# Begging and Human Trafficking for Sexual Exploitation in Pakistan

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***Abstract:***

*The research paper is an attempt to provide a national picture of commercial sexual exploitation of women and children in Pakistan. This growing phenomenon has been studied in the light of 'demand and supply' principal. Supply, demand and impunity, together, create a space in which trafficking can flourish. The study documents the magnitude, incidence and consequences of women and children engaged in beggary and sex business. The role of poverty and mindset which forces the women and children in the particular business has been addressed. The poverty is the lack of ability to earn and satisfy one's basic minimum needs to keep body and soul together. When the community and the state fail to provide basic needs, the trend of begging increases and attains an organized way of income generation. The study also reviews what is known about the causes and associated risks and protective factors. Its focus is on preventive strategies, in particular through the identification of best practices in prevention, including those designed by the victims themselves. This study also reveals the role of religion, society and neighborhood in promoting begging as a business which ultimately leads to human trafficking and sexual exploitation. Furthermore, the study describes the evidence demonstrating which interventions work, which are promising, and which have been shown to be ineffective.*

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*The study seeks to generate sharing approaches to the issue, in particular from a South Asian perspective. Efforts are made to discern gaps in legal protection at the local and national levels and to put forward specific proposals for strengthening legal standards, policies and programs.*

***Keywords:*** *fundraising, poverty, demand, supply, impunity, trafficking, beggars and master beggars*

## INTRODUCTION

Begging is like selling one's soul as prostitution is selling one's body. Begging is, now, no more a poor man's plight. It is rich man's dilemma also. But the way beggars are pestering the public, is annoying. But they are rightly doing so because everyone has forgotten to "love thy neighbor as thy-self". There are three types of neighbors – relatives, one's of same faith and those of different faith. All the three are entitled to right of pre-emption, extending cooperation and fellow feeling.

Charity begins at home. The religion of peace – Islam, also tells its followers to take care of their parents, relatives, neighbors, the poor, wayfarers and those in need. The needy are defined in many ways, but they are easily identified by their appearance and demeanor. If one does not come to their aid, he is inviting them to come on the road. Since, the people of means have failed to take care of the needy; the needy have come on the streets to pester everyone to help them.

The world is echoing with one slogan: Eradicate Poverty. Poverty is tagged with growth, which many economists and sociologists tend to contend. Poverty is defined as lack of ability to earn and satisfy one's basic minimum needs to keep body and soul together. The latest approach aims at enabling the poor to make bread rather than take it from others. This is the honorable

way of living an honest and respectful life. But there are many like orphans, teachers, students, the handicapped, old and the destitute who deserve to be provided with shelter, food and clothing. This is the responsibility of the community and the state.

Once, the community and the state fail in their obligation, the trend of begging increases and attains an organized way of income generation. The Non Profit Times talking of "With Heads High – Changing attitudes about fundraising", writes that once "Fundraising is begging" is now considered "Fundraising is necessary" for development. NGOs and other non-profit administrative leaders now look to fundraisers to chart the entire advancement agenda for the organization, and to integrate that agenda into the overall decision-making process at the highest level. Young people entering fundraising now do so purposefully with the awareness and appreciation of the value. Fund Raising Schools are awarding degrees. Now there are Association of Fundraising Professionals (AFP), Association of Healthcare Philanthropy (AHP), the Council for Advancement and Support of Education (CASE) and others in USA. There is Pakistan Centre for Philanthropy (PCP) which advocates harvesting philanthropy for development and charges Rs.5000 from a smallest NGO to certify it to be worthy recipient of donor assistance. The beggar in the street is illiterate and unaware of such elite opportunities.

## METHODOLOGY

In order to discuss and fine-tune the research methodology, overall boundary and parameters of the study, the ethical guidelines and the other key issues were discussed with the stakeholders at national level. In the light of the national consultation in five countries covered by this and the subsequent consultations in the Regional Research Working Group (RRWG) meeting in Bangkok (28-29 July), certain sectors have been

selected in each country for primary data collection. The sectors for study were finalized in consultation with RRWG. For Pakistan two main sectors i.e. commercial sexual exploitation of women and children and organized beggary were selected for the study.

A structured questionnaire was developed by the Bangkok team and shared with the National Consultant in each country. The questionnaire was pre-tested and translated into Urdu for data collection. The following five types of structured questionnaires were prepared and administered in the field.

