and Saturday. |
| FGD 4 | Mixed Group (Female) | The primary job of the men of the community was providing ox led thelas in an mandi. Women did odd jobs and provide support in taking care of ox. Two of the participants were employed as housemaids before COVID. |
| FGD 6 | Mixed Group (Female) | Majority of the participants were migrants and lived in jhuggis or were homeless. One lady was a senior citizen and is unable to work, others couldn't find work and are engaged in beggary to survive. |
| FGD 10 | Mixed Group (Female) | Women of this group were all widows. They lived on footpath near Subhash Nagar metro station. They chose not to live in Rainbasera as they worries for the safety of their young daughters. |
| FGD 19 | Mixed Group (Female) | The participants of this group were housemaids and were now forced to engage in beggary to make ends meet. |
| FGD 29 | Mixed Group (Female) | The participants of this group used to engage in beggary on part time basis. They used to work as housemaids before lockdown. |
| FGD 3 | Mixed Group (Male) | Group of migrants out of the 6 participants 4 were senior citizens. They used to do small jobs before being forced to engage in beggary for survival. |
| FGD 24 | Mixed Group (Homeless) | This group of participants lived on streets near the Vinayak temple. They have highlighted destitution and abandonment from family as the reason to engage in beggary. |
| FGD 25 | Mixed Group (Homeless) | The participants lived in temporary shelter (Jhuggis) near railway station. They engage in beggary on part-time basis. They do rag-picking when not begging. |
| FGD 26 | Mixed Group (Hereditary) | The participants of this group belonged to banjara and Fakir Caste. They move around in search of jobs and engage in beggary to sustain themselves. |
| FGD 20 | Mixed Group (Covid Affected) | Majority of the participants were daily wage earners and engage in beggary to sustain themselves due to lack of work. Two participants were senior citizens and are unable to work. |

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| FGD 21 | Women Group (Covid Affected) | The participants were women who used to work as housemaids but due to lack of work are engaging in beggary. |
| FGD 13 | Transgender | The participants were transgenders engaging begging for living |
| FGD 14 | Transgender | The participants were transgenders engaging begging for living |
| FGD 15 | Homeless | The participants were homeless and engaged in begging to make their ends meet |
| FGD 17 | Part-time | The participants were engaged in part time work of selling things at traffic signals working as labourer, domestic worker etc. |
| FGD 11 | Old Age (Female) | The participants were adults above age group of 60+ |
| FGD 12 | Temporarily Unemployed | This group of participants were temporarily unemployed and were constantly looking for some kind of work for survival besides engaging in begging |
| FGD 27 | Disability | The participants were affected by some form of disability |
| FGD 28 | Disability | The participants were affected by some form of disability |
| FGD 1 | Adolescent Children (Boys) | This group of participants were adolescents boys engaging in begging for survival |
| FGD 30 | Adolescent Children | This group of participants were a mix groups of adolescents including both boys and girls |

Annexure4: Process Framework

Kick off meeting

We at IHD are delighted to share our partnership with the Department of Social Welfare, Delhi Government in undertaking a 'Comprehensive Digitized Survey of persons engaged in Begging in Delhi'. A pre-survey discussion was held between the team at IHD and with Ms. Rashmi Singh, Director (SW), Department of Social Welfare, Govt. of NCT of Delhi and other officials of the department and TISS-KOSHISH team. The proposed survey will help in providing a realistic estimate of beggars across various districts of NCT Delhi, which will facilitate in the formulation of policies and implementation plan of schemes or programme for the rehabilitation of beggars in the state.

19th January 2021: Pilot Survey

Pilot survey was undertaken on 19thJan by a group of 8 field investigators at locations such as Akshardham, Kalkaji mandir and Nizammudin. On the basis of pilot survey, taking their feedback, the questionnaire was revised incorporating observations and challenges faced during the pilot survey. Some of the identified changes include adding location option to capture single person engaged in begging in different spots, additional code option of "own home", "children expelled from home" and "in bus/train" etc.

