

**Light on  
the Railway Platform children  
of  
Itarsi and Jabalpur**

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# Preface

## Preface

At Itarsi and Jabalpur platforms, children are very familiar with Railway Authorities and there is a friendly atmosphere for the children with the support and involvement of the Railway Authorities. Jeevodaya strive to bring these children to the main stream of the society. Being a big centralized junction of M.P. around hundred and sixty five trains passing by to the East, West, North and Southern parts of our country, our work with children is a little drop of water in the Ocean. Certainly, but don't forget the propagation of the waves!

All of us are used to travelling either by bus, road, train or air But all this time is not wasted/ lost because the most important is the goal and this goal is children. Have you looked around, paused and raised questions? What does it tell you?

We are grown up from childhood to present stage. What does our childhood really wanted? What is this deprivation we see? Are we satisfied with the minimum? What more can we do to make our surrounding a child friendly?

*Platform children of Itarsi and Jabalpur* has attracted the sympathy of Railway women and have crept into their heart. There is a task behind to make them get up and stand.

We have failed to do this task yet, do not give up. Start speaking and acting in the little ways and circumstances like every drop of water makes in the Ocean.

This book contains how each drop of water has brought change in the mind of people, children and parents. It is an invitation, a rainbow of hope for improvement and for further planning.

Nothing should tie our hands. Let all the tied hands be opened to take along with us every deprived child and give them human dignity. Hate the poverty, but love the poor.

# Introduction

## Introduction

Five years completed; 7,000 life histories passed through; 874 have made a definite choice for their lives. Railway authorities come forward with sympathy. Public and donors began to see the reality and stood by. We remain with a feeling of compassion, gratitude and anxiety.

But before beginning, what is the meaning of child? What is the definition that we can give? Is it this innocent person that we bring into the world without defence and on which we have to take care of? It should be this definition but in this case, we are talking about children who are living in the street looking for a shelter, food and money every day in order not to live but to survive! They left their family because of poverty or because they were beaten or orphan and just for forgetting their sad reality for a moment, they become addict to drugs.

And what is the meaning of railway station? Is it this place where reign atrocities, dirtiness, noise, misery and violence?

### **How we got involved at Itarsi and Jabalpur?**

*Some public opinions turning point.*

Initial comments: "Do not waste your time with these children. They will hit you back! These children are a nonsense, chase them from the platform". "You have won their heart, we too will support you! We heard of your child effort at the platform. We are ready to join hand with you. If you had come here few years back, we would not have been wondering here."

At all these persons, I just want to say: how can we stand ideally in front of these children who represent our future? We have had the luck to be born in a warm environment and we have been pampered, so why do not take advantage of this love that we have received to help these children? They have chosen nothing; they have asked for nothing, the cards of fate have been badly dealt, so pick up it again in hands and make sure that the game will be best for them. They are only seeds, which just need a little love, a little water and a little sun to become nice plant. I think that if everyone put oneself into it, the world would be better. It is by acting together and for the general good, children, homeless, old people, disabled...that we build the future. Don't look away from these children who just wish a little affection and recognition, it is in the look of the other that one is, that one becomes! So, don't be hesitate to smile at them, to speak to them! Individualism lead to nothing and don't forget that tomorrow, we maybe in need of these children whose hand we hold. It is for all these reasons that I went into this action, for giving them dignity again.

These centres, Jeevodaya and Jagrati whose names suit them: "life giving" for the first one and "Awakening" for the second one, are a real opportunity for the children to get out of the railway station. Many activities are offered to them as education, drawing, music or sports. They can also receive either a recap for those who would like to go back to school, or training in the domain they have chosen. Thanks to the centres, children get back what they should have never lost: a little of hope, dignity and above all a future!

Frequent visit to Itarsi platform for hospitality to familiar people often struck me with children, unfamiliar, unnoticed, creating nonsense for others at the platform. Happy go lucky, trying to attract the notice of all those who pass by. I was disturbed and began to ask why these children? Why they are left with no one to care, why not... Right is not applicable. Familiarity with children began to search for these questions. *There was a passion within me to become familiar with children who are at the platform.* It is not an easy task, it is a tough and lonely task. The crisis tears you to different parts. But soon we realised children are ready to stand by us to go through struggles.

Four years of our child friendly intervention paved the way to Jabalpur station as the west central railway Manager's wife Mrs Usha Gupta, the president of West Central Railway Women's Welfare Organization made a visit to Itarsi station. She offered us an infrastructure for a transitory home for the children at Jabalpur station. It is a unique experience of working as partners with W.W.O.

#### **Our concern:**

Our concern for every girl child at the platform cannot be ignored though we have not found any specified programme. However we help some of these girls by putting them to referral hostels. Girls are more vulnerable, we cannot neglect them. We are concerned about them. This is a burning concern close to our heart.

#### **Our gratitude:**

- Railway Children U.K. who support us through trainings, finance and encouragement.
- All the staff who have compassion for the children and serve them generously.
- All children and stakeholders co-operated in responding to data.
- The railway authorities who gives green signals for our initiatives.
- Xavier Institute of Development Action and Studies ( Xidas) who analysed and interpreted the datas.
- Mr. Surabh Pande and his team who collected the datas.

All your efforts, well wishes and good will made it possible to come out with this book.

## THE PRESENT SITUATION OF THE PLATFORM CHILDREN IN ITARSI AND JABALPUR

### About us...

**J**eevodaya was born in the year 1999 and registered as social entity for the service of the deprived children in March 26, 2001 at Itarsi, Madhya Pradesh with an object to bring the qualitative change in the life of platform children. It believes that with every child who comes into the world, the hopes and dreams of the human race are born anew. Children are the bearer of our common future - a future that is in our hands as never before. For the world have the knowledge, the resources and the legal imperatives to give every child the best possible start in life. Children need to grow, to learn and to develop to the fullest. Children should get proper environment for their growth and development. We in vision to create a society wherein, every child of the platform, on the platform and abandon can avail equal opportunities, proper environment, self dignity and are able to manage their own developmental affairs.

Since its origin the institution has considerably achieved to bring qualitative change in the life of platform children. It has motivated the children for non-formal education developed the concept of proper utilization of money and saving, it also contributed to their participation in sports and other recreational activities. In 2000 Railway *Mazdoor* Union offered their office to develop a daycare center for the children in Itarsi, thereafter, in October 2001 the rehabilitation center was ready for the children as their own home. In 2004 Jeevodaya in collaboration with West Central Railway Women's Welfare Organization established the night shelter for the Jabalpur platform children.

## The Objective of Present Study

 In the present endeavour the institution tries to assess basically the situation of the platform children in Jabalpur and Itarsi and its extent of acquaintance with Jeevodaya and their attitude towards it. The specific objectives of the study are to focus on:

- To know the main reasons for which children being found at the platforms, Why do children prefer to stay at the platform,?
- To know the socio- cultural and economic lifestyle of children at the platform.
- How do children see Jeevodaya and other organization's help towards platform children.
- What do children expect from Jeevodaya for their future?
- To know the stakeholders opinion of Jeevodaya and their contribution to children.

## Research Methodology

 In the present study a sample of 65 platform children in Jabalpur and 44 platform children in Itarsi has been purposively selected and interviewed with the help of predefined questionnaire schedule. Beside case studies were also taken to have an insight in the reasons of home leaving of these children and their attitude towards Jeevodaya. In addition to it, 13 stakeholders in Itarsi and 50 stakes in Jabalpur has also been interviewed with the help of questionnaire schedule to understand their attitude towards the children and extent of cooperation rendered by them and their knowledge about Jeevodaya.

The study also makes an attempt to compare the situation of the Jabalpur and Itarsi platform. Herein it is worth mentioning that Itarsi is a major Railway junction of the state. It is well connected with the train of all parts of the country, whereas, Jabalpur is the newly formed Zonal head office of West-Central Railways, which covers Jabalpur Bhopal and Kota Division. Itarsi Railway station is much vast than Jabalpur comprising of six platforms with comparison to the later with four platforms. Thus, the flow of platform children is much more in Itarsi with respect to Jabalpur.

## Characteristics of the Platform Children: An Insight

**M**ajority of the children are from semi-urban and rural background. Poverty and exploitation by stepparents were the main reasons for leaving their home and preference of stay in the platform. Thereafter, they start learning to struggle and survive by earning money by selling bottles, *gudkas*, cigarettes, sweeping in trains, boot polishing, rag picking and other odds jobs and develops the habit of independent livelihood. Some of them have also drawn into the life of crime, antisocial activities, accident and deaths. Most of them became addicted to drugs, gambling, malnutrition and sickness, which abstain them to return back to their home.

*“Before, nobody would talked to me with respect but after I come here everybody (friends and others) talk to me nicely and give me respect.....”*

ASIF

### History

The boy Asif is 20 years old, hailing from a nuclear Muslim family of Burhanpur, Dist. Khandwa (M.P.). He left his home when he was 10 years old. He has mother, father, four brothers and a sister. He is eldest in the family. Father was working in a bakery in Burhanpur and mother does household activities. His father has habitual alcoholic, quarrels at home and outside Asif also worked in the bakery with his father.

