Director General
Department of Social Services
Ministry of Social Welfare
Agargaon, Dhaka 1209

Attention: Syed Md. Nurul Basir, Director (Administration and Finance)

Subject: Submission of Research Report

Reference: No. 41.01.0000.020.02.001.23/361 Date 31 Baishakh 1429/14 May 2023,

Research Title: Role of the Community Leaders in Reducing the Menace of Beggars in a Sustainable Manner in Bangladesh

Dear Sir,

The research team is pleased to inform you that all the works outlined in the approved activity plan have been completed, and a draft report has been prepared and enclosed for your kind consideration.

We believe that the results of the study will have policy implications for achieving the goal of reducing the menace of beggars by involving community leaders at the local level.

Yours sincerely,
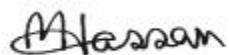
Hassan

21 March 2024-03-20
Md. Mahmudul Hassan, PhD
Additional Secretary (Rtd.)
Team leader of the Study

Enclosures

Draft Research Report

Role of the Community Leaders in Reducing the Menace of Beggars in a Sustainable Manner in Bangladesh

Research Team

Team Leader: Md. Mahmudul Hassan, PhD

Additional Secretary (Rtd), Ministry of Public Administration

Deputy Team Leader: Shah Alam, PhD

Additional Secretary (Rtd), Ministry of Social Welfare

Research Associate: Orin Khan

Research Officer, ICCDDR, B

Submitted to

Director General

Department of Social Services

Ministry of Social Welfare

Agargaon, Sher-e Bangla Nagar, Dhaka

Acknowledgement

Research Team

March 2024

Role of the Community Leaders in Reducing the Menace of Beggars in a Sustainable Manner in Bangladesh

Purpose of Submission

The purpose of the study is to identify the roles of the community leaders in eradicating begging by reducing constraints and problems of beggars at the community level, identify the areas of needs and skill requirements for employment in the milieu of digital technology. Submission of the study report is an obligation of the study team. The objective of submission of the study report is to share the findings of the study with the Department of Social Services (DSS) authority that the results of the study can be used as inputs in formulating policies and strategies for linking roles of community leaders and resource mobilization to end begging in society and create employment opportunities for the beggars in Bangladesh. The other purpose is to evaluate the draft report by the concerned authority of DSS.

Submitted by the Research Team
Md. Mahmudul Hassan, PhD, Additional Secretary (Rtd)
Shah Alam, PhD, Additional Secretary (Rtd)
Orin Khan, Research Officer, ICCDDR, B

Submitted to
Director General
Department of Social Services
Ministry of Social Welfare
Agargaon, Savar Dhaka 1209

21 March 2024

Declaration of Contributions of the Research Team Members

Md. Mahmudul Hassan, PhD

Team Leader

The team leader in consultation with the deputy team leader Dr. Shah Alam has prepared the draft of the research proposal, developed research design, prepared conceptual framework, questionnaires for the beggars and common people, FGD check list, check list for open discussion, provided guidance to team members, field supervisor, and data collectors, conducted pilot test and customised questionnaire, monitored data collection activities, visited data collection places, organised 09 FGDs with the community leaders (Ward councillors, Imams, concerned officials of MOSW, DSS, regional offices of DSS, NGO, Human Rights Organisations), conducted open discussion with other key persons and monitored and checked computer compose of raw data, prepared data output format and checked entries, analysed the data output, prepared drafts of Chapter **One** (Introduction), Chapter **Two** (Literature Review) Chapter **Three** (Methodology of the Study), Chapter **Four** (Analysis of Data Output), Chapter **Five** (Findings and Recommendations), constructed reference section, reviewed all chapters of draft research report, edited the draft and finalised the report.

Dr. Shah Alam

Deputy Team Leader

The deputy team leader has worked together with the team leader and research associate and prepared draft research proposal, developed research design, prepared conceptual framework, questionnaires, FGD check list, check list for open discussion, provided guidance to the research associate, data collectors, field supervisor, communicated with the concerned authorities of the DSS in the head office, divisional offices, beggar rehabilitation centres, upazila social welfare offices, local community leaders, monitored data collection activities, visited data collection places, organised FGDs with the community leaders (Ward councillors, Imams, concerned officials of MOSW, DSS, divisional offices of DSS, NGO, Human Rights Organisations), conducted open discussion with other key persons and monitored field works and contributed in preparing drafts of Chapter **One** (Introduction), Chapter **Two** (Literature Review), Chapter **Three** (Methodology of the Study), Chapter **Four** (Analysis of Data Output), Chapter **Five** (Findings and Recommendations), and revisited the draft research report.

Orin Akter Khan

Research Associate

The research associate worked in consultation with the team leader and the deputy team leader. She was assigned to supervise and monitor all field works of the data collectors, and field supervisor. She completed all entries of raw data, re-checked entries and contributed to preparing draft reports and designing the structure of the report.

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Executive Summary

Historically, community leaders are the main drivers of social and economic development at the grassroots level. They play an important role in mobilizing community people and get them involved in addressing local problems, social and economic development. Community leaders include local level people's representative (elected persons at the local government bodies), schoolteachers, religious leaders including imam of mosques, social workers, social elites, and those, who have some sort of influence to motivate the people in social change and development and at the same time the community people give importance to them and put value on their views. Community is like a bigger family in the locality. Community people share with each other their happiness, sorrows, problems, disputes and issues of social and economic development. Thus, community leaders have information and knowledge about the members of the community. They, being embedded into social networks, shared vision and decision making, have information about community people, social, economic, health profiles of the community members who are poor, who are sick, who has no income, thus they have knowledge how many are poor and how many persons beg alms for health reason, financial reason, for having no alternatives, no income earners in their families. Community leaders are the information intermediaries, and they maintain liaison with the official in any matters relating to community.

Research Questions

Begging is a common phenomenon in villages, towns in communities. Begging is a social problem. It reflects the negative impression of society. Currently, Bangladesh has about 700,000 beggars in cities, towns and in villages. GOB has initiated several projects to completely rehabilitate all beggars. NGOs and Voluntary Organizations have also beggar rehabilitation programs. Despite several programs and projects of GOB NGOs and VOs, begging persists in society. How community leaders can be involved and what role can they play in addressing the persistence of begging is the research concerns. In this backdrop, the following questions have been developed for the study:

- What are the root-causes of the persistence of begging in cities, towns, villages, and religious places in Bangladesh?
- What are the constraints to complete rehabilitation of the beggars in a sustainable manner?

- What are the roles the community leaders can play in reducing the number of beggars in their localities in a sustainable manner?
- What types of special digital-skill development training do they need to make them skilled for employment?

Research Objectives

The objectives of this study are to identify-

- the root causes of persistence of the begging problems in the cities, towns and villages of Bangladesh and to see if it is an attractive, risk less means for the beggars to earn more money or become a culture or habit of begging,

- the constraints to complete rehabilitation of the beggars in a sustainable manner,

- the roles and responsibilities of the community leaders in reducing the number of beggars in their localities in a sustainable manner,

- identify, why the beggars are not willing to go to the rehabilitation centres of the government and why NGOs fail to reach the beggars to rehabilitate all and create employment and make the society beggar free, and to

- develop a way how these beggars can be completely rehabilitated in a sustainable manner by creating employment opportunities and by providing them with the capacity and need-based special/digital training to utilise their inherent qualities and skills to make them skilled to be employed, self-dependent and capable of maintaining dignity in the society.

Research Methods

This is an exploratory study. Multiple approaches such as qualitative and quantitative approaches have been applied in the study. Study methods include empirical survey on the beggars including observation, face to face interview or discussion with the beggars of selected areas of cities, towns, FGD with the community leaders (ward councillors, social workers, teachers, imams and leaders of other religions), officials working for the programmes of the government such as DSS and MOSW, and NGOs for rehabilitation of the beggars has been carried out. The qualitative and quantitative data have been collected from primary and secondary sources consecutively to identify the root causes of persistence of the begging problem and identified the roles and responsibilities of the community leaders to reduce the number of beggars in the locality. It was also needed to identify the types of special training they need to make them skilled and improve

their capacities and change their persisting attitude and mind set, and the types of technological and instrumental support the beggars needed for rehabilitation and employment.

Beneficiaries of Research

Street beggars both male and female of all age groups (children, young, adult, aged), those who are physically capable of doing work, those who are physically and socially challenged but need some sort of support and special skill development training, will be directly benefitted from the research results.

The result of this study results can be used as input in formulating appropriate policies and strategies for need-based special skill-development training for alternative employment of the beggars. By creating alternative employment, they will be able to contribute to economic growth and development. David (2022) found that many beggars are involved in criminal activities such as carrying drugs, smuggling, getting involved in unsocial activities, creating public nuisance etc. If they are employed or rehabilitated, such types of criminal activities will be stopped, thereby benefiting the whole society.

Followings are the expected specific outcome of the study:

- The root causes of persistence of begging, nature of behavioural pattern of beggars have been identified.
- Types and nature of disabilities of physically challenged beggars will be identified.
- Perception of common people towards begging has been identified.
- Roles of Community leaders in reducing the menace of the beggars have been identified.
- A framework 'how community leaders can be involved in reducing the menace of the beggars in a sustainable manner, how these beggars can be rehabilitated in a sustainable manner and how their inherent qualities and skills can be utilised through capacity and need-based special skill-development training, has been developed.

List if Abbreviations

BBS: Bangladesh Bureau of Statistics

BER: Bangladesh Economic Review

BIDS: Bangladesh Institute of Development Studies

DSS: Department Social Services

FGD: Focus Group Discussion

FYP: Five Year Plan

GED: General Economic Division

GOB: Government of Bangladesh

HDI: Human Development Index

KII: Key Informant Interview

MDG: Millennium Development Goals

MOSW: Ministry of Social Welfare

MPI: Multi-dimensional Poverty Index

NGOs: Non-governmental Organisations

PC: Planning Commission

PCY: Per Capita Income

SANEM: South Asian Network on Economic Modeling (SANEM)

SDG: Sustainable Development Goals

SSNP: Social Safety Net Programmes

UN: United Nations

UNDP: United Nations Development Programme

WB: World Bank

WHO: World Health Organisation

CHAPTER ONE

INTRODUCTION: COMMUNITY LEADERSHIP IN REDUCING BEGGARS

1.1 Background

The Government of Bangladesh has set the vision of becoming poverty free, prosperous, developed and smart Bangladesh by 2041, which has been reflected in the 2nd perspective plan and vision 2041 (a2i, 2022; Cabinet Division, 2022; GED, 2020). In line with this national vision, the Department of Social Services (DSS) has set its vision, mission, goals and objective, strategies for ensuring welfare of all people especially the people below poverty line including the people of physically, mentally, socially challenged and the beggars. The government has undertaken several programs for rehabilitation of beggars. Despite a few initiatives of the government, the problems of beggars persist.

Begging is endemic in our society. Beggars are common in cities, towns, and villages. The government of Bangladesh has several projects and programs for rehabilitation of the beggars. Dhaka North City Corporation (DNCC) initiated to make some parts of DNCC beggar free but could not turn it into reality. It failed to make beggar free. The reasons for failures are deeply rooted in our core values of society. Society gives values that giving alms to beggars is a noble work and it is also religious. But religion does not encourage giving alms and begging. Begging is a social problem. It tarnishes the image of the community and creates public nuisance. Making beggar free community is not a ubiquitous target. Community leaders can play key role in addressing begging problem in the society.

Community leaders play key roles in successful implementation of the programs of the government at the grassroots level. Community leaders are the drivers of social development at local level. They play the role of a change agent in the community. What are the roles, the community leaders can play to end begging in the society?

Giving alms to the beggars is not a solution; rather it perpetuates the problems of begging, because beggars consider it as a means of earning, thus, giving alms by indirectly encourages beggars to beg alms. By giving alms, we are paying mercy, pity, sympathy to the beggars. It divides the society; it makes the beggars dependent on other's support. Society does not consider

begging is a crime, but it is a social problem not only in Bangladesh, but it is also, both in developed and developing countries. However, society does not welcome any restriction on begging.

Begging is an economic problem. Economic reason lies behind begging, as beggars are not employed; they cannot earn to live; thus, they are to beg alms. Why are not they employed? They are not employed, because the prevailing system does not make them skilled to get employment. Every human being has inherent qualities to do work for survival, while some of the beggars might have some limitations. Once their survival skills are developed and nourished, they need not to beg alms for their survival, no need to get any mercy from others, rather it is their right to develop and nourish their inherent skills to be employed.

Making a beggar free society does not mean that the beggars are forced to go out of cities, towns or to evict them from their home and from their begging places and cleaning the cities/towns/villages/slums, where there will be no beggar. It is not to force them to go to a rehabilitation centre where they will get food, clothing and shelter; rather it is about making their life meaningful for them and for the society by facilitating them utilising their inherent qualities as well. Meaningful in-terms of freedom, free from mercy/sympathy/pity, not dependent on other's support, it is about making them self-reliant by utilising their inherent skills and qualities for their survival and a have comfortable life with dignity.

Bangladesh has made a laudable stride in socio-economic development, achieving many of the MDGs such as reducing poverty, improving HDI, increasing life expectancy, gender parity, health services, building digital Bangladesh, and has a dynamic beginning towards SDGs and preparing for Vision 2041. Bangladesh is now eyeing on becoming an upper middle-income country and targeted to end extreme poverty by 2031 (GED, 2020a; GED, 2020b; GED, 2016). Bangladesh has set the target of transforming it into a rich, prosperous and poverty free country (GED, 2020a), Smart Bangladesh by 2041 (a2i, 2022; Cabinet Division, 2022), where nobody including beggar will be left behind.

1.2 Problem Statement

Beggars are endemic in cities, towns and villages of Bangladesh. It is very difficult to ascertain the correct current number of beggars in the country or in the cities as they are floating and move from one place to another. However, estimates from different sources suggest that there are

around 0.17% of total population (Rashid, 2022), 700,000 beggars in Bangladesh out of which 40,000 are in the city of Dhaka (Sattar and Gazi, 2019). Despites a huge number of programs of the Government of Bangladesh (GOB) and NGOs for rehabilitation of the beggars to end begging, a large number of beggars of different ages of children, destitute women, youths and elderly persons stretches hands or pots to get money across streets, roads, bus stops, railway stations, launch ghats, open places, especially in the mosque premises during Jumma prayer or religious places (Rahman, 2021). Not all, some beggars are physically and mentally challenged, while some appear to be sound, and some are youth and capable of doing work. Identifying the types of disability and qualifications through investigation, it is possible to bring them in the mainstream of national development (Khatun and Das, 2021).

