

# MASTER THESIS

Course code:

SO345S

Name / Candidate no.: 7

Khuma Nath Dhakal

---

Title

Problems of Physically Disabled People in Nepal

---

Date: 15.05.2019

Total number of pages: 63

## **Acknowledgements**

Firstly, I would like to thank all the respondents for their valuable time and information. Their co-operation and kindness are highly appreciated. Without their support and help, it would not have been possible to present the study in this form. Likewise, I would like to extend my gratitude to the staff and administration of Independent Living Centre for Persons with Disabilities, Kathmandu Nepal for their help to get my sample population.

I am indebted to my supervisor prof. Janne Iren Paulsen Berimo for her continuous encouragement and guidance throughout this research project. It was not possible to bring this study in this shape without her insightful comments and feedbacks.

I am also grateful to all the faculties of Social Sciences at Nord University, Bodø, Norway for their direct and indirect support during my study at the university.

I am thankful to my family members for their continuous encouragement for my study. I would like to thank my wife Lila Devi Ghimire Dhakal and my daughter Aditi Dhakal for their support and maintaining the favourable environment for my study.

At last not the least, my sincere gratitude goes to all my friends who helped me during my study.

Khuma Nath Dhakal

Bodø, Norway

May 2019

## **List of Abbreviation**

**CBS – Nepal Central Bureau of Statistics**

**CDD – Central for Disability and Development**

**CERID – Research Centre for Educational Innovation and Development**

**DPWA – Disabled Protection and Welfare Act**

**GoN – Government of Nepal**

**MoE – Ministry of Education**

**NPC – National Planning Commission**

**UN – United Nations**

**UNICEF – United Nations Children’s Fund**

## **Abstract**

The main purpose of this study is to find out the challenges that physically impaired people face in Nepal and their connection to cultural and social system of Nepalese society. For this study, eight people with physical impairment were selected with purposive or judgemental sampling procedure from Kathmandu, Nepal. Their experiences on personal, family, and social adjustment as well as policy aspects are explored through in-depth interview. As this study is designed with qualitative approaches, the collected information is presented descriptively under different themes directed to research question. The empirical data is analysed and interpreted in the light of medical and social model, systems theory, strengths perspectives and anti-oppressive practices.

The study shows that persons with physical impairment have to face challenges in their personal adjustment. They are not fully ready to accept their physical impairment. Family support is found to be most important factor to overcome with the traumatic situation. While analysing the disability from medical and social model, it seems important to have proper medical treatment as well as respectful social environment for physically disabled people in Nepal.

It is found that social norms and beliefs of people in the society towards physically disabled people have posed more challenges in the life of physically disabled people. Uninclusive social tradition, discrimination on the basis of physical impairment, inaccessible physical infrastructure and prejudice social practice has affected in education and employment and it has made the life of physically disabled people more vulnerable and excluded from mainstream socio-political affairs. The government policies seem ineffective for the welfare of disabled people as larger population of people with physical difficulties is not benefitted due to poor implementation and complex procedure.

**Key words:** disability, impairment, physically disabled, cultural and social system, challenges

## **Table of Contents**

|  |           |
|--|-----------|
| <b>Acknowledgements</b>  | <b>i</b>  |
| <b>List of Abbreviations</b>                                     | <b>ii</b> |
| <b>Abstract</b>  |           |
| <b>Chapter- One: Introduction</b>                                | <b>1</b>  |
| 1.1 Background   | 1         |
| 1.2 Disability in Nepal  | 2         |
| 1.3 Policies of Nepal Government to the People with Disabilities | 4         |
| 1.4 Impairment and Disability                                    | 7         |
| 1.5 Problem statement and Research Question                      | 7         |
| 1.6 Purpose of the study   | 8         |
| 1.7 Organization of the Study                                    | 8         |
| <b>Chapter-Two: Review of the Related Literature</b>             | <b>10</b> |
| 2.1 Understanding Disability in the Global Context               | 10        |
| 2.2 Studies on Disability in Nepalese Context                    | 11        |
| <b>Chapter- Three: Theoretical Framework</b>                     | <b>15</b> |
| 3.1 Disability Theory  | 15        |
| 3.2 System theory  | 18        |
| 3.3 Strengths Perspective  | 19        |
| 3.4 Anti-oppressive approach                                     | 21        |
| <b>Chapter- Four: Methodology</b>                                | <b>23</b> |
| 4.1 Research Design  | 23        |
| 4.2 Qualitative as a Research Method                             | 23        |
| 4.3 Sources of Data  | 24        |
| 4.4 Selection from Data Sources: Sampling                        | 24        |
| 4.5 Interview as a Data Collection Tool                          | 25        |
| 4.6 Interview Process and My Role as a Researcher                | 26        |

|  |           |
|--|-----------|
| 4.7 A brief Presentation of the Respondents                  | 27        |
| 4.8 Data Analysis  | 28        |
| 4.9 Selection of Topic and Study Area/ Location              | 29        |
| 4.10 Ethical Considerations                                  | 29        |
| 4.11 Significance of the Study                               | 30        |
| 4.12 Limitations of the Study                                | 30        |
| <b>Chapter- Five: Analysis and Interpretation of Data</b>    | <b>32</b> |
| 5.1 Personal adjustment                                      | 32        |
| 5.1.1 Feeling about Impairment                               | 32        |
| 5.1.2 Disability and Self-dignity                            | 34        |
| 5.1.3 Disability and Medication                              | 36        |
| 5.2 Family Adjustment  | 37        |
| 5.2.1 Attitude of Family Members on Physical Disability      | 37        |
| 5.3 Social Adjustment  | 39        |
| 5.3.1 Attitude Towards Physically Disabled People in Society | 40        |
| 5.3.2 Physical Disability and Accessibility                  | 41        |
| 5.3.3 Disability and Education                               | 42        |
| 5.3.4 Disability and Employment                              | 43        |
| 5.3.5 Social Inclusion                                       | 45        |
| 5.3.6 Disability and poverty                                 | 46        |
| 5.4 Disability and Government Policy                         | 47        |
| 5.5 Discussion on Empirical Data                             | 49        |
| <b>Chapter- Six: Concluding Remarks</b>                      | <b>54</b> |
| 6.1 Conclusion   | 54        |

## Reference

# **CHAPTER- ONE**

## **INTRODUCTION**

### **1.1 Background**

This study is about the challenges of physically disabled people in connection to socio-cultural system of Nepalese society. The study incorporates the experiences and perception of physically disabled people and analyse the challenges from personal, family, social adjustment. Further, the study focuses on national policies and their actual impact on the lives of physically disabled people.

There are many factors to pose challenges in the life of physically disabled people in Nepal. Most of the people in Nepal believe disability as a punishment for depravities and wickedness of past life (Baskota, 2015). Such perception of people in the society has played an important role in social exclusion of disabled people. There is social isolation of people with disabilities as their interaction is limited with in family members and professionals (Dhungana,2006). Constitution of Nepal (2015) has made the provision for equal rights for disabled person under the Right to Social Justice. It states, “people who are physically or mentally incapacitated or citizens of backward regions shall have the right of participation in structure of state and public service on the basis of inclusive principles.” (Eide, Neupane, and Hem, 2016) Although, Constitution of Nepal (2015) has recognized and incorporated the provision for disabled people, National legislation has not precisely reflected the equal access to education, employment and health facilities as a result disabled people in Nepal are socially excluded and economically dependent. (Lamichhane, 2013)

Historically, disability was characterized in fanciful or religious terms, for example as because of awful fallen angels or spirits and regularly observed as a discipline for past wrong and awful doing. Although the writing on this issue is blended such perspectives are yet present today in numerous conventional social orders (CDD,2014). Disability was beforehand regularly portrayed based on a medicinal model, in which disability was viewed as the aftereffect of ailment, damage, or other extreme weakness for which the main cure is therapeutic treatment (Stobo, McGeary, and Barnes, 2007). Afterward, the restorative model of disability was tested

by rise of the social model on disability. The social model view disability as the aftereffect of the association between individuals with impedance and their condition, for example, accessibility or absence of instruction, work and transportation offices, frames of mind and practices. This model spotlights on the social boundaries and separations that individuals with inabilities need to experience in their everyday life. Disability was reclassified as a collective issue as opposed to an individual issue and taking out boundaries and social change, not simply restorative issues, turned into the objective (John and Michael, 2007). Indeed, even at present the discussion between a medicinal and a social way to deal with disability exists.

## **1.2 Disability in Nepal**

An assortment of research reports show that the worldwide disabled populace is expanding. While this might be ascribed to the utilization of enhanced information gathering instruments, it moreover features an issue of concern. The official registration information of Nepal (2011) reports a 1.94% disability rate, notwithstanding, various associations propose that the real figure far higher. For instance, it is evaluated that the current worldwide disabled populace is 10% (UNICEF, 2006). Further, it is difficult to get exact information on the commonness of disability in Nepal because of social customs, an absence of comprehension on the most proficient method to characterize disability and other financial elements. According to the census report of 2011, about 2 percent (513,321) of the total population has some kind of disability in Nepal. Physical disability covers the highest 36.3 percent of the population with disability followed by Blindness/Low Vision (18.5%), Deaf/Hard to hearing (15.4%), Speech problem (11.5%), Multiple Disability (7.5%), Mental Disability (6%), Intellectual Disability (2.9%) and Deaf-Blind (1.8%).

A large number of people with disabilities is as yet undetectable and isolated in the general public because of disgrace, segregation and unavailability. Practically none of the formative exercises have connected with people living with complete and extreme sorts of disabilities. The arranging and planning of government and non-government offices on inability issues additionally endure because of the absence of information. (Eide, Neupane, and Hem, 2016)

Social and religious Hindu customs set that the benefits and shortfalls of our present life are credited to the transgressions in one's past life (Gabel and Danforth, 2008). In other words, if an individual is disabled, it is viewed because of the transgressions of one's past lives. So,



individuals regularly conceal their disability because of various socio-cultural standards and values (CDD,2014). Scientists, approach producers, organizers, universal and national associations who are working in the Nepalese disability sector gauge that national disability figure is in reality far higher. They credit this to destitution, weakness and maternal consideration offices, land varieties, the 10-year Maoist clash and the ongoing quake. (Eide, Neupane, and Hem, 2016)

The Government of Nepal, in the Disabled Protection and Welfare Act (DPWA 2006), characterized disability as "the state of trouble in completing every day exercises typically and in taking part in public activity because of issues in parts of the body and the physical framework just as obstructions made by physical, social and social conditions, and by correspondence".

According to the Nepal Gazette published by Government of Nepal (volume 56), the classification of disability is as below:

- a. ***Physical Disability***: It is the issue that emerges in activity, use and development of physical part because of issues in nerves, muscles and structure and task exercises of bones and joints.
- b. ***Disability related to Vision***: It is the condition because of issue in vision where the general population have no information around an article's figure, shape, frame and shading. This is of two kinds: visually impaired and low vision.
- c. ***Disability related to hearing***: Problems emerging in an individual identified with segregation of organization of the parts of hearing and voice, rise and fall of position, and level and nature of voice is a disability identified with hearing. It is of two kinds: hard of hearing and in need of a hearing aide.
- d. ***Deaf- Blind***: A person who is without both hearing and vision.
- e. ***Disability related to voice and speech***: Difficulty delivered in parts identified with voice and discourse what's more, trouble in rise and fall of voice to talk, misty discourse, redundancy of words and letters.
- f. ***Mental Disability***: The powerlessness to act as per age and circumstance and deferral in scholarly learning because of issues in performing scholarly exercises like issues emerging in the mind and mental parts and mindfulness, introduction, readiness, memory, dialect, and

computation. It is of three kinds: scholarly disability/mental impediment, psychological maladjustment and chemical imbalance.

- g. **Multiple disability:** Multiple disability is an issue of at least two than two sorts of disability referenced previously. (Government of Nepal, 2012)

On the basis of seriousness, Government of Nepal has categorized disability as:

- i. *Complete disability:* It is where there is trouble in doing every day exercises indeed, even with the constant help of others.
- ii. *Extreme disability:* The state of having to persistently depend on other individuals' help with request to complete individual day by day exercises and to participate in social exercises is intense (serious) disability.
- iii. *Moderate disability:* The state of having the capacity to perform every day exercises without anyone else's input with or without taking others' help, if the physical offices are accessible, the physical boundaries are evacuated and there are chances of preparing and instruction, is called moderate disability.
- iv. *Gentle disability:* The circumstance where partaking in customary day by day exercises and social exercises by oneself is conceivable if there is no social and natural snag is normal (gentle) disability. (Banskota, 2015)

In Nepal four sorts of disability character cards of red (complete disability), blue (serious disability), yellow (moderate disability) and white hues (moderate disability) are qualified for individuals with handicaps to mirror these four sorts of disability.