### Personal History

When Asif was 10 years old his family shifted to Maharashtra due to some major dispute with their neighbors. His father was continuing the habit of alcoholism and many times quarreled with him and family. Due to this Asif ran away from home many times and stayed with his relatives but after some time he used to come back home. Once he run away from home and reached Bhusawal Railway station, there he started begging. After 15-20 days later he was caught by police and kept in a Juvenile Jail. After 2 and half years he ran away from Jail and reached Mumbai.

### Occupational History

In Bombay he started working with caterers as a waiter. He used to get some money and food from his employer, which is sufficient for his livelihood. He worked one year as a waiter, after that he left this job and come back home. But here his family was shifted somewhere else therefore once again he reached backed to the railway station. One day he met his friend at the station and come to Itarsi railway station, and then he started selling drinking water bottle and other food materials.

In 1999 he joined Jeevodaya and started to learn reading and writing. He wanted to become a good person. With a very short time he made himself a responsible person in Jeevodaya and started saving his money in the bank and preparing food for the children. During this period he also went to learn motor repairing work in a Garage. But he did not show much interest in that particular work but he restarted his work of preparing food for children in Jeevodaya.

In the course of this period Jeevodaya started building the rehabilitation centre for children. During this time Asif played a major role in the construction. He worked with contractor.

### Personality

Asif has a good physique and height. He works hard and is faithful to Jeevodaya. He does all his works very faithfully. When he was at the railway station, he had few friends; there he took Beedi, Gutkha, Tobbaco and other drugs. But after coming to Jeevodaya, he left such bad habits.

He is very aggressive in nature and is not afraid of anything. He is very cooperative and adjustable nature. He is very hard working and learns things very fast. Now is a very responsible person in Jeevodaya.

### Family Contact

After 12 years of life out side Asif explore his wish to search for his home. On 5th April 2002 he left for his home. He faced some difficulties to search his family, finally with the help of his Aunt he got them in Maharashtra. His parents who thought he is dead and gone did not recognize him. But when Asif reveled himself to his mother, father and other siblings they were very happy to see him and accepted him. He stayed with them for 12 days and came back to Jeevodaya with his father. His father was very happy to see the institution and the work.

According to Asif now his father has given up drinking. But they have no house and are staying in a hut; economic condition is very bad so he wants to do something for his family. He gave some of his deposited money to the family. Together with the parents Asif decided to remain in Jeevodaya and work as one of the staff, who could take care of the children. Also he could complete the electrician training with full concentration.

### Development

According to Asif – Jeevodaya has given him lots of love and attention. In his words “Before, nobody would talk to me with respect but after I come here everybody (friends and others) talk to me nicely and give me respect”.

Here he developed and discovered his talents and abilities of reading and writing, home management, marketing, good manners, health and hygiene etc.

Now he has completed electric work (ITI) and is gone back to his family and is working in a shop at Buranpur near his home town. He keeps contacting us.

### ***He has a dominating nature and he likes to be called “Bunti Dada”.***

#### **ASHWIN (BUNTY)**

### History

The boy Ashwin (Bunty) is 10 years old, hailing from a nuclear Hindu family of Ratlam (M.P.). He left his home when he was 6 years old. He has no parents. When he was just 3 years old his father and mother both died as the house got fire. After the death of his parents he was living with his maternal grandfather and mother. He has one elder brother, who is at home.

### Personal History

He studied up to 2nd standard at Ratlam. He was not much interested in study and many times bunked classes; therefore he was been beaten badly by his maternal uncle. So he ran away from home when he was just 6 years old. He reached to Delhi railway station. There he caught by ladies police and sent him to remand home. There he spent one year and one day he ran away from there. He again reached to railway station and started selling Gutkha and Cigarette in the running trains. Then he left that place and reached Gwalior railway station. There his bad fortune welcomed him and soon he had a bitter experience when a policeman caught him and sent to Juvenile Jail. One day he escaped from the Jail and reached Hoshangabad railway station. There he started selling gutkha and Beedi in the train. He was living with a woman who used to sell food for these types of platform children. After 5-6 months he came to Itarsi railway station. Here he got his best friend Gajanand. Both used to sweep in trains. Sometimes both were selling Gutkha and Beedi. Few days later he joined Jeevodaya Day Care and started to learn reading and writing. But his fickle mind took time to time goes around various railway stations like Delhi, Mumbai, Pune etc. During this period police many times caught him and

sent him to Jail. He had been to Betul, Pune, Gwalior and Ujjain jail. But he always escaped from the jail. Finally he comes back to the Itarsi and once again he joined Jeevodaya. Jeevodaya social workers gave him counseling to him. Soon we got the result and now Bunti is living nicely in Jeevodaya.

#### Occupational History

At the Delhi Bunti sold Gutkha, Beedi and Cigarette in trains and Buses. At Hoshangabad he continued his business of selling Gutkha and Beedi. Some times he swept in train and also used to beg and collect water bottles.

#### Personality

Ashwin (Bunti) is a smart looking boy. He has few friends at the platform; he has completely given up all his bad habits. He is very aggressive and not afraid of taking adventures thing. He likes the company of his friends. He is intelligent and learns things easily. He always seeks attention and love from others. He is very stubborn in nature and likes to do what he wants. He often quarrels with others and feels jealous. He is very fickle mind child and extrovert in nature. He always takes up unplanned venture. He enjoys the group games and is good in playing. He has a dominating nature and he likes to be called "Bunti Dada".

#### Development

After coming to Jeevodaya he started showing interest in reading and writing. He is studying in class IV. He is stubborn in nature but now showing improvement in his behavior and follows all instructions. When he was at the platform several times he used to take Gutkha and tobacco but now he left out all such habits. He shows interest in study and electric work. He feels guilty for his mischievous life here. He wants to become an Engineer (Civil) and to make big buildings

#### Family Contact

With in two years of his stay at Jeevodaya he had not visited his home. Finally he made up his mind and decided to go back home. One of our staff accompanied him with much difficulty found his home and his grand mother embraced him and is staying at home very happily. He is studying in class VI th and is in contact with us.

***While going with his brother he was lost in a station.....still in search of his brother.***

Name	RAJNIKANTH
Father's Name	Kishanlal
Mothers name	Aery
Age	7yrs
Education	IV th Class
Place	Nandurbar (Maharashtra)

#### History

Rajnikanth was only 5 yr. old when he lost his father and mother. He has two brothers and one sister in his home. His father is a daily wagger and digs the well. He always goes here and there to dig the well. Because of his little age he explained this much only that he lives in Nandurbar. And while going with his brother he was lost.

#### Personal History

At the age 5 only his bother and himself they were going to the station and they were lost each other. His brother was searching for him in other train and he himself sits another train and came here in Itarsi. Because he was too little he was searching his brother in the train and he didn't know where he was going. His brother name is Akash.

### Occupational History

When we got in the station at that time he was doing nothing. But he was very sad that he lost his brother. At that time he came with the director of this institute.

### Personality

His height is short but he has no fear of any thing patience, intelligent, and clever boy.

### Family Contact

The institute was not successful yet to find out his house. But search is going on. Once we had taken the help of the G.R.P personals in Nandurbar, Press, Nagar Nigam, City police. But yet they didn't get any information of his family. All the local personal of Nandurbar has helped us but yet we were not success to find out his home.

Because of his small age and the occupation of his parents is not permanent. These all things make very difficult to find out his home.

### Development

If we see the mental development we can see that, after coming here he has changed himself very much. He wants to go back to his house and whenever we mention about his family he is very happy and glad to hear.

Present he is studying in class IV th and is happy at Jeevodaya.

*He has a positive thought in his mind. He thinks of his future and living in hope.....*

## **SURAJ RAMSINGH**

### History

Suraj is a 12 year old boy hailing from a Hindu joint family from Jalgaon (Maharashtra). He left his home when he was 10 years old. He has no parents. His father was a habitual alcoholic and died in an accident. His mother was died during delivery. He was staying with his maternal grandfather and maternal grand mother. He has two brothers and a sister. He is eldest in family.

### Personal History

First time Suraj run away from home due to fear of his father who used to beat him badly. He ran away and reached Mumbai Railway station. There he started begging and some time working in a hotel. Two months later he was caught by police and sent to the remand home. But after one month he ran away from there and come to the Itarsi Railway Station. Here he started sweeping and begging. He started coming to Jeevodaya, few days later he got few platform children as friends and went away to Mumbai. Once again he came back to Jeevodaya and we admitted him to the Government school. But after some time he went back to his home.

There he knew his father died in an accident. After 4-5 days his mother was also died during delivery. He was shocked to his mother's death therefore he again ran away from home and come back to Jeevodaya. Now he is living in Jeevodaya very nicely.

### Occupational History

In Mumbai he started begging and sometime working in a Hotel. There he washed plates and other utensils. He got 20-25 rupees everyday that was sufficient for his livelihood. But he left this work and came to the V.T. railway station (Mumbai). There he was caught by police and sent to the remand home. For some time he swept in Itarsi railway station. But after joined Jeevodaya he stopped all those activities and tried to learn read and write.

