AN ECONOMIC ANALYSIS OF BEGGING IN KERALA

A DISSERTATION SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE AWARD OF THE DEGREE OF MASTER OF ARTS IN ECONOMICS

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CHAPTER I

INTRODUCTION
Begging is a socio-economic phenomenon of the Indian society. The problem of begging exists because of the unjust social set up as well as un-equal distribution of wealth and opportunity. Even in ancient India, almost the entire population was at the mercy of the counted few. The entire wealth and riches were possessed by these handful of people and they led a life of luxury and happiness. The rest of the society was expected to serve them. It will not be wrong, if we say that they wanted to create a class of people solely depend upon them in all aspects of life. They controlled and dominated the poor and checked their progress. Religion was also used as a weapon to safeguard such vested interests. This state of affair continued for a long time, from generation to generation. They felt compelled to approach the wealthier section of the people for help and assistance. They did not feel disgraced by doing so. This kind of help given by the rich people in the form of alms or gifts was later known as 'charity'. Later on this kind of practice became a custom. In the ancient social set up, there were certain occasion, religious or other wise, on which the rich people used to give away charity. The poor used to avail such opportunities to ask for alms. This marked the beginning of the practice of begging. We can see the words 'beggar' and 'begging' were in usage from early 13th century. Again, under the ancient Hindu caste system there were 'Begg'r Communities' and still they continue the practice of begging as their 'caste-professions'.

Gradually population increased and life become more complicated. The absence of proper employment, pressure of
population and physical inefficiency to work created poverty, and of course begging is a child of poverty. Social security measure taken by the state were very inadequate. In the modern society every individual lives in a state of uncertainty and precariousness. Hence none is able to take care of others. So those who have no other means of livelihood are compelled to beg for their subsistence. Year by year their number have increased and thus a new class of people sprang up in the society - the beggars.

NEED OF THE STUDY:

To establish a welfare state through socialist pattern of society is the ultimate aim of our nation. We are planning our economy to achieve the above end. But we feel that the high degree of begging in India is a stumbling block on the road to economic development. Certainly it is a problem for our growing economy and a blot on the progress of the Five Year Plans. We cannot ignore the existence of this social evil which has very serious economic dimensions.

Rapid economic growth of a developing economy like India, requires the maximum use to be made of all the resources, natural and human. This means that so far as human resources are concerned those who are able and willing to do work, must be given suitable job, and those who are handi-capped should be rehabilitated.
Our country, at present, requires intensive labour force to rebuild the nation. Beggary is responsible for the wastage of an enormous amount of man-power and thus it causes tremendous loss to the national output. This wastage of man-power will adversely affect the growth of our economy. Beggars are presenting the problem of unemployment in disguised form. It is the duty of the State to find out gainful occupations for beggars to earn their livelihood. Hence, it is obvious that the problem under review has many economic aspects, and an economic prescription is highly needed to alleviate the misery of beggars. The main aim of this study, therefore, to present an economic analysis of begging.

THE SCOPE OF THE PRESENT STUDY

In India very little effort has been made to study the extent and nature of the problem. But at present, certain institutions and government bodies are coming forward to study and understand the problem of begging. The Tata Institute of Social Sciences, Bombay, has undertaken a study of the problem of the begging in Bombay city with the aid of the Ministry of Education and Scientific Research, Government of India. A similar study was also undertaken by Delhi School of Social Work on the problem of begging in metropolitan city of Delhi. Another mentionable work in this field was carried out by Madras School of Social Work on the beggar problem in the Madras city. Both the later mentioned studies were sponsored by the Research Programme
Committee of the Planning Commission, Government of India. The above works are confined in a limited area and it cannot give the real extent of the problem of the country. So far, no attempt was made to study the problem on a national basis and the nature of the problem may vary from state to state.

Early in 1945, an enactment was enforced by the then Travancore State prohibiting beggary in the public places. Cochin State also followed with similar enactment in the same year. The only mentionable work carried out in the states to study the problem is a pilot survey of beggars conducted in the Trivandrum city in 1960. The survey was sponsored by the Sri Chitra Home, Trivandrum and conducted by the Statistics Department of the Kerala University. No state wide survey or study have undertaken on this problem.

Kerala state has several problems of its own. Within a very short time of its inception, this small state has acquired the reputations of being a 'problem state'. Pressure of population, lack of food grains, unemployment and even political instability are the main problem facing by the state. Beggary is also a serious problem confronting the state.

Kerala came into existence in 1956 as the result of the re-organisation of the states, by amalgamating the then Travancore and Cochin states and the Malabar of Madras province. The area of the state was formerly under different rules. Maha Raja of Travancore, Maha Raja of Cochin, and the British ruled the different parts of the present state of Kerala. So there were no uniform
Acts or Rules in many fields of administration. Even after the formation of the state, different areas followed various Acts and Rules, in certain cases. Three Acts viz The Travancore Prevention of Begging Act, the Cochin Vagrancy Act and the Madras Prohibition of Beggary Act; are followed by different parts of the state to tackle the problem of begging.

The present study is an attempt to understand the extent of the problem in the whole state. It further wants to study the working of the existing institutions in the state maintained for the welfare of the beggars, and to suggest possible ways and means to eradicate beggary in the state of Kerala.

METHODOLOGY

A state wide sample-survey of beggars was carried out to collect necessary data regarding the problem. It covers an area between Trivandrum, near the southern border to Kasaragod, the northern most Taluk of the state. 582 beggars were interviewed during the survey. The samples were taken both from the streets and the beggar homes.

Nine appropriate pockets significant from the point of view of beggary were selected before hand to conduct the survey, and it will cover the whole area of the state in length and breadth. There are nine district headquarters and a dozen of municipal towns in Kerala and out of them seven district head-
quarters and two other towns were selected for the purpose of the survey. The list of the pockets is the following:

i) Trivandrum
ii) Quilon
iii) Kottayam
iv) Ernakulam
v) Mattancherry
vi) Trichur
vii) Calicut
viii) Cannanore
ix) Kasaragod

The first three centres are district headquarters situated in Travancore area. Trivandum is the capital city of the state, Quilon is an important industrial town and Kottayam is the headquarter of the hill district.

The next three pockets are situated in Cochin area. Ernakulam is the district headquarters and a cosmopolitan city of the state. It is an important tourist centre and Cochin harbour is located in this town. Mathancherry is the municipal town and a commercial centre. Trichur is the district headquarters and a temple town.

The last three centres are situated in Malabar area. Calicut is the district headquarters and the second corporation city of the state. Cannanore is the district head quarters and a business centre. Kasaragod is a rural town and northern most Taluk of the state.
A questionnaire was used to conduct the survey and separate printed forms were used for each individual beggar. The draft questionnaire was pre-tested on fifty cases before it was finalised. There are 19 major questions in the questionnaire. The questions up to 10 deals with the general details and composition of beggars viz name, age, sex, caste, mother tongue, place of birth, place of begging, ability to work, nature of disability and nature of disease. A survey of this kind usually needs this types of primary and general details. The next two questions related to the marital condition and family life of the beggars. The following questions was on the past profession and immediate reason to leave it. It can help to assess the social status of beggar before he took to begging and it also can also state whether they have any previous work-experience. Question No. 14 to 17 were meant to collect the details of their professional life viz average daily earning, technique of begging, items of expenditure and nature of shelter and place of dining. These important factors needed to make an economic analysis of the problem. The last before question deals the literacy and level of their education. Before making a suggestion to mitigate the problem we should have an idea of the attitude of the beggars towards future. Hence the last question is on their attitude towards future. The questionair is given in the appendix 'B'.

In selecting outside beggars, the author endeavoured to ensure that the sample was as representative as possible, particularly in the distribution of sex and age, as random sampling
was not possible. The probability sample based on low of chance was followed in case of street beggars and random sampling was employed in case of beggars residing in the beggar homes.

There are 12 institutions for beggars in Kerala state situated in the various parts of the state. Ten of them were visited by the author to assess their values. A schedule was used to collect necessary particulars from each institution and it is given in the appendix 'C'. The names of the institutions visited for this purpose are the following:

1 - Sri Chitra Home, Trivandrum
2 - Quilon Beggar Home, Quilon
3 - Quilon Poor Home, Quilon
4 - Shanthi Bhavan, Kottayam
5 - Relief Settlement, Ernakulam
6 - Relief Settlement, Mattancherry
7 - Relief Settlement, Trichur
8 - Corporation Poor Home, Calicut
9 - M.S.S. Koya Leprosy Poor Home, Calicut
10 - Cannanore District Abhayanikethan, Cannanore.

The first four institutions are situated within the Travancore area. The former two of them came into existence under the Travancore Prevention of Begging Act and managed by a Committee appointed by the State Government under the supervision of the Inspector General of Prisons, Kerala state. The latter two institutions are maintained by the voluntary organisations and
municipal councils.

The following three Relief Settlement were started as per the Cochin Vagrancy Act and are situated in Cochin area. The Municipalities of the respective towns are maintaining the institutions with the collaboration of the state Health Department.

The last three institutions are in Malabar area. One is run by the Calicut Corporation and the last one maintained by the combined committee of Cannanore and Tellicherry municipalities. Both of them constituted under the Madras Prohibition of Beggary Act. S.M.M. Koya Leprosy Poor Home is an out come of the private benevolence and it has been maintained by the Calicut Orphanage Committee. All the above institutions, except the Leprosy Poor Home, are exclusively meant for catering the needs of the beggars. But it used to grant admission to destitutes also.

The survey was conducted by the author himself under the guidance and supervision of the Department of Economics, Aligarh Muslim University, Aligarh. But he had been assisted by his friends and well-wishers in course of the survey and most of them are teachers and students.

DEFINITIONS

According to Travancore Prevention of Begging Act, which declares begging to be a punishable offense, a beggar is defined as 'whoever in the public street, begs or applies for alms, or exposes or exhibits any sore or wound, bodily ailment or deformity with the object of begging or of extorting alms'. 
Cochin Vagrancy Act defines a Vagrant as 'Any person who obtains or is in the habit of obtaining his livelihood by soliciting alms implied or explicit, wandering from door to door or in any public place or places to which a public resort; and includes (a) any person who exposes or exhibits any sore or wound or bodily ailment or deformities or make false and fraudulent pretence with the object of exciting pity for securing alms. (b) Religious mendicants who ask for alms from door to door or in any place or places to which the public resort'.

The Madras Prohibition of Beggary Act is also defines beggars in the similar way.

For the purpose of the survey the author adhered to the definitions given above, as far as possible. The fortune tellers, snake charmers etc., are eliminated from this study as there can be no conceivable process by which we would determine whether they are persuing with a view to excite charity. The same is true of some people those who found begging while proceeding on pilgrimage. Therefore these categories have not been included under the perview of this study.

LIMITATIONS

As it is a social-economic survey, it has its own draw backs and limitations. Generally beggars hesitated to give correct particulars about them. In case of their income and expenditure they used to give false details. Most of the beggars included in this survey are from the Beggar homes and some of them may not be able to give current data, as they have been living there
since a long time. However, the survey can outline the trends of begging in Kerala and it can serve the purpose of analysing the problem.