### **1.3 Policies of Nepal Government to the people with disabilities**

Nepal government has supported an assortment of acts, policies and enactment to anchor free training for the Nepalese individuals. The Education Act (1971) stretched out this directly to guarantee the impaired youngster free training. Similarly, in the Special National Council (1971) was set up to encourage specialized curriculum programs in the nation while the Disabled and Welfare Act of Nepal (1982) attempted to advance and secure the rights to equity and free education for disabled people. In particular, Regulation No. 5 of the Disabled and Welfare Act of Nepal (1982) has pushed to equity expressing that there ought not be any oppression the impaired as for their physical status. The direction signifies that handicapped

people have parallel rights to training, business, legislative issues, pride, open administrations and different offices.

The Basic and Primary Education Plan (BPEP) (1991-2001) coordinated the unique needs of youngsters inside the general classroom. Following this, the Special Education Policy (1996) and the Local Self-Governance Act (1999) empowered the formation of instructive conditions to teach the handicapped. At last, the Ninth Five-Year Plan (1997-2002) characterized handicap and restoration issues related with the Ministries of Health, Education, Child Development and Social Welfare.

The Tenth Five-Year Plan (2002-2007) means to give break even with rights and an obstruction free condition for the improvement of the people with disabilities. It tried to enable and include disabled people in donning exercises, just as to give aversion and recovery focuses and to encourage instructive open doors for essential through to post-graduation dimensions (UNICEF, 2003).

The declaration of the Nepalese Constitution (2015) was a noteworthy advance as it proclaimed that there will be no separation in the utilization of general laws on the grounds of religion, race, root, rank, clan, sex, sexual introduction, physical conditions, wellbeing conditions, physical debilitation/conditions, and wedding status, pregnancy, monetary condition, and dialect or land locale. Regarding training, the Nepalese constitution sketched out the accompanying: The physically weakened and financially poor will have free advanced education, as accommodated in law; The outwardly disabled will have free instruction with the help of brail content; Those with hearing and discourse weaknesses will have the free training with the utilization of gesture based communication; and Children who are defenceless, stranded, physically challenged, casualties of conflict and, or powerless, will have unique insurance and offices from the state.

An investigation of Nepal's handicap policies, acts and instructions demonstrate that there are nine fundamental areas that the legislature has approved rights for the people with disabilities;

- **Identity cards:** Disabled people are issued with personality cards, which are sorted by the idea of inability (red, blue, yellow and white). Cards can be gotten from the locale office

- **Free Education:** Educational organizations are precluded from charge expenses for crippled understudies and certain instructive stipends are likewise made, for example, allowing the utilization of a right hand amid examinations for understudies with visual debilitations.
- **Scholarship and Grants:** The Government is resolved to guarantee that an assortment of grants is accessible for incapacitated youngsters, including professional and specialized preparing. The Government gives grants as indicated by the sort and seriousness of a person's disabilities with a 2% held grant for incapacitated understudies finishing their higher investigations.
- **Medicinal Care:** Free restorative examination offices in emergency clinics for the handicapped and free therapeutic treatment for impaired individuals over the age of 65.
- **Workforce:** The legislature of Nepal has saved 5% of all occupations in the common administration industry for handicap people.
- **Transportation:** A half markdown for transportation applies for crippled people. Furthermore, seats are to be saved for handicapped people where the transportation vehicle has a limit of at least 15.
- **Accessibilities:** Every open building and places should distinctively be constructed user friendly for the people with disabilities which include emergency clinic, schools, grounds, transports and so forth.
- **Salary and Income Tax:** A pay impose exclusion applies for impaired people in Nepal. The Government has likewise held that there ought to be sans custom methods for transportation for incapacitated people, including four-wheel bikes.
- **Social welfare and Shelter:** NPR. 1000 equivalent to US dollar 8.5 every month as social welfare stipends for those with complete disabilities with nature-subordinate recompenses for different disability.

#### **1.4 ‘Impairment’ and ‘Disability’**

we can see the clear distinction between impairment and disability though they are related to some sort of limitation. Shuttleworth and Kasnitz (2005) distinguish the terms as:

*an impairment is a negatively constructed cultural perception of a bodily, cognitive or behavioural anomaly in terms of individual functioning or some other ethnopsychological or ethnophysiological status. Disability is the negative social response or social exclusion that may come into play because of perceived impairments.*

In this sense, impairment is related to an individual's physical condition where as disability is a functional limitation in a social context. Disability is socially generated phenomenon as Stone (2001) states, “Disability is institutional, attitudinal and environmental discrimination by a society towards people with perceived impairment.”

Impairment is defined as deformities in the body parts and can be relate with weakness and limitations of body part. Stone (2001) says, “Impairment is culturally perceived difference in the body/mind; this might also be extended to ill health and weaknesses.”

Oliver (1996) distinguishes the terms as:

*Impairment is lacking all or part a limb, or having a defective limb, organism or mechanism of the body where as disability is the disadvantage or restriction of activity caused by a contemporary organization which takes little or no account of people who have physical impairment and thus excludes them from participation in the mainstream of social activities.*

#### **1.5 Problem Statement and Research Question**

Disabled people have to face different problems at home, at school, on the road and working places in Nepal. Nepalese social-cultural belief has indicated disabled people as the burden for the family and the society. So, many physically disabled people are facing challenges to run their daily life due to such stereotyped society. Although there are some disable-friendly policies legitimated by Nepal government, but they have not played effective to ease the life of physically disabled people as implementation is always poor. Disable friendly environment, job opportunities, education and social justice is yet to develop and maintain in Nepal. So, the

disabled people have to face many challenges to run their daily living. Disabled people are not getting equal opportunities to explore themselves in different life arena. Disabled people get trouble in different stages of their life. They are neglected, discriminated and dominated in the society due to their impairment. Disabled people are one of the marginalized, socially excluded economically less privileged and politically less prioritized and most vulnerable group. Thus, it is urgent urge to identify the real challenges and work for their respectful life in the society.

The study is designed to deal with the following research question:

- What challenges do people with physical impairment face in Nepal and how are these challenges connected to cultural and structural features of the Nepalese society?

### **1.6 Purpose of the Study**

The main purpose and objective of this study is to explore and explain the life challenges of physically disabled people in connection to the socio-cultural features of Nepalese society. It is also concerned with the national policies and their impact the existing situation. Many studies on disability has revealed the fact that they are discriminated, marginalized and most vulnerable people in Nepal. So, this study focuses on finding difficulties to manage their personal life and challenges for social inclusion and recognition. The study collects the first hand data so that the real situation of the people who are living that life is reflected as the study incorporates the experiences and perception of physically disabled people in Nepal. The problems of physically disabled people that are related to personal, family and social adjustment as well as the policy aspects are the main concern of the study.

### **1.7 Organization of the Study**

**The introduction part** of this study has presented the brief introduction of the topic and put forward the research question along with statement of the problem and clarified the purpose of the study.

**Chapter two presents** the review of the related literature in the area. It briefly presents the concept of disability in the global context and gets the insight of disability studies in the context of Nepal.

**Chapter three** deals with the theoretical perspective of the study. Selected theories employed for the analysis of empirical data are presented under this section.

**Chapter four** incorporates the methodological part. It explains the research design and describes the research approach and methods chosen throughout the research. It elaborates the data collection and analysis procedures adopted for the study. Additionally, it presents the strengths and limitations of the study.

**Chapter five** is about interpretation and analysis of the gathered information. The responses of the respondents categorized under different aspects as personal, family and social adjustment along with policy aspect that are related to the life challenges of physically disabled people. It also presents discussion of empirical findings on the light of selected theories.

**Chapter six** presents the concluding remarks.

## **CHAPTER -TWO**

### **Review of the Related Literature**

In this chapter, the concept of disability in global scenario and the studies on disability in Nepalese context are reviewed:

#### **2.1 Understanding Disability in the Global Context**

Disability is a complex concept to define as Sherry (2008) state, this is the most controversial topic in disability studies. It is defined differently adopting personal and social phenomenon. The general concept is that disability is a global phenomenon and is prevalence in the world irrespective of particular country, age, ethnicity or colour. (Ghai,2009)

According to WHO (2011), 15% of global population are living with some sort of disabilities. Disability is a human right issue as social exclusion and discrimination is common among disabled people (Oosterlee ,2012). So, The United Nation (UN) has been working in the disability sector for a long time. UN passed the Convention on the Rights of Persons with Disabilities (CRPD) in 2006. It defines disability from social perspective as “resulting from the interaction between persons with impairments and attitudinal and environmental barriers that hinders their full and effective participation in society on an equal basis with others.” (WHO,2011). The ultimate goal of CRPD is to promote dignity, non-discrimination, full participation and accessibility for disabled people (UN, 2007).

In developing countries, 80- 90 per cent people with disabilities are unemployed, where as the figure is less in developed countries, where 50-70 per cent people of working age are unemployed (Gottlieb, Myhill,and Blanck, 2010). Additionally, 80 million people have somesort of disability in European Union countries and 50 per cent are employed. In Asia and Pacific region 370 million are disabled and more than 80 per cent are unemployed. (Perry, 2007)

We can see the changing concept of disability in disability discourse. Shakespeare (2010) states, “While the problem of disabled people has been explained historically in terms of divine punishment, karma or moral failing, and post-enlightenment in terms of biological deficit, the disability movement has focused attention onto social oppression, cultural discourse and



environmental barriers.” Thus, disability discourse shifted from moral to individualistic medical and right based social model. These different models indicate different causal factors of disability. As Oliver (2004) state, Models are ways of translating ideas into practice and the idea underpinning the individual model was that of personal tragedy, while the idea underpinning the social model was that of externally imposed restriction.” (cited in Shakespeare, 2010)

## **2.2 Studies on Disability in Nepalese Context**

Some researches have been carried out on disability but researches on physical disability particularly movement difficulty is rare in Nepal. Some studies and reports on overall aspects of disabilities and people with disabilities are reviewed below:

Results vary from one report to another regarding the total number of people with disabilities in Nepal. According to The National Census (2011), 1.94% of the total population of Nepal constitutes with the people with disabilities of some kind. Where as the National Living Standard Survey Report (NLSS) 2011, indicated that 3.6% people are living with disabilities in Nepal. However, WHO and World Bank in the World Report on Disability (2011) claimed to be 15% disability prevalence rate in Nepal. (Arne et al., 2016)

NPC/UNICEF (2001) state that approximately 70 percent disabled people in Nepal lack education, likewise, 85 percent people with disabilities do not have health access according to their impairment. Similarly, nearly 77.8 percent disabled people are unemployed and depend on their families for daily living.

Thapaliya (2016), has carried out a report on ‘Disability in Nepal’. He has concluded that Nepalese people are deeply rooted in their culture and disability is seen as a result of sinful past actions. He further pointed out that Nepal Government has endorsed some policies in the legislation for the welfare of the people with disabilities, but the social attitude is yet to shift to the respectful situation for disabled people.

Shrestha (2015) has carried out a research on disabilities in Nepal. His research has focused on the challenges of the disabled people on social inclusion. He has used in-depth interview and focus group discussion as the tools of data collection. He has concluded that it is easy to be inclusive in the society if the family support is strong for the disabled people. The study has

showed that disabled people feel isolated because of being different from other family members. It has concluded that there are many challenges for the inclusion of people with disabilities in the society. Negative attitude of the people towards disabled people is the main obstacle for social inclusion in Nepal.

Oosterlee (2012) has conducted a study on disability. The main objective of the study was to find out the opportunities and barriers to get basic education for disabled children in Baglung district. She states that the main challenge for disabled children is geographical situation. There is not good excess of transportation in remote area and the parents from poor economic background can not afford the living cost in urban area where actually special educational institutions exist for the people with disabilities.

(Eide, Neupane, and Hem, 2016) state that unemployment is higher among people with disability, so they have to depend on other members of the family. Hence, the living condition of disabled people is not satisfactory. However, the study has found out that there is clear difference in living conditions between urban and rural areas; the living standard is lowest in rural areas. They state, “Discrimination by public service is however lower in rural areas, although this could just as well indicate lack of access to such services. School attendance, mean years in school, literacy, participation in the workforce, and access to assistive devices are all examples of indicators where individuals with disability are worse off.” Similarly, they have found out that no inclusive classroom environment, lack of disability friendly curriculum and teaching materials, insufficient assistive devices, no use of modern technology in the classrooms, and negative attitude on the capacity of children with disabilities are some of the significant factors that have eventually result in low school enrolment and high dropout rates among children with disability in Nepal.

