

CHAPTER- ONE

INTRODUCTION

1.1 General Background

Generally, disability is the situation when one is unable to do the usual activities easily. A disable is a person who is differently able because of impairment of one or more organs of the body. The situation of impairment may be temporary or permanent. No one is perfectly able in the world. Every person may have disability in some means but all of them are not counted as a disable person. Those person who are physically and mentally different than others are counted as disable in general.

According to Singh and Pradhan "a disabled person is a person, who by virtue of congenital disease or acquired disease or injury is incapable of living in independent personal as social life or incapable of engaging in gainful employment or acquiring normal education consistent with age or sex" (1980).

Disabled beggars are those beggars who are physically incapable to do hardworking and whose occupation is begging. They are taking money, foods, clothes by crying, requesting by showing their disability or lost organ. The place of begging is not permanent. Normally, the disabled beggars gather in the crowded areas which are suitable to gain more and more money and religious sites where devotees came to pray gods/ goddess for gaining religious merits.

In the context of Nepal, particularly in urban area, the number of beggars are gradually increasing day to day. The process of urbanization, development of infrastructure, introduce of tourism, lack of love and affection of family, lack of proper policy of the government etc play vital role for the growth of

begging especially to the disabled beggars. Moreover, the situation of disabled person is most vulnerable than other persons. They are depriving from the family, kins, society as well as state. As a result, they are adapting begging as an occupation for their survival.

Begging is not only the occupation of poor and disabled person. It is deeply embedded to social, cultural, and economic aspects of society. In this sense, begging is one of the most important issues for sociological study. Thus, this Study is focusing on the situation of disabled beggars on the street in Kathmandu district. The main objectives of the study is to analyze social and economic situation of disabled beggars, causes of disability, causes of being disabled beggars, their living condition and their relation with family, kins and society.

1.2 Problem Statement

In fact, disability is main problem. It is opposite from ability. Ability means able to do everything for everyday life. Likewise, disability creates dependency upon people. To be dependent is also another problem. However, it is new phenomena and emerging problem for modern society.

In the context of Nepal, all disabled people are not beggars. Some of them are engaging in different activities for their livelihood. Some of them are reserving by different governmental and non governmental organization and some of them are get proper care from family and kins due to the strong economic background. Those kinds of disabled people have not any difficulties for survival. On the other hand, disabled people who are uneducated and have not get chance for reserve, those not involve in service sectors have facing different kinds of problem.

In the context of Nepal, there is very few scholars pay their attention towards the disability. However, some of studied are concentrated to the disability (Singh and Pradhan 1980, Bhattari 2003, Duwal 2004, Aryal 2004, Ghimire 2005, Adhikari 2005). Similarly, some scholars have focused to the study of beggary (Okada and Rana 1972, Karki 2054 B.S., Neaupane 2056B.S.). Those studies have their own relevance to understand the situation of disability and begging in Nepal separately. However, there is no single study which is concentrated to the study of disable street beggar. In this situation, it is very importance to know the situation of disabled beggars in Kathmnadu from sociological point of view.

Urbanization, industrialization, introduce of development infrastructure, tourism etc. are highly connected and interwoven in the disability and begging occupation. Along with the industrialization, some of people lost their one or more organs and unable to do any kinds of physical works in their time. This helped them to come in urban areas for begging. Similarly, urbanization and development of infrastructure and tourism are also directly and indirectly connected with begging activity. The introduced of tourism in Nepal particularly in Kathmandu region promote the beggary (Sharma1995). Similarly, the process of urbanization and development of infrastructure particularly construction of road also are promoting the begging for disable persons. In this regards, the numbers of disabled beggars are gradually increasing and becoming the social problem in the Kathamandu district.

Durkheim argued that social phenomenon as a thing which are an ‘external to’ and ‘coercive of’. Believing on his concept, I argued that disabled people do not come in street for begging due to his/her own will. They compel to leave their own home, family members, kins and society due to the lack of

proper care, love and affection. The process of human alienation is higher in capitalistic society (Marx, 1867 cited in Ritzer, 1992). Some of them are involved in this activity due to their poor economic family background. Therefore, begging of disabled person is multi-layer and complex phenomenon. One of the main causes of being beggar is disability and other causes are also hidden behind this. Therefore, it is important for research to dig out the hidden causes for begging for disable person.

When individual or group moves from one place to another they start new adaptive socio-cultural and economic strategies to cope with a new environment. In these sense different groups of people respond differently to different socio-cultural and economic settings, presumably, because of the social, cultural, national and religious backgrounds (Chhetri, 1990). Based on these arguments it is argued that disabled people in Kathmandu district have developed different strategy to cope with different environment setting. In this regards, it is to find out the present living strategy of disabled beggars in Kathmandu district which encourage me to carry out the study about disabled beggars.

Based on the above discussion, the following problematic research questions have emerged in the mind of researcher and tried to seek the answers of these questions.

1. What are the conditions of disabled beggars in Kathmandu district?
2. What is the relationship between disability and begging?
3. Does the begging and socio-cultural condition (environments) inter-relate to each other?
4. What are the main causes of being disabled beggars?
5. What are the coping strategies of disabled beggars?
6. What kinds of relation have disable beggar with family and society?

1.3 Objectives of the Study

The objectives of this study is divided into two categories i.e., general and specific objectives. The general objective of this research is to find out situation of the street disable beggar in Kathamndu district. The specific objectives of the study are as follow:

- to find out the cause of being disabled beggars,
- to examine the daily living activities of the disabled beggars; and
- To find out the relation of disabled beggars with family, kins and society.

1.4 Significance of the Study

This is a sociological study on disabled street beggar in Kathmandu district. In this sense, it has own theoretical and methodological importance. The study was mainly concerned to find out the socio-economic profile of the disabled street beggars, and cause of being disabled beggars, their present living strategies and their relation with family members and society. I have already said that there is very little study about the disabled street beggars mostly carried out from sociological perspective. In this sense, this study will be a supplementary source of information to understand the causes of being of disabled beggars, their living situation and their relation with family and society. Moreover, it will be also beneficial for those persons who will be interested in this field or related field for further study.

To some extent, this research will attempt to find out the cause of being disabled beggars, their present living situation which may be helpful to planners, policy makers and others who are interested and responsible to solve the problem related to disability and begging. Similarly, this study

will also open the debate and pave the way for future researchers and readers who are interested in this field.

1.5 Theoretical Framework

Structural functionalism is the main theoretical approach which guides the study. According to this approach, society as a system consists of different parts. These parts are functionally interrelated and interdependent to each other to smoothly run the society (Ritzer, 1980). There are so many schools of thought in structural functional approach. In this study, researcher followed the Durkheim's functional approach. In Durkheim's view sociology is the study of social fact which is 'external to' and 'coercive of' (ibid.). The present research tries to understand the begging as a social fact which is 'external to' and 'coercive of'. In the case of disabled street beggars, begging was not their own desire but several social factors made them beggar. Begging was compulsion to them because there was a question of survive.

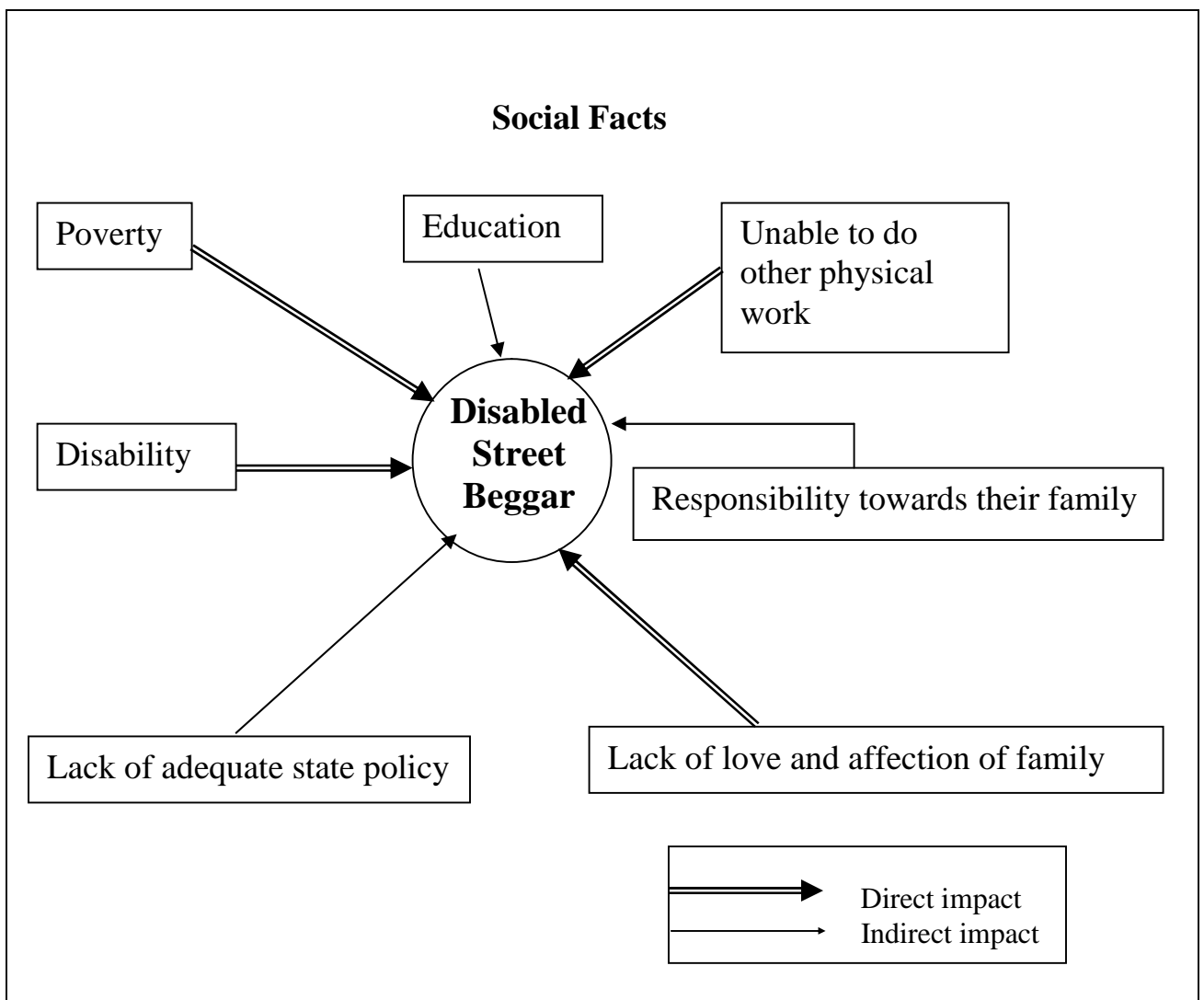
1.6 Conceptual Framework

In this research, I have developed a conceptual model based on the Durkheim's Structural Functionalism framework that helped to analyze the survival of disabled street beggars in the study area. The beggary is a social fact, i.e. 'external to' and 'coercive of' to individual particularly disabled. Which push them in the street for beg. These facts may be material or non-material.