### Personality

Suraj has medium height and health. He often gets into his mood and aggressive in nature. He stopped his habit of taking Beedi, Guthkha and other drugs. Now he takes daily bath and keeps the

place neat and tidy. He is extrovert in nature and always enthusiastic to learn everything. He participates actively in all individual and group games.

#### Family Contact

Suraj has no desire to go back home because he doesn't like to remain with his maternal grandfather and grandmother. He wants to do something in his life. He told I want to become a doctor therefore; I stay here and complete my studies.

#### Development

When Suraj was living at the station he was addicted to Beedi, Gutkha and other drugs but now he left all such habits. Before he was stubborn in nature and never listened to anyone but now he has changed in his attitude and always ready to do anything. He does all his works very nicely, which is assigned by the instructor. Here Suraj has explored his talents and abilities to read and write music, drawing etc. He has a positive thought in his mind. He thinks of his future and living in hope.

At present he is studying in class Vth.

## DATA ANALYSIS

### I. PLATFORM CHILDREN

#### 1. Reason of leaving their house and staying in the platform

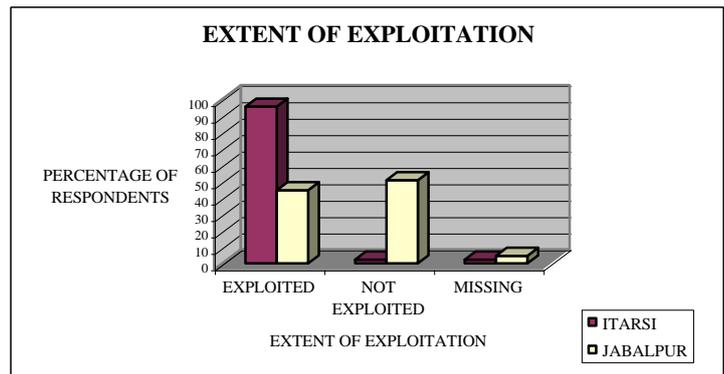
Table 1 depicts the reason why the children left their house and staying in the platform of Itarsi and Jabalpur. About half (48 percent in Itarsi and 51 percent in Jabalpur) of the respondents have both the parent rest 25 percent in Itarsi and 14 percent in Jabalpur have stepparents, i.e., either stepfather or stepmother and 18 percent either orphan or had single parents (either father or mother). The table further illustrates that the children usually come from a low economic background with their father mostly beggar, driver, carpenter or small-scale businessman or vendor etc. Mothers are mostly housewife but some are also working as wage earner and beggar. The familial structure and economic condition may be one of the main reasons these children left their houses and prefer to stay in platform.

**Table 1: percent distribution of platform children on the basis of family structure and parental occupation**

Background Characteristics	Percent Distribution of Respondents	
	Itarsi (n=44)	Jabalpur (n=65)
<b>Family Structure</b>		
Respondents having both the parents	21 (47.7)	33 (50.8)
Respondents having father & step mother	5 (11.4)	5 (7.7)
Respondents having only step father	1 (2.3)	-
Respondents having step mother	-	1 (1.5)
Respondents having mother & step father	5 (11.4)	3 (4.6)
Respondents having no parents	4 (9.1)	4 (6.2)
Respondents having only father	1 (2.3)	5 (7.7)
Respondents having only mother	3 (6.8)	9 (13.8)
Missing	4 (9.1)	5 (7.7)
<b>Fathers occupation</b>		
Begging	3 (6.8)	7 (10.8)
Driver	8 (18.2)	4 (6.2)
Carpenter	4 (9.1)	5 (7.7)
Self employed (business)	7 (15.9)	4 (6.2)
Govt. employee	1 (2.3)	1 (1.5)
Tailor	2 (4.5)	4 (6.2)
Cattle herder	1 (2.3)	8 (12.3)
Mason	1 (2.3)	1 (1.5)
Cultivator	2 (4.5)	5 (7.7)
Missing	15 (44.1)	21 (32.3)
<b>Mothers occupation</b>		
Housewife	22 (50.0)	26 (40.0)
Begging	3 (6.8)	11 (16.9)
Working (wage earner)	6 (13.6)	2 (3.1)
Railway sweeper	1 (2.3)	-
Self employed	2 (4.5)	-
Missing	10 (22.7)	26 (40.0)

## 2. Type and extent of problems and exploitation faced by the platform children

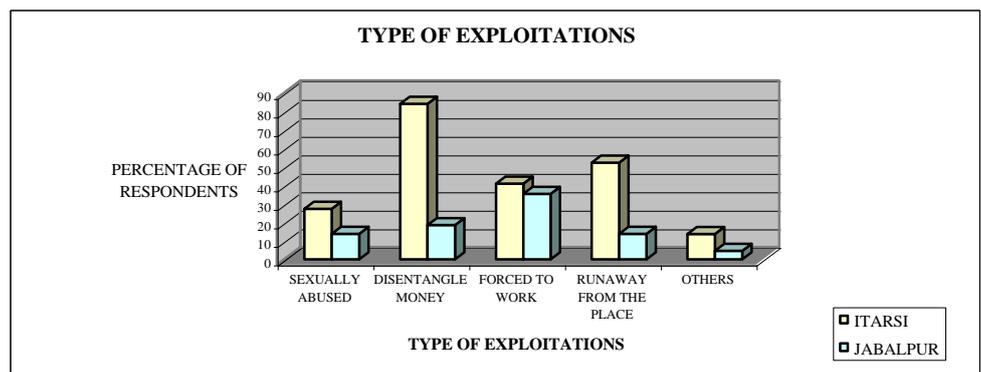
Table 2 reveals the percentage of respondents who are exploited. Majority of the respondents (96 percent) are exploited in Itarsi whereas in Jabalpur 45 percent are exploited which is much lesser in comparison to Itarsi. Only one respondent however managed not to get exploited by others. This difference can be explained by the fact that Itarsi Station is the mainly big junction of the state. Moreover, these children are settled at the station since many years, they come from different parts of the country so it means different languages, different cultures and Itarsi station represents this melting pot.



**Table 2: Percent distribution of the platform children according to response regarding exploitation**

Response regarding exploitation	Percent distribution of respondents	
	Itarsi (n=44)	Jabalpur (n=65)
Exploited	42 (95.5)	29 (44.6)
Not exploited	1 (2.3)	33 (50.7)
Missing	1 (2.3)	3 (4.6)

Table 3 reveals the different type of exploitation, which the platform children had to bear in Itarsi and Jabalpur platform. Majority of the children (84 percent) faced the problem of



disentangling their saving by others. More than half of the children (52 percent) said that they were thrown always from the public place (station), which they tried to capture. About 41 percent of the respondents were forced to work and few of them (12 percent) were also sexually abused.

In Jabalpur Platform, about 35 percent of the respondents are forced to work, 19 percent faced the problem of disentangling their money and almost 14 percent are either sexually abused or runaway from place and rest 5 percent faced some other types of problems.

**Table 3: Percent distribution of the respondents according to the type of exploitation**

Type of exploitation	Percentages of respondents (multiple response)	
	Itarsi (n=44)	Jabalpur (n=65)
Sexually abused	12 (27.3)	9 (13.8)
Disentangle money	37 (84.1)	12 (18.5)
Forced to work	18 (40.9)	23 (35.4)
Runway from the place	23 (52.3)	9 (13.8)
Others	6 (13.7)	3 (4.6)

Table 4 is similar to the previous table (Table 3), which reveals that the main problem in the life of the children is disentangling the money and runaway from their occupied place in Itarsi. Besides different stakeholders and elder children of the station area often beat them (21 percent), which adds to the grievances of their life.

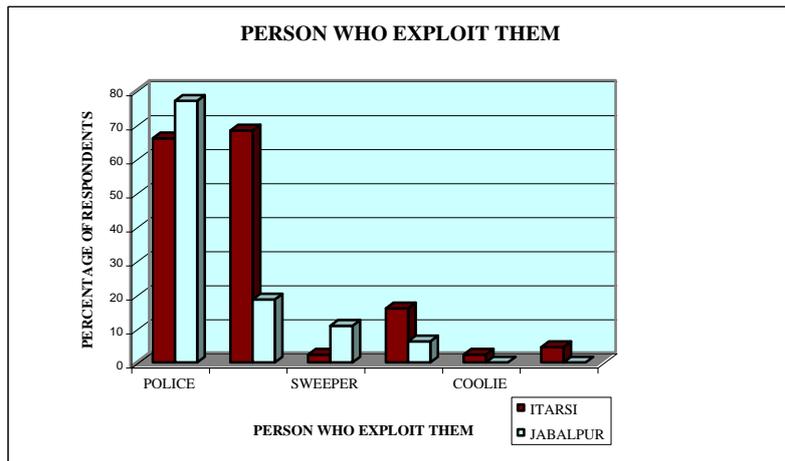
In Jabalpur platform, the scenario is little different, here very few respondents revealed to have any problem and about 90 percent of the respondents did not give any response or failed to depict any problem.

