

Vagrancy as a Result of Injustice: Exploring the Lived Experiences of City Street Beggars

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ABSTRACT

Vagrancy is a major contemporary social problem that the world faces, specifically in the third world countries such as the Philippines. Metro Manila had the world's highest homeless population. It is estimated that there are 22.8 million Filipinos who are homeless. This situation becomes very alarming particularly in urban areas in which several numbers of vagrants are present. This study explored the city street beggars' lived experiences in the streets, the influencing factors and reasons that caused them to engage in vagrancy. This study was conducted in the streets of Malaybalay City, Bukidnon, Mindanao in the months of August to December 2016. The participants were the six (6) vagrants who were purposively chosen. The phenomenological method of research was utilized through a heavy form of in-depth interviews. Interview guide questionnaire was adopted and modified based from the questionnaire of Taludhar (2013). Results from the in-depth interviews were examined qualitatively to supplement and deepen the analyses and interpretation of the findings. The findings showed the vagrants lived experiences on the street, specifically begging, unsecured on their condition, experienced ostracism and discrimination, and

other forms of social injustices. This study has implications on policies protecting and support services for the disadvantaged sector in the Philippine society.

Keywords: Injustice, Malaybalay City, Mindanao, phenomenology, street beggars, vagrancy

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INTRODUCTION

Vagrancy is a major contemporary social problem that the world faces, specifically in the third world countries such as the Philippines. Vagrancy cases are widespread all over the country it is estimated that there are 22.8 million Filipinos in Metro Manila who are homeless (Orosa, 2014). The data is grounded by the United Nations Commission on Human Rights released statistics which estimates that there are 100 million homeless people worldwide. This situation becomes very alarming particularly in urban areas in which several numbers of vagrants are present.

Vagrancy is the condition of a person going about as a gatherer or collector of alms or endeavouring to procure charitable contributions of any nature or kind, under any false or fraudulent pretence (Southern Africa Litigation Centre and Centre for Human Rights Education, Advice and Assistance, 2013). In addition, Aoki (2013) defined vagrants as those who wandered idly from place to place without lawful or visible means of support and the transients as those who needed help to return to their homes. Vagrants are those who belong to the lowest bracket of society, those who ask alms for their daily survival, those who live in hunger and cold and those people considered to be the poorest among the poor. Vagrants are also labelled as deviants.

Macionis (2012) argued that people who were powerless carried the stigma of deviance; it was the result of social inequality in which the norms, specifically the laws have served the interest of the

ones who's in power most especially the capitalist. These bases may correspond and explain the observational situation wherein society discriminates, stereotypes and stigmatizes the people who engage in vagrancy as it sets standards in defining vagrants.

In the Philippine setting, the formation of *Article 202 of the Revised Penal Code of the Vagrancy Law* is an indicator of social stratification and social inequality, as it isolates the poor and enabled vagrants from the rest of the society. The law itself describes vagrant as any person having no apparent means of subsistence, who has the physical ability to work and who neglects to apply himself or herself to some lawful calling. The code contemplates vagrants as deviants for the reason that it violates the expected norms in the society that individuals should work in order to live.

As stipulated in R.A. 7160 "Local Government Code of 1991", the Local Government Unit (LGU) should enact ordinances intended to prevent, suppress and impose appropriate penalties for vagrancy to the welfare and morals of the inhabitants of the municipality, city and/or province. Local government units shall likewise exercise such other powers and discharge such other functions and responsibilities as are necessary, appropriate, or incidental to efficient and effective provision of the basic services and facilities, such as social welfare services which include programs and projects on community-based rehabilitation programs for vagrants, beggars, street children, scavengers, juvenile delinquents,

and victims of drug abuse; livelihood and other pro-poor projects; nutrition services; and family planning services.