Government allocates more than 50% of its development budget (BER, 2022) to implement multi-dimensional poverty reduction programmes such as SSNP, Ekti Bari Ekti Khamar, microfinance programmes. Along with the government's programmes, NGOs also have programs for the poor, destitute, physically, socially, mentally challenged people, helpless old people including the hijra community. More than 2500 registered NGOs have multi-dimensional poverty reduction and social development programs covering health, education, human rights, income generation, skill development training, insurance and financial credit supports across the country (NGOAB, 2023). As a result of such governmental and non-governmental intervention poverty rate has been reduced 18.2% in 2022 (BBS, 2023). But much attention has not been paid to end the begging.

Government has implemented beggar rehabilitation program in all districts to reduce the number of beggars and make the society beggars free. Only 37 beggars in Mymensingh and 29 in Jamalpur were rehabilitated in two districts (Devnath, 2019). Despite such huge programs for the beggars, why many beggars, street beggars, floating girls and women across the cities, towns and villages are still endemic? Doesn't the support of the government, NGOs and voluntary organisations reach all the beggars adequately to stop begging? Thus, the identification of the root causes for persistence of the problems of begging in Bangladesh remains as a national development and research issue. Moreover, community leaders are the key persons in the locality, who know better than anyone about the beggars, how many beggars are there in the locality, what are their problems, what types of supports they need for their better and

sustainable livelihood. How these community leaders can be involved in reducing the number of beggars in the respective locality is a research concern.

1.3 Rationale of the Study

Ensuring all basic needs for all citizens is the constitutional obligation of the State (GOB, 1972). The beggars are deprived of basic needs; they are the most neglected persons and have no dignity in society. Begging is a social and economic problem. As Bangladesh is eyeing to become a rich, prosperous and poverty free smart country, a country of dignity by 2041, thus, making a beggar free society is a part of it. How the beggars can be turn into 'human capital' has become a research concern. So far, our knowledge goes, no in-depth study focusing on the following issues of begging problem is currently available:

'how many beggars beg alms in cities, towns and villages, how many are physically, mentally fit to do work like other common people, how many beggars are physically and socially challenged but through need-based special skill development training can be turn these physically and socially challenged beggars into skilled persons and can be rehabilitated them by creating alternative employment opportunities in public and private sectors'.

Thus, an in-depth study is needed to design an appropriate policy strategy to create appropriate special skill-based employment opportunities for the beggars by providing them with their capacity and need-based special training so that beggars can get employment to lead a healthy life with dignity and have self-respect like others, and they can contribute to achieve the goal of balanced and sustainable beggar free society.

A community leader is a change agent, who brings all together social, economic and community development. Leaders in the community have several roles to play in reducing the menace of the beggars.

'how the community leaders can be actively involved in reducing the menace of the beggars in a sustainable manner' can be studied.

1.4 Research Questions

Not all beggars, we see across cities, towns, and villages, are incapable of doing work, some are physically and mentally challenged, while some appear to be sound, some are youth and capable of doing work. Advancement of digital technology has been replacing human manual works by technology, in which technical skills are needed. Despite some sort of physical impairment, they

can be turned into skilled in digital technology. For example, a person having difficulties with legs but can work with hands in factories, offices and can be turned into human resources. By providing capacity and need-based special digital skill development training to the physically challenged beggars can be turn into resources.

It is not that a person beg alms because of physical, mental or social impairments of having no way to earn livelihood, some take it as a source on riskless income, some are involved in criminal activities in the guise of begging (David, 2022), they move from one place to another, thus difficult to get them for rehabilitation, some have developed a habit of begging despite their family members restrict them to beg, moreover, some parents encourage their children to beg alms, they camouflage by dirty clad, lead a unhygienic life spreading diseases. Community leaders are an integral part of a bigger community family. They can play an active role to reduce the menace of the beggars in their locality. In this backdrop, following questions have been developed for the study:

- What are the root causes of persistence of begging in cities, towns, villages, religious places in Bangladesh?
- What are the constraints to complete rehabilitation of the beggars in a sustainable manner?
- What are roles, the community leaders can play in reducing the number of beggars in their localities in a sustainable manner?
- What types of special digital-skill development training they need to make them skilled for employment?

1.5 Objectives of the Research

Despite a large number of programmes of the government and NGOs for rehabilitation of the beggars in Bangladesh, 'why a large number of different ages of children, youths, aged persons, physically and socially challenged persons beg alms across roads, bus stands, market places, mosque premises, railway stations, river ports' and how these beggars can be rehabilitated by imparting need-based special training and creating employment for them are the issues of this study and the study has designed to identify the reasons for persistence of begging and to identify the constraints to rehabilitate the beggars by creating employment and to make the society beggar free. The objectives of this study are to identify-

- the root causes of persistence of the begging problems in the cities, towns and villages of Bangladesh and to see if it is an attractive, risk less means for the beggars to earn more money or become a culture or habit of begging,

- the constraints to complete rehabilitation of the beggars in a sustainable manner,

- the roles and responsibilities of the community leaders in reducing the number of beggars in their localities in a sustainable manner,

- the root causes, why the programs of the government and NGOs could not reach the beggars to rehabilitate all and create employment and make the society beggar free, and

- to develop a way how these beggars can be completely rehabilitated in a sustainable manner by creating employment opportunities and by providing them with the capacity and need-based special training to utilise their inherent qualities and skills to make them skilled to be employed, self-dependent and capable of maintaining dignity in society.

1.6 Ethical Consideration

The study team is committed to maintaining research ethics and standards, plagiarism has been avoided and the sources of data, information has been given as per standard procedure.

1.7 Beneficiaries of Study

Street beggars both male and female of all age-groups (children, young, adult, aged), those who are physically capable of doing work but currently beg alms for their survival, those who are physically and socially challenged but need some sort of support and special skill development training, will be directly benefitted.

The result of this study results can be used as input in formulating appropriate policy and strategy for need-based special skill-development training for alternative employment of beggars. By creating alternative employment, they will be able to contribute to economic growth and development. Thus, the government and society will indirectly be benefitted because of employment of these unutilized and dependent beggars as they will be turned into human capital. Not only that, as many of the studies find that many of the beggars are involved in criminal activities (David, 2022) such as carrying drugs, smuggling, getting involved in unsocial activities, creating public nuisance etc. If they are employed or rehabilitated, such types of criminal activities will be stopped, thus, the whole society will be benefitted.

1.8 Scope of Study

The scope of this study is limited to the identification of the roles and responsibilities of the community leaders in reducing the menaces of the beggars, identification of the root causes of begging, e.g. beggars those are physically and mentally retarded to do work, identification of types and nature of disabilities, problems of the physically challenged beggars and what type of special skill-development training they need for employment, identification of the way how these physically fit and physically challenged beggars can be rehabilitated. Other issues of the problems of begging such as culture, behavior, psychology, mentality, attitude, inherited mind-set- the outlook towards life, reasons for being 'used-to' in begging, etc. will not be studied in this research.

1.9 Results of the Study

A developed, prosperous and poverty free, Smart Bangladesh by 2041 is our vision, thus making society beggar free is a part of our vision to be a Smart Bangladesh. The result of this study will contribute to making beggars into resources and make the society beggar free.

The study result will have policy implications for creating skill-based job opportunities for the beggars making beggar free society in a sustainable manner by transforming the beggars into human resources with dignity and self-respect.

The study results can be used as input to eradicate the problems of begging in a sustainable manner that will also contribute to end extreme poverty by 2031 and ending poverty by 2041 as targeted in the 2nd Perspective Plan 2021-41. Followings are the specific outcome of the study:

- The root causes of persistence of begging, nature of behavioural pattern of beggars have been identified.
- Types and nature of disabilities of physically challenged beggars will be identified.
- Perception of common people towards begging has been identified.
- Roles of Community leaders in reducing the menace of the beggars have been identified.
- A framework 'how community leaders can be involved in reducing the menace of the beggars in a sustainable manner, how these beggars can be rehabilitated in a sustainable manner and how their inherent qualities and skills can be utilised through capacity and need-based special skill-development training, has been developed.

1.10 Chapter Plan

The study report is composed of five chapters. **Chapter one** has outlined the current context and background of the study, problem statement, objectives of the study, scope and limitations of the study and roles of the community leaders in reducing the number of beggars in the locality, **Chapter two** analyses the studies available, reviews relevant literature on the problems of beggars, roles and responsibilities of the community leaders, **Chapter three** outlines the methodology of the study in detail, **Chapter four** describes the data collected and analyses the data and **Chapter five** discusses the findings, conclusion and suggestions for making a society free from beggars.

CHAPTER TWO

LITERATURE REVIEW

COMMUNITY LEADERS IN REDUCING BEGGARS

2.1 INTRODUCTION

The purpose of this chapter is to review studies on the role of community leaders in addressing the begging problems and the ways through which community leaders at the local level can contribute to the eradication of begging sustainably across developed and developing countries.

The main objective of this study is to assess how the menace of begging can be addressed at the grassroots level through effective community leadership. In line with this objective, the study specifically reviews studies relating to the causes and nature of begging problems, the perception towards begging, perspectives of community leaders about begging and what are the roles the community leaders can play in addressing the problems of begging in their localities in a sustainable manner.

2.2 Sociological Perspective of Begging

Begging is a persistent problem in societies from time immemorial. Begging is a social problem and its thoughtful, justification, and extrapolation require an in-depth alertness of the social forces that endorses it (Gbenga, 2022). Sociologists have viewed begging from various perspectives. In every society everyone - men or women, children or old, fit or disabled have to engage themselves in some kind of work or some activity for their livelihood and to survive and those who can/do not do anything must have a person, group or institution – usually family member, relative, friend or some charity organisation or even welfare state, on whom they can be dependent on (Gore, 1958). This is the base of not just the economic system but also of the social structure and culture of a society as one's work determines one's status (achieved) and corresponding role in a particular society; and in turn society (culture, norms, values) influences individual's response to work and dependence (Singh, 2017). Some sociologists and social scientists view beggars as a burden wedged in the shoulder of society (Ayoob, 2020).

Some sociologists and social scientists view beggars as a burden wedged in the shoulder of society (Ayoob, 2020). The duality of values in society, such as the culture of giving and the interdict of begging, which in turn has changed the style of panhandling, provides the groundwork for growth of begging. The religious culture (Islam) in the community made it obligatory for every Muslim to give alms (In form of Zakat and Sadaqa) and it does not in any way support begging; also, it is treated as a crime in the eye of the law (Rezazadeh, 2022). The religious connection to begging has been unveiled earlier that, while religions may indirectly encourage begging by entrenching the principles of alms giving, no religion has actually made it a permanent solution to undesirable conditions or occupation to be engaged in (Jelili, 2013).

The act of begging is considered a menace in many societies because it contradicts societal values and norms (Sewanu, 2014), while the causes and consequences of begging are well known, solutions on how to eradicate begging are still elusive in many parts of the developing world (Salifu and Karim, 2023). So far legislation against begging, livelihood support programs and other macro-level interventions have failed to yield any significant results. Effective grassroots leadership is essential for addressing the menace of begging (ibid).

Incidents of begging are quite high in predominantly Islamic communities due to the tolerance of begging in the Islamic religion (Osa-Edoh and Ayano, 2012; Tambawal, 2012 quoted in Salifu and Karim 2023). Begging in public spaces is also unsightly as beggars portray negative images to visitors and outsiders owing to the gross appearance some of them carry and the theatrical styles; they employ to persuade the public into giving alms. Beggars do not work but depend on others and enjoy life very well, they have good patterns of food, and some have constructed good houses and purchased land for their families and have good bank balances while some are very poor (Khan and Fahad, 2020). Sometimes, they make a good team and through the team, they force children to beg (ibid), they also in the guise of begging indulge in criminal activities, public nuisance, and social instability (Khan and Fahad, 2020; David, 2020). Nevertheless, beggars continue to parade at city centers, around busy streets and other public places (Salifu and Karim, 2023). Begging is not only a problem of the beggars themselves, but also a social and national issue.

Begging itself is an unproductive job that diminishes the potential productive power of the individuals. Beggars are considered a social burden, a hindrance to social norms, decencies, and

beauties (Siddique, 2020). They can earn about two US dollars (Tk. 240.00) a day (ibid). Begging is a social problem (Wismayanti *et al*., 2021). By obstructing traffic flow and the flow of tourists in particular; and participating in deviant and criminal acts and concealing offenders, beggars in the city present pressing negative health impacts for residents (Hailu, 2017). Many service programs for the vagrants and beggars have been carried out in Indonesia, yet the problems related to the vagrants and beggars have never subsided. Because of limited cooperation, and coordination between local government organizations at municipalities, districts cities, and the government along with related stakeholders, the problems of begging can't be reduced or eliminated from the community sustainably. Community participation is essential for eliminating begging from society (*ibid*).

2.3 Reasons for Bagging

The problem of vagrants and beggars is a complex issue in big cities. The causes and consequences of begging are well known but workable solutions are elusive. So far legislation against begging, livelihood support programs and other macro-level interventions have failed to yield any significant results (Salifu and Karim, 2023). Effective leadership at the grassroots level is essential for addressing the menace of begging (*ibid*). Incidents of begging are also quite high in predominantly Islamic suburbs due in part to the tolerance of begging in the Islamic religion (Osa-Edoh and Ayano, 2012). Beggars beg alms for various reasons. Not all beggars beg alms as they do not have any alternative to begging, some are compelled to beg in old age as nobody takes care of them, some became handicapped due to accident or fatal diseases, some are blind by birth, and some are paralyzed. The main reasons for begging are hereditary occupation and culture of poverty, social exclusion, society's encouragement, individual needs and last resort for livelihood, destitution, disruptive family background, illiteracy and unemployment (Singh, 2017).

2.4 Community Leaders in Reducing Begging

Community leaders in localities play a crucial role as change agents because they wield significant authority and influence over the inhabitants of their communities (Tieleman and Uitermark, 2018). Characteristically, community leadership involves developing social capital and is less hierarchical. Community leadership is also usually a non-elective position, often informal; community leaders are symbolisms of change in their localities (Martiskainen, 2016).

