

Determining Factors of Child Begging on the Streets of the Cities of Puno and Juliaca, 2023

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Abstract

Extreme poverty has devastating consequences that are closely linked to living conditions. Begging has become an alternative for family support and children resort to a set of survival strategies on the street. The objective was to establish the determining factors of the begging condition of street children in the cities of Puno and Juliaca. The methodology was oriented from the mixed approach, descriptive design, the selected population was 20 children who beg in crowded places in the cities of Puno and Juliaca. The techniques used were: the standardized questionnaire, the in-depth interview guide, structured survey and participatory observation. Data analysis was done with Stata and Atlas Ti. The results were as follows: The begging factors in children are directly related to the extreme poverty of the family unit, by identifying more than three unsatisfied basic needs. The presence of tuberculosis and other diseases, as well as the presence of a disability in a family member, are the factors that force children to go out into the streets, some to sell products and beg, earning an average income of ten soles per day (three dollars) that is used to support the family. These children are not covered by social programs (Qali Warma, PVL, School Breakfasts).

Keywords: *Determining Factors, Begging, Children and Survival Strategies.*

Introduction

According to Remedi (2019) Begging attracted the attention of historians from other latitudes, and in a similar way, it is part of a larger universe that includes the pauperism of the poor and the world of poverty; (Velasquez & Gonzalez, 2021) They mention that begging is not only an activity carried out by those who lack the income to subsist in decent conditions, but it is a social scourge; (Benavente, 2017) and lack of opportunities; (Calva, 2020), that is why many minors are forced to beg for alms in order to benefit others; (Cave, 2018) It mentions that “it violates the dignity of children and adolescents and constitutes human trafficking” (p. 7); likewise, Lopez (2017) He says that “the phenomenon of child begging is a worldwide problem, related to crime, so people who force minors to ask for money for their own benefit, impose on minors the practice of forced begging” (p. 40). Espinal & Güere (2019) It has become an alternative for family support, which is why the social groups that have been most affected by this phenomenon are those from homes with poverty or various issues.

Indeed, Pazos (2016) It states that families, lacking employment opportunities or sources, have opted to find in this activity an effective solution to satisfy their basic needs; Alvear et al. (2018) This practice has “a totally negative connotation towards minors.” (p. 364). In addition, Machado et al. (2021) They mention that two connotations must be taken into account within the term “begging”; the first act is “to use”, an expression that means that the child is being handled as an instrument for any economic reward; the second act is “to

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lend” which has a connotation where the minor is given as a tool or utensil to carry out the begging. (Joza et al., 2020). However, Swanson (2021) specifies that, “begging” “It involves carrying out many activities such as trying to give or sell pacifiers for financial compensation; (Mainato et al., 2022) delivery of an object or performing a service such as cleaning the windows of a vehicle (Miranda, 2019), parking assistance, sale of t-shirts or handkerchiefs, and now the sale of masks due to the pandemic (Wood, 2021), although the various definitions illustrate how we should understand begging; Lopez (2017) It allows us to visualize the existence of a sad and harsh everyday reality due to the social exclusion to which a part of children are subjected, not only nationally, but also worldwide.; (Miranda et al., 2017) states that “It should be noted that its origin is a consequence of unjust and discriminatory social policies and the indolence of a sector of the political class, as well as other groups in the private industrial sector, which do not contribute effectively to achieving its eradication.” (p. 48).

Factors Determining Begging

The child faces a set of circumstances, facts and personal, family or social factors, related to a specific problem (abandonment, violence, low schooling, economic exploitation, precarious family ties, unmet basic needs, among others), which increase the probability that a child will begin or remain in critical situations that affect his or her comprehensive development (school dropout, poor academic performance, shyness or aggressiveness, among others), or that he or she will be a victim of violence or other situations mentioned affecting his or her essential rights. (Avendaño & Castillo, 2021).