Despite of the social welfare services, vagrancy still remains a big social problem in the Philippines. In the study of Aoki (2013), it was reported that there were 1,581 persons in 2008, 1,571 persons in 2009 and 1,091 persons in 2010 arrested by Manila Police District for vagrancy in the City of Manila. In a petition presented by Ynares-Santiago on 2009 similar case had happened to two Filipinas Siton and Sagarano who has been arrested in Davao City on the 14th day of November 2003, they were charged with vagrancy pursuant of the Article 202 of the Revised Penal Code for wandering and loitering unlawfully around San Pedro and Legaspi Streets without any visible means to support themselves nor lawful and justifiable purpose.

There are many theories that explain the scenario and causes of vagrancy. But this research utilizes the social-conflict theory of Karl Marx as the main approach for the interpretation of data. This theory claims that the growth of inequality in all aspect of social life, specifically in the labour market is basically a product of structural stratification in the society, which pushes persons to be in low economic statuses and because of these conditions poverty is the inevitable consequence.

This study is also anchored on the phenomenology of Marx, Husserl and Schutz. Phenomenology denotes that the mental consciousness of man is shaped by understanding the external world

through the use of its senses (Cabaraban & Fernandez, 2005). One of the unique features of a phenomenological thought in the interpretation of social action is putting great consideration on the basis of mental consciousness and subjective measures.

Another significant principle of phenomenology is inter-subjectivity which signifies that the interacting individuals have a common subjective world which is brought by the stock of knowledge of each individual summing to a total mind rules, social recipes, conception and information. Wherein, people can interpret events based on the stock knowledge which give them a frame of reference and orientation (Cabaraban & Fernandez, 2005).

This study determined the lived experiences of the vagrants in the streets and identified the influencing factors that causes vagrancy in Malaybalay City. The findings showed the three classifications of vagrants lived experiences on the street: the begging condition; life on street; and consequences of vagrancy on health. There were also categories of causes that influence beggars onto the city street: the economic and cultural factors.

LITERATURE REVIEW

Countries all over the world have tried to regulate and control the expansion of vagrants' population. One of the serious problems that influences one to become a vagrant is the economic hardship (Wolch et al., 1988). Moreover, it is also connected with the isolation of an individual or a person towards their family members. More

often these people are pushed to the streets and cities because of social displacement (Wolch et al., 1988).

Vagrancy laws have been formed by different states to minimize and limit the population of vagrants. Accordingly, these laws are a form of social control to the rising cases of vagrancy. The emergence of vagrancy law on England in 1349 was an indicator that the phenomenon on vagrancy was not basically new to a society. This law had punished individuals who were unemployed, including those people who engaged on activities such as begging and asking for alms as they refused to do labor and had violated the morality of hard work, thus, the punishment of the violators was forced labor. After several years, there was a shift on the focal concern of vagrancy law, vagrants were now punished not for violating the morals of labor but instead because of the unlawful attainment on their means of living wherein there were no specific reckon. Vagrancy was then considered a criminal act. It was then five years later, vagrancy was deliberated a serious crime punishable by execution. This scenario is also true to the 1750 vagrancy law of the United States, in which it was applied indiscriminately to people whom the authority considered as nuisance (Chambliss, 1964)

Using the conflict perspective of Karl Marx, the argument of Chambliss (1964) stipulates that the creation of Vagrancy Law in England and United States is a result on the fluctuation in the social setting in a given society. Throughout history, these laws have

been enacted by the different ruling elites in order to serve their own interest. Moreover, in his study it was shown that during the era of feudalism, vagrancy law was ordained to provide those elites specifically the landlords with low-cost labour. In the long run, he argued that in the time wherein society have shifted to commerce and trade, vagrants were then defined as criminals – it is to justify the crimes in a society based on class. Thus, he argued that the innovation of the law is a result on the changes in the social setting that would likely occur on the economic institutions of the society.

The analysis and findings of Chambliss is also true to the economic determinism of Karl Marx that the one who owns the economy controls the politics and dictates the culture. Thus, because of social inequality, the norms specifically the laws are controlled by the elites in order to serve the interest of the ruling class (Macionis, 2012).