Although leaders recognize the centrality of their role in addressing begging, they have failed to demonstrate sufficient capacity to address the problem. The study of Matiskeinen (2016) concludes that leaders need to collaborate in finding innovative solutions to the problem of begging because communities are complex adaptive systems. The study recommends that any approach taken must be inclusive and participatory; allowing beggars to partake in their redemption (ibid).

The studies have identified several roles of local elected leaders and other community leaders that include the establishment of community organizations, mobilization of the community for community development, monitoring programs for community development, provision of social services, sanitation, street pavements, streetlights, health facilities, education facilities (free books, uniform and scholarships etc.), adult education, provision of technical skill and vocational training center in the area (Alam, 2012).

Community leaders are recognized as a catalyst in changing and improving the living standards of the community. To ensure the effectiveness of community leadership, the participation of community leaders in the development process is necessary particularly in development projects in the areas (Rami *et al*., 2016). Community leadership often utilizes tacit knowledge, such as the ability to network, seek resources and spot local talent for projects. The intermediaries can work closely with community leaders and utilize their position as 'middle actors'. Community leaders can aid processes of voicing expectations, learning and networking in niche building (Martiskainen, 2016).

The study of Nima (2020) emphasizes the enforcement of anti-begging laws to control the beggars. The study states that the 'State', especially law enforcement bodies, have a role to play in reducing beggars in society. In this case, the community leaders indicated that the state has a role to play by ensuring that laws on begging are obeyed. It was clear from the responses that although the role of community leaders is critical, they must work closely with the state agencies if the menace of begging is to be addressed (Nima, 2020). Again, Islamic leaders, traditional rulers and local authorities have not collaborated enough to bring begging under control, giving 'fake' beggars the chance to take advantage of the situation (Salifu and Karim, 2023).

2.5 Leadership Theory and Community Leaders

Community leadership is distinct from the classical concept of leadership which entails leaders influencing and persuading followers.

Leadership Theory

The study team reviewed some leadership theories relating to community development at grassroots level. Some of the theories are discussed below.

Complexity Leadership Theory

Complexity leadership theory is one of the theories that has emerged strongly for explaining the changing nature of leadership in a society that is growing more complex each day. Under this theory, leadership is viewed as interactive and dynamic but above all complex process that facilitates the emergence of learning, innovation and adaptability as outcomes (Baltaci and Balci, 2017).

Social Exchange Theory

The Social Exchange Theory (SET) was propounded in 1958 by George C. Homans an American sociologist. The earliest postulation of the theory appeared in a publication by Homans titled "Social Behavior as Exchange'. However, the subsequent development of social exchange theory has benefited from the contribution of other scholars, notably Peter M. Blau and Richard M. Emerson (Molm, 2000). Martiskainen, (2016) advocated that community leadership which thrives on social capital and volunteering is much powerful for causing change at the micro level.

Giving alms is considered a good deed for the helpless as society practices social values, norms and customs for ages. Many of the beggars beg alms not only for their bare necessity rather they take it as means of income, habit, in the disguise of disability , while some are involved in criminal activities in the guise of begging, some are forced by their bosses for their earning. In Ghana, the Beggars and Destitute ACT, 1969 (NLCD 392) makes begging a criminal offense in Ghana, but article 2 of the ACT stipulates that "A person shall not be deemed to be begging by reason only of soliciting or receiving alms in accordance with a religious custom or the custom

of a community or for a public charitable purpose or organised entertainment". Criminalizing begging may be effective in some cases but the outcomes of zero tolerance of begging can also be negative as some beggars might respond to enforcement with devastation (Johnsen and Fitzpatrick, 2008).

Community leaders can influence and direct the activities of a group of people towards the achievement of their target goals, constitute a part of the power structure in the community (Baba *et al*., 2014), ensure that progress is made in line with community needs (Manju, 2012). The study of Ajala and Adebanju (2019) finds that community leaders perform the roles of monitoring and evaluation of project (81%), decision making (70.6%), fund raising (69.4%), determination of feasible projects (63.7%) and mobilization of community members (62.6%). Community leaders were rated effective by majority (57.9%) in the performance of their roles.

2.6 Constitutional Provision in Bangladesh

The Constitution of Bangladesh has provisions of ensuring fundamental rights and human rights, ensuring basic needs of all citizens. Every citizen in Bangladesh has constitutional right to work, duty and to have value and honour for working (GOB, 1972).

But the beggars are not aware of those rights, and they are engaged in begging door to door. Consequently, they lose their instinct productive capacity, social dignity and confidence as well. Not only begging tarnishes the image of society as well as the of the 'State'. Begging itself is an unproductive job which diminishes potential productive power of individuals. Beggars are being considered as social burden, hindrance to social norms, decencies, and beauties.

2.7 Conceptual Framework

Begging is fairly a complex social issue. It is not only that the beggars beg alms for their survival, some beg alms for their survival, while some take it as a riskless source of handsome income, some bag out of habit or family culture or by grasping the tradition of the beggars' community, some beggars are organized and compel people giving alms, some are forced by their bosses to beg, some are victims of begging, some are involved in criminal activities in the guise of begging. The nature of the problems of begging is also ubiquitous. Some are regular beggars in the locality and persistent in begging, while some are habitual, some are seasonal, and

some are always floating. Most of the beggars are temporary habitants in the locality; they frequently change their living places from village to towns, towns to cities, from one slum to slum or to another in the cities. Thus, it is very difficult to trace them and get correct information about their movement. However, the community leaders can easily identify who is new in the locality and who has left the place.

It is very difficult to address this multi-dimensional complex problem of begging in the locality in a sustainable manner. However, community leaders are the nearest neighbor of the beggars and members of the bigger social family in a community. The leaders are an integral part of the community in the locality. They are the drivers of community development, being storehouses of data and information, they can unearth the root cause and find out the way to stop begging in their locality. Based on this concept, the framework of the study has been developed as follows:

DV/Actors/ Intermediaries	Problems	Roles of CL	Way Forward
Community Leaders: Elected persons, Social workers, teachers, imams, volunteers, local level NGO workers	Begging is a social problem, Beggars have impairments- physical, social, psychological, Beggars are habitual, they take it as means of income, sometimes involved in criminal activities	Information intermediaries, mass awareness, motivation, resource mobilisation at local level, preparing data-base	Get community leaders involved in the beggars rehabilitation programmes of GOB
Officials of DSS			
Supervision & Monitoring			

Fig. 2.1: Conceptual Framework of the Study

Reducing menace of the beggars is the DV and role of community leaders is the IV and DSS plays moderating role. The role of community leaders includes information intermediaries, collaborative, bridging between the officials of DSS and beggars, store house of data and information, resource mobilization.

CHAPTER THREE
METHODS AND MATERIALS

3.1 Introduction

This chapter outlines the approaches, methods, tools and techniques applied in the study. This study was undertaken using the qualitative and quantitative approaches, used the data both from primary and secondary sources collected through questionnaire survey, interviews, participant's observation and focus group discussions with the community leaders and officials of DSS, MOSW, NGOs, human rights workers, social workers and other relevant stakeholder.

3.2 Methods of the Study

This is an exploratory study. Multiple approaches such as qualitative and quantitative approaches have been applied in the study. Study methods included empirical survey on the beggars, common people, observation, face to face interview or discussion with the beggars of selected areas of cities, towns, FGD with the officials working for the programmes of the government such as DSS, MOSW, and NGOs for rehabilitation of the beggars and community leaders. Community leaders in this study included ward councillors, social workers, teachers, imams. The qualitative and quantitative data have been collected from primary and secondary sources consecutively to identify the root causes of persistence of the begging problem and identified the roles and responsibilities of the community leaders to reduce the number of beggars in the locality. It was also needed to identify the types of special training they need to make them skilled and improve their capacities and change their persisting attitude and mind set, and the types of technological and instrumental support the beggars needed for rehabilitation and employment. A framework of the study method has been shown in **Figure 3.1**.
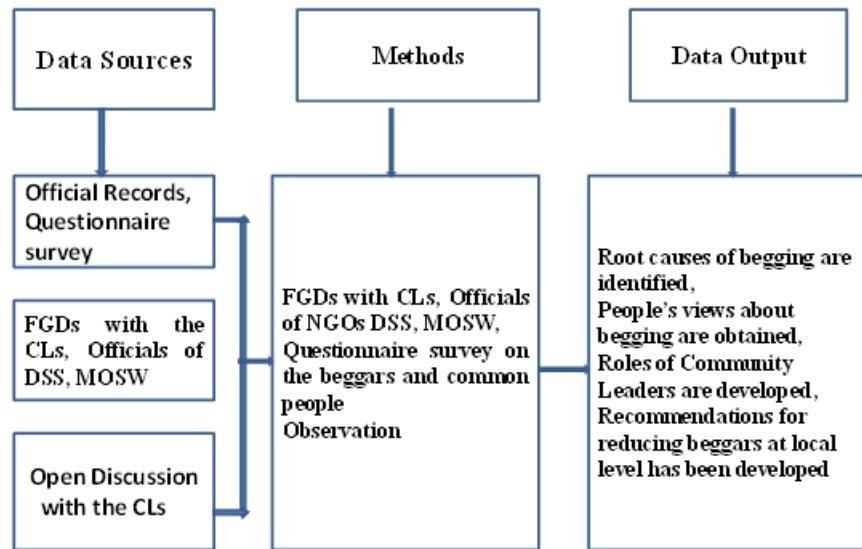
Figure 3.1: Framework of the Study Method

Triangulation of data collection method has been applied, data has been collected concurrently and unequal weightage has been given based on the data quality and importance.

Firstly, questionnaire survey has been conducted on the beggars from streets, premises of mosques and religious places where beggars are commonly available. Socio-economic information of the beggars has been collected. **Secondly**, based on about beggar's location and living places, respective ward/community leaders have been selected and open discussion and FGD has been arranged with the community leaders and officials of government and NGOs. A questionnaire survey on the common people to identify their perception towards begging, their response to beggars was also conducted.

3.3 Community Leaders

Community leaders are the key drivers of social and economic development in the locality, and they are the safeguard of the local people as they are the members of the greater family of the local community. The community leaders in this study included elected ward counsellors in the urban areas and chairman and members of union parishads and upazila parishads in the rural areas, civil society members, local elite, religious leaders.

3.4 Research Process

A systematic framework approach has been employed for the systematic generation of themes and codes and for analysing the qualitative data. The Framework method supports thematic analysis in a systematic manner for an organization and mapping the qualitative interview data which is appropriate for inter-disciplinary and collaborative scheme projects (Gale *et al*., 2013). The data has also been collected from secondary sources including study reports, journal articles etc. The stages of data collection process has been discussed below.

Stage 1: Reviewing Studies Available

Begging persisted in society for ages and a huge number of studies on the problems of begging are available. This study has reviewed some relevant studies on the role of community leaders in reducing the menace of beggars.

Stage 2: Collecting Secondary Data

 The secondary data has been collected from DSS, BBS, MOSW and other relevant sources.

Stage 3: Collecting Primary Data

First-hand information was collected from the beggars, common people, community leaders, concerned officials through structured questionnaire and open discussions and FGD and workshop were arranged for in-depth analysis of the issues of begging in society.

Stage 4: Respondents Selection

Ward councillors in the relevant urban areas, chairman and members of union parishads and upazila parishads, imams, social workers, officials of DSS, MOSW, and NGOs were the respondents of the study. The respondents of the FGDs were selected purposively and the respondents of questionnaire survey were selected on random basis.

Stage 4: Triangulation of Data

Data collected from multiple sources such as observation through visiting rehabilitation centres, reports of DSS, BBS, other study reports, literature, questionnaire survey, FGDs, open discussions as mentioned above has been synchronized through the process of triangulation to derive justifiable findings and develop logical projection for employment of the beggars and policy framework for bridging training with the requirements of the employers.
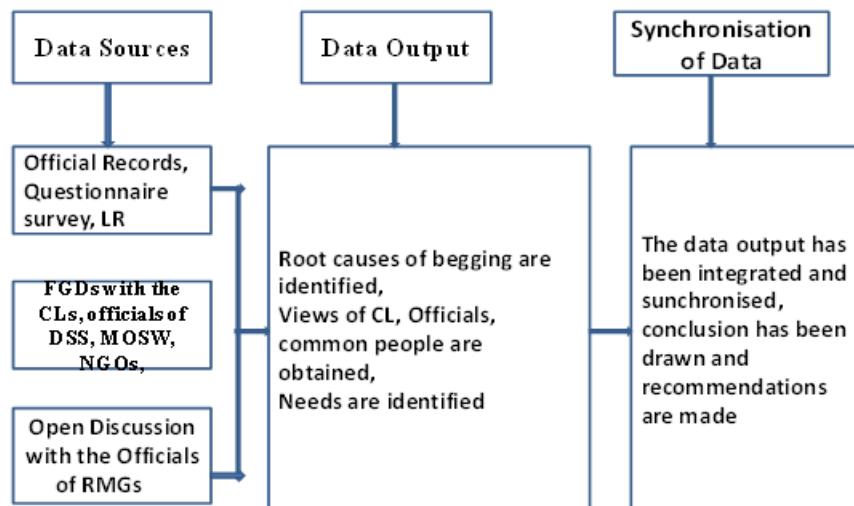
Figure 3.2: Framework for Triangulation of Data Output

Stage 5: Developing a Framework

The study has developed a framework based on the results of the study. It is expected that the framework would facilitate policy makers to adopt skill-based, job-oriented training that can address the challenges and reap the potentials of the beggars and end begging in the society.

3.5 Data Requirement

Qualitative and Quantitative Data

The quantitative data relating to the number of beggars in the locality, physical, mental, social impairments, their age, family size, how much they earn from begging, how much they spend on food, clothing, shelter, treatment, if they pay any amount of money to anyone for begging and living in the locality etc. and qualitative data relating to disabilities, types and nature of disabilities, capabilities of working, physical fitness, gender, etc. has been required to ascertain the nature of the problems that compel them to beg for alms or discourage them to go to rehabilitation centres.

Categories of the Poor

The beggars have been categorised based on age (children, adolescents, youths, middle-aged, old-aged), gender (male, female, transgender-hijra), socially challenged (widow, orphan, single mother, abandoned), nature of challenges of disability (physical e.g. blind, dumb, paralysed), (mental/psychological), and others (e.g., drug addicted), habitual, seasonal, regular, permanent, temporary, forced and or involvement in criminal/unsocial activities etc.