**Table 4: Percent distribution of the respondents according to the type of problem faced**

Type of problem faced	Percent distribution of respondents	
	Itarsi (n=44)	Jabalpur (n=65)
No problem	2 (4.5)	26 (40.0)
Runway from the place	9 (20.5)	1 (1.5)
Disentangle money	15 (34.1)	1 (1.5)
Other grievances	3 (6.8)	-
Beaten	9 (20.5)	4 (6.2)
Missing	6 (13.7)	32 (49.2)

Table 5 reveals the person who exploits the platform children. About 66 percent of the children were exploited by police, about 68 percent were exploited by the elder children and 16 percent were exploited by *Dada*. The exploitation by the sweeper, shopkeeper and *coolee* is marginal.

In Jabalpur platform, 78 percent are exploited by police, 19 percent by elder children 11 percent by sweeper and rest 6 percent by *Dada*.



**Table 5: Percentages of the respondents according to the person who exploit them**

Person who exploit them	Percentages of respondents (multiple response)	
	Itarsi (n=44)	Jabalpur (n=65)
Police	29 (65.9)	50 (76.9)
Elder children	30 (68.2)	12 (18.5)
Sweeper	1 (2.3)	7 (10.8)
Dada	7 (15.9)	4 (6.2)
Coolee	1 (2.3)	-
Shopkeeper	2 (4.5)	-

Table 6 illustrates the expression of their feelings after exploitation. Some of them felt angry (36 percent) and some became sad (36 percent), some felt to depart the place and move elsewhere and few also felt helpless to tackle the situation in Itarsi. In Jabalpur also 55 percent felt angry to get exploited, 25 percent were sad, 11 percent were either ashamed or wanted to run away from the place and rest (2 percent) were both angry and sad.

**Table 6: Percent distribution of the respondents according to their feeling as a result of exploitation**

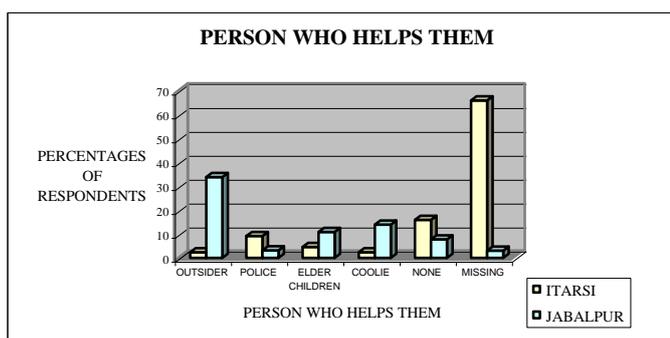
Type of feeling after exploitation	Percent distribution of respondents	
	Itarsi (n=44)	Jabalpur (n=65)
Anger	16 (36.4)	36 (55.4)
Sad	16 (36.4)	16 (24.6)
Runway from the place	5 (11.4)	4 (6.2)
Feel ashamed	2 (4.5)	3 (4.6)
Helpless	3 (6.8)	-
Anger & sad	-	2 (3.1)
Missing	2 (4.5)	4 (6.2)

Table 7 depicts the immediate reaction after exploitation, majority of the respondents wanted to beat them in response or other feelings in Itarsi. In Jabalpur, majority (66 percent) wanted to beat them and some of them (15 percent) also wanted to hurt themselves by cutting oneself.

**Table 7: Percent distribution of the respondents according to their immediate reaction after exploitation**

Type of reaction after exploitation	Percent distribution of respondents	
	Itarsi (n=44)	Jabalpur (n=65)
To beat them	17 (38.6)	43 (66.2)
To cut oneself	1 (2.3)	10 (15.4)
Others	25 (56.8)	7 (10.8)
Missing	1 (2.3)	5 (7.7)

Table 8 reveals very few children are protected from exploitation. The police or other elder platform children mainly protect these children from exploitation in Itarsi. In Jabalpur, in most of the cases outsiders helped them; elder children coolees are also



sympathetic to them. About 8 percent of the respondents were helped by none.

**Table 8: Percent distribution of the respondents according to the person who extended help at the time of exploitation**

Person who helped them	Percent distribution of respondents	
	Itarsi (n=44)	Jabalpur (n=65)
Outsider	1 (2.3)	22 (33.8)
Police	4 (9.1)	2 (3.1)
Elder children	2 (4.5)	7 (10.8)
Coolee	1 (2.3)	9 (13.9)
None	7 (15.9)	5 (7.7)
Missing	29 (65.9)	2 (3.0)

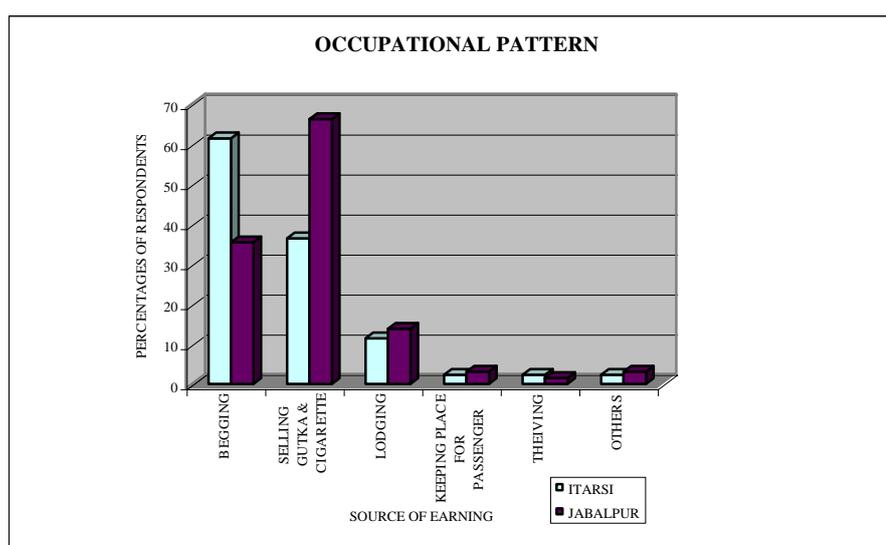
### 3. Expenditure pattern of time and money of the platform children

Table 9 reveals more than half of the respondents (63.7%) earn about Rs. 100 per day and rest earn about Rs. 150 to 200 per day in Itarsi. In Jabalpur, about 40 percent earns Rs 50-100 per day, 34 percent earns below Rs.50 and 22 percent earns more than Rs. 150 in a day. Their spending is various; it might be for clothes, food, medicines, gambling, cinemas, drugs, and lottery. Some of them also send their money to their parents and few manage to save it.

**Table 9: Percent distribution of the respondents according to the money earned per day**

Amount of money earned in Rupees per day	Percent distribution of respondents	
	Itarsi (n=44)	Jabalpur (n=65)
Below Rs. 50	15 (34.1)	22 (33.8)
Rs. 50 - Rs. 100	13 (29.6)	26 (40.0)
Rs. 150 - Rs. 200	8 (18.2)	14 (21.5)
More than Rs. 200	7 (15.9)	1 (1.5)
Missing	1 (2.3)	2 (3.1)

The main occupational of the respondents were begging (61 percent). About (36 percent) respondents were also involved in selling of *guthka* and cigarette in Itarsi. In Jabalpur, majority of the respondent are selling *gutka* & cigarette (66 percent) followed by begging (35 percent) and some are arranging lodging and keep place for the passengers (17 percent).



**Table 10: Percentages of the respondents according to source of earning money**

Source of earning money	Percentage of respondents (multiple response)	
	Itarsi (n=44)	Jabalpur (n=65)
Begging	27 (61.4)	23 (35.4)
Selling <i>guthka</i> & cigarette	16 (36.4)	43 (66.2)
Lodging	1 (2.3)	9 (13.8)
By keeping place for passengers	1 (2.3)	2 (3.1)
Thieving	1 (2.3)	1 (1.5)
Others	5 (11.4)	2 (3.1)

Although the respondents were found to earn more than Rs. 100 per day but they cannot save their money. Table 11 depicts about 61 percent of the respondents do not save and rest 14 children however managed to save in Itarsi. In Jabalpur, 57 percent of respondents did not save and rest (43 percent) saved.

**Table 11: Percent distribution of the respondents according to their saving pattern**

Saving pattern	Percent distribution of respondents	
	Itarsi (n=44)	Jabalpur (n=65)
Save	14 (31.8)	28 (43.1)
Do not save	27 (61.4)	37 (56.9)
Missing	3 (6.8)	-

#### 4. Preference to stay in the platform and its reasons

Table 12 depicts majority of the respondents (68 percent in Itarsi and 63 percent in Jabalpur) do not want to stay in the platform. And rest 30 percent respondents of Itarsi and 34 percent of Jabalpur wanted to stay for one reason or the other. Among the respondents who wanted to stay 11 percent children in Itarsi in comparison to 22 percent children in Jabalpur wanted to stay there always, 23 percent children in Itarsi and 43 percent children in Jabalpur wanted to stay temporarily and 61 percent in Itarsi and 29 percent in Jabalpur were yet to take decision and were waiting for the correct situation.

