

Rights of Children: A Case Study of Child Beggars at Public Places in India

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Abstract

India has the largest child population in the world i.e. almost 19 percent of the world's child population. The constitution of India expresses concern for upbringing of children in safe, secure and healthy manner through various provisions in the constitution. However millions of children exist below poverty line and are malnourished and many of them die. Children become victims of many crimes. Many children spend their childhood begging either due to poverty or under threat however not many studies exist on child beggars in India. The present study was conducted on fifty child beggars, using random sampling method, in 2012-13 in Varanasi city in India. The children involved in begging can be divided in three broad groups: boys, girls and children with mothers. The children who beg arrive from nearby rural areas in small groups in the morning and leave in the evening. They have family and peer acceptability, encouragement and inspiration for begging. They carry a steel utensil in which they either keep some oil or photograph of a Hindu deity and ask for money on specific holy days. Some of them do not seem destitute but most were very poor. They are seen mostly in the market, near temples and railway station. Some of them have gone to school but left due to learning difficulties or fights with others. Most are not going to school and those who are going are unable to read. Children said they earn 20 to 100 rupees everyday by begging. Most give the money to mother or elder brother who will make food for them. Some said their parents do manual labour or petty business while others said they do not have parents. Children are not habituated to begging and can be weaned away. There are more boys than girls. Girls are seen only in the afternoon and mostly on Sundays. Girls beg along with their siblings and cousins. Some women also beg with one or two kids. The children with women are very shy and quiet. Government must help these children by sending them to school and helping their families to cope with extreme poverty as well as criminal gangs.

Keywords: Child rights, Child beggars, Beggars, Children, Forced begging

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Child Rights

Children comprise about fifty percent of the earth's population and are its most vulnerable component. They are dependent on adults, can be manipulated and are particularly susceptible to all kinds of influence, both physical and mental. (Kolosov, 2002, 260) As minors by law children do not have autonomy to make decisions for themselves. The younger the child the more vulnerable physically and psychologically he/she is, hence the need for protection of children. As per United Nations Convention on Rights of the Child (UNCRC) 1989 a child is any person below the age of eighteen years. The concept of children's rights is a rather new one. Earlier children were regarded as property of fathers who were expected to take care of their welfare and their lives were strictly monitored. (Ansari, 2006, 191) When treated as property, children were not always treated properly. Beating children was common in ancient Greece, Rome, and medieval Europe.

Efforts were made to move children from the status of property to that of person with rights and this resulted in less abusive treatment of children. (Pachauri, 1999, 14-15) However not until the 19th century did children begin to be recognized requiring special attention to limit the exploitation of child labour, to provide basic education, to ensure some form of financial support for the most dependent, and to prevent extreme cases of neglect. (Pandey, 1993) In 20th century the focus shifted from welfare to rights with the realization that children's welfare is not always taken care of by their guardians or parents. In 1924 the League of Nations adopted the Geneva Declaration of the Rights of the Child, which established children's rights as means for material, moral and spiritual development; special help when hungry, sick, disabled or orphaned; first call on relief when in distress; freedom from economic exploitation; and an upbringing that instills a sense of social responsibility.

In 1948 the UN General Assembly passed the Universal Declaration of Human Rights, which referred in article 25 to childhood as "entitled to special care and assistance." In 1959 the UN General Assembly adopted the Declaration of the Rights of the Child, which recognized rights such as freedom from discrimination and the right to a name and a nationality. It also specifically enshrined children's rights to education, health, care and special protection.

1979 was declared as the International Year of the Child. In 1989 the UN General Assembly unanimously approved the Convention on the Rights of the Child, which entered into force the following year. In 1990 the World Summit for Children was held in New York. The leaders signed the World Declaration on the Survival, Protection and Development of Children as well as a Plan of Action for implementing the Declaration, setting goals to be achieved by the year 2000. In 1999 the Convention concerning the Prohibition and Immediate Action for the Elimination of the Worst Forms of Child Labour was adopted. In 2000 the UN Millennium Development Goals incorporate specific targets related to children, including reducing sale of children, child prostitution and child pornography. In 2002 the UN General Assembly held a Special Session on Children, meeting for the first time to specifically discuss children's issues.

