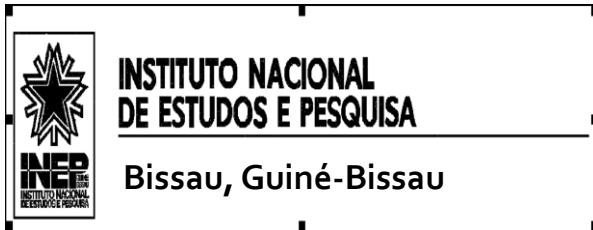


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Is ban on begging an effective strategy to fight child trafficking?



UNIVERSITY OF ICELAND
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Background

- Dean (1999)
 - Regulation of groups allowed to beg has a long history and has been identified as emergence of social policy
- Erskine & MacIntosh (1999) and Jordan (1999).
 - Most religions regard begging as honourable when exercised by legitimate groups
- Jordan (1999: 51)
 - “Begging is one of the *weapons of the weak*”

Aim

Examine the implementation of the 2010 ban on begging in Senegal

- Responses of religious leaders and Koran teachers from Senegal and Guinea-Bissau
- Consequences for Koran schoolboys, named *talibés*, who beg



Bans of Begging in Senegal

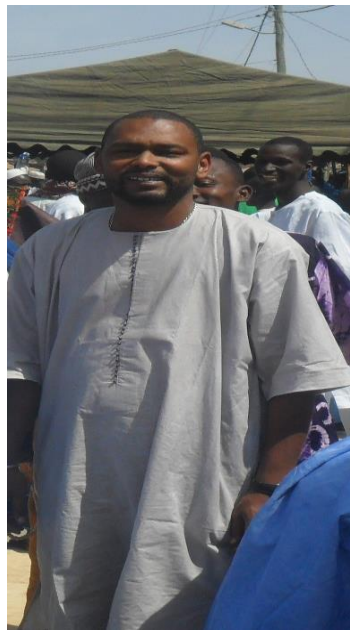
- In 1964, the Criminal Code prohibits begging in public but excludes alms-seeking in religious context
- In 1976, President Senghor, in a policy report to his party UPS, undertook to eliminate begging before 1979.
- In 2005, in the fight against human trafficking, the ban on begging was reactivated, including alms seeking by Quran schoolboys
- In 2010, due to threats of withdrawal of international aid, ban on begging from 2005 was enforced, but withdrawn within few weeks



Methodology

Fieldwork in Senegal and Guinea-Bissau

- Interviews with Koran teachers, NGO representatives, *talibés*, villagers and others
- Observations



During the ban: Situation of *talibés*

- Suffered hunger
- Concentrated in poor suburbs of Dakar
- Some arrested and pushed to identify their teachers
- Others feared arrest
- Some Koran teachers sent their *talibés* to their villages in Guinea-Bissau

Senegal's Poor Hurt By Begging Ban Meant To Help
by OFEIBEA QUIST-ARCTON



Enlarge Rebecca Blackwell/AP
A Quranic student whose legs are bowed from polio (right) is helped across a busy street by a fellow student, as they beg to meet the daily quota imposed by their teacher in Dakar. Senegal's government recently announced that it was stepping up its campaign against begging in the streets of the West African nation.

October 9, 2010 text size A A A

Senegal's capital Dakar is a lively and colorful city with, until recently, an army of beggars on the streets — both children and adults.

Many of the beggars in the metropolis have disappeared, at least for now, after the government began enforcing a 2005 ban on public begging, except near mosques and other places of worship. The crackdown came in August under international pressure, after a Human Rights Watch report estimated that tens of thousands of young boys are forced to beg on the streets.

In September, for the first time, the courts in Senegal applied another 2005 law against forcing minors to beg. A number of religious teachers were found guilty of the practice and were given suspended prison sentences and fined.

The issue is causing something of a social storm in Senegal, a majority Muslim country of 12 million where begging — and giving alms — are commonplace.

Rounding of beggars off the streets of Dakar in Senegal

Published on: Sunday, September 5th, 2010



Beggars in Senegal

By Guyson Nanagayi - Dakar - At least 200 street beggars who were rounded up last week in Senegal's capital Dakar, after the government banned begging in public, have been freed, while 39 foreigners are to be repatriated, a police source said on Friday.

"All the beggars who were arrested have been released. None of them were referred to the courts," the source said, asking not to be named. "Almost 200 beggars of Senegalese nationality were freed on Sunday.

"The beggars of Malian nationality, numbering 30,

were to be taken to the border by their embassy yesterday (Thursday) or today, at the same time as a Cameroonian woman who will return to her country by train via Mali."



Since 2010, Koran teachers and religious leaders have ...

- United to defend their interest
- Reactivated national organization of Koran teachers and religious leaders
- Created district organizations
- Negotiated with the Government
 - contracted lawyers to defend them
- Organized conferences in mosques to fight the law of ban on begging

Conclusion

- The 2010 ban on begging
 - did not improve the situation of *talibés*
 - prompted the Koran teachers and religious leaders to enforce their union to defend their interest
- Border towns continue to receive talibes from Guinea-Bissau who cross the border outside border posts
- Ban on begging in a society that accepts it on religious grounds is ineffective without implementation of supportive activities for those it aims to help



Thanks—TAKK FYRIR—Djarama — Danke!