Adhikary (2014), has carried out a research on social inclusion of the people with disability living in disability centres in Kathmandu, Nepal. The study was conducted in Kathmandu valley and the population was randomly selected from the disability centres. The main purpose of the study was to explore the social inclusion of the people with disability living in disability homes. The study found out that literacy rate and employment level is comparatively high among the disabled people. The study shows that there is an insignificant relationship between sex and inclusion in education and employment.

Many studies have shown that there is poor socio-economic status of people with disabilities. Though there is equal provision for disabled and normal people, due to poor socio-economic condition of disabled people, they are socially excluded and economically dependent without any expectations of equal access (Lamichhane, 2013). But, people with disabilities are also involved in different generating sectors to uplift their economic status. He further states, people with hearing, physical or visual impairments are more involved in employment sector. People with hearing difficulties were involved in restaurants, whereas most of the physically disabled people were found working in non-governmental organizations (NGOs). (ibid) Likewise, people with visual impairments were involved in teaching sector. So, involvement of disabled people in employment has changed the condition of disabled people in different aspects. They have developed self-reliance, gained value in the family and society, which has led them for their better life. (Lamichhane, and Okubo, 2014)

Lamichhane, and Okubo (2014) further state, “While there are multiple reasons behind poverty among people with disabilities in developing countries like Nepal, poor access to education or employment stands out as one of the major factors.” Several studies have concluded that education plays a vital role in the labour market, and it has been found that educated individuals earn higher wages, and work in occupations with higher status and greater job security than less or uneducated counterparts.

Many studies have shown that there are challenges for the disabled people in social inclusion. The SINTEF study indicated that 15% disabled people were excluded in social events. Similarly, 14.6% were not consulted in family conversation and 19.2% were not involved in decision making in the family. (Eide, Neupane, and Hem, 2016)

Lamichhane (2013) has studied the social inclusion of people with disabilities taking the case from decade-long civil war of Nepal. He has found out that the participants experienced non-discriminatory behaviour from their families, but community's behaviour was mixed. They were found worried about their daily living because of insufficient facilities and problem of social inclusion and economic opportunities.

Pradhan (2017) has conducted a research entitled ‘Assessing the state of physically challenged employees in civil service: A case of Kathmandu, Nepal’. The main purpose of the study was to state the challenges experienced by employees with disabilities in the working place. The

study was mainly concerned on assessing the physical and social environment for the physically challenged employees and their satisfaction in the work place condition. The study concluded that social setting, physical environment and attitudinal barriers were the main challenges experienced by physically challenged employees. The study revealed that poor physical environment made the physically challenged employees difficult to perform their duties comfortably. It also indicated that position, level and gender factors matter for the degree of challenge the physically challenged employees face in the workplace.

In a nutshell, we can say that various studies have shown that it is not easy to run the life of physically disabled people. There are many challenges and barriers in different areas from personal adjustment to social recognition, education to employment. The cultural and social system of nepalese society has added more challenges in the life of physically disabled people in Nepal.

## **Chapter Three**

### **Theoretical Framework**

Theories matter in shaping our ideas in social work practices. They give us framework to work on the objectives and help to focus on the activities of social work practices. Similarly, they help us in developing and using knowledge in practice. Generally, theories can have wider scope, however, they are developed and used in a particular context.

Considering the various aspects attached to the present study area, the following theories are used to understand the empirical findings.

#### **3.1 Disability Theory**

Disability was considered as an illness and was defined from medical perspective. Now, this concept has been replaced by social dimension and other new concepts are emerging in this area. Disability discourse has been shifted from individualized medical model to right based social model. However, in Nepalese context, disabled people are still deprived from fundamental medical needs for their survival (Lamichhane 2011). Although some legislative exercises have been done for social inclusion, equal rights and empowerment, they are not sufficient enough to enable comfortable living of disabled people. Thus, both medical and social models of disability are taken into consideration in the present study to understand the disability condition in Nepal.

##### **a. Medical Model**

Medical model was the dominant paradigm for understanding disability in the 20<sup>th</sup> century. It identifies the medical condition as a cause of the disadvantage experienced by disabled people. It sees disability as an inherent characteristic of a person identified as impairment of the mind or body (Hosking, 2008). It incorporates psychological and medical aspects of disability. So, it places the problems of disability within individual and views the causes of the problem from functional and psychological limitations. (Oliver, 1990)

In general, the medical model has seen disability as a defect that must be cured through medical intervention. So, it emphasizes on rehabilitation.

The present study has analysed some psychological factors inherent in physically disabled people. Their perception on their physical impairment and their condition of

medication is interpreted to reflect the challenges of physically disabled people in Nepal.

## **b. Social Model**

Many studies have revealed that disabled people have to face oppression and exclusion from the society. This may be the reason of over- medicalized and individualist understanding of disability. Historically, disability was defined interims of divine punishment, karma or moral failing. Now, it is considered as narrow and prejudice perspective to see disabled people. Hence, the disability movement focused attention onto social oppression, cultural discourse and environmental barriers. (Shakespeare, 2006)

The social model emerged from the intellectual and political arguments of the Union of Physically Impaired Against Segregation (UPIAS) (Shakespeare,2006). UPIAS has indicated social problem as an added burden faced by people with impairment. They further state:

*In our view, it is society which disables physically impaired people. Disability is something imposed on top of our impairments, by the way we are unnecessarily isolated and excluded from full participation in society. Disabled people are therefore an oppressed group in society. (UPIAS, 1975, cited in Shakespeare, 2006)*

The social model came as the opposition of medical model. Disability activists raised their voice and demanded redefinition of disability. As Driedger (1991) says, “Disability activists in the US, the UK, Scandinavia and other western European countries campaigned for a change, in the change that disability was understood, demanding the redefinition of disability from personal, medical problem to a political one.” (cited in Roulstone et al., 2013)

Distinction between disability (social exclusion) and impairment (physical limitation) and the claim that disabled people are an oppressed group are the key elements of the social model. It focuses on barrier removal, anti-discrimination legislation, independent living and reacts on social oppression. (Shakespeare, 2006)

The social model has defined disability from different perspectives and is different from other models of disability. In this connection, Shakespeare (2006) has made it clear from the following dichotomies:

- Impairment is distinguished from disability

Impairment is defined as individual and private where as disability is culturally and historically specific and unchanging essence. (Shakespeare, 2006)

- The social model is distinguished from the medical or individual model  
The social model advocates disability as a social creation where as the medical model describes disability as individual deficit.
- Disabled people are distinguished from non/disabled people  
Generally disabled people are oppressed group and often non-disabled people are causes or contributors to that oppression. (Shakespeare, 2006)  
Shakespeare, T. (ibid) further states, “The social model demonstrates that the problems disabled people face are the result of social oppression and exclusion, not their individual deficits.”

The social model emphasizes on promoting social change that empowers person with disabilities. It advocates equal rights and opportunities and social inclusion of disabled people. According to Thomos (2004), “Adopting the social model understanding of disability allowed socially created barriers and exclusions to be readily observed.” According to social model of disability, barriers are not just physical. They are beyond the personal level. Attitude of the people towards disabled people in the society and prejudice and discrimination prevents disabled people from equal opportunities so that disabled people cannot feel as an integral part of the society.

The present study aims at finding the challenges of physically disabled people in Nepal. For this study it is important to understand how an individual perceive his physical impairment and how the social norms, systems, attitude of the people limit their accessibility to find out the real challenges of physically disabled people. As, medical model put the person’s physical limitations as the main factor of disability, the present study analyses the physically disabled people’s personal perception or a psychological state in relation to their physical impairment. On the other hand, to understand the socially constructed barbarisers, as the social model of disability suggests, social system, cultural belief and the perception of the people towards physically disabled people and other external factors are taken into consideration. Thus, this study has perceived disability from medical and social model perspective.

Besides, medical and social model, the present study has made the theoretical bases from some social work theories to interpret the concept from different dimensions as individual role in the family, society or in the social system. It has viewed society as a system and analysed various

social phenomenon related to the life of physically disabled people. The study is carried out in connection with the physically disabled person and his/her role in the society and perception of society in his/her existence. This study has considered the physically disabled people as marginalized and disadvantaged group in the society and their challenges and difficulties are analysed from anti-oppressive perspective. Similarly, capabilities of physically disabled people are considered from strengths perspectives and viewed from empowerment practices.

### **3.2 Systems Theory**

System theory acknowledges an individual as a unit of a social system. it understands people as an interactive integral part of the society. It does not focus only on an individual, but it tries to connect an individual with the environment. It links the individual to the society, social norms and the social environment. Tropeano (2015) says, “Systems theory explains human behaviour as the influences of multiple interrelated systems. Even for individual issues, families, organizations, societies and other systems are inherently involved.” The present study focused on finding the life challenges of physically disabled people. It has viewed that the challenges can be identified after analysing the connection of an individual with the social system. Thus, the interrelation of physically disabled people with family and society is analysed to find out the role of an individual, family, society, culture, tradition and interaction of these different interrelated systems in determining the actual life challenges of physically disabled people in Nepal. There are three waves of systems theory; general system theory, eco-system perspective and complex social system theory.

General system theory is against the individualistic focus evidence. Healy (2014) says, “Using a general system approach, social workers focused on identifying states of ‘entropy’ (or disorder) and working towards achieving a steady state, or balance between the individual and their social system, specially their family system”. The interaction of different systems and sub-systems is interpreted from different layers of the system.

Ecosystem perspective links an individual with the environment. Healy (2014) states:

*the system perspective encourages social workers to recognize that problems arise because of a poor fit between a person’s environment and his or her needs, capacities, rights and aspirations. Lack of fit between the person and their environment can occur*



*for many reasons including anticipated life transitions such as retirement as well as chronic environment stress, such as poverty.*

The main essence of ecosystems intervention is to develop the adaptation between the person and the environment. It focuses on goal classification, coordination, and individual and systematic advocacy. In ecological assessment, the service provider and service user work together to collect information and see the impact of multiple systems on the client's situation. An eco-map can be made to observe the influencing elements together. The social worker's role is to promote change at micro, meso and macro levels. Healy (2014) says, "The social worker enhances service user capacities through the methods of enabling, exploring, mobilizing, guiding and facilitating."

According to Healy, (2014), "Some theorists argue that complexity theories provide a way of articulating the intuitive knowledge presented by most social work practitioners about non-linearity and unpredictability of change process. These theories argue that complex system ideas enrich, rather than replace, existing ideas about system theories in social work". Complex system holds the behaviour of the whole system than the sum of its parts. Darley (1994, cited in Healy, 2014) states that "the defining characteristic of a complex system is that some of its global behaviour which are the result of interactions between a large number of relative sample parts, cannot be predicted simply from the rules of those underlying interactions."

The present study has considered society as a system. So, the challenges of the physically disabled people are analysed from social aspects as social tradition, culture and social norms and their interconnection with an individual. The study has focused on analysing the role of society and social system on an individual, here the social system and its connection to the challenges of people with physical impairment. It is not possible to analyse the challenges and difficulties of an individual isolating from the social system. Thus, the present study has identified the socio-cultural barriers that has added challenges for physically disabled people adopting the system theories.

### **3.3 Strength Perspective**

Strengths perspective is a latest development in the social work theory. Originally developed in mental health practice context, this perspective has adopted wide range of practice contexts including child protection, addictions, developmental disabilities and corrections. It is widely used in social work practices because of its emphasis on respect and service user's self-determination. Healy (2014) states, "The strengths perspective emphasizes optimism and

creativity, and in so doing, offers an alternative to increasingly defensive and risk-averse practices.” As strengths perspective gives importance to the ability and potentiality of individuals, it gives importance to achieving better life of the service users utilizing individuals’ strengths rather concentrating on personal pathology. So, it gives importance to ,as Reynolds (1951) says, “ recognition of what a client has to work with, in himself, is a better starting point than an attempt to make him accept his failure, and building him up as a person makes him more ready, rather less so, to go on to further growth and accomplishment.” ( cited in Healy, 2014)

The strengths perspective demands optimistic attitude from the practitioners for the individuals and communities with whom they work. Weick et al. (1995, p. 354, cited in Healy, 2014) state:

*If anything, a strengths perspective is a strategy for seeing; a way to learn to recognize and use what is already available to them (the service users). The professional person thus becomes a translator who helps people see that they already possess much of what they need to proceed on their chosen path.*

The strengths perspective recognizes the theoretical knowledge and empirical research in the social sciences and is associated with solution-focused brief and empowerment approaches. There are some similarities of solution focused brief therapy and the strengths perspective. As presented in Healy (2014), both approaches:

- Recognize and focus on the strengths and capacities of service users to respond the problems facing them.
- View service provision as a mutual learning process for service provider and service user.
- Seek to depersonalize the problems facing the service user. In other words, both approaches emphasize that the person is not the problem, rather the problem is the problem.
- Are oriented towards exploration of future possibilities rather than an excavation of the past.