Among the determinants of begging in children, external and personal elements have been identified, so the environment they find themselves in leads them to beg. (Mendoza & Loor, 2021) In particular, the external factor is the community, inevitably the behaviors and beliefs of community life influence the environment in which minors are raised and their physical and/or social integrity. (Carrión et al., 2021). With regard to risk factors, it is a social scourge as begging is linked to poverty, social and economic inequality. (Diaz & Henderson, 2017). So, they see it as the only alternative to satisfy their needs. (Swanson, 2021). For Santillan & Vargas (2022) They specify that, levels of insecurity, vandalism and lack of access to institutions are elements that can lead to children or elderly people begging on the streets.

Therefore, children are in a state of vulnerability and abandonment, without any type of protection. (Bautista et al., 2019) Likewise, victims of natural disasters and migrants have a high probability of participating in this practice; Aragundi & Menéndez (2021) They mention that begging is a product of human mobility because they cannot obtain a livelihood worthy of survival, so they leave schooling in order to profit. (Herrería et al., 2021). On the other hand, Avendaño & Castillo (2021) They specify that the Cultural and religious factors are determinants of begging, however, in certain cultures, people are already determined to carry out certain activities according to the social class in which they are born, so begging is a highly probable option to survive. (Medicigo, 2018) Similarly, there are certain religions that promote begging as a way to please their deity and be good to others. (Silva, 2017).

Therefore, the presence of the components that influence the determining factors, according to (Molina-Mora et al., 2021) and they are: a) Family begging; it is a fact where many children beg because their parents or legal representatives send them to beg (Moreno, 2019), so that children make their own decisions and feel obliged to support their family (Urruticoechea & Verazza, 2019). Similarly, for some families, begging is an easy option, they use children to beg and earn money, instead of studying. b) Abandoned children; it refers to children who are vulnerable and assume the support of other members of their family, (Franco et al., 2014); Similarly, it is not effective in its social protection, which leaves them helpless due to the death of their parents, separation between spouses, etc. (Left, 2020); regardless of the lack of protection of children, it affects all aspects of their lives (Miranda et al., 2017). c) Motivation to beg; refers to the fact that children are encouraged by other children or people close to them, and they see begging as a response to their needs. (Calva, 2020). d) Failure of public policies; the issue of begging is visible to society, but it does not appear in government reports, and it is not possible to reduce it, so the failure of public policies is doubled. So far, no initiative by the government to help these children lead a dignified life and go to school has been completely effective. (Espinal & Güere, 2019).

Classifications Of Begging

The most common classifications, Lopez (2017) divides begging activities according to the way in which income is obtained into passive, active and aggressive; Wood (2021) mentions the following: a) Passive, meaning that the person is sitting or still in a place with a sign or a donation receptacle; b) In the active form, they approach another person People asking for gifts or money; c) Aggressive ways, in the same way, to obtain money or other kinds of gifts they approach people insistently, to scare them by coming. Another constantly used classification of those who beg is according to the place where they sleep after begging hours and contacts with their families. According to Spain et al. (2021) The following classification is highlighted: 1. Beggar on the street; refers to people who carry out begging activities in public spaces during the day and return to their permanent home at night, generally maintaining their family ties. 2. Street beggar, are people who carry out begging activities in public spaces, sleep on the street and have no contact with their family or do not have one, in some cases these individuals return home occasionally (for example, for festivities). 3. Beggar on the street, are people who are completely separated or abandoned by their families, and they have drifted into a life of begging. 4. Beggar from a street family, are people who carry out begging activities on the street as an inherited economic activity, many of these people were born and raised on the street (second generation onwards, of families that carry out this activity), in many cases their entire family lives on the street and begs. (Charriez, 2012).

