GLOBAL STUDY ON SEXUAL EXPLOITATION OF CHILDREN IN TRAVEL AND TOURISM

COUNTRY-SPECIFIC REPORT

INDIA: GOA

2016

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WALKING THE TIGHTROPE: EXPLOITATION OF MIGRANT CHILDREN IN TOURISM IN GOA

2016

CONTENTS

ACKNOWLEDGEMENTS

We wish to acknowledge the contributions of children and community members whose realities and experiences form the substance of this report. We recognise that these are harsh and traumatic experiences and the only justification we have in seeking their stories is that it may help them and many more migrant communities to have a life without discrimination and with greater security, and dignity.

Government officials, civil society organisations, prominent citizens, members from the tourism industry and tourists were willing to varying extents share information and perspectives with us, that have informed this report. We appreciate their efforts, as we believe that information is valuable to establish the nature, extent and implications of such exploitation. We hope this would a step towards protecting children of migrant communities in Goa and the rest of the country.

ACRONYMS

BDO	Block Development Officer
CSEC	Commercial Sexual Exploitation of Children
CSOs	Civil Society Organisations
CWC	Child Welfare Committee
DoE	Department of Education
DoL	Department of Labour
DoT	Department of Tourism
ECPAT	End Child Prostitution, Child Pornography and Trafficking of Children for Sexual Purposes
FGD	Focus Group Discussion
GCA	Goa Children's Act, 2003
GDTC	Goa Tourism Development Corporation
GSCPCR	Goa State Commission for Protection of Child Rights
ICDS	Integrated Child Development Services
ICPS	Integrated Child Protection Scheme
ILO	International Labour Organisation
IPC	Indian Penal Code
ITPA	Immoral Traffic (Prevention) Act, 1986
JJA	Juvenile Justice (Care and Protection of Children) Act, 2015
JJB	Juvenile Justice Board
LSGIs	Local Self Governing Institutions
MoT	Ministry of Tourism
MSW	Masters of Social Work
NCRB	National Crime Report Bureau
NGO	Non-Government Organisation
NOC	No Objection Certificate
NR	No Response
OBC	Other Backward Castes
PHC	Primary Health Centre
PI	Police Inspector
POCSO	Protection of Children from Sexual Offences Act, 2012
S&H Code	Code of Conduct for Safe & Honourable Tourism
SC	Scheduled Castes
SHG	Self-Help Group
SIT	Special Investigation Team
ST	Scheduled Tribes
STCI	Sustainable Tourism Criteria of India
TSOs	Travelling Sex Offenders
TTAG	Travel and Tourism Association of Goa
UNCRC	United Nations Convention on the Rights of the Child
UP	Uttar Pradesh
UT	Union Territories

FOREWORD

This report explores the inter-linkages between three areas: children, tourism and migration. Goa, since the late 1980s has been a popular destination on the map of thousands of tourists, both domestic and foreign, who enjoy prolonged vacations of the pristine beaches, the food, culture and Goan hospitality. However a harsh reality that came to light was in the early 1990s when the Freddy Peats case was highlighted by the social activists and media, establishing the fact that Goa was witnessing a group of tourists who came here not only for the wine, women and song but children too. Since then several civil society organisations as well as the government have published research studies, census, survey data and records establishing the fact that children are exploited and abused in the context of tourism. However an area that has received scant attention is the situation of children of migrant communities in the context of tourism in Goa. An overview of these issues is covered in Section I of this report, while Section II elaborates the Research Design of this study.

Goa, has seen both kinds of migration – external and internal but for the purpose of this study in-migration was taken as the primary consideration. The motivations for migration to Goa, also depend upon the lines of caste and class backgrounds. While on the one hand, the moneyed class are buying holiday homes, on the other hand there are people mainly from the Scheduled Castes, Scheduled Tribes and Other Backward Communities that come in search of livelihoods and in the hope for a better future for their children. Tourism provides one such opportunity. Most migrant people live in bastis or slums. Some are not even able to make it to the slums. Unaffordable rents force them to live at their workplaces, shop pavements, or in open areas in the city. The situation of the migrant people and the exploitation they face is discussed in Section III of this report.

This vulnerability of the parents, in turn increases the vulnerability of the children. There is a constant struggle between educating the child or sending them to work. At times children are seen to be doing both. Given the marginalisation and situation of poverty that the families find themselves in, many a times children then engage in some activity by way of helping their parents, either by taking care of the younger siblings or older grandparents when the parents are away for work, helping in household chores or working in income-earning activities. The situation of the migrant children is discussed in Section IV of this report.

Section V brings together the perspectives of the various stakeholders that are / need to be involved in the protection of children so as to build a caring, protective and safe environment for all children, to reduce their vulnerability in situations and to keep them safe at all times. Section VI elaborates on the recommendations that emerged from the research team's interactions with different stakeholders and from examining the issues during the course of this study.

The migrant families and children in particular are walking the tightrope. For them it is a constant struggle so as to avoid annoying or angering people who could become enemies. Children whose families have been residing in Goa for over two generations are still regarded as outsiders by the Goans. In schools they are humiliated and in the society they are not accepted. Tourism does not recognise their work and contribution to the economy. While the powerful in the region thrive through the control of tourism, it is the migrant communities who continue to be oppressed including being sexually exploited in their struggle for survival and livelihoods. What is the price that the migrant communities will need to endure before we realise how degrading tourism in Goa has become, the brunt of which is being borne on the respect and dignity of these children.

We hope that this study will be a wake-up call – that all is not well with tourism when children are exploited.

Research Team
April 2016

CHAPTER 1:
SITUATIONAL ANALYSIS

Goa, the smallest State in India, stretches along the Arabian Sea from North to South Goa, with a geographical area of 3708 sq. kms. Scenically located between the Sahyadri Hills to the east and the Arabian Sea to the west, it is known for its diverse ecosystems and natural beauty. According to the 2011 Census of India, the population of Goa was 1.4 million residents which includes children, who form approximately a fourth of its population.

Tourism is the mainstay of Goa's economy. Mining, the next major industry, has been in the doldrums following a ban imposed on mining by the Supreme Court in October 2012. The other sectors that contribute to the state's economy are agriculture and other industries such as pharmaceuticals, fertilizers, chemicals, fish & fruit canning, brewery products, textile and footwear among others. Goa received over 5 million domestic and foreign tourists in 2015, registering a 30% increase over 2014[1] which is three times its resident population. Future projections suggest that tourist arrivals will go up to 10 million by 2017.

Goa's scenic beauty and the supposed susegad[2] culture of being laid back is how Goa is projected – but this is not the reality for the people engaged in tourism. The destruction of the fragile coastal ecology, the threat to traditional livelihoods of fisherman and toddy tappers, the privatization of common spaces, and the exploitation of women and children at alarming levels are some of the features of this mass tourism model. The vulnerability of communities directly and indirectly impacted by the tourism only increases. With the growth of tourism, there is a steady increase in the migrant population from other Indian States and neighbouring countries (Nepal), who come to Goa in search of employment[3].

Migration can be described as the movement of people from one place to another for the purpose of taking up permanent or temporary residence, usually across a political boundary. People either choose to move voluntarily or because of circumstances be forced to move involuntarily. While marriage is a common driver of internal migration in India for women, by contrast for men it is mainly for employment-related reasons which maybe brought on by the economic crises, political instability or environmental changes in their home towns.

Migrants do not constitute a homogeneous category, and are differentiated according to gender, class, caste, language and religion. A national study states that most migrants in India are between ages 16 and 40, whose duration of stay varies between 2 to 12 months and are employed in a few key sub-sectors, including construction, domestic work, transportation, mining and quarrying, services and agriculture[4,5].

Regardless of the duration of stay, migrants face myriad challenges at their destinations, which include restricted access to basic needs such as identity documentation, social entitlements, inadequate housing, low-paid, insecure or hazardous work and financial services. Many migrants—especially those who relocate to a place where the local language and culture is different from that of their region of origin—also face harassment and political exclusion[6,7]. Children face disruption of regular schooling and are often required to work to support their families.

In tourism, the labour migration flow to Goa mainly includes the semi-permanent[8], and seasonal / circular migrants[9] especially from the socio-economically

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1. Department of Tourism, Government of Goa, "Tourist Arrivals (Year Wise)", www.goatourism.gov.in/statistics/225 (accessed on 25th March 2016)
2. Susegad is a concept associated with the Indian state of Goa. Derived from the Portuguese word sossegado (quiet), it is normally mistaken for the relaxed, laid-back attitude towards life that is said to have existed historically in Goa.
3. EQUATIONS, "A Situational Analysis of Child Sex Tourism in Kerala and Goa", 2003
4. Rameez Abbas & Divya Varma, "Internal Labor Migration in India Raises Integration Challenges for Migrants", Migration Policy Institute, 2014, www.migrationpolicy.org/article/internal-labor-migration-india-raises-integration-challenges-migrants
5. UNESCO, "Social Inclusion of Internal Migrants in India", 2013 www.unesdoc.unesco.org/images/0022/002237/223702e.pdf (accessed on 26th March 2016)
6. Ibid 4
7. Ibid 5
8. Semi-permanent migrants are those who are likely to have precarious jobs in their destination areas, or lack the resources to make a permanent move. While they may reside in their destination cities for years or decades, they likely have homes and families in their sending district.
9. Seasonal / circular migrants, are likely to move from place to place in search of employment, or to continue returning to the same place year after year. Such circular flows encompass migrants who may stay at their destination for six months or more at a time.

deprived groups, such as the Scheduled Castes (SCs), Scheduled Tribes (STs) and Other Backward Castes (OBCs). Tourism (formal and informal sector), construction and allied industries are seen as options for earning a livelihood. The 2011 census revealed a two-fold increase in the migrant population as compared to the 125,599[10] people in 2001 in Goa. They now constitute 20% of the resident population of Goa i.e. 290,000 of the 1,400,000 people. Unofficial estimates say the numbers are as high as 330,000 people[11]. An assessment by the state government portends that by 2021 the migrant community will outnumber local people[12]. They constitute mainly of people from the states of Karnataka, Maharashtra, Uttar Pradesh, Madhya Pradesh, Gujarat, Rajasthan and Odisha.

According to the Constitution of India, free movement is a fundamental right of the citizens of India and internal movements are not restricted. Article 19(1)(d) & Article 19(1)(e), Part III, Fundamental Rights, states "All citizens shall have the right to move freely throughout the territory of India; to reside and settle in any part of the territory of India". However, more often than not, migrants are negatively portrayed as a "burden" to society, discouraged from settling down and excluded from planning initiatives. This is an attitude that we see even in Goa.

Brief History of Migration in Goa

The history of migration to Goa as described in the research work titled Status of the migrant working community in Goa by Prashanti Talpankar[13] suggests that in 1961, the total population of Goa was only 5,89,997. During this period the influx of migrants was hardly noticeable, rather Goans were migrating in search of better opportunities. But once Goa was liberated from Portuguese rule in 1961, the scenario changed as bureaucrats and teachers from neighbouring states were encouraged to come to Goa. The next push came around the end of 1970s and beginning of 1980s, with the central government's Industrial Policy which gave a boost to a number of industrialists setting up factories in Goa. This created job opportunities, but the Goan youth was neither qualified nor willing to take on shop floor jobs that involved physical labour. Consequently, the benefit of these new employment opportunities were grabbed by the outsiders who migrated to Goa

from neighbouring states to access this sudden influx of jobs. Later in the 1980s and 1990s, Goa witnessed a major boom in the construction industry accompanied by a phase of exponential expansion of the tourism industry. This sudden economic growth coupled with the attitude of Goans to shun jobs that involved physical labour served as an impetus for inward migration. Thus migrant workers took over jobs at all levels – administrative, supervisory, shop floor workers, construction labour, masons, carpenters, hawkers, small traders and even fishermen. Over the years this resulted in almost 80% of the migrant communities getting employed as casual and low-skilled labourers in the unorganised sector[14].

A similar trend was noticed in the unorganised tourism sector as well. A large percentage of the migrant population earn a living by selling items on the beach, working in shacks / restaurants / hotels as cooks, cleaners, security, waiters, as drivers or entertaining tourists by performing acrobatics. Though discriminated against and their contributions undermined, the migrant workforce has become crucial for the smooth functioning of the tourism industry.

As the economy started growing and the market became more competitive and complicated, Goans realised that governments jobs are not the only respectable, dignified employment options that exists and that there are different types of jobs which are dignified and even rewarding. But this realisation came at a point when migrants had already spotted these opportunities and saturated the market. This resulted in a conflict of interest and created a divide between the migrant and the local Goan population. The political parties saw this divide as an opportunity to use migrant communities as a vote bank, but never delivered on their promises to enhance their quality of living. This gap kept widening and resulted in derisively referring to the migrant population as "Ghanti" (from the Ghats) or "Bhaile" (Outsider).

The migrant population, though contributing hugely to the development of Goa has not been considered as a participant in this development process. Discriminatory practices in employment and discriminatory treatment by the State and the Goan population has deprived the migrants of decent and appropriate living and working facilities resulting in further marginalisation,

10. Census of India 2001, Government of India, "Data Highlights – Migration Table", www.censusindia.gov.in/Data_Products/Data_Highlights/Data_Highlights_link/data_highlights_D1D2D3.pdf (accessed on 12th February 2016)
11. Frederick Noronha, "Population Puzzle" in Another Goa, 2009
12. "Migrants may outnumber locals by 2021, says Goa govt report", First Post, 13th June 2013, www.firstpost.com/india/migrants-may-outnumber-locals-by-2021-says-goa-govt-report-867983.html (accessed on 12th February 2016)
13. Prasanthi Talpankar, "Shadows in the dark: The status of migrant working community in Goa", Vikas Adhayayan Kendra-Children's Rights in Goa, 2006
14. Ibid 13

leaving them with or little to no bargaining power. This vulnerability has lead to a situation where they are exploited in multiple ways. The price of this resentment is being borne by the working class migrants and in turn their children, some of whom have been born and brought up in Goa[15].

Situational Analysis of Children in Goa

One of the factors with the growth in tourism over the years, is its contribution to an increase in the exploitation of children, which often assumes intolerable forms[16]. A series of studies over the years published by official agencies and civil society organisations working on the rights of children have clearly highlighted the links between tourism and the rampant existence of child abuse in Goa as well as in many other parts of India indicating the involvement of both domestic and foreign tourists. However since the perspective of tourism is about the economic development and therefore generally takes place without accountability and protective measures, leading to the exploitation of children in the form of child trafficking, pornography and child sex tourism, and increase in child labour.

In relation to trafficking, the India Country Report presented at World Congress III in 2008, recognised the trends of sexual exploitation through sex tourism, child sex tourism, paedophilia, prostitution in pilgrim towns and other tourist destinations, cross-border trafficking (especially from Nepal and Bangladesh)[17]. A report on human trafficking in India by the United Nations Conventions against Transnational Organized Crime mentions that there is a demand for sex services by the tourists which has led to an upsurge of trafficking rackets operating in the Goa. The victims who have been forced into the sex trade are smuggled into Goa from different regions within India and from across international borders as well. The data collected for the years 2009 to 2012 showed that 146 victims of trafficking were of Indian origin and 33 were foreigners. Of the foreigners, 27 were from Nepal, 4 came from Bangladesh and 2 were Russian nationals[18]. In 2014, a study conducted by ARZ of victims rescued from commercial sexual exploitation, states that women and children who faced sexual exploitation were residents of Goa and other Indian states of Karnataka, Jharkhand,

Assam, Mizoram, Nagaland, Delhi, Rajasthan, Uttar Pradesh, Haryana, Kerala, Jammu & Kashmir, Chhattisgarh, Punjab, Sikkim, Madhya Pradesh, Maharashtra, Assam, Manipur, and West Bengal as well as from Nepal, Bangladesh, Thailand, Uzbekistan, Kyrgyzstan, Ukraine, Turkmenistan and Russia[19].

The issue of travelling sex offenders (TSOs) has time and again surfaced since Freddy Peats was sentenced to life imprisonment in 1996 for the sexual assault of countless children in Goa. This should have served as an indication of the existence of an organised system but it was dismissed by officials and the industry as an aberration. With a few cases that came to light over the years and convictions occasionally handed out, the severity of the problem and its prevalence and spread remains hidden. A monograph, 'See the Evil' published in 2001 highlights the problem of TSOs and the modus operandi used by them to sexually exploit young children[20].

In February 1999, Brinkman Helmut, was found guilty by the assistant sessions judge Panaji under Section 373 and 377 of Indian Penal Code (IPC), for hiring of a minor for illicit or immoral purpose and for committing unnatural sexual offences in Goa. He was awarded six years rigorous imprisonment. Brinkman appealed and was acquitted by the additional sessions judge in September 1999. In October of the same year, he left the country within the appeal period even though his passport was still with the Goa police. Intense pressure by civil society organisations resulted in the state filing an appeal in the High Court. The judges rejected the appeal on grounds that Brinkman was not in Goa and had probably gone back to Germany. There was one more appeal to the Supreme Court where it was dismissed on the same grounds!

The Interpol had issued a "Red Corner Notice" against Eoghan McBride, Werner Wulf Ingo, Dominique Sabire, Zell Jurgen Andreas and Nils Oscar Johnson, all of who were associated with Freddy Peats. Of these, Eoghan McBride and Werner Wulf Ingo were located and convicted in Goa. Dominique Sabire, was arrested by the Delhi Central Bureau of Investigation but disappeared from India. Raymond Varley also associated with Freddy Peats case, was located in Thailand but sent to the United Kingdom, even though

15. Ibid 13
16. NHRC–UNIFEM–ISS, "A Report on Trafficking of Women and Children in India, 2002-2003, Delhi", 2004
17. MWCD, Government of India & UNODC, "India Country Report: To Prevent and Combat Trafficking and Commercial Sexual Exploitation of Children and Women", 2008 www.unodc.org/pdf/india/publications/India%20Country%20Report.pdf (accessed on 26th March 2016)
18. "Tourism boosts human trafficking in Goa", Times of India, 3rd August 2013, www.timesofindia.indiatimes.com/city/goa/Tourism-boosts-human-trafficking-in-Goa/articleshow/21563733.cms (accessed on 26th March 2016)
19. Anyay Rahit Zindagi (ARZ), "Trafficking of Women & Children for Commercial Sexual Exploitation in Goa (A Statistical Analysis of situation of CSE in Goa", 2014
20. Vikas Adhyayan Kendra, "See the Evil - A study on tourism related paedophilia in Goa", 2001 (Revised edition in 2004)

there was a non-bailable warrant against him in Goa. In October 2015, a UK Judge passed an order admitting Raymond Varley's plea that he was suffering from dementia and turned down the Indian government's request for his extradition on the grounds that he was too ill to stand trial for allegedly sexually abusing impoverished kids as young as five in Goa. Varley lives in the UK and has been freed on bail.

Prior to the Varley case, in December 2013 efforts on the part of the UK law enforcement had resulted in life imprisonment to the British citizen Barry McCloud for sexually assaulting a minor child in Goa. McCloud travelled to Goa and filmed himself raping a 10 year old girl several times between 2005 and 2007. McCloud gave the girl mango juice laced with temazepam, which would leave her unconscious. The child was unable to report what was happening as McCloud was supporting her brother's education. The child's father was dead and the mother was raising nine children by selling pots and pans.

McCloud's activities came to light in 2007 when police in the UK suspected him of downloading images of child abuse and seized his computer. The District Prosecutor stated "Barry McCloud abused the trust of a family living in extreme poverty in Goa and used his position of trust to gain access to the victim in this case[21]."

Another case that did not see a conviction, came to light in April 2015, when the Goa Police rescued six minor children apparently under the "care" of a UK national, Timothy Geddes. The children were originally staying in 'My Father's House', a home for children in Kolhapur, Maharastra run by Emmanuel Gaikwad and Ekuk Kim (supposedly a Korean missionary, also called David). Apparently the custody of the boys was given to Geddes in Goa from July 2014 onwards. Unfortunately, however the Goa Police has met with little success in the prosecution of travelling sex offenders since the Peats case.

In the cases mentioned above the travelling sex offenders are of foreign nationality. However, it is important to note that travelling sex offenders are not necessarily of foreign nationality only. Every year Goa witnesses a large number of single male domestic tourists. Some of these visitors come to Goa believing that they can have sex with minors. Sunita Sawant, Deputy Superintendent (Special Investigation Team)

in her interview with the research team observed that sexual assault could be committed by foreign or domestic tourists. Unfortunately, cases of domestic tourists involved in the sexual abuse of minors are far more difficult to detect as the child is often passed off as a relative.

In terms of child labour, Census 2011, reported that there are 10009 (age of 5 to 14 years) child workers in Goa of which 5351 are boys and 4658 are girls. Of the children working, 6920 are employed for over six months with 2902 working as marginal workers for a period ranging from three to six months. Though the nature of employment is unclear, generally a majority of the children appear to be employed as domestic help in households, as waiters in small eateries and as help along with parents in manual labour jobs[22]. Many of the children involved in work, according to the Ministry of Labour and Employment of the Government of India, are subjected to physical violence, psychological trauma and even sexual abuse. With respect to tourism, the Union Government in October 2006, banned employment of children as workers in roadside eateries, teashops, restaurants, hotels along with other sectors, thereby categorising the hospitality sector as hazardous work under the Child Labour (Prohibition and Regulation Act) 1986. Apart from this and specific legal provisions in the Goa Children's Act 2003, few initiatives are seen in the horizon.

The crux of the matter in cases such as these is the vulnerability of the child which facilitates his/ her abuse. Goa has a large migrant population. Children from the migrant community are vulnerable to different forms of abuse. If one were to take a walk on the beach and pass through any *basti* (slum) in the coastal belt one would find children engaged in household work – washing vessels or clothes, older children caring for their younger siblings, children working in restaurants, children begging, children collecting bottles on the beach, children vending items on the beach, children working in shops often calling out to potential customers to "Come see… Good price!" Many children are enrolled in school but often drop out. This study explores the reasons for children dropping out. While some children may stay at home and engage in domestic chores, many children are expected to contribute to the family income and spend long hours outside their homes without any adult supervision.

21. "Hertfordshire man jailed for raping girl in Goa", BBC News, 10th December 2010, www.bbc.com/news/uk-england-beds-bucks-herts-11971829 (accessed on 12th February 2016)
22. Gauree Malkarnekar, "over 10000 Kids Working in Goa" Times of India, 24th July 2014, www.timesofindia.indiatimes.com/city/goa/Over-10000-kids-working-in-Goa/articleshow/38940494.cms (accessed on 26th March 2016)

This situation of children of migrant communities have pushed children into exploitative conditions that hinders actualization of child rights as enshrined in our Constitution, the existing legal framework and many International conventions, including the United Nations Convention on the Rights of the Child (UNCRC).

Over a decade ago the Goa Children's Act, 2003 (GCA, 2003) was passed to safeguard the rights of *all* children residing in Goa. At child protection consultations, workshops and seminars organised in different parts of the country, the Act was upheld as a unique law that looked at children holistically. The Act has specific provisions with regard to tourism related child sexual abuse: It prohibits adults from keeping unrelated children with them; it entrusts hotels with the responsibility of ensuring that no child is abused in the hotel premises. The Tourism Department is to ensure that the Tourism Industry adopts a Child Friendly Tourism Code.

The Act has a detailed plan for the rescue and rehabilitation of child labourers. It entrusts the State with the duty of locating, rescuing and facilitating the rehabilitation of child victims of commercial sexual exploitation. The section on Child Abuse & Trafficking states that, "All children should be assured of a safe environment. A safe environment is an environment in which he/she will not be abused in any way and his/her development will be nurtured." Unfortunately, the enactment of this law has done little to improve the situation of the children of the migrant community as there has been little or no attempt made to implement large sections of the law.

CHAPTER 2:
RESEARCH DESIGN

According to the World Tourism Organization (UNWTO), *"Growth in migration and tourism are two of the most significant manifestations of globalisation. Migration makes important social and economic contributions to destination countries, culturally enhancing their society, enhancing the tourism product, and providing labour for travel, tourism, hospitality and catering services"*[23]. There are studies that have explored social and economic linkages between tourism and migration as well as studies to understand the consequences of unregulated tourism development in the context of child protection. However a relatively under-researched area is the inter-linkages of these two streams – impacts of tourism on the children of the migrant communities.

Goa as a state has had a long engagement with tourism, continues to be a popular destination on the tourist map, sees a large influx of migrant people and has reported several cases / incidents of child exploitation. Consequently, Goa was a natural choice to help build evidence that will clearly establish the linkage and the related exploitation that children of migrant communities face. The study per se does not focus on the tourism issues and the impacts it has on children in Goa as there are many writings and research highlighting these issues. However the situation of children of migrant families and their plight is yet to be established within the debates on child and tourism, as they are vulnerable at multiple levels running the risk of being exploited.

The stories of the migrant children remain untold because of social and cultural stigmatization. Many a times they are seen as someone else's problem rather than the collective responsibility of the community and State. In this study we draw attention to the vulnerability of children of the migrant community residing in the tourist belt and propose recommendations for future actions within the tourism and migration discourse for the protection of the children.

Objectives

Strengthen evidence-based advocacy and lobby action to improve child protection through research on the nature and extent of sexual exploitation of children and/or other forms of violence against children, assessing the Child Protection System and including the views of children.

23. UNWTO, "Tourism and Migration – Exploring the Relationship between Two Global Phenomena", 2010

In this regard, the research study aims to:

- Explore the pervasive influence and impact of tourism which underlines many of the violations on children of migrant communities in Goa.

- Examine the social and economic situation of families of the migrant community in Goa.

- Assess the perceptions and role of stakeholders – community members, tourism industry, tourists, government and law enforcement with regard to child protection and prevention of child exploitation in tourism.

- Suggest recommendations and strategies to strengthen the child rights protection mechanisms in the light of the above findings so as to influence policy and practice in Goa.

The study premised itself on the definitions as stipulated by the Goa Children's Act, 2003, national legislation and international agencies. While there are various types of migration, for the purpose of this study in-migration is taken as the primary consideration. Since the majority of the migrant people are involved in the unorganised sector for their livelihood, it was also decided that primary data collection will be focused on them. Based on this understanding the following research method was adopted.

The research design includes both primary and secondary sources of data. The primary tools of this research study are a) semi-structured questionnaires, b) observation as a method of inquiry and c) interviews. Each tool was judiciously administered to seek information so as to understand the nuances of exploitation faced by the children from migrant communities. The results of the primary data collection was integrated with the desk research and analyzed in relation to the stated research objectives. The information gathered through questionnaires, Focus Group Discussions (FGDs), interviews and observations were verified to ensure accuracy of data and address data gaps. A peer review was conducted by sharing the draft report with Assistant Professor Shaila Desouza, the Centre for Women Studies and ECPAT International for feedback and suggestions.

Secondary Research (desk research)

Secondary data was gathered from books, articles, reports, media and the Internet, including Government reports, surveys and official statistics. These reports have helped in developing a framework for interviewing the respondents as well as highlighted the trends and patterns of exploitation faced by the children from migrant communities. The secondary sources of data were validated by the primary source of data gathered from a varied range of stakeholders and children themselves.

Primary Research

Recruitment of Field Researchers: The process of recruitment of field researchers was done at two levels. At the first level a brief orientation was given to MSW students of Don Bosco Social Work Department. During the orientation, the background of research, the status of children in Goa and the importance of research was discussed. During the orientation eight MSW students voluntarily gave their names to be part of the research team. The second step was a detailed orientation given to the field researchers on the background of the research to be done, research tools and methods to be followed.

Identifying Respondents: The study covered a representative sample of migrant families (children and households), the tourism industry and tourists from the coastal districts of North and South Goa. Semi-structured questionnaires were primarily used to gather information. Stratified sampling techniques were used to ensure that the sample group, size and composition was a representative cross-section of gender, age and geographical location. Observations from the field were documented and used in the report. FGDs with community members and consultations with people from the informal tourism sectors (shack owners, small and medium enterprises and taxi drivers and owners) were conducted as a part of a broader engagement on the issue of child and tourism, and referred to in writing this report. Information about the slums in relation to the living conditions was also gathered through site visits and observations. Oral consent was sought from each respondent to conduct the research.

Data for children and adults is collated from different questionnaires that were administered. While we interviewed 177 children, they also shared with us information about their siblings (197 children) on the questions of age, gender, place of stay, education, work and birth certificate. Even in the household questionnaire, there was a section on child information, which further provided data relating to 722 children for analysis.

With regard to the household data, while we interviewed 305 adults, additionally we could get data for 469 adults living in the households specifically on the questions of age, gender, education, work, documents and on health issues.

Table 1: Respondents

CATEGORY	SUB-CATEGORY	RESPONDENTS
Households – Adults		305
Children		177
Tourism Industry	Transport & Travel agency	28
	Hotel / Guesthouse owners	17
	Restaurant/ Shack owners	13
	Shops	7
	Street vendors	4
	Other service providers	3
Government	Panchayat members	2
	Department of Panchayat	1
	Goa Tourism Development Corporation (GTDC)	1
	Department of Tourism (DoT)	1
	Police	2
	Department of Education (DoE)	1
	Primary Health Centre (PHC)	2
	Child Welfare Committee (CWC)	1
	Juvenile Justice Board (JJB)	1
	Childline	1
Community members		4
Tourists		86

The total sample size was 2045 which includes 658 – Respondents with additional data for 919 – Children and 469 – Adults. Primary data collection from households, children, tourism industry and tourists was undertaken from October 2014 to March 2015, and interviews with the district and state government departments, law enforcement agencies and community members knowledgeable on the issue took place between April to May 2015.

The respondents from the unorganised sector included domestic workers, housekeeping staff, gardening staff, helpers/ labourers in construction sites, people owning shops on beaches selling clothes and jewelery, vendors, water sports employees, hotel workers, fruit sellers, tea sellers, vegetable sellers, ice-cream vendors, taxi workers, people employed as fish cleaners and dryers, dholak sellers, circus performers, beggars, honey sellers, broom sellers sticker sellers, children doing boot polish and scrap collectors.

Geographical Coverage: A combination of the tourism destinations that are accessed by the migrants for their livelihoods and the bastis where a large population of migrant children and parents reside, and which are in close proximity to the destination were chosen. The people interviewed have been living in Goa anywhere between 1 – 30 years, with a few of them even longer.