Thus child rights came to be defined as human rights with particular attention to the rights of special protection and care afforded to the young. The objective was to ensure every child the right to survival; develop to the fullest; protection from harmful influences, abuse and exploitation; and participate fully in family, cultural and social life. The four core principles of the UNCRC Convention are non-discrimination; devotion to the best interests of the child; the right to life, survival and development; and respect for the views of the child. By agreeing to undertake the obligations of the Convention, national governments have committed themselves to protecting and ensuring children's rights and they have agreed to hold themselves accountable for this commitment before the international community. They are obliged to develop and undertake all actions and make policies in the light of the best interests of the children. (Rai, 2000, 176)

Condition of Children in the World

Despite the near universal ratification of the UNCRC, and the addition of two Optional Protocols, child protection is weak in much of the world. While governments appear to agree with the principle that children should not be abused, trafficked, exploited or exposed to hazardous labour, their commitment to creating and sustaining a protective environment for children is less clear. The rights of over one billion children – more than half the children in developing countries – are violated because they are severely underserved of at least one of the basic goods or services that would allow them to survive, develop and thrive.

In the developing world more than one in three children does not have adequate shelter, one in five children does not have access to safe water, and one in seven has no access whatsoever to essential health services. Over 16 per cent of children under five lack adequate nutrition and 13 per cent of all children have never been to school. There are 2.2 billion children in the world of which one billion live in poverty i.e. without adequate shelter, safe water and health facilities. About 121 million children are out of education worldwide and the majority of them are girls. 10.6 million children die before they reach the age of five. 1.4 million die each year from lack of safe drinking water and adequate sanitation. 2.2 million children die each year because they are not immunized and 1.5 million children are orphaned due to HIV/AIDS. (The State of World's Children, 2013)

Condition of Children in India

The constitution of India expressed concern for upbringing of children in safe, secure and healthy manner through various provisions in the constitution. Accordingly Article 15 (3) enables the state to make special provisions for children. Article 24 explicitly prohibits child labour and hazardous employment of children. Article 39(f) further directs the state in its policy towards the well-being of the children. (Shastri, 2005, 246) Article 39 (c) provides that children of tender age should not be subject to abuse and should be given opportunities to develop in a healthy manner. Article 45 makes provision for free and compulsory education for children. Article 47 states that it is the duty of the state to raise the level of nutrition and standard of living and to improve public health.

The courts in India have stated that a child cannot be treated as an inanimate object or like a property by the parents. (Tripathi and Arora, 2010, 344-345) Moreover many laws have been made for welfare of children as well as for prevention of crime and abuse. Foeticide is a crime under section 315 and 316 of IPC and infanticide is a crime under section 315 of IPC. Abetment of suicide is a crime under section 305 of IPC and exposure and abandonment of children by parents or others is a crime under section 317 of IPC. Kidnapping is a crime under sections 360, 361, 384, 363, 363 A (kidnapping for begging), 366, 367, 369 of IPC. Procuring of minor girls is a crime under section 366 A of IPC and selling of girls for prostitution is a crime under section 372 of IPC. Buying of girls for prostitution is a crime under section 373 of IPC. Rape and unnatural offences against children are also crimes under IPC.

There are certain crimes against children which are punishable under special and local laws such as immoral traffic prevention act, child marriage act and child labour act. (Pachauri, 1999, 3-5) The child labour act banned child labour in hotels, restaurants and as domestic servants. The Government of India passed the Children Act 1960 to introduce uniformity and to establish separate child welfare boards to handle cases relating to neglected children. In 1974 the government adopted a National Policy for Children. (Dabir and Athale, 2011, 146) The Indian legislature has enacted several legislations to improve and protect lives of children. The Juvenile Justice (Care and Protection of Children) Act 2000 and its amendment in 2006, and Right to Education Act 2009 are significant in this regard.

India has the largest child population in the world i.e. almost 19 percent of the world's child population. (Dabir and Athale, 2011, 146) However it is estimated that the working children in India are 44 million. Ninety two million children exist below poverty line and are malnourished. (Stephen, 2002, 101) Over 2.1 million children die annually before reaching their fifth birthday and one child dies every three seconds. (Sinha, 2008) There is hardly any day when a child is not raped, kidnapped or abandoned. Children also face foeticide, infanticide, violence, child marriage, buying and selling (Rehman, 2000, 56-57), illiteracy, abuse, malnutrition, bondage and death etc.

Children are victims of many crimes however the crimes reported most are: rape, kidnapping, abduction, buying, selling, abetment of suicide, exposure, abandonment, infanticide, foeticide and child marriage. (Pachauri, 1999, 6) Children also become victims of neglect, abuse and child bondage or slavery. (Khanna, 1998, 42) Many children also come into conflict with law (Barooah, 1992, 257) while many others spend their childhood begging either due to poverty or under threat.