HOW THE PROBLEM HAS BEEN TACKLED AT PRESENT

We find that the governments, both in the centre and the states have done little in tackling the vital problem, that has assumed such an alarming proportion. In certain states the Beggars Act is, no doubt, existing; but many other states seem to have neglected this problem. Generally begging is penalised more as a source of annoyance to persons to whom request for alms are made. It is not treated as a socio-economic problem, that requires scientific and careful handling.

Besides the Beggar Acts, there are certain other laws to handle the problem. The code of criminal procedure(Act No.V of 1898) treat vagrants and vagabonds alike and provide penalties under clause 55(1) and 109 (b). A beggar may be proceeded against under the section of 133 of Cr.P. as they committing nuisance. Beggary has been prohibited in the railway premises under an Act with effect from 15th February 1941. In certain states Municipal and police Acts are provided Rules to tackle the problem.

Various states are maintaining vagrant homes to give relief and rehabilitation to beggars. In Maharashtra - Gujarat State there are 18 certified institutions for this purpose and it can accommodate about 2,000 persons. In west Bengal there are 8 institutions.
with the capacity to accommodate for 2,000 beggars; and there are 7 similar institutions in Madras, 12 in Kerala, 3 in Delhi, one each in I.P., U-P and in Mysore. A novel type of vagrant Home cum-training centre is existed in Delhi in which the inmates take part in the management of the home. The Central Government is giving aid for the care and after care programmes to set up Beggar Homes in different parts of the country.

Under the Travancore Prevention of Begging Act, the Travancore state has founded, as early as 1945, certain institutions to provide shelter to beggars. Trivandrum, Quilon, Alleppy and Kottayam are the places where these institutions are located. The local authorities have prohibited beggary in the above towns. But the Act is not fully implemented in other towns of Travancore, except Trivandrum. As per Act the proposed institutions have to maintain a 'special House' to provide shelter for convicted beggars and a 'work House' to impart occupational training to them. So most of the institutions mentioned above are not able to satisfy these rules and regulations because of the lack of building and other facilities.

Under the Cochin Vagrancy Act there are three relief settlements maintained by the Municipalities with the collaboration of the state health department at Ernakulam, Nattanchery and Trichur.

The Malabar area was a part of Madras Province and still they follow the Madras Prohibition of Beggary Act. Recently an institution was started at Cannanore under the combined auspices
of Cannanore and Telacherry municipalities. Another institution constituted under the above Act is the Corporation Poor Home and maintained by Calicut Corporation. Besides, there are number of orphanages in Malabar area and they providing shelter to Orphans and vagrants and education facilities are also providing for vagrant children. Calicut Orphanage Committee is maintaining a leprosy poor home at Chevayoor Calicut to provide shelter for leprosy beggars and distituents and this is the only institution of this kind in the state.

The measures taken to alliviate the problem are no doubt very limited. The various Acts only prohibit the practice of begging but do not incorporate any measure to solve the problem. It is a fact that the beggar is a person who solicit or applies for alms by exciting charity or pity, consequent upon the fact that there remains no ostensible means of subsistance for him. At present it is not considered as a socio-economic problem and the treatment given by these homes to the beggar is far from satisfactory, and the beggar in mates are kept virtually as prisoners. We should realise that beggars are as much victims of our bad social and economic structure, as the sick are victims of virus or the mentally retarded are victims of hereditary or emotional pressure. What is required is a scientific and objective approach which can grapple the problem effectively.
SYNOPSIS OF THE WORK

Beggary is a child of poverty and the eradication of this vital problem is far more important in a country like India, which aims at establishing welfare state. But so far very little effort has been made by the government to mitigate the problem. In Kerala certain enactments were enforced to tackle the problem of beggary and the state government has started institutions for them in different parts of the state. The present attempt of the study is to understand the extent and nature of the problem. So a state wide sample survey of beggars was conducted to collect necessary data regarding the problem.

According to the survey 28 per cent of the beggars are able bodied and more than half of them were drawn to this profession very recently. 45 per cent of them are married. The daily earning of a beggar is Rs. 1.45 and most of them used to spend good part of their income on food alone. 86 per cent of them have no house and they used to dine and sleep in the open. 10 per cent of them have their own houses and 4 per cent of them living in the rented houses. Most of them had certain kind of profession or the other before took to begging and 17 per cent of them are not worked so far. 18 per cent of the beggars shown their willingness to work and at the same time about half of them want to continue their present profession throughout their life also.
There are various causes for begging. Disease and disablement along with poverty and old age stand out as major causes of begging. Orphanages, lack of work, desertion and abandonment, bad home environment, accidents and natural calamities are the other causes of begging. Wrong concept of religious duties is a factor in the spread of begging. There are various institutions in the state for the beggars and among them Sri Chitra Home, Trivandrum is working very satisfactorily. The other institutions doing good work are the Relief Settlement, Trichur and Cannanore District Abayaniketham. S.M.M. Koya Leprosy poor Home maintained by Calicut Orphanage Committee is the only institution of that kind existed in Kerala. There are certain drawbacks in the maintenance of the institutions and most of them lack of building and other facilities.

The existing Beggar Acts must be revised and a more comprehensive Act should be effectively enforced to tackle the problem. Start enough beggar homes with necessary facilities, start large scale rehabilitation programme and impart occupational training to beggar in mates in order to take up some sort of gainful occupation for their livelihood are the possible immediate measures to mitigate this grave problem. We have to take certain far reaching measures in order to check the tendency in the coming years. Construct more hospitals to facilitate medical aid to the people, effective social security measures to safeguard the people from poverty, cultivate saving habits through small savings schemes undertake more public works programmes in order to create more employment opportunities and popularise the Rural Man power Scheme,
speed up the programme of industrialisation to increase the living standard of the people and equitable distribution of national income among the people will create far reaching effects in course of time.

Raising money for these purpose is a vital question and the government can raise money by imposing a new tax and selling stamps of small denominations, etc. The beggar homes themselves can undertake certain productive programmes for raising the funds.
CHAPTER II

SALIENT FEATURES OF BEGGARY
For the purpose of our study and subsequent analysis of the problem, it is essential to understand the various features and peculiarities of the subject under review. These features have emerged from a sample survey based on random sample, they will be discussed under four broad headings, viz General appearance and composition, Marriage and family life, Nature of profession and the approach towards future.

**General Appearance and Composition:**

The first question that is relevant to an economic study of beggars is as to whether they are capable of gainful employment. An investigation, therefore, about physical condition is necessary. The following table indicates the percentage of able-bodied persons in a sample of beggars:

<table>
<thead>
<tr>
<th>Physical Conditions</th>
<th>No. of Persons</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Able-bodied</td>
<td>168</td>
<td>28</td>
</tr>
<tr>
<td>Disabled</td>
<td>414</td>
<td>72</td>
</tr>
<tr>
<td>Total of sample</td>
<td>582</td>
<td>100</td>
</tr>
</tbody>
</table>

Out of 582 beggars, 168 of them are able-bodied and it reveals that 28 per cent of them are physically fit to undertake some sort of work. It is obvious that our nation is loosing
such a considerable amount of man-power and this wastage is adversely affecting national output.

The table further shows that 72 per cent of the beggars are physically unfit for work due to various disablements and diseases. 16 per cent of them are suffering from disablements, congenital or otherwise, and 45 per cent of them are suffering from different types of diseases. The following table will show the details of disease and disablement among beggars.

Table 2

<table>
<thead>
<tr>
<th>Disabilities</th>
<th>No. of persons</th>
<th>Percentage</th>
<th>Percentage of the total sample</th>
</tr>
</thead>
<tbody>
<tr>
<td>Blind</td>
<td>32</td>
<td>35</td>
<td>6</td>
</tr>
<tr>
<td>Lame</td>
<td>28</td>
<td>31</td>
<td>5</td>
</tr>
<tr>
<td>Deaf/Mute</td>
<td>19</td>
<td>21</td>
<td>3</td>
</tr>
<tr>
<td>Others</td>
<td>12</td>
<td>13</td>
<td>2</td>
</tr>
<tr>
<td>Total of the sample</td>
<td>91</td>
<td>100</td>
<td>16</td>
</tr>
</tbody>
</table>

1. Partial or total loss of eye sight
2. Absence of either one arm or leg or both arms or both legs
3. Those who are either deaf or mute or both
4. Includes any kind not coming within the three categories
Table 3

Beggars observed according to diseases

<table>
<thead>
<tr>
<th>Diseases</th>
<th>No. of persons</th>
<th>Percentage</th>
<th>Percentage of the total sample</th>
</tr>
</thead>
<tbody>
<tr>
<td>Leprosy</td>
<td>85</td>
<td>32</td>
<td>14.5</td>
</tr>
<tr>
<td>Insanity</td>
<td>80</td>
<td>31</td>
<td>13.5</td>
</tr>
<tr>
<td>Paralysis</td>
<td>45</td>
<td>17</td>
<td>8</td>
</tr>
<tr>
<td>Others</td>
<td>51</td>
<td>20</td>
<td>9</td>
</tr>
<tr>
<td>Total of the sample</td>
<td>261&lt;sup&gt;a&lt;/sup&gt;</td>
<td>100</td>
<td>45</td>
</tr>
</tbody>
</table>

Blindness is a major disablement and leprosy is the most common disease generally found among them. While insanity, skin and venereal diseases, paralysis are the other diseases; lame, deaf, mute are the other disablements among beggars.

The sex ratio of beggars as per the sample survey is 2 males to every one female. Out of 582 beggars, 68 per cent are males and only 32 per cent are females.

Table 4

Sex Composition of Beggars

<table>
<thead>
<tr>
<th>Sex</th>
<th>No. of persons</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>392</td>
<td>68</td>
</tr>
<tr>
<td>Female</td>
<td>190</td>
<td>32</td>
</tr>
<tr>
<td>Total of the sample</td>
<td>582</td>
<td>100</td>
</tr>
</tbody>
</table>

* Abnormal mental behaviour revealed by external manifestation.

<sup>a</sup> Includes beggars suffering from T.B., Itches, Scabbi, Rashes, sores, wounds, cuts, boils etc.

<sup>a</sup> Physically disabled.
According to 1961 census the sex ratio for the population in Kerala is 1,022 females for 1,000 males. But from our study, we find that the sex ratio among beggars differs from general sex ratio. Here it is 49 females for 100 males. Normally one would expect the sex ratio among beggars to adhere to the general pattern and indeed for the number of the destitute women, to exceed the number of men, to whom more avenues of livelihood are opened. Hence it is significant that the sex composition of beggars is different from the general sex composition. This leads to conjecture as to what happens to a large number of destitute women who are not accounted as beggars. Whether these women are drawn to profession like prostitution or are being taken care of by their immediate relatives and friends is a matter for further investigation.

People belonging to different age-groups were found begging during the survey. The following reveals the age composition of beggars. Ages are recorded on observations, but as a result of poverty-stricken conditions, they are likely to appear much older than they really are.