Table 2: Geographical research area and list of slums

DISTRICTS	MUNICIPALITY / VILLAGE PANCHAYAT	NAME OF THE WARD / VILLAGE	NAME OF THE SLUM / *BASTI*
North Goa	Village Panchayat of Candolim	Aradi	New Aradi
			Old Aradi
	Village Panchayat of Arambol	Arambol	Arambol
	Mapusa Municipality	Karaswada	Karaswada
South Goa	Margao Municipality	Khareband	Khareband
		Sadduband	Sadduband
	Village Panchayat of Benaulim	Benaulim	Vaswaddo
	Village Panchayat of Varca	Varca	Varca
	Village Panchayat of Colva	Ward 3	basti behind Fishland Hotel
	Canacona Municipality	Palolem	Palolem
	Village Panchayat of Cavelossim	Cavelossim	Cavelossim
			Mobor
	Village Panchayat of Betalbatim	Betalbatim	Pockwado (now demolished)
	Agonda Village Panchayat under Canacona	Agonda	Mudkud
Total			14

Limitations of this Study

- Respondents from the informal tourism sector who are knowledgeable, were hesitant to discuss the research subject, thereby limiting the understanding and linkages of the children from migrant communities with tourism. A general attitude of people in the tourism industry is to not get involved with issues that are of social concern and to focus on the business of tourism.

- Questions where we received less than two third responses (66%) of the total sample, have not been considered as we would not be able to make a conclusive analysis.

- The issue of caste, a key aspect, has been missed while designing the questionnaires. This would have given us an additional lens for more in-depth analysis into the issues and dynamics of migrant communities in relation to tourism.

- There was limited time to develop a rapport with the children from migrant communities and their families, thereby suggesting that the findings be considered as a first assessment on the issue. We recognise that the findings require a more detailed approach, which can be taken up as further work. However, our findings give clear indications for the need to strengthen laws and mechanisms to reduce the incidence of exploitation of children from the migrant communities in Goa with an emphasis on developing strong advocacy-lobbying messages for its proper implementation.

CHAPTER 3:
SITUATION OF MIGRANT HOUSEHOLDERS

This section focuses on the study findings of the primary data gathered from households during the field survey. It highlights the vulnerability experienced by the migrant families residing in slums in and around the coastal belt of Goa. Information was gathered from 305 households (148 in South Goa and 157 in North Goa) from 14 slums and wherever possible presented as data from North Goa, South Goa and combined. Additionally we could get data for 469 adults living in the households specifically on the questions of age, gender, education, work, documents and on health issues.

Migration and slums are inextricably linked, as migration creates pressures to accommodate more people who find their way to these slums. Slums can be defined as a compact settlement with a collection of poorly-built tenements, mostly of temporary nature, crowded together usually with inadequate basic services and subject to unhygienic conditions[24]. In 2011, 68 million Indians lived in slums, comprising one-quarter of country's population of 19 cities with more than 1 million residents[25]. According to the Census data of 2011, Goa has a slum population of 26.247, with a notified slum population of 6107[26] and an identified slum population of 20140[27] [28].

The word slum has uncomplimentary connotations. It conjures up images of an ugly unsanitary place, occupied by squatters who, if not criminals themselves, have links with crime and who freeload on the city, illegally occupying public land and siphoning off public services. The use of the terms slum and slum dweller serve a clear political purpose, stripping the working poor of their individual identities – as voters, as workers, as parents, as children, as individuals with rights – reducing them to a faceless mass of people who apparently have nothing in common with 'respectable citizen'[29].

It is because of these negative associations that one holds of slums and slum dwellers (in the case of Goa, to be the migrant community) that they constantly experience antagonism from the Goans and at times also evictions from government authorities without legal recourse and adequate rehabilitation. In the past few years, a key agenda of discussion in many of the Gram Sabhas has been on the issue of migrants, a matter that has been covered in the local media.

Residents of Syed Nagar are worried about the Bihari migrants in the village, while the Navelim villagers say that the area has become a "mini Rajasthan". The Chandor-Cavorim panchayat has completed a survey of all migrants residing in rented rooms in the village along with details of landlords so as to develop a foolproof mechanism to screen and verify the migrants. The Varca Village Panchayat plans to seek legal opinion on how to initiate action against the authorities that issued ration cards to the migrants while the Gram Sabha of Navelim have asked the Panchayat to write to the authorities not to accept the No Objection Certificate of house owners to issue ration card or election card to migrants. The local populace of Malbhat are ready to take action to rid their area of all anti-social activities involving the migrants and have vowed not to allow Malbhat to become another Baina. When Cutbona experienced a high rate of dengue cases, it was the migrants that were blamed for it. The disease can only be transmitted from the bite of an infected mosquito but for the Goans it was another reason to target the migrant community.

The threat of evictions is also very real to the migrant community. People in Baina, over the years have experienced many evictions, one as recent as September 2015. However Baina is not the only slum

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24. National Buildings Organization, Ministry of Housing and Urban Poverty Alleviation, Government of India, "Slums in India – A Statistical Compendium, 2011", 2012
25. Ibid 4
26. All notified areas in a town or city notified as 'Slum' by State, Union Territories Administration or Local Government under any Act including a 'Slum Act' are considered as Notified slums.
27. A compact area of at least 300 population or about 60-70 households of poorly built congested tenements, in unhygienic environment usually with inadequate infrastructure and lacking in proper sanitary and drinking water facilities. Such areas are considered as Identified slums.
28. Office of the Registrar General & Census Commissioner, Government of India, "Census of India 2011 - Primary Census Abstract for Slum", 2013
29. Kalyani Menon-Sen & Gautam Bhan, "Swept off the Map – Surviving Evictions and Resettlement in Delhi", Yoda Press & Jagori, 2008

from where the migrant people were evicted but also from Moti Dongor, SAG Indoor Complex at Bhute-Bhat (where the migrant people from Baina shifted to as they had no where else to go) and with recent threats of evictions from the Tivim Comunidade and the Azad Nagar colony. There are many stated and unstated reasons that are given for the evictions, which this study will not be able to delve deeper into nor into the many actors who are responsible for creating these situations. This background is given with a purpose to share with the reader the growing tensions between the Goans and the migrants, a situation that is precariously balanced.

Profile of the Slums

The slums/ *bastis* that were identified as a part of this study, share many of the characteristics of a slum as described above. The land for 9 of the 14 bastis is privately owned, while information was not available for 3 of them. The migrant families live in small houses or rooms that are let out on rent, or in temporary structures like huts and tents. At times, employers (involved in construction work) also provide rudimentary accommodation for workers who are housed in these labour camps. As per law, the employers are required to provide accommodation with basic amenities, which very often is not the case.

Rent amounts range from Rs 500 – 800 for a tent to Rs 1500 to Rs 3000 for a room, a hut, a small house or even a cattle shed, which might be more than what a Goan would pay for the same kind of accommodation. Some landowners charge separately for water and electricity over and above the rent amount. The households do not receive any rental agreements or even rent receipts. Most of the habitations are located on private land having doubtful legal status and in some cases the private 'owners' may not be the legal owners of the land. This means that even if the families have over 10 years of residence in the same place, they cannot show any kind of domicile.

Many seasonal migrants are not even able to "make it" to the slums. Unaffordable rents in slums force them to live at their workplaces (such as construction sites and hotel dining rooms), shop pavements, or in open areas in the city[30]. A person from the Kharebund basti shared that it is for the first time we are living in tents. In the earlier years they were constantly on the move – a few months near the Krishna temple, at times under the flyover, and then near the 'Chinese bungalow'. While they presently reside in Kharebund basti, he is not sure where they will be next year, being in a constant state of flux.

The houses provided to migrant families whether on rent or by the employer, often lack provision for water, electricity, drainage and sewage systems. Almost 90% of the bastis have common taps. Women and girls probably spend significant time queuing up at the public taps to collect water.

These families are forced to use either open toilet facilities (vacant land / beaches, railway tracks, coconut groves, mud hills, garbage locations and nearby shrubs) as spots for defecation or share public toilets for their daily needs. During the monsoons most of these areas become inaccessible due to flooding.

In *Mukud basti* (Agonda village) there is only one toilet available for 9 families, which makes it difficult for women and children. During the discussion with the people it was found that the land owner cleaned up the bushes which were used by the people for toilet purposes. The owners of the nearby fields and coconut groves also do not permit the people to use their land. The Palolem basti has a public toilet that has been constructed near the settlement but it is a pay and use toilet. They have to pay Rs 3-5 per head, which they say is difficult for them.

For women it is a daily ordeal. At times a small polythene sheet is put up in front of the houses which is used by the women for bathing. They find it difficult to go to the toilet during the day due to lack of privacy. They practice bladder control for as long as possible and avoid drinking water. This leads to urinary and other problems. It was shared by Jan Ugahi that in two of the areas, in Colva (a private area) and in Khamamol, Vodlemol Cacora (mining area), there are CCTV cameras overseeing the area where the open toilets are. The women complain that they have to await nightfall for fear of being seen by those operating the cameras or being captured on them.

There are no drainage systems and waste water flows openly from the public toilets in front of the houses / tents. An extreme case was that of Pockwada, a settlement of around 35 houses located in a coconut grove, which falls under Betalbatim Village Panchayat. It is to be noted that this settlement has been demolished. Apparently the local people felt that the unsanitary condition of the settlement contributed to

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30. Ibid 4

a recent outbreak of dengue resulting in its demolition. This points to the uncertainty of the living conditions of the migrant community, given that a number of households had been living in this settlement for the last 10 to 15 years.

Some of the slums have public distribution systems (ration shops) in the vicinity but the people are unable to access them as most do not have ration cards. All the slums have access to either a community health centre / a primary health center / a sub-center which is accessed by people. In two of the slums (Varca and Colva), while these centres are there they are not within easy reach and therefore the families depend on private clinics / hospitals.

12 of the slums have schools, anganwadis and or Integrated Child Development Services (ICDS) centres within a distance of 1-4 kilometers. Information was not available for the other 2 slums. However, many of them did not send their children to anganwadis for varied reasons. Some of the respondents found the timings unsuitable or found it difficult to take their children to the anganwadi and bring them back. Many had enrolled their children in schools, but the drop-out rate seemed to be high. A detailed discussion about the educational status of the children is in the next section.

Community and Caste Background: Migrant people living in the slums belong mainly to the Scheduled Castes (SC) / Scheduled Tribes (ST) / Nomadic Tribes (NT) or Other Backward Communities (OBC) category. One of the largest migrant populations in Goa are the Lamanis from neighboring districts of Gadag, Belagavi and Dharwad in Karnataka. They are engaged in selling of garments, construction work, working as suppliers and helpers in hotels. Apart from this, the Nayaks, Kurubas, Pujar and Muslims from different ethnic backgrounds reside in Goa and depend on tourism to eke out a livelihood.

The migrant people from Andhra Pradesh originally belonged to the Dalit – Madiga community but converted to Christianity, nearly twenty years ago. Those from Tamil Nadu belongs to the Goundar and Chettiyar communities, which fall under the Backward Classes. At times there is confusion about their identity. A young boy pursuing his under-graduation shared that his family converted to Christianity. However there is

a confusion, as two children from one family have SC certificate while another child from the same family has a certificate certifying him to be a Christian.

The Uttar Pradesh (UP) Muslims comprise of the Manihars, a traditional bangle making community, the Faqirs (begging community) and Sheiks. The Nat community, is a semi nomadic tribe, known as Dholkiwas are from Bare Barki, Fatehpur and Iliyas Nagar of Uttar Pradesh. They are involved in the making and selling of *dholaks* (drums), made out of hard board paper and wood with a piece of animal skin stretched over the top.

Goa being a part of Western Ghats, the state is rich in flora and fauna. Saddubund area, is inhabited by families of honey bee collectors from Rajasthan. The Nat community of Madhya Pradesh (MP) and Chattisgarh earn their livelihood by performing acrobatics (sometimes using rings of fire) and rope circus on the beach as well as in hotels.

A woman from Karaswada village complained about unfair practices in her community. She said that she never wished to have so many children but according to her religion nasbandi (tubectomy for women and vasectomy for men) is a crime. She has eight children. Her whole day goes in cooking meals for the children and nurturing them. The field researchers observed that the children appeared to be malnourished and had dark circles around their eyes and seemed to be suffering from skin infection as well. During a conversation with a man from the same slum, he shared that many inter-community marriages are taking places between people from Karnataka, Bihar and UP. However after 2-3 years the men leave the women, thereby shifting the burden of running the home and taking care of the family and children solely on the woman.

For a detailed description of the slums refer Annexure 1.

Age and Gender *(Graph 1)*

80% of the people we interviewed fall in the age group of 19 to 39 years, which correlates with the other micro-surveys that have been undertaken nationally suggesting that most migrants are in the age group of 16 and 40, particularly among semi-permanent and temporary migrants.

Graph 1: Age and gender.

Legend:
- ■ 19 - 29 yrs
- ■ 30 - 39 yrs
- ■ 40 - 49 yrs
- ■ 50 - 59 yrs
- ■ 60 and above
- ■ No response
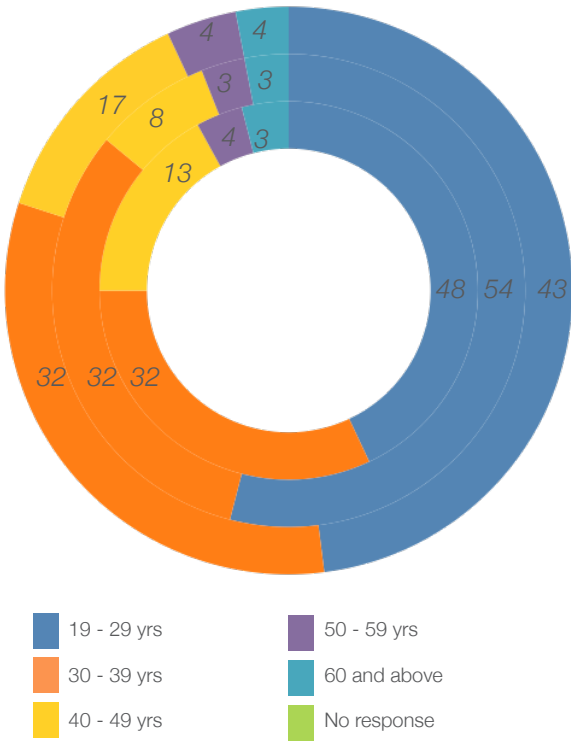
Outer circle: Men
Middle circle: Women
Inner circle: Men & women combined

Place of Migration *(Graph 2)*

A trend that can be observed is that there are people migrating to Goa from across the country – who have come to earn a living and strive to make a better future for their children. The research data highlights that the largest number of the respondents have migrated from Karnataka, mostly from Gadag, Vijapura, Belagavi, Bagalkot, Haveri and Dharwad districts, equally to both South and North Goa. Second highest is from Uttar Pradesh, with a higher number in North Goa as compared to South Goa. This is followed by Jharkhand and Maharastra while the remaining are from 15 others states across India as well as from Nepal. Another observation we can make from the Graph 2, is the trend of people from the same community staying together.

Period of Stay *(Graph 3)*

Migration to Goa can be traced even 30 years prior to the mid 1980s, coinciding with the advent of mass tourism to the state, and the arrival of the first charter flights. Since then there has been a steady flow of people, which is only increasing by the year as more and more people migrate to Goa to earn a livelihood.

As can be observed from Graph 4, people from Karnataka, Maharashtra and Uttar Pradesh, have resided in Goa the longest. Migration follows familiar routes, with new migrants relying on kinship ties and

Graph 2: State-wise migration
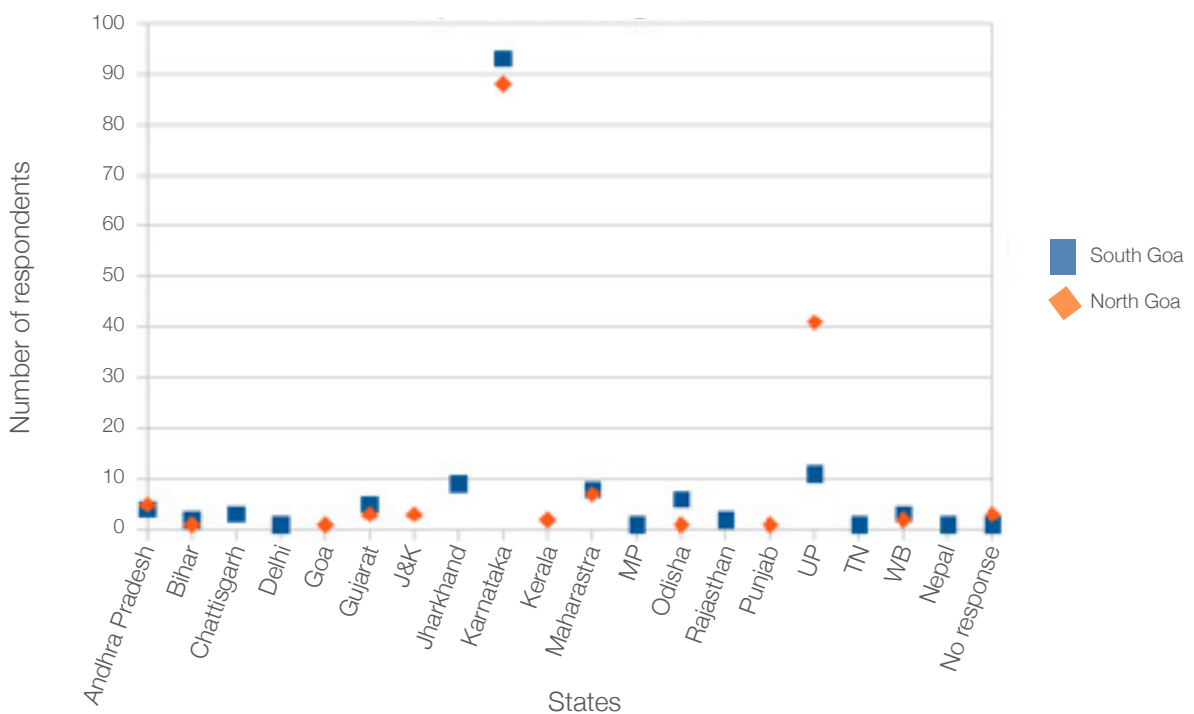
Graph 3: Period of stay in Goa

Legend:
- 1-3 yrs
- 4-6 yrs
- 7-10 yrs
- 11-15 yrs
- 16-20 yrs
- 21-30 yrs
- Above 30
- No response

Pie values: 15, 17, 16, 15, 11, 19, 6, 1
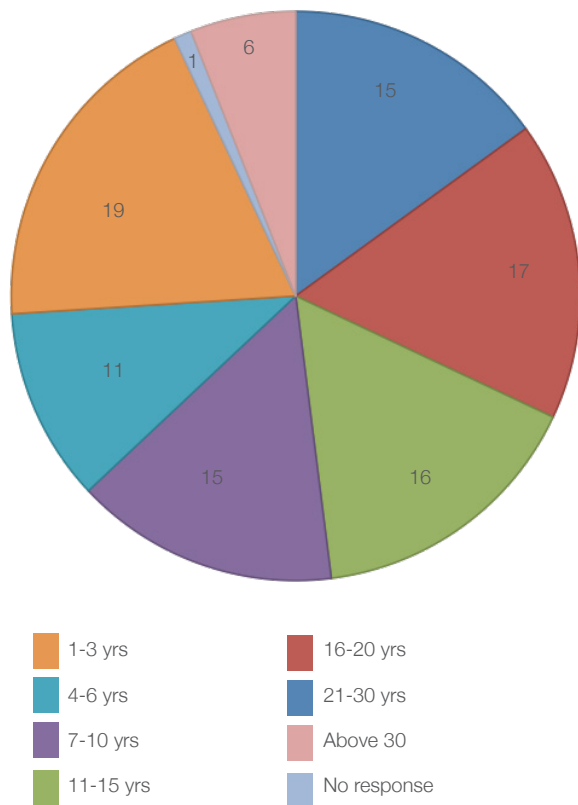
villages networks for survival and support, and therefore at the same time we also have people from the three states migrating to Goa over the past 3 decades. During the interviews, the respondents shared that many of their extended family members over the past few years have traveled to Goa as there are opportunities for work. Bihar, Gujarat, Jammu and Kashmir, Jharkhand, Odisha, Punjab, Tamil Nadu and West Bengal are the new states from where people are now migrating to Goa. From the data we also get to know that 24% of the respondents from South Goa and 34% from North Goa, have lived in other slums / villages in Goa itself, thereby indicating the constant movement and uncertainty that they find themselves in. It is observed that their movement is concentrated in and around their current place of residence, moving maximum to central Goa from either North or South Goa.

38% of the respondents are residing in Goa for more than 16 years and fall in the domicile category. This implies that there are children from the migrant communities whose families have been residing in Goa for over two generations but who are still regarded as bhaile (outsiders) by the Goans. One can only imagine that the constant movement from one place to another, without having a secure place of residence creates a sense of insecurity, and frustration in the minds of the migrant people.

Graph 4: Period of stay in migrant communities in Goa

Legend:
- 1-3 yrs
- 4-6 yrs
- 7-10 yrs
- 11-15 yrs
- 16-20 yrs
- 21-30 yrs
- Above 30
- No response
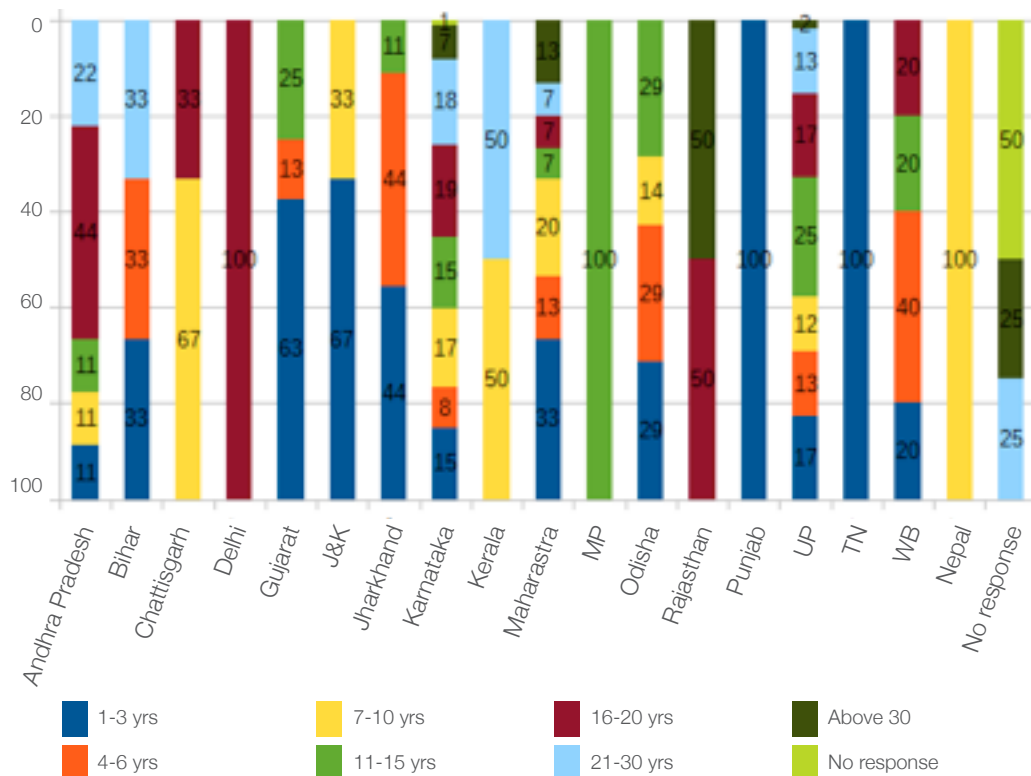
Graph 5: Documents to establish identity

Graph showing documents to establish identity by category (Yes, No, No response) for South Goa, North Goa, and Goa:

- Yes: South Goa 75, North Goa 73, Goa 74
- No: South Goa 20, North Goa 24, Goa 22
- No response: South Goa 5, North Goa 3, Goa 4

Legend: South Goa, North Goa, Goa
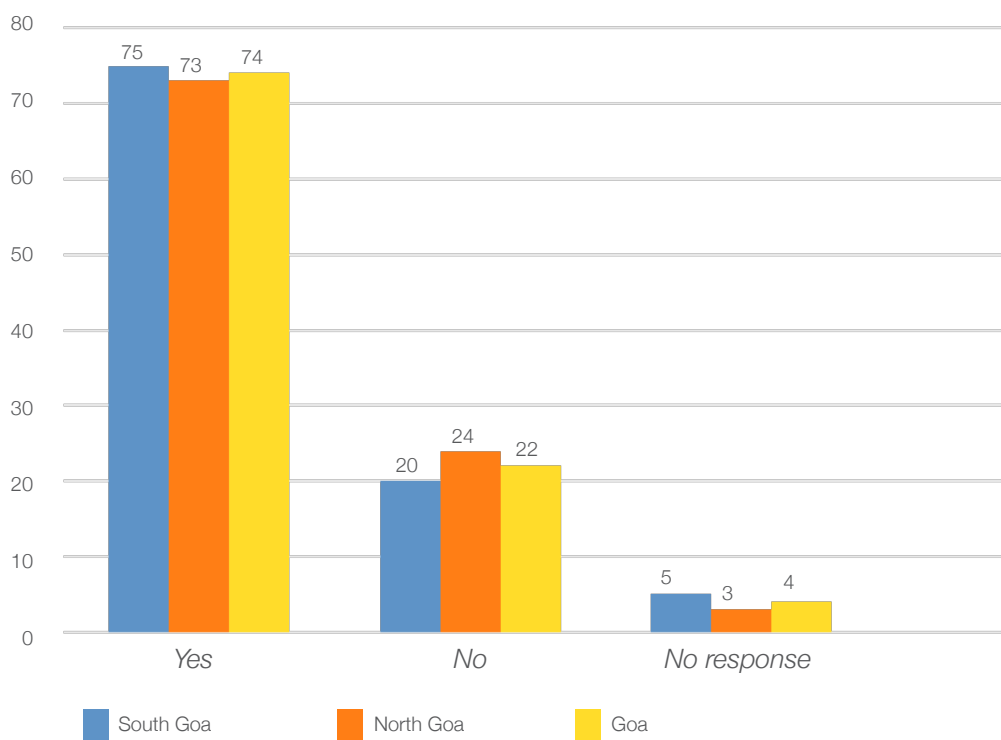
Linked to the question of domicile is the question of identity. *(Graph 5)*

22% of the respondents said that they have no documents to establish their identity. Around 75% have some form of identification (mainly Voter ID, Ration card or Aadhaar cards), but mostly it was with the address of their hometown and of no use to them in Goa.

Abbas & Varma, in their paper, share that the issue of proving their identity is a core concern that most migrants face when they arrive in a new place, a problem that can persist for years or even decades after they migrate. Identity documentation that is authenticated by the state is indispensable for ensuring that a person has a secure citizenship status and can benefit from the rights and protections that the state provides. Most of them did not have a ration card for their current address. Though national policy entitles migrants to a new ration card as long as they remove their names from their ration cards at home, many do not want to risk removing their names from a ration card in their home state because they are uncertain of obtaining a new one at their destination.

Overall, their migrant status makes it difficult for them to obtain identity documents in both the sending and receiving places. The basic problem of establishing identity results in a loss of access to entitlements and social services. Lack of identification means migrants are not able to access provisions such as subsidized food, fuel, health services, or education that are meant for the economically vulnerable sections of the population[31].

Education Status

We are unable to present the data on education conclusively as 40% of the respondents were not forthcoming when asked about their educational qualifications and gave no details about their educational status. As the respondents readily answered other questions that they were asked, they were possibly embarrassed to disclose their educational status. One trend that emerges from 60% of the responses received was that 32% of them discontinued their education / might have started working by the age of 12 years as they did not complete their 7th standard.

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31. Ibid 4

One of the respondents, a young man who had completed his school education, said he could not afford to think about higher studies as his family needed his earnings. Education did not appear to be perceived as a means to a better life. Child rights activists working with children from the migrant community also reported that when they approach the parents to admit a child in school or to tell them that a child who has been sent to work wants to continue studies the parents are often cynical about the value of education and feel that it was more worthwhile for the child to be working.

A man from Karaswada village having a small business had studied in Hubli and educated both his daughters who are now in college. During the discussion on education of girls in the area, he felt that it is unfortunate that people who migrated here have not shown any interest in educating their children.

One respondent shared that he was keen on educating his son, but his son does not have any interest in studies and prefers to work in a shop. Another person said that he admitted his two daughters in a regular school but he felt that they were discriminated against. He then decided to send them to an Arabi school i.e. a madrasa.

The field researchers reported that in most families it appeared that girls had been married at a very young age. It was common to find women in their early twenties with two to three children. It was likely that they had got married before completing the age of 18 years. In one household in Arambol the respondent was clearly a victim of child marriage. At first she said that she was 20 years old because she was scared and thought the researchers may give this data to the police. (She was obviously aware that child marriage is an offense). After building a rapport she revealed that she was 15 years old and had got married at the age of 12 years. Finishing her education before getting married was not apparently an issue worthy of consideration. Her family said that their ancestors worked in the construction sector for generations and prefer to get married early and work on sites.

