

Factors behind Begging and Search for Alternatives: A Study on Female Street Beggars in Chittagong City

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Abstract: *The study aims at knowing the feelings of female street beggars concerning begging, identifying the causes of begging and getting ideas from them to get rid of begging. It was an exploratory study in nature based on opinion survey of the female street beggars. Chittagong City area was purposively selected for this study. A semi-structured questionnaire was designed to interview the beggars. A total of 62 female street beggars were randomly interviewed from July to October 2014. The study revealed that about 87% beggars interviewed feel ashamed of begging and saw begging as an immoral conduct. The factors that induced them in begging are: polygamy, dishonest husband, looking after children, family disintegration, illiteracy, illness, lack of jobs, poor salary for works, natural disaster and survival. Some of them (13%) considered begging as a profession like other works. Most of them (92%) desired to get rid of begging having suitable alternatives. The alternative activities they mentioned include job, training, family integration, Government shelter, social/community support, money and business. Getting support fund, they desired to start scarp business, fisheries, poultry farms, cloth business, vegetable business and selling pithapuli (local pizza) in the winter seasons and so on. The study generated thought provoking ideas for Government bodies, civil societies, donor agencies and*

social science researchers to move forward for the eradication of extreme poverty and street begging from a developing country like Bangladesh.

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1. Introduction

Begging is a universal phenomenon of shameful activity (Goyal, 2005). It not only represents the most tangible expression of contemporary poverty, but also highlights social, cultural, and structural inequalities (Olivier, 2013). Beggars, male or female, are found everywhere in Bangladesh. They are found in the villages, in towns and cities. Although the exact number of beggars, has in any way, not been identified, according to the Ministry of Finance, it was around 600,000 to 700,000 in 2009 across the country and the number was, it said, increasing in large scale (Helal, 2011). Fight against hunger to achieve the millennium development goal has resulted in corresponding improvements in several social indications such as increased life expectancy and lower fertility rate. But, unfortunately, very few street beggars and their dependants managed to come under the program of millennium development.

A beggar is a typically homeless person. He/she lives by asking for money or food. In simple term, beggary can be defined as a state of extreme poverty which is entailed with unemployment and un-acceptance in mainstream economic activities. But, in recent times it has become a profession for many of the people coming from various categories i.e. unemployed, disabled, aged, children, women etc. Particularly, begging covers “a range of activities whereby an individual asks a stranger for money on the basis of being poor or needing charitable donation for health or religious reasons”(ILO, 2004). Trying to take the challenges to eradicate begging and to establish a social business, government and some institutions in Bangladesh have undertaken various efforts. Back in 2009, Bangladesh government took a plan to eradicate begging from six regional cities. Apart from that, many non-governmental organizations, from time to time, came to introduce many project and plans to fight this evil. Yet success is not noticeable.

Researchers found that the problem persists because of the poor implementation of those plans and projects while many of the root causes which lead one to begging were, first, not properly identified and second, even if identified, not addressed. With the exception of few studies, which restricted themselves to the

emergence and historical aspects of begging, there is little data on the perception of street beggars, particularly female beggars concerning their feelings, factors behind begging and possible alternatives to withdraw them from such activity. To this effect, it was felt that an explanatory study on such issues can bridge the gap and provide an uncovered picture of beggars' life, develop awareness and thus bring out better policy and proposals.