**Table 12: Percent distribution of the respondents according to the place they prefer to stay and its duration**

Place they prefer to stay	Percent distribution of respondents	
	Itarsi (n=44)	Jabalpur (n=65)
Wants to stay in platform	13 (29.5)	22 (33.8)
Do not want to stay in platform	30 (68.2)	41 (63.1)
Missing	1 (2.3)	2 (3.1)
Preferential duration of stay in platform	Itarsi (n=44)	Jabalpur (n=65)
Always	5 (11.4)	14 (21.5)
Sometimes	10 (22.7)	28 (43.1)
Depends situation	27 (61.4)	19 (29.2)
Missing	2(4.5)	4 (6.1)

Table 15 depicts three-fourth of the respondents intended to go home in Itarsi in comparison to half of the respondents in Jabalpur and the rest did not. Among the respondents who did not intend to go home the main reason for doing so is that they do not get any cooperation from their family (33 percent) or rudely behaved by some of their family members. Beside many of them are orphan so they do not have attachment with their house in Itarsi. In Jabalpur, the answer to such question did not come in expected direction.

**Table 13: Percent distribution of the respondents according to their willingness to go back to their home**

Willingness to go back to their home	Percent distribution of respondents	
	Itarsi (n=44)	Jabalpur (n=65)
Yes	11 (25.0)	34 (52.3)
No	33 (75.0)	27 (41.5)
Missing	-	4 (6.2)
Reasons of willingness or reluctance to go back home	Itarsi (n=44)	Jabalpur (n=65)
Family does not provide facility to the respondents	2 (4.5)	-
Family does cooperate & force to study	14 (32.8)	-
No family members	5 (11.4)	-
Go back after sometimes	9 (20.4)	1 (1.5)
Do not feel bad in station	1 (2.3)	-
Beaten by father/behaved rudely by others	3 (6.8)	2 (3.1)
Father do not support and pressurize	3 (6.8)	-
No comments	1 (2.3)	-
There are many liabilities in the family	1 (2.3)	-
Missing	5 (11.4)	62 (95.4)

## 5. Lifestyle of children at the platform

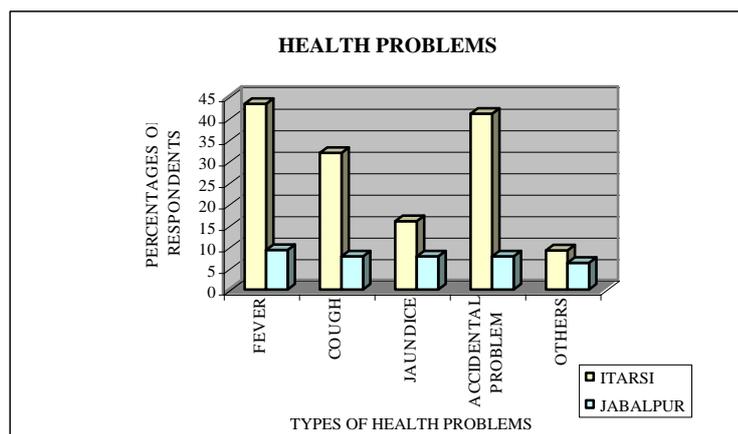
Table 16 reveals that in Itarsi little less than fifty percent (i.e. 43 percent) respondents take bath everyday and rest occasionally. Regarding brushing the teeth about 18 percent respondents do not brush their teeth and rest however manages to do so by datum, brush, finger or other way. Although the children stay in platform but 68 percent somehow try to remain clean and rest remains unclean and they use their dresses and through when it tears. Most of the respondents sleep in the platform (57 percent) and about thirty percent sleeps in *Musafhir Khana* and rest sleep either outside the platform or in the train.

In Jabalpur about 35 percent respondents take bath everyday and rest occasionally. Regarding brushing the teeth almost every one is found to brush their teeth either by datum or brush or finger. Regarding cleanliness only 23 percent were found clean and rest remain unclean and they use their dresses and through when it tears. Most of the respondents sleep in the platform (65 percent) and about 26 percent sleeps outside the platform or about 5 percent sleeps in the train and rest did not mention any specific place to sleep.

**Table 16: Percent distribution of the respondents according to their cleanliness**

Background characteristics	<i>Percent distribution of respondents</i>	
	<b>Itarsi (n=44)</b>	<b>Jabalpur (n=65)</b>
<b>Frequency of taking bath per week</b>		
1 - 2 times	7 (15.9)	5 (7.7)
Three times	10 (22.7)	12 (18.5)
More than 3 times	6 (13.6)	14 (36.9)
Everyday	19 (43.2)	23 (35.4)
None	2 (4.6)	1 (1.5)
<b>Tooth cleaning mechanism</b>		
With datum	10 (22.7)	31 (47.7)
With brush	11 (25.0)	14 (21.5)
With finger	14 (31.8)	19 (29.2)
Do not clean teeth	8 (18.2)	1 (1.5)
Any other way	1 (2.3)	-
<b>Cleanliness of clothes</b>		
Clean	30 (68.2)	15 (23.1)
Use and through	13 (29.5)	23 (35.4)
Change	1 (2.3)	26 (40.0)
Other	-	1 (1.5)
<b>Place for sleeping</b>		
In platform	25 (56.8)	42 (64.6)
Outside the platform	2 (4.5)	17 (26.2)
In train	1 (2.3)	3 (4.6)
	13 (29.5)	-
<i>Musaphir khana</i>	2 (4.5)	1 (1.5)
Other place	1 (2.3)	2 (3.1)
Missing		

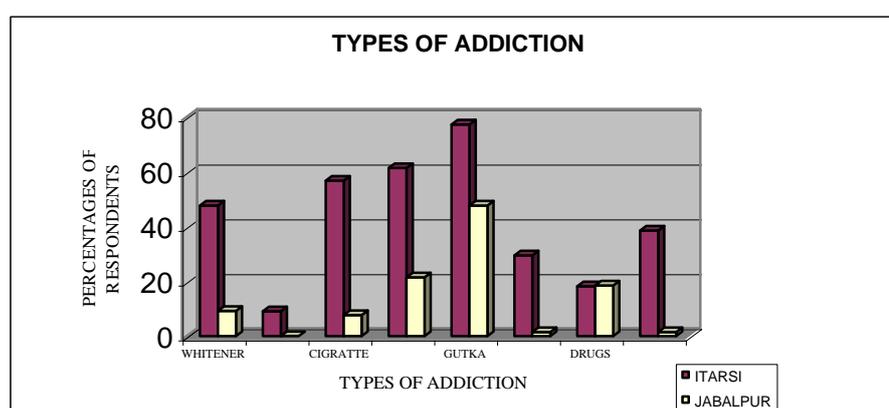
Table 17 illustrates the percent distribution of the respondents according to their health problem and their treatment available to the platform children of Itarsi and Jabalpur. About 77 percent of the respondents in Itarsi had some or the other health problem during their stay in the platform. Among the health problems from fever (43 percent) and cough (32 percent) was commonly prevalent among them. Besides suffering due to accidents is also common (41 percent) among them. About twenty five percent also suffered from jaundice and other problem. In Jabalpur, about 35 percent of the respondents had some or the other health problem during their stay in the platform. Among the health problems from fever (9 percent), cough (8 percent) and jaundice (8 percent) was commonly prevalent among them. Besides suffering due to accidents is also common (8 percent) among them.



**Table 17: Percent distribution of the respondents according to their health problems and treatment received**

Health problems	Percent distribution of respondents	
	Itarsi (n=44)	Jabalpur (n=65)
<b>Children having health problem</b>		
Yes	34 (77.3)	23 (35.4)
No	8 (18.2)	40 (61.5)
Missing	2 (4.5)	2 (3.0)
<b>Type of health problem</b>	<b>(Multiple response)</b>	
Fever	19 (43.2)	6 (9.2)
Cough	14 (31.8)	5 (7.7)
Jaundice	7 (15.9)	5 (7.7)
Accidental problem	18 (40.9)	5 (7.7)
Others	5 (9.1)	4 (6.2)
<b>Person nursed them</b>		
Friends	7 (15.9)	-
Alone	8 (18.2)	11 (16.9)
Any GO/VO	7 (15.9)	9 (13.8)
Others	14 (31.8)	7 (10.8)
Missing	8 (18.2)	38 (56.9)

Table 18 depicts in both Itarsi and Jabalpur platform, majority of the respondents, i.e., 86 percent and 74 percent respectively are addicted. They mostly get the material for



addiction from the pan shop or the stationeries. In Itarsi, more than three-fourth (77 percent) are addicted to *gutka*, 61 percent inhales *bidi*, 57 percent take cigarette, 48 percent are addicted to whitener and rest take drugs or *iodes*. In Jabalpur, almost half of the respondents (48 percent) are addicted to *gutka*, 22 percent inhales *bidi*, 8 percent take cigarette, and 19 percent are addicted to whitener and rest take drugs or *iodes*. Regarding addiction the data reveals that Itarsi platform children are more addicted in comparison to Jabalpur platform children. In Itarsi, maximum do not have partners in addiction or they prefer to have their friends along with them. In Jabalpur they prefer to go for addiction either with friends or some other persons. Regarding frequency of addition there is no specific trend in any of the city.