Types of work *(Graphs 6 - 7)*

Of the 774 adults covered by the survey, 68% hold other jobs while 26% are home makers, who have been represented in Graph 6, but have not been included in the subsequent questions, as most women where unable to respond to questions of wages and time.
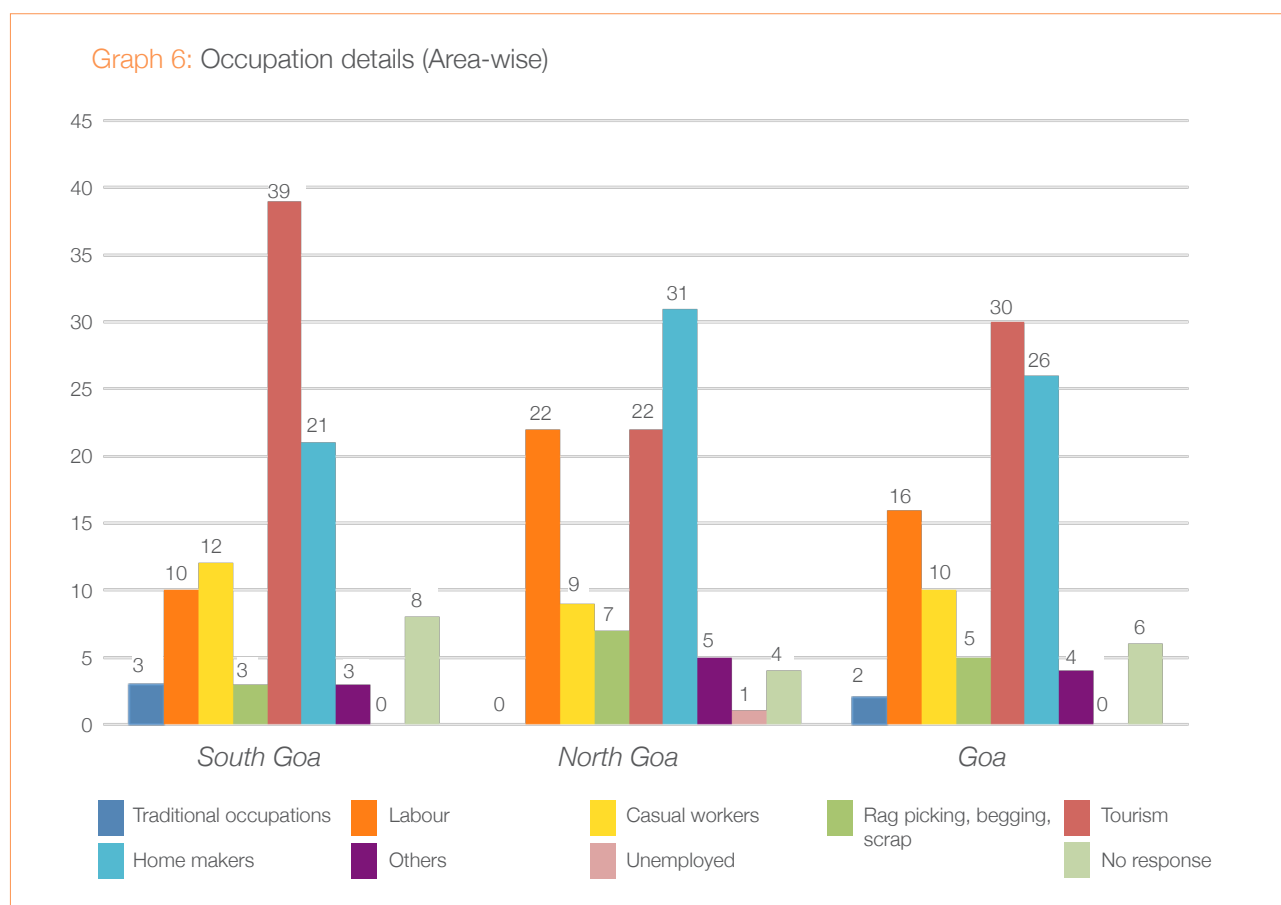

Graph 6: Occupation details (Area-wise)

Legend: Traditional occupations, Labour, Casual workers, Rag picking, begging, scrap, Tourism, Home makers, Others, Unemployed, No response

Table 3: Detail break-up of the various kinds of occupations that migrant people are employed in.

Traditional occupations	Agriculture, Fishing
Labour	Construction, Sand mining
Casual workers	Tailor, Painter, Washerman, Gardener, Car wash, Carpenter, Electrician, Garage, Mason, Domestic help, Ear cleaning, Rope making, Honey collectors.
Rag picking, Begging, Scrap	Rag picking, Begging, Scrap
Tourism	Shops & Vendors, (clothes, jewellery) on beach as well, Hotel staff, or in shacks, restaurants (waiters, cook), Drivers, Entertainment (acrobatic skills, fireworks, rope walking) – on the beaches as well as in hotels where they are called to perform, Masseuse / Masseur (giving massage), Supplying chapattis to hotels, Water sports, Internet Cafes, Drivers, Tourism business
Home makers	
Others	Astrologer, Accountant, Engineer, Bus conductor, Bakery, Contractor, BPO, Company / Business
Unemployed	

The largest segment – 30% of the people are involved in tourism related occupations while 16% of the labourers are mainly involved in construction activity, which is rampant in the coastal belt as restaurants, hotels and rent-back facilities keep mushrooming.

10% of the casual workers are in diverse occupations such as tailoring, painting, a laundry person, gardener, carpenter, mason, electrician or as domestic help, the services of whom are also accessed by the tourism industry. 6% of the adults are involved in rag-picking and scrap collection and operate in the tourism areas.

Graph 7: Occupation within tourism (Area-wise)
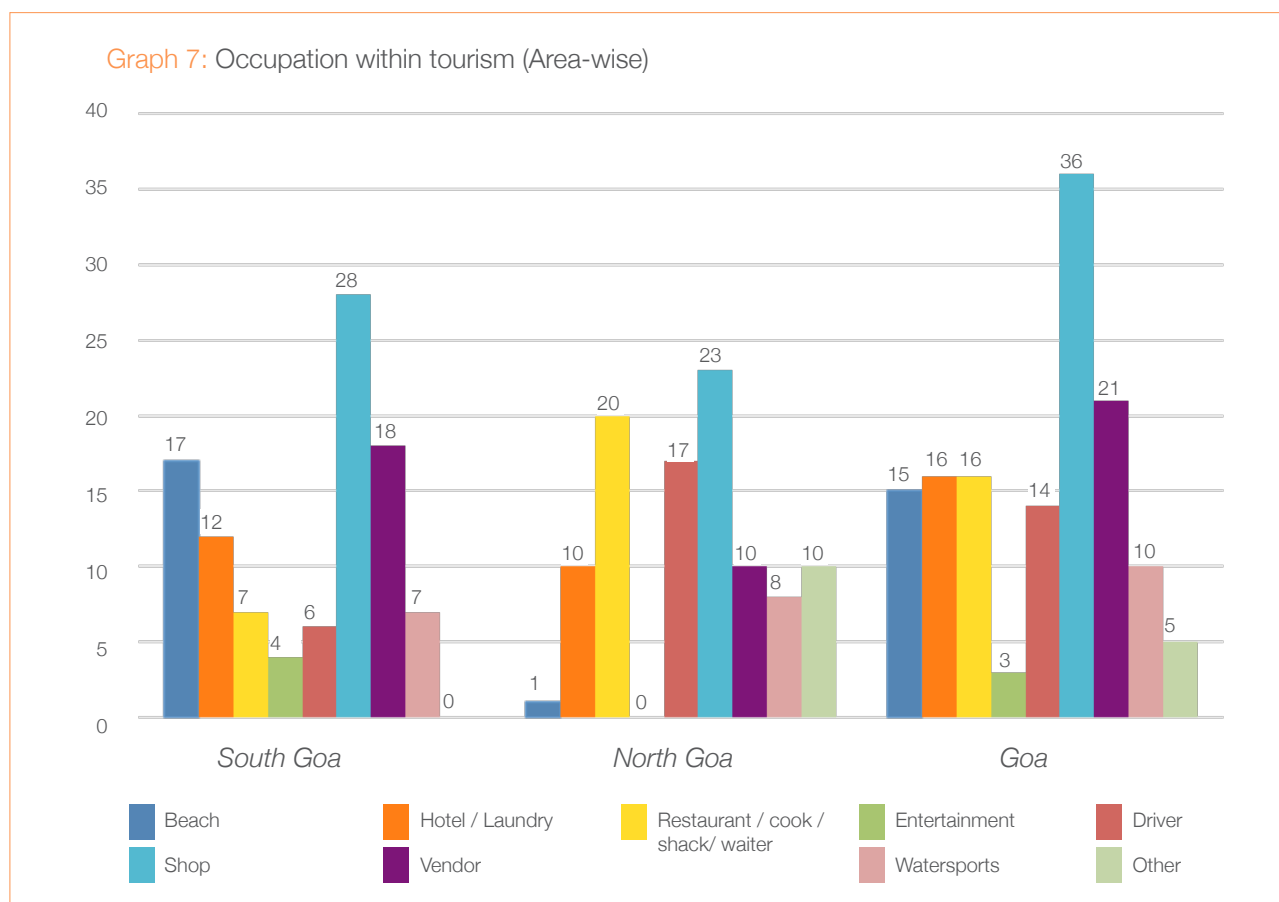
Within the tourism industry in Goa, 36% of the adults work in shops while 21% vend on the streets and in the beach area. Of the 15% who are on the beaches, while some would be vending the others are involved in tattooing, massages, hair braiding, etc. The percentage of migrant people working in shops and vending is also higher in South Goa as compared to the North. Working in the hotels, shacks and as drivers followed by water sports forms the next set of occupations that migrant people engage in.

In can be observed that the concentration of the migrant people who are mainly from the Nat community, a nomadic tribe and a community of professional dancers, singers and acrobats are involved in the Entertainment (acrobatic skills, fireworks, rope walking) are in South Goa.

While very few of these people continue their traditional occupations (honey collectors, bangle manufacturers, acrobatic performers, dholak makers) albeit within the framework of tourism, many others would have had to give up their traditional occupations that could not be adapted in the 'tourist' driven industry / other industries and hence ventured into services in the unorganised sector requiring low / minimal skills. However, one thing that is common to all is their increased vulnerability being part of the unorganised sector. They rarely have a collective voice and their issues often go unaddressed. They do not have social security benefits and have poor social protection and their working conditions expose them to a variety of safety and health issues. In a study conducted by EQUATIONS, it was observed that street vendors are increasingly regarded as a public nuisance by middle and upper middle class people as well as some tourists who demand a solution to this problem, which is invariably the confiscation of their goods, and released after a bribe is paid or regular evictions of the vendors from the tourist areas[32.]

Women in Tourism (Graphs 8 - 9)

The ratio of men is to women in tourism, from graph 8, stands at 7:3 (Goa). A contributing factor would be as many women are homemakers and have not taken up any other employment. From Graph 9, it can be ascertained that women are mainly on the beach, in shops and hotels in higher numbers as compared to shacks, vending and entertainment. Driving and water sports continue to remain the domain of the men.

Graph 8: Women in tourism

Legend: South Goa | North Goa | Goa
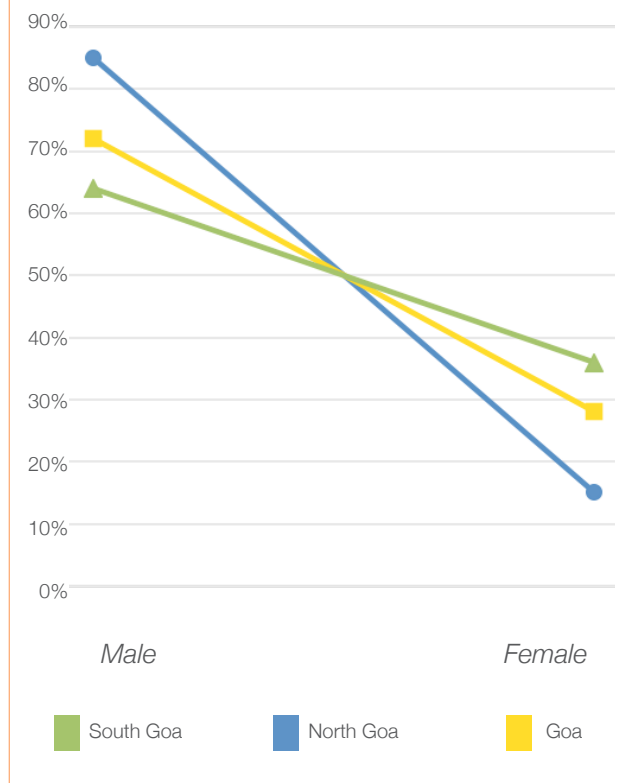
Financial Conditions (Graphs 10 - 12)

Adding to their woes are the financial conditions which appear to be dismal. 34% draw a monthly income below Rs 5000, with a larger percentage of the families residing in South Goa. This amounts to a meager Rs 166 per day per family. 48% earn between Rs 6,000 to Rs 10,000 per month (Rs. 333 per day per family), 8 percent falls in the category of Rs 11000 to Rs 15000 and another 8% state incomes above Rs 16000.

Statutory minimum wage rate guidelines are rarely observed. The minimum wage in Goa, which takes into consideration the cost of living, and other basic costs for survival; for an unskilled worker is fixed at Rs. 216/- per day, with the amount increasing based on their skill and years of experience. The inability to negotiate coupled with deprivation and desperation to survive results in increased vulnerability. 82% of the respondents (considering that it is a family of 2 persons) do not even earn a minimum wage leading them to live a hand to mouth existence. The earnings, as disclosed are low keeping in mind the cost-of-living in Goa and the high rents paid for accommodation. Apart from the essentials the other area where they incur expenditure is on Tobacco / Gutka / Supari / Smoking / Betel nut and Alcohol that 33% percent of them are addicted to.

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32. EQUATIONS, "Women Street Vendors and Tourism: Negotiating Lives and Spaces", 2012

Graph 9: Women in tourism (ocupation-wise)

Legend:
- South Goa - Female (orange)
- South Goa - Male (dark blue)
- North Goa - Female (green)
- North Goa - Male (yellow)
- Goa - Female (light blue)
- Goa - Male (dark red)

Occupation	South Goa - Male	South Goa - Female	North Goa - Female	North Goa - Male	Goa - Male	Goa - Female
Beach	14	22	8		7	15
Hotel / laundry	12	13	31	7	9	22
Restaurant / shack	8	6	8	22	15	7
Entertainment	4	4			2	2
Driver	9			20	15	
Shop	20	43	38	20	20	41
Vendor	21	13	15	9	15	14
Watersports	12			9	11	
Others				12	6	

Graph 10: Household income (per month)

Income	South Goa	North Goa	Goa
below 5000	50	19	34
6000-10000	46	49	48
11000-15000	1	15	8
16000 and above	1	14	8
no response	1	3	2
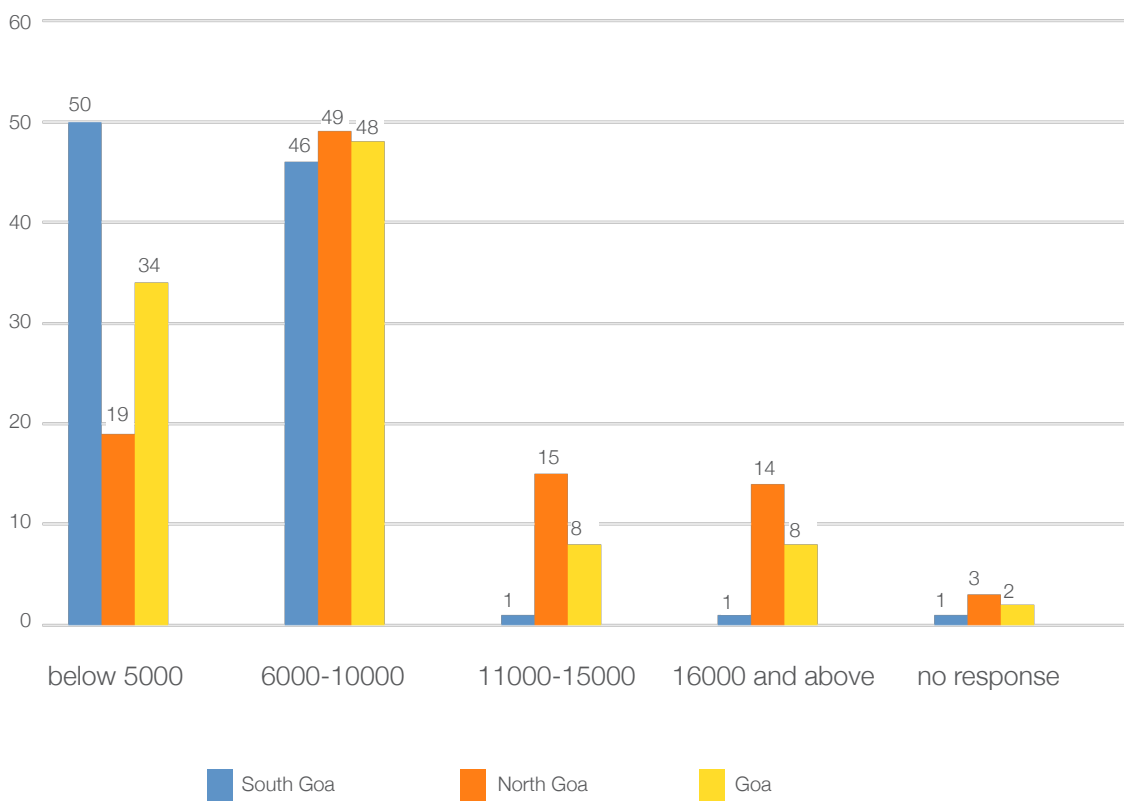
Graph 11: Periodicity of payment of wages (occupation-wise)

Bar chart showing percentage by occupation:

- Traditional Occupations: Daily 83, Monthly 17
- Labour: Daily 73, Weekly/fortnight 11, Monthly 15, No response 1
- Casual workers: Daily 50, Weekly/fortnight 1, Monthly 47, No response 2
- Rag picking, begging, scrap: Daily 66, Monthly 17, No response 17
- Tourism: Daily 58, Monthly 35, Yearly 2, No response 5
- Others: Daily 18, Weekly/fortnight 11, Monthly 65, No response 7

Legend: Daily | Weekly / fortnight | Monthly | Yearly | No response

Graph 12: Periodicity of payment of wages in tourism

Bar chart showing values by tourism occupation:

- Beach: Daily 81, Monthly 15, No response 4
- Hotel / Laundry: Daily 26, Weekly/fortnight 4, Monthly 70
- Restaurant / cook / shack/ waiter: Daily 32, Monthly 57, No response 11
- Entertainment: Daily 100
- Driver: Daily 50, Monthly 50
- Shop: Daily 79, Monthly 18, No response 3
- Vendor: Daily 92, No response 8
- Watersports: Daily 28, Monthly 39, Half yearly/annually 28, No response 6
- Others: Daily 33, Monthly 67

Legend: Daily | Weekly / fortnight | Monthly | Half yearly / annually | No response

From Graph 11, is become clear that a majority of the migrant people are employed on a daily basis in most occupations except in the Others category, which is also the self employed / professionals (refer Table 3). They do not have the luxury of sitting at home to even recuperate from illnesses. A respondent shared that she is afraid of losing her husband who had a heart attack 3 months back. The doctor has told him to take rest but as they are very poor he goes for work.
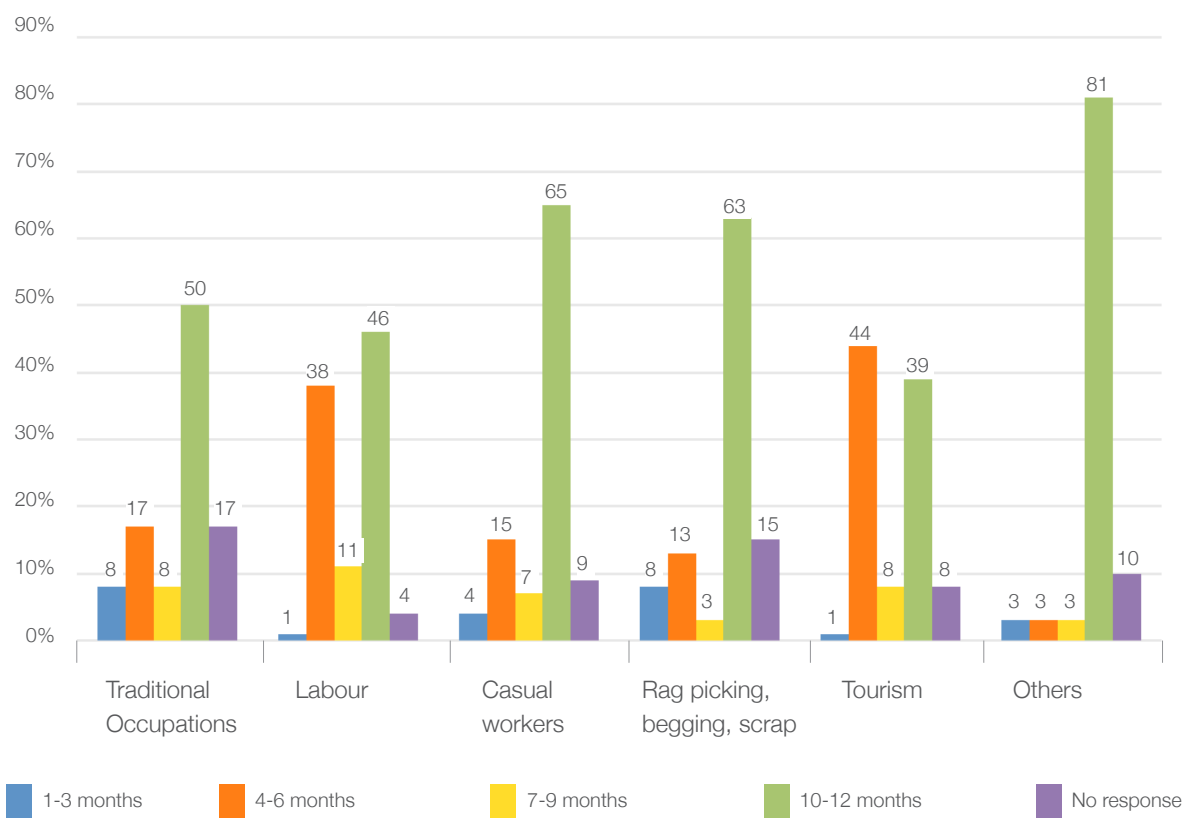
35% of the people in the tourism industry (hotels, restaurants, shacks, drivers and water sports) are paid on a monthly basis while 58% are employed as daily wage (on the beach, drivers, in shops, vendors, entertainment), which only increases their vulnerability. A significant percentage (28%) of the people employed in water-sports are paid half yearly / annually. The pattern of wages might be linked to the seasonal nature of tourism; as well as the highs and lows of external and internal factors which determine and influence tourist flow. In places like the Saddubandh village, parents who are engaged in entertainment,

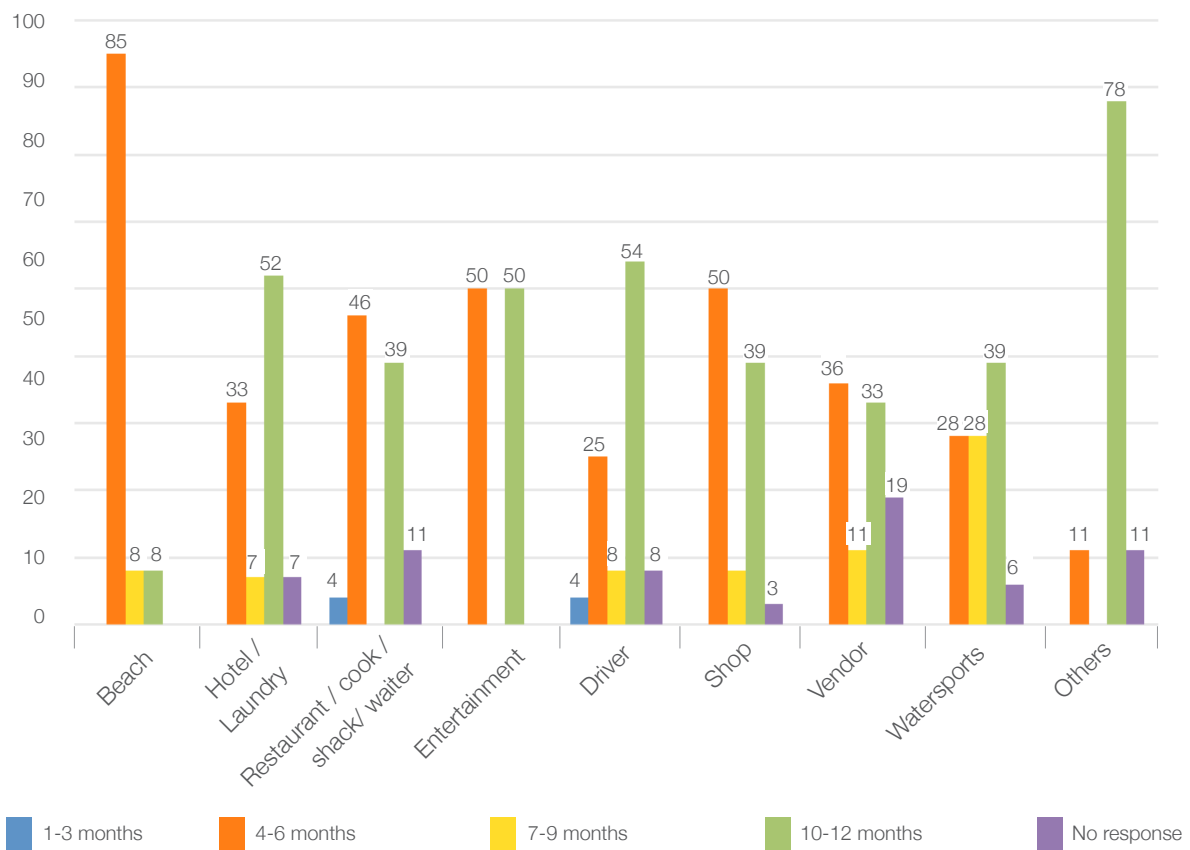scrap-collection and begging also take their children along to work.

Period of Work *(Graphs 13-17)*

While most people work round the year, 52% of the people employed in tourism work 4 to 9 months, indicating the seasonal nature of tourism. Even within tourism apart from the people employed in hotels, as drivers and in the 'Others' category, many of the adults are employed only for 4 to 9 months. This enables many of them to maintain active linkages with their hometown, with the main purpose being to visit relatives (42%), followed by being with the family during festivals. 69% of the respondents shared that they travel back to their hometown once a year, which is possibly because of the costs of travel and also what they would be spending on social occasions. From Graph 17, it can be observed that 74% of the people spend 1 month or lesser in their hometown, making Goa their place of residence for 11 months of the year.

Graph 13: Period of work

Graph 14: Period of work within tourism

	Beach	Hotel / Laundry	Restaurant / cook / shack / waiter	Entertainment	Driver	Shop	Vendor	Watersports	Others
1-3 months			4		4				
4-6 months	85	33	46	50	25	50	36	28	11
7-9 months	8	7			8		11	28	
10-12 months	8	52	39	50	54	39	33	39	78
No response		7	11		8	3	19	6	11

Legend: 1-3 months, 4-6 months, 7-9 months, 10-12 months, No response

Graph 15: Purpose of visit

- Festival: 42
- Visiting relatives: 23
- School holidays: 11
- Others: 2
- No response: 18
- Agriculture: 4

Legend: Agriculture, Visiting relatives, Others, Festival, School holidays, No response
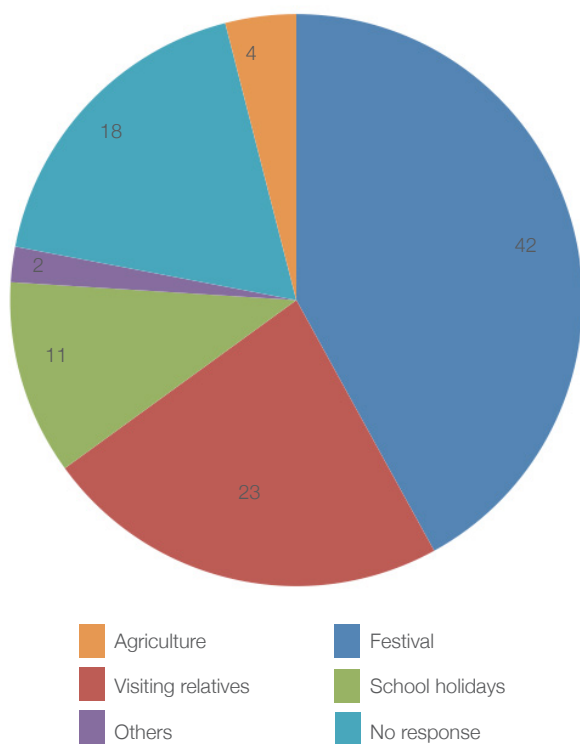
Graph 16: Number of visits to hometown (per year)

- 1 visit: 69
- 2 visits: 11
- 3 visits: 6
- 4 visits: 3
- 5 & more visits: 3
- No response: 8

Legend: 1 visit, 2 visits, 3 visits, 4 visits, 5 & more visits, No response
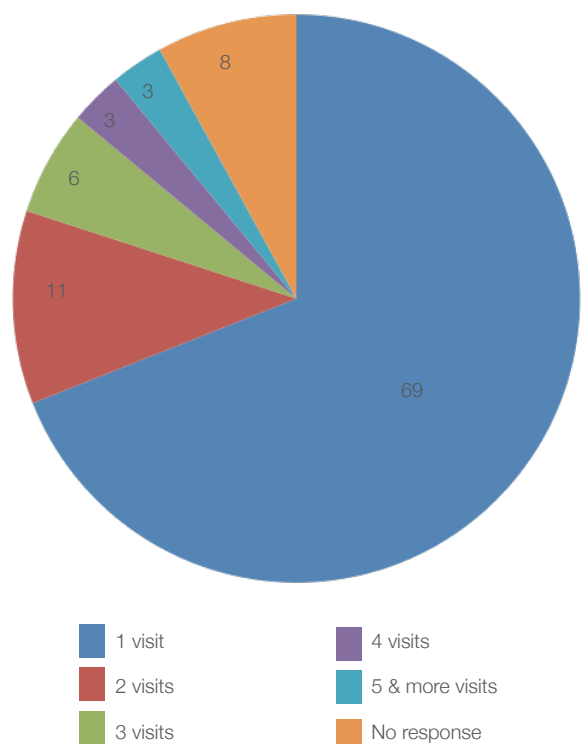
Graph 17: Number of visits to hometown *(per year)*

Legend:
- 15 days & less
- 16 to 30 days
- 31 to 60 days
- 61 to 90 days
- 91 to 180 days
- No response
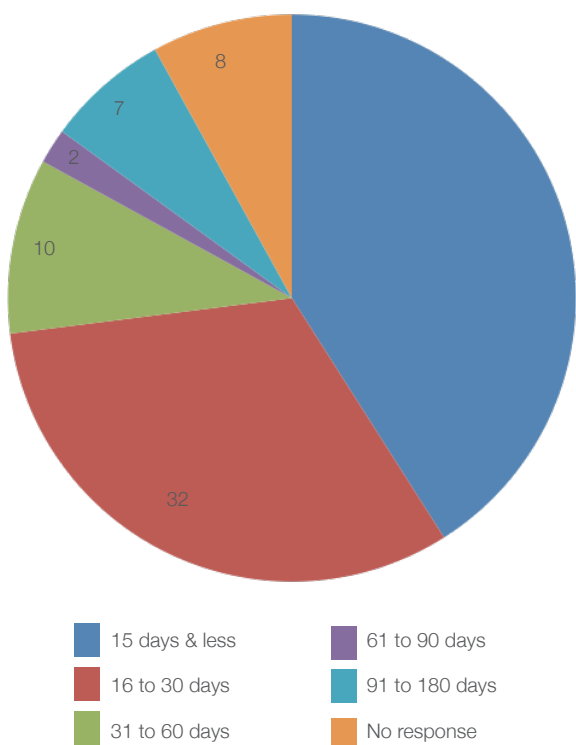
Conclusion

Migration across the country is often defined by poor living conditions, social isolation, inadequate access to basic amenities, lack of skills and capabilities, conditions of extreme poverty, longer working hours and no social security leading to extremely adverse working and living conditions and economic exploitation. These groups of migrant people are characterized by meager physical and human capital assets, belong mainly to socially deprived groups such as the SCs, STs and OBCs and a high percentage of illiteracy is found among them[33]. This is the case in Goa as well. The marginalisation of these families can be established from their living and work conditions as described in this chapter.