Table 5
Age Composition of Beggars

<table>
<thead>
<tr>
<th>Age in years</th>
<th>No. of persons</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Below 10 years</td>
<td>2</td>
<td>-</td>
</tr>
<tr>
<td>10 - 20</td>
<td>26</td>
<td>4</td>
</tr>
<tr>
<td>20 - 30</td>
<td>59</td>
<td>10</td>
</tr>
<tr>
<td>30 - 40</td>
<td>134</td>
<td>24</td>
</tr>
<tr>
<td>40 - 50</td>
<td>125</td>
<td>22</td>
</tr>
<tr>
<td>50 - 60</td>
<td>95</td>
<td>17</td>
</tr>
<tr>
<td>60 - 70</td>
<td>68</td>
<td>11</td>
</tr>
<tr>
<td>70 and above</td>
<td>73</td>
<td>12</td>
</tr>
<tr>
<td>Total of the sample</td>
<td>582</td>
<td>100</td>
</tr>
</tbody>
</table>
The beggars have been broadly classified in the five groups for greater precision:

1) Children Estimated to be below 10 years
2) Young people Estimated between 10 and 20 years
3) Adults Estimated between 20 and 30 years
4) Middle aged Estimated between 30 and 50 years
5) Aged Estimated to be above 50 years.

Accordingly an insignificant percentage comes within the category of children; 4 per cent come under 'young people'; 10 per cent come under 'Adults'; 46 per cent come under 'Middle aged' and 40 per cent come under 'aged'. Hence according to this age division, we can find that more than half of the beggars are above forty years of age. This indicates that a majority of beggars belong to the middle-age group.

People belonging to almost all castes are found begging and no caste is completely free of beggars. The following table shows the caste composition of them.

<table>
<thead>
<tr>
<th>Castes</th>
<th>No. of persons</th>
<th>percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muslim</td>
<td>101</td>
<td>19</td>
</tr>
<tr>
<td>Ezhava</td>
<td>93</td>
<td>16</td>
</tr>
<tr>
<td>Nair</td>
<td>92</td>
<td>16</td>
</tr>
<tr>
<td>Christain</td>
<td>71</td>
<td>12</td>
</tr>
<tr>
<td>Harijan and Schedule castes</td>
<td>28</td>
<td>4.5</td>
</tr>
<tr>
<td>Mudaliar</td>
<td>16</td>
<td>2.5</td>
</tr>
<tr>
<td>Ashari</td>
<td>15</td>
<td>2</td>
</tr>
<tr>
<td>Nadar</td>
<td>15</td>
<td>2</td>
</tr>
<tr>
<td>Brahmins and caste Hindus</td>
<td>13</td>
<td>2</td>
</tr>
<tr>
<td>Chetty</td>
<td>10</td>
<td>2</td>
</tr>
<tr>
<td>Other Hindus</td>
<td>128</td>
<td>22</td>
</tr>
<tr>
<td>Total</td>
<td>582</td>
<td>100</td>
</tr>
</tbody>
</table>
According to the recent census one quarter of the population of the state is composed of members of Ezhava community and 21.22 per cent of the population belongs to Christainity. The Muslim population of the state is 17.91 per cent and of the Nairs is 16 per cent. 8.35 per cent of the population belongs to schedule castes, 3.60 per cent of the population belongs to caste Hindus and 6.70 per cent of them belongs to socially and economically backward Hindu castes. 1.18 per cent of the population is scheduled tribes and the rest 0.04 per cent belongs to other religions such as Buddhism, Jainism, Sikism etc.

But our survey shows that, among beggars 19 per cent of them are Muslims and 16 per cent of them are Nairs. Their percentage among beggars is higher by one percent as compared to their the percentage of in the general population. Only 16 per cent of Ezhavas found among beggars and it is 9 per cent below the general population. Christain beggars are only 12 per cent and their population of the state is 21 per cent; it is far below their proportion in the general population. Though the population of the schedule caste comes to more than 8 per cent, among beggars only 4.5 per cent of them belongs to schedule caste. The percentage of the upper caste Hindus is 3.60 in the overall population, among beggars 2 per cent belong to upper caste. It may be interesting to note that begg ing is comparatively low among socially low caste people like Ezhava, schedule castes, shalia, Mukkuva etc. At the same time begging is found comparatively in higher degree among upper caste people like Nairs, caste Hindus etc. It has a certain social and economic significance. Not even
a single man belongs to scheduled tribes is found among beggars. Mudaliar, Nadar and chetty are Tamil castes and they might have migrated from the neighbouring state, Madars. Among 'other Hindus' 80 per cent of them belongs to various castes of the other states of India and the rest of them belongs to the low castes like Mukkva Shalia etc.

Another fact to note about beggars is their migration from one place to another. It is often found that they keep on moving from one place to other because of various reasons. They may be in search of more remunerative place or they may shift their place of begging just for a change. The following table will show how many beggars of Kerala belongs to different parts of the country.

Table 7
Distribution of Beggars according to their mother-tongue

<table>
<thead>
<tr>
<th>Languages</th>
<th>No.of persons</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Malayalam</td>
<td>413</td>
<td>71</td>
</tr>
<tr>
<td>Tamil</td>
<td>118</td>
<td>20</td>
</tr>
<tr>
<td>H'ndustani</td>
<td>14</td>
<td>2.5</td>
</tr>
<tr>
<td>Thelugu</td>
<td>12</td>
<td>2</td>
</tr>
<tr>
<td>Kannada</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>Kankani</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Thulu</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Marathi</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Punjabi</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Oriya</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Bengali</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Not known</td>
<td>8</td>
<td>1.5</td>
</tr>
<tr>
<td>Total of the sample 582</td>
<td>100</td>
<td></td>
</tr>
</tbody>
</table>

About 90 per cent of the population of the state speaks Malayalam and two minority languages of the state are Tamil and
Kannada. Thulu, Konkani and Hindustani are also spoken by a very insignificant number of the people of the state. But according to our survey only 71 per cent of the beggars are Malayalees. The Tamil beggars account for 20 per cent and it is more than 5 times of the percentage of Tamilians in the population of Kerala. It is a common phenomenon that Tamil speaking beggars are found throughout the places, especially in big towns and cities. The author himself has come across such beggars at Delhi, Bombay, Agra and even at Aligarh. It may be asked as why the Tamil speaking people are found begging proportionately more than the people of other region and is there any economic significance? This trend needs further investigation.

Except Tamil, Kannada, Thulu, Konkani and Hindustani the rest of the languages are not spoken by the natives of the state. Hence it is obvious enough, that all other beggars speaking various languages other than the above mentioned have migrated from their respective states.

Kerala has the second position in literacy among other states of India and 46.8 per cent of the population are literate. But among beggars only 24 per cent of them are found literate. The following table shows the level of education among the beggars.

76 per cent of beggars are illiterate and they have not received any education in their life. 15 per cent of them can read and write, but some of them have forgotten to read and write through lack of practice. 6 per cent of beggars have completed primary
education and 2 per cent of them have completed middle school standards. Only 1 per cent of beggars went to secondary school and only one person have received college education upto Intermediate class.

<table>
<thead>
<tr>
<th>Level of education</th>
<th>No. of persons</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Illiterate</td>
<td>441</td>
<td>76</td>
</tr>
<tr>
<td>Able to read and write</td>
<td>87</td>
<td>15</td>
</tr>
<tr>
<td>Completed primary education</td>
<td>35</td>
<td>6</td>
</tr>
<tr>
<td>Completed Middle School</td>
<td>11</td>
<td>2</td>
</tr>
<tr>
<td>Completed Secondary school</td>
<td>7</td>
<td>1</td>
</tr>
<tr>
<td>Received college education</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>Total of the sample</td>
<td>582</td>
<td>100</td>
</tr>
</tbody>
</table>

Marriage and Family Life

The term 'marriage' is used with special meaning in case of beggars. Usually, in a society, a marriage takes place through certain formalities, customs and religious ceremonies. But in the case of beggars such things are out of question and beyond their means. A beggar may persuade or accompany a destitute woman for some time and they may 'share the bed' whenever they want to do so. No social custom is there to come in between them to prevent them from indulging such activities. In course of time, some of them live
Chart VIII
Distribution of beggars according to their literacy and level of education.

- Illiterate
- Able to read and write
- Completed primary education
- Middle School
- Secondary School
- College

Chart IX
Marital Conditions of beggars

- Married
- Unmarried
- Male
- Female
- Widowed
- Wandering
- Separated
- Others
like husband and wife and the question of husband and wife usually arises only when issues are born to them. Certain people live together for long time and some of them may go in search of new partners. A study of the frequency of marriage among beggars may give further details and information on this point. The table given below will show the marital condition of them.

Table 9

<table>
<thead>
<tr>
<th>Sex</th>
<th>single p.c</th>
<th>Married p.c</th>
<th>Widow p.c</th>
<th>Beggar p.c</th>
<th>Separated p.c</th>
<th>Other p.c</th>
</tr>
</thead>
<tbody>
<tr>
<td>male</td>
<td>164</td>
<td>28</td>
<td>228</td>
<td>39</td>
<td>90</td>
<td>15.5</td>
</tr>
<tr>
<td>female</td>
<td>68</td>
<td>12</td>
<td>122</td>
<td>21</td>
<td>36</td>
<td>6</td>
</tr>
<tr>
<td>Total</td>
<td>232</td>
<td>40</td>
<td>350</td>
<td>60</td>
<td>126</td>
<td>21.5</td>
</tr>
</tbody>
</table>

The table tells us that 60 per cent of them are married. But most of the 'married' beggars might have done so, before they started the practice of begging. Being a beggar it may be happy or even convenience to have a company and there are instances of matches between destitute women and men. 40 per cent of them are un-married and among married beggar 35 per cent of them have no partners with them; 21.5 per cent of them were widowed; 10.5 per cent of them were separated and the rest 3 per cent of them have no contact with their counterparts. Only 25 per cent of the beggar couples found wandering. Some of the beggars, above the age of 50, are still remained as un-married, and this is an age when society expects people to live in a settled family life.
It shows that the effect of begging on their personal and family life.

Most of the couple have issues and they are found wandering with the fleet of their children. The future of such 'beggar born' children are un-certain and their parents cannot prepare them for a better life. Every child born to a beggar swells the rank of his class.

Nature of the Profession:

Whatever may be the reason for begging some of the beggars still like the profession and feel contended in their meagre income. Certain others are compelled to like the profession after long years of begging, though they disliked it in the initial periods. Very few of them are there, who dislike the profession by all means, but they have to stick on it as there is no other alternative means to earn their livelihood.

Every beggar tries to make his profession as paying as possible. In order to earn more sometime change their places of begging and sometime travel far and wide to find out better yielding centres. Temples, mosques and other religious important places are their important dwelling centres. Railway stations, bus-stands and busy streets and market places are the ideal places for their business.

At present there is a tendency among beggars to shift their place of begging from streets to railway trains. The passengers in the moving trains may be sitting idle, and they may listen the
appeal of beggars more attentively than elsewhere and it may help them to add their daily earnings. Moreover they can get hold of large number of people at one place in the railway compartments, to present their grievances and the new passengers will rush up to the trains every now and then from various stations.