The conceptual model 1 shows that the poverty, disability, inability to do other physical work and lack of love and affection of family are direct factors that made them disabled street beggars. Similarly, responsibility towards their family, education and lack of adequate state policy are indirect

factors made them disabled street beggars. These factors are play decisive role and enhance to push physically disabled person in the street for begging. Therefore, begging is not by their interest but it is their compulsion, which is ‘external to’ and ‘coercive of’ as Durkheim says. For instance, the economically rich, educated and people who were supported from the governmental and non-governmental organizations are not found to involve in begging in my study area during the study period. The figured presented in the Box 1 show the conceptual framework of the present study.

Conceptual Framework: 1



1.7 Limitations of the Study

The study has mainly covered to the disabled beggars who are living in the Kathmandu district. However, the disabled beggars have no permanent settlement area for begging. So, more area and large number of sample could not be considered in this study. Hence, the findings of this study may not be generally conclusive. However, it is hoped that this study would certainly provide certain insights of disabled beggars, their social and economic status, causes of being disabled beggar, and causes of disability, daily living activities, and their relation with family, kins and society.

- The generalization of the study is drowning from disabled street beggars of the particular geographical localities in a specific time period. In this sense, the finding may not be valid for groups including disabled street beggars of other geographical areas as well as other time period.
- This finding of the study is also carried out by a small number of samples, which may or may not be represents to the large population.

1.8 Organization of the Study

This study has been organized into seven chapters so as to make the study specific and comprehensive. The first chapter gives a general background of the study, statement of the problem, objectives, significance of the study, theoretical framework, conceptual framework and the limitation of the study.

The second chapter presents the literature review. This chapter divided into two sections i.e., theoretical review and on disability and disabled beggars. The third chapter deals with the research methodology applied to collect the

necessary data required for the study, applied method in this study. Chapter four is related to socio-economic profile of respondents. This is also related to social and economic background of them. It includes caste/ethnic composition, age, sex, education, income, landownership condition, origin country of them. The fifth and sixth chapters present the findings and interpretation. The fifth chapter is about the causes of begging of disabled street beggar and the sixth chapter is about the daily living activities and the relation of disabled street beggar with their family, kins and society. The last chapter is the concluding remarks of the study.

1.9 Definition of the Terms Used in this Study

Different terms and concepts used in this study are defined as follows:

Disability: There are different kinds of disability. Mainly in this study disability is categorized in two types (a) Mental disability (b) Physical disability. This study was only concentrated in physical disabled person who loose of their certain organs like leg, hand, fingers, eye sight etc of their body.

Beggar: In this study, we focus that kind of beggars, who are begging in the street and they have any kind of physical disability. Those kinds of beggars have many other socio-economic compulsions to come there. But, in this study was gave first priority to disabled beggars.

CHAPTER - TWO

REVIEW OF LITERATURE

Review of relevant literature is an essential part of a social research. It provides a guideline and some theoretical and methodological knowledge to the researchers that help them to meet the goal of the research. Similarly, it also helps to make the present research more scientific and logical. This chapter reviews the pertinent literature related to theory, disability and disabled beggars. The first part deals with the theoretical consideration which is applied to analyze the begging. The second part is concentrated with the previous literature related on disability and disabled beggars.

2.1 Theoretical Review

2.1.1 Structural Functionalism

Structural function is a dominant theoretical approach in sociology which studies the society as a system which consists of different parts. These parts are functionally interrelated and interdependent to each other to smoothly run the society. Social system, therefore, is an interaction, which is fundamental unit of analysis in sociology. However, Parsons argues that status and role as the basic unit of analysis of the system. Status refers to a structural position within the social system, and role is what the actor does in such a position (Ritzer, 1980).

There are different approaches in functionalism school of thought. Among them, Durkheim's structural functionalism is one which have great influenced in the works of French structural functionalist and others (ibid.).

In the book, *The Rules of Sociological Method*, Durkheim argued that the distinctive subject matter of sociology should be the study of social facts. The concept of social fact has several components, but crucial in separating sociology from philosophy is the idea that social facts are to be treated as things, social facts are to be studied empirically, not philosophically. Therefore, sociology is the study of social facts which are 'external to' and 'coercive of'. In this sense, he is known as the theorist of societal.

In Durkheim's view there are two types of social facts in society i.e. material and non material facts. Material social facts are the clearer of the two because they are real, material entities, but they are also lesser significance in Durkheim's work (ibid.). The social fact is sometimes materialized so far as to become an element of the external world. Architecture and the law would be two examples of material social facts the heart of Durkheim sociology, lies in the study of non- material social facts. Norms and values, or more generally culture are good example of non material social facts. Non material social facts are found in the minds of actors. Non-material social facts are as mental phenomena, but mental phenomena that are external to, and coercive of, another aspect of the mental process psychological facts. Sociologists are interested in norms and values, whereas psychologists are concerned with such things as human instincts (ibid). In his study he give more emphasizes to the non material facts than material facts. Durkheim's early work emphasis on external constraints and coercive social facts with positivistic, often quantitative methods (ibid). As usual, material social facts occupy the position of causal priority but not of causal primacy for example, Durkheim looked at the significance of dynamic density for differences in suicide rates but found that its effect is only indirect. But differences in

dynamic density (and other material social facts) do have an effect on differences in non-material facts, and these differences have a direct effect on suicide rates" (ibid).

Based on his assumption, I also analyze the situation of disable street beggars in Katmandu valley. In my understanding, the begging is not an occupation of disabled persons but they compel to beg living in the street or in front of religious places due to the lack of love and affection, economic problem of family, disability, responsibility towards their family, lack of education and state policy. In this regard I also argue that begging of disable persons is social fact which is 'external to' and 'coercive of' by society as Durkheim said.

Like the analysis of suicide rates by Durkheim, the subject matter of analysis is not with specific types of disabled beggars. But here, the researcher is going to analysis differences in the relationship between the disable street beggars and their social background. Following with the Durkheim's argument, the researcher assumed that the difference would be the consequences of the differences in the social facts i.e., norms, values, family background, economy and so on.

2.2 Empirical Review

2.2.1 General Overview on Disability in Nepal

Disability is a problematic issue in Nepal. It is not new phenomena in the context of Nepal. In the past most of the people are disabled due to causes of heredity, diseases, natural calamities and so on. According to Census, CBS (2001) the total disabled population are 1, 03,795 in the total population of Nepal. All types of disabled are including here. We assume that along with

advancement of technology, the numbers of disabled person are gradually increasing day to day. The Maoist armed movement also helped to increase the disabled person in Nepal. In that period, 8377 people were killed by state and 4970 people were killed by Maoist (Insec, 2006). The exact data of disabled people was not found of that period. We assume the disabled persons were more than killed persons in State - Maoist conflict. So many causes also made this issue more complex today. Because, some people involved in war, those people make disabled as well as some innocent make accidentally disabled. Some were disabled by the fault of government armed and some of them were disabled by the fault of Maoist. Knowingly or unknowingly disabled persons were increased in that period.

The UNICEP and NPC report pointed out the 1.63% are disable among the in total population of country in 2001(2063). The CBS 2004 report showed that 0.45% person were disabled in Nepal (ibid). The table 1 shows the numbers of disabled persons in country.

Table: 1
Statistic of Disabled Person from Different Studies

Year	Rate of Disability	Type of Disability	Remarks
1980	10%	Four type	
1989	3%	Four type	
1995	4.55%	One type	
1995	5.04%	Four type	Terai District, Kanchanpur only
1998	8.9%	Four type	Hill district, Sindhuli Only
2001	1.63%	Four type	
2002	0.45%	Four type	Terai District, Sunsari Only

Source: Upadhyaya (2063:54)

It is impossible to include all disabled person within a single basket of disability. There are different kinds of disability. In the context of Nepal, disability has been classified into three categories i.e. communication (seeing, hearing, speaking) disability, locomotion (mobility, manipulation) disability, and mental (epilepsy, chronic mental illness) related disability (UNICEF, HMG and NPC 2001).

A person becomes disabled with any causes or factors. Factors indicate to those things which convert able persons into the disabled. There are so many factors which leads an individual from able to disabled. United Nation (1986) has classified the factors of disability into four categories; genetic/hereditary factor, biological factor (diseases), accidental factor and socio-cultural/environmental factors. As well as, WHO has classified the disability into three categories: impairments, disabilities and handicaps (UN, 1986).

The situation of disabled person is miserable in Nepali society. Most of them are survived in the deprived state. That means they do not get love and affection from the family, community and society as a whole. However, all disable persons have no same situation in the society. Among the disabled persons, the blind persons have more vulnerable situation in Nepali society i.e., excluded from the education institution (Ghimire, 2005). Among the blind persons, women are more vulnerable as compared with men. They are suffering from the sexuality (Aryal, 2004) and their marital status is poor too (Adhikari: 2005).

Different kind of curriculum is rights for disable person. Disabled person don't success capture like able person in learning. They have needed

different type of teaching learning materials, different curriculum. By use of those things, we included them in inclusive setting. We give them extra class; make comfort way to school, classroom, curriculum, materials and so on. Make the curriculum and instruction for students with significant disabilities in inclusive settings (Ryndak and Alper, 2003). Different environment is necessary for different kinds of disabilities i.e. how, we interact learning disable with other students and their environments (Smith 2004). Different strategies for the rehabilitation of disable person, the government and non government organization must have implemented different strategies i.e. institution based rehabilitation, out reach rehabilitation, community based rehabilitation (Duwal, 2004). These rehabilitation strategies are helpful to improve the condition disabled person. Like those rehabilitation community based rehabilitation strategies had used in Tokha of Kathmandu for disabled person by non-government organization (Pradhan 2058 B.S.). Similarly, children are deprived from family by the cause of disability and poverty (Dixit, 1981). Everybody should give attention about these things and try to minimize the disability in the rising disabled context of Nepal.

2.2.2 General Overview on Disabled Beggars in Nepal

There are very few studies conducted by researchers on disabled beggars in Nepal. Perhaps Okada and Rana were the first persons who conducted study on beggar in 1972. According to them the total number of beggars in the valley of Kathmandu was 780. Among them 382 were male and 398 female beggar and rest of them were children 149 (19.1%). At present, it is gradually increasing day to day due to the lack of poverty, proper state policy, love and affection of family and so on. However, he did not

distinguish the disabled beggars with other beggars in his study. This study may be relevant or not in the present context, but not with understanding, it will provide us that street begging in the present phenomena in the context of our society.

On the context of India, there was more study than Nepal about beggar they divided beggar into many type and did micro study. Kumarappa (1945) had categories the beggar into different categories;

- i) The child beggar,
- ii) The physically defective beggar,
- iii) The mentally defective and mentally ill beggar,
- iv) The diseased beggar,
- v) The able – bodied beggar,
- vi) The religious mendicant beggar,
- vii) The bogus religious mendicant beggar,
- viii) The tripal beggar,
- ix) The employed beggar,
- x) The small trade beggar,
- xi) The temporarily unemployed who are employable beggar,
- xii) The temporarily unemployed who are unemployable beggar,
- xiii) The somewhat permanently unemployed who are employable beggar,
- xiv) The permanently unemployed and unemployable beggar,
- xv) The permanently unemployed who are viciously or incorrigibly unwilling to work beggar.