The female beggars are selected as respondents for three reasons: i) Female beggars are more vulnerable than male beggars (Caroline and Vikash, 2012; Marian, Margo, & Catrien, 2012); (ii) Female involvement in begging is almost similar to male in number (Helal, 2011), (iii) The findings of the study may contribute to the knowledge body of literature concerning street begging. Besides, Chittagong City has been selected as avenue of research for three reasons: (i) Chittagong is the second largest city and mostly referred as the commercial capital of Bangladesh; (ii) It seems to be a safer place for street beggars particularly for women due to religiousness of the city inhabitants; (iii) The findings of the study would be representative for other big cities of the country (see, for details <http://www.ccc.org.bd/>)

There are 5 sections of this study. After introduction the remaining sections are: Section 2 reviews previous studies to show research gap considering the latest publications made so far in the area of extreme poverty and begging. Following this, Section 3 provides the objectives of the study in the form of research questions. Section 4 then describes the methodology of research. The section describes respondents' profile, approach to interview the female beggars, data collection and techniques of analysis. Section 5 contains the analysis of the findings of the study. Section 7 provides concluding remarks and policy recommendations.

2. Literature Review

Street begging is an outcome or better to say, a sign of extreme poverty. Although the concept 'eradication of begging' is inevitable for poverty alleviation and it requires much attention and pragmatic interest, very little research has been conducted so far on this issue (. Street begging has been a global concern for centuries for governments, society, general public and no doubt,

the beggars themselves. Oliver (2013) conducted a study on beggar's definition. The paper contributed to the quest for an operational definition of begging. According to him, social scientist generally provides a minimalistic and paradoxical definition of begging. Begging is indeed, simultaneously considered as a productive activity and as a non-reciprocated gift. Among law and policy makers, there are no concerns for a concept of begging. It can be conceptualized broadly and narrowly, begging can be considered as an acceptable activity or as a crime. However, it is widely considered as an immoral conduct and shameful activity that make individuals directly dependent on others' donation.

Street beggars are those individuals having no permanent place of residence and begging for money and food. Baltazar *et al.* (2012) identified four categories of street beggars namely beggars on the street, beggars of the streets, beggars in the streets, and beggars of street families based on where they sleep after begging hours and contacts with their families. The problem of street begging is noticeable in every urban area of any country. Although the problem of street begging is a universal phenomenon, it is more pronounced in the developing countries like Bangladesh, India, Pakistan, Indonesia, Nepal and most of the African nations. In many urban areas, street beggars are found everywhere in public spaces, such as bus stations, railway stations, filling stations, restaurants, banks, super markets, mosques, churches, etc. (Khan, 2013). Street beggars are often found to be associated with violent and criminal activities (Adedibu & Jelili, 2011; Tambawal, 2010; cited by Ogunkan & Fawole, 2009 and Baltazar *et al.*, 2012).

Ahamdi (2010) highlighted beggars' characteristics and attitude of people towards the phenomenon of begging in the city of Shiraz. It was revealed that 64 percent of the beggars aged lower than 20 years and most of them were physically and mentally healthy. The results of multiple regression showed that there was meaningful relationship between the factors like "being religious" "marital status" "level of education" "being rural or urban", "occupation" and "social class" of the participants and their attitude toward the phenomenon of begging. An opinion survey was conducted by Baltazar *et al.* (2012) with an object of examining street beggars

and begging life in Dodoma and Singida municipalities in Tanzania. The study found that most of sampled beggars felt very bad towards begging life and saw begging activities as an immoral conduct. Street beggars obtained their basic necessities from different sources. Furthermore, it was found that begging flourishes because community tends to be generous to beggars.

71 US cities were examined by Smith (2005) to determine what factors influence cities, propensity to enact anti-begging regulation. The study found that cities with higher welfare benefits were less likely to regulate begging. Cities with higher crime rates, higher proportions of disabled citizens, and higher proportions of college educated citizens, and cities that were more densely populated are more likely to regulate begging. Swanson (2007) explored the particular and pernicious ways in which the neoliberal urban policies affect indigenous people in the urban sector. Jabir et al. (2013) analyzed the places of begging selected by beggars for begging activity. The study revealed that majority of the beggars preferred to go for begging in the residential areas, markets and religious places and remaining in the ceremonial functions, railway station etc. Adriaeneens & Handricks (2008) proposed and applied a research design based on three forms of data collection: observation, self-reports and quasi-experimental observations to estimate the revenues of beggars in Brussels. The income level per month was estimated from €325 to €1047.