They usually employ various techniques to solicit alms. Plain appeal for charity is generally followed by them. In the initial period one can employ this method, and through practice one can acquire new art and technique to excite pity of the people. It may be a fact that a dynamic society may not be able to appreciate the static method of appeal, and as a matter of psychological factors beggars may be introducing new and novel ways of begging. Singing and dancing is a common method used by them and distribution of printed hand bills or written appeals are also used by them. A keen observer can easily note the tremendous development of this particular branch of 'art' in recent years.

To excite the pity of the public, beggars used to exhibit their physical defects or ailments of the body. Some of them stoop to the extent of creating artificial deformities and inject the germs of awful deseases. In this connection, the author can give an instance. He went across a beggar from Quilon and found his palm and fingers in a deformed shape and there were several marks of burning on his body. When the beggar was interrogated from the Quilon Beggar Home were he was detained, he disclosed that he has deformed his fingers and burned his body deliberately in order to exhibit before the people to rouse their pity. Certain beggars by employing their artistic talent, can make false and fraudulent
appearances. Exhibit false or real prigrancy and holding bodies in the arms are the techniques employed by the women beggars. If a beggar becomes victim of a disease, he never tries to cure it, because it will help to earn more.

There are certain others who earn money by exploiting the religious sentiments of the people. They used to hold the photos of God and Goddesses or temples or mosques. Thus the 'yellow dressed' monks and 'long bearded' Fakhirs are very common among beggars.

However, a good number of them can earn sufficient amount as to satisfy their daily necessities of life. The following table will show the average daily earning of the beggars.

Table: 10

<table>
<thead>
<tr>
<th>Income</th>
<th>No. of persons</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Below Rs.0.50</td>
<td>39</td>
<td>7</td>
</tr>
<tr>
<td>Rs.0.50 to Rs.1.00</td>
<td>37</td>
<td>6</td>
</tr>
<tr>
<td>Rs.1.00 to Rs.1.50</td>
<td>297</td>
<td>50</td>
</tr>
<tr>
<td>Rs.1.50 to Rs.2.00</td>
<td>131</td>
<td>24</td>
</tr>
<tr>
<td>Rs.2.00 to Rs.2.50</td>
<td>62</td>
<td>10</td>
</tr>
<tr>
<td>Rs.2.50 to Rs.3.00</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td>Rs.3.00 to Rs.3.50</td>
<td>8</td>
<td>1</td>
</tr>
<tr>
<td>Rs.3.50 and above</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>Total of the sample</td>
<td>582</td>
<td>100</td>
</tr>
</tbody>
</table>
The above table reveals that the average daily earnings of a beggar is Rs.1.45. Disparities of income are found among beggars. While 13 per cent of them get only below a rupee per day another 13 per cent of them earn between Rs.2.00 and Rs.3.50 and at the same time 7 per cent of them get only below half a rupee. 36 beggars, it come about 6 per cent of the total sample of beggars said that they are not able to earn anything and for the convenience of grouping, included them in the first income group (below Rs.0.50). It is worth mentioning that 37 per cent of them earning substantial amount - 24 per cent of them earn between Rs.1.50 and Rs.2.00; 10 per cent of them earn between Rs.2.00 and Rs.2.50; 1 per cent earn between Rs.2.50 and Rs.3.00; 1 per cent of them earns between Rs.3.00 and Rs.3.50 and still 1 per cent earns more than Rs.3.50 per day. Besides the cash income they get food and other articles.

The table further hints about success and failures in the profession. While some beggars are earning mentionable amount few others cannot earn even their food. The first category of the people may be active and clever and other may be shy and dull and so, they may not be in a position to compete with the former group.

Their pattern of expenditure does not differ from that of any other low income group peoples in that they spend most of their income on food. The following will present the data with which they used to spend on food.
Table 11

Distribution of beggars according to the amount spent on food per day

<table>
<thead>
<tr>
<th>Expenditure</th>
<th>No. of persons</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Below Re 0.50</td>
<td>43</td>
<td>8</td>
</tr>
<tr>
<td>Re 0.50 to Re 0.75</td>
<td>108</td>
<td>18</td>
</tr>
<tr>
<td>Re 0.75 to Re 1.00</td>
<td>252</td>
<td>46</td>
</tr>
<tr>
<td>Re 1.00 to Re 1.25</td>
<td>66</td>
<td>13</td>
</tr>
<tr>
<td>Re 1.25 to Re 1.50</td>
<td>61</td>
<td>12</td>
</tr>
<tr>
<td>Re 1.50 to Re 1.75</td>
<td>6</td>
<td>1</td>
</tr>
<tr>
<td>Re 1.75 to Re 2.00</td>
<td>11</td>
<td>2</td>
</tr>
<tr>
<td>Rs 2.00 and above</td>
<td>548</td>
<td>100</td>
</tr>
</tbody>
</table>

36 beggars said that they are not spending on food as they are not in a position to earn and they solely depend on waste food etc. Hence they are excluded from the above table. As per the table the average amount spent on food by them is about Re 1.13 per day. A comparison of income and expenditure reveals some interesting points. If there are 63 per cent of total beggars with an income of below Re 1.50 there are as many as 85 per cent who spend upto Re 1.75 per day. This disparity is explained, if we assume that some of the beggars have under estimated their income and over estimated their expenditure.
Chart I
Daily earnings of beggars.

<table>
<thead>
<tr>
<th>Amount in rupees</th>
<th>Below 0.50</th>
<th>0.75</th>
<th>1.00</th>
<th>1.25</th>
<th>1.50</th>
<th>2.00</th>
<th>2.50</th>
<th>3.00</th>
<th>3.50</th>
<th>3.50 and above</th>
</tr>
</thead>
<tbody>
<tr>
<td>Below 0.50</td>
<td>10%</td>
<td>5%</td>
<td>5%</td>
<td>5%</td>
<td>5%</td>
<td>5%</td>
<td>5%</td>
<td>5%</td>
<td>5%</td>
<td>5%</td>
</tr>
<tr>
<td>0.75</td>
<td>5%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
</tr>
<tr>
<td>1.00</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
</tr>
<tr>
<td>1.25</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
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</tr>
<tr>
<td>1.50</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
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<td>10%</td>
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<td>10%</td>
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</tr>
<tr>
<td>2.00</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
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<tr>
<td>2.50</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
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</tr>
<tr>
<td>3.00</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
</tr>
<tr>
<td>3.50</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
</tr>
<tr>
<td>3.50 and above</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
</tr>
</tbody>
</table>

Chart II
Distribution of beggars according to the amount spent for food per day.

<table>
<thead>
<tr>
<th>Amount in rupees</th>
<th>Below 0.50</th>
<th>0.75</th>
<th>1.00</th>
<th>1.25</th>
<th>1.50</th>
<th>2.00</th>
<th>2.50</th>
<th>3.00</th>
<th>3.50</th>
<th>3.50 and above</th>
</tr>
</thead>
<tbody>
<tr>
<td>Below 0.50</td>
<td>10%</td>
<td>5%</td>
<td>5%</td>
<td>5%</td>
<td>5%</td>
<td>5%</td>
<td>5%</td>
<td>5%</td>
<td>5%</td>
<td>5%</td>
</tr>
<tr>
<td>0.75</td>
<td>5%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
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<td>10%</td>
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<td>10%</td>
<td>10%</td>
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</tr>
<tr>
<td>1.00</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
</tr>
<tr>
<td>1.25</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
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<td>10%</td>
</tr>
<tr>
<td>1.50</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
</tr>
<tr>
<td>2.00</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
</tr>
<tr>
<td>2.50</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
</tr>
<tr>
<td>3.00</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
</tr>
<tr>
<td>3.50</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
</tr>
<tr>
<td>3.50 and above</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
<td>10%</td>
</tr>
</tbody>
</table>

Chart III
Habit of consumption and savings of beggars.

<table>
<thead>
<tr>
<th>On food</th>
<th>On smoking</th>
<th>On alcoholic drinks</th>
<th>On rent</th>
<th>Savings</th>
</tr>
</thead>
<tbody>
<tr>
<td>40%</td>
<td>20%</td>
<td>10%</td>
<td>5%</td>
<td>25%</td>
</tr>
</tbody>
</table>

Chapter XIV
Distribution of beggars according to their shelter and place of eating.

- Homeless
- Having a house
- Living in rented house
- Hotels
- Prepare and eat in the open
- Prepare in their homes
- Live on waste food
- From temples and houses
From the remaining part of the income, they used to spend on other items of consumption and the following table will present the consumption pattern of beggars.

Table 12

Beggars according to their habit of consumption and savings.

<table>
<thead>
<tr>
<th>Items</th>
<th>No. of persons</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Smoking</td>
<td>391</td>
<td>68</td>
</tr>
<tr>
<td>Entertainment</td>
<td>108</td>
<td>18</td>
</tr>
<tr>
<td>Alcoholic Drink</td>
<td>33</td>
<td>6</td>
</tr>
<tr>
<td>Rent</td>
<td>21</td>
<td>4</td>
</tr>
<tr>
<td>Savings</td>
<td>10</td>
<td>2</td>
</tr>
</tbody>
</table>

Only 548 beggars are given the particulars about their expenditure and the rest of them said that they are not spending any amount on any item as they are not able to earn. All earning beggars are spending at least on food. 68 per cent of them smoke and 18 per cent of them spend a part of their income for recreation and entertainment, by visiting picture houses etc. 6 per cent of them admitted that they have the habit of taking alcoholic drinks. Only 4 per cent of them are living in rented houses and they are paying rent from their income. 2 per cent of the beggars making some savings and they are keeping a part some amount from their income as a reserve. A section of them used to give the amount to the family, some of them used to spend on clothing and few of them used to lend to others.
Almost all beggars are homeless wanderers and they have no place of shelter to spend even the nights. The following deals with the nature of shelter of the beggars.

Table 13
Distribution of beggars according to the nature of shelter and place of dining

<table>
<thead>
<tr>
<th>Nature of Shelter</th>
<th>Place of dining</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>prepare</td>
<td>them-</td>
<td>food</td>
<td>selves</td>
<td>etc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Homeless</td>
<td>507</td>
<td>86</td>
<td>419</td>
<td>82</td>
<td>54</td>
<td>11</td>
<td>31</td>
</tr>
<tr>
<td>Own house</td>
<td>54</td>
<td>10</td>
<td>43</td>
<td>83</td>
<td>6</td>
<td>9</td>
<td>-</td>
</tr>
<tr>
<td>Rented house</td>
<td>21</td>
<td>4</td>
<td>8</td>
<td>37</td>
<td>13</td>
<td>73</td>
<td>-</td>
</tr>
</tbody>
</table>

| Total             | 582            | 100  | 470  | 81   | 73  | 12  | 31 | 6 | 8 | 1 |

86 per cent of beggars have no shelter and sleep in the open. Only 10 per cent of them have their own houses. Some of them may return to their houses in the evening and others may visit frequently. Some of them have dependents to be looked after. Only 4 per cent of the beggars live in rented houses. In certain towns small huts are available for nominal rent and those who can afford the payment, used to hire such huts. During the survey such huts are found at Kottayam and Calicut.