These families face heightened levels of discrimination in every aspect of life. They have been driven from their homes to unknown places in search of a means of earning a livelihood with the hope of having a better future for themselves and their children. Lacking skills and assets, most migrants end up in the unorganised sector, with significant

numbers employed in tourism. Though they are the backbone of tourism and its allied sectors especially when it comes to the low paying jobs, they are not recognized as employees; their conditions of work are often miserable marked by long hours of work, meager wages and no security of work. Employers prefer migrant labourers to local workers because they are willing to work for lower wages, work harder and longer, take less leave, are more submissive and demand less. The invisibility of their work coupled with their educational status and income pattern makes these communities vulnerable.

Adding to their woes are the abysmal living conditions that they find themselves in. Most migrant workers live clustered together in slums, ghettoized along the lines of caste, class and linguistics. The migrant people living in slums are mainly segregated from the main Goan community. The contact of the migrant people with the Goan community is mainly in the context of work.

The houses provided to them whether on rent or by the employer, often lack provision for water, electricity, drainage and sewage systems. Deplorable unhygienic living conditions has increased the health hazards of the migrant people making them more susceptible to disease and infection.

Even though 38% of the people have been residing in Goa for more than 16 years and even fall under the domicile category they continued to be considered as outsiders by the Goans, thereby facing social exclusion. These communities in spite of having identity documents are not able to avail of the welfare measures as provided by the state as their documents are not recognised in Goa. It is said that such kind of migration helps to avoid starvation, yet it does not improve the economic conditions of the migrants.

The migrants thus, suffer not only the harsh working and living conditions but also face the social consequences in terms of the wrath of local people. Most Goans are also quite aware of dependence on the migrant people, but would still vent their frustrations[34], creating an atmosphere of underlying tensions and at times discriminatory actions against migrants.

A child by the virtue of being born into these families faces the risk of being pushed into exploitative situations. This vulnerability is intensified as they grow older, as the state does not have proper processes and systems to ensure that their safety is assured and that their rights are upheld.

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33. National Commission for Enterprises in the Unorganised Sector, "Report on the Conditions of Work and Promotion of Livelihoods in the Unorganised Sector, 2007
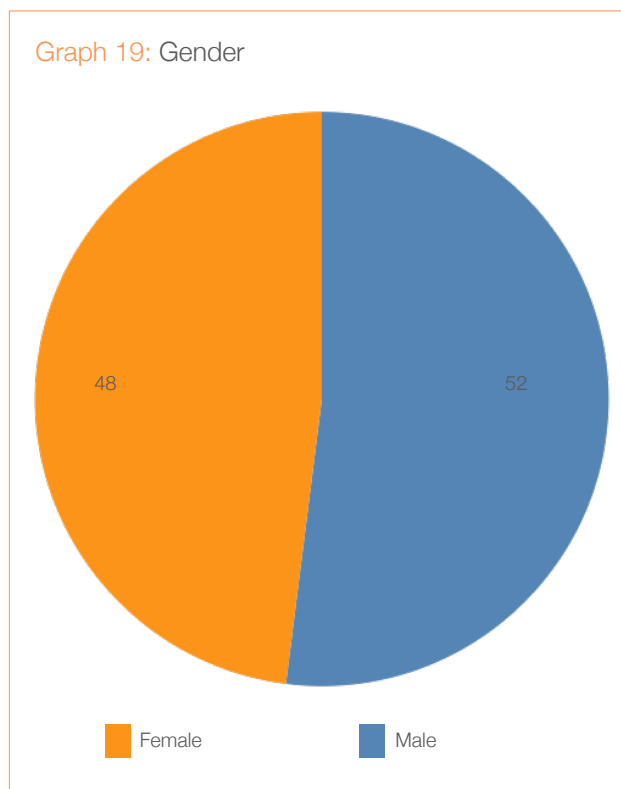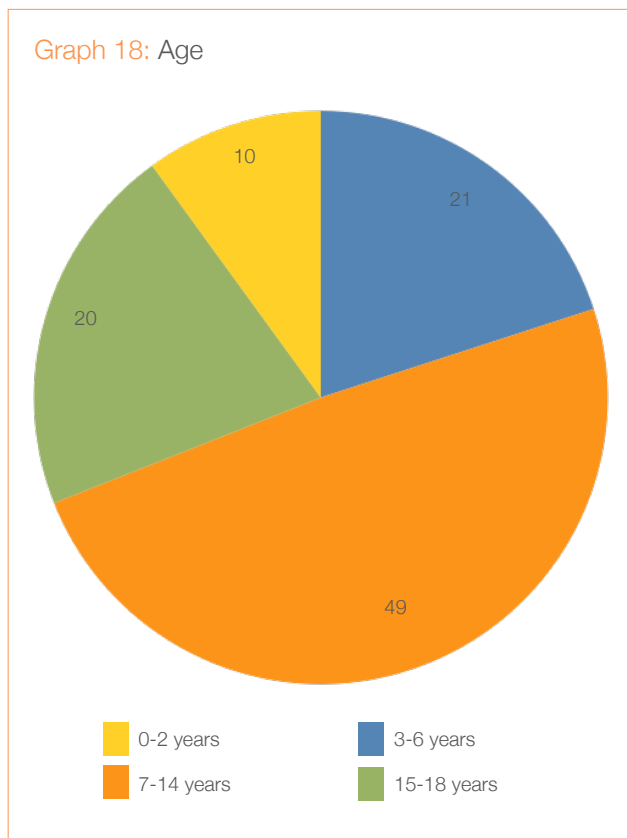34. Ibid 13

CHAPTER 4:
SITUATION OF MIGRANT CHILDREN

Interviewing children provided valuable insights, which was further supplemented through the interviews and interactions with adults from the households into the status of children from the migrant communities. While we interviewed 177 children, they also shared with us information about their siblings (197 children) on the questions of age, gender, place of stay, education, work and birth certificate. Even in the household questionnaire, there was a section on child information (722 children) on the same set of questions which further provided data for analysis. While we did not interview the children of the same households, and believe that there is a difference in the two sets of data, we have presented this through the graphs in the section below, where appropriate to either show a similar trend or make a comparison.

10% of the children are in the age group of 0 to 2 years, while 21% are in the age category of 3 to 6 years, by when they start to attend the balwadi / anganwadi. 49% were of school-going age i.e. from 7 to 14 years old, while 20% were from 15 to 18 years old. A similar number of boys and girls was covered – 52% were boys and 48% were girls.

Age and Gender *(Graphs 18-19)*

Graph 18: Age

0-2 years : 10
3-6 years : 21
7-14 years : 49
15-18 years : 20

Graph 19: Gender

Female : 48
Male : 52

Place of Origin *(Graph 20)*

Of the total number of children, 46% are from Karnataka, 21% from Uttar Pradesh and 8% from Rajasthan. While the percentage of children from Karnataka was the highest both in North and South Goa, the percentage of children from Uttar Pradesh appears to be higher in North Goa – 23%, as compared to 15% in South Goa. This was corroborated by a shack owner in Calangute who said that as the tourist season picks up one can see groups of children (especially boys) on the beach

Graph 20: State-wise migration
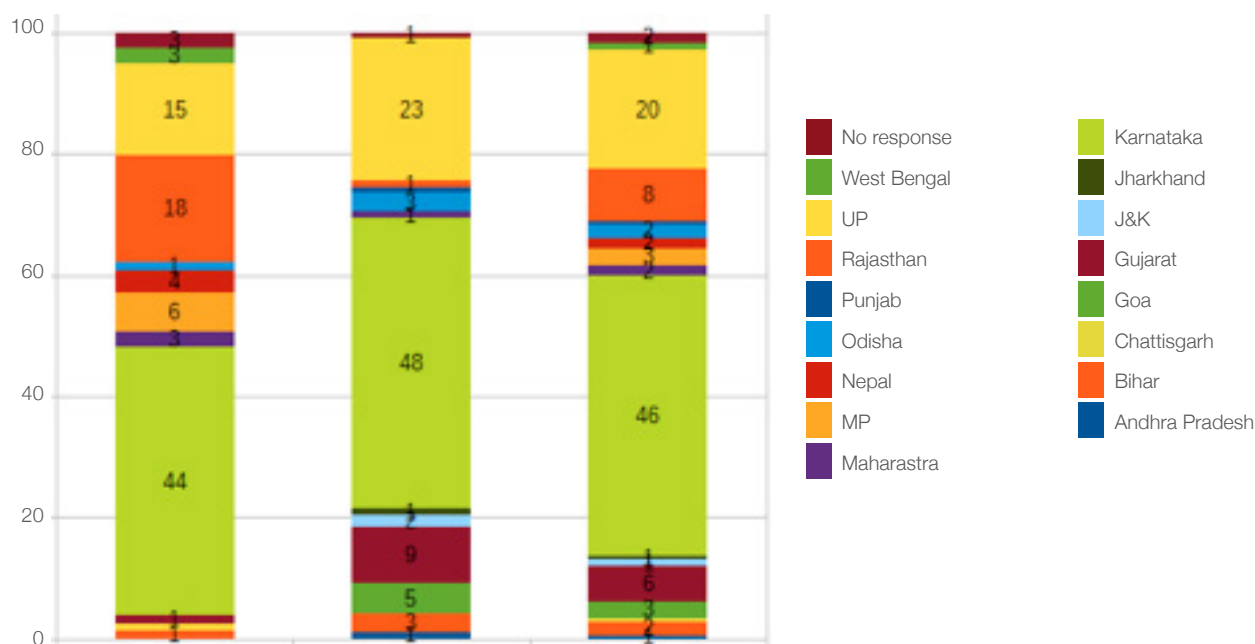
from Uttar Pradesh[35]. In South Goa there appeared to be more Rajasthani children who made up 18%. A similar pattern that emerged from both surveys was the highest percentage of people were from Karnataka and Uttar Pradesh. What varied slightly is for the other states. This is possibly because the children who the field researchers interacted with were not necessarily from the bastis. Some were on the beach. In North Goa the field researchers also interacted with children at the Anjuna Flea market.

What emerges from both the surveys of the households and of children is that a significant number of the migrants are from Karnataka, Uttar Pradesh, Rajasthan Bihar, Maharastra, Gujarat, Jammu and Kashmir, Jharkhand, Madhya Pradesh, Odisha, Punjab, Tamil Nadu, West Bengal and Nepal.

Family Situation *(Graphs 21-22)*

92% of the children lived with their parents. It is significant to note that of the 92%, 14% belong to single parent families. In some cases the father or mother had passed away. In a few cases one parent had left the family. 3% stay with relatives in Goa and another 3% of the children were sent to stay with relatives in the village. Three children stay at the work place. A ten-year-old girl, from Bijapur, disclosed that her parents had kept her in the village with an aunt but as she was harassed, her parents brought her
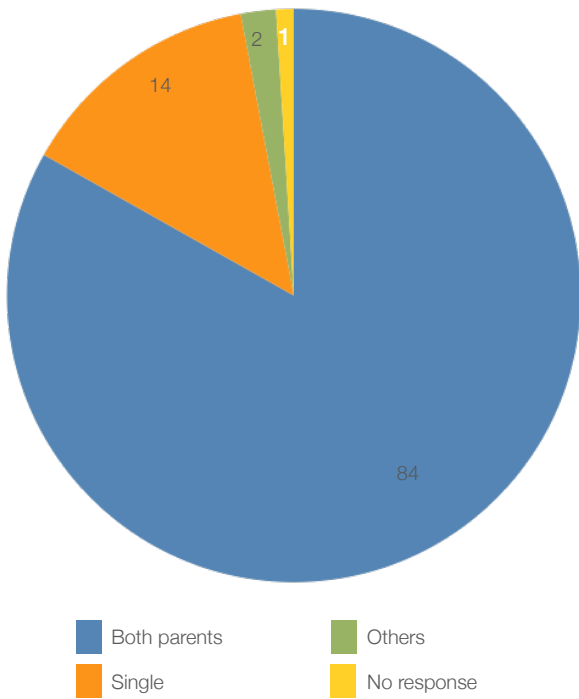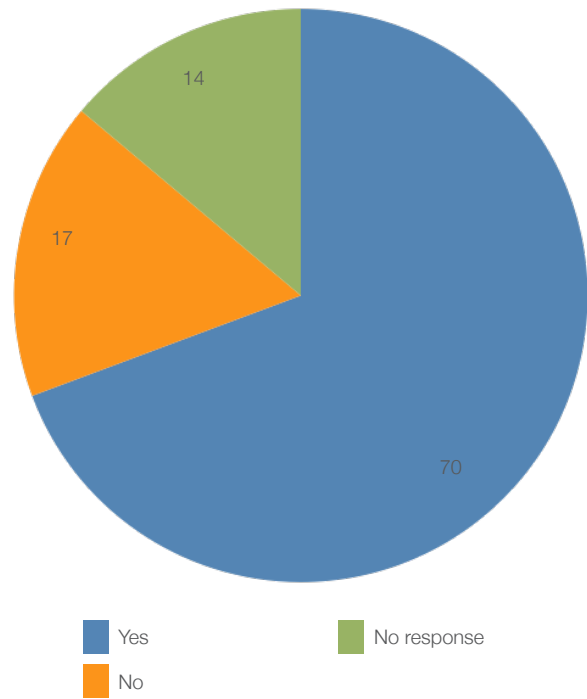

Graph 21: Place of stay
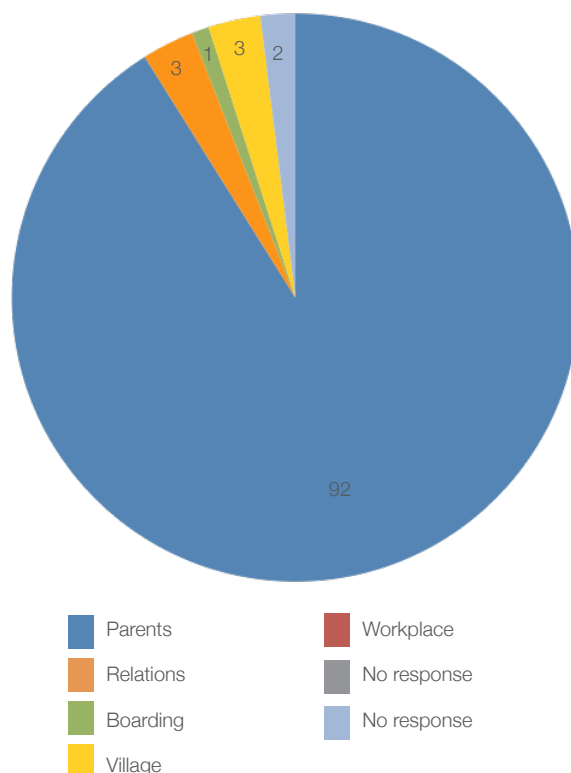
back to Goa. When asked about their living conditions, 21% of the children responded to bad living conditions, stating waste and sanitation were serious problems.

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35. As reported by a shack owner at Calangute to CRG member Amanda Britto on 6th November 2015

Graph 22: Parents

84
14
2
1

Legend:
- Both parents
- Single
- Others
- No response

Graph 23: Birth certificates

70
17
14

Legend:
- Yes
- No
- No response

Legal Identity *(Graph 23)*

A birth certificate is the primary proof of citizenship in India, and is the primary document that can be used to acquire other documentation, such as ration cards and election cards. When asked about birth certificates 70% of the children said that they had birth certificates, while 17% said that they did not. When asked about whether they had a ration card, 38% said they did, while 37% which is a significant number said they did not. The others did not respond. Children who gave no response may not be having a birth certificate / ration card or maybe unaware of it.

Education vs Work *(Graphs 24-28)*

In 1950, through its Constitution, India made a commitment towards ensuring the Right to Education. However, it was nearly sixty years later in 2002 that it became a Fundamental Right under the Constitutional Amendment of Article 21-A. According to the Right of Children to Free & Compulsory Education Act, 2009 all children belonging to the age-group of 6 to 14 years must compulsorily be enrolled in schools. It was implemented in Goa under the Goa Right of Children to Free and Compulsory Education Rules, 2012. The interaction with the children revealed that tourism had affected their lives

in numerous ways – most important was the realisation amongst themselves and their parents that they had the potential to contribute to the family income. This resulted in parents not enrolling children in school in some cases or children dropping out of school to take up jobs. Another trend as reported by the media is the shutting down of numerous government primary schools in Goa due to poor enrollment and lack of infrastructure, as the inclination among the Goans is towards private aided schools. With these schools closing down, it is the migrant people who would be the worst affected, a key reason for schools to continue operating is because of the migrant families that have admitted their children, who are the largest beneficiaries[36].

Responses of 987 children, who were 3 years and above have been considered for the analysis on education and work.

Referring to the combined data of North and South Goa, a similar pattern emerges from the responses of children and adults. While 67% of children mentioned that they are enrolled in school / balwadi / anganwadi, 71% of the adults reported that their children were going to school. However, 11% of the children said they had never enrolled in school, while the number in comparison to the adults is only 4%. 16% of the children had not been able to complete their education, as stipulated by the law.

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36. "Poor infrastructure too is shutting down schools where language isn't", Herald, 16th August 2015

	South Goa		North Goa		Goa	
	Child	Adult	Child	Adult	Child	Adult
No response	3	21	7	14	6	17
Drop out	1	14	10	3	16	8
Going to school	34	52	75	72	65	62
Anganwadi / balwadi	1	10	3	8	2	9
Never enrolled	26	3	6	4	11	4

Legend: Never enrolled · Anganwadi / balwadi · Going to school · Drop out · No response
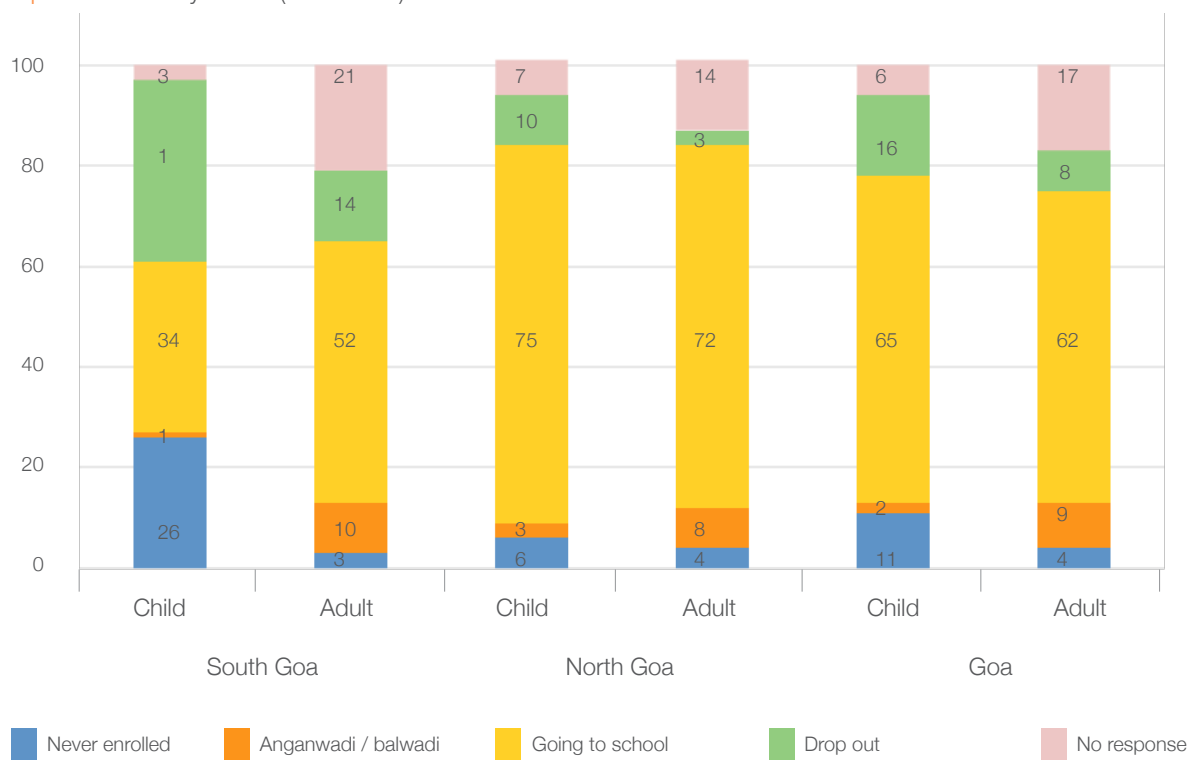
While the figures for North Goa correspond to each other between what was shared by the children and adults, there is a higher variation in the numbers of South Goa. The children reported that only 35% of them had enrolled in schools & balwadis, with 26% never having been enrolled and 36% as drop outs, resulting in a total of 62% that have not been able to complete their education. This is another dimension that emerged, which needs serious attention given the high percentage of children not being able to complete their education.

Gender is a factor determining whether their child is sent to school or not. From the child survey, from Graph 25, it is observed that the enrollment percentage of girls in schools is higher in North Goa at 76% (70+6) as compared to South Goa, which is 49% (43+6). In South Goa the higher percentage is of children having either not enrolled or dropped out of school. It can be seen that the percentage of girls is higher (33%) in South Goa in relation to the number of North Goa, i.e 12% (girls).
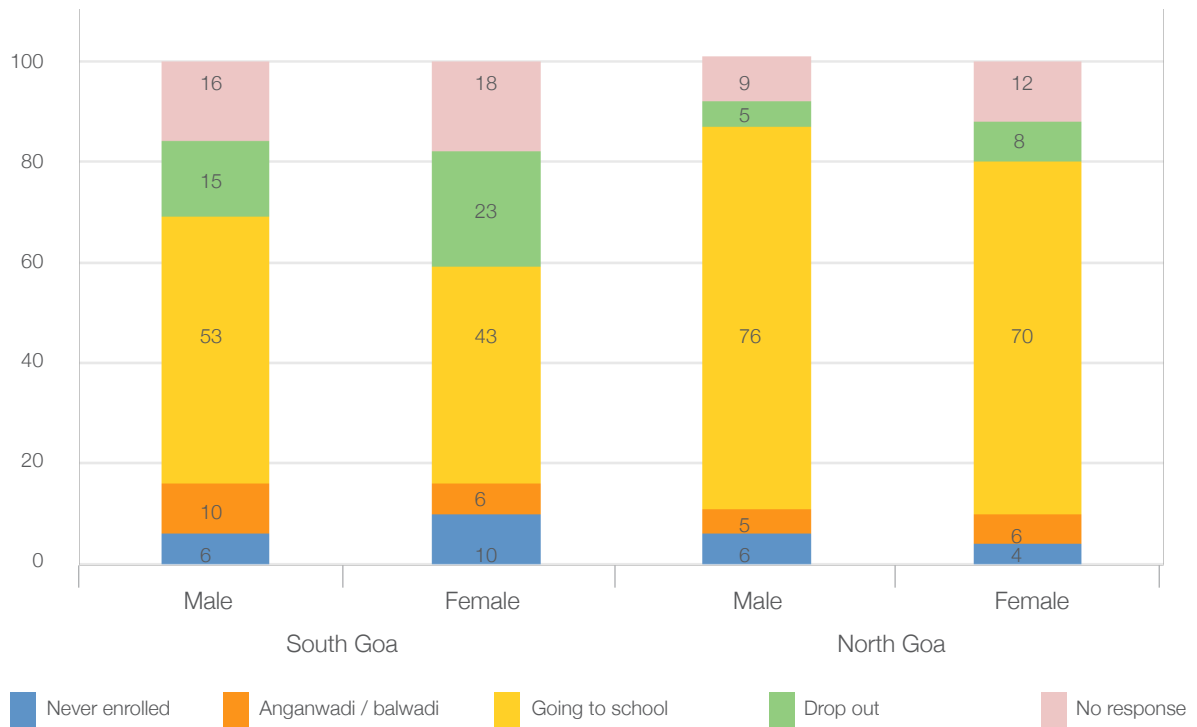
During interactions a 12-year-old Gujarati boy said that while he and his brother were enrolled in school his sisters were never enrolled. His 9-year-old sister does all the house work. He said "My parents don't want girls to study, only to do housework". His sisters did not have birth certificates either. Perhaps his parents thought that since the girls were not going to be admitted in school they had no use for birth certificates.

Another respondent, a 15-year-old child originally from Karnataka, was married when she was 12 years old. Her husband stays in his village in Karnataka while she stays with her parents and works along with them as a casual labourer. She was never enrolled in school and said that her family does not feel that education is of any use. An 11-year-old girl involved in rag-picking, originally from UP, also disclosed that three of her younger brothers have birth certificates but she does not have one. One brother is studying in the 3rd standard, the other two brothers are too small for school.

Only 3% of the children surveyed had completed 10th standard and were pursuing their higher secondary education. In a few cases children were educated in spite of all odds; take the case of a 16-year-old boy from UP, now in the 10th standard. He lost his father when he was only 5 years old. His 24-year-old brother who must have been a child at the time of their father's death looked after his brother, ensuring that he studied.

Graph 25: Literacy levels (Gender-wise and Area-wise)

	South Goa		North Goa	
	Male	Female	Male	Female
No response	16	18	9	12
Drop out	15	23	5	8
Going to school	53	43	76	70
Anganwadi / balwadi	10	6	5	6
Never enrolled	6	10	6	4

Legend: Never enrolled — Anganwadi / balwadi — Going to school — Drop out — No response

Graph 26: Education levels of school going children (Area-wise)

	South Goa		North Goa		Goa	
	Child	Adult	Child	Adult	Child	Adult
Under graduation		1		4		1
11th & 12th standard			3		3	
8th to 10th standard	9	3	20	17	19	4
5th to 7th standard	41	17	36	20	37	17
1st to 4th standard	47	26	32	37	34	23
LKG / UKG		37	5	11	4	37
Anganwadi / Balwadi	3	16	3	10	3	6
						13

Legend: Anganwadi / Balwadi — LKG / UKG — 1st to 4th standard — 5th to 7th standard — 8th to 10th standard — 11th & 12th standard — Under graduation

One of the outcomes of migration is that education of children is sacrificed as they are not in one place long enough. This results either in children being in a lower standard as compared to their age or they drop out of school and most likely end up becoming a part of the workforce.

If we are to take the standard norm, then a child at the age of 6 is the 1st standard, by age 10 in 5th standard and completes 10th standard by the age of 15 years. From Graph 27, it can be observed that only 30% of the children are in the standard of education they should be in, while 37% are a year behind and 33% are atleast 2 to 3 years behind.

Graph 27: Age difference in education level

- 0 years
- -1 years
- -2 years
- -3 years and more
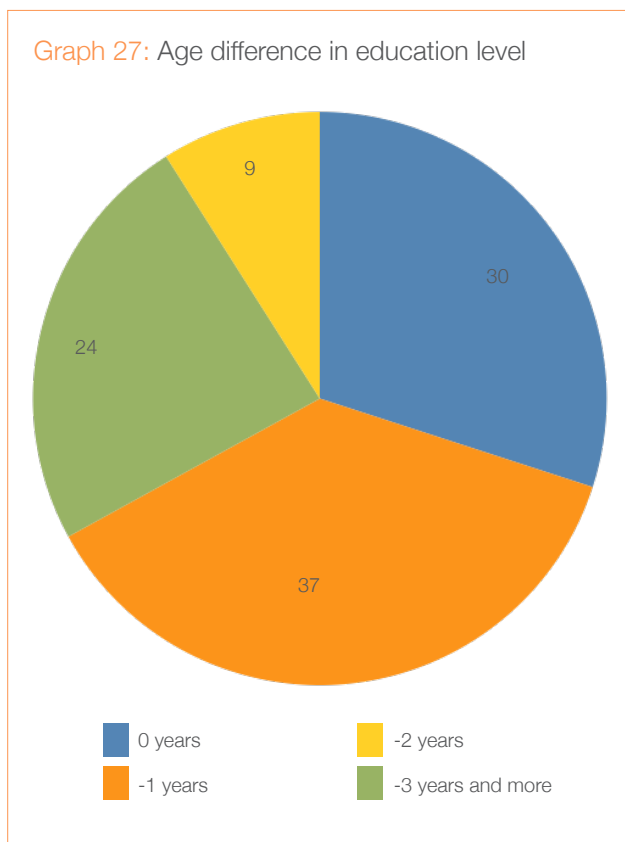
A report published by UNESCO, states that "this temporary discontinuation of study frequently results in children dropping out of school altogether. In the case that migrant children take up education at the destination, they face learning difficulties based on differences in academic curricula and language, especially in the case of inter-state migration. Re-enrollment in schools at the end of a migration cycle is rare, and when it occurs, migrant children are often readmitted in the same class owing to inflexible school procedures and lack of remedial classes to cover learning deficits."[37] These are likely issues seen

in Goa as well which result in many children dropping out of school in the early years itself as depicted in the Graph 28.

Most balwadis, ICDS centres and schools are located within a radius of 1-2 kms, with some at a distance of 3-4 kms, making it accessible for children to attend. Different reasons were given to explain why children were not enrolled or why they dropped out of school. Referring to the overall Goa figure it can be observed from Graph 28 that almost 30-40% drop out before the 4th standard and an equal percentage before 7th standard, thereby not completing their education.