Socio-economic status of beggars in India was identified by Jabir *et al.* (2013). It was an attempt to examine the spatial patterns of beggar's demographic characteristics, literacy, employment, income, household infrastructural facilities, and their socio economic status in Aligarh district. The regional analysis revealed that beggars of the central blocks of the district experienced the low level socio-economic status, while the peripheral blocks witnessed both high and medium levels of socio-economic status.

Some studies were conducted for building awareness and

formulating anti begging regulations. For instance, Ole (2014) argued that we should not give money to beggars. Colin (2001) emphasized on explaining the severity of the situation when we should give money to beggars. Shai (2012) focused on how individuals account for the day to day contacts they have with strangers who seek their help. Further they argued that individuals, when justifying their responses to request for help from needy persons, use a variety of cultural strategies to maintain their perception of themselves as moral persons, both when they choose to help and when they refuse.

Studies on forced children beggars in Albania, India and Senegal showed that children used to be forced to be involved in begging by their parents or guardians. Many children were exploited by third parties. Children were compelled for begging by informal networks or organized criminal gangs. In India, forced child beggars were found in drug addiction. On the other side, in West Africa, children were forced to beg by Koranic teachers (Emily, 2009; Abebe, 2008). Ballet *et al.* (2010) found family rationales behind child begging in Antananarivo. Children who were once valued as an asset are now seen as a burden for poor families. They are expected to earn their living and to support their relatives, and begging is one form of child activity that benefits the parents.

There is a lack of attention to disabled beggars who are living in horrible condition in the societies. A study by Groce & Marry (2013) on the disabled beggars in Addis Ababa, found that as a group, those people with disabilities who beg on the street of Addis Ababa constitute a much more varied group than initially anticipated, with many having skills and a work history that can be built upon. Thus there is not only one, but a series of different points where organizations and advocacy groups could intervene to help keep people from turning to begging, or provide alternative sources of income for people who currently feel that their only recourse is to beg.

Cheng & Kumar (2012) found out the pattern of exploiting and victimization of the beggars population in Patna, Bihar. The study revealed that homeless beggars were the victims of organized

crimes and face exploitation such as physical torture and economic loss. Olufunmilayo *et al.* (2013) compared the prevalence and nature of violence against women (VAW) experienced by 104 female beggars with those of 219 homemakers in Sabo, an urban migrant slum settlement in Ibadan, Nigeria. The lifetime experience of VAW was 66.3% among the beggars and 54.8% among the homemakers, while six months preceding the survey was: 56.7% and 21.9% respectively. Psychological violence was experienced by 34.7% and 20.8%; physical violence by 31.9% and 16.7% and sexual by 20.3% and 0.8% of the beggars and homemakers respectively. Beggars with higher knowledge levels and with more egalitarian attitudes were less likely to experience violence. Suggestions to end VAW included female education (27.8%) and economic empowerment (59.2%). The study concluded that there is a need to protect beggars by increasing access to health information, schooling, vocational training and income generating activities.

As stated by Marian *et al.* (2012) women officially designated as vagrants and confined at the end of 19th century originated almost exclusively from the lower and most vulnerable ranks of the labor population. Their professions and those of their parents and husbands were low and ill-paid. Most of them were relatively old women, single, and a quarter of them had children out of wedlock. Disease was prevalent, mortality was high and many of them had physical and psychological handicaps. To beg and get convicted for placement in a state labor institution may have been an explicit survival strategy once they were old, ill, and alone.

It is evident from the above review of previous studies that a good number of researches have been conducted in the field of street begging concerning phenomena of begging, beggars' income, beggars' places, children beggars, disabled beggars, and feelings of beggars, but no specific study is available on beggars' perception, particularly of female beggars that could help identifying factors behind begging by female and searching for alternatives in the context of Bangladesh.