Methodological Considerations

This is a descriptive/exploratory study, Sanchez (2019) He points out that, "they serve to increase the degree of familiarity with relatively unknown phenomena, thus obtaining information on the possibility of carrying out a more complete investigation on a particular context of real life and thus identifying promising concepts or variables." (p. 34). Likewise, the mixed design (quantitative and qualitative) was used through the use of the standardized questionnaire and interview guide for key informants, however Strauss & Corbin (2002) It emphasizes that "its relevance depends on the subject of study and the scientific, proto-scientific or human discipline in which it is framed, providing guidelines for choosing one approach or another, and also highlights the importance of establishing channels of communication and integration between both cognitive approaches" (p. 14) The techniques and instruments used were the standardized questionnaire, the in-depth interview guide, the structured survey, and participatory observation, Güereca, (2016) states that "it is a qualitative research technique, located within the framework of the so-called biographical method, whose main objective is the analysis and transcription that the researcher carries out based on a person's stories about his or her life" (p. 13). The study population is non-probabilistic by convenience, which constitutes 20 children in total, distributed in 13 boys and 07 girls, and the ages range from 07 to 13 years, the information was collected in the places where they carry out the activity of begging which are places with a lot of people such as markets, squares and central streets of the city of Puno and Juliaca the same that all of them remain almost daily in crowded places such as (Plaza de Armas, the central market and Union and Dignity, Jr. Lima and Los Incas) who beg for alms through: (Demonstration of their skills and others only beg for alms).

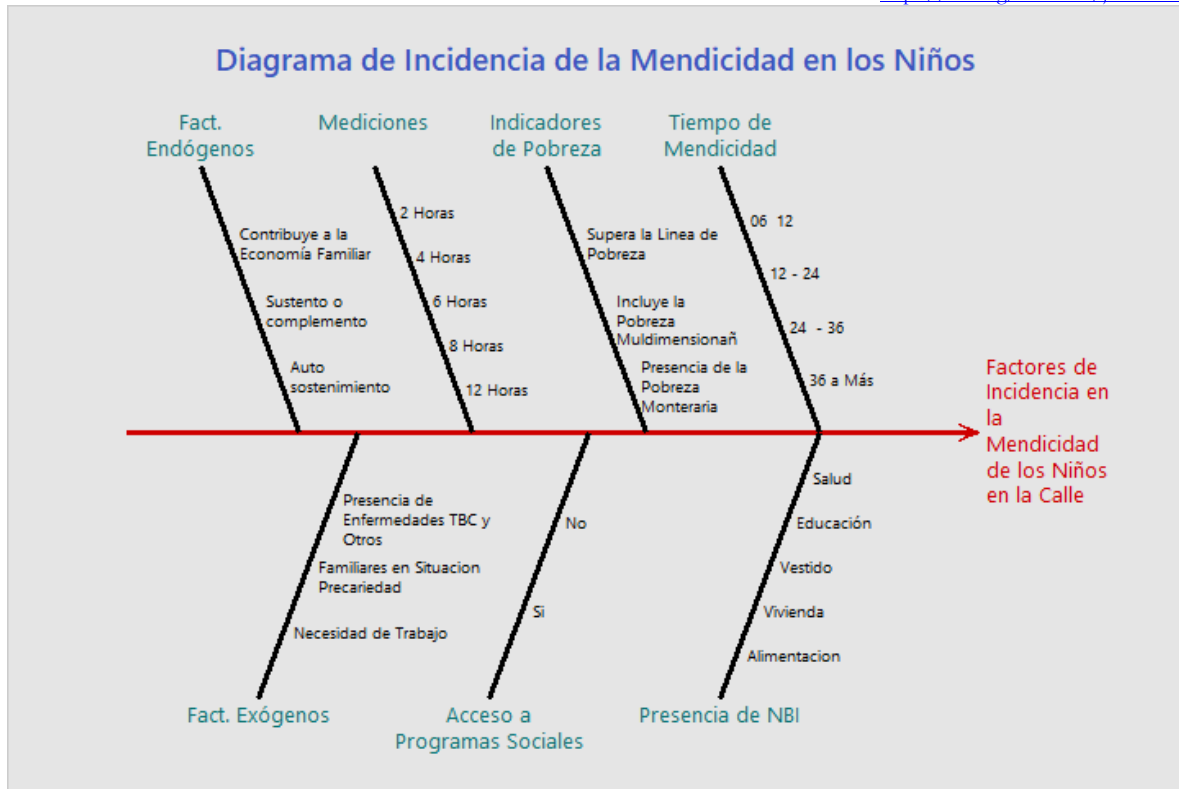


Table 1. Statistical Description

<i>Variables</i>	<i>F</i>	<i>%</i>
<i>Gender (Gender)</i>		
<i>Male</i>	13	65%
<i>Women</i>	07	35%
<i>Age</i>		
<i>07 – 09</i>	08	40%
<i>10 - 12</i>	10	50%
<i>13 - +</i>	02	10%
<i>Weather on the Street</i>		
<i>0 to 01 year</i>	09	45%
<i>01 to 02 years</i>	04	20%
<i>02 to 03 years</i>	02	10%
<i>03 to 04 years</i>	02	10%
<i>04 to 05 years</i>	02	10%
<i>05 to + years</i>	01	05%
<i>Schedule</i>		