Similarly, some aspects of strengths perspective link with empowerment approaches. Both recognize the ability of service users and help the uplift the existing situation. Recognition of the personal strengths and promoting and utilizing the personal capability is the main assets of these theories. As Healy (2014, p.157) states, “Both approaches aim to recognize and build

service users' capacity to help themselves and their communities and to promote a mutual learning partnership between workers and service users,”

Being based on the work of Saleebey (1997) and Weick et al. (1989), Healy (2014, p.157) has identified the following key assumptions of the strengths perspective:

- All people have strengths, capacities and resources.
- People usually demonstrate resilience, rather than pathology.
- Service users have the capacity to determine what is the best for them
- Collaborative partnership helps to build service users' capacities.

This study has made strengths perspective as the basis for empowerment practices. Internal and external factors may influence in maintaining courage and confidence and believing in oneself. In Nepalese context, physically disabled people are taken as a burden for the family and the society. The society has devalued the strengths and capacity inherent in physically disabled people. The humiliating behaviour in the society has limited the strengths and ability of physically disabled people in Nepal. As strengths perspective gives emphasis that all have strengths and capacities, only favourable environment is needed to explore the abilities, physically disabled people have potentials in different areas, they just need favourable environment to explore their talents. In this context, the condition of physically disabled people, the internal and external environment to promote and mute individual abilities are analysed from strengths perspective.

### **3.4 Anti-oppressive Approach**

Anti-oppressive practice is concerned to provide appropriate services by analysing and understanding peoples' need regardless of their social status. Healy (2014) says, “Anti-oppressive practice draws on sociological discourses especially critical social science ideas, and concepts from the consumer rights movements, to construct understandings of client ‘needs’ and appropriate responses to them.” In anti-oppressive theory, oppression arise from unequal power of social divisions. As Mitchell (1995, cited in Healy, 2014) urges, “Women are oppressed by men, children and old people by adults, disabled people by able people and so on.” In this regards, anti-oppressive theories make practitioners aware about the social divisions that affect peoples' lives”

Healy (2014) further states, “The anti-oppressive approach highlights the structural contexts of service users' problems and urges social workers to facilitate service users' critical

consciousness of, and collective responses to, the causes of the problem they face.” Simply, anti-oppressive theories recognize the oppression that is present in different layers of the society and find the solution to give equal status to the oppressed groups utilizing minimal harmful interventions.

Generally, we can find power hierarchy in the society. Certain group of people exercise power over disadvantaged and under privileged people who are less recognized in the society. They are oppressed in the name of their disabilities, gender, class and status. So, anti-oppressive territories to maintain social justice in the society. Anti-oppressive practice recognizes multiple layers of oppressions and finds how personal, cultural and structural processes play determining role in the life of the people. To do this, the practitioners follow certain principles. As Healy (2014) state, anti-oppressive practices have the following key principles that the social workers follow while dealing with the case:

- Critical reflection on self-practice.
- Critical assessment of service users’ experiences of oppression
- Empowering service users
- Working in partnership
- Minimal intervention

In general, disabled people are marginalized and disadvantage group in Nepalese socio-political situation. They have been facing discriminations on various grounds. People ignore them due to their physical impairment. They are labelled as dependent and unproductive in Nepalese socio-cultural practice. Discrimination in education, employment, social inclusion in regard to physical disability is analysed and interpreted from anti-oppressive perspective in the study.

## **CHAPTER – FOUR**

### **METHODOLOGY**

#### **4.1 Research Design**

While carrying out a research project, researchers should follow some systematic procedures to come in the conclusion. For this, systematic planning is required. Researchers should pre-determine the goals or purposes of carrying out a research. They should consider the procedures or strategies to follow throughout the research process. This means, researchers should make some guidelines to carry out a research project in a systematic and organized way. According to Blaikie (2010), “A research design is a technical document that is developed by one or more researchers and used by them as a guide or plan for carrying out a research project.” Similarly, Creswell (2013), “Research designs are types of inquiry within qualitative, quantitative and mixed methods approaches that provide specific direction for procedures in a research design.” Overall, research design is a plan for the investigation. In this sense, research design is a very important aspect of a research project for the systematic conduction of a research.

The present study is based on qualitative research design. It follows the systematic procedures, characteristics, methods and techniques used in qualitative study. In-depth interview is used as a tool for detailed study of the situation of physically disabled people. Their experiences and difficulties are highlighted to explore the life challenges, social and cultural difficulties of physically disabled people in Nepal.

#### **4.2 Qualitative as a Research Method**

The two broad types of methods for a research are qualitative and quantitative. Qualitative method provides the researchers to present the existing situation and phenomenon in a descriptive way. It uses in-depth studies of small group of people for the detailed description of the situation. According to Silverman (2013), “Qualitative research consists of many different endeavours, many of which are concerned with the objective (i.e. Scientific) study of realities which in some sense are objective (e.g. how culture works; the logic of conversation.” In general, qualitative research attempts to find out people’s understanding, characteristics, behaviour, concepts and focuses on in-depth investigation.

Qualitative method is best suited in my study because it is focused on understanding the challenges of physically disabled people. The study is to explore the experiences, attitude and situation of physically disabled people in relation to their personal adjustment, family life, social life as well as policy system the government has formulated for them. The study needs explanation and elaboration of the life experiences of physically disabled people, for this reason also qualitative method was chosen. As berg (2012) states qualitative research focuses on concepts, characteristics and description, the present study is also concerned to these aspects with in-depth investigation on the personal, family, socio-cultural setting in relation to physically disabled people in Nepal.

### **4.3 Source of Data**

In the present study, primary data was used as the main source. It was because the main objective of the study was to find out the types of life challenges that the physically disabled people face in the context of Nepal and it would be easy to explore the difficulties and challenges of physically disabled people after getting the information who have been living this life. Additionally, first hand data and the voice of the physically disabled people would help to meet the objectives of this research project. So, in depth interview was conducted with selected physically disabled people for the research purpose and utilized the information as the main sources of data.

### **4.4 Selection from Data Sources: Sampling**

It may not be possible to use all data in a research project due to various limitations of the study. So, selection from data sources or sampling is the most important aspect of a research project. For this study, it was not possible to include all the physically disabled people living in Kathmandu. According to the census report of 2011, the number of physically disabled people in Kathmandu was 6030. So, purposive or judgemental sampling was used in selection of required sample size. It is a non-probability sampling technique in which required population is selected from researcher's pre-knowledge and judgement. The researcher makes some criteria and recruit the informants that fit the criteria or pre-determined characteristics of the sample population. It is economical and gives accurate result. As (Berg, 2012) says, sample can be used to predict or generalize about some larger population, this study has taken the sample from the larger population and generalize the condition of physically disabled people as a whole in Nepal.

In this study, eight physically disabled people were selected with the help of Independent Living Centre for Persons with Disabilities, Kathmandu Nepal, a non-profitable organization run by disabled people for the disabled people to protect and promote the rights of disabled people and working for their empowerment, using non-probability purposive or judgemental sampling procedure. I selected only eight respondents because I thought the information from those people was enough to address the issues of the present study and could be generalize in larger population as well. I had made some preliminary criteria as to choose the respondents with physical disability with movement problem and age group from 30 to 50 irrespective of gender, cast and ethnicity. So that the findings would be more specific and could be more generalizable in other similar cases as well as I could get concrete and comprehensive responses from personal to policy level.

#### **4.5 Interview as a Data Collection Tool**

Many researchers use interview as a research method to carry out qualitative research projects. It is found as a dominant method in the investigation of people's opinions, experiences, views, perceptions and so on an issue, aspect, and phenomenon. According to Berg (2004) "Interviewing may be defined simply as a conversation with a people, especially the purpose is to gather information. The interviewer asks questions and the interviewee, called the informant, provides the answers." So that interview is a conversation between interviewer and interviewee on a topic.

Researcher must be very careful while using interview as a method or tool of data collection. There are various types of interviews, which one is appropriate for the study should be determined and plan everything in advance to get better result. Consideration of ethical issues is to be the central concern in the interview process. So that it is important to develop mutual understanding with the respondents. This means, co-operation and trustworthiness are the main essence of the interview.

Interview is one of the most useful tools for the data collection of the research. Simply, interview is an interaction between the interviewer and the respondents. It is done to gather information on an issue, phenomenon, or incident. Sachan, B., Singh, A. & Sachan, N. (2012) state, "Interview is not just asking and answering questions, it is beyond the oral aspect which the interviewer may observe the interviewee behaviour, personality, opinion, way of thinking and beliefs." So, interview is not just a conversation between interviewee and the interviewer. It goes beyond the conversation.

We can get many information from other paralinguistic features in interview. Thus, it is a dominant method of collecting information in social sciences. Interviews are more personal than the other tools of data collection. The researcher can ask to follow up questions to get more detailed information. Not only we get detailed information but also it can be conducted in a relaxed atmosphere. It is economical as we can complete in a low cost.

**In-depth interview** was used as a tool for collection for the present study. Milena, Z.R., Dainora, G. and Alin, S. (2008), define in-depth interview as “a technique designed to elicit a vivid picture of the participant’s perspective on a research topic. It is an effective qualitative method of getting people to talk about their personal feelings, opinions and experiences.” As the study is focused on finding personal feelings and experiences of physically disabled people, in-depth interview was considered as the best technique for detailed information gathering.

In the study, individual views, experiences, and perceptions of physically disabled person are explored to know the challenges they have been facing in their life. According to the Boyce & Neale (2006), open-ended questions are used in in-depth interview for secure and deep conversation between interviewer and interviewee that give insight about individual thoughts and views upon research issues. It required detailed investigation on the part of researcher so that opinion and views about personal and social setting as well as other aspects that are related directly or indirectly to the life of physically disabled people were expected to come from them and the situation was handled in the same way. Eight in-depth interviews were conducted with the people with physical disabilities. Interview guide was used during the interview conduction. The questions were categorized into different aspects of physically disabled people as their personal adjustment, family adjustment, social adjustment and some questions were related to the national policy for the disabled people.

#### **4.6 Interview Process and My Role as a Researcher**

I conducted in-depth interview with eight physically disabled people living in Kathmandu. It was not possible to go door to door and ask whether there was anyone physically disabled member in the family. Instead, it was easy to contact them with the help of disability centres in Kathmandu. As I had worked in disability sectors voluntarily in the past, I was well known about some disability centres that work for empowerment, rights and welfare of physically disabled people in Nepal. I contacted the administration of Independent Living Centre for Persons with Disabilities, Kathmandu Nepal and got the information of physically disabled people who were in their contact. I contacted the physically disabled people who met my



predetermined criteria for the sample selection and requested for the in-depth interview. I informed them about my research project, its aims and objectives and their role as the informants for my study. Luckily, they were ready for the interview. We fixed the time for the interview and all the interviews were conducted in a harmonious environment. All the interviews were conducted in Nepali language.

Before starting the interview, a consent was made. I assured them about the confidentiality of the information and the informants both. I also told them that they were free to withdraw the interview process at any time without giving any reason. I used interview guide to make the interview process more systematic and keep the process in right tract according to the objective of the study putting the research question in central position. I informed them about the types of questions I would ask them for the information in advance so that they could feel more comfortable throughout the interview process. I found most of the respondents comfortable in sharing their experiences and situations with me. I had taken permission to audio record the interview process so that I could use the audio while manipulating data. At the same time, I made note of their responses on their personal, family and social aspects as well as their views and experiences on policy aspect. I asked mostly open-ended questions so that I could get more elaborated responses that would help me to know the issue in detail. Sometimes I asked follow-up questions for more clarification. All the interviews went on a smooth way. Sometimes, I clarified the questions paraphrasing or putting in another way in case of difficulties to understand the respondents the main theme of the question. I found the respondents excited to share their experiences and situations. At last I thanked the respondents for their trust on me and valuable information for the study.

#### **4.7 A brief Presentation of the Respondents**

As already stated, eight persons with physical impairment were selected for the study. For the ethical consideration pseudo names are presented here for the study.

##### **Ganesh**

He is 41 years old. He has completed higher secondary level of education. He is married and have two children. He has a problem on his leg so cannot walk properly.

##### **Jamuna**

She is 33 years old physically impaired. She is married and has one child. She has studied Bachelor Degree and working in an office.

**Devi**

She is 39 years old . She has completed Higher Secondary Level education and left her study after the accident. She is unmarried. She has got spinal cord injury in an accident. She is working with some organizations for the empowerment of people with disabilities.

**Laxmi**

She is 31 years old . she is unmarried. She has problem with her legs so that she cannot move properly. She makes handicraft for her living.