In the context of Nepal, Neaupane had divided beggar in three types, they are; *Suddha Magne*: before this type of beggar did another work, now, many causes make them beggar, *Dharmako Aadma Magne* like monk, prophet and, *Janmasidha Magne*: begging from their ancestors (2056) for example,

The Maauth people, inhabitant of Hirminiya VDC of Banke district involve in begging as their traditional occupations. These peoples visit for begging door to door (Chettri and Kattel 2004).

People do not take interest for begging in their life. However, society compels them for begging. That means, there are different causes for begging in different societies. One of the main causes of being beggar is economic and family background. Moreover, those people got food from *Hundi* and sheltered in *footpath*, *Pati* and *Pauwa* (Okada and Rana 1972). Old and young age beggar are easy survived than child beggar. The children are the beggar by the causes of orphan condition, helpless condition of other persons, lack of properties etc. The child lost their fruitful time in begging rather education. The Childs are the main source of future products of country. The creative brain of child has lost in begging. Comparatively, the condition of child beggar is more vulnerable than other type of beggar (Karki: 2054 B.S.). Mostly beggars are found in religious sites. In these places they have possibility to earn and many pilgrimages people visits religious places to gain religious merits. Comparatively, many religious sites are in Kathmandu city than other city of Nepal such as, Pashupatinath, Mahankal temple, Swoyambhunath, Jamemosque and so on. Among these places, Pashupati temple visited by many pilgrimages than other religious sites and many beggar were found there than other sites in this study. People did more study of Pashupati area among the religious sites as: Neaupane, (2056) did the study of magante (beggars) of the Pashupati area. I found his study more micro level because he studied the disabled street beggars as a part of beggars. But in my study, I will try to study of disabled street beggars in micro level from sociological point of view.

CHAPTER -THREE

RESEARCH METHODOLOGY

This chapter deals with the methods adopted by researcher for data collection, analysis and interpretation. In this chapter, the researcher mainly discuss on the reason for the selection, process of sample selection, nature and sources of data and the tools which were used to collect the information from the field. Similarly, the chapter also deals about the data presentation and interpretation applied by researcher in this thesis.

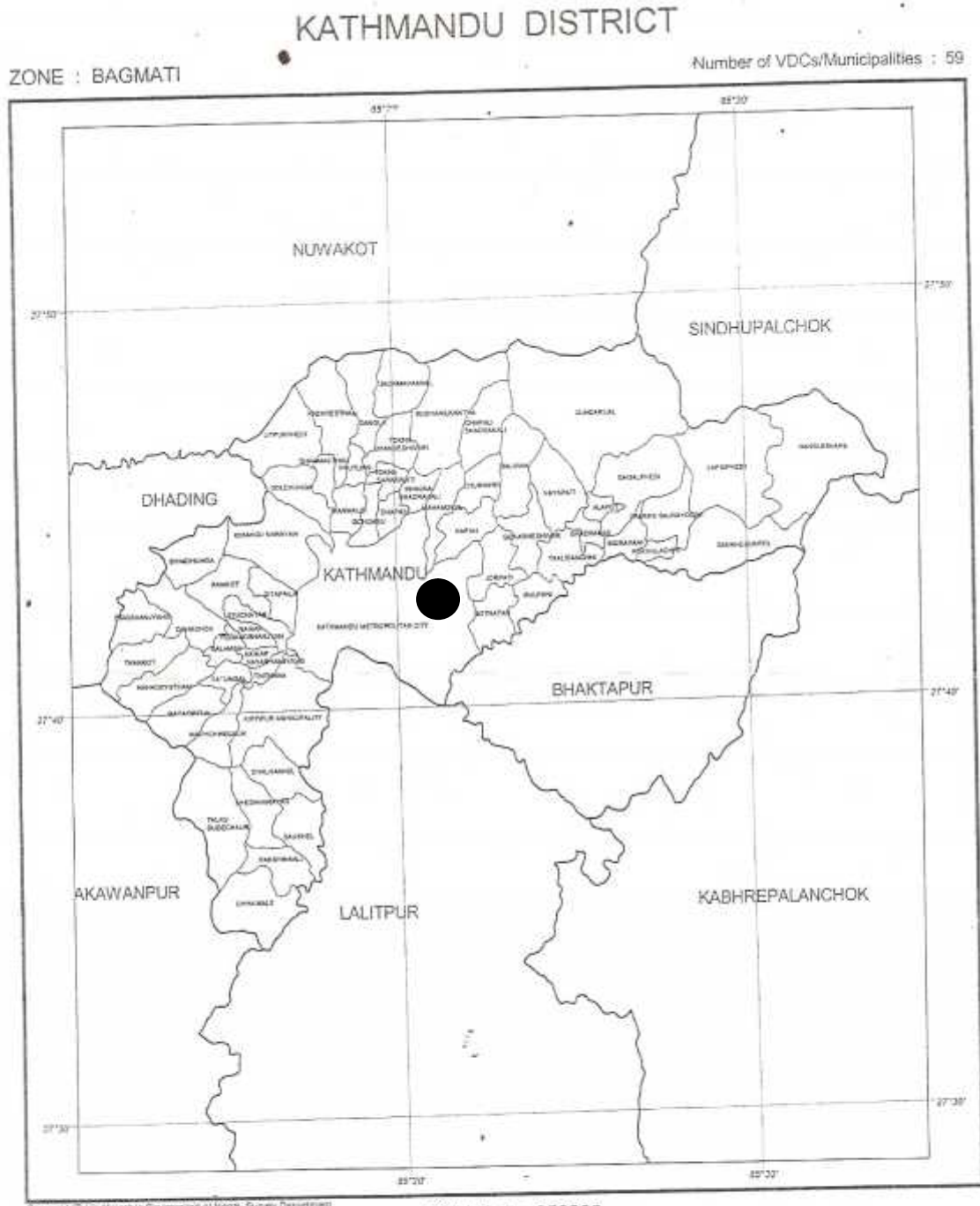
3.1 Selection of Site

This study carried out particularly in the Kathmandu district, which is known as the city of temple and the capital city of Nepal. In this regards, this area is suitable for me to obtain the objectives of my study easily by two reasons.

The first reason is beggars were highly found in urban area more easily than rural area due to the high density of population. The disable persons could not move heather and thither for begging. The givers themselves passed through the disable person, where they are living for begging.

The second reason for the selection of Kathmandu district, it is the city of temple. Normally, disable beggars are sitting nearly by the religious sites for begging because there is high chance of earning for begging. The religious persons came to the temple for worshipping to the gods/goddesses for making merit. In addition, they also give alms to the beggars including the disable persons for earning religious merits. In this way, the Kathmandu district is more suitable for me to collect the data about the disable persons especially the socio-economic profile, the cause of begging, their daily living activity and relation with family, kins and society.

Map No. 1: Kathmandu District and the Study Area



Copyright © His Majesty's Government of Nepal, Survey Department

SCALE 1 : 250000

LEGEND	
	District Boundary
	VDC Boundary
MORANG	District Name
	VDC Name



Map compiled from National Topographic Database of scale 1:100 000. Internal administrative boundaries are not demarcated on the ground. Map produced by the Survey Department, National Geographic Information Infrastructure Project, (NGIIP), Kathmandu, 2005



DISTRICT - KATHMANDU

Study Area

On the other hand, those places were tourist area as well. Tourist, pilgrims, and other people give charity to those people for getting merit. Thus, the Kathmandu district was selected for detail study.

In this study, my study is concentrated to the particular areas of Kathmandu district like Pashupati temple area, Mahankal temple area, Ratnapark area, Sundhara area and Jame-mosque area. Pashupatinath area, jame-mosque and Mahankal temple areas are religious sites and others are more crowded areas of Kathmandu district.

3.2 Research Design

Research design is the plan, structure, and strategy of investigation conceived so as to answer to research question and to control variance. This has two basic purposes: (i) to provide answer to research questions and (2) to control variance (Kerlinger, 1973: 300).

The research design of this study were descriptive and exploratory because the study were describe age, sex, income, marital status, education and other socio-economic status of the disable beggar. On the other hand, this study was explored the causes of being beggar, disability, daily living activities of disable street beggar and relation with family members, kins and society.

3.3 Universe and Sampling Procedure

All the disabled street beggars of Kathmandu metropolitan city were selected as universe for the study. In this study, purposive and accidental sampling technique had been used to collect data. Those sampling technique were used because there was no permanent settlement area and number of beggars. However, this study was done in Pashupati, Mahankal, Ratnapark,

Sundhara and Jame mosque areas. Pashupati, Jame mosque and Mahankal areas are religious site and others are more crowded areas of Kathmandu district which are purposively selected.

Unit of analysis was also the important aspect in research work. So in this study the unit of analysis was individual. I have already said that the universe of this study was all the disabled street beggars, which number was unknown. Out of total disabled street beggars, 25 individuals were selected as sample in this research, which were selected by accidental sampling technique.

3.4 Nature and Source of Data

It is a sociological study; the study is based on descriptive and exploratory research design. Both qualitative and quantitative data were collected from the field through the use of various research tools and technique in order to fulfill the objectives and answer to the research questions of this study. These data were gathered from the primary and secondary sources. The primary data were gathered from the field observation, schedule, interview and case study. The secondary data were gathered from various published and unpublished documents, records, journals, books, article and so on.

3.5 Data Collection Tools and Techniques

Both quantitative and qualitative data were collected by using various methods such as schedule, observation and case study. Information was collected from person to person introducing purposes and objectives of the study. First of all, I made rapport building with respondents and interviewed.

3.5.1 Interview Schedule

Schedule was used to both quantitative and qualitative data. This tool was applied to collect the information from the disabled person as well as illiterate, who could not write the answer of the question themselves. Therefore this tool was suitable for the research to collect information. Information was collected from schedule with respondents by introducing the study purposes and objectives. Respondents were convinced by the researcher first, only then respondents were interviewed.

Schedule was useful for the researcher to get information as caste/ethnic composition, religious background, marital status, age/sex, causes of disability and causes of being disabled beggars and to get information of the daily living activities as well as the relation with family, kins and society of disable beggars.

3.5.2 Observation

Non-participation observation was applied for getting the relevant information. Basically this technique was used to get the information about condition of disable beggar and the types of physical disability and the begging technique, relation with family members.

3.5.3 Case Study

In this study, case study method was also applied to collect the historical and qualitative information. During the course of study, I collected eight cases from different disable beggar related in different age, sex group and different disabilities etc. From those case studies relevant qualitative data, life history was found, such as the causes of being disability, causes of being disabled

beggars, family relation, background of the disabled beggars and other socio-cultural relationship of them had been gathered.

3.6 Reliability and Validity

The researcher had used triangular methods to verify the information obtain by respondents such as: Interview schedule, observation, case study etc.

3.7 Data Presentation and Analysis

Data presentation and analysis is one of the crucial components of research. In this regards Baker says;

“The data you have collected, regardless of your method, will be in the form of raw data that is data that have not yet been processed in any way. Your first step in analyzing the data will be to prepare these data for the types of analyses you plan to carry out. In qualitative analyses, including ways to condense, display and interpret such data. In quantitative analysis initial information gathered (the raw data) must be converted into numerical equivalents for the purposes of quantitative analyses and statistical testing.”(1999:334)

In my study, simple tabulation was used for analysis the data. Similarly, I have also presented the some quantitative data in charts to make the data more clear to understand the readers. The acquired data from the computer software had analyzed using simple statistical tools, tabulation and chart. Data of information were interpreted according to the objective of the study.