<i>08:00 am - 12:00 pm</i>	<i>03</i>	<i>15%</i>
<i>1:00 pm - 4:00 pm</i>	<i>05</i>	<i>25%</i>
<i>08:00 am - 17:00 pm</i>	<i>09</i>	<i>45%</i>
<i>14:00 pm - 20:00 pm</i>	<i>03</i>	<i>15%</i>
<i>Factors</i>		
<i>Presence of 3 unmet needs</i>	<i>06</i>	<i>30%</i>
<i>Family in extreme poverty</i>	<i>10</i>	<i>50%</i>
<i>Exogenous factors</i>	<i>04</i>	<i>20%</i>
<i>TOTAL</i>	<i>20</i>	<i>100%</i>

Note: Prepared for the purpose of the Research (2023)

Table 1 shows the results of our study population, 65% are male and 35% female, 40% are between the age ranges of 07 to 09 years, followed by 50% of the population between 10 to 12 years and 10% between 13 years and older. The schedules of the activities on the street are given by the following categories: candy sellers, candy sellers, musicians and singers, song interpretation, and activities prone to begging; what our key informants indicate is that many people with good gestures prefer to give a tip to acquire said products. These are economic activities of subsistence that as a category in the social sciences are attributed as survival strategies. The time that the interviewees sustain their economy are: 45% work from 0 to 01 years, 20% from 01 to 02 years, 15% from 02 to 03 years. 15% are between 3 and 4 years old, 15% are between 4 and 5 years old, and 0.5% are 5 years old and older. The average working hours are 9 hours for a sample of 20 minors living in extreme poverty. 45% indicate that they work from 8:00 am to 5:00 pm, 25% from 1:00 pm to 4:00 pm, and 15% work from 8:00 am to 5:00 pm as well as from 2:00 pm to 8:00 pm, finally, the factor indicated by our interviewees, 50% is due to the fact that the family is in a situation of extreme poverty, to this is added the 30% to the presence of more than 3 unsatisfied needs: such as health, economy and food in this group, and 20% have exogenous factors such as: TB, Gallbladder, Disability of parents, etc.

Table 2. Distribution of Statistics of the Variables Under Study

Variable	Obs	Mean	Std. Dev.	Min	Max
nro	20	10.5	5.91608	1	20
sexo	20	.65	.4893605	0	1
edad	20	10.1	1.803505	7	13
ingresos	20	19.75	7.158911	10	30
horas	20	7.45	1.316894	5	9
tiempo	20	4.5	1.538968	2	8
acesops	20	.4	.5026247	0	1
nbi	20	4.05	.8255779	3	5
total	20	46.25	7.799291	34	61
Log	20	3.820619	.1681939	3.526361	4.110874

Note: Prepared for the purpose of the Research (2023)

In table 2, the quantitative analysis of the study variables is shown for a total of 20 observations with respect to age, the average is 70 years, the values fluctuate from 65 to 80 years of age; of which 40% are men and 60% women; the average income is 289.00 soles per month, which in daily terms would be equivalent to \$ 1 to put bread in your mouth or satisfy hunger, income fluctuates from 150 to 500.00 soles per month; The average number of hours dedicated to the street to survival strategies or begging or paying tips is 7 hours per day including Saturdays and Sundays; The time in years dedicated to begging is 5 years with 8 months on average, its values range from 01 to 10 years of seniority dedicated to survival strategies; Access to social

programs is represented by 10% and 90% of our study population is not a beneficiary or simply excluded from the social programs provided by the State; the dissatisfaction of basic needs have an average with a scale of 4 and their values fluctuate from 3 to 5 needs, so we can conclude regarding this item we speak of a very vulnerable population, which dissatisfies more than 04 basic needs which indicates that they are in a situation of extreme poverty, finally, the levels of depression and anxiety present a scale of 3.5 and 3.65, emotionally it is a very sensitive and vulnerable population, due to the characteristics of the body genetically there is the presence of headaches, arthritis, rheumatism, nervousness and suicide attempts, due to the abandonment of their children, the abandonment of the family and the State.