It appears that most of the responses are related to livelihood issues and skepticism about the usefulness of education.
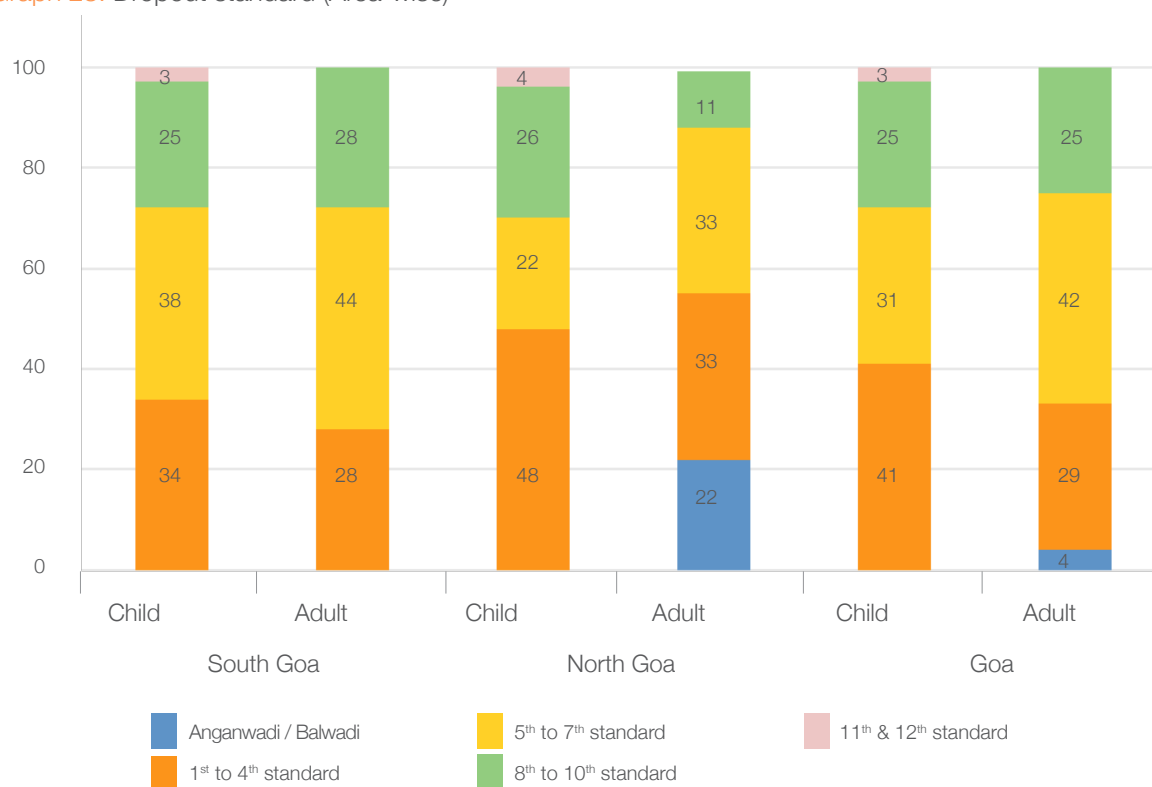
A 14 year-old-girl from UP disclosed that neither she nor her siblings were enrolled in any school because her parents were constantly moving from place to place. Her father sold drums for a living while her mother is a homemaker. While the 'constant moving' is a key factor in preventing her from going to school, the field researchers found that she, along with her two sisters and four brothers were also involved in rag picking, thereby contributing to the family income. When asked how she spends her money, it was mostly on food or clothes. This example aptly illustrates the pattern for many of the migrant children.

An 11-year-old boy from UP disclosed that his 13 year-old brother had never been sent to school because of the family's poor economic condition. A 17-year-old Gujarati child disclosed that he dropped out of school in the 2nd standard because his father died and he had to help his mother. His mother is involved in agricultural work in their village. His family probably feels that Goa affords more opportunities for livelihood so he works in a shop in the beach belt and stays with relatives. He sends his earnings to his mother. Similarly, a 17-year-old boy from Karnataka never went to school because his father died and he had to help his mother, who earned by begging. He works as a rag picker.

A 14-year-old boy from UP dropped out of school when he was in the 3rd standard because of financial problems. His father was separated from his mother. He works in a Government Horticulture shop which is run by his relatives. He cleans his relatives' shop and unloads vegetables from 4 am to 5 am.

37. Ibid 5

Graph 28: Dropout standard (Area-wise)

Legend:
- Anganwadi / Balwadi
- 1st to 4th standard
- 5th to 7th standard
- 8th to 10th standard
- 11th & 12th standard

At times children drop out because they are "not interested in studies" or find it difficult to continue because of language constraints. Take the case of a 17-year-old Punjabi boy who was enrolled in school by his parents. He dropped out in the 2nd standard while his 10-year-old brother dropped out in the 1st standard. He works in his uncle's garage while his parents work as labourers doing 'brick work'. His younger brother is probably involved in some form of work although the respondent did not give any details of what he does. In such cases it appears as though parents may have wanted their children to study but did not have the wherewithal to ensure their children continued with their studies.

Children also found it difficult to cope with the studies when they migrate back to their home town (for eg. children born in Goa speak Konkani fluently and find it difficult if they have to continue their studies in Kannada). Many a times because of a lack of disconnect with what they are studying and because of the government's No Detention Policy, children are not able to cope, especially in the higher classes, leading them to drop out from schools.

In a few instances it appeared that children of Muslim families, especially girls, were sent to *madrasas*. A family from Hubli sent their 5 children to learn "*Arab*i" rather than to regular school. In the case of a family from UP, an 11-year-old boy said that his two sisters and two brothers were all enrolled in school. But his two sisters were taken out of school when they were in the 6th and 7th standard respectively and sent to "Urdu school" where "the scriptures would be taught to them".

Several instances were observed in which the mother is a 'home maker' while children are sent to work. A 12-year-old girl from UP said that she would like to go to school, but she had to leave school after the 1st standard to work as a rag picker. Her mother is a home maker and has not taken up any outside work. (As per the survey of households, 26% of the adults were recorded as 'home makers').

Child Labour *(Graphs 29-42)*

A broader definition of child labour is required. Out-of-school children who have not completed their education comprise the workers and the potential-workers, together signifying a measure of deprivation

among children and can be considered as a potential labour pool, always being at the risk of entering the labour force[38].

As per the Goa Children's Act any form of child labour is prohibited for children below the age of 14 years. Moreover according to the Child Labour (Prohibition & Regulation) Act, child labour is prohibited below the age of 14 years in hazardous occupations (notified in the Act). In May 2015, the Union Cabinet approved a complete ban on employment of children below 14 years except for some family run businesses, entertainment and sports activities on condition that such work does not interfere with their education. Certain sectors within the tourism industry (catering establishment at a railway station, vendor on a train / platform, dhabas (roadside eateries), restaurants, hotels, motels, tea shops, resorts, spas or other recreational centers, rag picking and scavenging) are covered as hazardous under Schedule A & B of the Child Labour (Prohibition & Regulation) Act, while some others areas that children are engaged in are not covered (vendors, porters). The proposed amendment categorizes children into two groups 'child' (below 14 years) and 'adolescent' (14 – 18 years).

Denial about the Prevalence of Child Labour: Members of Children's Rights in Goa and Jan Ugahi reported that people were aware of the fact that child labour was illegal. This resulted in many cases in which information on child labour was withheld. Children often hid the fact that they were working or instantly would say they were any age from 15 to 21 years old – even if they clearly looked as if they were 12 to 13 years old. When CRG members visited the Saturday night market they found several cases of young children working in shops. On inquiring with 10 shop owners about the children present in their shops, the response was either that the child was here "on holiday" or that they were looking after their relative's child for a short while or that the children were above 14 years of age. In two cases although the shop owners were obviously from the North East of India the children working in their shops appeared to be from North India in each case the shop owner claimed that the child was "my child".

In the Anjuna Flea Market the field researchers met an 11-year-old girl from Gadag, Karnataka. She said she was in the 4th standard and went to school every morning but on Wednesday evenings she came to the Flea Market "just to roam around" - not to work (!). She disclosed that her 14-year-old sister dropped out of

school in the 5th standard to help her mother who has a clothes shop. Their father had died.

A 17-year-old Goan said that she was studying in the 12th standard and that she helps her father who has a cloth shop during holidays or sometime in the evenings. But the field researchers observed that she appears to work in the shop regularly and even begs money from foreign tourists.

In another instance, a 13-year-old boy from UP said he was studying in the 8th standard. He said he was working but was not forthcoming about what he does. The neighbours told the field researchers that he works in the scrapyard.
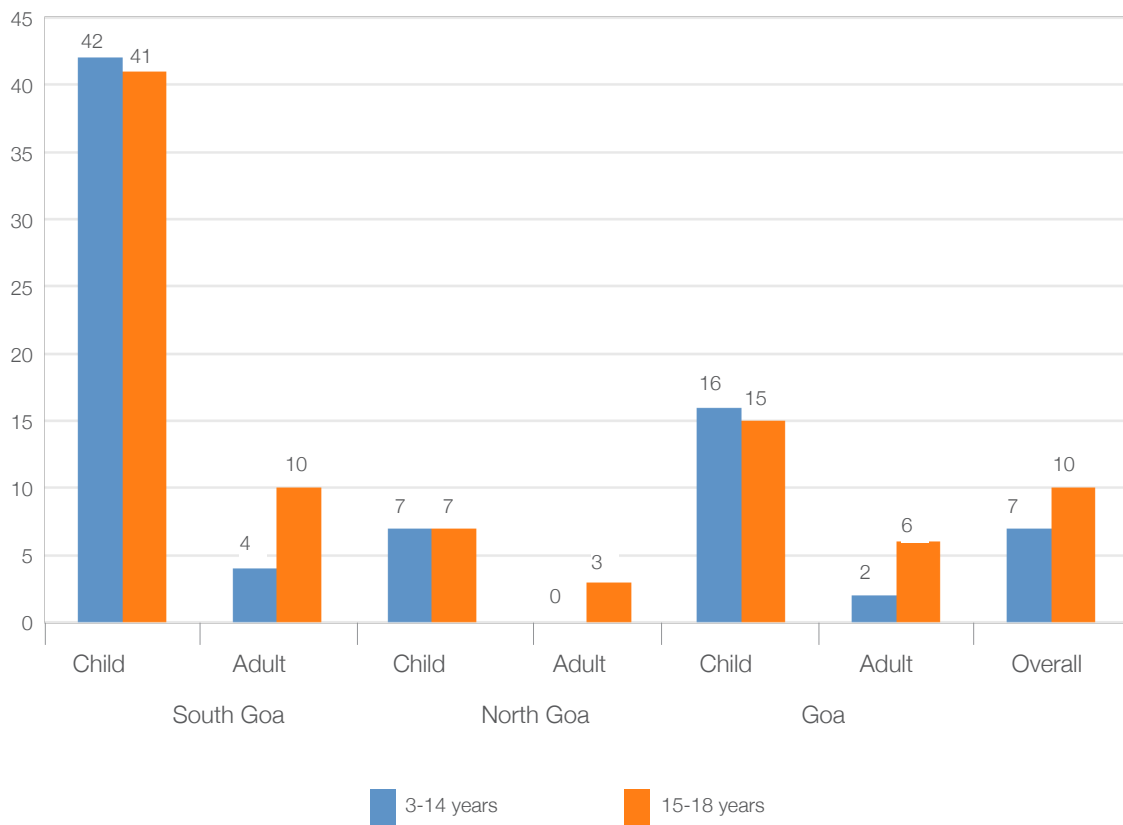
Prevalence of Child Labour: The survey reveals a high prevalence of child labour, especially in South Goa. One reason for this is because a number of working children itself were interviewed. From Graph 29, it can be observed that when the children were interviewed, 16% are between 3 – 14 years and 15% between 15 – 18 years are engaged in some form of work in Goa. This is much higher in comparison to the national average where every 1 in 11th child is working, as per the 2011 Census. However the same question when posed to the adults, show a lesser percentage in comparison. This corresponds with the observations as detailed in the section above, about the denial of child labour.

It is also important to note that only 4% of the adults admitted to having their children who are 14 years and under to be working. A majority of them shared that their children are above the age of 15 years. As per the Child Labour Act while 15 years is an eligible age to work in some sectors it is still illegal to work in construction, tourism, rag picking, and domestic work – and it is mainly in these areas that children are involved in. For this purpose in the following section, in relation to child workers, the age group has been taken as 3-18 years.

57% of the children said that their siblings also worked while 62% of the children from South Goa said that a friend also accompanied them to work. We have not presented the data of North Goa in relation to the latter question as 56% of the interviewees did not respond. Parents often initiated children into working by taking their children to work along with them. 30% of the children said that their parents took them to work. From the above data it is clear that there is a high prevalence of child labour that exists in Goa among the migrant

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38. National Commission for Enterprises in the Unorganised Sector, Report on Conditions of Work and Promotion of Livelihoods in the Unorganised Sector, 2012

Graph 29: Child labour (Area-wise)

Legend: ■ 3-14 years ■ 15-18 years

South Goa — Child: 42, 41; Adult: 4, 10
North Goa — Child: 7, 7; Adult: 0, 3
Goa — Child: 16, 15; Adult: 2, 6; Overall: 7, 10

Graph 30: Going to work

Legend: ■ Yes ■ No ■ No response

Siblings: 57, 30, 13
Parents: 30, 69, 1
Friends (South Goa): 62, 38, 0
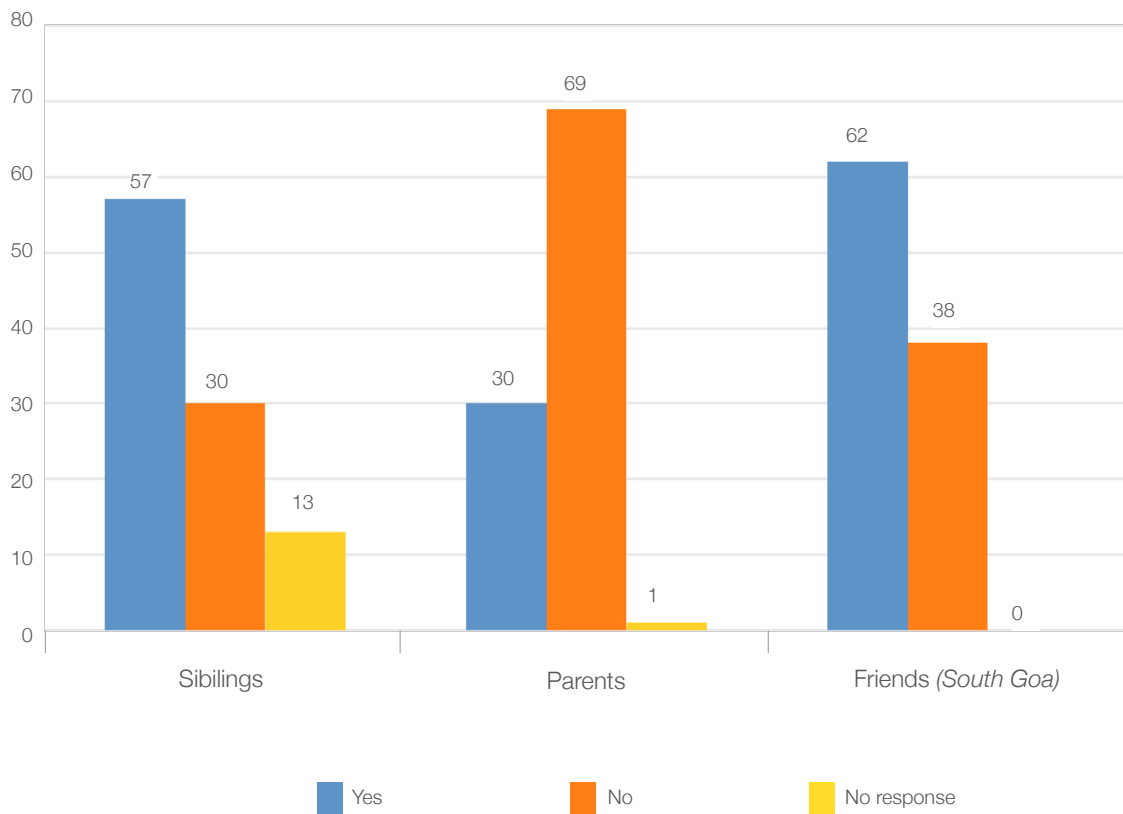
community, with the percentage being higher than the national average.

Going further, this section elaborates on the situation of child labour in Goa and specifically in relation to tourism. Graph 31 indicates that while there is an equal percentage of both boys and girls working; in tourism the percentage of boys being higher (60%). In the former category, boys are mainly involved in tourism, traditional occupations, in garages, as drivers and construction labour while girls are primarily involved in

Graph 31: Child labour - Gender

Boys   Girls

Inner circle: Tourism
Outer circle: Overall
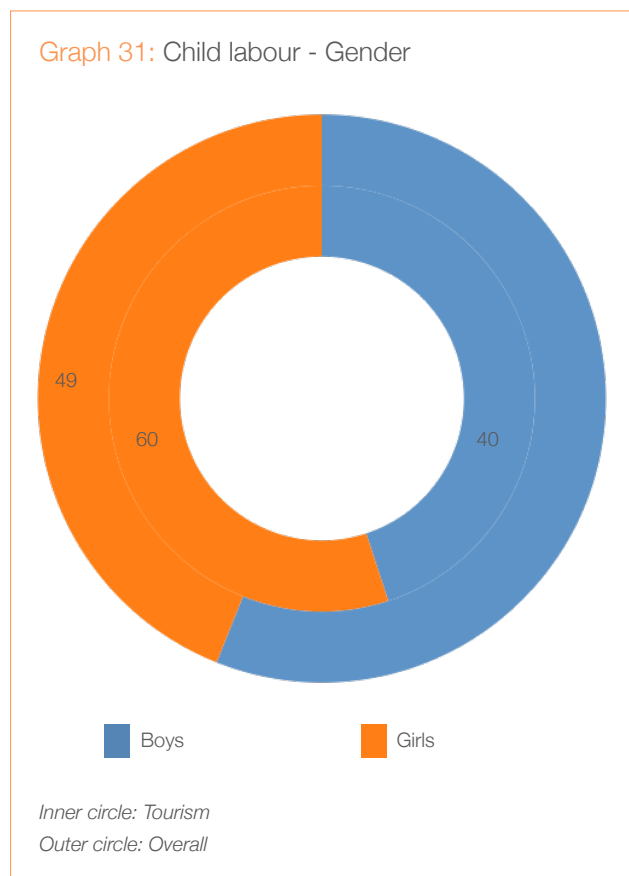
tourism, domestic work, helping at home, rag picking and begging.

The majority of the working children, 53% of the child workers, were directly involved in tourism-related work. This involved working in shacks (beach restaurants) or hotels, vending articles (clothes / jewelery / other trinkets) on the beach or in market places, performing acrobatics (sometimes using rings of fire), rope circus and working in shops in the tourism belts including flea markets (Anjuna). This was followed by 22% of the children begging / rag picking, with 15% of the children involved in casual work. Within tourism, 34% of the children work in shacks followed closely by 31% in shops. The next sizeable category of 23% is of beach and vending when combined, as most activities of

Graph 32: Forms of child labour

Traditional ocupations   Tourism
Labour   home
Casual workers   No response
Rag picking, begging
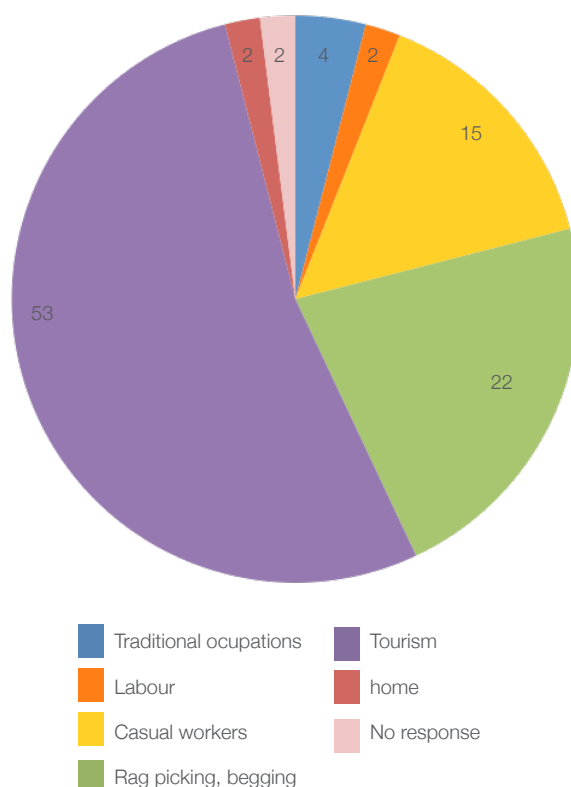
vending take place on the beach and along the road leading to the beach.

When the field researchers went to Anjuna Flea Market they observed several instances highlighting the vulnerability of children:

- Children were seen roaming by themselves on the beach.

- Three small children were sleeping in a stall where a foreigner was selling various items.

- A few children were begging with idols or pictures of Gods in their hands or around a restaurant which was frequented by foreign tourists. Two women were begging, each holding a small child – in the case of one woman the child did not appear to be her own child.

- A small girl was working in a clothes shop and a boy (aged between 12 to14 years) was selling garments in another shop. Children were seen helping their families with their stalls. They told the field researchers that they go to school in Rajasthan and come to work in Goa for short periods. This once again appeared to reflect their awareness that child labour was prohibited by law.

Table 4, indicates that the age of children working was as low as 4 years old. We have categorized begging, construction labour and sand mining as tourism related as all three take place in the tourism destinations. More often that not, the children are begging from tourists, mainly foreigners and the labour is mainly for the construction of hotels / resorts. By the age of 6, children start to work in tourism directly. In the early years it is mainly in the shops (selling articles) and shacks (clearing and washing dishes). However by the age of 11, when they are able to engage in more hard work – they are seen in hotels as well as on the beaches. In the non-tourism category, children by the age of 7 are seen helping in traditional occupations and as early as 8-9 years are involved in rag picking and domestic work. One can only imagine the physical and mental exhaustion that these children bear at such a tender age. By the age of 18 years, children seem to be involved in a range of work, however what is largely missing is a traditional skill that their parents had the opportunity to learn and which they loose out on acquiring.
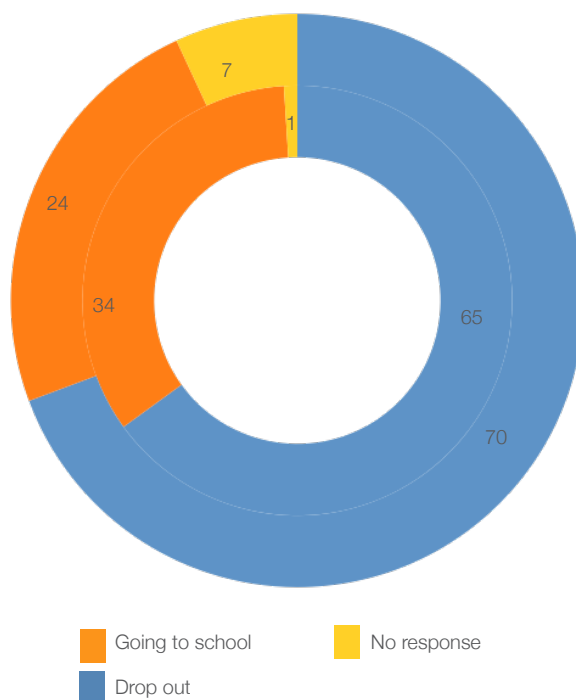
Table 4: Age and Areas of Child Work

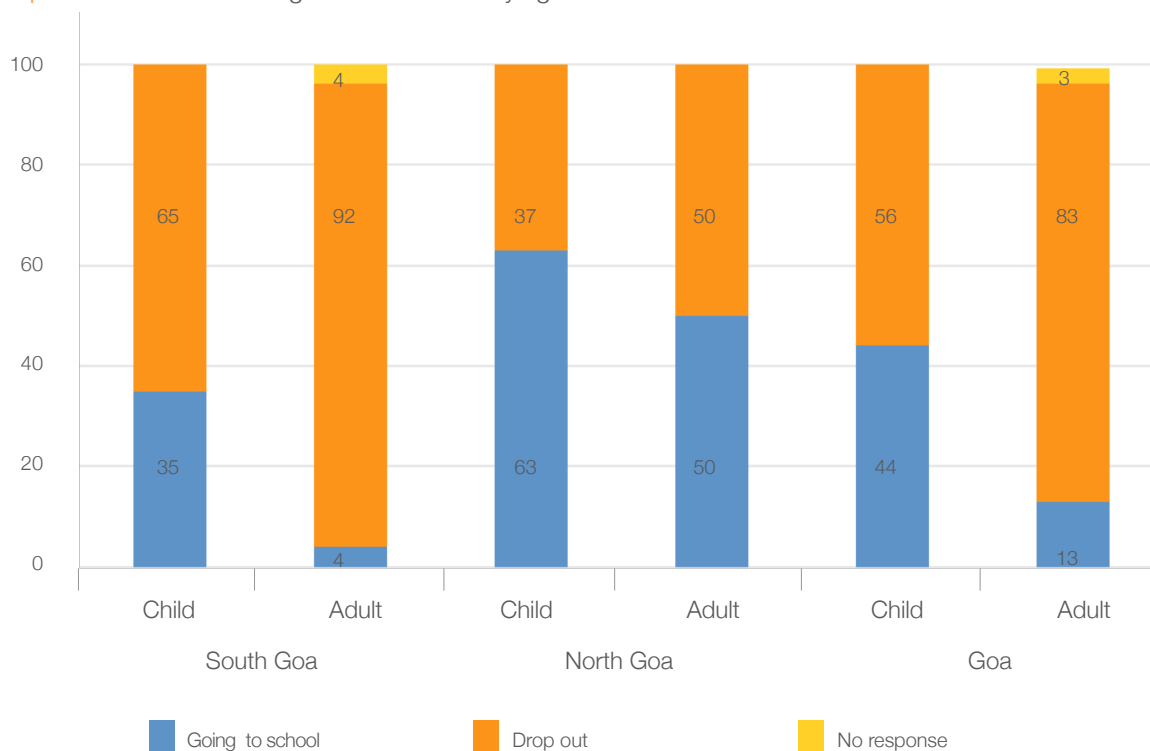| AGE	AREAS OF WORK		
	TOURISM	TOURISM RELATED	NON TOURISM
4		Begging	
5			
6	Shack, Vendor		
7		Begging	Fish drying, Removing fish scales
8	Shop, Shack		Rag picking
9	Shop, Shack		Domestic help
10	Shop, Shack		Rag picking
11	Shop, Shack, Beach, Hotel		Rag picking
12	Shop, Shack, Beach, Hotel	Begging	Rag picking, Domestic help
13	Shop, Shack, Beach, Vendor		Rag picking, Fish drying, Domestic help
14	Shop, Shack, Beach		Rag picking, House work, Domestic help, Shop
15	Shop, Shack, Beach, Hotel	Construction Labour	Rag picking, Fish drying, Domestic help, Watering garden
16	Shop, Shack, Beach, Hotel		Rag picking, House work, Domestic help, Tailoring
17	Shop, Shack, Beach, Hotel, Helper	Construction Labour	Rag picking, House work, Domestic help, Tailoring, Garage
18	Shop, Shack, Beach, Hotel, Entertainment (acrobatics, tight rope walking, fire rings), Driver	Begging, Sand mining	Rag picking, House work, Domestic help, Factory, Garage, Delivery boy, Painter

Going a step further, the study revealed that 34% of the children working also study while 65% have dropped out of school. Within tourism the percentages were 24% and 70% respectively. From Graph 35, within tourism, it can be observed from the responses of the adults in South Goa that the percentage of child dropout is much higher (92%) when compared to North Goa. This also corresponds to the data on child dropouts as mentioned in earlier section. 44% of the children responded that they work and study, with the significant percentage (63%) in North Goa.

This precarious balance of having to study and work would be difficult for a young child. While 23% of the children work 1-2 hours a day, the significant number is of the 53% that work 3 to 4 hours a day. Another 20% work between 5 to 12 hours and more in a day. If a child spend 4 to 6 hours at a school and works another 3 to 7 to 12 hours a day, when does he/ she get to rest, play games, spend time with friends – to live a childhood. It is the 20% who are at risk of dropping out of school, as well as the children who comprise the 53%, who might tend to start working more hours to earn extra income / might not be able to cope with both studying and working (as each is demanding), and in time drop out of school.
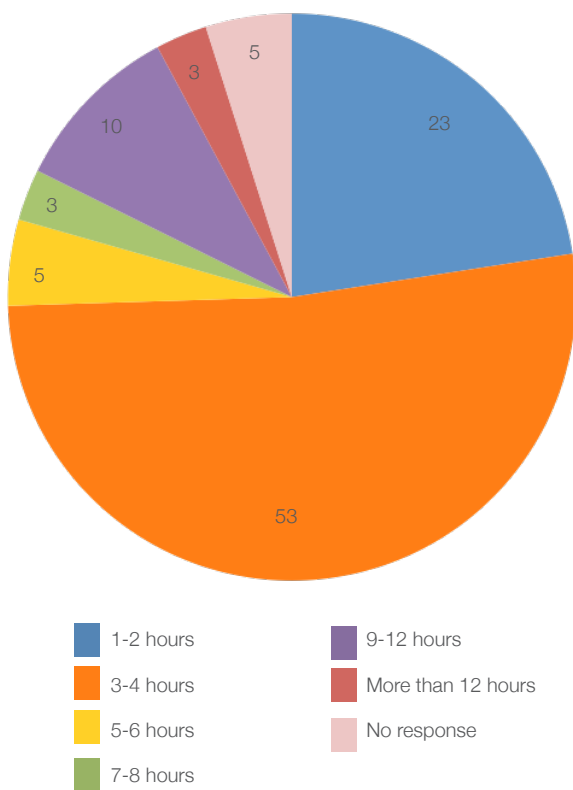
Graph 34: Children working & studying

- Going to school
- No response
- Drop out

Graph 35: Children working in tourism & studying

- Going to school
- Drop out
- No response

Graph 36: Work hours of school going children

Legend:
- 1-2 hours
- 3-4 hours
- 5-6 hours
- 7-8 hours
- 9-12 hours
- More than 12 hours
- No response

Graph 37: Work hours for children

Legend:
- 1-2 hours
- 3-4 hours
- 5-6 hours
- 7-8 hours
- 9-12 hours
- More than 12 hours
- No response

Graph 37 indicates the number of hours that the children spend working. Across occupations, it shows that 33% of them work between 1 to 4 hours a day, 25% between 5 to 8 hours, 19% work 9 to 12 hours a day and another 12% work more than 12 hours a day. The work hours in tourism are alike to the overall hours of work, though there is a significant difference for the category of more than 12 hours a day where it is 20% of the children involved in tourism work as compared to the 12% in other areas of work.