Beggars in India

Begging is defined in Indian law as soliciting or receiving alms in public place by exposing wound, injury, deformity or disease whether of himself or of any other person or animal. (Tripathi and Arora, 2010, 354) It is the practice of imploring others to grant a favor, often a gift of money, with little or no expectation of reciprocation.

Begging employs about 7.3 hundred thousand men, women and children with revenue of Rs 180 crore, as per 2001 census. (Ghosh, 2013) Despite India's rapid economic growth in recent years poverty and begging in India are still big problems. The poverty is real and people beg because they do not have any alternative. Elderly, crippled, patients, single mothers and children fall in this category. However, begging is quite often carried out in organized gangs. It is most prevalent at tourist places. This includes important monuments, railway stations, religious and spiritual sites, shopping areas and traffic intersections. The beggars are also often quite persistent. People are often approached by a child or woman with a baby for credibility. The baby is often rented for begging. Beggars can be very professional. They guard and fight over territories. Some beggars also use religion as for common people a beggar seeking alms is an opportunity to earn God's blessings. Beggars carry photographs of various deities while asking for alms. Others promise to organize a prayer from the money collected. The transvestites apply fashionable cosmetics, wear female clothes, acquire artificial feminine postures and dance.

Governments in India have not taken this problem seriously probably because giving and seeking alms has the sanction of various religions in India. Begging was first declared a crime in British India in 1920, and the law was updated as the Bombay Prevention of Begging Act in 1959, and extended to other States including Delhi. This law provides for the jailing up to three years in special "beggars' courts", which can be extended to ten years in case of second and repeated "offences". Under this law seeking of alms, was deemed an offence including by singing, dancing, fortune-telling, performing or offering any article for sale. The definition included those having no visible means of subsistence. Thus it made destitution a crime, punishable by incarceration. Since many beggars suffer from leprosy and mental illness, it implicitly criminalizes these ailments as well. (Mander, 2009.)

Begging has been restricted or prohibited in many countries to preserve public order or to induce people to work rather than to beg. The welfare state of the 20th century greatly reduced the number of beggars by directly providing for the basic necessities of the poor from state funds in the developed world. Aggressive panhandling or persistent or intimidating begging, has been specifically prohibited by law in various jurisdictions in the United States and Canada.

Child Beggars

Child begging is a type of begging in which boys and girls under the age of eighteen beg, mostly through psychological and physical coercion. A UNICEF study reported that thirteen percent of trafficking victims in South Eastern Europe have been trafficked for the purpose of forced begging. Forced begging is often imposed by family members, with parental power leveraged over a child to ensure that begging is carried out. Although there are also begging mafia who force large number of children to beg. Gang networks involving forced begging have been found. Incidences of this practice have been recorded by the World Bank in South and Central Asia, Europe, Latin America, the Caribbean, the Middle East, and West Africa. Studies done by UNICEF, suggests that while boys are trafficked for the purposes of begging, girls are trafficked for the purposes of sexual exploitation. The ILO has reported that there are at least 600,000 children involved in forced begging. The problem may be much more extensive, however, with China's Ministry of Civil Affairs reporting that as many as 1.5 million children are forced into begging. A study done in Senegal by Human Rights Watch projected that a minimum of 50,000 children within the country and neighboring nations have been trafficked for the purposes of begging. Begging is often the primary source of income for street children in a number of countries such as Zimbabwe.

Forced begging is a profitable practice in which exploiters are motivated by economic incentives. In the most severe cases networks of children forced to beg may generate \$30–40,000 USD for the profiteer. Though family networks are not nearly as extensive, a study conducted in Albania showed that a family with multiple children begging can earn up to fifteen Euros a day, an amount greater than the average national teacher salary. Anti-Slavery International asserts that many families believe it is the best option available given the lack of existing capabilities. Capability deprivation, meaning the routine absence of adequate resources that serve in facilitating opportunities, may account for cross-generational begging practices within families. UNICEF studies have found that begging is especially prevalent among families in which parents are incapacitated in some way, leading children to be the sole providers. However according to the World Bank forced begging is most commonly found in areas where laws prohibiting begging are scarce and heavy regulation of trafficking absent.