3. Research Questions

The study has been undertaken to get the answer to the following

questions:

- a) Why did the women engage themselves in begging?
- b) What are their feelings regarding begging?
- c) Are they interested to get rid of begging?
- d) What's their opinion regarding alternatives?

4. Methodology

Both primary and secondary data were used in this study. Primary data were collected through a semi-structured questionnaire designed in the light of the objectives of the study. A prepared set of questionnaire was used in interviewing different female beggars during July to October 2014. Indeed, the study used a combination of the five different qualitative methods for data collection, which are as follows:

- *Observation:* Researcher spent around one hour in a location, observing their activities and taking notes on factors such as the age, marital status, and their relationship with those around them. This observation was repeated at different days of the week.
- *Quick and walk-in-interview:* following observation, researcher approached women for a 15-20 minute interview covering topic such as, income earned, family matters, and perception of begging and these interviews provided basic information on the nature of begging.
- *In-depth interviews:* Researchers spent around two hours with adult and young women beggars, asking detailed questions about their lives. Time-lines, which provide a history of key events in the women's life, and daily activities, were used in these interviews.
- *Group discussions:* Common interest groups (for example, children of beggars, and neighbors of beggars) usually of eight to ten individuals who discussed begging for one to two hours
- *Key information interviews:* Individuals with a particular knowledge of women beggars, such as social workers, those who give alms to beggars or policy makers, were interviewed for thirty minutes to one hour.

4.1 Selection of Beggars for Interviews:

A total of 62 female beggars were randomly selected for interview, discussion and observation purpose. The beggars were selected from 7 (seven) important locations of Chittagong City. All beggars except 2 were married and out of them 37 were widow. 2 beggars were children and accompany their mother in begging. All beggars except 3 were illiterate. 3 beggars went to school, but were dropped out due to lack of family support. Most of the beggars were around 45-65 years old. 2 beggars aged being about 60 years old. The beggars contacted for this study purpose are distributed based on the location of the city as follows:

Serial	Location	No. of beggars interviewed
1	Chittagong Railway Station	16
2	Garibullah Shah Mazar	12
3	Bohaddarhat Bus Stop	8
4	Agrabad Commercial Area	8
5	Nasirabad Housing Area	7
6	Tiger pass Moor	6
7	Khulshi Area	5

Secondary data were collected from the various published and unpublished documents such as journal papers, internet materials, books and city corporation offices.

4.2 Data Collection and Analysis

Attempts were taken to get the real picture of street begging by female beggars in Chittagong City. Interviews were conducted in local language informally like conversation keeping in mind the objectives of the study. In order to get the exact words of the beggars, mobile recorder was used in few cases. In addition to voice recording, necessary comments and remarks were noted in a diary specially used for data collection after the interviews in absence of the beggars. The data analysis procedure employed codification to maintain confidentiality. Only few words or statements of some interviewees have been presented in the study, which are deemed noteworthy. The names of the beggars were not mentioned in the presentation. An interviewee is abbreviated in

the study as 'R' stands for respondent having different numbers say, R1 to R62.

5. Findings and Discussions

The findings and discussions are presented all together in four individual sections. Those are: reasons behind begging, interest to get rid of begging, alternative ideas of the women beggars.

5.1 Reasons behind the begging by the women

The reasons behind begging are many and they vary from young to old beggars. Some of the major reasons identified in the study are presented below:

i) Polygamy: When a man is married to more than one wife at a time, the relationship is called polygamy. In the poor and uneducated society polygamy causes a serious imbalance. The husband is used to leave their present wife and get engaged with new wife. They do not give any financial support to their previous wife. Even sometimes they totally divorce. As a result, those helpless women raise their children alone and opt begging as a profession. One of the beggars describes her reason to choose begging as:

My husband left me when I was pregnant and waiting for my third children. Since then he never came and never tried to contact with us. At that time I was suffering from mental agony seriously and could not decide what to do, but I knew that I had to feed my children. Then I started to beg and now I am a professional beggar. (R5)