Table 3. Multiple Correlation Design That Affects The Incidence Factor

```
. regress Log sexo edad ingresos horas tiempo accesops nbi
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Source	SS	df	MS	Number of obs	=	20
Model	.535993571	7	.07657051	F(7, 12)	=	612.24
Residual	.001500789	12	.000125066	Prob > F	=	0.0000
				R-squared	=	0.9972
				Adj R-squared	=	0.9956
Total	.53749436	19	.028289177	Root MSE	=	.01118

Log	Coef.	Std. Err.	t	P> t	[95% Conf. Interval]
sexo	.0195776	.0064314	3.04	0.010	.0055647 .0335905
edad	.0214868	.0034858	6.16	0.000	.013892 .0290817
ingresos	.0218258	.000498	43.82	0.000	.0207407 .022911
horas	.0198195	.002373	8.35	0.000	.0146491 .0249898
tiempo	.022084	.0040603	5.44	0.000	.0132374 .0309306
accesops	.0259122	.0074015	3.50	0.004	.0097857 .0420387
nbi	.0191575	.0034701	5.52	0.000	.0115968 .0267181
_cons	2.824831	.0282415	100.02	0.000	2.763298 2.886364

Note: Prepared for the purpose of the Research (2023)

In Table 3, according to the number of observations of 20 older adults, a statistical probability of 0.000 is obtained, which indicates that the estimates are statistically reliable. We present the multiple regression statistical model with dummy values and a natural logarithm scale to determine the indigence factor.

The estimated value of Pearson's R, 0.99, indicates that there is a high positive regression of the indigence factor with the variables of age (-.002), gender (-.008), income (0.001), hour (0.40), time (0.45), access to social programs (0.25), presence of unmet basic needs (0.55), levels of depression (0.46) and levels of anxiety (0.45). These coefficients indicate a moderate positive correlation, which constitutes an incidence factor in the indigence of the elderly.

The statistically significant variables in this statistical model, the p value of statistical significance are given by the following variables: Hours spent on the street, time in years, unsatisfied basic needs, depression and anxiety have the statistical probability (0.000) and are highly significant, and the variables that have the greatest impact on the condition of homelessness of the elderly, with an error (0.05) that is valid for the social sciences.

Table 4. Internal Correlation According to Factors and Statistical Significance.

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. pwcorr Log sexo edad ingresos horas tiempo accesops nbi, sig
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	Log	sexo	edad	ingresos	horas	tiempo	accesops
Log	1.0000						
sexo	-0.1131 0.6351	1.0000					
edad	0.6321 0.0028	0.1014 0.6706	1.0000				
ingresos	0.8924 0.0000	-0.3268 0.1597	0.2874 0.2192	1.0000			
horas	-0.0873 0.7144	0.4206 0.0648	-0.0199 0.9335	-0.3224 0.1656	1.0000		
tiempo	0.4004 0.0802	0.1747 0.4613	0.8723 0.0000	0.0358 0.8808	-0.0130 0.9567	1.0000	
accesops	-0.4588 0.0419	0.3852 0.0935	-0.3948 0.0849	-0.4827 0.0311	0.4294 0.0588	-0.3402 0.1422	1.0000
nbi	-0.0307 0.8979	-0.2150 0.3628	-0.1449 0.5421	-0.0423 0.8595	0.0750 0.7532	-0.1864 0.4313	-0.1776 0.4539

Note: Prepared for the purpose of the Research (2023)

In Table 4, regarding the internal factors of linear correlation, this statistical premise relates two or more variables, to indicate the degree of correlation and statistical significance which will allow us to affirm the regression model proposed in Table 2, and goes as follows: In a statistical matrix of internal correlation of quantitative data are given by: Income (0.006); Hours dedicated to the street (0.66); Time in year dedicated to survival activities (0.21); Access to social programs (0.41); Basic Needs (0.32); Depression (0.53); Anxiety (0.44) related to the natural logarithm of the incidence factor, and so on, their statistically significant values are mostly less than 0.05, which indicates that they are incident variables of cause and effect in the problem of the condition of indigence.