**Table 18: Percent distribution of the respondents according to their addiction**

Addictions	Percent distribution of respondents	
	Itarsi (n=65)	Jabalpur (n=65)
<b>Children addicted</b>		
Yes	38 (86.4)	48 (73.8)
No	4 (9.1)	17 (26.2)
Missing	2 (4.5)	-
<b>Source of materials for addiction</b>	<b>(Multiple response)</b>	
Pan shops	34 (77.3)	29 (44.6)
Stationeries	19 (43.2)	3 (4.6)
Friends	3 (6.8)	-
Others	-	20 (30.7)
<b>Type of addiction</b>	<b>(Multiple response)</b>	
Whitener	21 (47.7)	6 (9.2)
Iodes	4 (9.1)	-
Cigarette	25 (56.8)	5 (7.7)
<i>Bidi</i>	27 (61.4)	14 (21.5)
<i>Guthka</i>	34 (77.3)	31 (47.7)
Liquor	13 (29.5)	1 (1.5)
Drugs	8 (18.2)	12 (18.5)
Others	17 (38.6)	1 (1.5)
<b>Partners in addiction</b>		
Friends	17 (38.6)	16 (24.6)
Alone	20 (45.5)	1 (1.5)
Others	1 (2.3)	26 (40.0)
Missing	6 (13.6)	22 (33.8)
<b>Frequency of addiction/day</b>		
1 - 2 times	8 (18.2)	4 (6.2)
Three times	5 (11.4)	6 (9.2)
More than 3 times	6 (13.6)	1 (1.5)
Depends on situation	7 (15.9)	12 (18.5)
Other	14 (31.8)	16 (24.6)
Missing	4 (9.1)	26 (40.0)

## 6. Children contact with their families

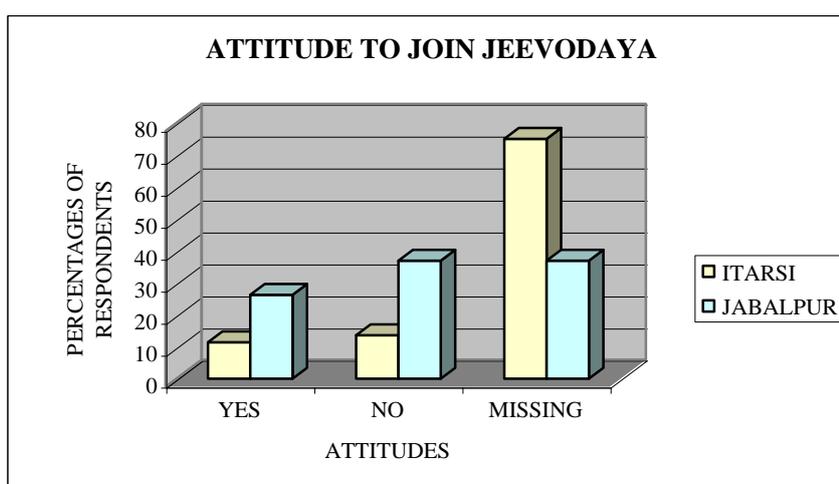
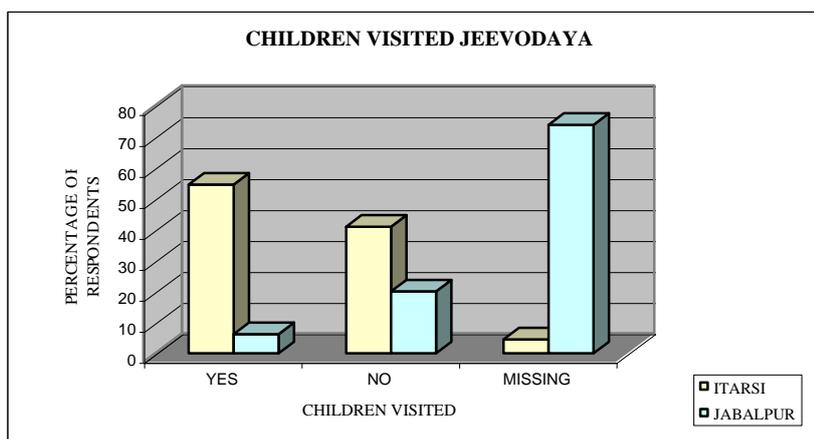
In Itarsi, more than half of the respondents (54.5 percent) did not have any contact with their family members, about 14 percent contacted their parents once or twice and rest gave other answers like. Among the respondents who contacted their parents most of the respondents went back home. In comparison to Itarsi in Jabalpur about 43 percent respondents interacted with their parents either once or two times, but 29 percent never met them any more.

**Table 19: Percent distribution of the respondents according to the interaction with their families**

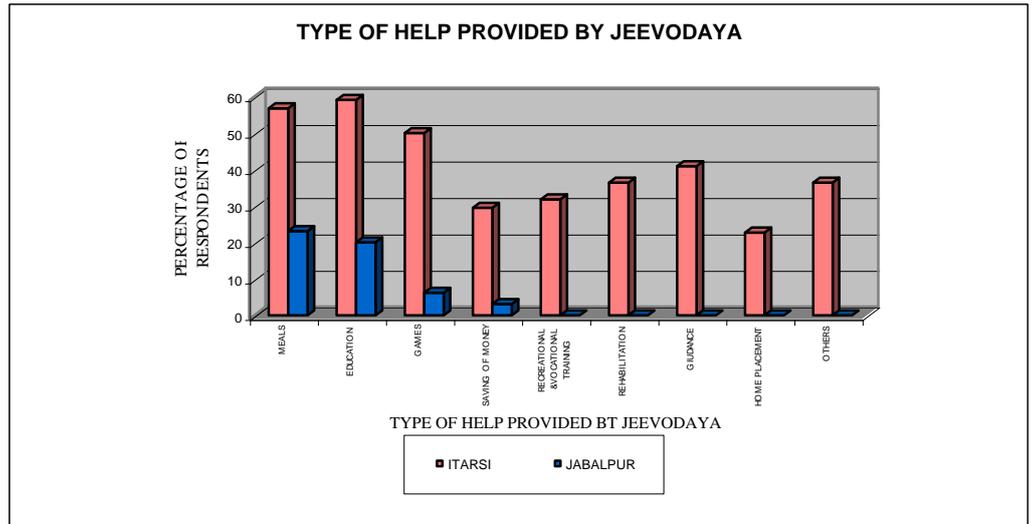
Interaction with their family members	Percent distribution of respondents	
	Itarsi (n=44)	Jabalpur (n=65)
<b>Frequency of interaction</b>		
One times	4 (9.1)	7 (10.8)
Two times	2 (4.5)	21 (32.3)
Never	24 (54.5)	19 (29.2)
Other	14 (31.9)	9 (13.8)
Missing	-	9 (13.9)
<b>Ways of contact</b>		
Through phone	1 (2.3)	12 (18.5)
Went back	18 (40.9)	14 (21.5)
Letter	-	5 (7.9)
None	-	1 (1.5)
Other	-	2 (3.1)
Missing	25 (56.8)	31 (47.7)

### 7. Children's awareness, attitude and expectation from Jeevodaya

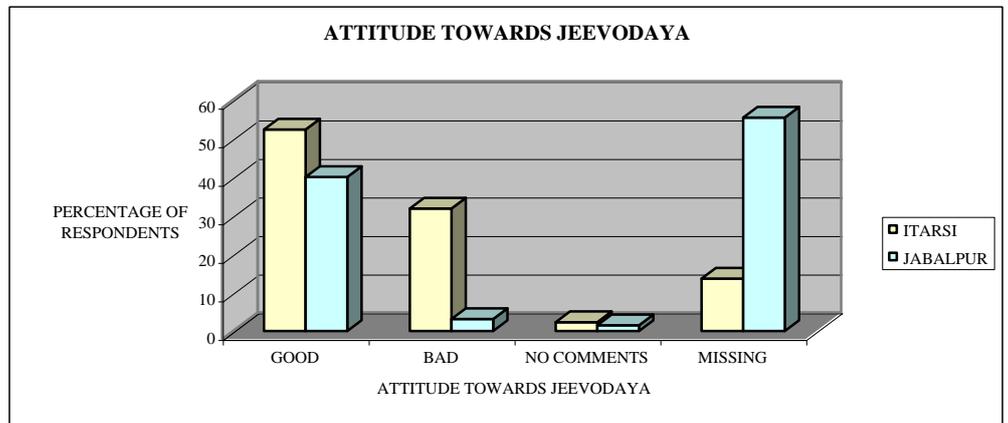
In Itarsi, about 55 percent of the respondents visited the day care center, where they participated in different activities like games, education and drawing. They enjoyed meals, training and also helped to go back to their homes but the percentage of children benefited is very less. The main expectation of the children from day care center is to have night shelter for them, which are one of the main problems, faced by them. Very few respondents wanted to join Jeevodaya although more than half of the respondents knew about the organization, its activities. About 52 percent had a good attitude towards the organization.



In comparison to Itarsi, in Jabalpur only 6 percent of the respondents visited the day care center, where they participated in different activities like games, education and drawing. They enjoyed meals, training and also helped to go back



to their homes but the percentage of children benefited is very less. They expect the Jeevodaya staffs to become a little more loving and helping. About one-fourth (26 percent) of the respondents wanted to join Jeevodaya and they wanted to participate either



regularly or rarely. About half of the respondents were aware about the organization, its activities. About 40 percent had a positive attitude towards the organization.