Among homeless wanderers, 82 per cent of them take their food from hotel; 11 per cent of them prepare their food by themselves instead of going to hotels; 6 per cent of them collect their food from waste baskets of the hotels etc., and 1 per cent of them depend on temples and like institutions for their food. 83 per
cent of the beggars, who have their own house, used to go to hotels to take their foods, 9 per cent of them used to prepare from their houses and 8 per cent of them go to temples etc. 37 per cent of the beggars living in the rented houses go to hotels to take their meals and the rest of the 63 per cent prepare food by themselves. The dinning places of the 81 per cent of the total beggars are hotels, 12 per cent of them prepare by themselves, 6 per cent depend on waste food and the remaining 1 per cent depends on temples etc for their food.

Table 16

<table>
<thead>
<tr>
<th>Years</th>
<th>No. of persons</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 year and below</td>
<td>74</td>
<td>13</td>
</tr>
<tr>
<td>2 to 5</td>
<td>210</td>
<td>38</td>
</tr>
<tr>
<td>6 to 9</td>
<td>66</td>
<td>10</td>
</tr>
<tr>
<td>10 to 15</td>
<td>101</td>
<td>20</td>
</tr>
<tr>
<td>16 to 30</td>
<td>77</td>
<td>14</td>
</tr>
<tr>
<td>31 to 50</td>
<td>21</td>
<td>4</td>
</tr>
<tr>
<td>Above 50</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>554</td>
<td>100</td>
</tr>
</tbody>
</table>

The above table shows that the greatest number of beggars, 51 per cent, are begging only for the last five years, 61 per cent of them begging since 9 years; 20 per cent of them begging between 10 and 15 years and 14 per cent of them are wandering between 16
and 30 years. Only 5 per cent of them are begging more than 30 years and still 1 per cent is more than 50 years. 22 beggars said that they have been wandering since their boyhood. 28 of them are not able to give details regarding the number of years spent on this profession and excluded them from the above table.

Approach towards the future:

Before making a study of their future, we should have an idea of their past history. Some of them said that they had a occupation before they started begging and some of them had a comfortable past. The following table will give the data and other information about their occupation that they had. It will further help us to asses their social status and economic condition before they became beggars.

Table 15

<table>
<thead>
<tr>
<th>Occupations</th>
<th>No. of persons</th>
<th>percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Manual labour</td>
<td>225</td>
<td>39</td>
</tr>
<tr>
<td>Domestic servant</td>
<td>95</td>
<td>17</td>
</tr>
<tr>
<td>Agriculture</td>
<td>34</td>
<td>6</td>
</tr>
<tr>
<td>Business</td>
<td>24</td>
<td>4</td>
</tr>
<tr>
<td>Weaving</td>
<td>23</td>
<td>4</td>
</tr>
<tr>
<td>Army</td>
<td>8</td>
<td>1.5</td>
</tr>
<tr>
<td>Govt. Services</td>
<td>8</td>
<td>1.5</td>
</tr>
<tr>
<td>Not yet worked</td>
<td>95</td>
<td>17</td>
</tr>
<tr>
<td>Others</td>
<td>56</td>
<td>10</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>568</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>
Four hundred sixty three beggars said that they have some sort of occupation or other before they took to begging. The author could not gather the details of occupation from 14 beggars and excluded them from the table. 39 per cent of them were manual workers, 17 per cent of them, almost all of them women beggars, were domestic servants. 6 per cent of them earned their livelihood in agriculture, 4 per cent of them were engaged in petty business and another 4 per cent of them were weavers. 1.5 per cent of them were ex-service men and another 1.5 per cent of them were under government services. 17 per cent of them said that they have done no work in their lives, and they consist of physically handicapped people, persons who took to begging from their boyhood and few others. 10 per cent of beggars were engaged in other occupations including skilled works. Our investigation shows that most of the beggars have done some useful work before they took to begging.

Illness, old age and retirement, lack of work, loss of property, accident and natural calamities are the reasons, given them, to leave their occupations. Moreover, certain kinds of employment are temporary and seasonal in character.

Some of them think about their future, but a majority of them do not care about it. The following table intended to show the attitude of beggars towards their future.
Table 16

Distribution of beggars according to their attitude towards future life

<table>
<thead>
<tr>
<th>Nature of attitude</th>
<th>No. of persons</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>To continue as a beggar</td>
<td>270</td>
<td>46</td>
</tr>
<tr>
<td>To live in the alms houses</td>
<td>178</td>
<td>30</td>
</tr>
<tr>
<td>To give up begging if secured employment</td>
<td>99</td>
<td>18</td>
</tr>
<tr>
<td>State of dilemma</td>
<td>35</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>582</td>
<td>100</td>
</tr>
</tbody>
</table>

46 per cent of the beggars like to continue begging throughout their lives. They cannot tolerate any kind of outside interference in their affairs. They dislike help or assistance from state or like institutions. They merely want to continue it because, they said, it found better in the absence of an alternative to earn their livelihood and they hesitate to go in search of other means instead.

Most of the beggars have poor opinions about the institutions maintained for them. Almost all the non-institutional beggars said that they are not in favour of going to the institutions and most of them narrated terrible stories about them. It seems that most of them are under impression that, beggar homes are meant to give them imprisonment, but not to provide relief and protection. But certain beggars, already living in those homes expressed their willingness to remain there and they come about
Chart XIV
Distribution of beggars according to the number of years spent in this profession

<table>
<thead>
<tr>
<th>Number of years</th>
<th>1</th>
<th>2</th>
<th>5</th>
<th>6</th>
<th>10</th>
<th>16</th>
<th>31</th>
<th>Above</th>
</tr>
</thead>
<tbody>
<tr>
<td>Below</td>
<td>5</td>
<td>9</td>
<td>15</td>
<td>20</td>
<td>30</td>
<td>50</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Chart XV
Causes of begging

- Disease and disability
- Poverty and age
- Sickness in a death of breadwinner
- Desertion and abandonment
- Lack of work
- Loss of property
- Bad home environment
- Hereditary profession
- Lagvuss
- Accident
- Others

Chart XVi
Distribution of beggars according to past profession

- Manual work
- Domestic servants
- Army
- Government service
- Agriculture
- Business
- Weaving
- Not yet worked
- Others

Chart Xvii
Distribution of beggars according to their attitude towards their future life

- To continue as beggars
- To live in the Poor House
- To give up begging if better job is secured
- In a state of dilemma
30 per cent of the total sample. When the beggars become sick and diseased or when they become aged and not able to give more strain to wander and not able to resist in the bad weather, they may think about the admission to these beggar homes.

18 per cent of them are, donot like the profession. They are waiting for an opportunity to get employment and they said that they are ready to give up the practice if any other alternative is available. They dislike like beggars homes because the freedom of movement is restricted there. They are able bodied and willing to work, if offered. 6 per cent of them are not in a position to give a satisfactory answer and they are found in a state of dilemma regarding their future.
CHAPTER III

CAUSES OF BEGGING
As discussed earlier, this study is an attempt to understand the nature and extent of the complex problem of begging. Before deriving a conclusion to suggest recommendations and point out possible ways and means to alleviate the problem, we have to find out the root causes of begging. So it seems necessary to have a detailed discussion on this aspect of the problem.

Table 17

<table>
<thead>
<tr>
<th>Causes</th>
<th>No. of persons</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Disease and disablement</td>
<td>252</td>
<td>43</td>
</tr>
<tr>
<td>Poverty and old age</td>
<td>82</td>
<td>14</td>
</tr>
<tr>
<td>Orphanage and death of bread earner</td>
<td>70</td>
<td>13.5</td>
</tr>
<tr>
<td>Deserion and abandonment</td>
<td>67</td>
<td>11.5</td>
</tr>
<tr>
<td>Lack of work</td>
<td>39</td>
<td>6.5</td>
</tr>
<tr>
<td>Bad home environment</td>
<td>16</td>
<td>2.5</td>
</tr>
<tr>
<td>Loss of property</td>
<td>17</td>
<td>2.5</td>
</tr>
<tr>
<td>Hereditary profession</td>
<td>14</td>
<td>2</td>
</tr>
<tr>
<td>Laziness</td>
<td>12</td>
<td>2</td>
</tr>
<tr>
<td>Accidents</td>
<td>10</td>
<td>2</td>
</tr>
<tr>
<td>Others</td>
<td>3</td>
<td>0.5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>582</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Disease and disablement together with poverty and old age stand out as the major causes of begging. The other important.
causes are orphanage and death of bread earner, desersion and abandonment and lack of work. Bad home environment, loss of property, laziness and accidents are also some of the other reasons for begging. It is interesting to note that very few of them took to begging as their herditary profession.

_Disease and Disablement:_

It is obvious that disease and disablement are the major causes of begging and they constitute 43 per cent of the total sample. In case of certain beggars the disease and disablement are congenital. Due to poverty many of them are unable to get their ailment treated. The per capita income of an average Indian is not even sufficient for his mere existence, and it is beyond doubt that he cannot spare any amount for medical treatment from his limited income. The ultimate result of this negligence is that, he will become a chronic patient in course of time and he will ruin his health and will become unable to undertake any physical labour. The family and relative may take care of him for some time, but the family itself may be depending on him. In such circumstances people are compelled to wander from door to door to earn their food.

Lack of efficient and free medical service is wide-spread in India. The existing hospitals and dispensaries are running short of hands and lack of technical facilities and building coveniences. The medical aid is the primary need of the people of a country and it must be treated as a primary duty of the state. In addition to the inadequacy of our medical services, the Indian villagers
harbour a prejudice against modern methods of medical treatment. Ignorance and lack of education are the reasons for their indifferent attitude. Our villagers, at large, are living in dirty surroundings and the inhygienic conditions are the main reasons for epidemics and wide prevalence of diseases.

Leprosy is a major disease found among beggars and it generally leads to begging. If a man becomes lepor, he will be shunned by the society and naturally he will lose the employment that he had. As per the survey 14.5 per cent of the total sample of beggars are suffering from this disease and among diseased beggars 32 per cent of them will come under this group (Table 3). When comparing to the number of patients, the facilities to provide treatment to the lepers are very inadequate in our country. There is a general complaint that, even after they become negative patients, the public will not dare to employ them or offer them shelter. The existing Beggar Homes are not granting admission to the leprosy beggars. But only the leprosy poor home of Calicut is providing protection to them at present.

Insanity is another common disease found among them and 13.5 per cent of the total sample and 31 per cent of the diseased beggars are insane (Table 3). The eccentric people may come out of their home and may prove nuisance to the public. They used to wander along roads and streets and ask for alms for their foods, and subsequently they become beggars. Some of them continue begging even after they get cured from the disease, for they have no other place to go back, and most of them have no idea of their whereabouts. Insanity may occur due to adverse condition of the life
or disappointment, and they have no means to leave other than begging.

We have no effective programme to check these tendencies and our
mental hospitals can provide only limited facilities at present.

Paralysis is another important disease found among them. 8 per cent of the total sample of beggars and 17 per cent of the
diseased are suffering from this incurable disease (Table 3).

Apart from this a per cent of the total sample and 20 per cent of
the diseased are suffering from other types of diseases, such as
Tuberculosis scabies, itches, rashes, sores, cuts wounds and
boils. There are beggars suffering from venereal disease and
there are several similarities between the external manifestation
of venereal disease and leprosy and the figures under leprosy
includes venereal disease cases also.