Views of Common People

The study team also obtained views of common people about begging through a questionnaire survey. The focus of the survey was on 'why begging is a social concern, how people perceive begging in society, how people respond, what the values, and norms society has been practicing for ages, now why has it become a social concern'.

Sample Size

The number of beggars has been determined by using the following formula-

$$SS = Z^2 \text{ x P x } (1-P)/C^2$$

Where-

Z = Z value (e.g., 1.96 for 95% confidence level)

P = % picking a choice, expressed as decimal (0.5 used for sample size)

C = Confidence interval, expressed as decimal (e.g., .05 = $\pm$ 5)

Using this formula, the minimum sample size has been [1.96 x 1.96 x 0.5 x (1-0.5)]/ $(0.05)^2$

= 384

However, the study team has collected data from 400 beggars of four greater divisions. In addition to the survey on beggars, the study team conducted survey on the common people about their views on begging in society. A total of 155 people responded to the survey. The common people of different categories in the society such as businessmen, government servants, employes in private and corporate sectors, professionals, teachers, labour forces of various areas, farmers.

3.6 Data Collection Methods

The study team applied multiple approaches such as questionnaire survey, observation, open discussion and interview, FGDs.

3.6.1 Questionnaire Survey on Beggars

The study team conducted a questionnaire survey on the beggars in four city corporations of greater divisions Dhaka, Chattogram, Rajshahi and Khuna and suburban areas of the cities. The total number of respondents is 460. A set of questionnaires was developed (**Annex 1**) for the survey. The questionnaire comprised three main part parts. **Part I** is about basic socio-economic information- such as name, NID, gender, address etc, **Part II** has a number of questions on their physical, mental, social impairments, occupation, reasons for begging and **Part III** is related to income, expenditure and skills.

3.6.2 Questionnaire Survey on Common People

The study team conducted a questionnaire survey on common people to know how they perceive begging in society, how begging can be eradicated from society, and what role a community leader can play in reducing menaces of beggars. A set of questionnaires has been developed (**Annex 2**). The questionnaire comprised three main part parts. **Part I** is about social perspective- values, norms, practices about begging, **Part II** has several questions regarding the problems of begging and **Part III** is about how begging can be completely eradicated sustainably from society. A total of 155 people responded to the questionnaires survey.

3.6.3 Observation

The members of the research team have observed the activities, behaviour, and attitude of the beggars and take notes on what has been noticed.

3.6.4 Interviews

The study team assigned experienced field supervisors and data collectors and the members of the research team visited begging places, video recorded, interviewed the beggars to know their problems, reasons for begging and skills they need to get employment.

3.6.5 Open Discussions

In-depth-interview is widely accepted data collection tool to unearth the root causes of the problem. The study has arranged in-depth interview with the community leaders, officials of DSS. All interviews have been recorded with field notes and transcribed.

3.6.6 Focus Group Discussion

Focused group discussion (FGD) is one of the effective means in research for in-depth analysis of the research issue. Main purpose of focus group discussion (FGD) is to share knowledge, experiences, ideas, identify the root causes and nature of begging in society, constraints to end begging from society, obtain suggestions of the respondents how to make society beggar free sustainably, what are the roles the community leaders can play in reducing the menace of the beggars sustainably in their respective locality. Five FGDs with the community leaders, officials of DSS, MOSW, NGOs, human rights workers and other relevant stakeholders were organised. One set of check lists for each FGD was developed to guide the participants of FGDs. participants of the FGD have been briefed about the objective of the study. A summary of the FGDs has been given below in Table 3.1.

Table 3.1: Organisation of FGDs

Sl.	Categories of Participants	No.
	Community leaders (ward councilor, member & chairman of Ups, UzPs,)	2-3
	Imams and Human Rights Workers	2-3
	Officials of MOSW	1-2
	Officials of DSS,	2-3
	Officials of NGOs,	1-2
	Total participants in each FGD	**8-12**

3.6.6.1 Process of Organising FGD with the Community Leaders and Other Stakeholders

The study aims at identifying the roles and responsibilities of community leaders in reducing the menace of beggars in their respective locality. In this study, community leaders included ward

counselors (in urban areas), members and chairman of union parishad (UP), upazila parishads (UzPs) (in rural areas), local elite, religious leaders, government officials and officials of NGOs working in the area.

The study team organized five FGDs with the community leaders, officials of the DSS, MOSW, imams of mosques and other stakeholders.

3.6.6.2 FGD Methods

Six FGDs were organized in collaboration with the officials of DSS. One FGD was held in Dhaka three FGDs were held in three upazilas in Chattogram, Khulna in Rajshahi and two FGSs were in beggars rehabilitation centre at Mirpur, Dhaka and Godhnail, Narayanganj. 8-10 participants participated in each FGD.

FGD participants have been briefed about the study objectives, objectives, and process of FGD. The participants were given a check list to guide the discussions. The participants were also given a list of roles of community leaders (obtained from various studies) to rate the priorities of those. The participants were also encouraged to add roles that can a community leader play in reducing the menace of beggars in the locality.

3.6.6.3 Questions Discussed

The FGD participants were briefed about the questions to be discussed.

- What are the most important roles and responsibilities that a community leader can play to reduce the menace and the number of beggars in his/her locality? (Examples: creating awareness, organising people, motivation, interactions, liaison with the government, NGOs, VOs, resource mobilization, providing information, preparing database for the beggars, etc.)

- How to develop community wise database of the beggars (How many beggars live in the locality, their social, economic, health profiles)

- Beggars living conditions and menace of their life.

- How they maintain their livelihood, what are other sources, are they beneficiaries of the governmental and non-governmental projects/programs, how much they earn from begging etc.)

- Average daily/weekly income/expenditure of an individual beggar

- What are the constraints to rehabilitate them?

- Why are they not interested to go to rehabilitation center of the governmental project?

- What are the roles and responsibilities of the public representatives in reducing the number of beggars in their locality?

- Who others that can be considered as community leaders such imam/religious leaders, teachers, social workers, elites etc? (Give a list)

- Any other points/issues you feel, (may be added here)

3.6.6.5 Recording Notes

The discussion points have been noted and at the end of the discussions, the notes have been shared with the participants.

3.7 Data Analysis Plan

The study has applied mainly descriptive statistics. Qualitative information such as problems of beggars, reasons for begging, socio-logical perspective of begging in society, social values, norms, practices and responses towards beggars by the common people, the social problems being created by the beggars, how beggars can be brought in the main stream by improving their skills to get employment, how to reduce menace of the beggars, what are the roles a community leader can play to eradicate begging from society in a sustainable manner are qualitative in nature.

Qualitative Data Analysis

Information relating to problems of beggars, reasons for begging, required skills, how the hardships of the beggars can be reduced is qualitative in nature. In-depth descriptive analysis of

qualitative data/information (obtained from the questionnaire survey, open discussions, FGDs and other secondary sources) has been done.

Quantitative Data Analysis

- Simple arithmetic tools have been used for quantitative data such as calculation of income, expenditure, value of household assets, cash in hand and bank etc.
- Descriptive statistical tools such as - Mean value (μ), has been calculated.

The population, concept, and context framework have been used to determine the eligibility of research questions. A stepwise approach has been used to identify and select relevant studies, conduct data charting, collation and summarization, as well as report results. Simple descriptive statistics and narrative synthesis have also been used to present the findings.

CHAPTER FOUR

DATA OUTPUT AND ANALYSIS

4.1 Introduction

This chapter outlines the data output, analyses the data output of questionnaire survey on the beggars, survey on people's views about begging, data output of FGD with the community leaders, officials of GO and NGOs, beggars and open discussion with the beggars, data collected from secondary sources. The chapter has been organized as follows:

Section 1: General Information on Beggars,

Section 2: Questionnaire Survey on the Beggars

Section 3: Visiting Rehabilitation Centers

Section 4: People's Views about Begging

Section 5: FGD and Open Discussions

Section 6: Case Analysis

SECTION 1: GENERAL INFORMATION

4.2 General Information

This study has collected data from Dhaka North City Corporation (DNCC), Dhaka South City Corporation (DSCC), Savar upazila and three upazilas Chottagram, Khulna and Rajshahi Divisions. The data was collected from 423 beggars. Four five FGDs with the community leaders, officials of DSS, MOSW, and NGOs and other stakeholders were arranged. A total of 48 stakeholders participated in the FGDs. A summary of data sources and the number of respondents is given below in Table 4.1.

Table 4.1: Summary of Data Sources and Respondents (General Information)

Sl.	Primary Data Sources	Nos.
	Survey on	
1	FGDs with Community Leaders, the officials of DSS, MOSW, NGOs (04)	
2	Number of FGD participants	41
3	Visiting rehabilitation centers (02) No. of participants in open discussions	6
4	Number of beggars in rehabilitation centers	47
5	Discussion with the officials of Rehabilitation Center of DSS	2
6	Survey on beggars, observation, interviews (Number of respondents)	491
7	Survey on People's Perceptions (Number of respondents)	135
8	Case analysis	1
	Total respondents of	723

The study team organized four FGDs with the community leaders, officials of MOSW, DSS, representatives of NGOs, human right workers, imam of mosques in collaboration with the officials of DSS, visited two rehabilitation centers of DSS, arranged two open discussions with the officials of rehabilitation centers, conducted a survey on the beggars in which a the data has been collected from 491 beggars conducted a survey on the people (135 respondents) to obtain their views about begging in the society and analyzed one case of beggar.

SECTION 2: QUESTIONNAIRE SURVEY ON THE BEGGARS

Table 4.2: Distribution of Respondent Beggars by Division

Sl.	Areas	Nos.	%
1	Dhaka	107	22.00
2	Chattogram	185	37.47
3	Rajshahi	100	20.37
4	Khulna	99	20.16
	Total	**491**	**100%**

The study team has covered all four greater divisions questionnaire survey on beggars. Out of total 491 respondents 107 (22%) from Dhaka, 185 (37.47%) from Chattogram, 100 (20.37%) from Rajshahi and 99 (20.16%) are from Khulna.
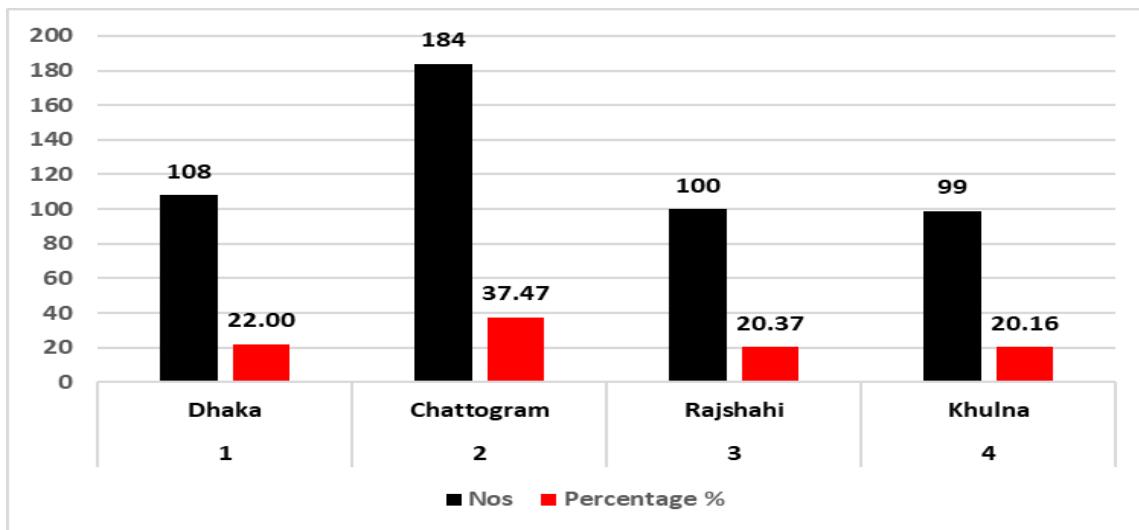
Figure 4.1: Distribution of Respondent Beggars by Division

Table 4.3: Distribution of Beggars by Age and Gender

Sl.	Age	Freq	%	Male	%	Female	%
	Up to 18	0	0.0	0	0.0	0	0.0
	19-30	8	2.0	5	1.0	3	0.6
	31- 40	55	13.0	26	5.3	35	7.1
	41-50	101	24.0	30	6.1	76	15.5
	51-60	127	25.9	32	6.5	101	20.6
	>61	162	35.0	67	13.7	116	23.6
	Total	491	100.0	160	32.7	331	67.4

Table 4.2 states the distribution of beggars by age groups and gender. It appears from the table that most of the beggars are above 60 years 162 (35%) while 127 (25.9%) belong to the age group of 51060 and 101 (24%) belong to age group 41-50 years, and only 55 (13%) to 31-40 years and 8 (2%) belong to 19-30 years and no beggar is below 18 years.
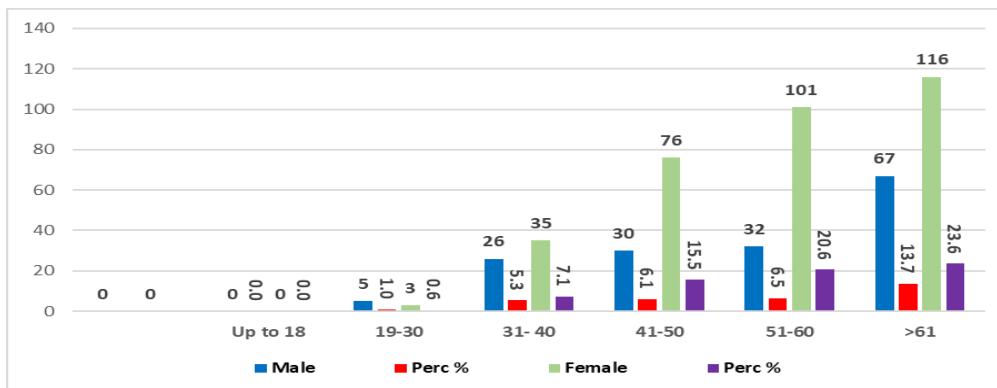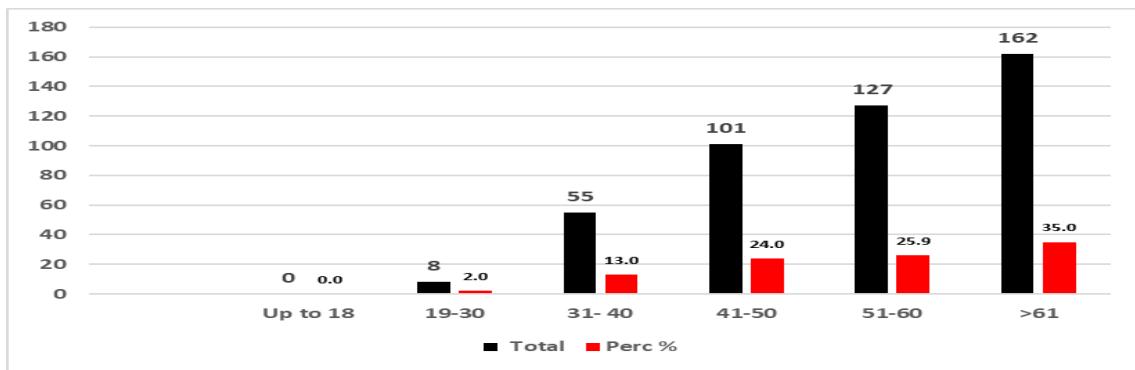
Figure 4.2: Beggars by Age and Gender