Within tourism related work, it was observed that children involved in shacks, hotels, shops, vending and beach have different work hours. While shacks, shops, vending and on the beach, which are the unorganised sector allow for some flexibility of work hours, the hotels which form a part of the formal sector requires one to put in a minimum number of hours of work. The flip side to this arrangement is also that while the hotels might have regulated working hours, the unorganised sectors within tourism push children to work harder and longer hours, so as to earn more.
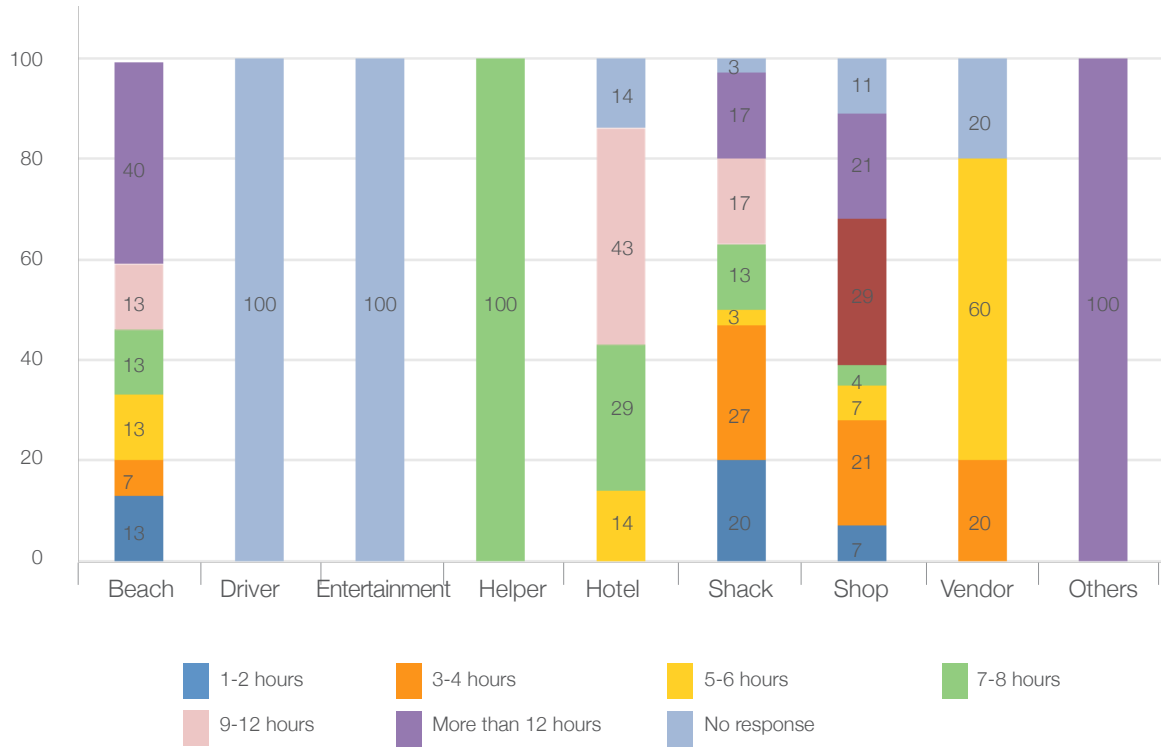
Periodicity of Payment of Wages: 67% of the children working earn a daily wage, which follows the same trend of payment as was the case for adults. Even in tourism, it is clear from Graph 40 (page 44), that a majority of them engaged in vending (shops / beach) and entertainment, are daily wage earners while hotels and driving give some form of stability as they pay on a monthly basis. Shacks and shops, more often employ children on a daily basis depending on tourists flow, tough a moderate percentage also employs children on a more permanent basis and pay monthly.
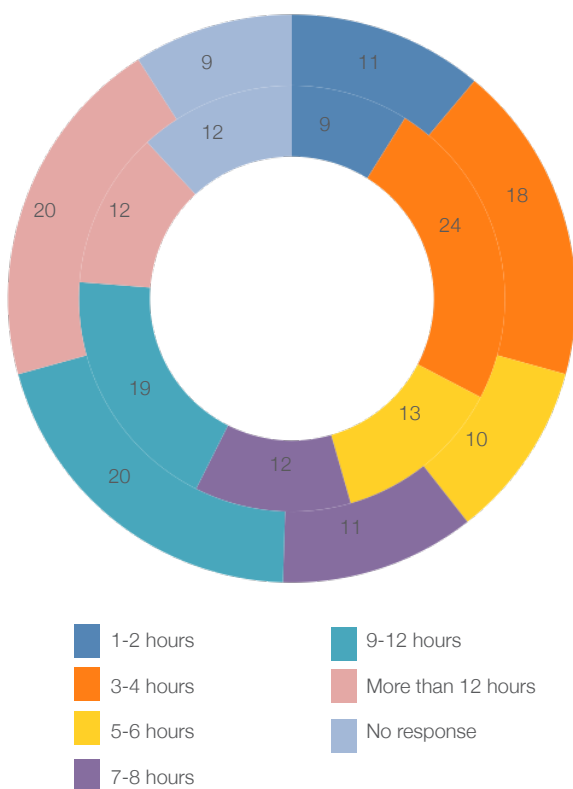
However the period of work also plays a crucial role in the earnings of the children and their contribution to the family income. Hereto, the percentages of all areas of work in relation to tourism corresponds with one another. 62% of the children working in tourism, work for 6 months and less, indicating towards the seasonal nature of tourism, while 35% work between 7 to 12 months. From Graph 41 (page 43), it can be observed that within tourism in almost all the sub-sectors, 4 to 6 months is the majority period of work. It is however true that with the increasing tourist season, children as well as adults are also finding work round the year.

Graph 38: Work hours in tourism

Legend:
- 1-2 hours
- 3-4 hours
- 5-6 hours
- 7-8 hours
- 9-12 hours
- More than 12 hours
- No response

Category	Value(s)
Beach	13, 7, 13, 13, 13, 40
Driver	100
Entertainment	100
Helper	100
Hotel	14, 29, 43, 14
Shack	20, 27, 3, 13, 17, 17, 3
Shop	7, 21, 7, 4, 29, 21, 11
Vendor	20, 60, 20
Others	100

Graph 39: Periodicity of payment of wages

- Daily
- Monthly
- No (house work)
- No response
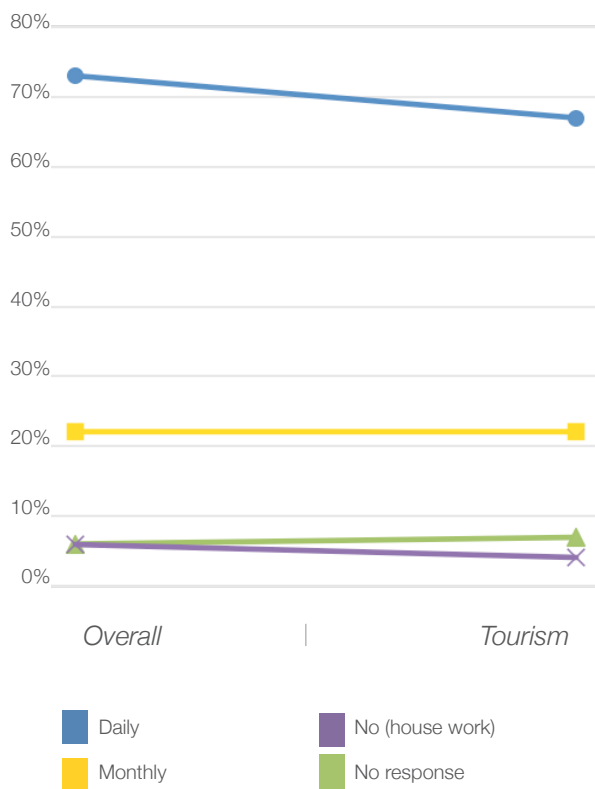
Graph 41: Period of employment

Inner ring: 6, 43, 7, 34, 10
Outer ring: 6, 56, 6, 29, 3

Legend:
- 1-3 months
- 4-6 months
- 7-9 months
- 10-12 months
- No response
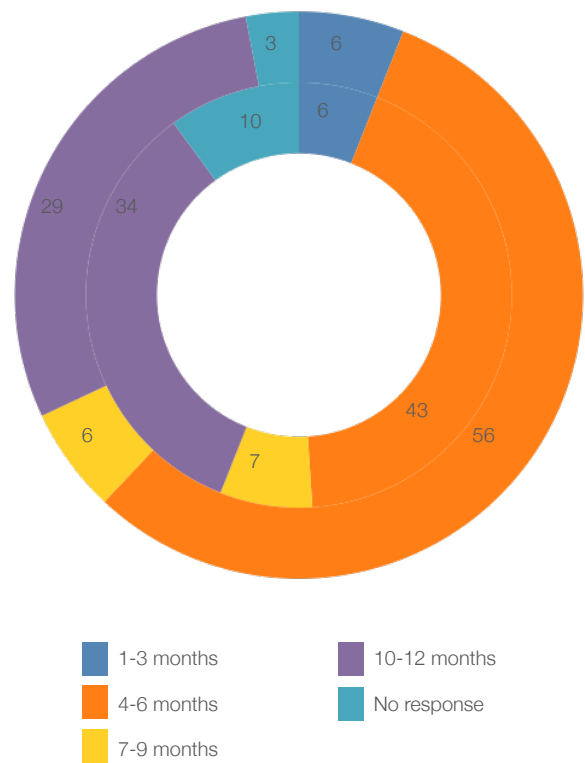
Graph 40: Periodicity of payment of wages in tourism (occupatios-wise)

	Beach	Driver	Entertainment	Helper	Hotel	Shack	Shop	Vendor	Others
Daily	100		100	100		64	50	100	100
Monthly		100			100	21	33		
No response						14	17		

Legend: ■ Daily ■ Monthly ■ No response
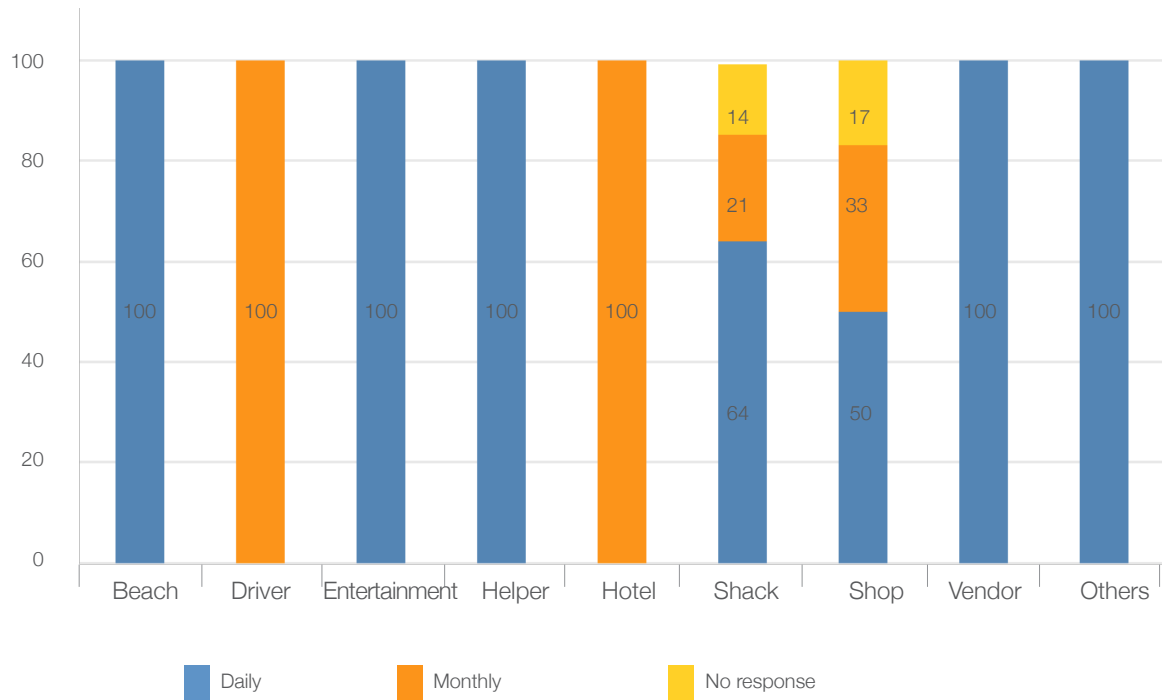
Graph 42: Period of work in tourism

	Beach	Driver	Entertainment	Helper	Hotel	Shack	Shop	Vendor	Others
1-3 months	7					10			100
4-6 months	67	100			57	63	43	80	
7-9 months						10	7		
10-12 months	27		100	100	43	17	39	20	
No response							11		

Legend: ■ 1-3 months ■ 7-9 months ■ No response ■ 4-6 months ■ 10-12 months
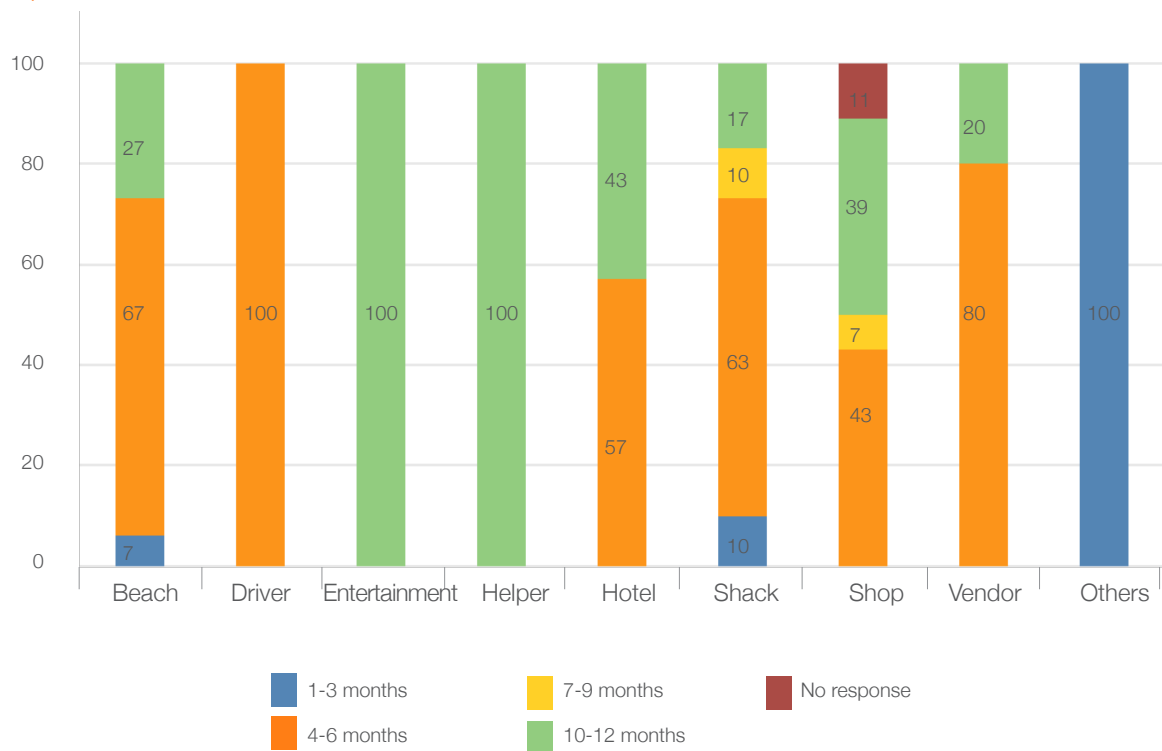
Health and Well Being *(Graphs 43-45)*

A significant percentage of children (48%) are using various addictive substances. Tobacco and smoking are among the common addictions. 8% of the children are addicted to 3 or more substances (including drugs & alcohol) or even activities like gambling. The study reveals that many of the children abusing substances are working children/ youth who have never a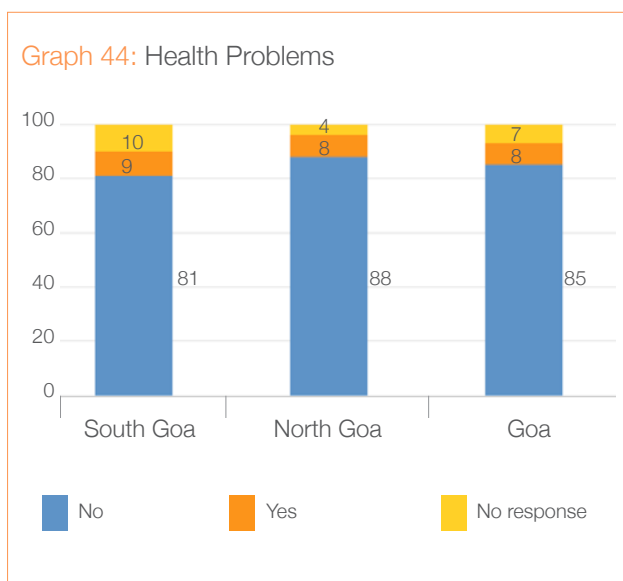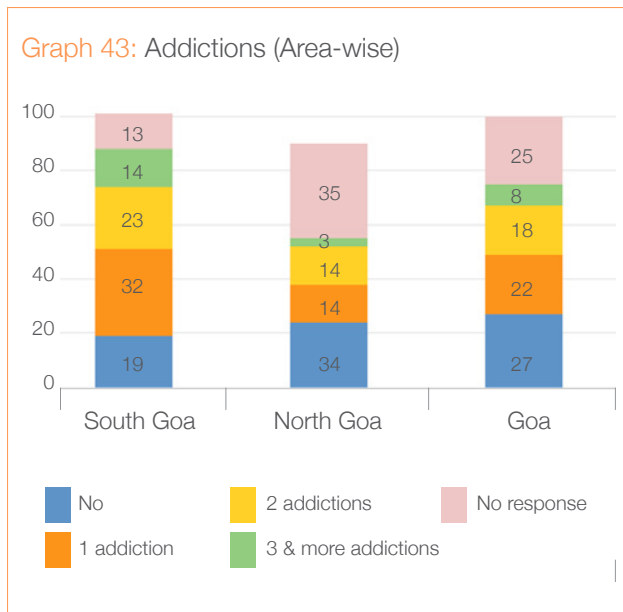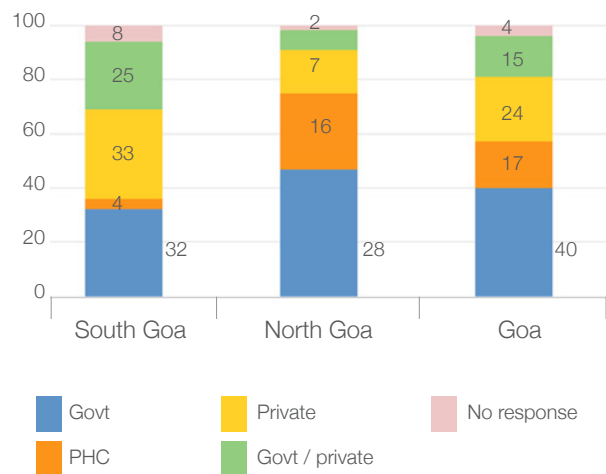ccessed or subsequently dropped out at primary levels of schooling. It appears that the numbers of children with addictions are significantly larger in South Goa (69%) as compared to North Goa (31%).

Graph 43: Addictions (Area-wise)

Graph 44: Health Problems

Graph 45: Access to health service

A small percentage (8%) of the children spoke about health problems that they face. Some are linked to the addictions while others reported illnesses of cold, fever, stomach pain, skin allergies, back problems, lack of stamina and leg injuries. One child disclosed that his eyes pain as he spends a lot of time on the beach under the harsh rays of the sun. 57% of the children shared that they visit a PHC / Government hospital when they are unwell, while 24% visit private clinics.

Conclusion

The above data highlights the situation of the migrant children, positioning their vulnerability as a continuation of marginalisation that is faced by the families. There is also the question of child health and well being as a significant percentage of them are addicted to various substances and with many of them also facing health problems.

27% of the children had never enrolled nor have been able to complete their education, as stipulated by the law. In comparison to the adults, the situation with children has improved only marginally. Varied reasons were given to explain why children were not enrolled / dropped out of school but the ones most frequently voiced were related to livelihood issues and skepticism about the usefulness of education. Tourism does provide opportunities for children to be part of the invisible labour force. It becomes a difficult decision

for a marginalised migrant family to send their child either to work or to school as they associate the tourist season with heightened income opportunity for their survival during non-tourist season.

Poverty on the one hand and lack of access to quality education, discrimination faced by children of migrant communities in schools, isolation by teachers, lack of understanding on the value of education, pushes them to take a decision favouring solving the immediate crisis of poverty at hand. This then pushes children into spaces where they are at-risk of being exploited – economically, physically and emotionally.

Study also highlighted that gender, the constant movement from one place to another, time and financial affordability by parents, lack of documents proving legal identity and of an understanding on the risk of leaving children without adult supervision were also reasons stated that adversely affect the education of children.

Given the marginalisation and situation of poverty that the families find themselves in, it is quite imperative that they engage children in some activity by way of helping their parents, either by taking care of the younger siblings or older grandparents when the parents are away for work, helping in household chores or working in income-earning activities. While most children live with their parents, there is also a small percentage of the children that belong to single parent families thereby indicating a greater economic vulnerability requiring them to work. Children very often do not have a choice of the work they engage in, but do so out of necessity to earn and availability of job.

It is common knowledge among people that child labour is illegal and therefore information on child labour is often withheld. 31% of the children work, of whom 53% are directly involved in tourism (selling trinkets, performing acrobatics (sometimes using rings of fire), rope circus, working in shops / small eateries/ restaurants / hotels, mostly working on the beach belt without any adult supervision. Children as young as 4 years old were found working. Very often it is the parents themselves that send / initiate children into working. Children said that their siblings and friends also worked.

It is condemnable that 34% of the children working are pursuing their studies; 75% of whom work between 1 to 4 hours a day and another 20% working 5 to 12 hours or more in a day. It is the latter number that is at risk of dropping out of school.

Child labour helps employers by depressing wage levels. The general finding of recent studies on working conditions of children is that child workers worked as much as and as long as adult workers but received a fraction of the adult wage, which was itself very low[39]. In Goa, 67% of children earn a daily wage; 43% of the children worked for 4 to 6 months while 41% worked 7 to 12 months of the year. The hours of work that the children put in is equally long. 56% of the children work anywhere between 5 to 12 or more hours a day. The work hours is even longer in tourism as 61% of the children work between 5 to 12 or more hours a day.

Vulnerability of these children is intensified many of the factors stated above (not being in school, roaming around without much parental supervision and being involved in work) which increases the chances of meeting strangers, easily getting lured by false promises which otherwise would not be affordable by these children. Thus these children are also an easy prey for travelling sex offenders and paedophiles. The next section look at the perceptions of different stakeholders involved on child protection.

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39. Ibid 28

CHAPTER 5:
DIFFERENT PERCEPTIONS ON CHILD PROTECTION

The term 'child protection' refers to preventing and responding to violence, exploitation and abuse against children – including commercial sexual exploitation, trafficking, child labour and harmful traditional practices, such as female genital mutilation/ cutting and child marriage[40].

Key child protection articles in the UN Convention on the Rights of the Child (UNCRC) represent important approaches to securing the rights of the children[41]. Similarly, the Preamble for the National Policy on Children 2013 states that: "a long term, sustainable, multi-sectoral, integrated and inclusive approach is necessary for the overall and harmonious development and protection of children"[42] [43].

Child protection requires a multi-disciplinary and multi-sectoral approach (linking closely, for example, with work in education, health and criminal justice). The way in which different stakeholders perceive of the situation of children will influence the actions they take towards ensuring child protection. Increasing the effective protection of children also involves working with a wide range of formal and informal bodies, including governments, multilateral agencies, donors, communities, carers, and families.

This section looks at the situation of children of the migrant community through the eyes of government representatives - Panchayats, Education and Tourism Departments, child protection bodies such as the Child Welfare Committee, the Juvenile Justice Board, the Goa Police and Childline who were interviewed as well as tourists and tourism industry. Officials from two departments – women & child and labour, who have a close connection to children, were not met as children

in need of care and protection are under the jurisdiction of the CWCs who can take suo moto action. Cases of child labour have in the past been been referred to the Labour Commissioner but they do not see themselves as the concerned authority. In cases of child labour, the process followed is informing the police, who then rescues the child and produces the child before the CWC.

Focus Group Discussions as a part of a larger process on the issue of child and tourism were organised with community members who were mostly Goans. People from the tourism industry (formal and informal), parishioners, priests, school teachers, principals, Parent Teacher Association members from schools, members of self-help groups (SHGs), and youth from the villages shared their experiences on the impact of tourism on children from migrant communities. Most stakeholders were of the view that tourism had an adverse impact on children, though a few government officials believed that a negative image of Goa was the creation by the media. Below are some of the issues that were examined:

Are Children Safe?

A question that was asked to most and for which we received differing opinions was, Are Children Safe in Goa?

Children at times are in unsafe environments either because of long hours of work without adult supervision or when parents have gone to work, leaving them at home. Almost everybody who was interviewed, stated that it is the migrant children who are most vulnerable
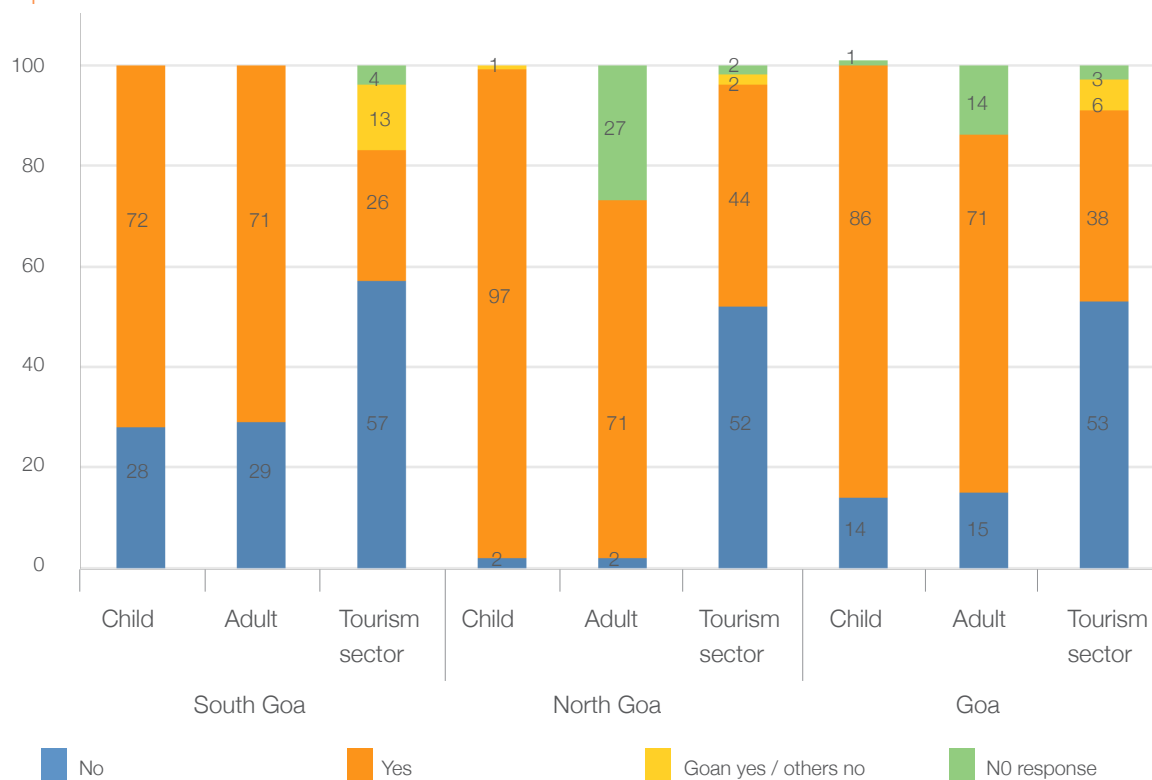
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40. UNICEF, "What is Child Protection?" 2006, www.unicef.org/protection/files/What_is_Child_Protection.pdf (accessed as on 12th February 2016)
41. Article 5 (support to the parent, extended family and community); 7 (birth registration and protection of identity), 18 (parental responsibility), 26 (social security), 27 (adequate standard of living and social protection), 28 & 29 (education), and 31 (play and leisure). In addition, Articles 2 (non-discrimination), 3 (the best interests of the child), 4 (accountability), 6 (survival and development) and 12 (children's right to be heard) are also essential complements to the above articles.
42. The National policy for Children 2013, Ministry of women and child development, Government of India, http://www.wcd.nic.in/sites/default/files/npcenglish08072013_0.pdf
43. Key aspects of the Policy: The State shall create a caring, protective and safe environment for all children, to reduce their vulnerability in all situations and to keep them safe at all places, especially public spaces. The State shall protect all children from all forms of violence and abuse, harm, neglect, stigma, discrimination, deprivation, exploitation including economic exploitation and sexual exploitation, abandonment, separation, abduction, sale or trafficking for any purpose or in any form, pornography, alcohol and substance abuse, or any other activity that takes undue advantage of them, or harms their personhood or affects their development.

Graph 46: Are children safe?

	South Goa			North Goa			Goa		
	Child	Adult	Tourism sector	Child	Adult	Tourism sector	Child	Adult	Tourism sector
No response			4	1	27	2	1	14	3
Goan yes / others no			13			2			6
Yes	72	71	26	97	71	44	86	71	38
No	28	29	57	2	2	52	14	15	53

Legend: No (blue), Yes (orange), Goan yes / others no (yellow), N0 response (green)

– experiencing verbal and/or physical abuse, sexual harassment and sexual abuse. Some are trafficked for sexual exploitation, child labour or beggary. The percentages are similar when we look at children and adults who responded. Within the two areas, the numbers are significantly higher in South Goa (28% / 29%) as compared to North Goa (2%). A concern shared by the adults in South Goa is on the issue of kidnapping of children. The children too, spoke about kidnapping and threat from the Police as the two main reasons for feeling unsafe. A 7-year-old boy from North Goa said that his mother felt that their basti is very unsafe as many children have gone missing.

A respondent who is a contractor for the interior decoration of hotels and houses and has seen life in Calangute and Baga villages from close quarters, said he felt that child trafficking for sexual exploitation was happening in these areas.

Another respondent from Karaswada area said that foreigners come in a vehicle to take children from the area to a 'school' where they receive gifts like clothes, chocolates and meals. This could be a cause for concern as no parent goes along with them to ensure the safety of the children. Another respondent disclosed that they were scared of the police as sometimes their children who are involved in scrap collection are picked up by the police "without any reason".

These concerns are not unwarranted. As per the National Crime Report Bureau, Goa ranked 2nd with regard to rate of crime against children (up to 18 years of age) per one lakh population in India in 2014. The crime rate was highest in Delhi (166.9) followed by Goa (63.5) as compared to the national average of 20.1. Among the crimes registered Insult to the modesty of women (girl child) was the highest in Goa (1.2 as compared to the crime rate of 0.1 at all India level)[44].

A large percentage (53%) of the respondents from the tourism industry (comprising of both the formal and informal sectors), hold the view that Goa is unsafe for children. While there is a significant difference in percentages between North and South Goa, when the adults and children responded, that is not the case with regard to the sharing by people in the tourism industry, as an equal number from both regions feel that Goa is unsafe. In fact they go a step further, saying that migrant children are more often vulnerable than Goan children.