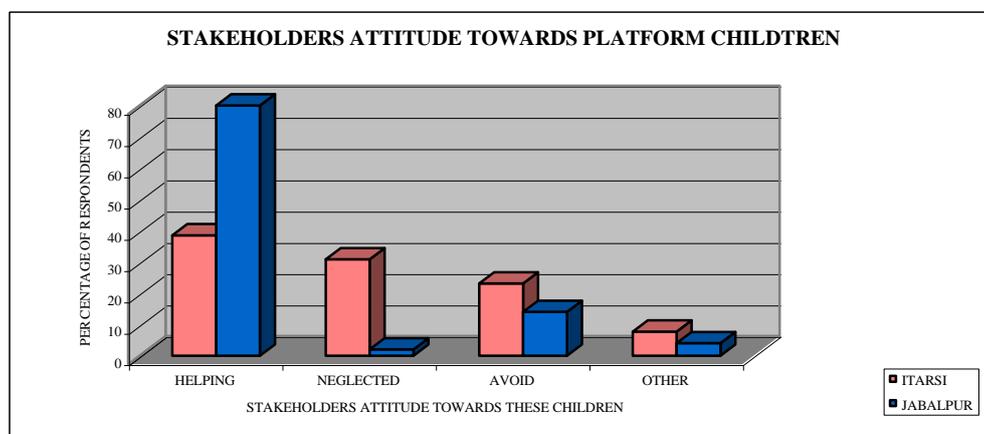
**Table 20: Percent distribution of the respondents according to their awareness, attitude and Expectation from Jeevodaya**

Awareness, attitude and expectation from Jeevodaya	Percent distribution of Respondents	
	Itarsi (n=65)	Jabalpur (n=65)
<b>Visited day care</b>		
Yes	24 (54.5)	4 (6.2)
No	18 (40.9)	13 (20.0)
Missing	2 (4.5)	48 (73.8)
<b>Type of activities of Jeevodaya</b>	<b>(Multiple response)</b>	
Games	21 (47.7)	4 (6.1)
Education	16 (36.4)	2 (3.1)
Drawing	12 (27.3)	2 (3.1)
Meals	14 (31.8)	3 (4.6)
Saving	2 (4.5)	-
Training	12 (27.3)	-
Home placement	2 (4.5)	2 (3.1)
Others	9 (20.5)	-
<b>Expected changes in day care center</b>	<b>(Multiple response)</b>	
Night shelter	16 (36.4)	-
Guidance	7 (15.9)	-
Sport activity	1 (2.3)	-
Education	5 (11.4)	-
Provide meals	1 (2.3)	-
None	3 (6.8)	-
Others	12 (27.3)	-
<b>Expectation from Jeevodaya Staffs</b>		
Loving	-	3 (4.6)
Helping	2	3 (4.6)
Caring	5	-
Guidance	9	-
None	19	-
Others	2	-
<b>Attitude to join jeevodaya</b>		
Yes	5 (11.4)	17 (26.2)
No	6 (13.6)	24 (36.9)
Missing	33 (75.0)	24 (36.9)
<b>Frequency of participation in jeevodaya</b>		
Regular	1 (2.3)	4 (6.2)
Rare	2 (4.5)	5 (7.7)
Participate in their activities	1 (2.3)	4 (6.2)
Other	1 (2.3)	3 (4.6)
Missing	39 (88.6)	49 (75.4)
<b>Awareness of rehabilitative work of jeevodaya</b>		
Help children to stand in their feet	2 (4.5)	17 (26.2)
Rehabilitate the children	18 (40.9)	9 (13.8)
Provide education and meals	7 (15.9)	8 (12.3)
Other	14 (31.8)	2 (3.0)
Missing	3 (6.8)	29 (44.6)
<b>Awareness about type of help provided by jeevodaya</b>	<b>(Multiple response)</b>	
Meals	25 (56.8)	15 (23.1)
Education	26 (59.1)	13 (20.0)
Games	22 (50.0)	4 (6.2)
Saving of money	13 (29.5)	2 (3.1)
Recreational & vocational training	14 (31.8)	-
Rehabilitation	16 (36.4)	-
Guidance	18 (40.9)	-
Home placement	10 (22.7)	-
Others	16 (36.4)	-
<b>Attitude towards jeevodaya</b>		
Good	23 (52.3)	26 (40.0)
Bad	14 (31.8)	2 (3.1)
No comments	1 (2.3)	1 (1.5)
Missing	6 (13.6)	36 (55.4)

## II. Stakeholders attitude towards platform children

### 8. The stakeholders contribution to the platform children

Out of 13 stakeholders from Itarsi 7 had helping attitude and rest did not, mostly they help them by giving guidance and some also give them meal. Only 4 respondents had the attitude to help them and rest did not.



In Jabalpur unlike Itarsi about three-fourth respondents had helping attitude towards the platform children. Besides, about 60 percent helped them by giving them meal; rest 12 percent respondents also helped them by money clothes and shelter.

**Table 21: Percent distribution of the respondents according to their contribution to the Platform children**

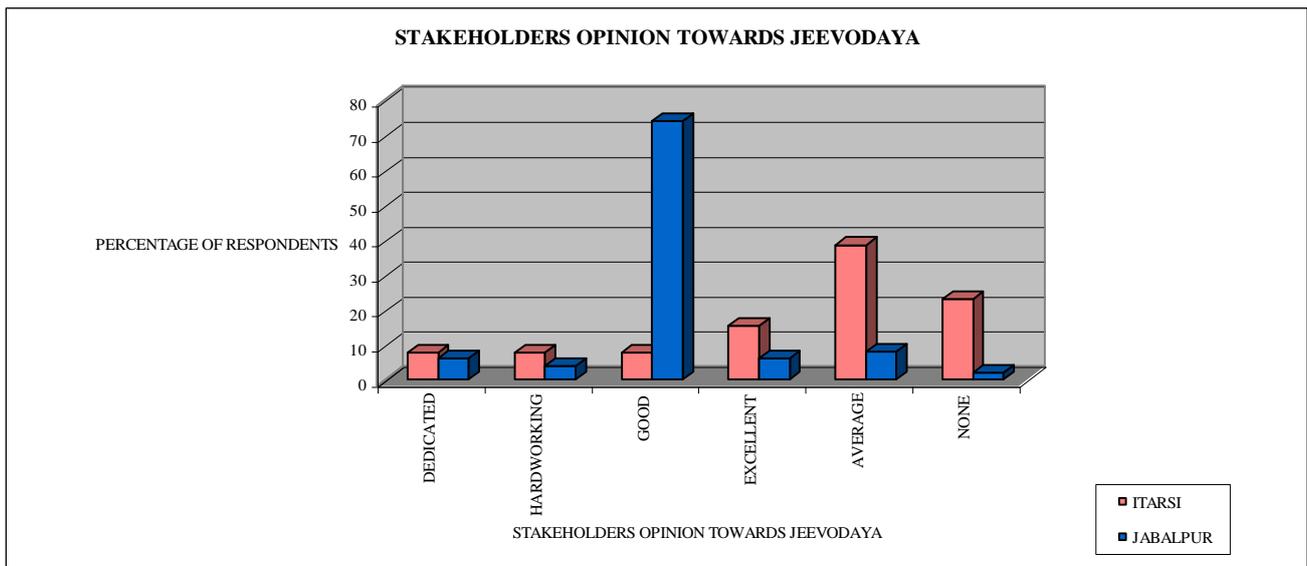
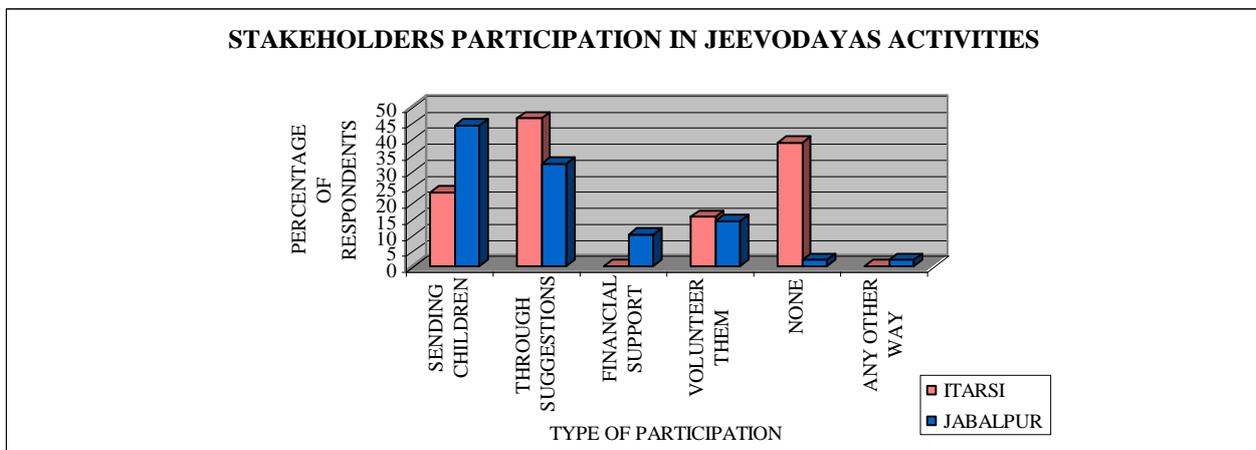
Contributions	Percent distribution of respondents	
	Itarsi (n=13)	Jabalpur (n=50)
<b>Treatment with platform children</b>		
Help	7 (53.8)	37 (74.0)
Avoid	3 (23.1)	4 (8.0)
None	3 (23.1)	9 (18.0)
<b>Contribute to the platform children</b>		<b>(multiple response)</b>
Meal	3 (23.1)	27 (54.0)
Money	-	5 (10.0)
Shelter	-	5 (10.0)
Clothes	-	4 (8.0)
Meal & Money		6 (12.0)
Meal & clothes		1 (2.0)
Meal, money & clothes		1 (2.0)
Other	1 (7.7)	1 (2.0)
No help	3 (23.1)	-
Guidance	6 (46.2)	-
<b>Attitude towards platform children</b>		
Helping	5 (38.5)	40 (80.0)
Neglected	4 (30.8)	1 (2.0)
Avoid	3 (23.1)	7 (14.0)
Other	1 (7.7)	2 (4.0)