Table 4.4 Distribution of Beggars by Gender

Sl.	Gender	Freq	%
1	Male	160	32.59
2	Female	331	67.41
3	Others		
	Total	491	100%
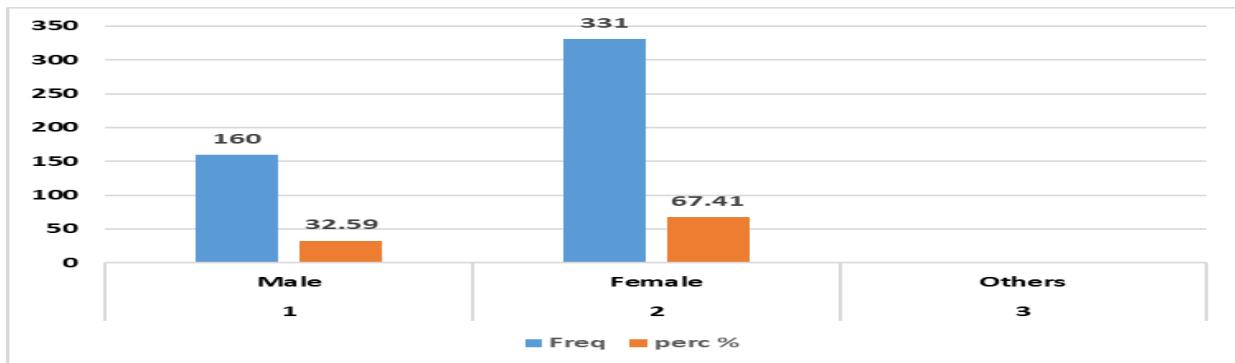
Figure 4.3: Distribution of Beggars by Gender

It appears from Table 4.5 that majority of the beggars are female 67.41%).

Table 4.5 Distribution of Beggars by Education

Sl.	Educational Level	Freq		Freq	
		Male	%	Female	%
1	Illiterate	46	28.9	112	33.83
2	Can sign	102	63.5	212	64.04
3	Up to primary education	8	5.0	6	1.51
4	Above primary education	4	2.5	1	0.30
	Total	160	100%	331	100%
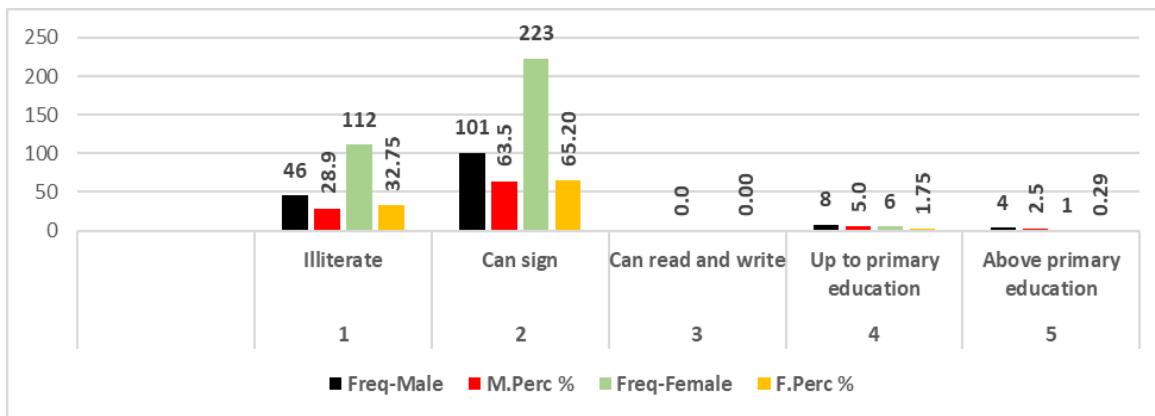
Figure 4.4: Distribution of Beggars by Education

It appears from the above table that 28.9% male and 33.83% female beggars are illiterate. Only 4 male beggars and 01 female beggar have above primary level education.

Table 4.6 Distribution of Beggars by Health and Impairments

Sl.	Health Impairments	Freq			Freq
		Male	%	Female	%
1	Appears to be in sound health	221	45.01	146	29.75
2	Blind	18	3.67	10	2.03
3	Leg less but have hand	04	0.81		
4	Arms broken but capable of doing work	04	0.81		
5	Deaf but capable of doing work	06	1.22		
6	Partially paralyzed	12	2.44		
7	Paralyzed needs support of others	23	4.67	17	3.50
9	Aged but can work	57	11.60	39	7.94
10	Old and not capable of doing works	10	2.03	9	1.83
11	Old and Sick	131	26.68	15	3.05
13	Others	6	1.22	95	19.34
	Total	491	100	331	67.44

Table 4.6 describes the health condition (physical appearance) and different types of impairments of beggars. Impairments are identified by observation in persons and information given by the beggars through asking questions to the beggars. The data collectors, field supervisors and research team members visited data collection places, observed beggars in person, discussed with the beggars what were the reasons for impairments. It appears from the table that about 45.01% (221) of the respondent beggars appeared to be physically sound and capable of doing works, while 18 (33%) are blind and others are paralysed 23 (4.67%) partially

paralysed 12 (2.44%) 16 have lost or broken legs/hands/ by accidents, 141(28.71%) beggars are old and sick.

Table 4.7: Types of Disabilities

Sl	Disabilities of Beggars		Freq
		Male	**%**
1	Blind by birth	14	2.85
	Blind by Accidents/diseases	04	0.81
2	Paralyzed	23	4.68
3	Partial paralyzed	12	2.44
4	Broken Arms/hand or arm less	10	2.03
5	Both legs are cut off/lost leg	12	2.44
6	Deaf	6	1.22
7	Deaf and dumb	4	0.81
8	Sick due to old age	110	22.40
9	Others	06	1.22

Table 4.7 describes the types of beggars by impairments. It appears from the table that out of 491respondents14 are blind by birth, while 4 have lost eye sight owing to accidents, 23 (4.68%) are paralysed, 12 (2,44%) are partially paralyzed 12 (2.44) have lost legs/arms or had to cut off and now are handicapped, (no hand/arms/legs), 10 respondent beggars are deaf and dumb, 110 beggars are old and sick and not capable of doing works.

Table 4.8: Reasons for Disabilities

Sl.	Reasons for disabilities of beggars
1	Blind by birth
2	Blind due to accident- road accident (during work in the factories)
3	Handicapped due to hazardous works in factories
4	Due to prolonged diseases
5	Diabetes
6	Kidney failure
7	Lung's problems
8	Heart problems
9	Old age
10	Others

Table 4.8 states the reasons for begging. It appears from the Table that common reasons for disabilities of beggars are blindness or and types of disabilities by birth, disabilities by accidents, disabilities dues hazardous works in factories, disabilities dues lack of treatment and prolonged harmful medication without proper caution.

Table 4.9: Distribution of Beggars by the Behavioral Patterns

Sl.	Nature of Behavior
1	Regular/permanent in the locality
2	Temporary in the locality
3	Seasonal
4	Floating move from one place to another
5	Habitual
6	Generational/Cultural
7	Nobody takes care of them
8	Others

Table 4.9 states the behavioral patterns of beggars. It has been found from the questionnaire survey on the beggars that some of the respondent beggars live temporarily in the nearby locality and they move one place to another place frequently, some are seasonal and usually they come to cities during Ramadan, and other religious festival puja/nabobarsha orany festival like Boishakhi etc. to get more money in during that time, some beggars are habitual, begging is their earning means.

Table 4.10: Reasons for not going to Government Rehabilitation Centre

Sl.	Reasons
1	Don't know about it
2	Nobody asked them to go there
3	Forced them to go there
4	It is like a jail/prison
5	No facilities
6	No freedom
7	No scope to earn
8	Become alienated from family members

The study team also collected data on the reasons for not going to the rehabilitation centers through a questionnaire survey. Table 4.11 is about the reasons for not going to rehabilitation centre. It appears from the Table 4.11 that the beggars mentioned that they are not aware of the centre, nobody takes them there, mentioned that the centre is like a jail/prison as there is no freedom of movement, freedom of going outside, mentioned that there is no scope to earn money, mentioned that they have own people like grand-children to take care and earn for them.

Table 4.11: Distribution of HH Daily Income

Sl.	Dailly HH Income	Freq
1	20-120	99
2	120-200	128
3	220-300	132
5	300-400	56
6	400-500	49
7	500-above	24
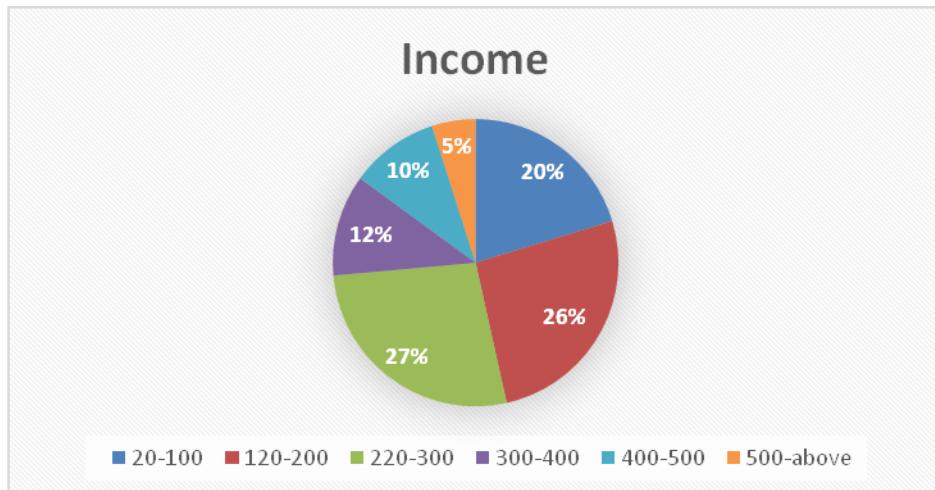
Figure 4.5: Income of the Beggars

It appears from the Table 4.12 that 10% beggars earn less than taka 120.00 a day, followed by 26%, 27%, 12%, 20% and 5% BDT200.00, 300.00, 400.00 and above 500.00 respectively. Only 5% have mentioned that they can earn more than 500.00 during Ramadan and in the Gulshan area they get more money.

Table 4.12: Distribution of HH Daily Expenses

Sl.	HH Daily Expenses	Freq
1	0-100	35
2	100-200	166
3	200-300	124
5	300-400	40
6	400-500	30
7	500-above	15
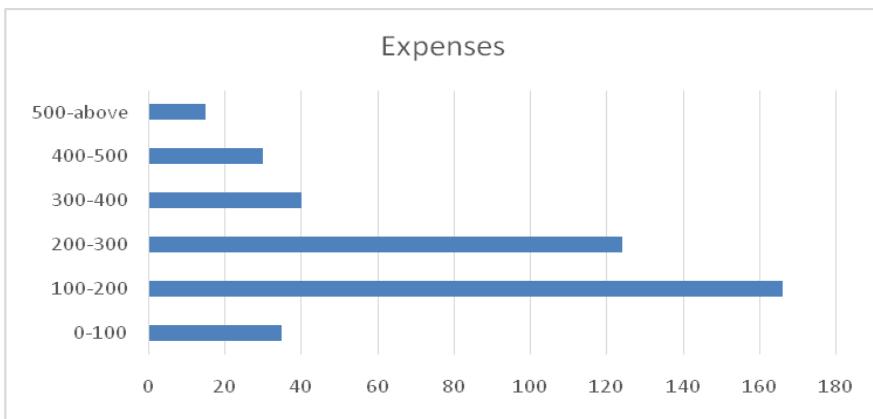
Figure 4.6: Bggars' Expenses

It appears from Table 4.13 and Fig 4.4 that most of the beggars spend BDT 100.00-300.00 daily.

Table 4.13: Distribution of HH Assets of the Beggars

Sl.	Amount of Assets	Freq	Amount of Savings	Freq
1	Up to 2000.00	403	00	00
2	2001.00-3000.00	21	00	00
3	3001.00-5,000.00	47	00	00
4	5001.00-10,000.00	9	00	00
5	10,001.00-20,000.00	7	00	00
6	>20,000.00	4	00	00

The beggars were asked to mention about their current value of assets of house, poultries, cattle or land and any other savings. Most of the beggars mentioned that they don't have any house to level, they live in other's house, and they live in a rented slum. They don't have any assets. Only 47 beggars mentioned that they have assets worthy of less than BDT 5,000.00, 09 have asset worthy of BDT up to 10,000.00 7 respondents mentioned that they have asset of BDT 20,000.00 and only 04 respondents have mentioned that they have asset of more than BDT 20,000.00. Nobody mentioned that they have any bank deposits.

SECTION THREE: VISITING REHABILITATION CENTERS

4.3 Visiting Rehabilitation Centers

The department of social services has 37 rehabilitation centers in Bangladesh. The study team has visited 2 rehabilitation centers in Dhaka and found that most of the boarders in the centers are children. They found that 47 beggars and 148 vagabonds were in the centers during the visits.

The study team finds that most of beggars in the rehabilitation centers are aged above 60 (29 out of total 47 beggars are of above 60 of which 11 are above 70 years of age), one is blind, 2 are paralyzed and most have old-age complications.