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44. National Crime Records Bureau, Ministry of Home Affairs, Government of India, "Crime in India, 2014 Compendium, 2015 www.ncrb.gov.in/StatPublications/CII/CII2014/Compendium%202014.pdf (accessed on 26th March 2016)

When posed with a question to the children of who they should contact in case of any incidents, 72% said they would speak to their parents / family members, followed by the police, Childline and teachers. However many were unaware about Childline, 1098 toll free number or other organisations they could contact – 58% of children (with a significantly higher percentage in North Goa - 69%), 52% from the tourism industry and over 70% of the tourists had no information. This is a matter of concern and highlights the need for Childline / NGOs to create more awareness and ensure their visibility in the slums in or adjoining the tourism destinations as well as among concerned tourists and industry members, so that they know whom to approach.

Childline / Police is often the first port of call for any child in distress. Many of the community members that we spoke to shared that while there are many laws and mechanisms to protect children, it was the ineffectual implementation of them that renders the system toothless, thereby increasing the vulnerability of the child.

Apathy towards child protection could be discerned on the part of some senior tourism department officers who were interviewed. They appeared to believe that children in the tourism belt of Goa are safe and that there has been no increase in the incidence of child abuse. The officials from the Tourism Department had not come across any cases of children being exploited by tourists. In response to a question about what he would do if he encountered a tourist asking for a child companion, the Public Relations Officer of Goa Tourism Development Corporation replied, "We ignore them or report it to the police".

Rather than accept the uncomfortable fact that tourism has led to an increase in the incidence of child abuse, they continue to believe that children in the tourism belt of Goa are safe. It is not just the Tourism Department but many others within the government who believe that they do not have a role in protecting children. A BDO from North Goa when asked about the role of the Department of Panchayats in protecting children responded by answering "Not Applicable"!

Issues of Concern

Most of the officials interviewed expressed concern about the vulnerability of children from the migrant community as well as children from broken / poor families, orphans and school drop outs. The

representatives of the Village Panchayats of Arambol and Candolim, both popular tourist destinations were keenly aware about the impact of tourism on children. Sexual harassment, child labour and trafficking were some of the issues that they identified. The Candolim representative felt that boys and girls were equally vulnerable to abuse, especially between the age group of 8 to 14 years. The Arambol representative estimated that 200 children from the migrant communities are involved in tourism related activities, while the Candolim representative estimated that around two third of the migrant child population was working in tourism related activities. However interestingly, the Deputy Director of Tourism, responded that according to him children in tourist places in Goa are safe and that he had not come across any person from the migrant communities who are involved in tourism related activities.

This view was however contrary to what was shared by the tourism industry and the tourists themselves. 53% of the people from the tourism industry believe that children of the migrant community are vulnerable while 44% of them feel that child abuse is increasing but only 15% responded to having come across such situations. However, in discussions with the local communities, concerns also emerged about the safety of local children. In home stays run by Goan families the tourists create a bond with the family and eventually befriend the children and youth.

27% of the tourists too feel that Goa is not a safe place. 69% of the tourists believe that child abuse is a serious problem, while 43% of them feel that tourism is responsible for the increase in abuse of children. Some tourists did not feel there was such a co-relation. Responses received include, "I've seen children working on the beach and in their parents' shops but I don't think the reason why they are working is because of tourism". A possible reason, especially among Indians is that this is such a common sight that it does not raise alarm bells for them. Another explanation was that while they would like to do something about it, they are unaware of where to go, who to contact or would not like to be bothered with the judicial procedures to register a complaint. A few tourists felt that as tourism resulted in more income for the local population, this in turn was beneficial for the children.

Most tourists spoke about child labour and begging as the two most common forms of abuse that they have observed. The issue of child labour being prevalent throughout the coastal tourist belt was also reiterated in the FGDs conducted in different parts of Goa.

The Deputy Superintendent of the Special Investigation Team (SIT) commented on the situation of children in the tourist belt saying that substance abuse (alcohol, tobacco and drugs) among children was the result of being exposed to tourists. This view was mirrored by the Assistant Director of Education who observed that children are adversely affected by tourism which results in them dropping out of schools. In a FGD, Jan Ugahi shared that they had encountered 12-17 cases of teenage boys selling drugs along the railway lines or in trains in 2014. This implies that children not only consume drugs but are some times also involved in drug peddling activities. Community members felt that drug consumption and peddling is more prevalent among children of the migrant community, but they acknowledged that local children were sometimes involved in these activities. NGOs working with street children, stated that children, including beggars, rag-pickers and children at railway stations, inhale correction fluid to get intoxicated[45]. A news report quotes a staff member of Arz, as saying "While boys mostly use diluters, girls chew tobacco, mostly gutkha. With long hours of work and no parental care, these children are easily drawn to such addictions. At times, they are also involved in petty crimes."

A taxi driver observed that beggary was an organised business. As his work often requires him to make trips to the beach at odd hours he observed that children are dropped in vans at the Calangute beach early in the morning and picked up late in the evening. He said that during the tourism season vehicles come all the way from Belagavi (Karnataka), approximately 180 kilometres away, to drop children at the beach.

Another issue of concern is the involvement of children from the tourist belt in petty theft and other offences. A member of the North Goa Juvenile Justice Board said that they had come across cases of children from the tourist belt who had come in conflict with the law. She was concerned about children dropping out of schools because of unfair practices or because of unfavourable home conditions. Community members in the FGDs also observed that the 'No Detention Policy' of the Right to Education Act according to which students are passed and promoted to the next class, causes children's inability to cope with education, especially in the higher classes, leading them to drop out from schools.

Child trafficking was another concern that was shared during the FGDs, where children from different states are brought to Goa especially during the carnivals and festivals. During this time, Childline would get many calls regarding children. A Zilla Panchayat Member of Majorda said that young girls and children are trafficked from places like Odisha, West Bengal, Andhra Pradesh, and sold here. These young girls and children are forced into labour, domestic help and/or are sexually abused. Some of the girls who come from North East India work in massage parlours and earn around Rs. 30,000/- a month. Community members too expressed concern about minor girls and younger women employed in massage and tattoo parlours, where they are susceptible to abuse. Rather than regulating tourism, the Deputy Director of Tourism shared that "the department has declared this activity as a nuisance and has asked the police to keep a check".

The Deputy Superintendent (SIT) felt that children of vendors and orphans were especially vulnerable to abuse. She said that perpetrators of sexual abuse could be persons known to the child or domestic or foreign tourists. Childline also emphasised that while children from the migrant community were prone to abuse, the offender could not be profiled as he/she could be a known person, a domestic tourist or a foreign tourist.

This was corroborated by the Candolim Village Panchayat representative and CWC members who were interviewed. CWC attended to 12 cases of child abuse from the tourist belt in the past one year – 4 cases of child labour and 8 cases of sexual and physical abuse. In 2 cases the alleged offenders were domestic tourists. 31% of the respondents from the tourism industry too shared that they have been witness to tourists, mainly domestic, exploiting children. With many more incidents of domestic tourists as the perpetrators being reported, this needs careful consideration and interventions.

The Police Inspector (PI) of Calangute Police Station stated that in the 2013-2014 they had attended to 9 cases of children from the tourist areas. However, he said that while he had come across cases of abuse by foreign tourists or persons known to the child such as distant relatives, he had not come across cases of abuse by domestic tourists. The PI emphasised the need to address cases of child abuse in collaboration with the CWC to ensure their social reintegration.

A taxi owner shared that he has come across at least 2 NGOs who run shelter homes for children and take advantage of the poor migrant children on the beach. The NGOs present these children to foreign tourists

45. Bindiya Chari, "Street kids abuse correction fluid to fight hunger pangs", Times of India, March 2014, www.timesofindia.indiatimes.com/city/goa/Street-kids-abuse-correction-fluid-to-fight-hunger-pangs/articleshow/31975449.cms (accessed as on 12th February 2016)

asking them to sponsor the children, but hardly help the children who are seen on the beach again once the foreigners who sponsored the child have left.

An issue that came up in FGD with community members was that of abuse taking place in shelter homes for children started by foreigners. It was felt that it is the responsibility of local people to keep a check on these kinds of organizations in their vicinity. The need for all shelter homes to be registered with the Department of Women and Child Development was discussed.

22% of the respondents from the tourism industry, mainly involved in providing transport to tourists disclosed that they are often asked by tourists (foreign and domestic) about the availability of women and children. A few of them said that such instances were more common among domestic tourists. A taxi driver narrated how he refused to give this type of information to tourists but he said there are other taxi drivers who provide such information to earn extra money. One of the respondents said that he gives such tourists the address of the police!

Joan Rebello, a former member of the Goa State Commission for Protection of Child Rights recalled that when she attended a Bal Sabha meeting in North Goa, Goan children reported that they were affected by loud music played till late at night during the beach parties. This point also came up in the FGDs with the people. A special reference was made to the 'Sunburn' music festival which is held every year in Goa. She reported that during the tourism season the attendance went down in school. In a FGD, teachers also complained that every Wednesday and Saturday the school attendance of students is low as children often assist their parents at the Anjuna Flea Market and Saturday Night Market. Another reason stated which makes it difficult for the children to continue with their education is because many migrant families require their children to take care of their younger siblings and manage household work.

She observed that people are becoming aware about the need to protect children from abuse but there is a need for proper implementation of existing laws, especially the Right to Education Act and the Protection of Children from Sexual Offences Act.

It emerged from the FGDs that very few Village Panchayats have set up the Village Child Committees (VCCs) mandated by the Goa Children's Act, 2003. In a few villages where they are operational, children have been able to voice their grievances. However even when these concerns are raised, it is not taken seriously. VCCs need to be activated and made functional in all villages and regular Bal Sabha meetings need to be organised. Concerns raised through these discussions, need to be prioritised for action. It was suggested that the Panchayat play an important role in coordinating this.

It was felt that the Panchayats do not firmly support children from the migrant communities. It was observed that most migrants do not have Aadhar cards, or health cards (Rashtriya Swasthaya Bima Yojanas). There is a need for the government to examine the sector-wise contribution of migrants in different industries of the economy, including their contribution to the GDP and domestic remittances to understand the role of the migrants in the development of Goa, as otherwise their true value and efforts would never be understood and recognised.

Unregulated Tourism

A few community members who were interviewed gave an insight into the manner in which tourism has developed over the years. According to Tomazinho Cardozo, a noted Goan tiatrist, "After the Freddy Peats case the Government has taken measures to protect children. However, a lot needs to be done in order to prevent children from getting affected by tourism related activities." He felt that little thought has been given to planning how tourism should develop. If the Government had paid attention to the development of tourism, the spas and saloons would not have been operating the way in which they are operating today alongside sex work, drugs, alcoholism and abuse.

Community members raised the issue of vendors on the beach. While the Department of Tourism has declared that no one should sell articles on the beach, the practice of 'paunni' is going on according to which the one who bids the highest 'paunni' (hafta) gets illegal licenses to sell items on the beach. People feel that it is a vicious circle wherein everyone is involved right from the Panchayat members to the police to the middle men. These are two ends to the situation. The Goan people would like to wish away, the migrant people who are the vendors, while the government ensures that vending by the migrants continues but remain under constant threat of their materials being seized, of harassment and of evictions. Rather than exploring ways of changing mindsets of the Goan people or of regulating vending, the government is happy to turn

a blind eye and therefore in covert ways support the illegality and the harassment that the migrant people continue to face.

Eknath Nagvenkar, a social activist commented that previously the tourism season was between November to March, but now the government is promoting tourism 365 days of the year without taking any steps to regulate tourism. He felt the government should involve local people in planning how tourism is to be conducted.

When asked on what would be the role of the Panchayat in the regulation of tourism, the representative of the Candolim Village Panchayat shared that they were taking all measures to ensure good flow of tourists to the village as tourism is the only source of income while the representative of the Arambol Village Panchayat spoke about keeping the village clean by picking up garbage.

Unfortunately, attracting more tourists appears to be the priority, rather than promoting a better quality of tourism, though it is not surprising as Local self Governing Institutions (LSGIs) in many other tourism destinations across the country have also failed to understand their role and functions when it comes to tourism planning and regulation. The government through the 73rd and 74th amendment, brought in greater decentralization of power to Panchayats and thereby to local people, to enable them the power and authority to function as units of self-government.

They have the power to implement plans for the socio-economic development of their region. Tourism needs to be seen in this framework. The tourism industry is largely dependent on the Panchayats because they use the resources, which fall, within the panchayat area making it obligatory for them to take the permission and consent. The reality is that often there are top-down processes that are adopted which contravene and act as a stumbling block in them understanding and exercising those minimal functions, which in turn impacts the role they can play in planning and regulating the nature and scale of tourism development in their region.

Travelling Sex Offenders Less Visible?

During the FGDs, a participant who was also a member of the consumer forum of Benaulim village shared a case of an Italian tourist who was allegedly a travelling sex offender and assaulted a young migrant girl. She narrated that he had rented a room in Benaulim and lived there with small children. A woman working with an NGO that works for children kept a watch on him and informed the police about the foreigner. The police raided his room and found a young 12–13 year old migrant girl. His room was sealed and an investigation conducted. According to the FGD participant after many hearings in the Children's Court, the girl gave a counter statement against the Italian tourist as she was "paid by him".

This is one of the cases that came to light though from the interviews conducted with community members. It appears that travelling sex offenders (TSOs) do not operate as fearlessly as they used to before. There are different perceptions about the reasons for this. Joan Rebello stated that foreigners are not seen openly with children as was the case earlier, suggesting that they operate more covertly than they used to before. A similar view was expressed by Eknath Nagvenkar who said that earlier there were cases of children who were abused by foreign tourists. He stated that presently he has not heard of any cases but instances could be taking place 'behind the curtains'.

Another perception is that the TSOs earlier targeted Goan children but were now targeting children from the migrant community. According to John Lobo, a shack owner initially many of the Goan children were groomed by the foreigners and were used for 'paedophilia activities'. However, he felt that presently the migrant children are more vulnerable as there is a greater awareness among the Goan families. Another point of view was that foreign TSOs are not operating in Goa. According to Tomazinho Cardozo, "At present no foreigners are seen on the beaches with children. There has been a lot of awareness and a lot of laws to protect children".

When we asked the tourists if they had seen a tourist with an unrelated child, 8% responded in the affirmative – they had seen a foreigner with an Indian child. This is also a problem as while it is easier to recognise a foreign tourist with an Indian child it is very difficult to say for sure for if there is a domestic tourist with a child unrelated to him / her. A taxi owner from North Goa mentioned that during the season many tourists are seen roaming with unrelated children in the flea markets of Anjuna and Arpora and that there is no authority who questions them or takes necessary action. Another taxi owner stated that many-a-times they get harassed by the police when they complain about tourists with unrelated children, especially when

the tourist is a foreign national. The police refuse to register complaints in such cases fearing diplomatic implications. As a result of this inaction by the police and other authorities, taxi drivers said that they were sometimes forced to confront tourists who they suspect to be with an unrelated child.

Response to Cases of Child Abuse

John Lobo stated that he had personally taken steps to protect children along with other shack owners. He said that whenever there was suspicion that a foreigner was abusing children the police were called. But the police are not able to do anything as there is hardly any evidence. He stated that now the laws are strict in children's cases and there is lot of awareness on the issue. However, he felt that nothing much is done by the Government to regulate tourism and to promote safe tourism. He felt that if laws were implemented properly then the safety of children can be ensured and recommended that the police be rewarded after arresting paedophiles / travelling sex offenders as it will serve to motivate them to take the cases of children seriously.

There is anger in the local communities about child exploitation, but often neither the tourism industry nor the local people, while having knowledge on these issues, take adequate actions to prevent child exploitation. 15% of the respondents from the tourism industry said that if they were asked by tourists about where they could get children or women they would take action against them by either beating them up; shouting at them; informing the police; or informing an NGO. 42% stated that they would discourage the tourists by saying they do not know or that in Goa children are not available, but one respondent said that he would give them the general direction but would not take them to the actual place. The remaining respondents seemed unsure about what they would do. 32% of the people from the tourism industry felt that the police were not vigilant about cases such as these. According to a few, the police were corrupt and don't care, believing that these are "petty" matters.

Most tourists expressed their desire to help any child who is a victim of abuse but are reluctant to contact the police. 70% of the tourists had no information about any of the organisations working on children's issues who they could contact. 52% of the respondents from the tourism industry were also unaware of the names of any NGOs that they could approach. This is a matter

of concern as tourists and members of the tourism industry are often aware of cases of child abuse.

Existing Child Protection Framework

The Indian Constitution upholds the rights of children irrespective of class, place of birth, gender or caste. State policies on children, State and National Acts have also emphasised the need for protecting children from any form of exploitation and have developed a framework for legal redressal. But the implementation and execution of these legal frameworks have not held true for the children of migrant communities.

In this context, an important legislation is the Goa Children's Act 2003 which primarily focuses on safeguarding the rights of all children residing in Goa. The Act has specific provisions with regard to tourism related child sexual abuse: It prohibits adults from keeping unrelated children with them; it entrusts hotels with the responsibility of ensuring that no child is abused in and around the hotel premises and prohibits any form of soliciting or publicizing or making children available to any adult or even other children for purposes of commercial exploitation. Despite the existence of this Act for the past thirteen years, it has done little to improve the situation of the children of the migrant community.

As a part of the GCA, the Tourism Department was to collaborate with the Travel and Tourism Trade of Goa to evolve a Child Friendly Tourism Code for Goa. The Travel and Tourism Association of Goa (TTAG), the apex body representing the Hotel & Travel Trade in Goa in collaboration with CSOs formulated and adopted a Code on 4th June 2006 but the same is yet to implemented. During our interaction with tourism industry representatives, we found that though they are aware of the TTAG Code, its implementation is questionable.

Recognising that tourism infrastructure and facilities can be used to exploit women and children in various forms, the Union Ministry of Tourism (MoT) along with all stakeholders, including the Tourism Departments of all States and UTs, adopted the 'Code of Conduct for Safe and Honourable Tourism' (S&H Code) on 1st July 2010. It is a set of guidelines to encourage tourism activities to be undertaken with respect for basic rights like dignity, safety and freedom from exploitation of both tourists and local residents, in particular for women and children[46]. The Code also warns against treating the victims of

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46. Ministry of Tourism, "Code of Conduct", www.pib.nic.in/newsite/PrintRelease.aspx?relid=112843or Safe and Honourable Tourism, December 2014, (accessed as on 12th February 2016)

exploitation as criminals by making sure that they are offered care, protection and legal and medical attention.

The Code makes it mandatory for all tour operators and accommodation units to undertake training and sign a pledge while registering/ renewing their license with MoT. An important section in the S&H Code states that tour operators / accommodation units should inform themselves and others of legal provisions that promote safety; make sure that tourists know about hotlines meant for the protection of women and children; liaise with the local police, immigration authorities and committees that work on women's and children's welfare; help people who have been exploited to file reports with the authorities; raise awareness of the Code among taxi drivers, tour guides and event organizers; and report employees who are found to be involved in exploiting others.

The second initiative by MoT is the Sustainable Tourism Criteria of India which is voluntary in nature and based on the Global Sustainable Tourism Criteria. Its Principles states that "The organisation has implemented a policy against commercial exploitation, particularly of children and adolescents, including sexual exploitation and that it completely shuns child labour"[47]. However, on both counts – of implementation and of scope – it falls short from the desired intent. The S&H code is applicable for only a small percentage of the formal tourism industry that wishes to be recognised by MoT leaving outside its ambit the many that would aspire for this recognition nor the large informal tourism sector while the STCI is voluntary in nature, and thereby dependent on the consideration of the industry.

Below are a set of responses we received through the interview when we asked each department what is their role in the protection of children:

- Panchayats: The Village Panchayat Secretary of Arambol stated that in the Gram Sabha, the Sarpanch announces that children must be taken care of by the people. The Village Panchayat clerk of Candolim said that if a complaint comes to the Panchayat, then strict steps are taken against the culprit with the help of Police. The BDO from the Directorate of Panchayat, responded that this question was "Not Applicable" to them.

- Education: The Assistant Director shared that they have come across many children dropping out of schools because of tourism. In order to stop this trend they have started with remedial classes, mid day meals, and by giving laptops and computers to children. Whenever they are approached by any NGO or school authority they also help by giving lectures on career guidance and for their upliftment.

- Tourism: When asked if the Tourism Department displays any child friendly posters / messages, the official from GTDC said that they do, while the Deputy Director of Tourism was unsure whether all hotels display such messages, he was of the opinion that a circular could be issued asking them to put up these messages in prominent places. While the former was aware about the Child Friendly Tourism Code which has been adopted by TTAG, we received no response to the question from the Dy Director.

- Goa Police: They basically believe that it is the moral duty of the parents to look after their children. However if any information is given to the police regarding exploitation / physical abuse / criminal offence against the child, then the police rescues the child with the help of NGOs and take further action as per the law in such cases. They also organise awareness sessions on the different laws and mechanisms within the department.

- Childline, supported by the Ministry of Women and Child Development, is a 24-hour helpline for children and young people up to 18 years. They create awareness among children and parents against child abuse and attend to calls of children in distress.

- Child Welfare Committee suggested that they can create awareness in the coastal belts with the help of the Police department / local authorities / NGOs to prevent crimes.

- Juvenile Justice Board is involved in the rehabilitation of children in collaboration with local and state police. On release they check if the conditions with the families are met and if satisfied then the children are allowed to go back to their families. If not they are brought back to the shelter homes.

There needs to be clarity about the mandate and acknowledgement of each one's role and responsibility and coordination among departments. Each of these bodies has an extremely powerful mandate and in fact can act suo moto on issues (the powers to act suo moto on issues in fact applies to most of the bodies – CWC, JJ Board, and the police). However from the responses above one is not sure to what extent this power been exercised for the protection of children.

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47. Ministry of Tourism, "Sustainable Tourism Criteria of India – Principles and Indicators for Tour Operators and Accommodation Sector", www.tourism. gov.in/sites/default/files/Other/Document.pdf (accessed as on 13th April 2016)

A Necessary Evil: Attitude of the Goans towards the Migrant People

The advent of mass (charter) tourism supported the inflow of the migrant people from different parts of India some who came in search of employment while others came to invest. In the early years, because the Goan land-owning and business families were not quick enough to respond to Goa's burgeoning mass tourism potential, it was out-of-state capitalists who steadily bought up land and constructed hotels, bungalows, shopping malls, restaurants, holiday apartments and seaside resorts.

With time, Goa also saw a different class of people migrating to the state. Every year the state has thousands of seasonal migrants coming in the hope of benefiting from the tourists. Local people complain about the influx of services and goods from Karnataka, Kashmir, Rajasthan, Nepal, Tibet, etc[48]. The Goans believe that it is the migrants to live in the bastis, especially from the lower economic status and who are also mainly from the SC, ST and OBC communities that are responsible for many of the negative impacts of tourism in Goa. They are blamed for drugs, sex work, taking away job opportunities and polluting the Goan identity & culture. An underlying feeling of resentment towards the migrant people is very strong within the Goans, as described in Section III on Situation of Migrant Households. The actions that Goan communities are suggesting towards the migrant people is discriminatory in nature. Until now these issues were spoken within the communities in villages but now it is also taking more overt expressions and has become the content of tiatrs (a form of theater peculiar to Goa). Roseferns' 83rd production Undir Mogan Poddla is about saving Goa from migrants[49].

Alito Sequeira, who teaches sociology in Goa University says, "Migrants do not compete for the jobs that the natives want, but since they are the weakest socio-economic group they are targeted." A few years ago an attempt that was made to drive away the migrants who cleaned the streets of Vasco da Gama boomeranged, with the whole city turning into a garbage dump.

It is not to too long before the balance actually tips, one way or the other. Reacting to the Baina evictions of September 2015, a migrant person said, "We are cleaning the gutters, toilets and we also work at construction projects and make a living. If our services are not required, let the Goans take up these jobs to keep the construction work going and to keep Goa clean".

While being an integral part of the society, the migrants are seen as a necessary evil[50]. There is a need for an attitudinal change towards the migrant people - the need of the hour is for the multiple stakeholders – CSOs, Chruch, temple committees, local authorities, law enforcement, bureaucracy and politicians to come together for a concerted effort - to recognise the contributions of the migrant people so that they can live a life of respect and dignity getting the same rights and privileges as any citizen of this country.

48. Arun Saldanha, "Identity, Spatiality and Post-colonial Resistance: Geographies of the Tourism Critique in Goa in Current Issues in Tourism", Volume 5, Issue 2, 2002
49. Pushpa Iyengar, "Saving Goa from the 'outsider'", Goa Diary, 21st July 2015
50. Ravi Sharma, "A History of Migration", Frontline, Volume 21, Issue 24, 2004

CHAPTER 6:
RECOMMENDATIONS

Economically and socially disadvantaged groups who have migrated to Goa are the most affected and further disadvantaged within the tourism industry. Within these groups, children are the most susceptible to being exploited. The picture we get of the children of the migrant communities living in or around the coastal belt after interacting with various stakeholders and the children themselves is dismal. As night falls many children make their way to the beaches. Carrying packets of 'kurkure' (savoury snacks), handbands and 'helicopters' that light up when you toss them up in the air. Some tourists feel sorry for them and buy something to 'help them out'. Others refrain from buying anything as they want to discourage child labour. But no matter what the response, the numbers of children on the beaches appear to be increasing. These children frequent places popularly visited by the tourists mainly to earn an income. Out on their own, without any adult looking out for them there is no saying how many of them will become drug users or drug peddlers or victims of commercial sexual exploitation.

The industry thrives on the economic and social disadvantages of these people to make tourism exotic and profitable for the tourist and investor, while disregarding the impact that it has on the people living in these destinations. The study breaks the myth that tourism economically and socially empowers communities, in reality is has actually weakened the economic, social and cultural fabric of the communities.

This section details the recommendations that emerge from the research team's interactions with different stakeholders and from examining the issues during the course of this study. Varied suggestions were received from the respondents on improving the situation of children. While many of the suggestions themselves are not new what is different is that the focus is on the children from migrant communities in Goa, which until now has received cursory attention. While many of these recommendations, if implemented, will help in going a long way towards protecting all children the crux of this matter lies in the attitudinal changes that are required by Goans towards the migrant communities.

Migrant Families

Establishing the foundation of decent living: Housing is more than just four walls and a roof. Secure tenure and decent accommodation along with access to basic services including water, sanitation, waste management and electricity are essential components of the right to housing and the State continues to be formally responsible and accountable for ensuring that all citizens have access to basic rights of housing. Migrant communities should also have access to education, good health, nutrition and entitlements.

Proof of identity: Proving their identity is one of the core issues many migrant communities face when they arrive in a new place, a problem that can persist for years or even decades after they migrate. There is a need to review current legislation so as to implement, strengthen and introduce new law, schemes and programmes that will ensure adequate protection of their rights and interest. Advocacy is required to ensure that social protection entitlements are viewed as inalienable rights of the migrant community.

Establishing the foundation of decent work: The migrant people largely operate in the unorganised sectors where there are no written contracts, no enforceable agreements regarding wages or other benefits, and no commitments regarding regular provision of work. Tourism enterprises should be inspected to ensure that they adhere to all required legal obligations when employing migrant workers.

Ratification of national and international conventions and implementation of existing laws: At the national level, India must ratify relevant UN Conventions related

to migration. The United Nations and international agencies like the International Labour Organization have come up with various instruments and conventions from time to time to protect the rights of migrants and secure a dignified place for them in the society. However, India has shown reluctance to ratify these conventions, mainly due to reasons such as ethno-religious conflicts and politicisation of migration. India needs to ratify the United Nations Convention on the Protection of the Rights of All Migrant Workers and Members of their Families (2003), the Domestic Workers Convention (2011) as well as other important conventions[51].

A legislation that does exist for the protection of the migrant people is the Inter-State Migrant Workmen (Regulation of Employment and Conditions of Service) Act of 1979 that was passed in order to address the unjust working conditions of migrant workers by articulating ideal working conditions for interstate migrants. In practice, however, this act is largely ignored by state governments, middlemen and employers. The Department of Labour needs to create provisions for enforcement of this act. The Department should also conduct an enquiry into the status of the migrant people as they are mainly engaged in the unorganised sector and their contributions largely ignored. Extensive research needs to be carried out to examine the sector-wise contribution of migrant people in different industries of the economy to understand their role in the development of Goa, as otherwise their true value and efforts would never be understood in real terms especially for the Goans who consider them as a liability that one needs to tolerate.

Need for counselling centres: Special counselling centres for migrants adults and their children. Creating women's support groups to deal with their problems. Support to women with services like crèches / day care centres for children. Evening / night classes in functional literacy and education to be started for parents. Referrals for vocational training & jobs thereafter.

Children

Enforcement of Compulsory Education in accordance with the Right to Education Act: Children can be linked to seasonal hostels, Open Shelters or worksite schools and with ICPS provisions. Teachers can play a significant role in motivating children to continue with their studies. Hiring teachers and counselors from same backgrounds

of the migrant communities will help to bridge the gap in schools. Action should be taken against teachers and students if unfair practices are promoted or the migrant children are discriminated against.

Health and Nutrition: Special attention to be paid towards improving health and nutritional requirement of the migrant child by addressing existing gaps; strengthen implementation of existing schemes. There is a need to widen the scope of educational schemes such as Sarva Shiksha Abhiyan and Mid Day Meal Scheme to include 'out of school' children.

Child Labour: Simply banning child labour in the hospitality sector is not adequate. It is critical that the causes for child labour (mostly linked to poverty) are addressed more systemically. Long-term tracking of these children to prevent their return to labour must also be taken into consideration and addressed simultaneously, for the issue of child labour to be resolved in a meaningful and sustainable manner. Also while certain sectors within the tourism industry are covered under the Child Labour Act, a Central Act, certain occupations are not (vendors, porters). However, under the State Law, the Goa Children's Act (2003), all child labour (under 14 years) is banned and the State Government is required to formulate a Plan of Action (to be gazetted every year) to ensure the rescue and rehabilitation of children engaged in any type of labour.

The Ministry of Labour should direct all tourism affected states to develop an Action Plan to Combat Child Labour in tourism and to expand the list of occupations considered as hazardous to include tourism related occupations.

The Directorate of Women and Child Development (DWCD) responsible for the implementation of the Goa Children's Act could call the Department of Labour and other concerned departments for an inter-department meeting for coordination and convergences with other Departments to work towards elimination of child labour in Goa. A more sensitive and child-supportive programme Plan of Action for the rehabilitation of released child workers, and for child workers in most difficult circumstances like children of migrant labour, children subjected to trafficking, street children, begging children and children sexually abused for commercial purposes should be developed as mandated by the Goa Children's Act.