- **Interview Schedule for the Victims / Survivors**
- **Interview Schedule for the Clients / Users**
- **Interview Schedule for the Employers / Pimps**
- **Interview Schedule for the Beggars**
- **Interview Schedule for the Beggar Masters**

The individual interviews were conducted with the key informants that are employer, users and exploiters, victims and the traffickers. To obtain qualitative information from the respondents, focus group discussions were organized with the relevant persons. In case of CSW, FGDs were conducted with CSW victim/survivors, clients of the victim and the employers from all the five research sites. Similarly FGDs were conducted with beggars and master beggars. Case study method was used to obtain information regarding the individuals who have suffered because of trafficking. The case studies collected from the field have been presented in the body of the report. These case studies clearly highlight the gravity of the situation regarding trafficking of women and children in Pakistan.

**Table 1: Sample for CSE/CSCE and Beggars**

| CSE | | Girls | Boys | Women | Total | Grand total |
|---|---|---|---|---|---|---|
| | Worker/Victims | 72 | 68 | 70 | 210 | |
| | Client | 71 | 65 | 69 | 205 | |
| | Employer | 8 | 6 | 9 | 23 | **438** |
| **Beggary** | Beggary victims | 67 | 63 | 68 | 197 | |
| | Master Beggar | 4 | 6 | 13 | 23 | **220** |
| | | | | | | **658** |

## CONCEPTUAL FRAMEWORK

Commercial sexual exploitation takes cognizance of the role of all stakeholders – supplier, employer, victim, client and facilitator, the circumstances under which a young boy/girl or a woman adopts sex as profession, the conditions of service, the compulsion and the conviction that keep one attached to the profession. Sex trafficking is an issue of human rights, a manifestation of persistent gender inequality and the subordinate status of women globally. Most trafficked people are women and children of low socio-economic status, and the primary trafficking flows are from rural areas to urban areas and developing countries to more affluent countries. Economic analyses of the "sex sector" belie the social context of gender, racial and class inequalities in which this market is situated. Sex trafficking is driven by a **demand** for women's and children's bodies in the sex industry, fuelled by a **supply** of women denied equal rights and opportunities for education and economic advancement, and perpetuated by traffickers who are able to exploit human misfortune with near **impunity**.

The **demand** aspect of sex trafficking remains the least visible. When demand is not analyzed, or is mentioned rarely, it becomes easy to forget that people are trafficked into the sex industry not to satisfy the demand of

the traffickers, but of the purchasers, who are mostly men. The insatiable demand for women and children in massage parlors, escort services (bus hostess, tour guide, etc.), brothels, pornography and street prostitution is what makes the trafficking trade so lucrative.

Research in this area is rare, but a few studies show that men's reasons for buying sex include a desire for sex without commitment or emotional involvement; the perception that they can ask a prostitute to "do anything," including acts they would hesitate to request from a regular partner; the belief, particularly among men without (or separated from) regular partners, that sex is necessary to their well-being--a basic need; and the feeling of power experienced in sexual encounters with prostitutes. While for some men involvement in prostitution may be motivated by sexual desire, for others it is an expression of misogyny and/or racism. "To see women and girls lined up in a brothel, numbered and available to any man who picks them is to see them dominated and humiliated, stripped of their power to 'withhold' the sexual access that such men imagine is so central to their own well-being" (Davidson, 1996).The nature of male demand for commercial sex must be understood more fully in order to eliminate sex trafficking.

The **supply** aspect of trafficking is perhaps the most transparent. In areas where poverty has already limited people's choices, discrimination against women in education, employment and wages can leave them with very few options for supporting themselves and their families. Migration through formal channels is not possible for many of these women. Dreaming of a better life in the city, or a foreign country, they become vulnerable to traffickers' false promises of high-paying jobs. Even though women might feel uneasy about the travel circumstances, their despair in current prospects and hope in a new life can easily outweigh the sense of danger. In this way

poverty and gender inequality create a large pool of potential and seemingly willing "recruits."

In addition to exploiting economic need, traffickers exploit the vulnerability of women and children who have fled their homes because of violence or have been displaced by armed conflict or natural disasters. The psychological impact and social stigma of victimization can increase women's vulnerability to manipulation and exploitation by traffickers. In Guatemala, for example, traffickers preyed on young girls raped in the course of armed conflict, whose stigma as rape victims had damaged their marriage prospects.

Within these dynamics of global demand and supply related to the sex industry, traffickers ply their entrepreneurial skills. Though relatively little is known about traffickers' routes, networks, and associations with organized crime, one can easily understand the factors that allow them to practice their trade with **impunity**. International and domestic laws are lacking or insufficient; where laws do exist, sentencing guidelines do not provide a deterrent. Corruption contributes heavily to traffickers' real and perceived impunity through police and immigration officials who collude, accept bribes, or "turn a blind eye." Though governments may not promote trafficking directly, they may be hesitant to take aggressive action against it, since the sex industry is extremely profitable and linked to other sectors, such as tourism.