21st January 2021: Training of Investigators at India International Centre

Daylong training session was organised by Institute for Human Development, Delhi for study titled "Comprehensive Digitised Survey of Persons engaged in Begging in Delhi" on the 21st Jan 2021 at India International Centre, Delhi. The opening remarks were presented by Professor Alakh N. Sharma, Director, Institute for Human Development, followed by brief introduction about the study project by Dr. Balwant Mehta and detailed discussion by IHD team. Team from TISSKoshish, namely, Mr. Tarique, Mr. Prem, Mr. Asif and Bhavna shared their perspectives and experience of being in the field.



This session was followed by a detailed discussion on the questionnaire survey jointly coordinated by Dr. Balwant Mehta, Dr. Aditi Madan, and Ms. Priyanka with support from TISSKoshish team especially in addressing field level queries of the participants. Although question and answer session was kept at the end of each session, the nature of the entire programme was interactive and the conversation was two way throughout. Another interactive round planned included role play by experienced field investigator of the institute i.e. Mr. Subodh Kumar playing the role of the respondent with participants getting the opportunity to familiarise themselves with different type of answers and field challenges that they could face while conducting field work. This was followed by a short and precise presentation of research ethics to be followed while going to the field by Dr. Aditi Madan. The concluding session conducted by Mr. Vikas Dubey and Dr. Aditi Madan, consisted of dividing the participants in teams, in accordance with previously decided field areas (in the manner of how they'll be sent out on the field) aiming at providing the participants with hands on training of CAPI and use of CSpro software for conducting the digitized survey. Following the training, the questionnaire was further refined

incorporating suggested changes of the participants and TISSKoshish team such as few more options were added in questions, some questions were replaced from single choice questions to ranking questions etc.

5th February 2021: Online Training Session- Virtual Meeting of Field Team

Institute for Human Development organised a virtual meet over Google platform on 5th February with individual teams assigned for each district of Delhi to share detailed field plan with the investigators, answer their field level issues emerging from preliminary survey/ identification of hotspots in the field and to plan out the survey in detail. The aim of the virtual meeting was to orient each team about their respective districts and methods of collecting data in their allotted area, research ethics, coordination with team as well as to appoint supervisor based on the discussion and their experience. Virtual meet was divided into 4 slots between 11am to 4pm to discuss methodology of data collection and identification of hotspots in each district in detail. Ms. Priyanka, Dr. Aditi and Mr. Vikas along with support from RAs facilitated the meeting.



8th February 2021: Document collection by Supervisors

Supervisors of each district visited IHD on 8th Feb from 11 am to 2 pm to collect IDs, approval letters and SoPs for their entire team and were again briefed on ethics and important points to keep in mind while conducting research and their queries were resolved especially relating to hotspot identification and use of software. Whatsapp groups of each team were formed by the coordinator Ms. Shweta or supervision and quality assurance of data being collected. Following this, the survey commenced from the second half of the day on 8th February with a team of over 30 well qualified field research investigators working in the field.

10th February 2021: Queries/Challenges faced in field- Virtual Meeting

Another round of virtual meeting was organised on 10th Feb to resolve emerging queries of all field investigators after they had already been in the field collecting data for the digitized survey.

16th February 2021: Review Meeting held at IHD

Another round of in person meeting was organised on 16th Feb to resolve take an update on data being collected by each team in the field. Field team was reoriented on the use of software and minor details to keep in mind while entering the data on their mobiles. To keep them motivated and encourage them to keep doing the work with vigor, some of the videos and photos clicked by the field team were shown through a presentation.