Throughout the world the public view of vagrants is often one sided, negative and internal. In a study of Pitsula (1980), he argued that there was a demand for the suppression of vagrants, as these people symbolized the rejection of work ethic and the values of middle class and that there was a need for suppression as they personified defects in character which was identified by middle-class as the root cause of social disorder and society's crisis. Girard and Phillips (1990) reached the same conclusion wherein he pointed that vagrancy laws was part in the process of social control towards members of the lower class who could

possibly be a threat towards social discipline and should be put to the criminal justice system to execute the middle-class concept of order and respectability.

In the Philippine setting, government agencies and several administrations have formed and implemented numerous laws and policy which would help to control and minimize the rapidly increasing cases of such phenomenon. The Anti-Mendicancy Law or Presidential Decree No. 1563 was issued by Former Philippine President Ferdinand Marcos on 1978 which was designed to control and eradicate the condition of street vagrancy in the country. Under this provision those minors who are caught begging will be in the custody of the Department of Social Services. Those who are used for begging will be rescued and adults who are caught will be imposed with heavy fines and can be imprisoned and those people who give alms to the beggars are also accountable to be fined (RetiredinSamar.com, 2016). This scenario supports the Sociology Lens (2012) argument that the phenomenon on vagrancy is a product of social stratification and social inequalities. It argues that capitalism produces social inequalities and it is distinguished by individuality of private property. Thus, the ruling elites who create the conditions of the oppressed class express their power in the form of laws which purpose is to serve the interest of the bourgeoisie.

While vagrants obtain public attention nationally and internationally, that attention is merely focused on the individuals' economic capacity and their ethics towards

labour. People tend to perceive the vagrants with prejudice without looking at these peoples' economic and socio-political phase in the society and the common problem they often experience when it comes to health. On a certain report by Human Rights Watch on 1994, it was stated that the police authorities had slaughtered a substantial number of vagrant children in Brazil and Columbia (Taludhar, 2013). This scenario depicts Paul Ocobock's (2008) argument that vagrancy law was used as a coercive force for punishment, exploitation and even for murder.

Vagrants lived experiences do have commonalities and differences. Their daily survival and the causes that pushed them towards vagrancy have created and shaped their common subjective interpretation of their life in the street. Several researchers have conducted a study using phenomenological thought in elucidating the lives of vagrants. In the study of Tufeiru (2016), he had found out that the condition of begging was seen as degrading by the society. Also, he argued that vagrants found their begging life more comprehensible as they saw themselves as poor and resorting on begging would give them economic relief. The findings of Tufeiru is also true to the results of Ahamdi (2010) that the culture of economic poverty has contributed to the development and spread of vagrancy. Moreover, Aoki (2013) argued that the street policy of the local and national government was also a great influence on the increasing number of vagrants, wherein due to the increasing cases of squatter eviction the

condition of vagrancy had also proliferated.

The various literature presented brings a significant bearing to the present study. Since the phenomenon on vagrancy is not a new thing, knowing its origin and history would widen our understanding towards the historical situation of the emergence of beggars that can give us an insight into the commonalities of their experiences to the present vagrants.

Moreover, presenting and analysing the several laws and programs of the government in answering the phenomenon of vagrancy would give us knowledge and ideas on its implications to the lives of the city street beggars. Thus, knowing the vagrants' situation from different parts of the world could lead to a common understanding of the beggars lived experiences that would certainly contribute to the present study.

METHODOLOGY

The paper utilized a phenomenological method that was done through a heavy form of in-depth interviews conducted among vagrant and was mainly an analysis into the experiences of the city street beggars. The issue on the condition and experiences of vagrancy demands the analysis and interpretation of data in a social-conflict perspective and, as such explains the appropriateness of the chosen design.