SECTION FOUR: PEOPLE'S VIEWS ABOUT BEGGING IN SOCIETY

4.3 Views of the People about Begging?

Survey on the views of the people about the Begging in Society

Beggars are endemic in cities, towns, and villages in Bangladesh. Begging persists in society from time immemorial. Why some people with some sort of impairments stretch out their hands for alms is a social concern. This section has been designed to analyze the views of common people about how they perceive begging, how to end begging in society in a sustainable manner were the issues of the survey and the data output of the survey has been discussed in this section.

Table 4.14: Distribution of Respondents by Profession

Sl.	Occupations	Freq	%
1	Business	16	11.85
2	Job in the public sector (including bank, corporations etc.)	23	17.05
3	Job in private sector	15	11.11
4	Teaching (at university/college/school/primary school)	15	11.11
5	Students	26	19.25
6	Uber/CNG/Bike Rider	12	8.88
7	Farmer/Sharecropper	15	11.11
8	Daily labor (Construction/Hawker/Maid/Others)	13	9.63
	Total	135	100

Table 4.14 is about the categories of respondents by professions. A total of 135 people of different professions responded to the questionnaire survey about their perceptions towards begging in society. The respondents covered businessmen, employees of public and private sector, teachers, students, bike riders, farmers, sharecroppers, daily laborers.

4.3. People's View about Begging

Table 4.15: People's View about Begging

Sl.	Views	Yes		No	
		Freq	**%**	**Freq**	**%**
1	Begging is a social problem	121	89.63		
2	Begging is an economic problem	112	82.96	23	17.04
3	It is a humiliating means of earning	105	77.77	-	-
4	Religion encourages giving alms	117	86.67	-	-
5	It tarnishes community images	103	76.29	-	-
6	Begging should be stopped	113	83.70	17	12.59
7	Giving alms is noble work	123	91.11	-	-
8	Giving alms is a religious work	69	51.11	-	-
9	Beggars beg alms AS they don't have other means to earn	95	70.37	31	22.96
10	We should give alms to the beggars	73	54.07		
11	Govt. needs to expand rehabilitation programs to end begging	125	92.59		
12	Others	-			

The respondents were requested to give their views about begging in society. Out of 135 respondents 121 (89.63%) have mentioned that begging is a social problem, and it is due to economic reason as the beggars have no income to live they beg alms, while 129 (95.55) have mentioned that giving alms to the beggars is a noble work as they are human being, so they have rights to meet their basic rights. 69 (51.11%) respondents mentioned that giving alms to needy people is religious. 73 (51.07%) respondents think that we should give alms to the beggars, while 125 respondents stated that government's rehabilitation program needs to expand to end begging. Anyway, begging needs to be stopped.

4.3.2 Reasons for Begging

Table 4.16: Social Reasons for Begging

Sl.	Reasons for Begging (Sociological Perspectives)	Yes		No	
		Freq	%	**Freq**	%
1	Generation wise practices due to physical impairments	43	31.85	65	48.15
2	Cultural practices of beggar's family (Habit)	41	30.37	56	41.48
3	Cultural practices of beggar's community	45	33.33	43	31.85
4	Nobody takes care of them in old age	60	44.44	33	24.44
5	No income/savings/assets	112	82.96	22	16.29
6	No means to earn to live	111	82.00	18	13.33
7	Some persons compelled them to beg alms	-		91	67.40
8	Some persons control them & bring them for begging	-		-	
9	Giving alms encourages beggars to beg	71	52.59		

The respondents were requested to mention the reasons for begging. Out of 135 respondents, 43 (31.85%) viewed that it is a generation wise practices of the beggars due to impairments, 30.37% viewed it as their habitual practice, 112 (82.96%) have viewed that some beggars are bound to beg to meet their needs as they don't have any savings or assets of any income flow, but some are habitual and consider begging is a source of income. Other social reasons the respondents have mentioned are begging is a social problem and it is due to economic reasons as the beggars have no income to live they beg alms, while 71 (52.59%) respondents opined that giving alms encourages begging.

4.3.3 People's Responses to Beggars

Table 4.17: People's responses to Beggars

Sl.	Points to be Considered	Yes	%	No	%
1.0	Do you give alms to the beggars?	127	94.07	03	2.22
1.1	If yes, why?				
	It is religious to give alms	114	84.44	11	8.14
	We should help them because they need to live/survive	114	84.44	-	-
	They are like us (human being)	114	84.44	-	-
1.2	If no, why?				
	Because it has become a profession for them	08	5.93	-	-
	They are not willing to go to rehabilitation centre	08	5.93	-	-
	They create public nuisance	05	3.70	-	-
	They lead dirty and unhygienic life and spread diseases	05	3.70	-	-
	It is a humiliation for the society	04	2.96	-	-
2.0	Do you think that some beggars are involved in				
	criminal activities such as				
	carrying drugs	-		-	-
	Smuggling prohibited items	-		-	-
	Snatching/theft/ or any other criminal activities	05	3.70	-	-
	unsocial activities or	15	11.11	-	-
	Any other types of unsocial/criminal activities				
3.0	Do you think that				
	Sometimes they are forced by somebody to beg	09	6.66	-	-
	They beg despite restriction by their family members	07	5.19	-	-
4.0	Do you have any other views about beggars?	-		-	-

It appears from the above Table 4.17 that 127 (94.07%) respondents give alms to the beggars and only 3 (2.22%) mentioned that they do not give alms to beggars. It has been found that 2 (2.22%) respondents don't give alms. 8 (5.93%) respondents mentioned that it has become an occupation for beggars to earn money, 04 respondents viewed that. it is a humiliation for the society, while 5-11 (3.70-8.14%) respondents mentioned that beggars might have connections with the

criminals and they might be involved in various types of unsocial activities, 09 (6.66%) viewed that sometimes the beggars are compelled to beg by somebody.

4.3.4 Way to End Begging in Society

Table 4.18: The Way to End Begging in Society

Sl.	Points to be Considered	Yes	(%)
1	Creating mass awareness about begging problem and we need to end it	129	95.56
2	Creating mass awareness about no more begging in the society	127	94.07
3	Giving alms encourages begging. Thus, motivate people not to give alms	117	86.67
4	Let people understand that giving alms is not a noble work, rather it makes them depended on begging	130	96.29
5	Let people convinced that giving alms is not a religious work, rather we need to facilitate them to be se-reliant by doing work	124	91.85
6	Community leader including elected persons, social workers, teachers, imams and other religious persons need to get involved in motivating people for not giving alms	128	94.81
7	UP members and war counselors can maintain the records of beggars	132	97.78
8	Fund moblisation through banking channels (e.g. many persons give alms to beggars on Friday, Eid, or any other religious occasions. This small amount of alms can be deposited in a bank account and accumulated and redistributed for rehabilitation of the beggars) instead of directly giving to the beggars	66	48.89
9	Identification of root causes of problem of begging	133	98.51
10	Preparing community/village-wise database of the baggers	130	96.27
11	Maintaining track record to control floating and movements of beggars	72	53.33
12	Arrange need-based special digital training for the beggars to get employment	124	91.85
13	A law preventing giving alms needs to be enacted	51	37.78
14	A law needs to be enacted to make employment of the beggars in the public and private sector mandatory (based on their skills)	45	33.33
15	Bringing beggars under SSNP	132	97.78
16	Any other views (if you have)		

The respondents were requested to give ideas to end begging in society. 129 (95.56%) respondents emphasized that we need to create awareness among mass people to end begging in society, some other viewed that begging is a social problem, giving alms to the beggar is not a solution rather it perpetuates the problem, religion does not encourage giving alms, it is not religious obligation, to make the self-reliant and let them live with self-respect with dignity is a social responsibility, therefore, we need to discourage people giving alms. 133 (98.51%) respondents mentioned that we need to identify the root reasons for begging and find out a

realistic solution to end begging in a sustainable manner. 66 (48.89%) respondents proposed that beggar's fund can be created by mobilizing resources at local level, as almost every person in our society gives alms to beggars. This tiny amount can be accumulated through the banking channel and can be re-distributed among those who are capable of doing work, for their self-reliance. Thus, end giving alms to the beggars and make them self-reliant. 133 (98.51%) respondents mentioned that preparing a database at ward/community level is essential to maintain track record of the beggars for rehabilitation and take measures for self-reliance. 124 (91.85%) respondents viewed that need-based special training for the beggars is needed for employment, only 45 (33.33%) opined that a law may be enacted to make employment of the beggars in public and private sectors, 132 (97.78%) respondents suggested for inclusion of all beggars under social safety net program (SSNP) of the government.

Table 4.19: Community Leaders in Reducing Begging at Village/Ward/Community

Sl.	Suggestions	Freq	%
	Community leaders- UP chairmen, members ward councilors, imams, other religious leaders, social workers, NGOs can		
1	take awareness programs	130	96.29
2	local level campaigning against begging	117	94.07
3	liaison with the officials of GOs and NGOs	74	54.81
4	preparing data base and recording tracks about their movements	130	96.29
5	bring all beggars under SSNP	130	96.29
6	Others		

Table 4.19 is about roles of community leaders in reducing the menaces of beggars at village/ ward/community level. Out of 135 respondents 130 (96.29%) have mentioned that begging is a social problem, a social movement is needed to address it. Community leaders, imams of mosques, can aware mass people that it is not a religious works rather it is social problem, and the government has several projects including SSNP, but the beggars beg alms as they take it a source of income. Therefore, mass awareness is needed, and we need to motivate people not to give alms. Begging tarnishes social image and it also humiliates them. They also need to be made aware of their humiliating acts.

4.3.7 Summary of the People's Perception about Begging in the Society

Begging is a social and economic problem. It tarnishes the image of society and community. Begging is an inhumane occupation. Beggars have no dignity in society; they don't get respect

from others rather it is a mercy for them by others. Therefore, we need to stop it. To end begging in society following measures are identified by the respondents:

- Creating awareness about begging is a social problem but giving alms is not a solution to the problem,

- Preparing village/ward/community wise data base of the beggars and maintain data base to track record of the movement of beggars,

- Identifying the root causes of begging,

- Identify different types of impairments,

- Identify the areas of training for skill development so that they can be engaged in economic activities,

- Contact the factory owners for those who are victims of accident in the factories to compensate them,

- The victims of factory/road accidents need insurance for accidents.

4.3.5 Analysis of Views People to End Begging in Society

The study team attempted to obtain views from mass people on how to stop begging in society. The respondents were given some ideas and gave responses in yes or no answers. The views of the respondents are reflected in the preceding sections. The respondents were requested to give their views on how community leaders can be involved in reducing the menace of beggars. The views of the respondents are summarized below.

Identification of Root Causes of Begging: Identification of root causes of problem of begging is at the top of the priorities to end begging in society.

Awareness: It appears from the table that 'creating awareness among people that begging is a social problem but giving alms is not a solution to end begging in society, rather motivate people with the slogan that no more begging in the society, 'giving alms perpetuates begging, thus, motivate people not to give alms', 'let people understand that giving alms is not a noble work, it indirectly make them depended on begging'. Let people be convinced that giving alms is not a religious work; it is needed to encourage them to be se-reliant by doing work. 124 (94.81%) respondents mentioned that the community leaders can be involved in creating mass awareness

about begging to end begging, developing village-level database, in motivating people not to give alms. Law enforcement departments may be involved in executing government decisions.

Role of Community Leaders: Community leaders- elected persons, social workers, teachers, imams and other religious persons need to get involved in motivating people for not giving alms. Imams of mosques give 2-3 minutes reverences of Quran and Hadiths about Islamic provisions about begging, community leaders, social workers, field workers of DSS along with NGO activators can make wide publicity and stop begging.

Preparing Data Base: Preparing a comprehensive and complete data base containing personal information date of birth, parents, name, address, health, education, impairment (if any), family size, income, assets of the beggars at village/ward/community is essential to maintain track record of their activities, movement. Union parishads at rural level and ward councilor office towns and cities can maintain database of the beggars.

Bringing Beggars under SSNP: All beggars at village level need to be brought under the network of SSNP so that nobody is left to go for begging in the plea of not getting government's support for their survival.

Need-based Training: Those who have some sort of physical fitness or a can do work need training. Providing need-based training is needed to make them self-reliant. Upazila Social Service Office can arrange skill-development programs for them in collaboration with the Department of Youth and NGOs.

Creating Beggar's Fund: It is very common in our society that people, irrespective of rich and the poor, give alms to the beggars although the amount is very tiny (e.g. many people gives alms to the beggars on Friday, Eid, or any other religious occasions). This small amount of alms can be deposited in a bank account and accumulated and redistributed for rehabilitation of the beggars. Accumulation of this tiny amount can be a big jump for the beggars, if it is mobilized through the banking channel. This Fund mobilization through banking channel instead of directly giving as alms to the beggars can be one of the effective measures to end begging in society without any budget allocation from the public exchequer.

Maintaining Track Record of Beggars: Beggars rarely beg alms in their native locality, rather they move from one place to another to unknown areas, where nobody knows them. So, it is essential to maintain track record to control floating beggars and their movements.

Enactment of Law: A legal provision for employment of the genuine beggars who have some sort of impairments and currently bound to beg for their survival may be made. in the public and private sector mandatory (based on their skills)

SECTION FIVE: FGD ON ROLES AND RESPONSIBILITIES OF COMMUNITY LEADERS

4.4 FGD on the Roles of Community Leadership in Reducing the Menace of the Beggars

The study team in collaboration with the officials of DSS has organized four FGDs in Dhaka, Chattogram, Rajshahi and Khulna. The community leaders in this study included the elected members (Councilor/word members), religious leaders (Imam of mosques and leaders of other religions), NGO workers and social workers. Some of the roles and responsibilities were identified from different studies and included in the check list of FGDs. The FGD participants were requested to identify the priorities of those and also to identify other roles and responsibilities that are not mentioned in Table 4.20. The responses of the FGD participants are summarized below in the frequency distribution Table 4.20.

Data Output of FGDs

1.0 Identifying the Root Causes of Begging

It appears from the frequency distribution Table 4.2.1 that 27 (65.85%) participants have viewed that 'identification of root causes of begging' is at the top of the priorities with the highest score at 5, while only 02 (4.88%) have ranked it at priority level 1.