CHAPTER - FOUR

THE SETTING AND SOCIAL AND ECONOMIC PROFILE OF DISABLED BEGGARS

This chapter deals with the geographical setting and socio-economic profile of disabled beggars of the study area. Geographical setting is important for this study, why the disabled beggars attracted in this place. It has presented in setting. Social, cultural and economic characteristics of a population are important for a sociological research. This chapter describes the social, cultural and economic life of disabled beggars in Kathmandu districts. This is a background for understanding the causes of being disabled beggars as well as daily living activities and relation with family, kins and society which have been described in the next chapter.

4.1 Setting

Kathmandu district is located in Central Development Region of Nepal. It covers an area of 395 square km. It is bounded in the east by Bhaktapur and Kavreplanchowk districts and west by Dhading and Nuwakot districts of Nepal. As well as, it is bounded by Nuwakot and sindhuplanchowk districts in north and by Lalitpur and Makwanpur districts in south. Kathmandu district is located in between 1,350 to 2,732 meters elevation from sea level. It is situated between 85 10' to 85 32' east longitude and between 27 27' to 27 49' north latitude (HMG/NPC,CBS.2062).On the basis of districts maps, Kathmandu district is divided into fifty-eight VDCs,one municipality (Kirtipur) and one metropolitan city (Kathmandu). In geographical location, here are only little valley area and other all are hill places. In Kathmandu

district, there are three high hill mountain are Chandragiri, Sivapuri and Nagarjun.

In Kathmandu districts, there is high density of population than other districts of Nepal. The population is growing rapidly from the last few decades. The total population of Kathmandu district was 4,22,237 in 1981, 6,75,341 in 1991 and reached 10,81,845 in 2001 (CBS, 2001). Because here are lots of road facility, job opportunity, health facility than other place of Nepal.

Kathmandu is known as the city of temple. There are several religious sites where different religious people came for worshipping. Some people visited there for entertainment by looking the cultural heritage. Among these sites, Pashupati and Mahankal temple areas are important for Hindu people and Swoyambhunath and Bouddha areas for Buddhist people. Similarly, Jame mosque area and Kashmiri mosque areas are religious important for Muslim people. While visiting on these sites, people gave alms for poor and disable for the sake of gaining religious merits for future life. Therefore, disabled street beggar have high chances to gain alms in these places.

Kathmandu is overcrowded areas as compared to other places in Nepal. It was possible due to the facilities of roads, job opportunities, higher level educations facilities (universities), health facilities (hospitals) than the other places of Nepal. Thus many people came in Kathmandu city for different purposes. Thus, it has gradually converted mega city in Nepal. Among the different places of Kathmandu district, certain places like Sundhara and Ratnapark areas are more crowded than other part due to the located in the centre of the city.

4.2 Social Structure of Disabled Beggars

4.2. 1 Caste/ethnic Composition of Respondents

In my study, I found diverse characteristic among respondent in terms of their caste/ethnic backgrounds. They were Brahmin, Chhetri, Dalit, Tuja, Tamang, Chaudhari, Husain, Mali and Serchan. In the course of my study, I found 25 disabled street beggars in the study area. Out of them, 20 persons were used Nepali language on the time of interview (two Indian were including here) as well as 5 persons used Hindi language on the time of interview. Among those respondents, 20 followed Hindu religions who were Brahmin, Chhetri, Dalit and Chaudhary. Similarly, 3 respondents followed Muslim religion (Husain, Tuja, Shekh) and 2 were Buddhist (Tamang and Serchan). Table 2 shows the population distribution of respondent by caste/ethnic groups.

Table: 2

Population Distribution of Respondents by Caste/Ethnicity and religion

Caste/Ethnicity	Number	Percentage
Brahmin	10	40.00
Chhetri	6	24.00
Dalit	2	8.00
Chaudhari	2	8.00
Mali	1	4.00
Tuja	1	4.00
Husain	1	4.00
Tamang	1	4.00
Serchan	1	4.00
Total	25	100.00

Source: Field Survey, 2008.

The table 2 shows that, the respondents are belonging to various caste/ethnic groups. However, the table reveals that Brahmin and Chhetri have significant present in begging activities. Similarly, the table also shows that religious background of the people do not play any role in disability and begging activity. The respondents were belonged to Hindu, Muslim and Buddhist which are the major religion of Nepal. These religious backgrounds of people were found to involve in begging activity. However, the table revealed that majority of Disabled Street beggars were Hindu. It may happen due to large number of people are follower of Hindu religion in Nepal. The table 2 present that there is significant presentation of Brahamin and Chhetri than other caste and ethnic group. It may be happening, by the cause of large number of presentation of Brahamin and Chhetri in Nepal context.

4.2.2 Age of Respondents

Age is major characteristic of population composition of any society or groups including disabled beggar. In an economic point of view, age is used to categorize people into two group; active population and inactive population. In this sense, age and begging may have positive correlation in society. Normally, those people who were old, poor and unable to carry out the physical work involved in begging for survival. Thus, it is essential to analyze the age characteristic of the disable beggar. The table 3 shows the population distribution of respondent by age groups.

Table: 3
Population Distribution of Respondent by Age Groups

Age	Number	Percentage	National Population in %
<below 14	-	-	44.40
15 to 59	18	72.00	48.60
60 and above	7	28.00	7.00
Total	25	100.00	100.00

Source: Field Survey, 2008.

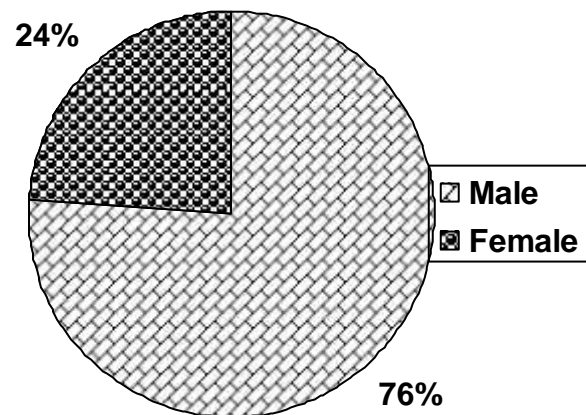
Generally, population belonging to the age of 15-59 is considered economically active population in Nepal. It means that below 14 and above 60 age groups is considered dependent population. The table3 shows that 72 % of disable persons are economically active in the study areas, who were involved in begging. In my field observation, some of the respondent said that their family did not give any support their food, cloth and shelter. Similarly, some of the respondents said that they had to support to their family members for livelihood (see Box, 1:32, and 3:42). 28% old respondents were involved in begging. Those populations were come here for treatment of their diseases. Among these old population 12% faced misbehaved from society in total population and come here for treatment as well as for survive and 16% got good behaved from family, society. Among 28 %(7) old respondents: one person hasn't family and come here for treatment and involve in begging for survive by the cause of poverty. The table3 clearly revealed that the below the 14 years group of disable persons were not found in begging activity during the course of my study. It may be happened due to their family support for their food, cloth and shelter. That means those age group of people were depended upon their family for their livelihood.

4.2.3 Sex of Respondents

Sex is also major important characteristic of disabled beggar. Whose sex groups were gave more priority for begging in the street: male or female. It was also important for this study. The figure1 shows the respondents by sex in the study area.

Figure: 1

Population Distribution of Respondents by Sex Groups



Source: Field Survey, 2008.

The figure1 shows that the male disabled beggars were more than female disabled beggars in number. In the context of Nepal and India, there are patriarchal value systems; where male is not only the senior head of the family but also the bread winner too. In my study area, almost all of male informants informed me that they were more responsible for fulfill the economic needs of their family than female. Twenty four percent female were found in this study. Among these female 16% were married, 8% were non-married in total population. Among the total population 8% were

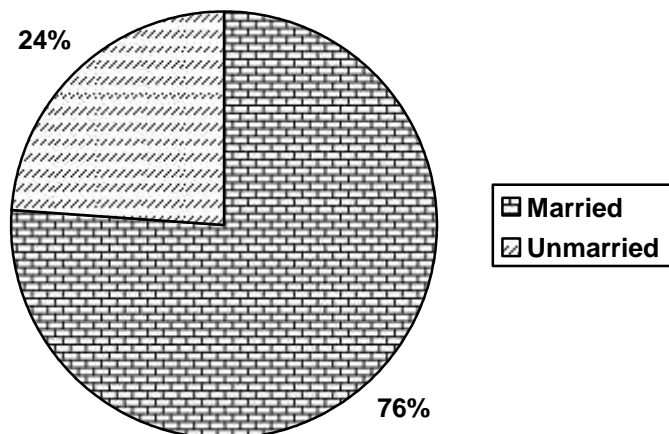
locomotion disabled,8% were blind and 8% were congenital locomotion disabled(legs were more shorter than normal people).Now 8% female were lived with their husbands,8% female were not care by their husband in total population.8% population who lived with their husband, they faced the problem of drunkard husband, these persons took money from their daily begging, if their husband did proper work and care them, they had no necessary to beg but the condition was vice versa.

4.2.4 Marital Status of Respondents

Marriage is a social institution that legitimates sexual activities to a new couple. These kind of disabled beggar did marriage or not as well as they had desired to did marriage or not. The marital status of the respondents shows in the figure2.

Figure: 2

Marital Status of Respondents



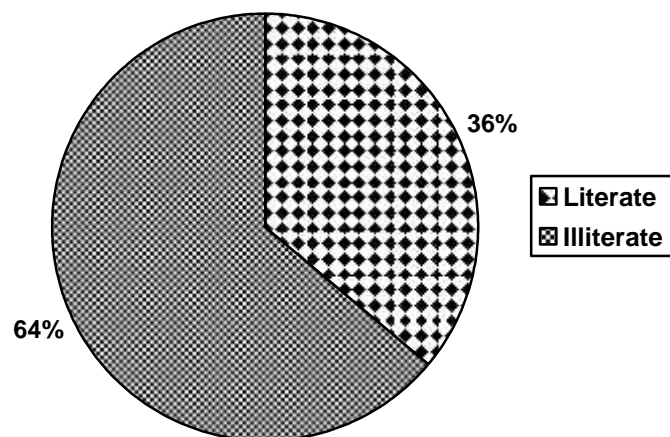
Source: Field Survey, 2008.

Figure2 shows that the numbers of married population were higher than unmarried. Among those unmarried persons 2 were female and 4 were male. Out of 4 unmarried males, 2 were prophet. Among 2 female, one is Laxmi Serchan and another is Kumari B.K. Laxmi Serchan had not desired to do marriage because she told me that she was disabled by birth and Kumari B.K. leaved her family and society by the cause of misbehaved. Seventy two percent respondents were disabled after married and only one Shova Maya Raut was disabled before married. That means, there is a little chance of marriage of disabled person.