**Supply**, **demand** and **impunity** together create a space in which trafficking can flourish (Figure 1). The resulting environment allows high profits at low risk for the traffickers, but with serious health risks and human rights violations for the victims. The space is extremely difficult to see, much less describe and define, because each facet of the triangle operates in a way that makes trafficking more or less invisible to society. The success of

traffickers' business relies on their ability to keep activities hidden from law enforcement agencies. Most information on crime rings is uncovered only when a participant is caught and agrees to inform. The end purchasers also prefer to remain invisible, themselves engaged in activities that are largely criminal and considered deviant. Finally, the circumstances of exploitation help keep the practice invisible. Some victims are forcibly imprisoned and unable to speak out, while others are silenced by their fear of police and immigration officers, or retaliation from the traffickers.

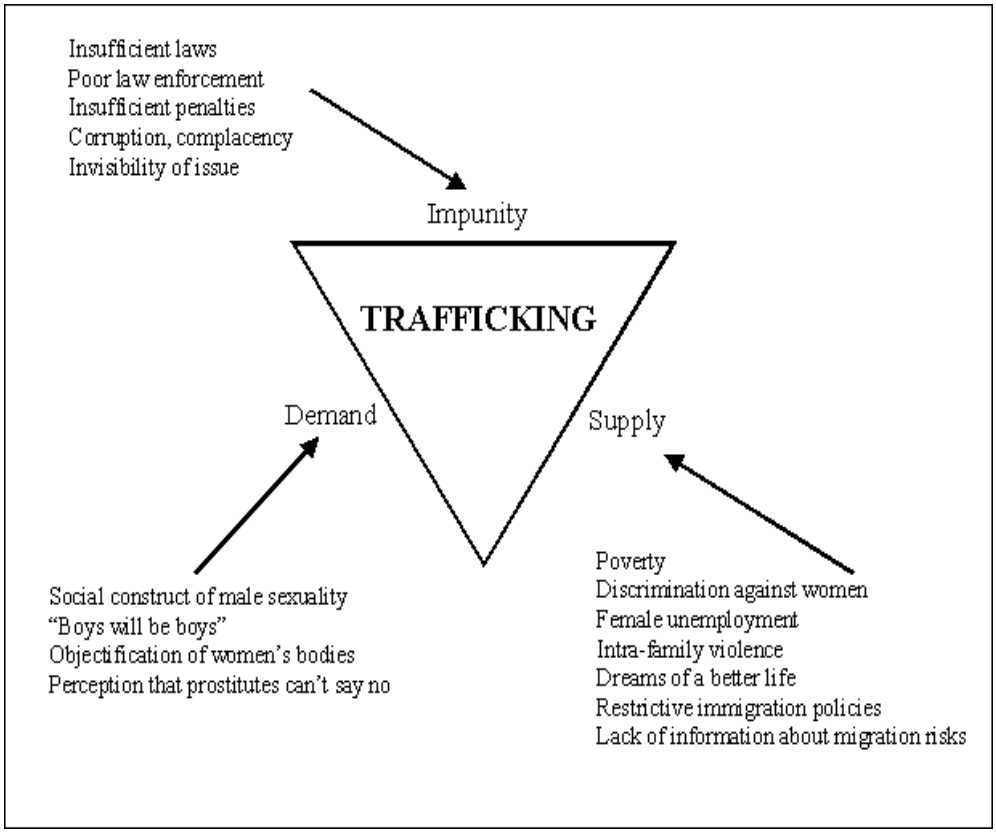



Figure 1: Trafficking Triangle (Taken from planetwire.org)

## Demand and supply interaction

The client is the deciding factor about the age, vital signs, attitude and price of the sex service. The supplier, employer and pimp have to keep all these in mind and search for a piece with market value. Since the demand is selective, the suppliers have to be very careful in recruitment and the employer very cautious in making investment. However, the demand is so high that the client has to accept whatever is available on the shelf. Thus demand and supply are co-related. The choosy clientele puts supplier in insecure position and only his shrewdness to entrap the right sex worker pays him dividends.

Eliminating the demand for victims of sexual exploitation is the major issue under investigation of this study. Analyzed as a market, human trafficking includes both supply and demand forces. On the supply side, poverty, corruption, lack of education, and the eternal human yearning for improving one's life make people vulnerable to the lures of trafficking. The nations must continue making significant efforts to address these "push" factors.