**Bipin**

He is 30 years old. He is physically challenged and cannot walk. He is unmarried and living with his parents.

**Harka**

He is 32 years old. He is physically impaired from his childhood. He is unmarried. He is living with the support of an organization.

**Ramesh**

He is 35 years old. He has got spinal cord injury. He has movement difficulties. He has studied upto school level. After the incident he left study.

**Hitman**

He is 37 years old. He is unmarried. He could not get education due to his physical impairment. He has movement difficulties from his childhood. He has got some vocational traning

**4.8 Data Analysis**

As Berg (2012) says, data analysis consists of data reduction, data display and conclusions and verification, I focused on reducing the data making the summary and dividing the information into different categories that were relevant for the research question and objectives of the study. The responses related to research questions and motives of the study is analysed descriptively. I used the relevant theoretical explanations being based on the themes of the information. It was very essential to make the data accessible and understandable; content analysis technique was used. As Creswell (2009) says, content analysis focuses on organization of data, data reduction

into themes for the discussion, the information was organized into the themes related to the research question for the systematic presentation and justification of data. In the process of data analysis, I translated the interview into English language as the interview was taken into Nepali language. Then, the information was analysed and categorized into different themes for systematic presentation of data. The categories and themes, as indicated in the interview guide; personal adjustment, family adjustment, social adjustment and national policy were made, and information was presented to explore the life challenges of physically disabled people in Nepal.

#### **4.8 Selection of Topic and Study Area/ Location**

Studies on disabilities in Nepal are very few. Some researchers have shown their interest in this area in the present context. Some non-governmental organizations working on disability sector have carried out their reports that cover some aspects of disability. Studies from government level are very few.

I had a keen interest in this area. I had some physically disabled friends in my school level. They had shared with me their feelings, and life challenges as physically disabled people. From that time, I wanted to know and work in disability sector. Later, when I completed my bachelor's degree, I worked with some organizations working for disabilities in Nepal as a volunteer. While working with those organization, I got opportunities to work closely with the people with physical disabilities. I better understood their feelings, attitude of the people towards them, national policies for better settlement and welfare of disabled people. I have seen many difficulties in for disabled people in Nepal. They are still discriminated, isolated, neglected in family and society. So, the present study explores the life challenges of physically disabled people in Nepal.

Kathmandu valley is selected as a study area or location for the present study. Kathmandu is the capital city of Nepal. There are many disability centres established for rights and welfare of the disabled people. Many disabled people are also centralized in Kathmandu for the opportunities. In this sense, it is easy to get required data for the study. It can be economical in terms of time and money, so Kathmandu valley was chosen as the study area or location.

#### **4.9 Ethical Considerations**

Ethics refers to moral values and norms that are to be considered for critical investigation. It is very important part of social work practice. In social science researches, a researcher may encounter with a number of ethical issues while dealing with the informants. The researcher

should be aware of soc-cultural values, privacy and identity of the informants and respect them. This means, while conducting social science research, it is very important to know social norms, values, cultural and religious background of the respondents and respect all those aspects while collecting and presenting data in a research project.

For the present study, ethical aspects and issues are highly valued and considered. Anonymity to the respondents was made for identity protection. The informants were ensured for confidentiality of their identity and information that was gathered during data collection process. All the respondents were given detailed information about the objects of the present study and the purpose of their participation in the study. An informed consent was made before the interview and they were free to withdraw the interview at any time if they don't want to participate further in the study.

So, this study is fully concerned about the ethical issues and values of social science research. The participants information is presented in the study considering and respecting the ethical values of social science research.

#### **4.10 Significance of the Study**

There are a few researches and studies in disability and its connection with social and cultural features of Nepalese society. Some studies are carried out to explore the overall condition of disabled people in Nepal. The present study is a new venture to explore to explore the challenges of physically disabled people in Nepal. The study can be a milestone to understand the actual condition of physically disabled people and role of social system in the challenges that the physically disabled people face in Nepal. The organizations working in disability area can get the detailed understanding about the actual condition of physically disabled people and make effective programmes to support them. Social workers working in this field can get some guideline for effective working in this area and make their planning accordingly. The study is also beneficial for the policy makers to internalize the actual condition of physically disabled people and make the planning of policies for disabled people and working for effective implementation.

#### **4.11 Limitations of the Study**

It is difficult to address all the aspects of physically disabled people in a single study. This study is also limited in various areas and aspects. This study is only focused on the life challenges of

physically disabled people in Nepal. Eight physically disabled people were selected as the informants. So, the conclusion is made based on the information given by those informants and the overall scenario is analysed and interpreted generalizing the information given by them. In-depth interview was only the data collection tool used in the study. Thus, the information is limited only on in-depth interview of eight respondents. The study does not cover all the parts of Nepal. Kathmandu, the capital city of Nepal was selected as a study area and the respondents were selected with the help of disabled care centres in Kathmandu. In this sense, the study is limited in its scope, objects, tools of data collection, informants and the study area. But the study is generalizable to overall case of physically disabled people in Nepal.

## **CHAPTER- FIVE**

### **ANALYSIS AND INTERPRETATION OF DATA**

In this chapter, the collected information is presented and interpreted. For the systematic presentation of data, the information was gathered under different themes, categories and sub-categories. These themes and categories directly or indirectly related to the life challenges of physically disabled people in Nepal are presented as below.

#### **5.1. Personal Adjustment**

How do physically disabled people view their own physical impairment is very important for understanding the real situation of physically disabled people as their personal feelings about their physical condition affects their overall activities. Many reports have shown that the positive attitude about the impairment help them to overcome with depression and maintain self- confidence and dignity. It also helps to make their life more comfortable and respectful in the society. To understand the personal adjustment of physically disabled people, the collected information is presented under different sub-headings.

##### **5.1.1 Feelings about Impairment**

In general, it is found that the attitude of people towards disabled people is not positive in Nepalese socio-cultural context. The informants had many cases of oppression, discrimination, ignorance in the family and the society. The informants indicated that these factors have vital effects on their personal adjustment. This means, these factors make disabled people feel bad, depressed and hamper in personal adjustment decreasing self- confidence and motivation.

In the study, it is found that it was not easy for all the physically disabled people included in the present study, to accept their physical impairment. They feel very bad as they have to depend on others to do their daily activities. They think that they are the burden of their family members. They themselves feel guilty in some situations. One of the respondents (Ganesh) said:

*I don't hear anything bad from my family members, but I feel bad to them as they have to take care for me. They have to make plan according to my situation. This makes me feel awfully bad.*

It is found that all the physically disabled people do not get support from the family members. If the physically members get support from the family members then it is somehow easy for the disabled people to accept their impairment. On the other hand, if there is negative attitude of the family members towards disabled people, it makes disabled people's life more critical and challenging. One of the respondents (Devi) shared her experience as:

*When I got an accident and knew that I had spinal cord injury, it could not accept it and attempted suicide twice. My family members supported me so that I am here now. Now a days, I go to different programmes to motivate disabled people. I think, all disabled people have low feelings in many times. They need counselling to be strong emotionally. In my opinion, almost all disabled people go through depression some time in their life. I also feel low emotionally in some situations, but I make myself strong again, but this can not be the case for all disabled people.*

It is challenging for physically disabled people to manage their daily life themselves in many situations. They must depend on care takers or other family members. In this case, if the family members are supportive, the condition can be more comfortable. In this sense, the recognition that as Healy (2005) mentions, every human being has strengths, capacities and resources, disabled people can get courage and do better in their life. But this cannot be the case for all. Here is the experience of a respondent (Laxmi) for this study:

*It is difficult to do daily activities for a physically disabled person like me. I can not do all the activities myself and should get support from other family members. It is really difficult for the case of movement. The infrastructures are not disable friendly. I cannot go to all the areas easily. In this condition, I need support from family members. But, sometimes, I feel very bad when I don't get support on time. Sometimes, my family members say that they are busy on doing their work. I feel neglected and think that if I was normal then I would not have to take support from others.*

As Healy (2005) states, systemic analysis of multiple social system helps in understanding the issue and the problem. Thus, interpersonal system of family and the individual is required to understand the problem. The respondent has faced the challenges not only due to physical impairment, but discriminatory role of family members seems more traumatic.

Disabling condition may affect the personal life of an individual as well as his/her relationship with others. Disabled people may experience disability as something that makes them different and apart from others. This concept has negative impact on the organization of life activities. (Joshi,2004)

Most of the respondents told that it is very difficult to accept their impairment in the beginning. In many situations they felt humiliation, ignorance and discrimination and they tried to compare their physical impairment with other people. They felt disadvantaged in different areas in the society. Most of the respondents said that they felt gradually comfortable when they tried to understand their own impairment and physical difficulties. They started thinking as normal people when they met with other people with same kind of disability and build self- confidence.

### **5.1.2 Disability and Self-dignity**

People with physical difficulties have given very little role or almost no role in the family and the society. Most of the studies found out that disabled people are discriminated on various grounds and isolated from the social affairs. These practices and attitude hamper in self dignity of disabled people. Some socio-cultural and religious practices give space for discriminatory activities in Nepalese society as for example, many people in Nepal still think that disability is the result of past sin activities of the people (K.C., 2016). It is seen as a punishment of ones past deeds. Such socio-cultural practice has hampered in self-dignity and identity of physically disabled people. They themselves think that their physical impairment is a result of their past deeds or karma. It was found that such feelings have affected in self-dignity in the present study as well. Their feeling of inferiority has made them deprived from their rights and incapable to stand out with physically normal people. They lose their confidence and confine them with in a limited space. As, Nepalese socio-cultural practice gives importance to those people who are physically fit and contribute economically and labour work in the family, physically disabled people are considered as the burden for the family members. People think that physically disabled people can not contribute in the family economically and with labour work, they ignore and don't give importance in family and society. They think that physically disabled people are useless in the family as they need support from the family members to run their life. This is the perception of the society as well. Such oppressive situation has added more challenges in the life of physically disabled people. One of the respondents (Bipin) has the similar experience as:



*I remember the incident that one day there was a visitor in my house. He was our relative and living in a village far from us. That was his first visit in our house. When he saw me, he asked about my disability and showed sympathy. He was talking to my father that I cannot do anything, how can I run my life, I am the burden for my family and like that such attitude is common among the people in our society. This makes me feel bad and I also think that really, I am a burden for the family, and I cannot develop self-confidence and self-dignity.*

These external factors directly or indirectly affect on self-identity and dignity of physically disabled people. Their thinking as they are the burden for family and society ultimately becomes the cause to lose their confidence in their abilities, so they don't think about their personal development. They don't feel that they have also equal right in the family and they also can contribute the family from different aspects. It is seen that socio-cultural practice has demoralized the dignity of Physically disabled people and posed the psychological impact of feeling inferiority. In this connection Healy (2005) states, "From a general system perspective psychological pathology is considered to be socially and culturally produced rather than primarily arising from the individual psyche."

In this present study it is found out that physically disabled people have to struggle a lot to get self-dignity in their life. They think that they can do many things, but the family members and the society do not trust them as they are capable of doing different things. As one respondent (Jamuna) says:

*The family members do not trust me in many situations. I want to do many things myself for example; I love cooking, but my family members don't allow me to cook food in the kitchen. They say that I cannot do the kitchen work properly.*

People just see the physical impairment and make the judgement. They do not recognize the strengths and capacity of physically disabled people and create the environment accordingly. Healy (2014) states, "The strengths perspective emphasizes optimism and creativity, and in so doing, offers an alternative to increasingly defensive and risk-averse practices." As strengths perspective gives importance to the ability and potentiality of individuals, it gives importance to achieving better life of the service users utilizing individuals' strengths rather concentrating on personal pathology. (Healy, 2014). So, it is essential to respect the ability of physically disabled people and make favourable environment for their empowerment.

It is the fact of Nepalese society that it is not ready to accept physically disabled people fully. As already mentioned, socio-cultural practice as given more importance to physically fit person in the society has made some unequal label for physically disabled people. These practices are hampering their personal and social life. They are losing their confidence, self-dignity and thinking that they are incapable of tackling life challenges and insufficient to contribute in the society.

### **5.1.3 Disability and Medication**

It is generally found that disabled people face different challenges to get proper medical facilities especially in developing countries. Majority of disabled people do not have access to basic medical services in Nepal (Lamichhane, 2011). It is also found that inaccessibility of health services and misbehaviour of health professionals prevents physically disabled people from getting health facilities (pau-del, et al., 2016). In Nepal, many people with physical disabilities are deprived of medical facilities because of the lack of awareness that impairment can be treated, and another reason is poverty; they cannot afford medical treatment (Panthi, 2004). Some reports have indicated that medical intervention is required for empowerment and confidence building of disabled people (NORAD, 2012). Likewise, Banskota (2015) state that in a report, most of the respondents and caretakers (38%) said that disabled persons require support for their medical treatment. In this sense, medication and treatment of physically disabled people is one of the important issues in Nepal. Another important fact (Eide, Neupane, and Hem, 2016) have indicated that the service providing hospitals and clinics are not aware about the policies and provision in the legislation about the inclusive health treatment of persons with disabilities.