Further, the adopted research method on the conduct of in-depth phenomenological interviews by Groenewald (2004) was utilized, wherein questions were directed towards the participants' experiences, feelings and opinions. According to Bailey

(1996) the "informal interview is a conscious attempt by the researcher to find out more information about the setting of the person".

This was conducted in Malaybalay City, Bukidnon from November 2015-October 2016 wherein a large number of vagrants were found loitering and asking for alms. The city is the capital and the executive centre of Bukidnon Province and considered the South Summer Capital of the Philippines. The geographic feature of Malaybalay City being an urban area was one of the reasons why the participants choose to stay in the place.

The participants of this study were six city street beggars who participated in the in-depths interviews. They were composed of one child vagrant, one youth and four married adults who have engaged in the condition of vagrancy. Two of them left their home for *pagpamasko* (Christmas caroling) while four were on the street engaging mainly on begging. Two of them had physical disabilities, one was a polio victim and the other one was an inborn blind man. Married respondents had an average of five children. Most of them are uneducated or had not attended school with grade 2 as the highest educational attainment. Four of them had engaged on farm labor while the vagrants with physical disabilities have never worked. Job opportunities was not easily accessible although three of them had engaged on farming, one was a farm laborer who could just earn P90.00 (\$2) a day, not enough to buy her family's basic needs. The other two had tilled their land, however their small income was just enough to cater

their basic needs. Three participants were originally from San Fernando, Bukidnon, one had migrated to Malaybalay City. Two belonged to the Indigenous People (IP) in Bukidnon and one participant was a non-IP married to an IP woman.

An interview guide questionnaire was utilized as instrument in the data collection. Questions generally evolved around the following topics: family situation, causes of leaving their place, working condition as a vagrant, living condition as a vagrant, health and hygiene in the streets, attitude towards engaging in vagrancy.

Considering the fact that the vagrants' situation and experiences were controversial and painful, the researchers earnestly put significant consideration on the research ethics, essentially in asking the participants' informed consent and putting emphasis on the confidentiality of the information gathered.

To analyse the data, themes and frames were utilized to identify the common and the different responses of the participants lived experiences as vagrants.

FINDINGS AND DISCUSSION

The findings show the three classifications of vagrants lived experiences on the street. The classifications are the begging condition, life on street, and consequences of vagrancy on health. In the participants begging condition, three of them begged at least 10 hours a day, where most could earn an amount of money ranging from P100.00-P200.00 (\$2-\$4) a day. In the vagrants' life on street three were unsecured on their condition,

four of them had commonly struggled from the city's weather condition and two had experienced ostracism and discrimination. In the consequences of vagrancy on health four of the participants had skipped meals and most of them suffered from poor sanitation, malnutrition and illness.

The study shows that there are two categories of causes that influence beggars onto the city street. They are economic causes and cultural causes. The study revealed that the most influencing cause is the economic. Five participants were pushed to the streets due to their economic hardships, two grounds from cultural causes and natural calamity was also the cause of one participant to being a vagrant.

The conduct of this study entails a detailed account on the lived experiences of city street beggars. It was assumed that the influencing factors that caused vagrancy were reflected in their answers and responses during the conduct of the in-depth interview. Of particular significance is the achievement of the goals and objectives of the study that is to determine the lived experiences of the vagrants in the streets and to identify the influencing factors that causes vagrancy in Malaybalay City.

Lived Experiences of City Street Beggars

This part portrays and analyses the vagrants' experiences in the streets particularly their begging condition, their life in the street, the consequences of their street vagrancy on health, and their dreams and aspirations in life.

Begging Condition as a City Street Beggar. Three participants begged at least 10 hours a day. Two of them were in the street for 11 hours and only one participant would spend their time on the street for 4 hours. Most of the street beggars could earn an amount of money ranging from P100.00-P200.00 (\$2-\$4) a day. The highest amount of money accumulated is P300.00 (\$6).