At the same time, we cannot ignore the demand side of the equation. Market demand — especially from male sex buyers — creates a strong profit incentive for traffickers to entrap more victims, fueling the growth of trafficking in persons. It is critical that governments take action to fight commercial sexual exploitation. For example, where prostitution flourishes, so does an environment that fuels trafficking in persons.

Furthermore, field research shows the great harm suffered by people used in prostitution: Though all victims were subjected to trafficking, 57.1% commercial sexual workers (CSW) were working involuntarily against their consciousness and 42.9% CSWs were, apparently, acting as such because of their helplessness – extreme poverty, unemployment, lack of other

alternative, etc. 100 percent of people being used in prostitution want to escape but were bonded by debt. The women in prostitution have been raped, mostly they have been physically assaulted, and majority met the clinical criteria for post-traumatic stress disorder.

International organizations and governments have an important role to play in drying up the demand for trafficking in persons, and this role cannot be ignored if we are to be serious about ending modern-day slavery. (Department of State, 2005)

**Demand-side of Trafficking**

'Trafficking' is often described as modern-day slave trade, and for most people, this invokes ages of women and children snatched from their homelands and forcibly transported to another land. And yet research generally points to the conclusion that 'trafficking' is in the vast majority of cases a corrupted mode of migration, one that turns very specific migratory projects (the desire to accumulate savings or support one's dependents by migrating to work in domestic work, or agriculture, or the restaurant trade, or the sex industry; the dream of securing a better future for one's children by sending them to be raised and educated abroad; the desire to transform one's life by marrying 'well', and so on) into nightmares (Andrijasevic, 2010). It is also important to recognize that in the vast majority of cases, the individuals concerned had good reason to want to migrate, which is why publicity about, and even personal experience of, the dangers associated with undocumented migration is rarely enough to stop people from taking the risk (see for example, Phongpaichit et al, 1999). It is also why some commentators refer to the repatriation of 'smuggled persons' and 'victims of trafficking' as 'reverse trafficking', i.e., being moved against one's will across a border.

Violence, confinement, coercion, deception and exploitation can and do occur within both legally regulated and irregular systems of migration and employment. So far as definitions of trafficking are concerned, the problem is further complicated by the fact that these abuses can vary in severity, which means they generate a continuum, we can find people who have been transported at gunpoint, then forced to labor through the use of physical and sexual violence and death threats against them or their loved ones back home. At the other pole, we can find people who have not been charged exorbitant rates by recruiting agencies or deceived in any way about the employment for which they were recruited, and who are well-paid and work in good conditions in an environment protective of their human and labor rights. But between the two poles lies a range of experience. Ideas about the precise point on this continuum at which tolerable forms of labor migration end and trafficking begins will vary according to our political and moral values.

**Demand for trafficked labor**

The notion of demand for trafficked persons' labor/services presents different set of problems. To begin with, there is no reason to assume that 'trafficking' actually meets a specific demand for trafficked persons' labor/services. It is hard to imagine an abusive plantation manager or sweetshop owner turning down the opportunity to subject a worker to forced labor or slavery-like practices because s/he is a 'smuggled person' rather than a 'victim of trafficking', and harder still to imagine a client refusing to buy the sexual services of a prostitute on the same grounds. About the demand for 'trafficked' persons' labor/services are analytically and temporally indivisible from more general questions about the demand for the labor/services of all those who are unable to freely retract from an exploitative situation because they are tied to their exploiter through some form of non-economic compulsion.

Another difficulty arises from the fact that 'trafficked' persons labor/services can be exploited in a wide range of very different sectors and settings: in private households, in mines and factories, in agriculture, the construction industry and the sex industry, in street begging and drug running, to name but a few. In some settings, the individual who controls and directs the 'trafficked' person's labor/services also consumes the end product of such labor (for instance, the real or fictive kin of a trafficked' child, the husband of a 'trafficked' bride). In other settings, 'trafficked' labor is organized and controlled by persons who profit by selling the product of labor or services on to others to consume (as is the case in the garment or the sex industry, for example). And in the case of begging and petty crime, the 'trafficked' person's labor does not generate goods or services to be consumed, merely income for the individual who exploits her/him. The concept of demand for 'trafficked' persons' labor/services can thus embrace a broad and divergent range of motivations and interests. It can be taken to refer to employers' requirements for cheap and vulnerable labor; or to consumer demand for cheap goods and / or services; or to requirements for household labor or subsistence labor; or to any or all of these things.