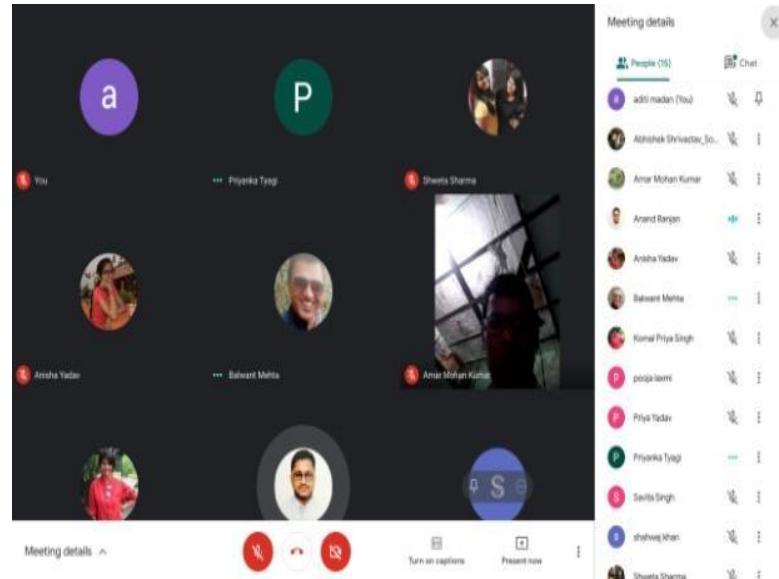
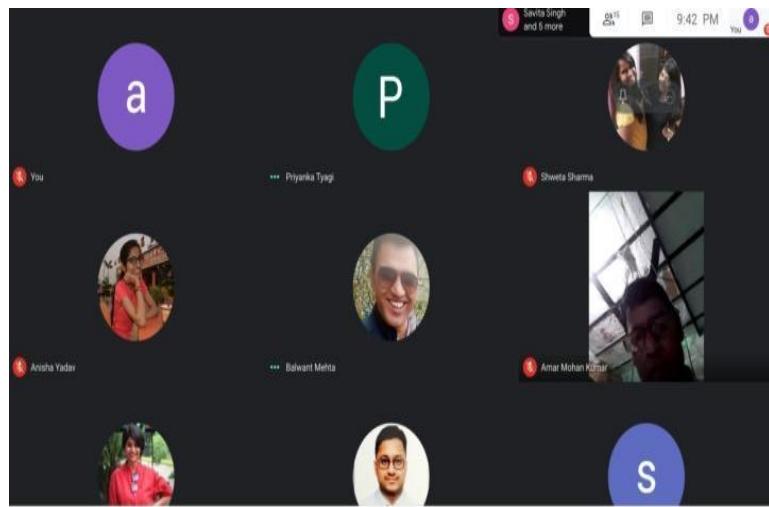
20th February 2021: Field visit by Social Welfare Department Officials

Dr. Rashmi Singh, Director, Social Welfare Department along with the team of the department visited the field site of Hanuman Mandir (CP) at 12:30 PM on 20th Feb to observe the fieldwork and provide her valuable inputs. Professor Alakh N. Sharma, Director, Institute for Human Development was also present at the field site. Team from TISSKoshish joined as well to share their experience and inputs for FGDs being conducted at the site.



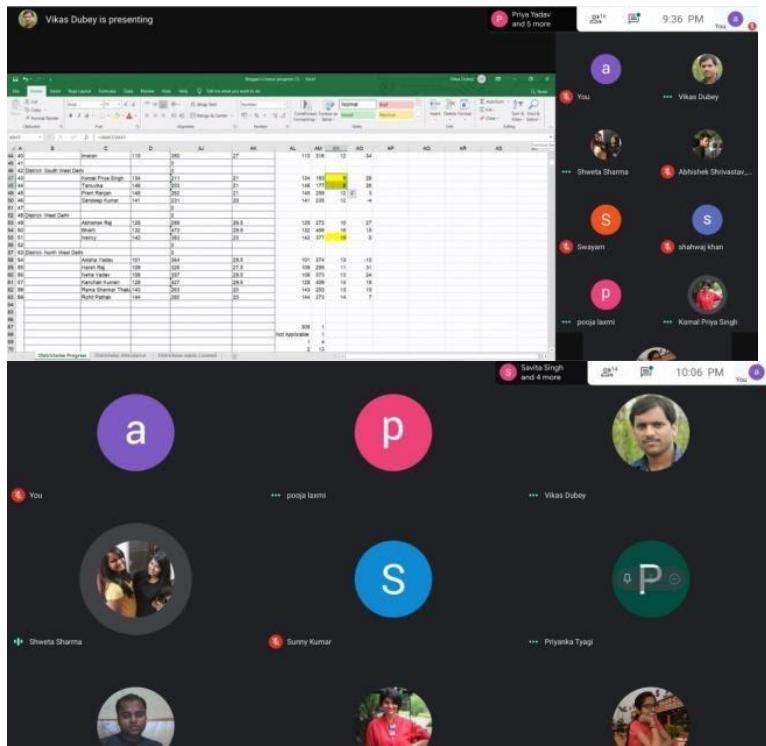
3rd March 2021: Virtual Meeting this Supervisors