Two of the participants reported that they could save some money “*I could save P50.00 (\$1) from the money I earn from the donations given*”, said the blind city street beggar. “*I could save P100.00 (\$2) from the money I accumulated*”, said a vagrant polio victim. The rest of the city street vagrants could not save money because the money they earned was just sufficient for their family’s daily food consumption. Basic necessities mainly on food consumption (rice and viand) was the common answer that the city street vagrant reported as to what/ where they spent the money they earned from begging.

Two of the city street beggars who worked more than 10 hours were individuals with physical disabilities. They were the ones, who could also save from their earnings. Three of the participants with big families could just earn sufficient money for their family’s basic necessities.

Life as a City Street Beggar. The life of a city street beggar had never been easy; most of them felt anxiety and fear of their situation. Some of the participants were afraid of strangers, bad guys and even towards the police (as stated by the

8-year-old child). One of the participants was uncertain on the place they recently stayed on. Though there were three who had adapted to their situation and gradually felt secured as a vagrant. “*I’m afraid seeing guns, I’m afraid I might be imprisoned by the police*” said by an 8-year-old child. One of them also experienced an awful incident by some group of rugby boys “*they have thrown ice water on my face.*” These scenarios portray the vagrants’ subjective interpretation and feelings towards their security in the street. This may be due to the fact that most of them had been traumatized by their ruthless experiences. Findings in the present study were consistent with the argument of Bright (1995) that vagrants were more likely subjected to physical abuse by the police and they were often disregarded and maltreated by the officials.

The vagrants had suffered several problems on the street. Four of them had commonly struggled from the weather conditions in the city. The city street beggars did not have an adequate and a proper place to stay during their begging activities. They usually had to withstand the varying cold and hot weather in the city. This confirms the literature of Bracamonte et al. (2011) that due to the condition of vagrants, begging and wandering in the street, the vagrants were often exposed to health hazards.

As vagrants they were prone to ostracism and discrimination, although some of them were treated nicely by the public. However, four of the participants were treated with sarcasm, often with spiteful confrontations and often people

would yell at them and utter cruel words. In fact the vagrants' socio-economic status, being at the lowest bracket in the society, has created a negative stigma to the public's eyes. Macionis (2012) argued that the powerful individuals tended to see and defined the powerless as nuts and sluts and due to this situation societies had defined them as deviants for being an unproductive person who refused to work.

On the other hand, three of the participants were satisfied and contented on the kind of life they had, for it could at least help them from poverty. Two were not pleased with their circumstances, because they were left with no choice but to accept the reality of their condition. The participants' social reality had a significant factor that needed to be considered: their contentment the life they had despite of their economic hardships (scarcity of food, lack of livelihood, income and insufficient money accumulated from asking alms) having something to do with their experiences of everyday life. The vagrants struggled and took whatever means just to survive, their main priority was to be able to provide their basic needs.

Health Consequences of Vagrancy. The poor living condition of the City street beggars, the deprivation of their access to basic necessities and scarcity of food needs have resulted to several circumstances when they cannot have an adequate meal or sometimes suffer from not having food. Four of the participants had reported that they had skipped meals, or at times they never

had food to eat. One participant experienced eating one meal for three consecutive days due to the unavailability of resources.

Moreover, the effects on the participants' health were the consequence of their condition from street vagrancy. Two of them had reported that they suffered from cough and fever "*my two months old baby has been hospitalized due to fever*". *While others had agonized from asthma and ulcer I was hospitalized due to my ailments*". Also, one of the participants stated that their son experienced stomach ache due to the water he drank. The participants' ailments were mainly due to the weather conditions in the city (rainy and hot seasons), the dust and smoke they had inhaled from vehicles and the inadequate access on their basic necessities that resulted and contributed to their poor health. Furthermore, one participant experienced calamities being in the street "*there was a time when I experienced earthquake or a time when I need to withstand the strong storm*".