The present study deals with the research on the demand from individuals who consume labor/services prostitution. In this sector it is possible to talk in general terms about demand both from third parties who recruit, organize and profit from the labor of sex workers, and from those who consume their services, and when discussing demand for trafficked' persons' labor/services in the sex industry, the question of whether to examine employers' interest in cheap and vulnerable labor or consumer demand for sexual services is a politically charged one. From one political perspective – which can loosely be termed 'abolitionist' – prostitution represents a form of male sexual violence against women. A market in commercial sexual services is said to necessarily reduce women and girls to mere objects of

trade, and thus no distinction can be made between 'forced' and 'voluntary' prostitution. Viewed through this lens, to employ a woman to services is automatically to commit an act of 'sexual exploitation. Lobby groups that adopt this political perspective, therefore, insist that consumer demand for commercial sexual services, as well as employers' demand for cheap labor in the sex industry, acts as a stimulus for trafficking. Thus, groups like the Coalition Against Trafficking in Women call for legal penalties against sex buyers, arguing that "The least discussed part of the prostitution and trafficking chain has been the men who buy women for sexual exploitation in prostitution, pornography, sex tourism and mail order bride marketing' (Raymond, 1994)

One of the most visible developments in the sex industry over the past two decades has been its rapid expansion and massive diversification (Bernstein, 1996). In most countries of the world, opportunities to buy sexual experience across a market are greater and more varied, commercial sexual experience can be consumed legally as well as illegally, and the boundaries between commercial sex and other forms of consumption (leisure, tourism, entertainment etc.) are more blurred. Does the expansion of this market fuel 'trafficking'? There is no automatic relationship between consumer demand and any particular or specific form of employment relation in the sex industry. In theory, demand for any given commercial sexual service can just as well be met by someone working independently in good conditions as by someone subject to abusive and slavery-like practices. And yet there are some fairly obvious reasons to expect that the rapid expansion of a market that is poorly regulated, widely stigmatized and partially criminalized will be associated with an increased incidence of abusive labor practices. In this sense, growing consumer demand is undoubtedly one of the factors contributing to the phenomenon of forced labor in the sex industry. Though it does not follow that all demand is now met by un-free labor (indeed, it is almost certainly the case that the bulk of demand is met

by formally 'free' workers), we would argue that this does provide legitimate reasons to feel concern about the expansion of demand for commercial sex. Similar points can be made in relation to the market for domestic services. Again, we are witnessing the expansion of demand for labor in a largely unregulated sector that relies on a predominantly female workforce many of whom are migrants or members of ethnic minority groups, and that has historically been constructed as low-status, 'poor work'. Again, here are good reasons to suspect that some of this demand will be met by un-free workers.

**Background of Begging Business**

It is very difficult to generalize how and where pan (Kishtah) handling begins in the life of a beggar. Some inherited from their ancestors. There are all kinds of beggars whose period of begging spans from five minutes to fifty years. Generally, the elderly, the disabled, and the unemployed take to begging. Folks, who were robbed during their pilgrimage, temporarily beg to return home. The lepers and destitute graduated to this profession. From beggars who cry in front of you asking for food to entertainers who beg with the help of pets and children, most homeless fall into the category of beggars with more or less the same yard stick.

Just like lawyers, administrators and athletes, the beggars can be very professional. They guard their constituencies with great care. It is common to fight over territories. The beggars have to master the art of begging just as they have to master the art of dressing up. They realize that it is very difficult to refuse a hungry man begging just as you come out of a popular restaurant. While a woman begs in the name of her husband who is in the death bed in a hospital, it is not uncommon that the husband is begging in his wife's name on the next street. A pregnant woman will say that her previous child has died, and she needs money for the funeral. Her heart-

rending appeal fetches good money, yet nobody knows if any of her six children has died. An entire family will be saying they lost everything in the floods. The children and women in scanty clothing will be sleeping on the road side and the head of the household blocks the passers-by for small change.

**Income**

The beggars are fairly well-organized although they are not unionized. They have no board of directors. They view new beggars with suspicion and try to find out his/her depth by typical questionnaires. They have a means of estimating and budgeting income and expenses. A small town beggar has a hard time to raise two to three Rupees per day while a city beggar can easily earn ten bucks. During the festivals, they could earn as much as thirty Rupees (the time of this writing). For commoners, this may look like a paltry sum, but we have to understand that the beggars do not have any expenses. No rent, no groceries to buy. The leftovers from the hotels are their dinner; else every beggar typically has a godmother who never refuses food for him/her. The roadside food courts typically provide discount prices to beggars. They travel in buses which have friendly conductors, without tickets and they always know that railway stations can be used for toilet and sleeping. Since they do not have a safe place to keep money, they carry with them all the time.