2.0 Identifying the Problems, Challenges, Potentials of the Beggars

Out of 41, 23 (56.09%) participants have ranked the 'identification of problems, challenges and potentials of beggars' at priority level 5 and 08, 03, 00 and 01 participants have ranked at 4, 3, 2, and 1 respectively.

Table 4.20: Frequency Distribution of Responses of the Participants of FGD on the Roles and Responsibilities of Community Leaders

Sl.	Roles and Responsibilities of the Community Leaders	Freq of Priorities				
		5	4	3	2	1
1	Identifying the root causes of begging	27	4	3	1	2
2	Identifying the problems, challenges, potentials of the beggars	23	8	3	o	1
3	Bringing all people together to work for the beggars in the locality	13	9	7	3	2
4	Interacting with the community people including the beggars	16	7	5	1	4
5	Creating mass awareness about the problems of begging	19	7	4	3	1
6	Campaigning against begging	18	6	5	4	1
7	Advocating for the programs of GO and NGOs	13	8	7	2	2
8	Collaboration with the officials of the GOs, NGOs & VOs	13	7	6	3	2
9	Preparing socio-economic profiles of the beggars in the locality	19	6	4	6	2
10	Preparing health profile of the beggars	23	6	2	4	3
11	Recording impairments (Physical, Mental, Psychological, Social)	14	3	6	3	4
12	Preparing database of the beggars in the respective locality	20	3	4	3	2
13	Maintaining database	20	3	4	4	2
14	Involve community leaders in reducing the menace of the beggars	21	6	4	3	1
15	Motivating the beggars not to beg rather do work for self-reliance	19	7	4	2	2
16	Involving elites and other non-elected community leaders	17	8	4	3	2
17	Forming village/community-based committee for monitoring beggars' movement	21	5	5	4	2
18	Arranging training for their self-employment	18	4	5	4	2
19	Ensuring that the beggars are employed in the respective areas of skills they have (inherent & acquired through training)	15	6	7	3	2
20	Monitoring the movement of beggars, their family members	10	8	7	3	1
21	Organizing motivational program regularly	15	5	7	2	1
22	Mobilizing resources for livelihood of the beggars	6	6	4	3	2
23	Preparing quarterly report and informing USSO	7	6	7	6	2
24	Others (Please specify) Force beggars to back home	2				
25	Mobilize funds including zakat	2				
26	Anti begging campaign	1				

Priorities: *5 for the highest level, 4 moderate level, 3 for average, 2 for least and 1 for no priority*

3.0 Bringing all People together to work for the Beggars in the Locality

All people in the community need to be brought on board to work for the beggars. In this context 13 participants prioritized it at 5 while 09, 07, 03, and 02 have ranked at 4, 3, 2, and 1 respectively.

4.0 Interacting with the Community people including the Beggars

16 (39.02%) participants have ranked 'interacting with the people' at 5, while 07, 05, 01, 04 have ranked at 4, 3, 2, and 1 respectively.

5.0 Creating mass awareness about the problems of begging

19 (46.34%) participants emphasized the need for 'mass awareness to end begging in society' and ranked it at 5, while 07, 04, 03, and 01 have ranked at 4, 3, 2, and 1 respectively.

6.0 Campaigning against Begging

18 (43.90%) participants emphasized that campaign against begging is needed to make rehabilitation program a success and ranked it at 5, while 06, 05, 04, and 01 participants have ranked at 4, 3, 2, and 1 respectively.

7.0 Disseminating and advocating for the Programs of GO and NGOs

13 (31.71%) participants emphasized for dissemination of the programs of GO and NGOs and ranked it at 5, while 07, 08, 02, 02 have ranked it at 4, 3, 2, and 1 respectively.

8.0 Collaboration with the Officials of the GOs, and NGOs

13 (31.71%) participants emphasized that collaboration with the officials of GOs and NGOs needed and ranked it at 5, while 07, 06, 03 and 02 participants have ranked at 4, 3, 2, and 1 respectively. In addition to SSNP, DSS has several programs for rehabilitation of beggars. NGOs also have programs for beggars. Despite such programs, the beggars are engaged in begging pretending that they don't have any means for survival. Therefore, it is needed to collaborate with each other.

9.0 Preparing Socio-Economic Profiles of the Beggars in the Locality

The participants of FGS viewed that preparing socio-economic profiles of the beggars can facilitate the authority to develop a need-based program and track their movement. In this context 19 (46.34%) participants emphasized mass awareness and ranked it at 5, while 06, 04, 05 and 02 participants ranked at 4, 3, 2, and 1 respectively.

10.0 Preparing Health Profile of the Beggars

Most of the beggars have some sorts of physical, mental, psychological or social impairments. Due to impairments some beggars need to beg alms for their survival. Therefore, it is essential to maintain health for the beggars in the community. The respondents were asked to prioritize the issue on a 1-5 Likert scale. The majority of participants 23 (56.09%) emphasized the preparing of health profiles of the beggars and ranked it at 5, while 06, 02, 04, 03 have ranked at 4, 3, 2, and 1 respectively.

11.0 Recording Types of Impairments (Physical, Mental, Psychological, Social)

14 (34.14%) participants emphasized that most of the genuine beggars have some kinds of physical or mental or social impairments. Thus, it is needed to maintain a record of all sorts of impairments of the beggars to address those impairments and take necessary measures to improve their skills to do work and ranked it at 5, and 03, 06, 03, 04 participants have ranked it at 4, 3, 2, and 1 respectively.

12.0 Preparing Database of the Beggars in the Respective Locality

The most important role a community leader can play is facilitating the government officials to prepare a village/ward-wise database of the beggars in their respective locality and this database can be integrated with the national MIS. The database must be complete, comprehensive, and accurate. 22 (53.65%) participants emphasized preparing database at village/ward or community and ranked it at 5, while 03, 04, 03, 02 have ranked at 4, 3, 2, and 1 respectively.

13.0 Maintaining Database

Preparing a database is not enough to reduce begging. Maintaining and updating information in databases is essential to track the movement of the beggars. 20 (48.78%) participants emphasized maintenance and updating the database and ranked it at 5, while 03, 04, 04, 02 ranked at 4, 3, 2, and 1 respectively.

14.0 Involve Community leaders in Reducing the Menace of the Beggars

Community leaders are the information intermediaries. They can share information with the people and officials involved in rehabilitation programs of the government. Thus, it is needed to get community leaders involved in reducing the menace of beggars. 21 (51.21%) participants have ranked it at 5.

15.0 Motivating the Beggars Not to Beg Rather Do Work for Self-Reliance

Many beggars consider begging a means of earning. The beggar community must be convinced that begging is a social problem, and it is a disgraceful profession. 19 participants ranked it at 5, while 07, 04, 02, 02 have ranked at 4, 3, 2, and 1 respectively. They also stated that elected persons like UP chairmen, members, ward councilors and other community leaders motivate the beggars not to beg rather they should take the benefits of the programs of DSS. The participants further viewed that imam of mosques discuss Islamic values with reference to Quran and Hadiths about begging and motivate people not to give alms directly rather donate money in such a way so that they can generate income and become self-reliant.

16.0 Involving Elites and Other Non-Elected Community Leaders

17 participants have set the priority of 'Involving elites and other non-elected community leaders' in reducing the menace of the beggars to 5, while 08, 04, 03, 02 have ranked at 4, 3, 2, and 1 respectively.

17.0 Forming Village/Community-Based Committee for Monitoring Beggars Movement

21 (51.21%) participants ranked 'Forming village/community-based committee for monitoring beggars' movement at 5, while 05, 05, 04, 02 have ranked at 4, 3, 2, and 1 respectively.

18.0 Arranging Training for Self-Employment

In this age of digital technology, a person with some sort of disability can be made skilled in using digital devices and can be made capable of doing work. It needs special training and the support of devices. Therefore, the FGD participants emphasized special skill development training for beggars. 18 (43.90%) participants ranked arranging training ranked it at 5, while 04, 05, 04, and 02 participants have ranked at 4, 3, 2, and 1 respectively.

19.0 Ensuring that the beggars are employed in the respective areas of skills they have (inherent and acquired through training)

15 participants ranked Ensuring that the beggars are employed in the respective areas of skills they have (inherent & acquired through training) ranked it at 5, while 06, 07, 03, 02 have ranked at 4, 3, 2, and 1 respectively.

20.0 Monitoring the Movement of the Beggars & their Family Members

10 participants ranked Monitoring the movement of the beggars & their family members ranked it at 5, while 08, 07, 03, 01 have ranked at 4, 3, 2, and 1 respectively.

21.0 Organizing Motivational Program Regularly

15 participants ranked organizing motivational program regularly ranked it at 5, while 05, 07, 02, 01 have ranked at 4, 3, 2, and 1 respectively.

22.0 Mobilizing Resources for Livelihood of The Beggars

06 participants ranked mobilizing resources for the livelihood of the beggars at 5, while 06, 04, 03 and 02 ranked at 4, 3, 2, and 1 respectively.

23.0 Preparing Report

07 participants ranked 'Preparing quarterly report and informing USSO' at 5, while 06, 07, 06, 02 have ranked at 4, 3, 2, and 1 respectively.

The participants of FGDs also mentioned that floating beggars need to be forced back home, mobilization of zakat can facilitate rehabilitation program and anti begging campaign at local level is essential.

Open Discussions with the FGD Participants

The participants of FGDs took part in open discussions. A summary of the open discussion is given below.

SUMMARY OF OPEN DISCUSSIONS

Roles of Community Leaders

The participants of FGD identified the roles of community leaders and put the creating awareness among the mass population that the giving alms is not a solution to end begging in the society, religion does not encourage giving alms or begging rather it is needed that the beggars needs to be self-reliant by facilitating them with the skill development training so that they can get self-employed and or employed in public and private sector. For this purpose, the government may enact laws or formulate policies.

Awareness: It is a common belief in society that giving alms is religious and noble work. This belief encourages people to give alms and encourages beggars to beg. The participants of the FGDs viewed that creating community level awareness that religion does not encourage giving alms and begging. Elected local leaders, imams of mosques and other religious leaders, social workers trough their local network can create awareness that giving alms is not a religious.

Motivation: Participants viewed that motivational programs could discourage the beggars do not begging, they can take benefits from the rehabilitation program of the government and NGOs.

Information Intermediaries: The community leaders are the information intermediaries. They can provide the employees of DSS about the number and nature of physical impairments of beggars.

Database: Development of union-wise database is at the top to take appropriate measures to end begging in the villages, unions, wards, towns and cities. A comprehensive database covering name, age/date of birth, NID, addresses, categories of problems- physical, social, psychological, old-age, homelessness, dependency, children, or no support from the family members.

Record Maintenance: The beggars frequently move from one place to another regularly. Therefore, maintaining records of movement of the beggars is another area of priority. Union parishad and ward council office can maintain track records and report to the DSS.

Skill Development: Need-based skill development training can be arranged for the beggars.

No More Giving Alms: Giving alms must be stopped to end begging in the community. In this context, an anti-begging campaign is necessary.

Resource Mobilization through Auto-digital System: It is very common in our society that mass people irrespective of rich and poor give alms to the beggars although the amount is very tiny (e.g. many persons give alms to the beggars on Friday, Eid, or any other religious occasions. This small amount of alms can be deposited to a bank account and accumulated and redistributed for rehabilitation of the beggars).

Analysis of the Suggestions

Accumulation of this tiny amount can be a big jump for the beggars, if it is mobilized through the banking channel. This Fund moblisation through banking channel instead of directly giving

as alms to the beggars can be a functional solution without any budget allocation from the public exchequer.

Those who are willing to give alms to the beggars may deposit the amount to the bank account or send money through bikash or nagad to a particular public bank account. No transaction is allowed in cash to persons (to stop mishandling and corruption) no intermediaries are allowed to handle any cash. It will be an auto digitalized process of accumulation of tiny amounts but there will be no scope to misuse of money. Imam of the mosques in the locality can inform the people on Friday during about this system of mobilization of funds. There will be no direct cash handling provision. Upazila social service officer in consultation with the Uz Chairman, UNO, UP Chairman the under the policy guidelines to be developed by the DSS can disburse the funds for self-employment/skill-development training/or in cash to the beggar's account (not in cash). Each beggar must have a bank account against his/her NID so that no person other than the beggars can get the benefit out of it.

This system may not be welcomed by many at the initial stage of implementation. Once it is in practice, it will run properly.

SECTION SIX: CASE ANALYSIS

The study team developed cases by in-depth discussion with the beggars of different categories (blind, victim of accident, prolonged sick, widow, and aged). One case has been discussed below:

Case of a Mother of a Paralyzed Child

Sheema Begum (not real name) a young female beggar in the Bashundhara area lives nearby the Barobari jame mosque with her husband Jameer Ali (not real name) a rickshaw puller. Sheema has a paralyzed son of about 10 years old. She brings her son with a wheelchair and begs alms mainly in the mosque premises on Friday. She earns about BDT 700.00 to 900.00 on Friday and on other days (occasional) earns BDT 200/-300/ only. She begs 8-10 days a month. Her average monthly income is BDT 6,000.00 7,000.00. From DSS she gets BDT 2,100.00 every three months, thus, monthly amount of disability allowance is BDT 700.00. Her husband earns about BDT 800.00-1,000.00 a day by pulling rickshaw. But he cannot pull Rickshaw every day, only 3-4 days a week. The average monthly income of her husband is BDT 12,000.00 13,000.00. The

average monthly income of the family of Sheema is about BDT16,000.00-18,000.00 only. She lives in a rented hut in the Bashundhara Mridhabari Bosti and pays 2,000/ per month as rent. She has another child. The total number of members of her family is 4. On average, her daily household expenditure is only 400.00-500.00. But the costs for medicines, treatment and clothes are additional. She can't save any money for her child. She is bound to beg alms as income of her husband, allowances received from DSS are not enough to meet basic needs and treatment costs. She lives with other beggars. Some of them are old, some live alone, some live with their family members. They live in harmony.

CHAPTER FIVE

FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This chapter derives the key findings. This chapter comprises following sections:

Section One highlights the finding of the questionnaire survey on the beggars

Section Two is on the people's views on the begging in society,

Section Three is about FGD findings

Section Four draws conclusion on the findings,

Section Five generates the ways to end begging at the community level in the locality,

Section Six is the policy implication of the study results, and

Section Nine develops the action matrix for implementation of the strategy to end the begging.