These stories on street vagrancy are illustrations of stratification and inequality in the society. The vagrants' condition having no meals, enduring and suffering from diseases and sometimes would become a victim of certain calamities is an example of an image of the economic hardships of the Filipino people. The city street beggars are deprived on the economic resources, depressed on the hardship of life and underprivileged to a lot of opportunities. This argument is also true to the literature of Bracamonte et al. (2011) that due to the living condition of vagrants, begging and

wandering on the street, children and women are often exposed to health hazards. Facing major problems such as scarcity of food needs, poor health, lack of livelihood and income and insufficient money accumulated from asking alms in the streets.

Vagrants were victims of social inequalities and social injustices in the Philippine society. The deprivation of education led them to the disadvantaged leading to poverty and left them to engage in vagrancy. This confirms the report of Huerta (2013) in Vavel.com that the lack of literacy was one of the root causes of poverty leading illiterate people to accept a life of disadvantage.

Dreams and Aspirations in Life. Despite the negative circumstances they have gone through, just like any other people, city street beggars have hopes and aspirations in life. If given an opportunity they have longed for a job where they could earn enough to provide for their family's needs. Specific work based on their skill is preferred by the participants such as farm labourer, babysitter, doing body massage and a driver with a license.

With the simple aspirations they have in life most of the street beggars had longed for an existence wherein their family could survive, to be able to eat three times a day and a life where they would no longer starve. As for the parents' dreams for their children they had desired for their kids to go to school and finished even if up to elementary level only. The highest educational attainment

aspired by the parents was for their children to finish Grade 6.

Achieving their dreams and desires in life seems impossible for the city street vagrants. Leaving their destiny and fate to God's grace and mercy is their last resort on achieving it. For them, the outcome of their future lies in the will of the Divine God.

The humble and simple dreams of the participants reflect their condition as a vagrant. Most of their aspirations pertain to their economic aspects, since they are deprived with a lot of resources that a man needs to survive. Moreover, the street beggars put great emphasis towards the value and essence of education since for them it could at least help their children gain some opportunities and it could help them on uplifting their pitiful condition. The overall aspirations of the vagrants are simple compared to non-vagrant Filipinos leaving their future to the will of God. The findings of the study are also true to the argument of Karl Marx which supported by Funderburk and Thobaben (1994) that religion is the sigh of the oppressed creatures, the heart of the heartless world and the spirit of a spiritless situation.

Reasons and Causes of Vagrancy

Vagrancy is not new in the Philippines, specifically in Malaybalay City. A lot of vagrants can be found loitering in the streets due to some causes. Certainly because of economic reasons, or problems they have faced due to the political and societal

situation they have experienced. Other reasons or factors which may have pushed them to engage on street vagrancy should also be considered.

Economic Causes

Six participants were pushed to the street due to their economic incapacity. "...*in order for us to buy some food.*" This was the common response of the city street vagrants during the interview. Based on their socio-economic status, the participants suffered below poverty line that would give an idea as to the very reason why they could hardly provide for their basic needs. Because of such reason they did not have any other option but to engage on street vagrancy for them to survive. The research findings coincided with the writings of Karl Marx that the growth of inequality in all aspect of social life, specifically in the labour market is a product of structural stratification in the society, that pushes persons to be in low economic statuses and because of these conditions, poverty is the inevitable consequences.

Moreover, the physical incapacity of two of the participants may explain their situation to engage on street vagrancy. Due to their physical deficiency they do not have any other means to survive but to indulge on such activity. This was also true to the study of Aoki (2013) that people who commonly engaged on vagrancy were those individuals who did not have lawful means to support himself/herself.

The participants' socio-political situation which was also influenced by

their economic aspect had contributed on their situation as a vagrant, "*we can't live peacefully due to the commotion in our place...*" One of the participants claimed that the conflict that was present in their area prevented them to live with ease and with peace. Because the participant did not have the means and power to resist and to avoid the conflict between the rebel groups and the army, they decided to come to the city and became vagrants. The results obtained were in consonance with Macionis (2012) that due to social inequality and the unequal distribution of power in the society the powerless were at high risks of being a victim of such threat.