**Beggar Masters**

The beggars need protection just like everyone. They especially need protection of their savings and begging zones. Often there are these self-style beggar leaders who enforce the rules. There is no rule to pay him money for his leadership. There are even beggar gangs whose leader take a bigger share, but distributes among the members. The team of blind men

and the team of destitute belong to this category. The beggars at the railway stations and bus stands are usually dominated by thugs who run begging rackets. There are these *goondas* who liberate beggars from rehabilitation centers and send them back to the streets for begging. The same type of relation among the transgender sex workers has also been discussed by M. Ali (2013) wherein master provides protection to the TSWs.

**Family Life**

The beggars never make short of the family life. Like western cultures, they have complete equality of sexes in the beggar community and the woman can choose and change her partners. When husband and wife go begging separately, sometimes they run away with their other lovers. Many times the husband goes after his wife whom he misses a lot.

The children become independent by the time they are eight. In addition to begging, they take to pick-pocketing, stealing of shoes in mosques, and petty thefts at the market place. Many professional thieves hire the beggar children as their assistants, informants, and to peddle stolen goods. If the police catch these kids, they are sent to government remand homes or religious centers, but it is not of much use. They have to take to the streets as that is only means of survival.

The beggar colonies are breeding grounds for the anti-social elements. They live a very unhygienic life style, cooking, sleeping, and defecating in the same area. In our society most people give to beggars more to earn salvation rather than out of feelings for the beggar. It is not uncommon to see a housewife toss a coin through a window to the beggar after the husband has chased him away. As long as we do not shun this fast track to heaven, no law or reform can stop the profession of begging.

## FINDINGS

The study shows that 79.18% beggar families are hereditary professional beggars. The parents, relatives and friends have a tremendous role to push the child beggar into business. According to the study, 46.66% beggars owed their present status because of either father or mother, 28.93% were begging at husbands' initiative and 18.27% were obliged to obey orders of beggar master.

There were 19.79% child beggars, of 10-17 years age, who were hardened beggars. Of the child beggars, 8.06% were kidnapped, abducted and forced to beg, 11.29% were promised interesting work or shelter, 19.35% were taken from their parents because of his physical deformity, 9.67% were given away from parents to the lender of money, 22.58% were married or promised to be married, 8.06% were sold by an agent to the other and 20.96% were taken away from home for a visit and the trapped into begging.

The beggars enter the circle by burning their boats. The study reveals that in 66.03% cases, the employer would not let them leave and if any one attempted he would face punishment, which may range from verbal abuse to physical harm or even rape.

Child beggars are either part of family, or borrowed or are bought to beg. They work with person accompanying him. Most of beggars are born disabled, accidentally disabled or mutilated to look disabled. The beggars are trained. They have to be part of a group that works under the supervision of a beggar master, who was either beggar or had managerial capabilities to deal with beggars and the law enforcers.

The relationship of Person Accompanying Beggar (PAB) with child beggar is classic as either sister or brother, or, son or daughter accompanied him/her. Of the PABs accompanying the beggars, in 26.35% cases it was father, in 31.78% cases it was mother, in 12.40% of cases it was grandma/grandpa in 12.40% cases it was a relative. 57.89% PABs had the beggar child from a nephew or niece without any payment but 42.10% had him from a relative on payment.

Children are used for begging either to draw attention of the charitable person, win sympathy and possibility of more alms or as a means to earn more alms. Mostly 55.26% responses were 'to draw attention of the people' and. 28.94% PABs used them to draw more sympathy.

Disability natural or inflicted is considered to be a boon as such beggar receives more sympathy and fetches more money. The relationship of accompanying person with the disabled beggar showed that the father rated most i.e., 40%, the mother accompanied in 17.14% cases, 25.71% were grandma/Grandpa and the employer (hired by the disabled person for this) was 17.14% of PABs.

The distribution of beggars according to sex weighed more in favor of females who were 68.86%. It shows that the females were involved to a greater degree for reasons that influenced the almsgiver to pay and in many cases pay more, either out of sympathy, chance to chat with a women or prospect to induce women beggar into sex as most of them were young and unmarried. The majority wanted to support their families financially due to no other employment opportunity and high cost of living due to unaffordable prices of food stuffs.

41.62% beggars were induced by mother/father, 5.04% beggars were forced by step mother/step father,9.30% children, 6.09% beggars were enticed by

relatives/ friends, 12.40% children, 60.29% adults and overall 28.93% beggars were introduced by husband and 19.37% children, 16.17% adults and overall 8.27% beggars were made by beggar master to adopt begging.