### 9. Stakeholders opinion about Jeevodaya

Stakeholders participation in Jeevodaya's activity in Itarsi is mainly through suggestion, 2 out of 13 respondents opined that Jeevodaya is doing excellent job, another 5 of them thought to be average and rest did not give any comment. When the stakeholders

were asked about their perceived mode of improving the strategies of Jeevodaya most of them asked to carry their work through guidance and counseling beside some of them asked for arranging night shelter to these children.

In Jabalpur stakeholder's participation in Jeevodaya's activity is mainly through sending children (40 percent) through suggestion (28 percent) through financial support (10 percent) and volunteering them (12 percent). About three-fourth of the respondents opined that Jeevodaya is doing good job, another 8 percent thought to rate their job as average and rest 10 percent opined to be dedicated and hardworking. When the stakeholders were asked about their perceived mode of improving the strategies of Jeevodaya most of them did not give any suggestion except 10 percent respondent asked them to work harder, be strict keep someone in station and give freedom to the platform children.



**Table 21: Percent distribution of the respondents according to their contribution to the platform Children**

Stakeholders attitude & contributions to Jeevodaya	% Distribution of respondents	
	Itarsi (n=13)	Jabalpur (n=50)
<b>Stakeholders participation in Jeevodaya's activities</b>	<b>(Multiple response)</b>	<b>(Multiple response)</b>
Sending children	3 (23.1)	22 (44.0)
Through suggestion	6 (46.2)	16 (32.0)
Financial support	-	5 (10.0)
Volunteer them	2 (15.4)	7 (14.0)
None	5 (38.5)	1 (2.0)
Any other way	-	1 (2.0)
<b>Stakeholders opinion towards Jeevodaya's activity</b>		
Dedicated	1 (7.7)	3 (6.0)
Hardworking	1 (7.7)	2 (4.0)
Good	1 (7.7)	37 (74.0)
Excellent	2 (15.4)	3 (6.0)
Average	5 (38.5)	4 (8.0)
None	3 (23.1)	1 (2.0)
<b>Stakeholders perceived strategies of improving Jeevodaya</b>		
None		
More hard work	3 (23.1)	45 (90.0)
Should be strict	1 (7.7)	2 (4.0)
Should give proper counseling and guidance	2 (15.4)	1 (2.0)
Work through observation/keep someone in station	3 (23.1)	-
Provide meal and education	1 (7.7)	1 (2.0)
Provide education and shelter	1 (7.7)	-
Give freedom	2 (15.4)	-
Missing	-	1 (2.0)

## **Conclusion and suggestions**

The present study suggests that:

1. Correctional homes is required in major platforms,
2. Thorough training of juvenile justice act to middle and lower cadre of police
3. Establishment of special cells in police station for dealing the criminal offence of platform children
4. Special rehabilitation centers for girls child leaving in the platforms
5. Participation / involvement of community and state government.

# Appendix

## Appendix

📄 Questionnaire for the Platform children.....	28 / 31
📄 Questionnaire for the stakeholders .....	32

## TO STUDY THE PRESENT SITUATION OF THE PLATFORM CHILDREN

*(Special reference to the Itarsi Railway Station)*

### *(General information)*

1. Name .....
2. Age .....
3. Education.....
4. Place from where you belong.....
5. How many times have you run away from home.....
6. Family background

Father	Mother	Step Father	Step Mother	Brother	Sister	Others

7. Occupation of father.....
8. Occupation of mother.....
9. How much you earn in one day (Re.)  
a) Below 50                      b) 50                                      c) 100  
d) 150                                e) 200                                    f) More than 200
10. What is the source of money?  
a) Begging                        b) Selling  
c) Thieving                        e) Others
11. Do you save the money?  
a) Yes                                b) No
12. From where do you get the meals?  
a) Hotel (out side from the station)                      b) Canteen  
c) Begging from others                                      d) Day care center  
e) Others
13. How do you spend your free time?  
a) Playing games                b) To see the movie                c) Gambling  
d) To go outside                e) Others
14. Do you want to stay at the platform always?  
a) Yes                                b) No
15. How long do you want to stay at the station?  
a) Always                            b) Some times  
c) Depends situation            d) Others
16. (A) Do you want to go back to your home?  
a) Yes                                b) No



(E) How many time do you take this in one day?

- a) One
- b) Two
- c) Three
- d) Depends the situation
- e) More than three times
- f) More than five
- g) None

6. Where do you sleep at present situation?

- a) Platform
- b) Out side of platform
- c) Train
- d) Other

7. (A) Do you contact your family?

- a) One time
- b) Two times
- c) None
- d) Others

**If No Than skip Q.N. 1**

(B) How often contact with home?

- a) Phone
- b) Go back
- c) Letter
- d) None
- e) Others

**TO KNOW ABOUT THE EXPLOITATION OF CHILDREN**

1. How do you feel at the platform?

- a) Good
- b) Bad
- c) So-so
- d) Others

2. (A) Do you feel exploited at the station?

- a) Yes
- b) No

**If No Than skip Q.N. 3**

(B) What type exploitation do you face at the platform?

- a) Sexually abused
- b) Disentangle the money
- c) Force to work
- d) Run away from place by others

(C) Which problem you have faced many times? .....

(D) Who exploited you at the platform or in train?

- a) Police
- b) Elder children
- c) Sweeper
- d) Dada

3. When you exploited by others during that time how do you feel?

- a) Anger
- b) Sad
- c) Run away place
- d) Help less
- e) Others

4. After the exploitation what is your reaction?

- a) To beat others
- b) To cutting yourself
- c) Others

5. (A) Do you take help after this situation?

- a) Yes
- b) No

**If No Than skip Q.N. 1**

(B) Who help you in this situation?

- a) Wander
- b) Outsider
- c) Police
- d) Elder children
- e) Coolee
- f) None
- g) Others

**TO KNOW EXPECTATIONS AND AWARENESS OF CHILDREN ABOUT JEEVODAYA**

1. (A) What do you want to become in future? .....
- (B) Why do you want it? .....
2. (A) Do you go to day care centre?
  - a) Yes
  - b) No
- (B) What are the things you enjoy through day care centre?
  - a) Games
  - b) Education
  - c) Drawing
  - d) Meals
  - f) Saving
  - g) Home placement
  - h) Recreational & Vocational Training
  - i) Others
- (C) What change you want Jeevodaya to make at the day care?
  - a) Night shelter
  - b) Guidance
  - c) Sports activity
  - d) Education
  - e) Meals
  - f) None
  - g) Others
- (D) After joining Jeevodaya what are the benefits you got?
  - a) Left bad habits
  - b) Took education
  - c) Savings
  - d) Participated in activities
  - e) Others
3. What do you expect from day care centre?
  - a) Loving
  - b) Helping
  - c) Caring
  - d) Guidance
  - e) None
  - f) Others
4. (A) Do you want to join Jeevodaya?
  - a) Yes
  - b) No
- (B) How do you want?
  - a) Regular coming
  - b) Rare coming
  - c) To bring other children
  - d) Participation in activity
  - e) Others
- (C) Why do you want it? .....
5. According you why Jeevodaya is working at the platform?
  - a) To stand the children their feet
  - b) To rehabilitate the children
  - c) To provide education and meals
  - d) Others
6. Do you know Jeevodaya is working for home placement of children?
  - a) Yes
  - b) No
7. According you which type of help Jeevodaya render to children?
  - a) Meals
  - b) Eduction
  - c) Games
  - d) Savings the money
  - e) Recreational and vocational
  - f) Rehabilitation
  - g) Guidance
  - h) Home placement
  - i) Others
8. (A) Are you happy with Jeevodaya?
  - a) Yes
  - b) No
- (B) Reason? .....

**If No Than skip Q.N. 5**