Cultural Causes. Cultural factors such as being influenced by others to go to the city for "*pagpamasko*" (Christmas carolling) is also one of the reasons. Some of the participants have created a *culture of begging* during the period of Christmas. Two of the participants have claimed that they often do it during December.

Other Causes. Other factors such as typhoons and storms were also reasons why the participants had been pushed to vagrancy "*our house was destroyed by the strong wind*". The house of one of the participants had been destroyed that left them homeless leading them to vagrancy. The respondent did not have resources to fix their house. That was why the participant along with her husband had decided to go to Malaybalay City to ask for *hinabang* (alms). With the result accumulated, Brozan (1983) stated

that natural disasters could affect people in such a way that they would lose homes, they would lose their way of life, and eventually their will.

CONCLUSION

Based from the findings of the study, the following conclusions are drawn: 1) the lived experiences of the city vagrants' show that it is not easy to be vagrants; 2) the local city government does not have a concrete and systematic policy and program for city vagrants; 3) the city street beggars in Malaybalay City commonly suffer due to economic hardship. Thus, it is concluded that the city street vagrants are deprived of economic resources and wealth of the nation.

The results of this study carry stories of subjective interpretation and experiences of city street beggars. Specifically, it demonstrates how economic hardships and cultural influence of the people have pushed them to be impoverished and engaged on vagrancy. This work contributes to a growing body of knowledge on the lived experiences of vagrants and the causes of vagrancy. The phenomenon on vagrancy is more of an issue on economics. Due to unequal distribution of opportunities, wealth and resources, the life of the people that comprises the majority is crumbling. Thus, the presence of social injustices in Less Developed Countries gradually exterminates the life of those who belongs below poverty line.

The economic system in the Philippines, specifically in the agricultural sector has

contributed to the miserable life of the people. The semi-feudal and the backward aspect of the system in the agricultural setting have caused sufferings to millions of farmers and farm labourers in the country that certainly leads to poverty and pushes some people to engage in vagrancy.

Moreover, the commercialization and the inaccessibility of education towards the less fortunate individuals have also contributed to the bitter situation of the common people. People in far-flung areas are often deprived from the government's programs and social services.

A number of significant individuals presented solutions to the mounting incidents of the problem. Several resolutions were presented such as government ordinances on street vagrancy. Moreover, some sociologists, researchers and human rights advocates have asserted for more generous welfare policies (as proposed by Sociology Lens, 2012).

Fixing the scenario of social inequality, social injustices and societal stratification is promising but it is not an easy undertaking. It takes a lot of conscious awareness, organizing bulk of people and taking responsive measures. In addition, ordinances or vagrancy laws eradicating vagrants can't basically answer the root cause of the problem. They are marginalized and powerless people, who need to be helped.

The condition of vagrancy has always been a major contemporary problem that the world faces. Taludhar (2013) stated that it was the reflection of a growing social tragedy in the world. It is also true to the literature

of Aoki (2013) that this condition is a product of globalization and a representation of the transformative social structure. Thus, a wide-ranging understanding of vagrancy is essential in order to address this phenomenon (Sociology Lens, 2012).

Vagrancy is indeed an international apprehension, a national anxiety and a local concern that should be given attention and addressed by the authorities, as it is definitely a concern on humanity. People may tend to perceive their situation in an internal aspect which leads to social stigma; judging that they are lazy, opportunist and good for nothing individuals. Nevertheless, the society should not be biased in assessing the situation of the vagrants without considering the external factors that leads to this problem.

A certain statement of Nelson Mandela has bombarded the world that overcoming poverty is not a task of charity for it is an act of justice. Thus, to overcome vagrancy is to be able to overcome poverty and to overcome poverty we need to eradicate social inequalities.

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