4.67% beggars were kidnapped (abducted and forced), 18.69% were offered interesting work and/or offer of shelter (luring), 19.35% child beggars, 13.33% adults and 16.82% were taken from my parents because of my physical deformity; and 14.95% were taken from parents by someone who offered them money, 28.03% were attracted by promise of marriage and/or marriage proposal (luring); 4.67% had been sold by one agent to another; and 12.14% went for visit purpose and then trapped/forced into begging. None was deserted by family or husband.

The selling price varies from Rs.120 to Rs.150. As regards training, 41.30% child beggars and 35.29% adult ones replied in affirmative; and 59.68% child beggars and 64.70% adult beggars denied any training. 'Training in the art of begging' leads to specialization and more incomes.

All the beggars observed a week of 7 days' work. They worked from 6.00 to 8 AM. The conditions of employment are tedious and hardy. If delinquent, they were kept confined employers' place. There was restriction on their mobility, they were ill paid, access to education was denied and they were not allowed to communicate with their parents.

3.01% child beggars, they were satisfied with the conditions of employment and none admitted that the employer does not pay him but gives him only food and shelter.

Major problem creators were beggar masters/employers, local masters, peers, police and public. It appears that police arrested the beggars randomly, though such cases applied to 75% of the respondents. 47.91%

were arrested without any reason or cause; 25% were arrested for extraction of bribe and 27.08% were involved in a false case. Majority of them, nearing 50% or half of the respondents were held without any cause. The beggars were beaten either by the employer or police for keeping them under the thumb.

23.85% beggars had some kind of deformity but majority of them (about three-fourths) viz., 76.14% were normal persons. About half of the beggars in all categories were found to be crippled. The Blind accounted for 18.18% child, 28.57% adults and 21.27% overall beggars. Those with Crippled leg/Crippled hand were 42.42% children, 71.42% adults and 51.06% total. Facial deformity and skin infection was found in child beggars (15.15% and 6.06% respectively) No attempt was made to treat the illness or to correct the deformity of the beggar of any category as stated by all beggars to the query whether any attempt was made to treat the illness/deformity of the beggar. The main reason for action was that the beggar master did not allow this; not that he had no information, was lacking finances, health facility was not available and there was none to accompany the patient but because the very deformity or sickness was an advantage for begging.

The daily income expressed in US$ varied from 4.5 to 6.99. This was used to maintain their families. 51.26% beggars send a portion to their family, 25.88% beggars use it for their own living (rent, food, cloth, recreation, movies and others), 5.58% beggars pay a part to police in bribes/fines, and beggars give some to master/ extortionist. Most of the beggars were not aware of the number of beggars controlled by a beggar master.

**Beggar Masters**

Beggar Master (BM) is like head of a kingdom with his own territory, his own workers (beggars) and watchers (policing personnel). He is the master

trainer in the beggary. He is strict manager and administers his laws and authority ruthlessly. His team of beggars is selected by his own standards without deviation. He inflicts disabilities, if not natural, on his very flock to gain sympathy of the almsgivers. At the same time, the BM looks after the beggars, arranges for their upkeep and punishes them for trivial mistakes to enforce his authority. He provides food and clothing, befitting of a beggar. He keeps them filthy to give look of wretched personality to the beggar. He hesitates to provide medicare since it is becoming costly and may keep the beggar off duty. He knows simple medication and every prescription is limited to painkillers.

BM deals with delinquents with callousness short of death of the beggar. But protects him daringly if there is row between beggars, beggar and the public and beggar and newly transferred policeman on his beat. The number of BMs is not much in a city or town and hence the list of respondents is not long. But the response is reliable and reflects the true picture of the business. Thus the survey is limited to small but vigilantly selected BMs. According to the respondents who were accessed, more than two-third (68.18%) of them were found to be males but the females also headed the beggar groups to the extent of 31.81% as found through the survey.

As regarding occupation, the survey indicated that though the majority of BMs had no other occupation than begging and masterminding the organizational matters, 22.27% of them were engaged in trade. The interviewer was not able to extract the information about the type of trade. It is feared that it could be trafficking in drugs or children. The occupation prior to adopt begging reveals that 34.37% were non-farm wage workers and 40.62% were unemployed. Thus 75% of them were hard hit by poverty and food insecurity. This situation might have forced them in organization of beggar groups. However 25% reported to have started by begging

themselves as primary profession. Table 1.9 is clear indication of the fact that lack of suitable employment is major cause of begging.

BM are usually supervising the sites or safeguarding the beggars from interference from public, police and parasites who harass them, but 22.27% reportedly were 'begging' themselves. The survey shows that most of them were busy in BM affairs indicated at the outset so that 77.27% did not beg themselves. BMs applied various methods to discipline beggars for disobedience like verbal warning was reported by 27.41% BMs, warning through agents/supplier/other media by 17.74%, physical punishment by 9.67%, deduction of money by 24.19% and giving less food by 30.96%. None reported chaining/confinement, making them work harder or dismissal from the job.