When the female beggars were interviewed, 60% of them mentioned that polygamy is the crucial reason that drives them to beg.

ii) Illiteracy: This is another reason that encourages women to beg. All women except 3 have no primary education, even they do not know how to read and write a single word. While they were being asked to tell about the reasons behind begging, many of them (55%) referred to their lacking of knowledge and skills. One of the women's perceptions is stated below:

We just know the household work, how to clean house, how to cook, how to raise children. We don't have any experience about other profession;

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helpless woman like me has two options either doing household chores in other houses, which is very hard work and not profitable or working in a garments factory. Even in garments sector, they seek employees who have minimum primary education. But no one ever introduced us with schooling. (R15)

So, the situation is complex, for the inability those women have no other option to choose and at the end they involved themselves into begging.

iii) Illness: Malnutrition is one of the causes of illness that refers to the situation of having an unbalanced diet. Deficiencies in nutrition inflict long-term damage and give rise to infectious diseases. They have no access to basic community healthcare due to ignorance of their family member. As a result, most of the poor women suffer from diseases and lost their quality to do manual job. One female beggar said like this:

How can I do any other manual job, I am always suffering from diseases. After giving birth to my first children I became feeble, I can't carry heavy things, can't work for a long hour. (R10)

40% of the women interviewed said that they were not capable of doing any laborious job because they were weak and suffering from diseases.

iv) Looking after Children: It probably sounds well that raising children can be reasons for begging but it is true that most of the young women choosing begging for taking care of their small child. Poor section has a propensity to give birth to many children and to use the children as an income generating source. As observed, they believed that when their children would be matured, they would generate income for their parents. As opined by them, since they had no option to hand over their new born babies or small child, they had no opportunity to go for any work except begging. One respondent mentioned:

I was working in a garments factory, the salary was not bad, but when my second child was born I had to quit the job because there was none in my house to look after my baby and again there was no scope for keeping my child beside me in the factory. Later I took a job in an apartment as a maid, but they were also scolding me stating why I brought my child (as on and off, my baby used to cry) and finally, they ordered me to come without my child. As a result, finding no other way, I stopped working there too and begun to beg. (R12)

About 20% of the young women described that they chose

begging for taking care of their new children. In addition, they were also scared for their girl child, because in the slum area it was very common phenomenon of abusing girl. Another beggar expressed her concern like this:

I have two daughters. One is 5 years and another one is 3 years old. When I go out from home I feel anxious for my daughters. Because couple of months ago a baby girl of 7 years old was abused by our neighbor. So I always take them with me when I go for begging. It ensures my daughters' security and at the same time, I can earn some money. (R28)

v) Begging as a Profession: Many women are engaged in begging with a wrong perception. Many of the beggars consider begging as a good profession for earning money. For example, a middle aged beggar said that:

Begging is not a misdeed. We do this for our livelihood. We are not prostitute and we are not taking money forcefully from others. The money that we take from people is our earning. We are working hard till morning to evening and walking mile after mile for earning money. (R60)

It was noticed that a good number of beggars had the same perception, but everyone did not express their view. As observed, most of the beggars still cannot realize the unproductiveness of begging. About 27% beggars directly or indirectly conveyed the message that having money from people was similar to earning it by manual job.

vi) Poor Salary for Works: Another reason behind begging is scarcity of job and perhaps better to say, low salary in the existing job market. The poor have no capital to start a business and the amount of salary from existing jobs is not sufficient to survive. Opinion of a beggar is given below:

When we beg door to door, sometimes we get rice and sometimes money and we also get some household materials. The time for begging is not fixed. We can easily revise our begging time based on earnings. But in the job, we used to work hard for a long time from 9:00 am to 6:00 pm and used to get insufficient salary at the end by which we could not manage our family expenditure. (R17)