4.2.5 Education Status of Respondents

Education is a social characteristic of the studied population. It also inflected the access to the resources or institution of an individual or group in society. Disabled beggar were found very backward in the field of education in this study. Most of them were illiterate. They were unable to get education opportunity. Figure3 shows the educational status of the respondent.

Figure: 3
Education Status of Respondents



Source: Field Survey, 2008.

The figure3 shows the illiterate populations were more than literate population. This study also verifies that there were not more educated disabled beggar may be educated disabled got many chances to do work in governmental and non-governmental organization. If they were educated, may be they were not come here for begging or they survived more easily than present condition. One educated respondent had found in this study. He lived more easily than other disabled street beggars. His case study has been presented here.

Box 1: Literate Disabled Beggar

Kalu Tamang was 36, married man born in Dhading district. Now, he was lived in Pashupati area in rent and begging also in same area. He came in Kathmadu 27 year ago from the Dhading district. At that time he worked in garment factory for his survival as well as his education. He completed his School Leaving Certificate, and jointed in Santi Sewa organization as an employee. During that time he married with a woman. At present he had a wife, and three children.

While working in the Santi-sewa, he became the victim of a disease called gangring burger. He went to government and private hospital for the treatment. He lost everything things including land and house during the course of treatment. After medical treatment for a long time, his condition had quite recovered but not completely. At the present, he involved in Santi Sewa and got Rs. 3,000 per month as a salary. According to him, that amount was no sufficient for him to run the family. Now, he involved in begging 3 days in a week for maintain the needs of family because his salary didn't maintain his family.

The case presented in the Box, 1 reveals that how the society compelled a person for begging. If he had enough income from the organization for

maintain the family he could not come to the street for begging. It clearly suggests begging is not wills of human beings but society force human beings for that activity.

4.2.6 Family Size of Respondents

Family is taken as a social institution in sociology. Any persons who share the same household and eat foods sharing the same hearth are called *Pariwar* or *Jahan* in Nepal (Macfarlane, 1976). The Nepali word *Pariwar* or *Jahan* refers to ‘family’ which is the most important social unit. It has important functions in religious and ritual activities, economic activities, child rearing and caring of old and physically disabled persons etc. Family size of disabled beggars shows in the table4.

Table: 4

Family Size of Respondents

Family size	Number	Percentage
Lonely	4	16.00
2-4	9	36.00
5-8	6	24.00
9-above	6	24.00
Total	25	100.00

Source: Field Survey, 2008.

The table 4 clearly reveals that majority of the respondents had small family size. In my study, I found that 16% respondent live alone. 8% lonely respondents who leaved their family, when they got disability and they faced misbehaved from family member and hate from society. As well as 8%

lonely respondents were prophet after disability and didn't care up upon family. These lonely persons were not got help and didn't help their family also. On the time of crisis, their friends did help them, some of them told that, god helps them as well as they believed upon god.

4.3 Income of Disabled Beggars

4.3.1 Daily Income of Respondents

The main source of income of the disabled beggars was begging with their disability. In this study, except other kinds of beggar, disabled beggars were begging on the street, by showing their disabled organs to the people. Therefore, their daily income was determined by the charity given by other person and their time duration of begging. Thus, the amount of their income is varied according to time, space and person. The table 5 shows the daily income of disabled beggars in the study area.

Table: 5

Daily Income of Respondents

Daily income	Number	Percentage
Up to Rs 50	4	16.00
Rs. 51 to 100	13	52.00
More than 100	8	32.00
Total	25	100.00

Source: Field Survey, 2008.

Table5 shows the amount of daily income of respondents was not same among all disabled street beggars. Who earned around Rs.100, they were hardly survived and who earned above Rs.100, had somehow easy. Among

them, somebody saved from their daily income. In this study two respondents were more saved (in average more than Rs. 200). Some persons were saved little and spend that money on the time of without income day and when they had not came yet begging. Some persons faced more hardship, however, they survived only. Those people who were saved from their begging, somebody spend that money for their family activities such as food, child education, treatment, cloth and so on. They send save amount of money to their family members in the place of origin.

In my study, I found that some of the disabled beggars were exploited by their kins. To proof my argument, I have presented a case of one disabled female beggar who explains her narration like this.

Box 2: Exploitation by Helper

Laxmi Serchan was unmarried 18 year girl born in Gokarna Kathmandu. When she was 15. Her both parents were died due to the cause of diseases. After that, her elder father cared her and her younger brother. She and her small brother had come in Kathmandu with her elder father nearly one year ago. She was illiterate. According to her, she became disabling by birth by diseases called locomotion disability. In my observation, I also found that her two legs were shorter than normal people. Thus, she could not move here and there in the absent of others' help.

At present, she lived in Sanepa with her younger brother and elder father. At morning her elder father helped to fetch her in Sundhara which was her begging place. She earned daily more than Rs. 200 from her begging and every evening, she gave that money to her elder father. According to her, her elder father only provided her normal food. In her view, that money was not need to fulfill the normal food for two persons daily. And she asked herself, where that money had gone.

4.3.2 Land Ownership

Land is taken as a major source of wealth in Nepal (Regmi, 1999). A household is considered economically stable and secure if it has sufficient land to produce the annual food grains. In the study area, majority of respondents told that they had no land at all in their origin place. Normally, those people who have no sufficient land are involved in other occupation for survival. In the case of disabled person, there is no or less chance to involve other occupation due to their disability. In such situation they involved in begging for their survival. The table 6 shows the distribution of the size of land of the respondents.

Table: 6
Land Ownership Condition of Respondents

Landownership	Number	Percentage
Have	10	40.00
Have not	15	60.00
Total	25	100.00

Source: Field Survey, 2008.

Table 6 shows 40 % respondent had a little size of land and 60 % respondent had no land at all in their origin place. Those respondent who had small plant of land also informed that the production came from their land was not sufficient for fulfillment of food grain through out the year. In this situation, they compelled to involve in begging for their survival due to the lack of any other options.

4.3.3 Ownership of House

Information on ownership of house used by respondent indicates the good physical settlement. In the urban area, majority of the people have no own house. They used rented house for living. The table 7 shows the ownership of house of respondent in study area.

Table: 7

Ownership of House in the Birth Place and Kathmandu

Own house in birth place			Own house in Kathmandu	
	Number	Percentage	Number	Percentage
yes	14	56.00	1	4.00
not	11	44.00	24	96.00
Total	25	100.00	25	100.00

Source: Field Survey, 2008.

Table 7 shows that majority of the respondent have their owned house for residence in their birth place and 44 % respondent had no house in their birth place. In the case of study area, all most all respondent had no owned house for residence. Only a single respondent informed that she had owned house for residence in study area but the land was not belong to her own. She had made her home in a squatter camp in Tilganga.36% respondents were lived in rent places, 28% respondents were lived in foothpath, 16% respondents were lived in Santisewa in Tilganga, 8% lived in Ram temple in Pashupatinath, 4% female lived in Bir Hospital area and 4% in Surya Gufa in Pashupatinath. Those respondents, who lived in rent places and Santisewa; majority of them had good relationship with family and permanent residency. Comparatively, who earned more income they lived in rent and Santisewa. Those who lived in footpath, temple and hospital area majority of them had no good relation with family members and they didn't success to earned more and not saved from daily income.

CHAPTER- FIVE

CAUSES OF DISABILITY

This chapter discusses on the origin of disabled beggars and causes of being disabled beggars in Kathmandu district. This chapter mainly deals with the types of disability, causes and consequences of disability and causes of being disabled beggars and their daily living activities.

5.1 Origin country of Respondents

In this study, I have found that the origin of disabled beggars is not limited in the particular geographical locality. Some disabled beggars were Nepali citizen and some of them were Indian too. The table 8 shows the origin country of respondent.

Table 8

Origin Country of Respondents

Origin Country	Number	Percentage
Nepal	18	72.00
India	7	28.00
Total	25	100.00

Source: Field Survey, 2008.

The table 8 shows that 72 % percent of the disabled beggars were came in Kathmandu through out the different part of country and rest 28% from India, among them 16% respondents were come here from Motihari Bihar, 4% was from Maje Malmal of Utter Pradesh, 4% was from Jayapur of Rajasthan and 4% was from Sadar Bazaar of New Delhi, India. Among the

total population 20% respondents were come here for the sake of treatment. As well as 8% Hindu respondents were come Kathmandu (specific in pashupatinath) for Shivaratri purpose. They were come Kathmandu in time to time and begging also. In my filed observation, I observed that some of those people did not understand Nepali language. Therefore, I use Hindu language to communicate with them.

5.2 Type and Causes of Disability

5.2.1 Type of Disability of Respondents

By the definition of types of disability of respondent, they can be categorized into two categories. They were disabled by birth and after birth. The disability after birth can be again classified into two categories i.e., disability by diseases or by accident based on causes. The table 9 shows the types of disability of respondents of the street beggar in the study.

Table: 9
Type of Disability

Disability	Number	Percentage
Locomotion	22	88.00
Blind	3	12.00
Total	25	100.00

Source: Field Survey, 2008.

The table 9 clearly reveals that majority of disabled beggar were related with locomotion. Out of total locomotion respondents, 56 % were related to leprosy, 16 % were by the causes of accident and 8 % respondents were

from by the cause of ganging burger diseases (freezing blood). Likewise 8 % respondents had shorter foot than normal people which made problem them to move and physical work. Those respondents were became disabled by diseases rather than accident.

The table no 9 also shows that 12 % respondent were blind among the total 8 % were gradually blind after birth due to diseases. As well as 1 person was blind by accident (see Box: 3, case c).

5.2.2 Causes of Disability of Disabled Street Beggars

I have already said that people did not want to be beggar with their own wills but society compelled them to be beggars. It is a result of disabled conditions of the people. Some of the people were neglected by family, kins and society after becoming disabled. In this situation they move towards other place and start begging for survival. Nobody, therefore, wants to leave his/her home without any cause.

In the context of disabled street beggars of Kathmandu district, there is not only a single cause that made them physically disable. Mainly those people are become by various causes like accident and disease. In my field observation, I found that majority of respondents were became disabled after birth and small portion of respondent were naturally or by birth. Out of disabled after birth, 77 % were by the causes of diseases and 23 % were by accident. The causes of disability are shown in the table 10.

Table: 10
Causes of Disability of Respondents

Variables		Number	Percentage
By birth		3	12.00
After birth	By accident	5	20.00
	By disease	17	68.00
Total		25	100.00

Source: Field Survey, 2008.

The table 10 clears that majority of people were become disabled after birth. In my study, it was found that among the total disabled street beggars, 88 % were after birth disabled beggars.

During the course of field study, they told me that they were involved in other occupation before their accident. Some of them were worked in industry and other in agricultural and non-agricultural filed as wage labour. I have presented some cases to support my argument.