Many nations have laws that entail temporary detainment and eventual release back onto the streets, which does little to combat the issue. There are several cultural factors that support begging. In Europe begging is found in a number of minority cultures, such as Roma and nomadic communities. In Turkey familial networks of beggars have been documented across three generations, making it deeply ingrained. Another cultural practice is the resolution of familial debts through the kidnapping and exploitation of one of their children. However transport of children, even one's own, for the purposes of exploitation through begging is a form of trafficking outlined by the United Nations.

UNICEF has found that children who are forced to beg by third parties are often removed from their families, surrender the majority of their income to their exploiter, endure unsafe work and living conditions, and are at times maimed to increase profits. Studies have shown that children forced into begging primarily receive little to no education, with upwards of sixteen hours a day dedicated to time on the streets. With education being a leading method in escaping poverty child beggars have been shown to engage in a cyclical process of continuing this practice cross-generationally. Interviews conducted by UNICEF show that children who beg have little hope for the future and do not believe their circumstances will improve. They have little or no knowledge of their rights, leaving them especially susceptible to exploitation. Children who beg have much higher instances of HIV infection due to lack of awareness and supervision. The conditions in which begging takes place commonly expose children to physical and verbal abuse, including sexual victimization and police brutality. Research completed by Human Rights Watch revealed that these children do not have proper shelter, adequate food, or access to healthcare where they reside. Furthermore, many of the gangs which run networks of forced begging have heavy drug involvement, thus the children under their control are often turned into drug addicts in order for them to become further reliant on their exploiters.

A victim-centered human rights approach to combating trafficking has been internationally renowned as the best possible strategy when addressing this issue, with recourse focusing on punishing the exploiter and rehabilitating the child. This becomes difficult with respect to victims of familial trafficking, considering this would require changes in care placement and strict monitoring of each displaced child's welfare.

Many organizations affirm that prevention begins with discouraging donations and improving services so that children, and families as a whole, have greater capabilities.

In China, a hotline has been instituted where the public dials 110 to report suspected incidences of forced begging, which law enforcement officials are expected to investigate further. The police are trained to take the children into custody if a blood relationship with their guardian cannot be established, and educate parents on the illegality and dangers of begging if they are those responsible for the child's action. This policy instituted in April 2009 has since led to the recovery of 9,300 children.

Many NGOs have initiated movements focusing on informing the public on the dangers of donations. In China blogs are utilized to publicize over 3,000 photos of children whose families believe have been abducted for the purpose of begging. This campaign has enabled some children to be recovered and reunited with their families. In instances where begging is religiously sanctioned it has been suggested by US Aid that religious leaders should outwardly condemn this practice. Religious leaders have been asked to take a stance against begging using passages cited in the Quran. (Trafficking of Children, 2013)

Child Beggars in India

Child beggars can be seen in every city and town in India. There are an estimated 300,000 child beggars in India, although some organizations claim them to be one million. Every year, 44,000 children fall into the clutches of the gangs. (Child Beggars, 2013) Some children are victims of dangerous beggar mafias and gangs, which abduct children, cut off their limbs and blind them, and then use them for begging. They become victims of forced beggary racket. The gang keeps a check on child beggars so that they could not steal the money. If children are found doing so they are beaten. For some, bonded beggary is the cost they pay after running away from their native land. But for others, it is the last choice to avoid a threat to be made a prostitute or served before any pedophile. (Datta, 2013) Sedated infants are used by women to beg. (Balaganessin, 2012) Many child beggars are addicted to solvents, alcohol and *charras* (hashish often laced with opium). This helps the children to forget where they are and it also helps the gang masters to keep them under control.

Maimed child beggars are terrified of speaking out. They say their limbs just disappeared or were damaged in an accident. The beggar mafias make more than £20 million a year, and this kind of money and power ensures that complaints to the police don't get anywhere as gang masters bribe their way to immunity. (Child Beggars, 2013)

However many children beg because their parents and guardians send them out to beg, or simply because they do not or cannot feed them such as single homeless mothers, parents addicted to substances or very ill or disabled or poor, or when children have no responsible adult protection. Some guardians take away all the money in exchange of food. Child beggars spent a lot of time on streets which are cruel and hazardous. (Pachauri, 1999, 100)

These children face poverty, loneliness, sexual and physical abuse. They lack love, affection and security and some die while some others grow up to be social misfits and criminals. Those who come in contact with caring people or NGO's respond positively to the empathy. (Dabir and Athale, 2011, 92)