51. Binod Khadria & Perveen Kumar, "Immigrants and Immigration in India: A Fresh Approach", Vol L, No 8, Economic and Political Weekly, 2015

Tourism Specific Interventions in Response to Child Exploitation

The DWCD in collaboration with the Department of Tourism (DoT) should develop a "State Plan of Action to Counter Child Abuse in Tourism" by involving all the stakeholders, including industry, tour operators, travel agents, hotels, elected representatives of PRIs, local authorities, the judiciary, the police, child rights and other civil society organisations and communities for the protection of children and combating child abuse.

Tourism policies and plans need to be re-envisioned with the participation of children in the formulating and implementing process acknowledging the role of tourism in exploiting children, and making a commitment to ensure that tourism is promoted in a non-exploitative manner by taking pro-active steps to respect and promote the development and dignity of the child. Coordination between State departments for effective promulgation and implementation of child related policies in relation to tourism need to be strengthened.

The State Tourism Department does not see the issue of child protection as their mandate. They need to be made aware of the various Codes and its mechanisms that exist (codes by TTAG, S&H Code, thecode.org). They need to work with various industries, including small and medium scale enterprises, as it is in these and other unorganised sectors where the exploitation of children occurs frequently.

The tourism industry, both organised and unorganised, should be held accountable for practices that exploit children and adopt and adhere to the Codes with full commitment towards protection of children. It would be prudent to focus on the unorganised sectors of tourism which are more aware and knowledgeable on this issue and to encourage the tourism sector to report the abuse of children.

Tourism is not just about building infrastructure, imparting soft skills or marketing Goa 365 days in a year. It is the role of the Tourism Department to create awareness, plan and regulate tourism, work in coordination with state departments like Labour, Women and Child Development, Education and Panchayati Raj to strengthen local self governing institutions (LSGIs) so that tourism does not adversely affect people living in and around tourist destinations.

Prevention

Under the ICPS Village Child Protection Committees are to be set up and made functional in every village. These are along similar lines as the Village Child Committees (VCCs) under the Goa Children's Act. LSGIs could play an active coordinating role. Regular Bal Sabhas could be organized where the issues faced by children could be discussed and appropriate action decided upon.

Conduct mapping of the children in need of care and protection or of the services available for them at the district/city/state level with the help of local CSOs. To strengthen the capacities of the toll-free 24/7 emergency helpline (Childline 1098), with appropriate funding and trained staff to ensure that this reporting mechanism is accessible to all child victims and responds adequately to their specific needs. Strengthen hotline services by guaranteeing that they have the networks and services that the child in distress needs, including victim protection services as well as police follow-up as required. The helpline should also guarantee the availability of multiple languages so as to accommodate a wider range of callers. Stringent tracking of cases and rescue and rehabilitation of children needs to be strengthened.

The organised network of trafficking, CSEC and child labour has grown into a highly professional activity with designated intermediaries at local, national and international levels. The established nexus that exists in Goa provides impunity to the national and international traffickers. Multi-pronged interventions with various players are required to derail these processes. A counter network needs to be formed on a mass scale to penetrate the organised systems. At the local level there is a need for civil society and all stakeholders to be vigilant and monitor trafficking, patterns of sex abuse and to adopt "you are being watched" initiatives in shacks, restaurants, guesthouses, hotels and within the communities. This is particularly necessary as more and more incidents of domestic tourists as the perpetrators is emerging as also the covert manners in which travelling sex offenders maybe operating.

Strong vigilance in ports, air spaces and railway stations and cross borders is necessary to combat trafficking of women and children and import of illegal narcotics and drugs as well as illegal local production and distribution and keep a check on the addiction levels especially among children.

There is a need to create a database of travelling sex offenders with national and international linkages that can be easily referenced during inquiry and investigations.

Networks need to be developed so that there is increased co-operation between national and international law enforcement authorities, international reporting agencies including INTERPOL, www.reportchildsextourism.eu, www.stoptrafficking.in.

Advocacy for more budgetary allocations for children in need of care and protection is required. Linkages could also be created between State and Central policies on healthcare, education and social security, and facilitating convergence of state and central resources.

Prosecution

An uniform age to define a child in legal terms needs to be agreed on. Various acts in India concerning children have different age limits, allowing for many loopholes. We recommend that a "child" should be defined as a person up to 18 years of age, as per the United Nations Convention on the Rights of the Child (UNCRC), which is ratified by India. The Indian government should urgently ratify the ILO Convention on the Worst Forms of Child Labour 1999 (No. 182) and The Minimum Age Convention (No.138). Any offence in the case of tourism-related child sexual abuse should be considered as non-bailable, as defined under Section 2 (a) of the Code of Criminal Procedure, 1973.

Strict enforcement of existing legislation such as ITPA, POCSO, Child Labour Act, JJA, Right to Education, Inter-state migrant workmen Act, and IPC sections is essential. There is also a need to review these laws in relation to the gaps – in scope and implementation and make the necessary amendments. Immediate steps should be taken to adopt extra-territorial laws and initiate appropriate action to ensure that no offending tourist (foreign or domestic) escapes punishment by leaving the country/ state. Review and strengthening of systems and procedures towards this is needed.

Partnerships must be developed between the Panchayats, police and NGOs by creating social auditing systems for examining the status of children in tourism. This would help to strengthen documentation on child protection indicators such as trafficking, missing children, out of school children, malnourishment, child labour, sexual abuse, crimes against children, etc. Coordination among different groups would help to improve the collection of evidence, expediting cases and affecting successful prosecutions in child abuse cases.

Research and Awareness Raising Campaigns

Developing and conducting educational, research and training programmes on the issues of migrant people, on exploitation & abuse of children in tourism among children, parents, teachers, society, media, tourism industry, tourists will result in constructive action for the protection and support for the development of migrant children.

Campaigns like "Their innocence is not for sale" against child abuse in tourism – in India as well as at source and destination countries could be conducted and/ or supported. Awareness programmes could be facilitated and legal and social consequences of abuse publicized at strategic areas such as airports, taxis and hotels. Tourists should be provided with adequate channels to report abuse or suspicious cases.

Provide awareness and capacity building programmes for government officials and law enforcement authorities to effectively address cases of child abuse, including the process of penalising the offenders. Sensitisation and training of authorities such as railway and traffic police and airport authorities, the tourist police, is particularly important so that they are aware of various child rights laws and methods of preventing and handling child abuse related cases. Police at all levels need to be trained on the provisions of acts and the law related to protection of children. Include specific child rights laws and methods of handling child abuse cases in the Police Training School curriculum.

Extensive media campaigns should be conducted, in partnership with the tourism industry, to inform tourists that the exploitation of children, child sex tourism and child labour is not acceptable. The tourism industry should push for a "zero tolerance to child abuse" policy in its bid to have a form of tourism that is responsible.

ANNEXURE 1 - SLUM PROFILE

SLUM 1-2: NEW ARADI AND OLD ARADI	
District	North Goa
Municipality/ Village Panchayat (VP):	Candolim VP
Name of the ward	Aradi
Name of the slum	New Aradi & Old Aradi
Slum status	Aradi is a ward of the village panchayat of Candolim and is approximately 1 acre in area.
Status of basic facilities	The area has a centralised sewage system where the waste water of households is released. People access the Primary Health Centre (PHC) for health related issues. The village has a Public distribution system (PDS – ration shop) but some of the migrant people do not have access to it as they do not have ration cards. Half the migrant people living in rented accommodation do not have access to toilets. They defecate in the open.
Status of housing	All the migrant people live in rented accommodation, paying approx Rs 2500-3000 per month. Water and electricity charges are incurred separately. There are approx 200 houses in Old Araddi area. Finding accommodation is difficult and involves a number of formalities. As per the law, it is mandatory for them to submit proof of identity with an NOC to the nearest police station.
Status of schools and ICDS centres and status of children:	The ICDS centre is located at a distance of 1 km and the primary and high school within 2 and 4 kms respectively. Migrant people from Karnataka use their caste certificates to enrol their children into schools.
State background:	Karnataka, Andhra Pradesh, Tamil Nadu, Rajasthan, Uttar Pradesh, Delhi, Haryana and Goa.
Population	Population of the village is between 3000 to 4000 people. In New Araddi, 30% are from Karnataka, 10% from Uttar Pradesh, 5% from Tamil Nadu and Andhra Pradesh each, 3% from Rajasthan and 10% from Delhi and Haryana. The rest of the people are Goans. In Old Aradi, 70% are from Karnataka and 30% from Uttar Pradesh. Of the people from Karnataka, 70% are Lamanis and Dalits and 30% are Muslims and from OBC communities.
Years of stay	20 years
Linguistic background: Approximate population belongs to specific linguistic category	Based on the linguistic background 30% speak Kannada, 20% Hindi, 3% Rajasthani, 5% Tamil, 5% Telugu and the rest speak Konkani.
Names of the castes	Lamani (SC), Kuruba, Muslim Bhagwan (OBC), Converted Christians, Gounder and Chettiyar.

Community and caste background: Dalits, Adivasis, OBC's, Religious minorities	Among the people from Karnataka, majority belong to the Lamani community and are from Gadag. The Lamanis have sub-groups known as Chawhan and Rathod. Muslim Bagawan community and Kuruba community are from Sindagi and Basvana Bagewadi Taluks of Bijapur.
	The Lamani migrant comes under the SC category in Karnataka though in Goa no caste entitlement is given to them. Similarly the Kuruba community is divided into two categories in Karnataka, the Kadu Kuruba that comes under the ST category and other Kurubas comes under OBC category but they do not have any reservation in Goa. Same too for the Muslim Bagwan community who come under OBC list but they do not have any caste entitlement in Goa.
	The people from Andhra Pradesh belong to Dalit – Madiga community but they have converted to Christianity. According to one of the family members, they embraced Christianity almost 20 years back. The people from Tamil Nadu belongs Goundar and Chettiyar communities. The Gounders and Chettyyards of Tamil Nadu are enlisted in BCC (backward category) of Tamil Nadu.
Occupational Profile	Majority of migrants from Karnataka depend on construction work – for apartments, hotels and houses. Growing need for accommodation and second homes have given a rise to the construction industry. Many women work as domestic help and as housekeeping staff in restaurants, lodges and houses. A respondent stated that lack of livelihood options in their home state compels them to migrate.
	Migrants from Uttar Pradesh and other areas work as daily wage labourers in boats and restaurants along the coastal belt. The migrants from Rajasthan have eatery kiosks in the market area.
	Few families from Odisha work as helpers in hotels. Lamani women sell jewellery on the beach.
Major issues	The migrant youth work as daily wage labourers even though they hold necessary educational qualifications. They migrated to earn a living and have no time to pursue further education.
	Many youth had problems with their certification. This was mainly due to the migration and at times, due to their changed religious status.
	The girls drop out during high school, however those below the age of 14 are in school. Interestingly, the children of the migrant workers from Karnataka born in Goa do not speak Kannada.

SLUM 3: ARAMBOL	
District	North Goa
Municipality/ Village Panchayat (VP)	Arambol VP
Name of the ward	Arambol
Name of the slum	Arambol
Slum status	Information not available.
Status of basic facilities	Households have access to well water and electricity, but toilets are shared by the households. In one part of Arambol the residents have built a common wash room to maintain cleanliness of the locality.
Status of housing	Most people live in huts of tin and tarpaulin, some also line in permanent structures.
Status of schools and ICDS centres and status of children	Information not available.
State background	Karnataka
Population	Information not available.
Years of stay	Information not available.
Linguistic background	Kannada, Konkani, Hindi.
Names of the castes	Information not available.
Community and caste background	Information not available.
Occupational profile	Digging work near the roadside for Panchayat and municipality in Arambol.

SLUM 4: KARASWADA	
District	North Goa
Municipality/ Village Panchayat (VP)	Mapusa Municipality
Name of the ward	Karaswada
Name of the slum	Karaswada
Slum status	Karaswada is a known slum located near the Karaswada Industrial Estate.
Status of basic facilities	The area has no PHC and PDS. Community toilets are constructed but a majority of the people use the open fields. There is high dependence on public taps and water supply. There is an absence of drainage and sewage systems.
Status of housing	They live in rented accommodation with a monthly rental of Rs 2500 – 3500 per month.
Status of schools and ICDS centres and status of children	ICDS centre and schools are located within the area.
State background	Karnataka, Uttar Pradesh and Maharashtra.
Population	150 families with 800 residents. Approximately 70% are from Karnataka and the rest from Uttar Pradesh and Maharashtra.
	Among the migrant people from Karnataka, Lamanis are in majority, few families belong to Muslim community. Among the people from Uttar Pradesh, there are both Muslims and Hindus.
Years of stay	10-15 years
Linguistic background	70% speak Kannada while 30% speak Hindi.
Names of the castes	Lamani (SC); Muslim Manihars, Faqirs (OBC); Yadav, Rishi and Baban.
Community and caste background	Lamanis and Muslims are from Karnataka. The Uttar Pradesh Muslims are the Manihar, a traditional bangle making community and Faqir, traditionally a begging community and Sheiks. The Hindus belong to Yadav, Rishi, Baban communities.
Occupational profile	The people from Uttar Pradesh are involved in scrap collection, fruit vending and work as helpers in hotels. The Lamanis are engaged in construction work, the women as housekeeping staff and domestic work.
	Migrants from Maharashtra work in the construction industry while people from Nepal and North East India work as cooks and suppliers in the small hotels.
Major issues	Inter-community marriages are on the rise, but after sometime the husbands abandon the woman and children and hence the responsibility of taking care of the family rests with the woman alone. The vulnerability of women and children are high in these scenarios. There are a number of cases where the children are abandoned by the mothers as well.

SLUM 5: KHAREBAND	
District	South Goa
Municipality/ Village Panchayat (VP)	Margao Municipality
Name of the ward	Khareband
Name of the slum	Khareband
Slum status	The area here is owned by a local person however it fits the profile of a slum. There is no documentation available such as ID or ration cards to prove their residence even though they have lived here for many years.
Status of basic facilities	They access a single public tap and have no electricity and toilet facilities. They use the fields and bushes to defecate. There are no drainage systems and waste water flows openly from the tents. Small polythene sheets are put up in front of the houses which is used by the women for bathing.
Status of housing	The people here live in tents and pay a rent of Rs 500-800 per month.
Status of schools and ICDS centres and status of children	Balwadi and schools are located at a distance of 1 kilometre. Only 5-6 children go to school while approximately 40-45 children have dropped out.
State background	Uttar Pradesh.
Population	8 families live in tents, with each family comprising of 6-8 people.
Years of stay	They have migrated almost 20-25 years ago and constantly move from one area to another.
Linguistic background	Muslim Nat community speak Bagri or Nati that belongs to the Indo-Aryan family of languages. They also speak Urdu.
Names of the castes	Muslim – Nats; Nomadic tribe.
Community and caste background	The Nat are a nomadic community of professional dancers, singers and acrobats who originated from Rajasthan. They used to live on the patronage of Rajput rulers and therefore prefer to call themselves Raj Nat. They are also referred to as Bhanmati, which means 'something amazing'. The Nat live in Gujarat, Delhi, Uttar Pradesh, Himachal Pradesh, Haryana, Punjab, Bihar and West Bengal, and Chandigarh. The Nat are listed as a Scheduled Caste in all states except in Gujarat, Delhi and Uttar Pradesh.
Occupational profile	The community is involved in manufacturing and selling of Dholak/ drums which are made out of card board paper and wood attached to animal skin. They sell these dholaks to tourists. There is no specific location and travel almost 50-60 kms each day. During the tourism season they target foreign tourist and also sell them at local festivals to domestic tourists and local people. Selling dholaks on beach was prohibited and they now stand on the streets which lead to the beaches. They pay Rs 100-200 to the panchayat to sell their products along the beach areas.
	Young girls, women and children are involved in rag picking and collecting scrap from the garbage. 8-10 boys work as shoe polishers. Some are involved in selling small stickers of different gods and goddesses, religious symbols.
Major issues	High rate of drop outs from schools. Young girls are vulnerable as they are involved in rag picking.

SLUM 6: SADDUBANDH	
District	South Goa
Municipality/ Village Panchayat (VP)	Margao Municipality
Name of the ward	Saddubandh
Name of the slum	Saddubandh
Slum status	The area here is owned by a local person however it fits the profile of a slum. There is no documentation available such as ID or ration cards to prove their residence even though they have lived here for many years.
Status of basic facilities	They access water through a public tap and well. There is a huge drain behind the area. There is a ration shop, accessed by people who have the ration cards. For health issues they visit the PHC.
Status of housing	Huts and tents are constructed by the migrant communities on private land. They pay Rs 500-600 per hut.
Status of schools and ICDS centres and status of children	Balwadi and school is located at a distance of 1 kilometre.
State background	Chattisgarh, Karnataka, Rajasthan and Andhra Pradesh
Population	300-350 people live in the area. 15 families from Rajasthan (70 people), 20 families from Chhattisgarh (90 people), 25 families from Karnataka (80 people) and 15 families from Andhra Pradesh (60 people).
Years of stay	10-15 years.
Linguistic background	25% speak Rajasthani, 30% speak Hindi, 25% speak Kannada and 20% speak Telugu.
Names of the castes	Nat, Honey bee collectors, Nandikol (Nomadic tribe).
Community and caste background	Among the people from Rajasthan all families belong to honey bee collectors. They collect honey and sell it to local people. Local people also call them at their homes to extract honey from their gardens and pay for the service.
	The migrants from Chhattisgarh belong to Nat community and speak Hindi. They are known for acrobatic skills and fireworks. The youth do rope walking and fire shows in the hotel.
Occupational profile	Rajasthan honey bee collectors, Nat from Chattisgarh depend on acrobatic and fireworks. The migrants from Karnataka are involved in construction work; it was found that 3 scrap collecting shops were owned by people from Karnataka. Women are involved in rag picking.
	The people from Andhra Pradesh are involved in begging (by showing decorated bullocks). They are from a semi nomadic tribal background and they are enlisted in Andhra Pradesh under the Scheduled Tribe category. They belong to Nandikolu community.
Major issues	No children access schools from this community because of the language issues

SLUM 7: VASWADDO	
District	South Goa
Municipality/ Village Panchayat (VP)	Benaulim VP
Name of the ward	Benaulim
Name of the slum	Vaswaddo
Slum status	The area is located on private land. The migrant people live in rented houses but have no documents to show as address proof. The owner of the land does not provide legal documents or rental agreements to the people.
Status of basic facilities	A water tap is available in the compound to access drinking water and hospital is 3 kms away. No drainage system is available for the houses. No toilet facility is available so people use the open fields.
Status of housing	Every household pays Rs 2500 as rent. Water and electricity bill is separate.
Status of schools and ICDS centres and status of children	ICDS centre and school is 4 kms away from the area
State background	Karnataka
Population	12 families are living in the area (50 people). They have all migrated from Gadag district of Karnataka.
Years of stay	10-15 years
Linguistic background	Kannada
Names of the castes	Lamani (SC)
Community and caste background	Lamani community.
Occupational profile	Women are engaged in selling ornaments and jewellery on the beaches. Two beaches i.e. Benualim and Sernabatim are located close to the area. There are women work as domestic workers and housekeeping staff in hotels. Majority of men are involved in construction work.
Major issues	The children attend schools but have problems with ICDS centre which is located far away. There are 5-6 children engaged in child labour but the community denies the issue.

The non-availability of residence proof and ID cards of Goa, make it difficult for them to access the PHC's and other government hospitals. In one incident the PHC refused to admit the women. |

SLUM 8: VARCA	
District	South Goa
Municipality/ Village Panchayat (VP)	Varca VP
Name of the ward	Varca
Name of the slum	Varca
Slum status	Two private pieces of land are located in the cashew garden of a local person. The area is not established as a slum. More over the houses are given to the construction workers in one area free of cost.
Status of basic facilities	A public tap is installed to access drinking water and the houses have an electricity connection. There is no drainage, no toilets and they use the open fields. The primary health centre is located approximately 5-6 kms away due to which they depend on private hospitals for health care.
Status of housing	The house rent is Rs 1500 – 2000 per month.
Status of schools and ICDS centres and status of children	It is located in an interior part of the village, approximately 3-4 kms from the main road of Varca. The ICDS centre and school is located 3-4 kms away.
State background	Jharkhand and Karnataka.
Population	32 families live in the area (150 people). First area has 10 houses with approximately 40 people. Second area has 22 families with 110 people, out of which 7 families are from Belgaum (Karnataka), and 15 families belong to Jharkhand.
Years of stay	First area: 2-3 years. Second area: Migrants from Karnataka are living there for 10 years and migrants from Jharkhand 3-4 years.
Linguistic background	People from Jharkhand belong to various adivasi communities; they are have their own dialect and some also speak Hindi.
Names of the castes	Lohra, Sahu, Gop, Tirkey, Naik, Natasia.
Community and caste background	Among the migrants in the first area; the families belong to different community/caste backgrounds. There are 3 Lohra families, 1 Sahu, 2 Gop, 1 Tirkey and 3 others.

The Lohara are adivasis (indigenous people) from Jharkhand. They are found in the districts of Ranchi, Singhbhum, Palamu, Hazaribag and Santhal Pargana of the Jharkhand State. The Lohara are associated with the preparation of iron tools and therefore also known as artisan tribes. They supply iron-implements to agricultural communities. Sahu and Sadgope fall under the OBCs, while the Tirkey are adivasis. The women stated that they follow Christianity.

Migrant people from Karnataka are from Kadu Kuruba community which comes under the Scheduled Tribe category. |
| Occupational profile | The women from Karnataka and Jharkhand work in hotels in housekeeping and kitchen helpers. Men are daily wage labourers in local gardens. |
| Major issues | Children find it difficult to attend school because of the transportation issue. The men drop the children to school and they return home walking. There is no ICDS centre in the locality. |

| SLUM 9: PALOLEM	
District	South Goa
Municipality/ Village Panchayat (VP)	Canacona Municipality
Name of the ward	Palolem
Name of the slum	Palolem
Slum status	The area is privately owned and spread over half an acre of land.
Status of basic facilities	Public tap is installed in the compound to access water. No toilet facilities are available. Ration shop is located nearby but no ration cards given to the migrants. A public toilet is constructed near the area however it is a pay and use toilet. Per head they have to pay 3-5 rupees which is difficult for the migrant to pay.
Status of housing	All the houses pay rent of 1500/- per month, electricity charges are separate. The owner of the land has his house in the same area.
Status of schools and ICDS centres and status of children	The area is located close to Canacona where the children go to ICDS centres and schools.
State background	Karnataka and Gujarat.
Population	110 families live in the area (430 people). 40 Lamani families are from Karnataka and 70 families are from Gujarat.
Years of stay	Karnataka – 15 years; Gujarat –5 years.
Linguistic background	34% speak Kannada and 66% speak Gujarati.
Names of the castes	Lamani, Devi Pujar – Charan.
Community and caste background	The Lamanis come under the Schedule Caste category in Karnataka. Among the Gujarati families majority of them belong to Devi Pujar – Charan caste which comes under OBC category in Gujarat.
Occupational profile	Men from Lamani community are involved in construction work. Earlier around 50-60 women from were involved in selling jewellery and ornaments at Palolem beach but due to restriction from the police and village Panchayat they are unable to sell. Presently 15-20 women are engaged in tattoo work. They work in different shops on the beach. 5-6 women are working as helpers in garment shops. Among the migrants from Gujarat, more than 50 men are involved in selling clothes, tea powder; few of them work as boat operators in tourist boats that show dolphins to tourists in Palolem.
Major issues	Open fields and coconut gardens are used as toilets.

SLUM 10: CAVELOSSIM	
District	South Goa
Municipality/ Village Panchayat (VP)	Cavelossim VP
Name of the ward	Cavelossim
Name of the slum	Cavelossim
Slum status	The land is privately owned by a local Goan
Status of basic facilities:	One water tap is installed in the area, no toilets facilities are available. A common bathroom is available for the women, which is covered with gunny bags with an open drainage system. There is a PHC.
Status of housing	They pay Rs 3000 as rent per month.
Status of schools and ICDS centres and status of children	Balwadi and school is located at a distance of 2 kms.
State background	Karnataka, Odisha and Nepal
Population	10 families are from Odisha (45 people); 3 families from Nepal (10 people) and 27 families from Karnataka (150 people).
Years of stay	10-15 years
Linguistic background	73% speak Kannada, 21% speak Oriya & Hindi and 6% speak Nepali
Names of the castes	Lamani (Karnataka) Information of other castes was not available
Community and caste background	Information not available.
Occupational profile	People from Odisha and Nepal are engaged in housekeeping work and as security guards. 60 men work in construction and some have garments business. Around 30 women work as domestic and housekeeping staff.
Major issues	They don't have ID or ration cards. Accessing health facilities is also difficult.

SLUM 11: MOBOR BEACH	
District	South Goa
Municipality/ Village Panchayat (VP)	Cavelossim VP
Name of the ward	Cavelossim
Name of the slum	Mobor beach
Slum status	Information not available
Status of basic facilities	Information not available
Status of housing	Information not available
Status of schools and ICDS centres and status of children	Information not available
State background	Karnataka, Gujarat and Goa
Population	Information not available
Years of stay	10-15 years
Linguistic background	Kannada, Gujarati, Konkani
Names of the castes	Lamani, Gujarat (OBC) and Goa
Community and caste background	Information not available
Occupational profile	13 women are involved in selling jewellery to the tourists. 3 are from Gujarat, 7 from Karnataka and 3 from Goa. They have a small tin shed on the beach to keep the jewellery. Other than selling the jewellery, the women work as domestic workers.
Major issues	The Panchayat used to collects 20/- per day with receipts, however of late the receipts have stopped. Police have become strict with them as tourists have complained of vendor harassment. There were instances of police involved in confiscating items from the vendors to push them out of the beach area. At present police are not allowing the vendors on the beach. Access to basic certificates and ID cards is difficult due to resistance from the house owners as they do not allow them to use their house as address proof.

SLUM 12: PADKWADA	
District	South Goa
Municipality/ Village Panchayat (VP)	Betalbatim VP
Name of the ward	Betalbatim
Name of the slum	Pakwada slum
Slum status	The basthi/ colony is spread across half an acre of land located in a private coconut garden. The land belongs to owner of the construction company.
Status of basic facilities	Public tap is installed in the area; Children attend Church school in Betalbatim and they access the PHC. Ration shop is available in Betalbatim but because they do not have ration cards they are unable to access the shop. People use the 4 toilets which are constructed by the owner.
Status of housing	Approximately 90% of houses are constructed using tin sheets and remaining 10% are permanent structures. The owner of the construction company gives the houses free since the family members work in the company.
Status of schools and ICDS centres and status of children	The ICDS and school is located at a distance of two kms.
State background	Karnataka, Jharkhand and Odisha.
Population	35 families with 150 persons. From Karnataka there are 15 families, 19 families are from Jharkhand and 1 family from Odisha.
Years of stay	10-15 years.
Linguistic background	36% speak Kannada, 60% speak Hindi and remaining 4% speak Oriya.
Names of the castes	Munda (Jharkhand and Odisha).
Community and caste background	Munda's mainly inhabit the region of Jharkhand, West Bengal, Chattisgarh, Odisha and Bihar. They also reside in Bangladesh.
Occupational profile	All the men work in the construction company and are involved in constructing hotels. Women work as domestic workers and they are not involved in any tourism related activity.
Major issues	Children use open spaces as toilets. 14-18 year old boys and girls work but nobody is ready to give any information in this regard.

SLUM 13: BEHIND FISHLAND HOTEL	
District	South Goa
Municipality/ Village Panchayat (VP)	Colva VP
Name of the ward	Colva ward 3
Name of the slum	Behind Fishland hotel
Slum status	The area is located along the beach and is privately owned by a Goan. During the off season, they return to the home states.
Status of basic facilities	No toilet facilities are available. They use the beach area. A hand pump is installed for water. No PHC is located nearby, the people depend on private health clinics.
Status of housing	Huts are constructed by the migrants and they pay 1500/- per month as rent.
Status of schools and ICDS centres and status of children	The ICDS and school is located at a distance of two kms. Few children work but the community denies the same.
State background	Karnataka, West Bengal and Maharashtra.
Population	27 huts with 50 families are living with the population of 200-250 people.
Years of stay	10-15 years
Linguistic background	90% speak Kannada, 4% speak Marathi, 2% speak Bengali, 3% speak Urdu.
Names of the castes	Lamani, Muslims
Community and caste background	Information not available.
Occupational Profile	Lamanis are involved in painting and in construction work. A few youth work in the hotels as well as the Muslims and the Madiga community. Madiga's is one of the marginalised communities in Karnataka and comes under Scheduled Caste category. Among the Lamanis, 4 people have a clothes shop in the beach area.
Major issues	2-3 deaths have occurred among the youth (HIV / AIDS). They alleged that foreign women entice the youth with money and are then sexually involved with them.

The people of this area have applied for ID cards but the local government is asking different documents to enroll their names in voter list. For the past 5 years they they have visited the local municipal office to get the residential certificate to enroll themselves in voter list but all the attempts have failed. They don't have any property in Karnataka, as they migrated to Goa 10-15 years back, making Goa their home. |

SLUM 14: MUKUD	
District	South Goa
Municipality/ Village Panchayat (VP)	Agonda VP
Name of the ward	Agonda
Name of the slum	Mukud
Slum status	Information not available
Status of basic facilities	A water tap is located in the compound. Only one toilet is available for 9 families. It is difficult for women and children to make use of the toilet during the morning hours. Local people do not allow them to use the open fields.
Status of housing	They pay rent of Rs 2500/- per month.
Status of schools and ICDS centres and status of children	The ICDS and school is located at a distance of two kms.
State background	Uttar Pradesh and Bihar
Population	4 houses, 9 families with 55 people
Years of stay	10 years approximately
Linguistic background	Hindi
Names of the castes	Information not available
Community and caste background	Information not available
Occupational profile	The men depend on construction work for a living.
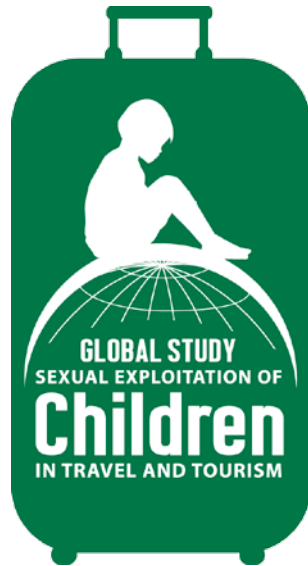
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