In the present study, the respondents were asked to tell their experiences on medication. Most of the respondents said that they have faced problems for proper treatment of their physical impairment. As they said the main problem was their economic condition. Most of the informants said that they had to go through advanced treatment that needed a lot of money that was not affordable for the family members. They also added that there is provision of free health facilities for disabled people in the law but in reality, they are not getting that facility because that service is in limited places and in those places also, they cannot get treatment according to their physical impairment. It is also found that many physically disabled people are getting treatment with the help of different non-governmental organizations and the donation and charity from the kind hearted people. It seems important to understand disability context in

Nepal as Shakespeare (2002) says, “It sounds much better to say, ‘people are disabled by society not by their bodies’ then to say, ‘people are disabled by society as well as by their bodies.’” Medical and rehabilitative intervention can play crucial role for self-dependent and make respectful place in the society in Nepalese context.

## **5.2 Family Adjustment**

In this study, the experience of the respondents about their family is explored to understand the attitude and behaviour of family members towards physically disabled people. What type of challenges the physically disabled people face in the family and how the attitude of the family members affect in their personal and social life are the main concerned in this section.

### **5.2.1 Attitude of the Family Members on Physical Disability**

Persons with disabilities are blamed as the cause of losing social prestige by the family members (Panthi, 2004). So, disabled people are not viewed positively even in the family in Nepal. The family background and educational status of the family members can bring certain positive changes in the behaviour and attitude for physically disabled people within the family.

Family support and care is found to be the most important influencing factor to make life easy for physically disabled people. It is also found that family support helps physically disabled people in gaining self-respect and accept the physical impairment easily. In the present study, the respondents have mixed experiences regarding family support. In some cases, they got support where as in some cases they experienced neglected and discriminated in the family due to their physical impairment. Their family structure and economic condition found to be most influential factors for support and denial. While analysing the family background of the selected respondents and after analysing the responses of them, it can be said that disabled people from small and economically sound background got more support and adjustment in the family whereas physically disabled people from poor economic condition faced problem in the adjustment in the family. In some cases, family support has made physically disabled people's life more comfortable and helped to gain respect in the society. One of the respondents of the present study (Devi) expressed her family support in the following way:

*It was very difficult for me in the beginning to accept my physical impairment. Today, I am doing everything because of my family support. My family members always support me in my activities, they encourage me every time, their courage has helped me to be strong and do best in my life. If there was not family support, I would have attempted suicide.*

As she mentioned, it is found that role of the family is very important to motivate and boost up self-confidence in physically disabled people. The physically disabled people who have got family support are seen living more comfortable and respectful life in comparison to those who do not have family support.

In some cases, it is also found that family members pretend as supporting disabled people to get their property right. In Nepal, sons and daughters (if she is not married) have property right of their parents. To get that property right, other abled family members pretend as the caretaker of disabled people, actually they are not caring but paving the way for property right. One of the respondents expressed this bitter reality.

In one sense, discrimination of physically disabled people in the family is for economic reason. In Nepalese cultural practice, each family member is supposed to contribute the family economically. Physically disabled people are considered as the burden for the family as it is generally believed that they cannot contribute to the family financially and they must depend on the other abled family members. This type of negative attitude of the family member has made the life of physically disabled people more vulnerable. Physically disabled people are oppressed, discriminated and neglected as they are not considered as the economic contributors in the family. One respondent (Harka) has similar experience:

*I have experienced discrimination in the family many times. I was not their priority as I was physically weak. I could not get education in my childhood as my parents thought that getting education is worthless for disabled people like me. Their concept is that I cannot contribute financially, instead dependent on the family members. They did not think about my interest and other things.*

As Howe (2009) says the relationship with each other is shaped by mutual interactions in social system, such belief of the family members as stated above by the respondents affect the

relationship of interconnected social system that determine how the physically disabled people are recognized in the society.

We can find many evidences of family support as well as negative attitude for physically disabled people. In their experiences, it is easier to adjust in the family and participate in social activities if they have full support or if there is positive attitude of the family members about their physical impairment. On the other hand, physically disabled people who do not get proper family support experienced more challenges in social inclusion and self-identity.

It is clearly seen that all the family members do not have positive attitude towards physically disabled people. Socio-cultural belief has shaped their mind negatively. The respondents who have been getting support were found more confident and doing good and living more comfortable life. On the other hand, some respondents have felt ill-treatment from the family members. Those who have not got proper family support are struggling more to run their life. In this sense, rejection, discrimination, ill-treatment or humiliation in the family has added more challenges for physically disabled people in personal and social life. Thus, family system has interconnection with the problem and challenges of people with physical impairment.

Healy (2014) state that system perspective gives a framework for understanding and responding to people in connection with the environment and encourage to analyse the interaction within and across the system. In this sense, it is essential to understand the family system and its impact on life of physically disabled people in Nepal.

### **5.3 Social Adjustment**

Many studies have shown that social system, norms and values have direct impact on social life of physically disabled people. These aspects and practices of the society make disabled people's life easy or challenging. If social system is supportive then it will obviously be easy for physically disabled people to adjust in the society and contribute in the society as abled bodied people. In this section, experiences of physically disabled people related to socio-cultural system in Nepal is presented. To present the gathered information, this section is further divided into different sub-headings.

### 5.3.1 Attitude Towards Physically Disabled People in Society

In general, physically disabled people are not seen positively in Nepalese society. People with disabilities are viewed as abnormal and behaved differently than the normal or abled people. It is considered that physically disabled people cannot contribute to the society in any aspects. It is also the situation that most of the people with disabilities rely on charity and help from normal people. (K.C.,2016)

It is found that physically disabled people are deprived from getting equal rights and opportunities and prevented to integrate in mainstream social affairs. They are humiliated and oppressed in the society. In a sense, physically disabled people are marginalized and excluded from mainstream politics and socio-economic development (Puri, 2015). In many cases, disabled people are isolated from social and religious activities. Not only the disabled people but also the family members are disrespected in the society and even restricted to participate in social and religious activities (K.C.,2016).

The participants of the present study also experienced negative attitude of the people in the society. They have experienced discrimination and negligence in many circumstances. They said that they are labelled as incapable people in the society. They added, some people show sympathy towards their physical disabilities, but they do not recognize them as the active members of the society, and they can also contribute from their skills and experiences. One of the respondents (Ganesh) expressed the social reality as:

*I have many experiences of social exclusion and discriminations in many social activities. I am not called in any social gatherings because of my physical disability. If I attend also, no one listen to my view. They think that I am incapable of giving suggestions in social activities. In my opinion, this is the general case for all the disabled people though there can be some exceptional cases. But this is the bitter reality that disabled people like me do not get recognition and respect in society.*

Most of the respondents said that they have been facing some sort of discriminations due to their physical impairment in the society. They are viewed as incapable of doing the things themselves and dependent on others. The socio-cultural practice or social system has made their life more challenging giving the way for prejudice practices. Thus, Anti- oppressive approaches

tackle to overcome the cultural, institutional and structural obstacles that are controlling the life (Healy, 2014).

One of the respondents (Ramesh) said:

*It is really difficult to explain about this. I cannot say clearly why they treat us so weird. It might be the reason of our family background, socio cultural perspective or other issues. Our social construct is not suitable for the disabled people like me. People don't treat us like other members in society. It is humiliating.*

Most of the respondents said that they are losing their respect and dignity as they are tagged as incapable people. They have not got equal rights and opportunities as normal people. Such oppressed situation arises in the society due to unequal power division in the society. As Mitchell (1995, cited in Healy, 2014) urges, “Women are oppressed by men, children and old people by adults, disabled people by able people and so on.” Such context has made life of physically disabled people more vulnerable and they are deprived from getting access in all social affairs. Thus, the power disbalance of the society in the name of gender, class, disabilities and status creates the problem (Healy, 2015).

### **5.3.2 Physical Disability and Accessibility**

The government has made policy of easy access for the people with physical disabilities but the policy has not been implemented properly yet (Banskota, 2015). All the respondents in this study have faced difficulties in the road, transportation, hospitals, offices and other infrastructures. Most of the governmental offices, schools, campuses and private houses and companies do not have disable friendly infrastructure. Thus, the problem of people with physical disabilities is seen more serious. The reports have shown that all the people with physical disability have not got wheelchair and advanced motor for people with physical disabilities having movement difficulties are not common in Nepal. There is no different lane for wheelchair on the roads. There is no lift system in most of the buildings. There is no place for wheelchair in public transportation. Even government offices are not disabled friendly. So, inaccessible physical infrastructure has made life of physically disabled people more challenging in Nepal.

Most of the respondents said that they do not get easy access in most of the places due to the physical infrastructure. They also added that this is also one type of discrimination. The government has made the policy but in reality, it has not understood and recognized them as differently abled people. Most of the disabled people have bitter experience on public transportation. The staff of public transportation do not want to ride physically disabled people. Most of the respondent said that bus drivers and other bus staff do not stop the bus if they see any physically disabled people willing to ride on the bus. According to them, the reason is that their wheelchair needs more space so that the bus staff can not adjust more people on the bus. Some respondents have left the school due to inaccessible infrastructure in the schools and colleges. Some respondents faced difficulties in getting jobs.

One of the respondents (Bipin) said:

*Inaccessible physical infrastructure is more challenging for a physical disabled person like me. I have faced difficult situation in public transportation. This is very common situation in Nepal. We don't find easily accessible infrastructure even in the hospitals. This is very critical and common difficulty for people with physical difficulties. It has added challenge to run our daily life.*

It can be concluded that inaccessible infrastructure is one of the barriers for personal and professional development of physically disabled people in Nepal. The problem occurs because of the poor fit between a person's environment and his/her needs (Healy, 2005). Physically disabled people have special needs to be fit according to their physical impairment. In the above-mentioned response, we can see the challenges to be fit in the physical environment as the physical infrastructures are not disabled friendly in Nepal.

This can be taken as a part of oppression as well. Disabled people are one of the inferior members of the society. The normal people who hold the power in the social system do not recognize the equal right of accessibility to physically disabled people. It has added more challenge to run daily life of physically disabled people

### **5.3.3. Disability and Education**

We can find the direct impact of education on life of physically disabled people. According to them, people with disabilities can get some acceptance and recognition in the family and the society if they are educated. Most of the informants also told that education can bring some



sort of comfort in their life. However, there are some barriers to obtain formal education for physically disabled people. The respondents indicated that the infrastructures are not disabled friendly in many (almost all) educational institutions. They do not get easy access to the educational institutions so that many physically disabled people are deprived from education. In the present study, some respondents had to leave their schooling as there was no provision and easily accessible infrastructure for physically disabled people. In this connection, one respondent for the present study (Devi) shares her experience as:

*I had passed Higher Secondary Level before my accident. After the accident my two legs did not work, and I have to use wheelchair for the movement. I wanted to continue my study, but I could not as the infrastructure of the college was not disabled friendly.*

This response from the respondents indicates that there is no equal access for the resources. In this sense disabled people are oppressed and marginalized in Nepal. Oppression can be in different layers. personal, cultural and structural processes play determining role in the life of the people for oppression (Healy, 2015).

In Nepalese context disability can be barrier to attain education as mentioned above by the respondents. Most of the physically disabled people are deprived of education due to physical condition and lack of disabled friendly infrastructure.

There is another side in socio-cultural practice in Nepalese context. Generally, education is taken as a tool to get job or economic generation. Most of the parents don't send their disabled child to school as they have the perception that disabled people cannot involve in economic generation and education is worthless for them. This tradition and belief inherent in Nepalese society has added more challenges for getting education.

#### **5.3.4 Disability and Employment**

Although some physically disabled people are employed in different governmental and non-governmental organizations, it is found that getting job is not easy for them. Government has allocated five percent reservation for disabled people that is very minimal to include or give opportunities for majority of the disabled people. So, many disabled people are not found benefited from this quota reservation.