Not many studies exist on beggars or child beggars in India. Our Beggar Problem by Tata Institute of Social Sciences 1945; The Beggar Problem in Metropolitan Delhi by Delhi School of Social Work 1959 are significant. Some studies have been conducted on street children in Indian cities of Bombay, Delhi, Calcutta, Indore, Bangalore, Madras, Hyderabad and Kanpur. These studies have focused on street children and not specifically on beggar children. (Pandey, 1993, 33) These studies did not found many child beggars. A study done by Delhi School of Social Work in 1959 found that 73.5 % of the beggars were between 15 to 55 years of age. (Gore, 1959, 27) In another study done on street children in Kanpur only 1.5 percent of street children were found to be beggars. (Pandey, 1993, 162) In the study done on street children in Bangalore only 2.29% of the street children were found to be beggars. (Reddy, 1992, 87) However in another study done on street children in Indore eleven percent of the street children were found to be beggars. In the same study it was found that the child beggars earned about Rs 6.86 every day. The study also showed that 5.4 % parents of street children were also beggars. Same study showed that 11 % friends of street children were beggars. (Phillips, 1992, 36, 40, 77, 82)

Findings of Empirical Study

- The study was conducted in 2012-13 in Varanasi in India. It was sponsored by a grant of University Grants Commission of India.
- It was not possible to study whole of the beggar population and hence random sampling method was employed.
- Fifty child beggars were contacted at religious places, markets, bus and railway stations.
- Interview and observation tools were used.
- Interviews were done without schedule and questions were open ended as the sight of paper and pen scared the child and also attracted a crowd.
- The investigator spoke to the child beggar and then immediately after the child beggar left made notes on a pad to serve as memory points for a later detailed report.
- The children did not wish to answer the questions unless there was hope of receiving something after the interview.
- The children involved in begging can be divided in three broad groups: boys, girls and children with mothers.
- The children who beg arrive from nearby rural areas.
- Children come in small groups in the morning and leave in the evening.
- There is family and peer acceptability, encouragement and inspiration for begging.
- They carry a steel utensil in which they either keep some oil or photograph of a Hindu deity and ask for money, although some of them are from Muslim community.
- Some of them do not seem destitute but seem to be well fed and healthy but most were very poor.
- Most of the children did not seem to be suffering from any disease.
- In most cases their parents are aware of the fact that they are out begging.
- The shopkeepers of the area were of the view that this is a business for the parents of these kids.
- The petty shopkeepers like the men selling corn or vegetables say that most of these come from families which own animals like cow.
- Some days like Thursday and Saturday attract more beggars than other days.

- Boys say that their friends bring them to the public places for begging.
- They are seen mostly in the market, near temples and railway station.
- None of the children are physically or mentally handicapped.
- There is no evidence of any gang operating to force them to beg.
- Most children do not seem to be scared or terrorized although they were unwilling to talk.
- Some of them have gone to school but left due to learning difficulties or fight with others.
- Children said they earn 20 to 100 rupees everyday by begging.
- Children are unable to read anything.
- Most are not going to school.
- Children have no idea about their future work etc.
- Some said they eat 'samosa' etc of the money that they earn by begging others however said that they give the money to mother or elder brother who will buy flour to make 'rotis' for them all to eat.
- Some said their parents do manual labour or petty business like selling kumkum while others said they do not have parents.
- Children are not habituated to begging and can be weaned away.
- There are more boys than girls.
- Girls are seen only in the afternoon and mostly on Sundays.
- Girls beg along with their siblings and cousins.
- Some women also beg with one or two kids.
- The nearby shopkeepers think that these women have made it a part time job for themselves.
- Women used the kids to get more alms.
- The children with women are very shy and quiet.

Some Case Studies

Khushi, Sonu and Kamla: Three Girls

Khushi, Sonu and Kamla are three cousins who were begging in the main market. They are eight, nine and ten years old respectively and beg every day in the same market. They collectively earn around hundred rupees every day. The money

that they earn is given to the mothers who buy *kumkum* and then sell it. So their parents are aware that the girls are begging and earning valuable money for the family.

Their poverty was very evident. They were wearing very dirty clothes and had no footwear. They say they go to school where they get mid day meal and uniform but cannot read simple Hindi words. Two girls do not have father but have only mother who lives and works with the girls *Mama Mami* i.e. maternal uncle and aunt, who are parents of the third girl. Together the girls have two brothers elder to them who also sell *kumkum* and a younger brother. They lived in mud house without bathroom and toilet. They desired to eat an ice-cream.