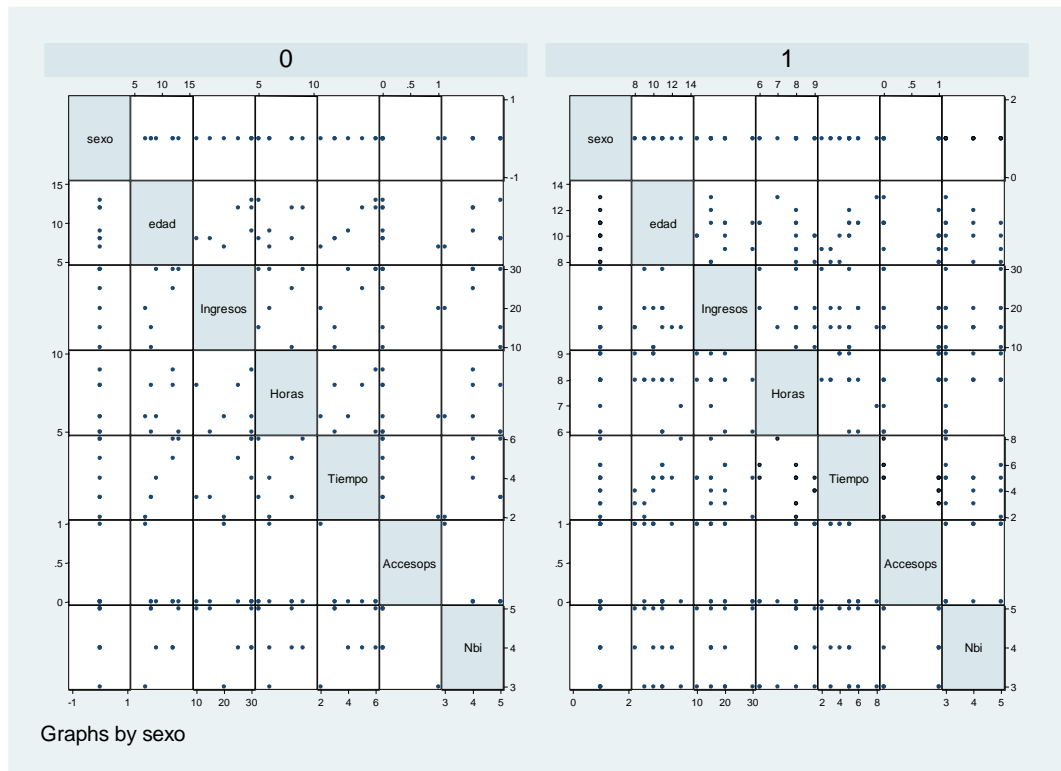















Table 1. Testimonies and Life Stories about the life experience of child beggars on the streets of the cities of Puno and Juliaca.

Photo	Life experience of child beggars on the streets of Puno and Juliaca.
	<p>Meyer (10) “[...] I am from Juliaca, we moved to Puno a month ago. I sell “Agua de Cebada” (Barley Water) on the streets of the city, for nine hours a day, as a volunteer, I work to support my family, managing to collect an average of ten soles a day and if it is a good day twenty soles. Even during school time I go out to sell daily, I attend school regularly, when I sell people support me and collaborate [...].</p>
	<p>Jhon Alex (11) [...] “I am from Tiquillaca, I have been begging for money for four years, every afternoon for approximately six hours, collecting an average of eighteen to thirty soles to pay for my mother’s chronic TB medicine and my siblings’ food. My father died four years ago with cirrhosis due to alcoholism. We experienced family violence from my father. For now we are getting ahead... although on different occasions people on the street sometimes do not understand my activity or my need and verbally attack me saying “run, go home” “lazy”, I know it is difficult but I have to do it, I would like to improve myself in the future but my conditions do not allow me [...]</p>

	<p>Mely (08) “(...) I am from Juliaca, I dedicate myself to asking for support through singing, for a year, every afternoon for six hours and on Sunday mornings in the trout markets, I manage to collect approximately thirty soles and on Sundays I go out with my brother (11) managing to collect fifty soles, I go out voluntarily because I have parents in poor health, my mother has a bad gallbladder and my father has a bad leg “he can't walk”, through singing I receive humanitarian support, (Blue eyes, don't cry, don't cry or fall in love, you will cry when I die, when there is no remedy ...), I will go out until my parents get better for now I am prioritizing my school supplies. I think it is not bad to ask for support, when I grow up I want to be a singer like Yarita Lizeth.</p>
	<p>Benjamin (11) [...] “I am from Cusco, but I am living in Juliaca, staying with some acquaintances of my father, I sell “Fruits and mints” during the school holidays “two months”, I go out to squares and markets every afternoon for eight hours a day, I do it for myself, voluntarily, to cushion the expenses of the school uniforms and school supplies, daily I manage to collect fifteen to thirty soles, people collaborate and support me, little by little I am saving to buy what I need and return to Cusco “I am a good student” “I want to be an engineer” I will achieve it [...].</p>
	<p>Carmen (09) [...] “I am from Caracoto, I have been selling “candy” for two years, every afternoon for approximately five hours, voluntarily to support my family, collecting an average of ten to twenty soles a day, many times people do not want to buy from me saying “why do you work?... run home”, but I give everything I earn to my mom so she can feed us. When school starts I will stop going out, my father already got a job at the mine and he told me to dedicate myself to school and not to worry anymore, “I would like to be a doctor to help children” [...].</p>
	<p>Marco (12) “[...]” I am from Puno-Salcedo, I live with my grandparents, “since I was born” I do not know my parents, “my grandparents are everything to me” that is why I try to support them and I go out to the streets, squares and restaurants to beg for alms, now I am going out all day, but when work begins I will only go out in the afternoons, I do it of my own free will “I do not want to abandon them...”. Every day I manage to collect fifteen to twenty soles which I give to my grandmother so she can feed us. Not all people are good sometimes I notice that they look at me with displeasure because of the way I dress, also when I try to enter restaurants they prevent me from passing despite this I will continue going out until my way of living improves, I think that begging for alms is something normal for people who need it, it is not bad “I do not harm anyone”. In the future I want to be a good person and have good studies.</p>