The respondents said that it is very difficult to get job opportunity in private sectors. It is found that some physically disabled people work in different non-governmental organizations which

work for disabled people. The informants also reported that the physical environment is also not appropriate for physically disabled people in most of the governmental and non-governmental organizations. This means, physically disabled people face many challenges to get job opportunities. They are not given priority. If they luckily get a job, they do not get disable friendly infrastructure in working place. One respondent (Hitman) expresses his struggle as:

*I went to different hotels and restaurants to request for a job, but no one accepted my request. They denied because of my physical disability. They were not even ready to appoint me in a trail. I became tired of getting rejection and gave up searching job. Sometimes I have begged on the street to get my food. We, disabled people are ignored and discriminated.*

In some cases, physically disabled people get rejection although they are qualified enough for the job due to the discriminatory nature of the employer and the physical infrastructure and setting of the office. As one respondent (Devi) says:

*I had applied for the post of computer operator in a private organization. I was short listed and called for the interview. In the interview they clearly said that it is difficult to work for me there as they have not developed disable friendly infrastructure and office setting. The office was on the third floor and there was no elevator in the building. In some sense, disabled people are not in the priority list in many organizations.*

In most of the cases, people with physical disability revealed their bitter experiences regarding employment opportunities. They have experienced discrimination and ignorance in most of the cases. They were not getting opportunities to get employed though they were capable and eligible enough for the post due to their physical impairment. Not only that, they were deprived from job opportunities due to improper physical infrastructure for physically disabled people. Thus, Oliver and Barners (2012, p. 21) blames “the organizations controlled by non-disabled experts for their failure to address the various barriers central for disabled persons exclusion from mainstream economic and social activity and their lack of accountability to disabled community.”

The physically disabled people who were employed also have been facing different problems in working places. They were not given equal status like normal people in their working places.

They were discriminated in the wages and other personal development opportunities. As one of the respondents (Jamuna) explains:

*In most of the private organizations, there is discrimination in the wages. Disabled people have to work in less wages than the normal people of the same post and responsibility. I have also the same experience. I have to work in the less wages than my colleagues. I am compelled to work in this discriminatory situation because this job is supporting me to run my life financially. Without this job, my life would be more critical and difficult. Not only this, we are discriminated in other professional aspects as well. We do not get opportunities to take part in different training programmes for professional development.*

In general, it was found out that it is not easy for physically disabled people to get job opportunities. It is very difficult to get job for physically disabled people who are illiterate or less educated. Educated also face different problems due to their physical impairment. There are prejudice and discriminatory practices prevalent for disabled people in most of the organizations.

### **5.3.5 Social Inclusion**

There should be equal involvement of disabled people in different sectors like education, employment, health care services, economic and political participation to promote social inclusion (Eide and Loeb, 2006). Different laws have been formulated for equal access of people with disabilities in Nepal. All the people have assured equal rights by law. The government has moved its steps forward for inclusion and integration of people with disabilities in different sectors. But many studies have shown that disadvantaged and marginalized groups are still deprived from mainstream social affairs and political activities. Disabled people are one of the marginalized groups in Nepal and there is special provision for those groups in national politics and employment. The government has allocated 5 percent reservation in civil services and other employment sectors. This move is for the empowerment and inclusion of deprived population in the mainstream. But the respondents of this study have found different experience than the existing policy of the government. They have faced many difficulties in getting job, to be recognized in the society, participate and put their views in public agendas. They have experienced discrimination on various grounds. They said that they do not have inclusive education system so that they can get education easily.

Physically disabled people have bitter experience of social exclusion. The abled people in the society do not acknowledge them in different social affairs. They are not asked to attend in general meeting of public agenda. Their views are not accommodated in policy level. This was the general response of the respondents when asked about social inclusion. In general, it was found that physically disabled people are not behaved positively in the society. The society is not ready to include them in social affairs. In their experiences, they are behaved as second-class citizen in the society. They are deprived of getting equal rights and opportunities though there is equal provision in the law because the society does not recognize and understand them as the active members of the society. Thus, as Oliver and Barners (2012, p.21) state disability as “the disadvantage or restriction of activity caused by contemporary social organization which takes no or little account of people who have physical impairments and thus excludes them from participation in the mainstream of social activities.”

#### **5.3.6 Disability and Poverty**

Many studies have shown that there is deep relationship between disability and poverty. It is shown that disability leads to poverty and poverty can be the cause for disability. According to the report of WHO (2011), most of the people with physical difficulties are poor. In the present study, it is seen that the respondents had to spend money for the medication of their physical impairment, due to that their disability was taken as the financial burden. It is also essential to deal with poverty while battling with the challenges of physically disabled people. As Saleeby and Yadama (2005) state, “households with persons with disabilities in the family are more likely to own less land and earn less income than households without a person with disability”. So, the poor economic condition of physically disabled people is another reason for social discrimination and humiliation. Here is another analysis that poverty is relatively high among disabled people due to institutional, environmental and attitudinal discrimination. These prejudice concepts are reflected in socio-cultural practices. (Yeo and Moore, 3003)

In the present study, many respondents have shared their economic difficulties. Most of them find very difficult to find a job for them. If they get job also, they are less paid so that they have to maintain their life with limited income. Some informants were living with the charity and help of some organizations working for a disabled people. Another bitter fact is that it is common to see physically disabled people begging on the street and religious places in Nepal.

Some of the respondents have experienced that life as well. One of the respondents (Harka) said:

*Before coming to this organization, it was very difficult for me to run my life economically, I did not have any other options, so I begged on the street for almost three months for my survival.*

Many studies have shown that physically disabled people are the most disadvantaged group to get job opportunities. Certain percent reservation in the civil service cannot allocate the huge problem of physically disabled people. In such a case economic burden has made their life more critical and vulnerable. According to the respondents, they have been facing discrimination in the labour market so that it is difficult to get job opportunities though they are capable for the post. They also added that due to unsecured market policy and trend they cannot invest huge amount of money and take a risk using their skills for income generation.

#### **5.4 Disability and Government Policy**

Nepal government has formulated some policies for the equal right and opportunities of disabled people. The respondents were asked about the policies related to physically disabled people and their welfare. Most of the respondents said that they are somehow aware of the policies made by the government for the upliftment of their life. But they have not experienced any fundamental change in their life. They said that the rules are too vague so that to get benefit from those policies they have to fulfil different criteria that are imprecise. Thus, the one who has direct link to the authority can get benefit, and it is very difficult for a law man to get that access. Some of the respondents said that there is no direct involvement of disabled people in policy level so that the difficulties and challenges faced by them are not incorporated fully in the policies for disabled people. As one of the respondents (Ganesh) said:

*It is very difficult to get access in government bodies for disabled people. Very few or sometimes no one from the disabled people are involved in policy making. Due to very few disabled people in the policy making level, their voices are not heard. Able people don't know the actual problem of the disabled people. So, there are some complications in policy level and many disabled people are deprived from getting support and assistance from the government.*

Many respondents indicated the problem of implementation of policies in the reality. They said that there are good policies for the personal and social security of disabled people, but problem is of implementation. One of the respondents (Jamuna) said:

*The main problem is in implementation of the policy. Nepal has signed different international protocols for disabled people and there is clear provision for disabled people in present constitution. But the policies made by the government are not implemented by its own bodies. For example; there is provision of easy access for disabled people in roads, offices, hospitals. But in many government offices there is no disabled friendly infrastructure, you can see, roads are not disabled friendly.*

In the conversation, many respondents indicated the weaknesses in implementation of national policies for the disabled people. They demanded equal participation of disabled people in government bodies, different commissions so that the actual problems of disabled people could be identified and bring some positive changes in the life of disabled people as a whole.

However, some advancement has been done in regard to the incorporation of individuals with disabilities in various areas in the country and also the Constitution of Nepal (2015) also addressed the major issues of the people with disabilities, numerous of them don't have measure up to access to the services they are offered by the government of Nepal. Most of them are still underprivileged. Similarly, numerous individuals with disabilities are uninformed of the welfare administrations and their social rights. In the constitution of Nepal, it is expressed that individuals with disabilities are qualified for getting social welfare, social help, insurance, and human right. Although there is a great deal of lawful arrangements and standardized savings programs for them, the execution of these laws and projects is weak at an execution level (Nepal Disabled Human Right Centre, 2006). Even though this provisions for the people with disabilities has ended up with some vital rights for them, for example, free education and human services etc. Unfortunately, the regulations are not properly executed, and numerous individuals with disabilities in Nepal still don't approach fundamental consideration, not to mention open doors for self-progression.

The standardized reservations for them is still out of access to all of them. The most grounded rights to government managed reservations for people with disabilities which have turned out to be simply unfulfilled guarantees. As indicated by Sharma (2007), most of the administrations

are arranged in urban areas and people with disabilities residing in remote villages are still not getting anything.

The mindfulness and comprehension of inability as a human rights and social consideration issue is yet restricted. Mainstreaming of inability by and large projects is restricted. There is absence of coordination among the government officials and stakeholders to address needs of the general population with disabilities (Sharma, 2007). The action of the government to address issues of individuals with inability is low and projects are dispersed in various services and divisions. To distribute the entitled advantages for individuals with disabilities is low compared to with reservations quotas made by the government and the service to them is still out of access yet (CDD, 2014).

## **5.5 Discussion on Empirical Data**

This study is concerned to highlight the life challenges of physically disabled people in Nepal and find out the connection of those challenges to cultural and social system of Nepalese family. It aims at finding the actual situation of physically disabled people exploring and analysing the experiences of physically disabled people in Nepal. Disability and experience and perception of physically disabled people is analysed from personal to social perspective. Present discussion is made as the reflection of different theories used to understand the empirical data.

Disability discourse has been shifted from personal medical model to right based social model in a global scenario. Medical model considers physical disability as impairment and deficient in body of an individual. It demands medical intervention for easily survival of physically disabled people. In Nepalese context, some activists working in the disability sector still believe that there is still need of medical intervention for easy living of physically disabled people. We can hear the voice that medical care of persons with disabilities should be given priority before creating barrier-friendly environments (Paudel, et al.,2016). It is just considered that medical intervention and care is also essential factors for easy living and empowerment of physically disabled people in Nepal. The interpretation is that if basic health facilities are fulfilled then disabled people can enjoy other right based opportunities for the social upliftment. As K.C. (2016) states, “In a place where most of the people with disabilities are deprived of enjoying even the fundamental mobility rights and medical care, the debates on disability rights as human rights issues most likely remain confined to the rhetoric and not get translated into action.”

In the present study, many respondents reported that they have many challenges and difficult in getting basic health facilities. Most of them said that they do not get health services according to their physical impairment. Not only that the treatment is very expensive so that most of the disabled people from economically poor family background can not afford the medical cost. Most of them are dependent on charity and donation of different organizations and persons. In this scenario, we cannot totally ignore the medical model in Nepalese context, but only medical facilities and intervention are not enough for upliftment of the life of physically disabled people. Barrier-free, anti-discriminatory physical and social environment is essential for equal opportunities of physically disabled people in Nepal.

It is clearly seen that barriers are not just the physical, as social structure, perception of the people about physical disability, social norms and value-based practices limit the recognition and presence of physically disabled people in the society.

The social model of disability views the deficient beyond the personal level. It is not the physical condition but prejudice and unequal practices and behaviour of people towards physically disabled people make them more vulnerable and marginalized from the mainstream political and social affairs. Nepal is still fighting against the discriminatory exercises and practices for physically disabled people. It does not have comprehensive anti-discrimination laws on disability. It is important to make equal access to public service for disabled people (Lamichhane, 2011). From the responses of the respondents of the present study we can get the impression that the socio-cultural practices of Nepalese society devalue physically disabled people and make them disempower. Such discriminatory practices and negative attitude of the people in the society as well as even the family members have added more challenges to run daily living of physically disabled people in Nepal.

The present study analysed the experiences of physically disabled people on different dimensions of personal and social affairs and it was found that there is discrimination and negative attitude towards physically disabled people in Nepal. In general, physically disabled people are considered as dependent and burden for the family and the society. They are labelled as incapable people, so they are not given equal opportunities and rights in different private and public affairs. They are facing challenges to get recognition in the society. They do not have easy access in educational institutions as the infrastructure are not disabled friendly. Even government offices are not disabled friendly. This means that other abled people are not actually



understanding their different ability then the other normal people. Due to such social environment, physically disabled people are suppressed, humiliated and limited in certain areas only. They are deprived of getting equal rights and opportunities. This is created due to discriminatory social practices for physically disabled people in Nepal. These discriminatory practices, social norms and values have prevented physically disabled people to get self-dignity, motivation, empowerment and lagging from the mainstream politics. Difficulties and challenges to get education, find employment opportunities due to their physical impairment has made the life of physically disabled people more vulnerable. It can be seen that the physically disabled people in Nepal are from the disadvantaged groups not only due to their individual phenomenon but also the barriers created from the social norms, values, attitude of the people and other external factors associated to the society. In this connection, Shakespeare (2010), states, “ Disabled people are an oppressed group and often non-disabled people and organizations are the causes or contributors to that oppression .” He further adds, the problems of disabled people are due to social oppression and exclusion and the society is responsible to remove the burdens that the disabled people have been facing.