Box 3: They Made them Beggar by the Causes of Disability

<i>Case A: Disabled by birth</i>
<p><i>Shova Maya Raut was 46, married women born in Okaldhunga. She was illiterate women. She came in Kathmandu 11 years ago. According to her, her two legs were shorter than normal people. She had own home in squatter camp in Tilganga with five family members (husband and three daughters). Her daughter was helped to bring her for begging place. According to her, her husband was drunkard and did not pay any attention to care the family. Her children were under the age of 10. They were not able to earn money to support the family. If my husband supports to care the family, I do not come here for begging.</i></p>

Case B: Disabled by Disease (after birth)

Debika Thapa was married blind woman at the age of 50. She was born in Sunsari. She came in Kathmandu 18 years ago. According to her, she was illiterate. Pashupati area was specific place for begging and she lived in footpath with her drunkard husband in the same place. She had two children at the age of 9 and 10 years. They flew away four years ago by leaving her and her husband.

When she was able, she did work on garment. By the cause of eye weak, she was unable to do work in garment. The garment owner banished her from work. During that time, she had no enough money to treatment her eyes. Thereafter, she had no other way to survive rather than begging. Then she had come in the street for begging.

Case C: Disabled by Accident (after birth)

Mohan Chaudhari was 46, married Hindu man. He was come Kathmandu 10 years ago from Duhabi. He had five members in family including wife and three children.

According to him, I worked in ice factory at Duhabi in Sunsari district of east Nepal. One day an unbelievable event took place in my life. When I was working in ice factory, a sharp ice stick badly hit my eye. After that my eye were gradually damaged. After few years, I lost the light of my eyes. The factory did not give any compensation for me and returned back my home with empty hand.

After few years later, misery of life again hit my life. I became victimize of leprosy. I did treatment at Kathmandu. After treatment in the hospital, I got relief from the disease. But I can not walk easily from one place to another. To be a disable person, I have no enough money for the treatment of disease.

Moreover, to be the head of the family, I had more and more responsible to fulfill the economic burden i. e, food, cloths, shelter, education of children, treatment etc. of the family. In this situation, there is no other option for me except begging to escape from that problem. At present, one organization (NYFE) was supporting to my children's education only which was not enough.

These cases are closely state that how society compelled an individual to be street beggar. The case no 1 was related to a woman who compelled to be beggars due to her drunkard husband. If her husband did not drink wine and care her family then she may not came in street for begging.

Similarly, from the cases no 2 and 3 I can analyze that forceful banish from the factory was the main cause of begging for Debika Thapa and Mohan Chaudhary. If the state had provided some provision for workers regarding to their future life after accident, they will not come to the street for begging. Moreover, poverty was also seen as the main factor which compelled people for begging. In the case of Debika Thapa, if she had enough money for treatment of her eyes in the early phase of her life, she went to the good hospital for treatment and could not lose the light of eyes. Agreeing with Durkheim, I, therefore, argued that begging was not an individual phenomenon but a social phenomenon. It is 'external to' and 'coercive of' too as Dhurkheim says. The disability, poverty, irresponsible government, and factory owners and drunkard husband were the main factors which compelled them for begging for survive.

5.2.3 Access to Treatment Activities

Information on access of treatment of respondents after accident or diseases closely related with the disability or ability. Those people who had good access with hospital for treatment he/she has high chance of recovery from the problem otherwise no. Therefore, people who has no or little access to the treatment centers, they compel to disabled through out the life. Such disability pushes him/her for begging. The table 11 shows the used of treatment by respondent.

Table: 11

Used of Treatment

Treatment	Number	Percentage
Yes	22	88.00
No	3	12.00
Total	25	100.00

Source: Field Survey, 2008.

Table 11 shows that majority respondents had gone for treatment. In my field observation, I found that those respondents who were became disabling after their birth went to health post or hospital for treatment but rest of them did go to health care centre for their treatment.

Out of 88%, majority of the respondent informed me that their condition was changed into better from as in the past but not returned back as their able condition. That means they loosed their organs. Similarly, 18 % respondents informed me that their physical condition had not changed after treatment. A case study related with the condition was not changed after treatment has been presented here.

Box 4: Condition has not changed after Treatment

Shiva Ram Adhikari was 46, married, Hindu man. He came in Kathmandu before 4 years from Sindhuplanchowk. According to him, he was begging daily in Pashupati temple area. He was disabled by the causes of diseases called gang ring burger diseases (freezing blood). Before he was driver, by the cause of victimize of disease he became disabled. According to him, on the time of treatment he lost his property. By the causes of diseases and disability he did not carry out other work. He lost his all property for treatment of diseases but not recovered it and he had no other way for survive rather beg. So that he compel to come in the street for begging and waiting for good donor people

The case presented in Box, 4 reveals that an individual lost his all property during the course of treatment but his disease was not recovered. After that he had left nothing in his life. He became disabled, poor, and unable to do other physical work in his life. As a result, he started begging for his survival.

5.2.4 Knowledge on Disability

Disability is one of the major causes of begging. All kinds of disability are not the cause of accident. Some people became disabling due to the lack of knowledge about their diseases and some of the diseases are transmitted from one person to another and one generation to another by heredity. I have already mentioned that 64 % respondents were illiterate among the total studied disabled street beggars. Information of knowledge regarding to the disability of the respondents were collected by asking them. The knowledge of respondents about disability has been shown in the table 12.

Table: 12
Knowledge of Respondents about Disability

Knowledge	Number	Percentage
Yes	21	84.00
No	4	16.00
Total	25	100.00

Source: Field Survey, 2008.

Table 12 shows the majority respondents had knowledge about their disability. Majority of them had gone for treatment and improve their condition after treatment. Out of total known respondent, 57 % respondents were known their problem from doctors, 38 % from others (as villagers, people and so on) and 5 % from television/radio.

5.2.5 Having Same Problem to Other Family Members of Respondents.

Information on having same problem to other family members of respondent is essential to know the cause of disability. It helps us to find out whether the disability is heredity or not. The table 13 shows the problems faced by other members of the respondent.

Table: 13

Having same Problem to other Family Member of Respondents

Yes/No	Number	Percentage
Yes	3	12.00
No	22	88.00
Total	25	100.00

Source: Field Survey, 2008.

Table 13 shows only 12 % respondent informed me that the members of their family members had been facing the same problem as they did. These respondents were suffering from leprosy. Majority of the respondents informed that their family members had no such kind of problem. Therefore, we can conclude that disability is not only hereditary problem but other factors play more vital role to increase it.

5.2.6 Health Problem of Disabled Street Beggars

In my observation, I found 64 % respondents used one more than one varieties of alcoholic such as tobacco, cigarette, hemp, alcohol. These people had more possibility to attack by other diseases such as stomach problem, sinus, firing body, headache, respiration etc. The table 14 shows other health problems facing by respondents.

Table: 14

Other Health Problems Facing by Respondents according to Number

Problems	Number	Percentage
Yes	13	52.00
No	12	48.00
Total	25	100.00

Source: Field Survey, 2008.

Table 14 shows 52% respondents faced these problems except disability. In this study, locomotion disabled faced eye weak, respiration problem as well as blind people faced leg problem (See Box, 3 case, c). Those people who had facing different kinds of disease may be involved in begging for longer time as compared with others.

5.2.7 Feeling of Respondents on the Time of Begging

In the study area, begging is an occupation of poor and helpless persons. Poverty, lack of education, responsibility towards family, lack of job, adequate state policy, diseases are the main causes of begging that pushed an individual or group in street. The begging is an anti social behaviour or occupation for prestigious, rich, educated, able bodied persons or group in our society. In some society begging is taken as an integral part of their survival (Chhetri and Kattel, 2004). Moreover, many disable persons are found to engage in different governmental and non-governmental activities in our society.

In the study area, I found that disabled beggars perceived begging as a past deed of his/her life. Their perceptions and feelings towards the begging are taken as their compulsion rather than their occupation and interest. In my observation, all the respondents were come for begging due to the external and coercive factors of society. The table 15 shows the feeling of the respondent on the time of begging.

Table: 15

Feeling of Respondents on the Time of Begging

Feeling	Number	Percentage
Shy	23	92.00
Don't shy	2	8.00
Total	25	100.00

Source: Field Survey, 2008.

Table 15 shows 92% respondents didn't take it a good work. They told me, what can I do? They had no other way to survive. So, that they came in the street for begging. If, they got alternative way for survive, they had not come for begging on the street. According to them, they were not come here happily. It they were not come here, there was a question of survived them and their family members also.

CHAPTER- SIX

LIVLIHOOD AND RELATION WITH FAMILY, SOCIETY

This chapter discusses on daily livelihood of disabled beggars in Kathmandu district. The chapter mainly deals with living places, specific begging places, food places and their relation with family, society and helper of disabled beggars as well as they got facility from government or not. These things are important for their daily living activities which are presented here.

6.1 Access to Living Places

Access to living place for disabled beggars is essential to know their living condition which may eventually affect their health condition. In my study, I found that 96 % respondents were come from far distance than Kathmandu district. It was not possible to be have own home for the poor people in urban area (Kayastha and Shrestha, 2003). In this situation, they may be lived in rented house, footpath, and others places. The table 16 presents the living places of respondents in study area.

Table: 16

Living Places of Respondents

Living Places	Number	Percentage
Own home	1	4.00
On rent	10	40.00
Footpath	5	20.00
Others	9	36.00
Total	25	100.00

Source: Field Survey, 2008.

Table 16 shows, 4 % and 40 % respondents lived in own home and in rent respectively. Those respondents were lived with their family members and with friends. Similarly 20 % respondents lived in footpath and rest of the respondent informed me that they had no permanent residential place. Sometimes they lived in temple, hospital area and so on. Those respondents have no family. Some of them were separated and some of them were unmarried respondents. This information makes clearer that those respondents who live in footpath have no good relation with family. Other indicates that they have no permanent living places as well as begging places. They were roaming here and there for begging purpose. I found that they had not good relation with family, their relatives and society also. Among them 8 % were prophet, they have no permanent living places as well food place and not good relation with family. I have presented a case of a prophet having unique living activities.

Box 5: No Permanent living place and not well relation with family after prophet

Suvnath Agori was 55, Hindu prophet born in Sadar bazaar, New Delhi, India. According to him, when he was studying in class 7, an incident took place in his life. His father was died. After performing father death ritual, he went to the school. At that time, a teacher bit him in that day because he did not show his homework to teacher. He felt in anger with teacher. As a result, he had bit the teacher by stone. Then he left the school as well as home at the same time.

But he made him prophet after accident. After prophet; he did not care up his family members. He questioned me, can prophet care family? Can prophet do marriage? He told me that, he had no permanent living place. He was roaming here and there (Kathmandu valley Gorkha Durbar, India etc.). According to him, if that event was not occurred in his life, may be he would not be not in present situation i.e., beggar.

The case presents that if the teacher didn't bit him, may be he hadn't left school and home also. Suvnath had bit to teacher by stone; it is social facts compel him to left society because he did restricted behaviour upon teacher. On the looking, he was disabled beggar by the cause of disability and poverty; these are 'external to'. But the 'coercive of' factor were different (he break the rule of society and did inhuman behaviour).Like Durkheim these two factors are equally important to push him in the street for begging. However, he adapt in this environment because he didn't exact beg but he was dependent upon donor people.

6.2 Access to Food

Like living place, access to living place for disabled beggars is essential to know food and food places which may eventually affect their health condition. Moreover, it also indicates to their relation with family members, kins and society. However, all disabled beggars had no same kinds of food taking habit and places. It was found varied. The table 17 shows the food taking places of respondents in the study area.