	<p>Alex (11) [...] I am from the Coata district, I currently live with my aunt. My father died of diabetes when I was four years old and my mother abandoned me when I was three years old. I sell candy, and I also take advantage of asking for "alms" to be able to pay for my studies. I am currently in sixth grade at the Bellavista School.</p> <p>I work eight hours a day, selling for an average of twenty to thirty soles and I do it voluntarily, from Monday to Sunday. I give what I earn to my aunt, so she can buy me clothes and also spend on my school supplies. When I go out to sell, many people support me voluntarily, and they tell me nice things and that motivates me to continue studying, because in the future I want to be a</p>

	professional. [...]
	<p>Yoselin (07) [...] I am from Umachiri, I currently live in the District of San Miguel de Juliaca, I am currently in second grade at the Las Mercedes School, I am in the morning shift, I live with my parents, I sell candy, "gum, lollipops, chocolates, and nougat" to have my own income. I sell approximately twenty soles, when there are holidays I sell a little more. I sell on Fridays, Saturdays and Sundays, because the other days I help my mother sell vegetables, and I do it voluntarily, I plan to work until I am of age and can work without problems. When I sell I receive support from people, they talk nicely to me. In the future I would like to have enough money and travel to other countries. [...]</p>
	<p>Dayner (09) [...] I am from Huata, but I currently live in the city of Juliaca, with my parents, I am in fourth grade of primary school, my father and I work at home, my mother does not work because she is in poor health, the motivation for which I go out to play my charango and sing is to be able to help with my mother's medicines and also to pay for my studies, I work eight hours a day, I earn 30 to 35 soles, I work out of obligation, because with the money I earn I give it to my father so he can buy my mother's medicines, on the street many people approach me to listen to me, I have received a lot of support from them, they give me good encouragement to continue forward, and that makes me able to demonstrate my talent for singing, because in the future I would like to be a great musician and have my own group. [...]</p>
	<p>Shika (08) [...] I am from the Cabana district, but two years ago we moved to the city of Juliaca, I live with my parents and my little brothers, but now my parents are in poor health, my father has gastritis and my mother has asthma, I am currently in third grade of primary school, I do not remember what school I am in.</p> <p>At home my siblings and I work to help my parents. I go out with my weight control machine and sell candy from time to time, but the times I go out I almost always do it in the afternoons because there are more people, and I go out out of obligation. What I earn a day is between 15 to 20 soles, I give it to my mother, I plan to work until my father and my mother get better, every time I go out to sell people buy a lot from me and sometimes they give me money, I think that selling is not bad, many people tell me to continue working honestly, my dream is to be a doctor in the future to cure my father and my mother. [...]</p>