As per the survey 16 per cent of the total beggars are
disabled due to various physical disabilities. Blindness is the
major disablement found among them and 6 per cent of the total
sample and 35 per cent of the disabled beggars will come under
this group (Table 2). Some of them lost their eye sight totally
and certain others lost only partial eye sight. 5 per cent of the
total sample and 31 per cent of the disabled are lame beggars
(Table 2). It may be congenital or due to diseases or accidents.

Some of them have lost either one arm or one leg and some others
have lost both arms or both legs. 3 per cent of the total sample
and 21 per cent of the disabled beggars are deaf or mute or
both (Table 2). The rest 2 per cent of the total beggars and 13
per cent of the disabled are not physically fit to take up work
because of the mutilation or distortion of any kind not coming
within the above categories and also temporarily disabled due to malaria, jaundice, cough, cuts and wounds (Table 2).

Disabled people are unproductive members in the family and they will be burden to them, especially to low-income group of the society. So some of them are compelled to follow this practice to earn their livelihood. Some of them are abandoned by their family or relatives but still there are certain people who take the advantage of these kinds of disablements to earn money by exciting pity of the people.

We have very inadequate facilities to provide rehabilitation to the crippled and physically handicapped people. Social security measures to provide them shelter and subsistence are very meagre. There are schools and other training institutions for blind and deaf etc to impart education and training to them, but generally people are not willing to send their blind and deaf relatives to these institutions because of social reasons. Mostly middle class families send their deaf and mute and blind members to these institutions. The conclusion, therefore, is that a majority of people do not avail the facilities provided by these institutions because of their ignorance and prejudice.

Poverty and Oldage:

Poverty and oldage are the other important causes of begging and 14 per cent of the total sample of beggars come under this category. People are abandoned in their advanced age when they become old and invalid. The analysis of the data reveals that more than half of the beggars are above forty years of age. This
dominance of old people in the age structure may be due to various reasons. Either they did not have sufficient resources to fall back on in their advanced age, or they had no one to look after them. Our state has no effective programme to grant old age pensions etc. to provide them some kind of security from the turmoils of old age.

Poverty is a common characteristic of the underdeveloped economies. The per capita income of the people is very low due to low productivity. More than 70 per cent of the Indian population depends upon agriculture and the average yield per acre is far below the other nations. Absence of double cropping, poor live stocks, and ineffective implements, over exploitation of soil by continuous cultivation and inability of peasants to purchase fertilisers; lack of adequate irrigation facilities and uncertain rain fall, oppressive land tenure and subdivision and fragmentation of the lands are some of the factors for low agricultural yield in our country. The credit and marketing facilities are also not adequate to meet the requirements of the cultivators. The big land owners and money-lenders still exploit the peasant and take away a large share of his earning, leaving him very poor. Psychologically this may be a factor to kill their incentives to increase their production.

A change in agriculture is highly essential to increase the productivity. The peasants should come forward to use new and good varieties of seeds and larger quantities of fertilisers. To provide irrigation facilities minor irrigation projects should be undertaken throughout the country besides the major programmes. Land reforms and introduction of cooperative farming are the possible measures that can be taken in order to produce more. The peasants have no
warehouses to keep their produces in order to get a good price. Marketing and credit facilities are also very limited, so they are compelled to sell their produce to the money lenders and intermediaries for very low prices. Roads and other means of transport are quite inadequate and cultivator is not in a position to sell his produce at distant markets where the profit margin is high.

Rural indebtedness is another cause of poverty. There is a proverb that 'Indian peasants are born in debt, live in debt and die in debt'. They used to borrow money for unproductive purposes and have to pay high rates of interest to the village money-lenders. Our farmers are highly attached with rituals, ceremonies and customs and that will become a major items of expenditure for which borrow money. The monetary measures cannot make effective change in this aspect of the problem, because the rural sector of economy is not monetized fully. The co-operative banks and societies can create more credit facilities to the peasants. The measures to control the activities of the village money lenders is also essential to save them from their growing indebtedness.

Rapid growth of population is another major factor of poverty. India is the second largest country in the world as far as the population is concerned. As per 1961 census the population of India is 439 million and that of Kerala is 16.9 million. The average density of population in India is 370 per square miles and in Kerala it is 1127 per square mile. The distribution of population between rural and urban area is also significant. Economic progress in every country has been marked by a corresponding
increase in urban population. The fact that only 18 per cent of the population of India is urbanised and it shows that we are yet far behind the other countries in the development of trade, transport and industry.

Low standard of living is one of the causes for increasing population. It is an established fact that the poor class are biologically more fertile and in case of beggars they are exceedingly reproductive. A poor man always welcomes further additions to the family due to grinding poverty. He expects that every additional member to earn and supplement his family income. In India marriages are universal and 76 per cent of the women of reproductive age are married. The absence of the practice of family planning method is a major factor for growing population. The tropical climate makes earlier puberty, the joint family system which is responsible for reckless reproduction of children and existence of polygamy are other factors responsible for the uptrend in population. Above all the medical knowledge and social welfare schemes have lowered the death rate but the birth rate has almost remained constant. Popularisation of family planning is the only possible device to check this high population growth in our country.

Low rate of saving is another characteristic of the under-developed economy. Initially it may be a result of low incomes but in its turn adversely effects the income level. Low per capita income of the people, non-monitised character of the rural economy, indebtedness, growing family expenditure are the operative factors for low rate of savings. If they have any kind of saving it always in the form of kind. If they have any investment it is
mostly invested in land. Monetisation of the economy and popularisation of small savings schemes may help to incalculate the habit of savings among the people.

Orphanage and Death of Bread earner:

13.5 per cent of the beggars said that they took to begging as they became orphans. Generally when head of a family dies, the family faces acute pecuniary problems. An average Indian leaves very small funds at the time of his death due to various reasons. Schemes like Life Insurance which provide security to life are not known to the low income group of the people and, of course, it is beyond their means too. Granting of aid to the dependents of women, and widow pensions etc., may help such people to bring up their issues and to leave without depending on others. But at present such social security measures are very conspicuous by their absence.

Desertion and Abandonment:

Certain beggars are abandoned or deserted by their families or relatives. 11.5 per cent of the beggars come under this category and most of them are female beggars. They were deserted by their husbands and were left with their issues. Earning a livelihood is a great problem to these deserted women and to feed their children is an additional burden to them. Most of them are not in a position to undertake any strenuous work as they have
small babies. Some of them said that the housewives are not in favour of appointing them as household servants as they have issues. Thus their children create a problem for them, because of them the need for earning is greater but their very existence is an hindrance in getting work.

Our judiciary gives certain right to the deserted women to claim on their husband for pecuniary assistance to bringing up their children, but the court of law is beyond their means. So there must be a decentralised agency to tackle these kind of problems with a less formalities and low cost. Begging usually leads them anti-social activities like prostitution and some of them admitted that they have gave birth to illegitimate children during their profession. If this kind of situation is permitted to continue, number of the destitute children will increase and it will pose a serious threat to the foundation of a civilized society itself.

**Unemployment:**

Unemployment is a chronic problem of our country. In voluntary and disguised unemployments are the characteristics of an underdeveloped economy. Besides, Kerala is facing educated unemployment on a large scale. 6.5 per cent of the total sample of beggars took to begging in absence of proper employment. Pressure of population and lack of employment opportunities are the main factors of unemployment.

6.5 per cent of the people are engaged in cultivation and agricultural labour and it can give only seasonal employment to the people. The pressure on agriculture is also responsible for creating
unemployment. The break-down of the system of cottage industries has also created unemployment among the rural population. The unproductive nature of our agriculture is not capable to create more employment opportunities.

Only industry can employ a growing number of people and India is not yet industrialised. Through our Five Year Plans we are aiming to increase the volume of employment by adopting various measures and our ultimate aim is full employment. The state has undertaken public works to create more employment opportunities to the people and the Rural Man-Power Scheme is meant to create employment to the unemployed rural population through constructive works and building programmes. Fiscal and monetary measures should be employed to increase the volume of employment.

Other Causes:

Bad home environment is the causes of begging in the case of 2.5 per cent of the beggars. They said that they have experienced very hard treatment from their parents especially from their step parents. Children and young people mostly come under this category and under such circumstances they ran away from their houses. There is none to guide them or to give them employment, so begging remains the only means of earning a living. But it is often seen that such juvenile beggars are engaged in other part-time occupations to supplement their income. It shows that they
are not solely depending upon begging and they are ready to take up a job if provided. In very few cases people have left their homes after quarreling with their family members and they never returned. The family tension and troubles also compel them to leave the house and in the face of any other occupation take to begging.

2.5 per cent of beggars said that they have lost their property and they discovered that begging is the only occupation which was open to them. They might have lost their self-respect and dignity of labour in such adverse conditions. 2 per cent of them took to begging as their hereditary profession. The beggar parents of them can't mould them to a better start in life. 2 per cent of them took to begging due to accidents and natural calamities. There is another category who have taken to begging simply because of their aversion to work. These lazy people account for 2 per cent of the beggar population. These are the people for whom the society can do nothing.

Role of Religion:

We had a brief discussion of the material causes of begging, but there are certain other factors which give incentive to beg, and religion is an important factor in this respect. Each and every religion gives importance to charities and the devotees of the various religions show excessive charitableness because of their mere sentiment to their religion. Buddhism and Jainism are treating this practice as a holy deed.¹ According to historians Lord

¹. Buddhism as a religion: Progotharis Oriental Series.
Buddha was used to beg from wealthier section of the society and used to distribute it among the poor and the needy. He explained begging is a means of equitable distribution of wealth among the members of the community. In the absence of any other better social order this system helped in the equitable distribution of income and wealth.

Both Hinduism and Buddhism granted begging to those who undertake preaching of religion. 'Biksha' offered to them are treated as a reward for their services and 'Sadhus' and 'Sanyasins' are permitted to go for begging on the above grounds. But it is highly regrettable that many people exploit this allowance given by the religion with certain holy motives, and it has become an obstacle in our way to tackle the problem.

Though Islam theoretically discourages begging, it gives undue importance for charity. People used to quote numerous incidents in the life of Prophet in this respect. However, this has been mis-used by the people at large and we can see 'large bearded' Fakirs who beg and ask in the name of God. This practice must be discouraged.

There are certain Beggar Communities among Hindus and they are known in different names in Kerala and their caste profession is begging. In Travancore area, they known as 'Pandaram community'. They are found at different parts of Travancore and they usually live collectively. In Nemam, five miles away from Travandrum city, there is a colony of this community. The then Maha Raja of

2. Ibid. 3. History of Hindu Dharma Shastras - KARE, PV.
Travancore was donated some land to them, some fifty years ago, and built houses in that land by their forefathers. These people are found also around Travandrum and other parts of Travancore. Certain religious people consider the presence of them is essential at the time of certain religious performances and they will be paid accordingly. They used to go to beg only on certain important days, namely Sundays, festival days like Onam, Shivarathri, Vishu, Deepavali etc.