Table: 17
Food places of Respondents

Food Places	Number	Percentage
Home	6	24.00
Hotel	6	24.00
Begging place	5	20.00
Others	8	32.00
Total	25	100.00

Source: Field Survey, 2008.

The table 17 clears that 48% respondent take their meal in their own home or rented home with their family members. However, most of the respondents informed me that their normally take their meal in begging place, small hotel or other places like temple, Santisewa. Those respondent were fallen under the category of homeless disable beggars in my study. It was also found that they normally took their lunch in begging place because they were come begging place early in the morning and remaining till evening. During the course of my observation, I found that some of respondent were taking their lunch in foot-path where they were sitting for begging.

In my study, I found that 76 % respondents were non-vegetarian and rests were vegetarian. They were took non-vegetarian products because of their habit, interest, good taste and so on. Among the vegetarian, some gave up meat after becoming prophet and some were vegetarian by birth.

6.3 Begging Places of Street Disabled Beggars

Unlike other kind of beggars, disabled beggars have more or less permanent or specific begging place due to the lack of easy movement. Mostly, these beggars concentrated in religious site and crowed area. The table 18 shows the begging places of respondents.

Table: 18
Places of Begging of Disabled persons

Places	Number	Percentage
Religious sites	16	64.00
Street	5	20.00
Others	4	16.00
Total	25	100.00

Source: Field Survey, 2008.

Table 18 shows that majority of disable beggars were found in religious sites like Pasupati area, in front of Mahakal temple and Jame Mosque because there was possibility of more donor people. In my field observation, they informed me that there was high chance to achieve more alms in the religious sites as compared to other areas. In Hindu religion and Muslim religions, giving alms is taken as merit making activities which will achieve after death. I asked a question to the visitors of temple who was giving money to the disable person, informed me that they gave money for gaining religious merit.

Similarly, I found that 20% of the disabled beggars lived in the streets like Ratnapark and Sundhara for begging. According to disabled street beggars, they had got high chance to achieve money by sympathy of wayfarer. In my observation, I observed that wayfarers were passing through disabled street beggars by giving money to them. They gave money by sympathy rather than merit making.

6.4 Begging Routine of Disabled Street Beggars

Begging is the main occupation of disabled street beggars because they have no other way to survive except begging. In the absent of begging, they can not link hand and mouth. Table 19 shows the distribution of disabled street beggars by their begging routine.

Table: 19

Distribution of Disabled Street Beggars by Their Begging Routine

Begging Routine	Number	Percentage
Daily	21	84.00
Not daily	4	16.00
Total	25	100.00

Source: Field Survey, 2008.

The table 19 reveals that majority of respondents came for begging daily. A small numbers of respondent (16 %) informed me that they did not come daily for begging. Normally, those respondents took rest one or two days in a week. In those days, they washed, took bath and cleaned room. One respondent had found to work in non-government organization. He came for begging in the holiday of office. (See: Box, 1: pp; 32)

6.5 Relation with family and Relatives

Good family relation makes easy, healthy and happy life of human beings. On the other hand, lack of good relation with family members results in misery in life and livelihood. Lack of proper relation of disable persons among family members such as parents, brothers, sisters and other relatives pave the ways for begging. In this study, 24 % respondents did not marriage, 16 % respondents were lonely, and 8 % were prophet. They did not visit to their house and had no any contact with their family members and relatives. By the cause of poverty, disability and accident they left their home and made them disable street beggar. It clears that unmarried, lonely and prophet had no good relation with their family and relatives.

In the study area, I found that 8 % female disabled beggars had drunkard husband. As a cause of drunkard husband, they were unable to save many which earn by begging. These informants informed me that their husband did not support them in their household activities as well as others. Thus, they were living hard life in their family. In the course of my study, these women told me that if their husbands gave up drinking alcohol and do economic work, they have no necessary to beg daily in the street. Similarly, some female respondents who were suffering from leprosy were more victimized and having no good relation with their family. An informant said

that she had property in home but their family drove away from the home. After that she came Kathmandu and living in Bir hospital area. Thereafter, she did not make any contact with her family and relative and her family and relatives also had not come to see her (See Box, 6:60)

According to them, 80% respondents were come here for treatment after affected by disease or became disabled by an accident. Out of them, majority of them were living with family members in Kathmandu valley. These respondents were the main source of income and livelihood of their family (See Box, 3: case, c). They informed me that their families support them for preparing foods, washing clothes, caring in illness, and fetching in street for begging. Some of the respondents were also found along in Kathmandu but they had good relation with their family members. They informed me that they frequently visited to their and send money. Meanwhile, their relatives also came to meet them in Kathmandu.

6.5.1 Help in Illness

It is generally said that human beings are more dependent upon other as compared with other animals. The needs of help are higher and greater in childhood and elderly age. Similarly it is essential during the time of illness. Likewise, disable persons are also incapable to do any kinds of work. Therefore, they have need of help more than others. Moreover, it was more and more essential during the time of illness because they cannot do cooking, cleaning and washing activities. The table 20 presents distribution of disabled Street beggars by their helping individual and institution on the time of sick.

Table: 20
Distribution of Disabled Street Beggars by Their Helping Individual and Institution

Helping individual/institution	Number	Percentage
Family member	9	36.00
Friends	8	32.00
Other	4	16.00
None	4	16.00
Total	25	100.00

Source: Field Survey, 2008.

Table 20 clearly reveals that 36 % respondent got help from family members during the time of illness. Out of whom, majority were living with their family. Similarly, 32 % respondents informed me that they got help from their friends during the time of their illness and 16 % respondents informed me that hospital officials as well as government and non-government organizations helped them to care during the time of illness. Similarly, 16 % respondents informed me that they did not get help from anybody. They informed me that the god/goddess will save their live during the time of illness.

6.6 Relation with Government and Non-government Organization.

Access to governmental and non-governmental organizations also plays an effective role to the life of disabled person. Those person who got enough help, they may not be come for begging on the street. In my daily observation, I found that some of disabled persons were involved in small business in the street of Ratnapark and some of them were working in government and non-government organizations in Kathmandu district. The

table 21 shows the distribution of respondents by getting help from government and non-government organizations.

Table: 21

Distribution of Respondents by getting help from government and non-government organization

Getting help	Number	Percentage
Yes	6	24.00
No	19	76.00
Total	25	100.00

Source: Field Survey, 2008.

Table 21 shows that those respondents who got any facility from government, mainly that was treatment. Then they got treatment in government hospital with free cost. Majority of them had not got any facilities from government. They were angry against government. The government did not look their problem, not care, and not help them. Similarly, 24 % respondent got some help from government. During my field study, I found a person was living in Santisewa in free cost and 2 persons got some economic support from the government organization. Those respondents who were became disabled by leprosy diseases got medical supports like treatment and medicine in free of cost from the government organizations treatment.16% respondents got crutch and 12% got wheel chair from *Disabled Federation*

6.7 Relation with Other Disabled Beggars

In this study, 32% respondents got help from their friends on the time of sick. Likewise, these respondents lived with friends in rent and other places.

As well as, they borrowed money from friends on the time of sick and without income day and after they lend to them. They exchanged borrow and lend with friends on the time hardships. However, minority of respondents informed me that they have not good relation with other disabled beggars. They did not contact them, not care them. On the time of hardships, these respondents remembered the gods and believed upon gods.

6.8 Attitude and Behaviour of Society towards Disabled Street Beggars

Attitude and behaviour of other people towards disabled street beggars are essential to know their perception to them. Moreover, it is also effective to understand the relationship between disable street beggars and society.

In my study, 56 % respondents told that society did misbehave upon them. However, the attitude and behaviour were gradually changing as compared in the past. Out of total misbehaved disable street beggars, majority were suffering from leprosy. These people gave up their home land due to their diseases. Among them one respondent informed me that she was suffering from the leprosy in the past. As a result, her family and society blamed her as a sinner and banished from the home as well as society. Thereafter, she came in Kathmandu with the help of organizations for treatment. After treatment, her wound was somehow recovered but loosed her fingers. At present she was living in Kathmandu district and survived her life by begging. I have presented a case to support my argument.

Box 6: Misbehaved of Family and society

Kumari Bishowkarmas was 48, non-married, Hindu woman born in Khotang, Nepal. According to her, I had home and land in khotang. When became victim of leprosy disease thereafter my dark days were starting at the same time. I faced the misbehaved from society as well as from family also. The people hated me in village, these behaviour made me misery and sad. Then I left my home and society at the same time before 5 years. I was come in Kathmandu and treatment my diseases. According to her, in Kathmandu valley, here are not helpers for me. I remembered my past days and I have no desire to return back home. As well as I have no other option for survive rather beg. Then after I made me a disable street beggar. According to her, if they (family, society members) did me good behaviour, obviously I am not in present condition.

Above mention the case clears that likes Durkheim argument sociology is the study of social fact which are 'external to' and 'coercive of'. In this sense begging is the social fact. On the looking, disability and poverty push her in the street, these are 'external to' factors as well as misbehave from family, society are 'coercive of' factors compelled her to come in the street. These two factors are equally important to push her in the street. Similarly, Family and Society didn't give her space in this place for live but she challenged that family and society but she adapts in another society as well as adapt in another environment.

CHAPTER-SEVEN

CONCLUSION AND RECOMMENDATIONS

The cause of being disabled street beggars is varied according to the variation in social setting. Begging is a social fact, as Durkheim says which is 'external to' and 'coercive of' to the individual by society is the main theme of this research.

As well as, the main objective of the research was to find out the causes of being disabled street beggars in Kathmandu district. It has also attempted to analyze their daily living activities and their relationship with family, kins and society.

Durkheim's functionalism approach has been applied to find out the relationship between begging and disability. The theoretical approach is found some how appropriate to analysis the cause of begging. The disabled persons were not come in the street for begging without any compulsions. The coercive and external factors were poverty, dismissed from job after disability, and hated by family, kins and society. In this sense, agreeing with Durkheim's argument I argued that poverty, dismissed from the job after accident and lack of love and affection from family members, kins and society are the social facts which are 'external to' and 'coercive of' too. That compelled people to leave their home and come to street for begging.

In this study descriptive and exploratory research design were used to meet the objectives of research. As well as, all disabled beggars of Kathmandu metropolitan city were universe, among them 25 samples were selected for this study. In this study, the study area was selected by purposive sampling method as well as numbers were taken by accidental sampling method. Both

qualitative and quantitative data were taken from primary and secondary sources. Interview schedule, non participant observation, case study was used for the data collection in this research. Similarly simple tabulation, charts, simple statistical tools were used for data analysis in this study.

The disability and begging is not related with caste and ethnic, religious and cultural backgrounds. The finds shows that different caste/ethnic, religious and cultural background of the people should be involved in begging. Similarly, the distance also does not have any role for begging in the case of disabled beggars. For instance, majority of the respondents were come from far districts as well as India rather than adjacent districts of Kathmandu. From this study, I conclude that poverty, dismissed from the job after accident and lack of love and affection from family members, kins and society are the key factors which compelled the disable persons for begging. Furthermore, the destination place for of disabled beggars is determined by chance of achieving of money and other things by wayfarer and pilgrimage.