	<p>Nayer (10) [...] I am from Caracoto but I live in Puno with my aunt, I do not live with my parents because I do not know where they are, now I am in fifth grade, where I live my aunt and I work, she sells gelatins and I do too, I work so my aunt can buy me clothes, normally I start selling at eight in the morning, from Monday to Sunday, I do it voluntarily, what I sell and earn I give to my aunt, a day I sell thirty soles, and the days there is a fair I sell a little more, I think to work selling gelatins until I finish school, in the street people treat me nicely, and I already have friends who buy gelatin from me every day, I do everything to get ahead, because someday in the future I would like to be a professional to earn a lot of money. [...]</p>

	<p>Javier (11) [...] I am from Huerta Huaraya, I currently live with my parents. My father works for my uncle, and my mother only stays at my house, when there is a market she goes out to sell potatoes. I sell candy, I also take advantage of asking for "alms" to be able to pay for my studies. I am currently in sixth grade at the Miguel Grau School and I am on the morning shift.</p> <p>I work four to eight hours a day, selling for an average of fifteen to twenty soles and I do it voluntarily, from Monday to Friday I sell in the afternoons, on Saturdays and Sundays all day, what I earn I give to my mother, so she can keep it and buy me my clothes, I also spend it on my school supplies, when I go out to sell many people make fun of me, especially children, when I look at them they laugh and if I don't work my parents don't support me, I will continue selling until I finish school, what I want to be in the future is an Engineer [...].</p>
	<p>Ernesto (10) [...] I live in Juliaca alone with my father and my little sister who is one year old, my parents separated when I was 7 years old, now I don't know where my mother is, I am in fourth grade, I repeated a year, in my house my father works, he sells candy and I, my little sister is sometimes with me, and sometimes with my father, I work as a beggar for my things a day I don't earn much, only ten sometimes fifteen soles, I ask people for money eight to nine hours a day, every day of the week, I do it out of obligation, and everything I earn I give to my father, I plan to continue asking for money and support until I finish my school, people support me to help my little sister who is just one year old, that is why I ask for support, more for my little sister. In the future I would like to earn a lot of money and help my little sister [...]</p>

Note: Prepared for the purpose of the Research (2023)

Conclusions

The main factors of child begging are given by the presence of extreme poverty that each child experiences, in effect, the beggar child contributes to the family economy and has become an alternative for family support, this highly vulnerable social group ventures into survival strategies consisting of selling candy, gelatin, barley water, weight measurement, singing, playing musical instruments, etc. learning to deal with the satisfaction of hunger so these little warriors expose themselves to the streets of the city.

Unemployment, illiteracy and disability are social problems that affect families and these have repercussions on their minor children, who as a result assume the family burden and responsibilities.

Children claim to have a life plan, as many of them are aware that this would be the only way to excel in their current quality of life. For them, having a goal allows them to strengthen their self-esteem and gives them an opportunity to feel competent, avoiding social maladjustment, which allows them to give meaning, strength and value to their own existence.

The regulations established in the Peruvian Constitution and in the Code of Children and Adolescents, which are in force in our country, are insufficient to protect Peruvian children and adolescents from begging by their parents and other people.

The Peruvian state shows that poverty and education are stubborn in this part of the country, since the regulations and control of these are insufficient to protect children from begging.

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