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

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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- In **2010**, due to threats of withdrawal of international aid, ban on begging from 2005 was enforced, but withdrawn within few weeks.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
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!