But the old concepts are dying out at a fast pace. Spread of education is mainly responsible for this change. Younger generation is completely keeping away from this practice and they are going to other type of professions. They sending the children to schools and found that they are studying in different classes; and one parent from Trivandrum belongs to the above community said that his boy is studying in the co-operative college for National Diploma in Commerce, at Trivandrum. But the older people still stick on their caste profession. The women folk also wish to avoid begging as a means to live and they are earning their livelihood by preparing and selling breads and other edible articles.

In Malabar area they known as 'Kurikkal community' and they are mostly found in Cannanore district. A large number of them live together at Kannapuram, near Cannanore, and some of them are scattered over the other parts of the district. Still, good number of them continuing their profession; and even youngsters are found wandering with the motive of begging. Those who have other means of livelihood are also used to go for 'Biksh' on
certain days. This community has not changed its basic concept about begging inspite of other changes in the community.
CHAPTER IV

SUGGESTIONS AND RECOMMENDATIONS
Unlike an academic research, an investigation of this kind should give some suggestions to solve the problem. The author emphasizes that whatever conclusions he offers are based on his findings and the data collected during the survey. As this study was concerned with the economic aspects of the problem, the author was unable to give much attention to social and anthropological factors.

**Conclusions:**

The analysis leads us to certain conclusions about the problem. It reveals that more than half of the beggars are above forty-years of age. This dominance of old people in the age structure may be due to various reasons. Either they did not have sufficient resources to fall back on in their advanced age or they had none to look after them or they suddenly become victims of un-expected calamities or diseases. This indicates that a good number of beggars of the state need institutional care as they are not able to undertake any strenuous work because of their advanced age.

The study further suggests that almost all beggars are drawn from the lowest economic strata of the society. More than half of them were engaged in casual manual work before they took to begging. The uncertainty and insecurity of employment coupled with low subsistence level of income have possibly killed the incentive to work.
Our study has pointed out the various causes of factors that are responsible for the practice of begging. A combination of diverse factors, some of them economic, some social and some physical and psychological, lead to state of despair and cause people to lose their normal values of self-respect, dignity of labour and so forth. We have come to the conclusion that the following factors are responsible for the spread of begging:

1. Over population and consequent pressure on land
2. System of land tenure and tyranny of land lord.
4. Rural indebtedness and extravagance of the people.
5. Over crowded on agriculture.
6. Decline of cottage and village industries.
8. Low volume of saving and investment.
10. Epidemics which either weaken or drive communities.
11. Death of earning member.
12. Family break-down due to drunkeness.
13. Emotional and economic disabilities imposed on man or women following desertion.
15. Lack of social security measures.
17. Mental or physical disabilities.
18. Lack of free and efficient medical service.
19. Ignorance and superstition.
20 - Filial mis behaviour including running away children.
21 - Inability to secure job and unemployment.
22 - Un-willingness to work.
23 - Indiscriminate charity of the people
24 - Ignoret parents using their offsprings for increasing their income.
25 - Lack of facilities to get training in useful crafts.
26 - Lack of institution to provide welfare to the destitute and abandoned people.
27 - Absence of social responsibility and lack of leadership in the community to pool together the available resources for the welfare of the disabled and destitutes.
28 - Religious bias and vows binding on to the meddiant order.
29 - Religious sanction to certain types of begging.
30 - Attraction of city life.

Children constitute a sizeable section of beggars and measure family income, insufficient parental care and bad company had driven them to begging. It is often seen that such juvenile beggars engage themselves in some part time work also. It means that they have not completely lost their desire to work.

The survey further reveals that 43 per cent of the beggars are recently drawn to begging i.e., about five years back, and it gives us hope that these could be weaned from the practice without much difficulty. 18 per cent of beggars have shown their willingness to work and 30 per cent of them want to live in the alms houses. That means that 48 per cent of the beggars are willing to be reformed. The willingness to get reformed is significant
because the process of reform becomes easy. The problem of about half of them still remains because they do not want to change their method of earning a living.

The existing beggar homes of the state can provide accommodation for about 2,000 beggars at present and we can say that there are at least 2,000 beggars in the state. There is no other source to get the precise number of the beggars and certainly the actual number is far higher. As per our analysis out of every hundred beggars 28 of them are able bodied. So it is obvious that there must be at least 560 able bodied persons among beggars in Kerala and it means that we have been loosing about 201600 man-labour every year.

There are 12 beggar homes in the state and it seems that at present Kerala is only state which maintain a good number of vagrant homes for the welfare of beggars. These homes are providing food, clothing, shelter and medical aids to the beggars in-mates. Some of them have facilities to give work to them and used to engage them in gardening and farming. Two of them have the facilities to provide vocational training to them. Certain homes are sending their child inmates to the schools and sri Chitra Home, Trivandrum have a primary school attached with it. There is a Poor Home exclusively meant for the lepers and it is situated at Calicut. This is the only Poor Home of this kind situated in Kerala and it is purely an out come of a private agency.

Only some of them have pucca buildings and the few of them running in semi-permanent thatched sheds. Some of the Homes
have no sufficient area to conduct cultivation or farming in order to give work to the inmates and the inmates are kept idle in these homes at present. So they are not making any effort to use the available manpower for productive purposes. The recreation facilities are not being provided by any home and there is hardly any rehabilitation programme. The beggars are released after the expiry of their terms of sentences. If the inmates were kept for a long time and get a good medical treatment for their ailment that they may regains sufficient health and strength to take up some gainful occupations. As it is, many of them find themselves on the street again after their release from these homes. They are not completely cured and they have to go back to begging as there is no other alternative for them. Some even find their way back to the homes after re-arrest and conviction. Most of the homes have no definite policy as they have no uniform rules and regulations to co-ordinate the activities.

The resources of these homes are also very limited. According to the standing order of the state government each of them will get Rs.10/- per head per annum as maintenance grants and in case of children below 6 years will get only Rs.3.00 per head. Besides the state will meet the 3/4 of the consumption expenditure of every home. So it is clear that such homes cannot undertake any new ventures to mitigate the problem as it need additional funds. At present they have to make efforts to get a good amount from the funds of the local bodies to maintain the homes. Some of them raise funds through public donations.
It may be interesting to note that in our survey no beggar was found belonging to the scheduled tribe. The state population of them is about 2 lakhs, and it is more than one per cent of the total population. The malice of begging is absent from their ranks and it is due to their pattern of social set up which safeguards them from want and hunger. Their life is simple and therefore, their wants are also limited. Because of limited wants they do not feel the pinch of their low standard of living.

The situations of the natives of islands is also more or less the same. Laccadivi, Minicoy and Aminidivi islands are geographically and linguistically a part of Kerala state, though politically they are not. The 97 per cent of the population of these islands belongs to scheduled tribes. The distribution of wealth among them is not so unequal as we find elsewhere in the society. The vast ocean surrounding them is also a source of earning the livelihood. Besides, certain old traditions among them they have been providing social security to the disabled and aged members of the community. Hence as long as they keep themselves away from the complicated life of the 'Outer world' they may not feel the compulsion to resort to begging. We can conclude that poverty without any social safeguard is the root cause of begging.

At present three Acts exist to tackle the problem of begging in the state. Different regions of the state are following various Acts. Travancore Prevention of Begging Act, Cochin Vagrancy Act and Madras Prohibition of Beggary Act are the Acts which exist at present. These Acts are treat begging as an offense
and they lay down rules to give them imprisonment. For instance, we can examine the provisions of certain acts to tackle the problem. Section III (i) of the Travancore Prohibition of Begging Act Proclaims that 'Whoever is in any public street, road or thoroughfare, or any place of public resort, begs or applies for alms or exposes or exhibits any sore or wound, bodily ailment or deformity with the object of begging; or of extorting alms, shall be punishable with imprisonment of either description for term which may extent to one month or with fine which may extent to Rs.100/-'

The other acts also treat begging as a criminal offense. But we have to realise that they are simply victims of a decadent socio-economic order, rather than criminals. Hence what needed is a scientific and careful dealing of the problem. So the Beggar Acts should spell out basic measures and means to mitigate the problem.

Suggestions to Mitigate the Problem:

In the light of above conclusions we suggest the following measures to alleviate the problem.

1 - The existing Beggar Acts should be replaced by a more comprehensive one, covering the whole Kerala state and should be strictly enforced. We find that the existing Acts have a number of deficiencies and short-comings. Moreover, they lack co-ordination of the activities and measures taken by different region to tackle the problem. So a common act is necessary to
draw uniform policies to solve the problem. The act must provide concrete measures for rehabilitation to the handicapped and employment opportunities to the able-bodied. Beggary must be prohibited throughout the state as a means to discourage the practice, but not as a criminal offense. The act should further make provisions to start Beggar Homes in all parts of the state to provide welfare to them and beggars, who break the law, have to be taken into custody and send them to the vagrant homes. The indiscriminate charity have to be restricted by the act and such practice must be penalised. The Act can impose a tax on the public similar to the profession tax to raise funds to implement new programmes to tackle the problem.

2 - We should have at least one large Beggar Home in every district. It will also help to avoid concentration of beggars at a particular place by sending them to the homes of their respective districts. The existing beggar homes have to be re-constituted under uniform rules and regulations. A central agency is highly essential to co-ordinate and supervise the activities of the various vagrant homes and to draw common policies and programmes to solve the problem. Each home has to find out ways and means to provide work to all able-bodied inmates. Farming, dairy farming and horticulture are the possible fields of activities in which they can be kept engaged. So they have to acquire sufficient area for this purpose and attention has to be paid for irrigation facilities. It is advisable to locate such homes in the rural area of the region.
The practice followed by the various institutions of releasing the beggars immediately after the expiry of the period of their sentence, has to be discarded. They should be kept there till they regain health and strength to undertake some sort of gainful occupation or till their death in case of diseased and disabled beggar inmates. For this purpose a 'work House' have to be started to impart occupational training to them and provide them opportunities to work and earn during their stay in these homes. Thus they can rehabilitate themselves in life through their own earnings. The homes can also avail their services for semi-responsible jobs instead of appointing outside people. A unit of Employment Bureau under a central agency should be established in each homes, in order to establish closer ties with the employers of the region.

The dormitories should not be so congested as is the practice at present. It will be better to construct small cabins as far as possible and separate living arrangements should be made for the inmates suffering from leprosy and other contagious diseases. If it is not possible, there should be at least two or three big homes in the state exclusively meant for this group of beggars. More humanitarian considerations must be shown towards the beggar inmates and efforts should be made to undertake their emotional problems. Recreation facilities like reading room, radio sports, film show etc should be arranged. Children below 14 years of age should be sent to school and for adults night schools should be started. A primary and nursery school must be attached each homes.
3 - A large scale rehabilitation programme should be undertaken by the state to settle them in life. It is possible through constructing new colonies for them on the government lands. The state should grant aid and loans to help them in starting a more purposeful life. Priority should be given to such people, when the government draws programme for rehabilitation for homeless.

Besides the immediate measures discussed above, certain far reaching measures are also necessary to prevent baggary in the coming years.

4 - Growing unemployment leads to vagrancy and these vagrants are potential beggars. So the government must start 'Guide Homes' for them to start a new life in order to wean them away from beggary. Another class of potential beggars is that of immoral women, when they grew old they switch over to begging as the only alternative available to them. Hence 'Rescue Shelters' must be started to provide them protection and security.