Actually scarcity of job is a common problem in a Third World country like ours. On the other hand, feeling of financial insufficiency is another interesting reason behind begging. Indeed, begging needs no capital. One female beggar said this with a smiling face that:

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Begging does not require any investment and any skill. But I can easily contribute for my family through begging. The more I can beg, the more money I can earn. (R50)

The above statement seems to be very useful to understand attitudes of female beggars towards begging.

vii) Induced by others: Begging is like an infection, it can infect others mind to do so. Most of the female beggars are induced by relatives, family members and neighbors to beg. As said by a beggar:

I learnt begging from my neighbor. She motivated me to beg and said that by begging I can give a better life to my children, I was inspired and start begging. (R25)

Another beggar stated:

I am old and my son used to take care of me. But he behaves badly with me. He considers me as a burden of his family. His wife asked me to beg. At last, I start begging. (R32)

Similarly, a young beggar said:

My husband forced me to do begging. He used to torture me every night to bring money for him (from others). I found no other way except begging on the street. (R31)

viii) Dishonest Husband: Addiction to drugs of husbands in poor families is often seen. It has become a curse for many women because their husbands earn to spend money for alcohol. One beggar said:

My husband is a truck driver. He earns 400 to 500 Taka per day that could be enough for maintaining our family expenditure. But he spends all of his money on having alcoholic product. As a result, I am compelled to beg. (R33)

ix) Old Age: It was found that 35% of female beggars were above 60 years old. In general, this is the age of taking rest and getting pension. But they have become burden in many of the poor families in our society. One of the old beggars said:

I am 65 years old. My husband died 10 years back. So long I had the capability, I used to work in an apartment, But now I have no ability to work in others' houses. I feel very exhausted. My sons and daughters don't take care of me. I am begging for food and house rent. (R02)

5.2 Feelings regarding begging

The study found that most of the beggars (73%) feel discomfort about their profession. They are involved in begging just to survive, to fulfill their basic necessities (food, shelter, and clothing). The findings of the study are also supported by Baltazar *et al.* (2012). As revealed, 72.3% women felt very bad towards begging life and saw begging activity as an immoral conduct. Though they feel very bad towards begging life, they are still involved in begging activities as a major means of livelihood.

A street beggar (covered face) said:

This is very shameful activity. I feel ashamed to beg. I always cover my face so that people can't recognize me. (R33)

Another beggar said:

Of course I feel very bad about begging. It is also not easy task. It is very laborious job. It takes much time and pains to walk for begging. I feel very tired to do that. (R53)

But there are also some kinds of people who feel normal in begging activities. It is found that professional beggars who are accustomed to beg for a long time considered begging as normal earning source. For example, as replied by a beggar:

I have no negative feelings regarding begging. I have been doing this for my hungry stomach. I think, begging is legal as we are struggling to survive. (R49)

As observed, many professional beggars were cunning in nature. They did not want to get involved in discussion and were reluctant to answer any question. But they were active for demanding money using many emotional tricks.

5.3 Alternative Ideas to Get Rid of Begging

It is found that most of the young female beggars are interested to give up begging. They want the Government to help them launching a small business or train them for other works. A beggar viewed that:

Begging is not my hobby. I beg for food. If the government provides capital for starting a small business, I will leave begging. (R33)

Another female beggar with others mentioned:

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Obviously we will quit begging if we have any other working source. But the income level must be sufficient to meet our daily expenditure.(R19)

A middle aged beggar responded:

We can do any job if the government trains us sufficiently. We want to give up begging because our children are growing and they are studying in school, they also feel very ashamed about this profession and always request us to quit begging. (R41)

However, most of the beggars take a stand that if the government wants to eradicate begging then it is their responsibility to offer them job or give them money for business. An old female beggar expressed her disagreement saying:

I can't even see things properly, so how can I do any other work? If government takes steps to eradicate begging, then senior citizens like me will die. (R55)