SECTION 1: FINDINGS OF THE QUESTIONNAIRE SURVEY ON BEGGAR'S

5.1 Survey on Beggars

5.1.1 Age Distribution and Skill Development

The study results have been generated on the responses of 491 beggars. It has been found that all respondents are over 18 years old and most of the beggars 162 (35%) are above 60 years and the rests are of the age group of 20 to 59 years. The beggars of this age group are considered as the working group population. Beggars above 59 years need direct support in the form of basic needs and beggars below 30 may be provided with skill development training to bring them into the mainstream of society.

Conclusion: 65% Beggars belong to the age group of 18-59 years which are regarded as working age population (WAP). There is a scope to develop these WAP into skilled human resources and reduce the burden of the community and the government.

5.1.2 Beggars by Gender

Out of total 491 beggars 160 (33.67%) are male and 331 (67.33%) are female. Distribution of beggars by gender suggests that the female beggars are much higher than the male beggars.

5.1.3 Distribution of Beggars by Impairments

Out of total 491 beggars 22 (4.48%) are blind, 23 (4.67%) are paralysed, 12 (2.44%) are partially paralysed, 14are either fully or partially handicapped, 8 have broken legs/arms by road accidents or by machines while working in the factories.

Conclusion: Beggars those who belong to the age group of 15-59 years and have some sorts of disabilities can be transformed into human resources by imparting digital/need-based skill development training to them. Those who lost hands/arms/legs while working in the factories may resort to the court of justice for compensation and lifelong support.

Recommendations: Classification of the beggars by disability and capacity of working is needed. Special drive for imparting skill development training for beggars who have various types on physical, social or psychological impairments but through training these persons can be transformed into human capital can be arranged.

5.1.4 Reason for Begging

The study finds that the most common reasons for begging are physical impairments such as blind by birth or by accident, deaf and dump by birth and by accident, handicapped by birth or by accidents, paralysed by birth or accidents, old age incapability and nobody takes care of them, incapable of doing works due to old-age, socially challenged such as divorced, single parent, psychologically imbalanced, habitual beggars, opportunists/seasonal (during Ramadan/festival. Boishakhi utashab etc.), some are forced by others; some are occupational, while some are culturally begging oriented etc.

- Disability due to different types of impairments such as blind, paralyzed, deaf and dumb, mentally retarded etc.
- Unable to do work due to chronic diseases.
- Unable to do work due to old age.
- No savings or no asset-base to meet basic needs.

- Nobody takes care of the old beggars.
- Some beggars consider begging as a means of earning money.

Conclusion: The reasons identified by the questionnaire survey are multiple. Some of the reasons are natural such as blind by birth, which were beyond control but those who are handicapped due to accident, taking some measures are needed for rehabilitation.

Recommendations: Classification of beggars by impairments such as i.) Physical, ii.) Psychological, iii.) Socially challenged, iv.) Habitual/Occupational and an action plan based on the needs of each category for addressing the root causes of begging are needed.

5.1.5 Nature of Begging

The study team has identified some common trends in behavioral pattern of the beggars and the most common trend focuses that some beg alms for genuine reasons such as out of needs as they have no means to survive, some are seasonal some are habitual some take it as a source of earning more money, some are floating some take religious and emotional feelings of the people, and move from one place to another where nobody knows them, some are involve in various unsocial activities in the guise of begging.

Conclusion: Some beg alms to meet basic needs as they have no other means to survive while some beg alms generation wise, family trend and out of habit or some beg alms to gain otherwise some benefits.

Recommendations: Those who beg out of need, may be brought them under SSNP and arrange other types of support they need e.g. special training, investment support e.g. loan for start up business for poultry/diary firm, stationery shop/ etc.

5.1.6 Beggars by Income

The study finds that the average daily income of a beggar is about BDT 500.00 which varies from 100.00 to 900.00 a day as the respondents mentioned and they beg usually on Friday and 10-15 days in a month.

5.1.7 Expenditure and Savings of the Beggars

The average daily expenditure of a beggar is BDT 500.00. The respondent beggars mentioned that they don't have any savings.

5.1.8 Assets of the Beggars

In the case of information regarding income and assets, the respondents were very skeptic. However, the study team assessed the approximate amount by asking leading questions. The study finds that beggars have no moveable or immoveable or any sort of liquid assets, only a count few beggars have assets like tiny house to live in worthy of BDT 20,000.00 and some have assets of value more than BDT 20,000.00.

Conclusion: Beggars can hardly save money. Beggars live hand to mouth, have no asset to withstand stresses and shocks arising out of income interruption due to accident, sickness, or any kind of natural disaster or crisis.

Recommendations: An incentive package providing savings support by giving an equal amount of savings may be introduced. For example, if a beggar deposits BDT100.00 in a savings account in a month, DSS will provide BDT 100.00 to the beggars' account, provided that this amount can be spent with prior approval of DSS for emergency treatment only. A provision for mandatory savings for beggars and arranging insurance coverage to sustain stresses and income shocks due to various reasons may be introduced.

SECTION TWO: REHABILITATION OF BEGGARS

5.2: Rehabilitation of Beggars

The study team visited 2 rehabilitation centers in Dhaka and finds that most of beggars in the rehabilitation centers are aged above 60 (29 out of total 47 beggars in the centers are of above 60 of which 11 are above 70 years of age), one is blind, 2 are paralyzed and mot have old-age complications.

Beggars in the rehabilitation center may be transferred to their own permanent places under respective local government bodies to take care of them

SECTION THREE: PEOPLE'S VIEWS ABOUT BEGGING IN THE SOCIETY

5.3: People's Perception on Begging in Society

The study team conducted a questionnaire survey to obtain views of common people of different categories in the society including public businessman, servants, employees of private sector, professionals, farmers, sharecroppers, and labor forces (factory workers, daily laborers-construction workers, security guards, maids etc.). A total of 135 people responded to the questionnaire survey. The study findings suggest for identification of root causes of begging, involvement of community leaders in creating mass awareness about begging is a 'social problem', the need for preparing a comprehensive data base for the beggars, skill development program and resource mobilization.

SECTION FOUR: FINDINGS OF FGDs WITH THE COMMUNITY LEADERS

5.4 Role of Community Leader to end Begging

The study team in collaboration with DSS officials organized five FGDs with the community leaders including the elected persons of respective local government bodies, imam of mosques, social workers, NGO representatives, human right workers, representatives of DSS, MOSW. The findings of FGDs are summarized below.

5.4.1 Community Leader as Frontier of Change

Followings are the roles the community leaders can play in reducing the number of beggars and their menaces:

Mass Awareness: Community leaders can create mass awareness about begging problems and motivate the people not to give alms to beggars.

Information Intermediaries: The community leaders can work as information intermediaries and provide updated and corrected data on the beggars of their localities to the officials of DSS.

Database: Community leaders can facilitate the local government bodies at grassroots level such as Union Parisads, Uz Parisads, ward offices, municipality, and city corporation authorities and the DSS in preparing village/community wise data base containing details of the beggars such as

name, age, NID, health status, impairments, income, assets, skills to do work, skill needs to develop, etc.

Monitoring: The community leaders may monitor movement of floating beggars and implementation of the support program of the government.

Resource Mobilization: The Community leaders can mobilize resources at the local level.

Skill Development Program: The Community leaders can mobilize resources at local level.

5.4.2 Conclusion

Community leaders can play multiple roles in reducing the number and menaces of beggars including information intermediaries, monitor, collaborative, and change agents.

5.4.3 Recommendations

Begging in the suburbs of cities is increasingly becoming a business venture. It is no longer an activity that is the preservation of only the weak, the poor, the elderly, the physically challenged, the needy and the marginalized in society. The study findings suggest that the eradication of begging requires multiple approaches, and those community-based leaders must play a key role. This paper identified the provision of alternative sources of livelihood, the naming, shaming and condemnation of unjustified begging in the community, strictly controlling floating beggars, movement from one place to another places, returning to their home instead of staying at rehabilitation centre or in any income generating activities or skill development training, the formulation and enforcement of community anti-begging by-laws and regular sensitization programs on begging as crucial in reducing or eliminating begging.

Identification of Causes: Community leaders are needed to be actively involved in identifying the root causes of persistence of problems of beggars in their localities.

Developing and Maintaining Database: It is necessary to know the correct/real/actual number of beggars in localities and throughout the country to develop appropriate strategy to rehabilitate all beggars in the respective community locality. For this purpose, village/ community/ union wise updated data base needs to prepared and maintained.

Monitor Floating Beggars: Many of the beggars are floating and they move from one place to another place frequently. Community leaders/local committee shall monitor their movement, every beggar and their family members must have NID, wherever they move, they must show their NID.

Awareness Building: Motivational program for elimination of begging needs to be launched. The people need to be informed, convince that no religion encourages begging, giving alms to the beggars is not a solution, rather it perpetuates the problem/begging in the society, giving alms is a wrong approach to support beggars, thus, giving alms must be stopped.

Rehabilitation Committee: A community-based beggar rehabilitation committee headed by a local public representative (elected), other community leaders/local elite, social workers, schoolteachers, religious leaders may be formed by DSS to regular monitor progress of the rehabilitation program.

Resource Mobilization and Fund Management: An account may be opened in the name of the Foundation for the Rehabilitation of the Beggars. All citizens will be encouraged to donate voluntarily and deposit even a small amount of money that they usually give as alms to the beggars e.g. during prayer time on Friday or any festival Eid/Puja/New year day/Bhaishakh or any time on the roadside, open places- railway station, bus stand, launch ghat etc. Through this process of accumulation of small amounts of money can be mobilized for greater benefit of the society, Tax incentives may be linked for the people who donate certain amount of money e.g. more than BDT10, 000.00 to the beggar fund.

Institutionalization of Resource Mobilization through Forming a Foundation: Charity is not only a means to end begging but rather it makes the beggars life-long dependent on begging. Giving alms to the beggars directly needs to an end, instead, an institutional form of system of mobilization of local level-resources and the make the beggars self-reliant needs to be established. A national level foundation for rehabilitation of beggars may be established.

5.5 Implications of the Study Results

Begging a social phenomenon persists from time immemorial. Community people give values on giving alms as philanthropic and humanitarian act for ages especially in Muslim communities. The perception of begging has changed. Bangladesh has been graduated from LDC status and

eyeing on becoming a rich prosperous and developed nation and build 'Smart Bangladesh' by 2041. The fundamental spirit of our national vision is nobody will be left behind. Now economy of Bangladesh strong enough to meet basic needs of all people.

The findings of this study would be applicable to all settings and communities where cultural or religious leadership structures do exist and can influence the community. Therefore, study results have many policy implications.

This study has demonstrated that the eradication of begging in society cannot have one-size-fit all solutions. The findings show that in societies where community leadership, cultural and religious leadership must play the roles of change agents in the design and implementation of strategies that seek to reduce or eliminate religious begging in society. This implies that formal government agencies and their associated laws alone will not be enough to eradicate or reduce begging.

Measures to eradicate begging have often ignored the role of community leaders. This paper contributes to our understanding on this by specifically examining the phenomenon of begging at the micro level and exploring the different ways the community leaders can contribute to the eradication of begging in society.

Beggars Perspective: The problems of begging in society are multi-dimensional and complex. Physical impairments such as blindness, handicapped, socially excluded, habitual, culturally resistant to change,

Social Perspective: The values and practices, religious norms, people's mind set, perceptions that are being persistent in society for ages don't prevent begging.

Nuisance: Beggars create public nuisance, pollutes environment.

5.6 Summary of Findings and Recommendations

Table 5.1: Summary of Findings and Recommendations

Sl.	Findings	Recommendations
1	**Reasons for Begging**	
	Impairments/disabilities	Need-based skill development training for beggars aged between 18-59 years and also those are beyond this age-band but physically capable of doing works. Special support for those who are unable to do work
	Beggars have no other means of earning	Create employment opportunities for them
	Nobody takes care of old persons	Bringing all of them under SSNP
	Incapable of doing works	Arrange special support projects
2	**Nature of Beggars**	
	Habitual	Building awareness, controlling strictly by the community leaders
	Floating/temporary/continuous in movement	Track recording by the community leaders
	Cultural	Building awareness by the community leaders
	Family tradition	Building awareness by the community leaders
3	**Impact on Society**	
	Tarnishes image of the society	Building awareness to end begging
	Makes environment dirty	Building awareness to keep ecology clean
	Creates public nuisance	Enforcement of prevailing law
	Controlled by the unseen persons	Community leaders may monitor
4		**Roles of Community Leaders**
	Creating mass awareness at local level	Organize mass awareness program
	Get all involved in campaigning	Form village/ward/community-based committee
	Information intermediaries	Collaboration with the officials of DSS
	Database	Collaboration with the officials of DSS
	Skill-development training	Collaboration with the officials of DSS
	Resource mobilization	Collaboration with the officials of DSS
5		**Role of DSS**
	Beggars lack in skills to get employment Skill development training for all categories of beggars needed	Develop policies and strategies for skill-development training of the beggars of age group of 18-59 years in collaboration with the department youth
	Implementation of projects of GOB	Close monitoring and supervision by the officials of DSS
	Collaboration with the community leaders	Collaboration with the community leaders at village/ward level

Section 5.7: Action Matrix

Table 4.6: Action Matrix for Reducing Beggars in Society

Sl	Recommendations	Resp	Roles	Expected Result
	Disseminations of findings	DSS	Organising workshop/ seminars with the CL, Officials of DSS, MOSW, experts in digital technology, NGOs	People will be informed of the problem; begging will be stopped in society
	Mass awareness	CL	Campaigning, mass publicity	People will be aware of the problem; begging will be stopped in society
	Collaboration with the officials of DSS, NGOs	CL	Coordination for compliances	Risks of uncertainty will be decreased
	Preparing data base	DSS	Coordination for compliances	
	Resource mobilisation	CL, DSS	Coordinating, collaborative and competitive for retention of global markets	
	Skill development training	DSS CL	Organizing training courses	Beggars will be employed and self-reliant
			Coordinating role	
	Networking		Coordinating role	Everyone will be involved
	Establishment of data platform for the beggars		Coordinating role	Data will be shared; movement record of the beggars will be monitored
	Task-based technology specific employment	DSS CL		Skill-gaps will be minimized and dependence on begging will be reduced
				Long-term collaborative relationship will be established
	Introducing Insurance for the beggars		DSS in collaboration with the CL, and officials of Ins. Co.	

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