5 - The state government must start more hospitals and dispensaries in the rural areas to provide free medical aid to the aged and disabled people. Besides out-door facilities in-door arrangements and adequate beds should be provided for destitutes suffering from various diseases.

6 - The state government should have a very competent social security system, for this state must undertake concrete measures. Oldage pension, widow pension, pensions for diseased and disabled and aid for dependents of women and children have to be granted to such people enabling them to support
themselves. A scheme for granting aid to aged and widowed has been started by the Kerala government since 1960. But the regulations should be liberalised and the amount of pension have to be raised. Provident fund, pension system to employees after their retirement, cash benefits to sick, persons getting disablement as a result of industrial accidents and to surviving dependents of employees are to be popularised. In the event of unemployment the degree of their hardships will be less if they are insured.

7 - The small saving schemes should be popularised among poor section of the people in order to cultivate spend-thrift and saving habit among them. The Life Insurance Corporation of India can draw a 'Janta' scheme appropriate to the financial condition of the low income group of people and will help to open a channel to divert a part of their income to save as a reserve for their future needs. Measures should be taken to monetise the rural sector of economy as far as possible through co-operative rural banks etc.

8 - The methods of cultivating the land should be changed and reforms should be introduced in order to ensure increased production. The agriculture should be mechanised to certain extent. New varieties of seeds and fertilisers should be supplied through national extension services. Major and minor irrigation facilities, introduction of tenancy reform, elimination of intermediaries and village money lenders are the other measures that should be taken to create incentive in the field of agriculture. Cheap and convenient credit facilities are also essential measures. Marketing and transport facilities are also lacking at present.
Construction of road and rail roads should be undertaken. Establishment of cooperative credit and marketing societies will serve the purpose of the agriculturists. Introduction of co-operative farming is another possible way to have a mass scale and profitable production of agricultural commodities.

9 - Free and compulsory education to all boys and girls below 14 years of age is already there in our constitution but it should be strictly enforced. Education is an important factor in economic development. Popularisation of social education through visual aids and speeches, imparting adult education through high-schools and similar institutions are the ways to educate the illiterate peasants and villagers of our country. Widespread education will remove the superstition of the people and the blind following of the religious and other customs.

10 - Besides the schools, various vocational institutes have to be opened throughout the country to impart training to the people in crafts to enable them to undertake gainful occupation to earn their livelihood. Vocational training will go a long way to eradicate the menace of begging. More institutions should be started to educate and train the blind and mute children.

Means of income:

These activities involve a considerable financial outlay, and it will not be possible to bear the burden for the state government alone. Public support as well as sufficient aid from the central government is necessary. The union government should
be sympathetic towards these programmes to tackle the problem. Raising adequate fund remains still a problem. But there are certain methods which can be adopted for this purpose. As discussed elsewhere we found that a huge amount is distributed by the people in form of indiscriminate private charity. As per our analysis the average daily earnings of a beggar is Rs. 1.45 and if there are at least 2,000 beggars in the state, the people are giving away more than 10 lakhs of rupees annually. This amount can be collected by the state in the form of a tax. The proceeds of this new tax should be used in starting beggar homes where through vocational training and guidance they should be transformed into productive activities.

Charitable boxes (Dharma Hundis) can be put at the temples, mosques, churches and other religious and pilgrimage important places, and also at bus stands, railway stations, government and public offices and at the hotel and restaurants and other important shopping centres. Certainly, that will yield a sizeable amount. Funds can also be raised through selling stamps and seals for small denominations, similar to the T.B. seal campaign. A day or week may be observed and meetings can be organised to educate the people about the adverse consequences of begging on the economy of the country. The beggar homes itself can undertake certain productive activities by employing the man power available with them. Certainly they can easily produce a part of their needs of food grains, vegetables etc., through farming and gardening in the premises of these homes.
Economic Consequences of the Problem:

From our discussion we have realised that this chronic problem has certain economic dimensions. Poverty is the major cause of begging and when we go deep into the other causes of begging it is easy to conclude that poverty is the sole factor responsible for the emergence of the begging. Poverty is a characteristic of the underdeveloped economy and India is on her way to economic development. There are a number of factors responsible for existing poverty in India. The unprofitable methods of agriculture, increase of population and unemployment, rural indebtedness are some of the major factors. The low rate of savings and investment and slow growth of industrialisation are the other factors.

As it is, begging presents an unemployment problem to the economy, though in a disguised form. A growing economy requires the elimination of unemployment and a proper utilization of the available manpower of the country. Begging involves a tremendous loss of valuable manpower. As manpower is a vital factor of economic development, this wastage of manpower through begging retards the development of our economy. To face the challenge of this problem we have to increase the volume of employment. The state can undertake public works in order to create more employment opportunities for the people. A considerable amount should be incurred for this purpose and the rural manpower scheme drawn to increase the volume of employment among the village population should be popularised and more amount must be set apart for this scheme.
Monetary and fiscal measures can create more volume of employment. Liberalisation of credit policy will create enthusiasm among the entrepreneurs to invest more in the industrial activities and ultimately it will lead to the increased output. Measures should be undertaken to promote domestic saving at the same time provide incentives for productive investment. A proper climate for investment should be created to boost up the growth rate of the economy.

The expansion of cottage and small scale industry will also help to create more employment opportunities. The decay of cottage industry is one of the factors of unemployment and the rural population has been compelled to depend upon agriculture alone. The agriculture can provide only seasonal employment and the development of cottage industries may help them to earn supplementary income. Moreover cottage industry helps villagers to be self-sufficient in some items of consumption. It is a fact that cottage industry cannot face the increasing competition from other industrial fronts. Therefore, it needs protection in the initial stages. Location of small scale industries in the rural areas will also help in creating employment. Through 'Industrial estates' and other programs our state is giving encouragement for development of the small scale industries. At present there are number of financial agencies to finance these small units through long term credit and technical assistance. The entrepreneur should come forward to avail these facilities.
Industrialisation is the only permanent solution for growing unemployment. It can only raise the per capita income of the people. The basic industries have to be given priority and it gives hope under the plans, our economy is giving more attention to the development of industries. Both the public and private sectors of our economy are helping in the process of industrialisation and it should be speeded up.

We have to implement the idea of socialism through a more equitable distribution of national income. A proper distribution is of wealth and income; the only way to promote economic growth. Rapid economic development is the only long-term solution of the problem of beggary.
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APP\textsuperscript{\textregistered}I-JDIX 'A'

POPULATION AND OTHER DETAILS ABOUT KERALA STATE

1. General

a) Population:

\begin{tabular}{lrr}
 & Rural & Urban \\
Total & 16903715 & 14349574 \\
Male & 8361927 & 7079168 \\
Female & 8541788 & 7270406 \\
\end{tabular}

b) Sex Ratio: 1,000 male : 1022 female

c) Area: 15003 sq. miles

d) Density of Population: 1125 persons per sq. mile

2. Literacy:

\begin{tabular}{lrr}
 & Total & 46.8 per cent \\
Male & 7800284 & \\
Female & 3278635 & \\
\end{tabular}

3. Caste wise population:

\begin{itemize}
  \item a) Ezhava 4225929 \quad 25.00 per cent
  \item b) Christain 3587365 \quad 21.22 \%
  \item c) Muslim 3027639 \quad 17.91 \%
  \item d) Nair 2704484 \quad 16.00 \%
  \item e) Schedule castes 1422058 \quad 8.35 \%
  \item f) Other backward Hindus 1095516 \quad 6.70 \%
  \item g) Caste Hindus 626583 \quad 3.60 \%
  \item h) Schedule tribes 207998 \quad 1.18 \%
  \item i) Others 6143 \quad 0.04 \%
\end{itemize}

\begin{tabular}{lrr}
 & Total & 16903715 \quad 100.00 \\
\end{tabular}
4. Certain important towns of the state with their population

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<td>Trivandrum</td>
<td>Capital</td>
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<td>Quilon</td>
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<td>12.</td>
<td>Kasaragod</td>
<td></td>
<td>27635</td>
</tr>
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</table>

5. Laccadiv, Aminidivi, Minicoy Islands:

a) Population Total 24108 Male 11935 Female 12173
Schedule tribes 23391 11466 11925

b) Area 11 Sq. Miles Density 2192 per sq. mile.

MC: Municipal Corporation and rest of them municipal towns.
APPENDIX 'B'

AN ECONOMIC ANALYSIS OF BEGGING IN KERALA

Proforma to conduct a sample survey to collect information from beggars about their problem

Serial No.

1. Name and distinguishing mark.
2. Sex
3. Estimated age
4. Caste
5. Place of birth
6. Place of begging at the time of the survey
7. Mother tongue and other languages known.
8. Ability to work Abled/disabled
9. It disable, its nature disabled/diseased
10. Nature of disability/disease
11. Single or married
   a) number of marriages
   b) whether widowed/separated
   c) If not where are they at present
12. Number of children
   a) Whether begging
   b) If not, what are they doing?
13. Whether worked before?
   a) If so, what was the occupation?
   b) What was the ancestral profession?
   c) In which age begging was started
   d) Principal and immediate cause for begging.
14. Technique of begging

15. Average daily income

16. Items and amount of expenditure
   a) Daily expenditure: i) Food
      ii) Smoking
   b) Monthly i) Alcoholic drink
      ii) Rent
      iii) Recreation
   c) Savings
   d) How the saving is spent

17. Nature of shelter
   Homeless/own house/rented house
   b) Place of dining
      Hotel/preparing by themselves/temples etc./waste food.

18. Literacy and education:

19. Attitude towards future
   Continue as a beggar/To give up if secured employment/Live in the alms house/State of dilemma.

Personal notes and remarks

Place of enumeration

Date

Signature of the investigator
APPENDIX 'C'

AN ECONOMIC ANALYSIS OF BEGGING IN KERALA

Proforma to conduct a sample survey to collect information regarding the measures taken by the various institutions and organisations of the state to mitigate the problem of begging.

Serial No.

1. Name of the Institution.
2. Address
3. Date of establishment
4. Population of the area of operation.
5. Annual income
6. Annual expenditure
7. Provision made in the current budget for the purpose.
8. Mode of utilising the amount
9. Amount of grant from government/other sources
10. What are the other sources of income (State amount)
11. Whether begging is prohibited in the area.
12. If so, whether there is breaking of law
13. What is the punishment awarded.
14. Name of the management.
15. No. of beggars residing in the house at present.
16. Whether the institution have pucca building
17. Whether the institution is imparting vocational training. If so, state the nature.
18. The nature of assistance given to the inmates
19. Are there facilities to work and earn.
20. The procedure laid down for admission.
21. No. of beggars who have given up begging after their life in the institution.

22. Are they satisfied with their life in the institution.

23. Did they try to escape (state no. of cases per year).

24. What are the other measures taken.

25. Brief review of the result

26. Whether the problem is given-the beyond the means of local government and voluntary organisations

27. What are the other measures that can be taken.

Place

Date

Signature of the incharge of institution

Designation

________________________________________

Personal notes and remarks.

Date of receipt

Signature of the investigator