The methods applied for recruitment are many and the process lengthy in most of the cases to avoid black sheep, alien agents, etc. The various statements recorded by BMs are direct contact and recruit (36.36%), through other beggars (63.63%), brought by parents/relatives/of disabled persons bring (54.54%), purchase for the purpose (72.72%), marriage (18.18%), for shelter and other support (40.90%) and volunteers (72.72%) There is no hard and fast rule for recruitment in this profession. Only needy ones come for help and land into begging. BMs apply multiple methods of recruitment.

Children both orphaned and destitute had the best prospects (86.36%) of being selected as potential beggars. The others were: children who were sold (31.81%), children contracted for some time (13.63%), children abducted (50%), old destitute women (59.09%), old destitute men (68.18%), disabled person (young) (54.54%) and disabled persons (adults) (77.27%). The figures are based on multiple responses.

The reported methods/ techniques needed in begging were physically disability, apparent incapability of doing any work, old/weak to work outlook, sick/ill, helplessness and doing small favors (cleaning car, windows etc.). It required great input and special effort to groom the potential beggar to be a success. The techniques to make beggar work and be efficient have also been developed with time. The effective ones found from indicated responses are better orientation/and instruction (81.81%), physical preparation of the beggars (72.72%), keeping the beggar under the supervision of another beggar (77.27%) and use force in cases where necessary (50%). The most preferred technique though was better orientation and/or instruction. It is universally recognized method in all professions.

Good earning came through general characteristics the beggar, sex disposition, physical appearance, techniques used for asking alms and other individual traits.

The special occasion or day when people give alms generously were stated by BMs as sickness (100%), during a problem (77.27%), death (90.90%), Delivery (81.81%), Eid Festivals (72.72%) and Friday & Thursday (81.81%). Thus beggars take full advantage of Muslim peoples' dedication to their belief and action. (See table 3.11a) 100% BMs consider Month of Ramzan, 77.27%, Month of Moharam and 63.63% as month of Rabi-ul-awal to be the special months when Muslims shower more generosity in almsgiving.

As regards forced begging, 77.27% BMs were aware that they were forcing the person to beg but 27.27% consider that they are not forcing as it is beggars, need as well. 22.72% BM respondents say forced begging was quite frequent, 31.81% considered that it was rare, while 18.18% said they don't know and 27.27% insisted that the question was not applicable.

The probe into the BMs' their knowledge of measures applied for forced begging revealed that 81.81% BM respondents said that the master leaves the disabled person in some place and collects the person later on; 68.18% indicated that the master keeps the beggar under close watch, 40.90% stated that the master uses threats of severe punishment for non-compliance and 59.09% ended with refusal to reveal the other measures adopted by BMs for forced begging.

BMs' degree of satisfaction with the present business showed that 31.81% are quite satisfied, 54.54% were satisfied to some extent but 13.63% were not satisfied at all. The reasons for satisfaction given were good income by 63.63% and easy income by 36.36% BMs. The reasons given for dissatisfaction with the profession were expressed as morally not good by 13.63% BM respondents.

## CONCLUSION

The trafficking of women and children for sexual exploitation is a high-profit, low-risk trade for those who organize it, but it is detrimental to millions of women and children exploited in slavery-like conditions in the global sex industry. This trade, which is an outrage and a worldwide plague, is conducted throughout the world with near impunity, in many cases carrying penalties far less severe than drug trafficking. The people associate it with Eastern Europe or Asia, but there is mounting evidence that the trafficking of women and children for sexual exploitation, with its concomitant human rights abuses and health consequences, is a significant problem in the whole world.

In prostitution two types of demand exist one from the third parties who recruit, organize and profit from the labor of sex workers, and the other from those who consume their services. The client is the deciding factor

about the age, vital signs, attitude and price of the sex service. Since the demand is selective, the suppliers have to be very careful in recruitment and the employer very cautious in making investment. Human trafficking includes both supply and demand forces. Male sex buyers create a strong profit incentive for traffickers to entrap more victims, fueling the growth of trafficking in persons. Violence, confinement, coercion, deception and exploitation can and do occur within both legally regulated and irregular systems of migration and employment. A market in commercial sexual services is said to necessarily reduce women and girls to mere objects of trade, and thus no distinction can be made between 'forced' and 'voluntary' prostitution. International organizations and governments have an important role to play in drying up the demand for trafficking in persons.

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