Weekly virtual meeting was held of Supervisors of all the districts with the core team at IHD who addressed challenges being faced in the field and guided the investigators on ways of documenting relevant case studies in the field. Guidance was also provided on do's and don'ts of making short videos. The meeting was led by Dr. Balwant Mehta, Ms. Priyanka, Dr. Aditi Madan and coordinated by Ms. Shweta.



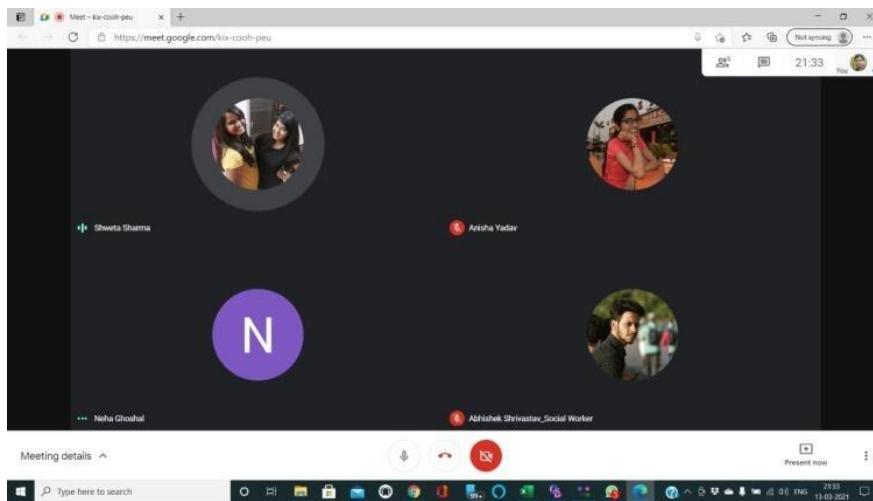
11th March 2021: Virtual Meeting with Supervisors

Weekly virtual meeting was held with supervisors of all the districts with the core team at IHD to plan the last leg of census and to guide them on ways of identifying groups for FGDs.



13th March 2021: Virtual Meeting with Supervisors

This meeting was held between supervisors of North, West and Central district for reshuffling of team members from the completed districts to the remaining ones.



23rd March 2021: Meeting with Supervisor and field team of Southern districts of Delhi at IHD

The meeting was held with team conducting field survey in South district, South east and South west district to plan FGDs and to ensure coverage of respective wards on each district.



Annexure5:List of Field Researchers

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|------------------------|---------------------|
| Aditya Kumar Singh | Neha Yadav |
| Amar Mohan Kumar | Nishu Raj |
| Amit Kumar Venkteshwar | Nivedita |
| Anand Ranjan | Pooja Laxmi |
| Anisha Yadav | Preeti |
| Ashish Kumar | Prem Ranjan |
| Balwant Rao Gautam | Priya Yadav |
| Bharti | Pushkar Kumar |
| Chaman Kumar | Rahul |
| Gagandeep | Rama Shankar Thakur |
| Harsh Raj | Rohit Pathak |
| Harshita | Sandeep Kumar |
| Imaran | Savita |
| Kanchan Kumari | Shahwaj |
| Kanwal Ratan | ShraddhanjaliTigga |
| Kartik Singh | Sunny Kumar |
| Komal Priya Singh | Surjeet Shukla |
| Nancy | Swati |
| Navnish Pandey | Swati Gautam |
| Neha Ghoshal | Tanuvika |