Older and alone persons are involved in begging due to the lack of love and affection from the family whereas the younger age groups were involved due to the responsibility of family's livelihood. Comparatively, male populations were higher than female in begging among the disabled person. This is the cause of patriarchal value system i.e., male is not only the senior person of the family but also the bread winner of the family too. Therefore, after marriage male should bear more and more responsibility of family like education of children, food, cloth, shelter, health care etc.

The religious sites also seem as a main factor for enhancing begging, particularly disabled beggars, in Nepal. In addition, urbanization is the main factor for promoting begging particularly the disabled beggars. Along with urbanization, majority of people became homeless or lived in rented home; eat in foot-path, and no access to medicinal institution. For example, in Kathmadu district, almost all disabled person have no their own home, majority of them take their food in begging place and majority of them have no access to medical institution for their treatment.

All disabled beggars have not distance relation with family, kins and society. However, those persons who were became disabled by leprosy and compelled them to leave their house and society by forced. These disabled beggars have not good relation with their family, kins and society as compared with other kinds of disabled beggars.

DIRECTION FOR THE FURTHER RESEARCHERS

-) In this research, I was only concerned for disabled beggar. Therefore future researcher would pay their attention to other types of beggar from sociological perspective.
-) This research was an effort to understand the socio-economic condition, cause of being disabled beggars, daily livelihood of disabled beggars and their relationship with family and society in a small group of people living in specific location. I found the field challenging and interesting but I could not find many things due to time and other constrains. However, this is an interesting subject matter for the future researcher to find out other aspects of disabled persons.

) In this research, I have tried to understand begging as a social fact which compelled disabled person to enter in this situation. However, as a master degree student I could not claim that my effort is sufficient. This approach, however, is appropriate to analyze the social facts. Thus I recommend further researchers to apply this approach to analyze other social problems.

REFERENCES

- Adhikari, N., 2005, *Marital Status of Blind Women in Kathmandu Valley*. Unpublished Thesis of M.A. in sociology, T.U. Kirtipur.
- Aryal, N., 2004, *Silent Screams: A Study on the Sexual Violence against Blind and Visually Impaired Women of the Kathmandu Valley*. Unpublished M.A. Thesis in sociology, T.U. Kirtipur.
- Baker, T.U., 1999, *Doing Social Research*, MC Graw Hill, Inc., Singapore.
- Bhattarai, M., 2003, *Disability*. Shree Bhattarai Publication Kathmandu.
- CBS 2005, *Map Produced by the Survey Department, National Geographic Information Infrastructure Project*, NGIP, Kathmandu.
- CBS, 2001, *Population of Nepal, VDC/Municipalities Selected Tables/western Development Region*, Kathmandu: Central Bureau of Statistics.
- CBS, 2005, *Statistical Year Book of Nepal*, Central Bureau Statistics.
- Chettri, R.B., 1990, *Adaptation of Tibetan Refugees in Pokhara Nepal: A Study of Persistence and Change*. Unpublished Ph. D. Dissertation, University of Hawaii USA.
- Chettri, R.B., and S.P., Kattel, 2004, *Dispute Resolution in Nepal: A Socio-Cultural Perspective*. Centre for victims of Torture, Nepal.
- Demerath, N.J., and R.A., Peterson, 1967, *System, Change and Conflict*. Collier Macmillan Publisher, London.

- Dixit, H., 1981, Souvenir, *First Nepalese Congress of Paediatrics of the Nepal Paediatric Society (NEPAS)* on 29- 31 Dec. 1981 Kathmandu.
- Duwal, S.K., 2004, *Study on Physical Disability: A Case Study of CBR in Bhaktapur Municipality*. Unpublished M.A. Thesis in Health Education, T.U. Kirtipur.
- Ghimire, D., 2005, *Difficulty in Learning Algebra: A Case Study of Blind Students*. Unpublished M.Ed. Thesis in Mathematics Education, T.U. Kirtipur.
- HMG/NPC, CBS, 2001, *Population Census of Nepal*, Central Bureau of Statistics.
- HMG/NPC, CBS, 2062 *Objects Description of Kathmandu Districts* Central Bureau of Statistic.
- Insec 2006, www.inseconline.org, 1996-2006
- Karki, R., 2054, *A Sociological Study of Child Beggar on the Kthamndu Valley*. Unpublished M.A. Thesis in Sociology, T.U. Kirtipur.
- Kayastha, R.P., and N. L. Shrestha, 2003, "Housing and Household Characteristics of Family Structure." *In Population Monograph of Nepal*. Central Bureau of Statistics Ramshah Path Kathmandu Nepal. Volume.I. pp-173-212.
- Kerlinger, F.N., 1973, *Foundations of Behavioural Research*, New York, Prinehart and Winston.

- Kumarappa, J.M., 1945, *Our Beggar Problem, How to Tackle It*. Padma Publication, Bombay.
- Macfarlane, A., 1976, *Resource and Population: A Study of the Gurungs of Nepal*. Cambridge University Press.
- Neaupane, S., 2056, *Pashupati Chhetraka Maganteharuko Ek Samajsastriya Adhayan*. Unpublished M.A. Thesis in Sociology, T.U. Kirtipur.
- Okada, E., Rana, N.S., 1972, *The Child Beggar of Kathmandu*, Department of Local Development/UNICEF Research - Cum - Action Project.
- Pradhan, S., 2058, *Tokha Stith Samudayama Adharit Punarsthapan Karyakaram Sambandhi Ek Samajsasthriya Adhayan*. Unpublished M.A. Thesis in Sociology, T.U. Kirtipur.
- Regmi, M.C., 1999, *Land Ownership in Nepal*, Adroit Publishers New Delhi.
- Ritzer, G., 1980, *Sociological Theory*. MCGRAW-Hill International Edition.
- Ryndak, D.L., and S., Alper, 2003, *Curriculum and Instruction for Students with Significant Disabilities in Inclusive Settings*. Allyn and Bacon Publication New York.
- Sharma, P.R., 1995, *Culture and Tourism in Nepal*, ICIMOD, Kathmandu, Nepal.
- Singh, M.L., and K., Pradhan, 1980, *Report on the Sample survey of Disabled Persons in Nepal*. Central Bureau of Statistics.

Smith, C.R., 2004, *Learning Disabilities, The Interaction of Students and their Environment*. Allyan and Bacon Publication New York Boston.

UNICEF, HMG, NPC, 2001, *A Situational Analysis of Disability*, Submitted by New Era, P.O. Box 722 Kalopul, Rudramati Marg Ktm, Nepal.

United Nations, 1986, *Development of Statistics of disabled Persons: Case Studies*, UN Publication, New York.

United Nations, 1986, *Disability, Strategy, and Policies, Untied Nation Decade of Disabled Persons, 1983-1992*, UN Publication, New York.

Upadhyaya, I.P., 2063, "Statistic of Disable Person in Nepal", in *Reformation*. NFD, Kathmandu. Nepal.

SCHEDULE

PART I: Socio-Economics Characteristics

1.1 Name:-----

1.2 Caste/Ethnic-----

1.3 Religion:-----

1.4 Natal village:-----

First: Country -----District:-----

1.5 Arrival time in Kathmandu: -----

1.6 Sex:----- 1.7 Marital status-----1.8 Age:-----

1.9 How long have your been in this are?

- a) Less than 1 year b) 1.10 years c) More than 10 years

1.10 What is your education level?

- a) Literate b) Illiterate

1.11 How much your daily income?

- a) Upto Rs. 50.00 b) Rs. 50.01 to 100.00 c) More than Rs. 100.01

1.12 Are you owner of any type of land?

- a) Yes b) No

1.13 Have you got own home?

- a) Yes b) No

1.14 How many members are in your family?

- a) Small family b) Medium family
c) Large family d) Lonely

PART II: Causes of Disability of disable beggar

2.1 What type of disability is belonging to you?

- a) Locomotion disability b) Blind
c) Deaf d) Other-----

2.2 Are you disable by Birth?

- a) Yes b) No

2.2.1 If No, how did you being disable?

- a) By accident b) By any diseases

2.3 Did you go for treatment?

- a) Yes b) No

2.3.1 If Yes, Did your condition change after treatment?

- a) Yes b) No

2.4 Are there any other member of your family have the same problem?

- a) Yes b) No

2.5 Do you have any knowledge about your disability?

- a) Yes b) No

2.5.1 If yes, how did you know?

- a) By literature b) By discussion
c) By TV d) By radio e) Other-----

2.6 Do you have any medical and health problem now except disability?

- a) Yes b) No

2.6.1 If yes, what type of problem have you got?

2.7 How are you feeling on the time of begging?

- a) Good b) Bad
c) Cause of disability d) If others -----

Part III: Daily living activities of disable beggar.

3.1 Where do you live?

- a) Own home b) On rent
c) Footpath d) Others -----

3.2 Where is your specific place of begging?

3.3 Who do you help to come a begging place?

a) Family member b) Friend c) Others-----

3.4 What do you gain from begging?

a) Food b) Money c) Others -----

3.5 Where do you go for fooding?

a) At home b) Hotel and Restaurant
c) By begging in same place d) Others -----

3.6 What type of food do you use?

a) Vegetarian food b) Non-vegetarian food

3.6.1 Why?

3.7 Have you got any facilities of your daily living activities from government?

a) Yes b) No

3.8 Are you take any alcoholic materials

a) Alcohol b) Cigarette c) If others -----

3.9 Do you quarrels with your friend for the sake of begging?

a) Yes b) No

3.10 Do you give some money from your daily income to tips taker?

a) Yes b) No

3.11 Are there any other disabled beggar lives in your community?

a) Yes b) No

3.12 How your society behaves towards disabled person?

3.13 Why are you leaves y our family and to come here?

3.14 If you are not disabled, are you come here?

a) Yes b) No

3.14.1 Why?

3.15 Are you feel shy on the time of begging?

a) Yes b) No

3.16 Your family members or kins are begging here?

a) Yes b) No

3.17 Are you return, if your family member are come to return back you?

a) Yes b) No

3.17.1 Why?

3.18 Are you begging daily?

a) Yes b) No

3.19 Is this place is specific place for begging to you?

a) Yes b) No

3.20 Are you saving from your daily begging?

a) Yes b) No

3.20.1 If yes, how much?-----

3.20.1.1 Where do you spend that Money? -----

3.20.2 If not, Why?-----

3.21 If you are not come on begging place? In that day where are you going?

- a) To go tour b) To sleep c) To bath, wash

3.22 For the time of sick who do you help?

- a) Family member b) Friends
c) Other individuals d) Any body do not help me

3.23 If anybody born, died in this place, who do them help?

- a) Municipality b) Don't care anybody
c) Related person d) Friends e) Donors INGOs, NGOs

3.23.1 How? If know

3.24 How do you daily live on the time of without income day?

- a) Before saving b) To do debt from friends
c) Others-----

3.25 Have you desire to beg in your total life time?

2.26 Have you desire to make family?

- a) Yes b) No

3.27 If you got other work, in that time are you leave it?

- a) If anybody manage me eat, sit, read facility b) If I got work
c) I am disable d) Not reluctant