Some alternative ideas are found from the female beggars. Most of the beggars are reluctant to do any job. They prefer business or entrepreneurial activities. They seek fund or capital for the following works:

- o Farming domestic animal (farming hens, cows, got etc);
- o Scrap business (collecting rejected product for recycling);
- o Fish business (buying fish from fisheries at a low cost and selling them in residential area);
- o Betel leaf and tea business (this business is locally called as “tong” business);
- o Selling pithapuli in the winter season (pithapuli is traditional food in Bangladesh and it has high demand in the winter season);
- o Food business (serving lunch to the construction labor and passerby people);
- o Clothing business (selling rejected garments product to the general people);
- o Wood stick business (selling wood stick to the factory for fueling);
- o Vegetable business (buying vegetable in a rural area and selling those in urban area).

6. Conclusion and Recommendations

The study was an attempt to understand the perception of women

beggars about their feelings on begging, causes of begging and their ideas for withdrawal from the activity. It is evident that most of the sampled beggars felt very bad towards begging life and desired to get rid of the shameful activity. Polygamy, dishonest husband, looking after children, family disintegration, illiteracy, illness, lack of jobs, poor salary for works, natural disaster and survival are found as the main factors behind the street begging. For abolition of such activity, they requested for creation of jobs, arrangement of training, integrating families, Government shelter for aged persons, community support for fund raising and providing support fund for business. The study raised potential ideas for Government, donor agencies, social workers and researchers to proceed for alleviation of abject poverty and street begging from the society.

It is true that no single initiative can make the society free from begging. There should be combined efforts from individual to Government bodies to eradicate extreme poverty. In view of research findings, some policy issues are suggested to eradicate begging particularly street begging by women from the city areas of a developing nation like Bangladesh.

- 1) Lack of understanding the essence of polygamy created social problem. Islamic views concerning polygamy should be disseminated in the society. It should be restricted. Legal provision of getting permission from the first wife for second marriage should be enforced with due importance. Husbands violating the rules should face legal action.
- 2) Healthcare facilities to the women should be enhanced by the Government and healthcare agencies working in Bangladesh. More clinics should be established in the city areas. Free medical consultation and free medicine should be ensured to the poor, homeless and street persons. Women having extreme poverty should be motivated and guided to take free medical services for any kind of illness.
- 3) It is true that the literacy rate in Bangladesh has gradually been enhanced that stands at 71% (GEEBD, 2013). 100% women should be brought under the literacy schemes of

the Government and Non Government Organizations like BRAC. Adult literacy program should be introduced by the social clubs to make the society free from illiteracy.

- 4) Since unemployment is a crucial problem, employment opportunities should be created under a strategic plan of the Government and private sector enterprises. Public Private Partnership (PPP) may play a significant role towards rapid industrialization process. Government should encourage Foreign Direct Investment (FDI) in the priority sectors of the country. Liberalization, Privatization and Globalization (LGP) policies should be adopted with due consideration.
- 5) Social business and social enterprise should be formed addressing social needs that can enable society to circulate money efficiently. Social business provides a necessary framework for tackling social issues by combining business knowledge. Social enterprises can serve the society creating employment opportunities and generating extra income for the poor.
- 6) There should be regular subsidy for the aged poor specially aged women under the policy of 'Patronizing Senior Citizenry' so that aged persons for any cause do not feel encouraged to beg. Local clubs, cooperative societies, local Government bodies like 'Union Parisad' may generate fund from the local elites and donors to support the aged persons.

'Should we give money to beggars?' (Ole, 2014). Giving money to the beggars make begging lucrative and the working less lucrative. Begging should be discouraged. There should be a social campaign saying 'No' to begging. Awareness programs need to be conducted for the poor to help them realize how shameful is to beg. Arranging necessary alternatives, Government should formulate legal provision against street begging. Above all, the teachings of Prophet Mohammad (PBUH) against begging should be disseminated in the society.

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