Vinod: The Scared Child

Vinod said he is eight years old but looked older. His mother was dead and father has left abandoning him and his two brothers with whom he lives. He looked scared while answering questions while an older boy was watching us keenly from a distance. He comes from the village on every Thursday and Saturday along with his brothers to beg near the *Sai Baba* temple. He carried a photograph of Sai Baba and could earn thirty to fifty rupees in a day. He gives the money to his brother to buy *aata* or flour so that they can eat *roti* i.e. Indian bread. He had some problem in his hand as he was holding one hand with the other. He lived in mud house without bath and toilet and has never been to school. He Also mentioned about an uncle but did not want to talk about him.

Ritik: The Hungry Child

Ritik is seven years old and was begging while carrying baby sister in his arms. He was wetting her face with water if she dozed off. His father and mother sell buckets. He has three sisters and one brother. He lives near the railway station. He has never been to school. Begging was his idea as he felt very hungry and parents were not aware of it. He comes to station every morning and goes back every evening. He earns around thirty to forty rupees every day.

Salman: The School Drop Out

Salman is ten years old and comes to market with his friends everyday to beg from the village where he lives with his parents. His mother stays at home while

father is a *kabadi* by profession. He was wearing torn clothes and says his mother and father are aware that he begs. He earns around thirty rupees every day.

He has a sister. He used to go to school but had a fight with another kid so left school. He comes to city to beg as here nobody knows him and also nobody gives money in the village.

Mothers with Kids

Two mothers with one baby in the arm were begging at the patrol pump. They looked clean and were not poor. The women were not ready to answer any questions about themselves or the kids. Getting irritated with the questions they said that if you are not giving money than keep quite. The children with the women were very shy and were trying to hide.

Causes of Child Begging

Need/ Poverty: Most children beg because they and their parents are very poor and some have lost their parents due to death or desertion. The money that these children take home by begging makes a difference to their lives. They probably do not have any alternative and hence they resort to begging.

Religious sanction: Seeking and giving alms has the sanction of all the religions in India and people regard it as an opportunity to do *punya*. In this study the children were using the photographs of various Gods and asked people to give alms in their names. They also ask for alms on some specific days at some specific places for example on Tuesdays and Saturdays they target the temples of Lord Hanuman and Sai Baba. On Monday they seek alms near Shiva temples.

Humanism: People feel bad by seeing a child in distress and need and hence they give alms to such children. However this encourages children to take up begging as profession and as a result they stop going to school and all avenues to a respectable life close before them. They also lose all inhibition towards begging and also lose self respect.

Family encouragement: Some families are really poor and they encourage their children to beg. Most children in the study said that their parents or elders know that they are begging as they give the money to their parents or elders to buy food.

The shopkeepers in the market were also of the opinion that the families of these kids are aware of and encourage these children to beg. Some shopkeepers believed that the families are not poor but are greedy.

Peer and sibling motivation: Most of these children come to public places like temples and market along with their siblings, cousins and friends. When one child targets a person the other is watching from a short distance. They show each other what they have received as alms. Some children confessed that they came to beg because their friends told them to come.

Failure of government schools: Some children said that they go to school or have left school because they had a fight or were beaten or could not understand what was being taught. Obviously government schools even with the mid day meal scheme are unable to attract or keep these children in the school. When the children who said they go to school were asked to read simple Hindi words they could not read.

Failure of governance: It seems these children are visible to everyone but the government. There seems to be no initiative from the side of government to help these children lead a dignified life and to put them into schools. Easy option: For some mothers with children begging is an easy option. These women use children to beg and earn money. Some children beg instead of studying which is a difficult task for them.

Suggestions to Eliminate Child Begging

- Compulsory schooling for all children.
- Sympathetic teachers and child friendly environment in schools.
- Ban on corporal punishment.
- Compensation to parents/children in form of stipend on the basis of attendance.
- No alms drive to educate the public.
- Punishment to adult guardians and criminals for coercion of children.
- Punishment for kidnapping and maiming of children.
- Welfare policies for child beggars and their families such as monetary help, health and residence etc.

- Good orphanage/ shelter homes for children without close relatives.
- Help to lower income/ poor including temporary emergency assistance and long term skill development for stable income and occupation.
- Elimination of beggar mafia.

Thus a holistic approach to tackle the problem of child begging is needed, which combines compulsory education to children, financial assistance to children in need, good orphanages for orphans and punishment to beggar mafia.

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