



KASHMIR'S BEGGING INDUSTRY AS A MONEYSMAKING VENTURE

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Abstract

It was observed that beggars made up a sizable portion of the population in most urban and rural areas, regardless of the motivations for their chosen profession. They continue to grow as a fascinating phenomenon in all fields of study. This study added to the limited body of research on the topic by looking at the history and health effects of panhandling. Because of the qualitative character of the study, we used a combination of in-depth interviews, key informant interviews, and observations made by observers who were not involved in the study. Coverage included the Kashmir valley city of Srinagar. The findings revealed that some of the panhandlers have been operating for almost twenty years. They didn't see beggars as a burden on society but rather as people trying to make a living. Some people resort to begging on the streets since they have few other options for making a living because of their financial situation. Invasion into begging as a means of subsistence was prompted by chronic economic failure. Environmental annoyance and health hazards, as well as a negative portrayal of the country's human development index to foreigners, are all ways in which street begging can have an impact on public health and development. As their population keeps growing, they must keep cutting back on their labour force. As a result, the social welfare system will collapse, leaving people and ecosystems susceptible to the effects of un sustainability.

Keywords Beggars: Destitute, Law, Menace, Social Problem

INTRODUCTION

It is a sort of personal disorganisation since it demonstrates the individual's inability to adapt to his social environment. It is a symptom of societal disorganisation because the beggar on the street immediately brings to mind a society that is unable to accommodate him. Begging is a curse for all societies, regardless of their conditions and circumstances; but, for a poor country like India, it is not just a curse, but also a significant financial burden. There are currently more than half a million beggars in India, and if we include individuals who occasionally beg, this figure will increase to several millions. Beggars serve no beneficial social purpose; their presence is parasitic. They add to the country's destitution. But the issue of poverty is not solely economic; it also has social and moral dimensions. In truth, beggars constitute a significant source of disease transmission and the propagation of terrible illnesses. The beggars reflect a decaying and putrefying segment of society. This requires fast and harsh action; otherwise, the beggars would taint the entire society.

Foreign press and media have shamed India by displaying horrific images of beggars fighting like dogs for a few coins, swarming like bees for leftover food in hotels and restaurants, naked women sleeping on the floor, and youngsters sucking. These images depict India in vivid hues. In this paper, an attempt is made to understand the causes of begging and the various sorts of beggars, as well as why the laws enacted in this area are ineffective and what should be done to abolish this problem. In India, the problem of beggary has reached a staggering level. The suffering and danger of beggary are escalating at a frightening rate. Begging is the act of requesting material assistance from others through words or gestures. Beggars use a variety of methods to solicit alms. While some sing to draw attention, some display actual or fake wounds, while others emphasise their impairments. The beggars of today have accepted begging as a vocation; in the current era, begging has taken on a new shape, and the problem has exploded. In the majority of instances, beggars are found to be professionals who could have otherwise earned a fair life. They do nothing but beg and live a life of terrible moral depravity. In addition, beggary is increasing at an alarming rate due to lower production and general backwardness. Even many superstitious and orthodox Indians regard charity giving to be a moral obligation, yet any rational individual can readily recognise that charity giving perpetuates social and moral cancer in the country. If we analyse the social and moral dimensions of beggary, we cannot avoid concluding that a society that wishes to progress must eradicate beggary. In certain civilizations, beggars have a significant role. In Hinduism and Islam, for instance, all believers are obligated to give to beggars. By giving to beggars, believers can fulfil a major tenet of their religion, increasing the likelihood that they will be allowed to paradise or reincarnated into a decent body, depending on their faith.

CAUSES OF BEGGING IN INDIA:

The present article is an attempt to analyse the socio-economic causes of begging, governmental helps received by them and suggestions given themselves by the beggars as well as Recommended by the authors for uplift-ment of the socio-economic standards of their life in Aligarh district of Utter Pradesh .the study is based on primary school through the field survey in Aligarh district carried out during 2009.the analysis reveals that the main causes of begging that forces the people to adopt the heinous activity i.e begging are prevalence of poverty , illiteracy, handicapped ,diseases old age ,death of parents , and other misfortunes etc ,out of poverty is a single factor which results nearly half beggar population of study area towards this profession .this study demonstrates that this selection of population is the most poor among the poorest who are still thriving for one of the traditional basic need ,that is food, what may be predicted about the status of the other remaing needs (clothing and shelter).the new additive modern needs (health ,education and recreation)are the heavenly dreams to them.



Economic cause

The state of the economy is the single most influential factor in determining whether or not a person is reduced to penury. There are two ways in which poverty and beggary are linked to monetary instability. Begging could firstly result from financial difficulties. Second, beggary can be motivated by financial gain in some circumstances, especially in cases of organised or exploitative beggary. Unemployment, underemployment, homelessness, poverty, natural disasters, famine, and other forms of economic deprivation are all examples of economic causes. Due to the unfair distribution of land and the low wages that existed in India before independence, a huge segment of the population lived in constant financial hardship. The needy are one of the main groups that are compelled to resort to begging. Many people have to turn to begging because they cannot provide for themselves or their family. When they can't find job in the cities, hundreds of people resort to begging in the countryside because of the dearth of employment options there. ⁸ However, there were many more individuals drawn to the bright lights of the emerging cities than there were jobs available for them to fill. Unemployed people had few options. There were fewer job opportunities and more competition for land in his hometown, so returning to the village was out of the question. A sizable minority could find stable employment in urban service sectors. The masses had little choice but to loiter in urban areas in the hopes of getting lucky, which meant that they had to resort to living on the streets and navigating the complexities of anti-homeless policies and laws.

The fact that not all people who are poor choose to beg disproves the idea that poverty is solely to blame. As a result, there is yet another crucial facet to economic causality. Unemployment and underemployment are symptoms, not causes, because they are not fundamental to economic interactions. When a man is unemployed or underemployed, he often resorts to begging. ⁹ In this light, the economic situation becomes subordinate to even certain social and biological causes. It has been observed that many workers resort to begging as a means of supplementing their income because of the relatively low barriers to entry into the industry. Furthermore, many people turn it into a company and abuse others by putting money in it.

HOW NON LOCAL BEGGARS EATING UP LOCAL BEGGARS MARKET IN KASHMIR:

The researcher have met two Kashmiri Gujair beggars, they said many years ago we used to collect rice from people and then we used to sell that rice and that was our livelihood, but when the Indian beggars came here they started asking people for money directly .we thought this work would be better than collecting rice it would not take much effort but by abandoning this work we have suffered a great loss. Gradullay the non local beggars ate up our market. Because they take our childerens along with them and the people of Kashmir take more pity on them and give more money.



But now the people of Kashmir always give us opinion that it is better to do work than to beg because you are young.

Design

The research techniques used to compile the data for this conceptual paper are stealthy; They include notes taken by bystanders, informal interviews, and snapshots taken on occasion.

Findings

Results demonstrate that beggars are organised into cartels that help them increase their profits and that the industry of begging is growing into a lucrative one without requiring significant initial investment. It turns out that the black tourist market is a burgeoning sector of the underground tourism economy, complete with well-established players who are rapidly expanding their sphere of influence. As far as observers can tell, the network is more popular among college-educated and younger workers.

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