The life of physically disabled people is seen measurable in Nepal. Researches on disability and depression has shown that there is high rate of suicide case among the persons with physical disabilities (K.C., 2016). This shows the oppressive picture of Nepalese society. In general, most of the researches has indicated the social oppression and inhuman condition of physically disabled people in Nepal. Oliver (1996) argues that disability is the imposed restriction on disabled people due to individual prejudice, discrimination, inaccessible infrastructure, unsuitable transport system, lack of inclusive education and employment opportunities in the society. In the present study, the respondents have experienced such types of challenges and discriminatory practices in Nepalese society.

To understand the problems of physically disabled people in Nepal, we should understand the social system as a whole. As system theory suggest, it is important to understand social environment to better understand the personal issues as an individual is in constant interaction with the social environment. Healy (2005) states, the system theory emphasizes on the role of multiple social systems on an individual. It views on individual as a unit of different systems and sub-systems. For the present study, family system, social system and policy system are taken into consideration to understand the life challenges of physically disabled people. It is clearly seen that traditional social system; cultural practices and the attitude of people have

limited the existence of physically disabled people. It was found that some participants got help and support from the family members, but this was not the case for all. It is seen that negative attitude of the family members has added challenges to run life of physically disabled people in Nepal. It was also found that if there is family support then it is easy for physically disabled people to get easy access in the society for social adjustment and get recognition in the society. So, to understand the challenges of physically disabled people, knowing an individual disabled people is not enough. The problem is related to other systems in the society as well. In this connection, understanding family perception, social belief and policy system on physically disabled people is essential.

The socio-cultural system that behaves physically disabled people as abnormal and the religious belief that disability is due to the bad karma (deeds) of previous life has added more challenges in social life of physically disabled people in Nepal. Such social rejection stigmatized the physically disabled people and demotivated them to overcome with their physical difficulties. The social system is not seen ready to accept the capacities and abilities of physically disabled people as they are labelled incapable in socio-cultural practice. Such deep rooted anti-disabled practices of Nepalese society have added more challenges in the life of physically disabled people in Nepal. As Healy (2014) says, it is essential to understand the interactive social systems to find out the root cause of the problem, the socio-cultural system and the place of physically disabled people is to be analysed.

Physically disabled people in Nepal are marginalized social groups. They are oppressed from the attitude of the people and socio-cultural system of Nepalese society. As Mitchell (1995, cited in Healy, 2014) urges, “Women are oppressed by men, children and old people by adults, disabled people by able people and so on.” In this regards, anti-oppressive theories make practitioners aware about the social divisions that affect peoples’ lives.

In general, there is power exercise in the society and the people who are in power discriminate those who are deprived from the power politics. Due to such unfair social practice, the group which is oppressed can not get equal rights and opportunities in the society. Such discrimination is based on gender, cast, class, physical disabilities and so on. It is found that physically disabled people are dominated in Nepalese society. The present study also shows that physically disabled people do not get recognition and equal access in the society. There are difficulties for getting

job opportunities, education and vocational trainings. So that most of the disabled people are from economically disadvantaged groups as well.

It is a general trend in Nepali culture that poor are dominated by rich and disabled are suppressed from the abled people. Nepalese cultural and social practice has given certain role for individuals. In a family who can work normally and contribute to the family financially and with labour get more recognition and respect. Same is the case in the society as well. The physically disabled people are considered as dependent and economically unproductive and physically incapable. So, they are discriminated on the ground of economy and their physical difficulties. There are many evidences of such discriminatory and oppressive practices in the present study. Many respondents experienced oppression in the family, society, working places from the abled people due to their physical impairment. The oppression lies on different layers. It is seen from gender to economy and social to politics. So, the proper intervention is required from the social worker to maintain social justice and create disabled friendly environment in the society.

The discriminatory socio-cultural beliefs and practices have not recognised the physically disabled people as a part of society having ability and strength in doing the things. But this concept of the people is biased and product of deeply rooted cultural practice. In the present study, many respondents told that their motive and self-recognition has diminished due to such negative attitude of people towards physically disabled people. Many respondents believed that if the family is supportive then it is easy to get recognition in the society. If there is trust on physically disabled people from the society then they can maintain their personal and professional life. Here strength perspective is viewed from empowerment practices. The study indicates that the society has labelled them as functionally disabled and devalued their strengths. If they get motivation, support and recognition from the abled people in the family and society they can show their strengths. The government policies made for disabled people and their welfare has shown some sort of movement for the empowerment of physically disabled people though the implementation seems lacking. Otherwise, the socio-cultural system and anti-disabled practices in the society have limited the activeness of physically disabled people and they feel always humiliated and suppressed that destroys their courage and capabilities.

## **CHAPTER- SIX**

### **CONCLUDING REMARKS**

#### **6.1 Conclusion**

The present study aims at finding the challenges of physically disabled people and their connection to cultural and social system of Nepalese society. The study is directed by the motive of exploring the actual situation or condition of physically disabled people getting the first hand information by the people who are living that life. So, the information was collected from eight people with physical disability as a sample using in-depth interview. The collected information was analysed in the light of different theories and the relevant literature in the area and the life challenges of physically disabled people are pointed out with the reflection of selected theories to address the research question. Mainly the life challenges of physically disabled people are analysed from personal adjustment, family adjustment, social adjustment and policy level.

The medical model defines disability from functional limitation of a person and views medical condition as the cause of challenges the disabled people face in their life. On the other hand, social model considers social barriers as the cause of disability and advocates for disabled friendly environment in the society. This study has adopted both the concepts and tried to understand the life challenges of physically disabled people from their physical or functional limitations and the societal attitude that has added more challenges in the life of physically disabled people.

The study has revealed the fact that there are challenges due to functional limitation of physically disabled people in Nepalese context. Most of the physically disabled people are lacking proper medical treatment for their impairment. It can be clearly seen that disabled people have to spend a lot of money in the treatment so that they are taken as the financial burden in the family. Besides, they themselves feel bad to be dependent for their daily activities with other members of the family or caretakers. It is difficult for them to accept their physical condition easily. It has added more challenges to overcome with the traumatic condition and build up self-confidence and courage in them.

There are many system barriers in Nepalese socio-cultural practice. Physically disabled people are labelled as incapable and insufficient persons. This perception of people has excluded them

as the member of a society and given the way for many social challenges for physically disabled people. They neither have opportunities for education nor for employment. They are deprived from getting education as there are not disabled friendly infrastructures in educational institutions. Additionally, many educational institutions do not offer inclusive education for physically disabled people. Physically disabled people do not have easy access in employment sector as well. It is difficult to get job as many physically disabled people are deprived from education. Educated and skilled people are also not getting job as the employer has negative perception towards physically disabled people. This situation has led physically disabled people towards poverty and posed more challenges in their life. It is common to see physically disabled people begging on the street and religious places for their survival.

Negative attitude of the people towards physically disabled people has bad impact in social inclusion. They are excluded from social affairs and social events as they are not considered as the important member of the society. They are discriminated and oppressed in Nepalese socio-political system. That has added the challenge of their identity and recognition. The socio-cultural value, religious beliefs and negative attitude of people in the society has marginalized the physically disabled people from the mainstream socio-political system. This has hampered not only social dignity but also suppressed their rights. The government seems failure in maintaining disabled friendly infrastructure. The roads are not disabled friendly. Even the health institutions and government offices are not disabled friendly. This has added challenge in free accessibility. Physically disabled people have to struggle in public transport as well. So, the physically disabled people in Nepal are still struggling for such basic requirements and facilities. This has made their life more challenging and vulnerable.

To sum up, the study has identified the challenges of physically disabled people in personal adjustment, family adjustment, social adjustment and in policy level. They have some challenges to tackle their own personal feelings about their physical impairment. Besides, social system has posed them more challenges to live respectful life in the society. Discrimination on various grounds, prejudice social behaviours, unfavourable physical and social environment, humiliation and suppression have made the life of physically disabled people miserable and challenging in the context of Nepal.

## References

- Adhikary, B. (2014). *Social inclusion of people with disability living in disability centers in Kathmandu, Nepal (Master's Dissertation)*. Oslo. Oslo and Akershus University College of Applied Sciences.
- Banskota, M. (2015). *Nepal disability policy review*. School of Arts, Kathmandu University, Disability Research Center.
- Berg, B.L. (2004). *Qualitative Research Methods for the Social Sciences*. 5th Edition, Pearson Education, Boston.
- Bickenbach, J. E. (1993). *Physical disability and social policy*. Toronto, ON, Canada: University of Toronto Press.
- Blaikie, N. (2010). *Designing Social Research*. UK: Polity Press
- Boyce, C. and Neale, P (2006) *Conducting in-depth interviews: A Guide for Designing and Conducting In-Depth Interviews for Evaluation Imput, Pathfinder International Tool Serise Monitorin and Evalution-* Retrieved from.  
<http://compositionawebb.pbworks.com/f/conducting+in+depth+interviews.pdf>
- Centre For Disability and Development, (CDD). (2014). *Toward Inclusive Development*. Kathmand. Nepal. Central Bureau of Statistics (CBS) (2011). *Nepal census report*. Kathmandu, Nepal: CBS
- Creswell, J.W. (2009). *Qualitative Inquiry & Research Design: Choosing Among Five Approaches*. 2nd ed. Thousand Oaks: Sage Publications.
- Creswell, J.W. (2013). *Research design: Qualitative, quantitative, and mixed methods approaches*. Sage publications.
- Dhungana, B. M. 2006. The lives of disabled women in Nepal: vulnerability without support. *Disability and Society*. **21**(2), pp. 133–46.
- Eide, A.H. and M, Loeb. (2006). *Living conditions among people with activity limitations in Zambia: a national representative study*. Oslo, SINTEF.
- Eide, A. H, Neupane, S, and Hem, K. (2016). *Living conditions among people with disability in Nepal. SINTEF Rapport*.
- Frude, N. (1991). *Understanding family problems: A psychological approach*. John Wiley & Sons.
- Gabel, S. L., & Danforth, S. (2008). *Disability & the politics of education: An international reader*. New York: Peter Lang.

- Ghai, A. (2009). "Disability and the Millennium Development Goals: A Missing Link." *Journal of Health Management*. 11(2): 279-295.
- Gottlieb, A., Myhill, W. N., & Blanck, P. (2010). Employment of people with disabilities.
- Government of Nepal (GoN) (1982). *The Disabled and Welfare Act*. Kathmandu, Nepal: GoN.
- Government of Nepal (GoN) (1992). *The Children's Act*. Kathmandu, Nepal: GoN.
- Government of Nepal (GoN) (1992). *The Labour Act*. Kathmandu, Nepal: GoN.
- Government of Nepal (GoN), (1996). *The Special National Council*. Kathmandu, Nepal: MoE
- Government of Nepal (GoN), (1999). *The Local Self-governance Act*. Kathmandu, Nepal: GoN.
- Government of Nepal (GoN), (2006). *The Disabled Person Protection and Welfare Rule*. Kathmandu, Nepal: GoN.
- Government of Nepal (2012). Apangata Shrivat Pustika. Women, Children and Social Welfare Ministry, Kathmandu, Nepal.
- Government of Nepal (GoN), (2015). *The Constitution of Nepal*. Kathmandu, Nepal: GoN.
- Healy, K. (2014). *Social work theories in context: Creating frameworks for practice*. Palgrave Macmillan.
- Howe, D. (2009). *A Brief Introduction to Social Work Theory*. Palgrave Macmillan. US.
- Joshi, S. K. (2004). "Disability in Nepal". *Kathmandu University Medical Journal*. Vol. 2, No. 1 pp 1-5
- Kajornboon, A.B. (2005). *Using interviews as research instruments*. *E-journal for Research Teachers*, 2(1).
- K.C., H. (2016). Disability discourse in South Asia and global disability governance. *Canadian Journal of Disability Studies*, 5(4), 25-62.
- Kumar, S. and Phrommathed, P. (2005). *Research methodology* (pp. 43-50). Springer US.
- Lamichhane, K. (2011). "All you need is law." *The Kathmandu Post*, September 7. Retrieved from: <http://www.ekantipur.com/the-kathmandu-post/2011/09/06/oped/all-you-need-islaw/225999.html>.
- Lamichhane, K. (2013). "Disability and barriers to education: evidence from Nepal." *Scandinavian Journal of Disability Research* 15 (4):311-324.
- Lamichhane, K. (2015). *Disability, Education and Employment in Developing Countries*. Cambridge University Press.
- Lamichhane, K. (2015) *Social inclusion of people with disabilities: a case from Nepal's decade-long civil war*, *Scandinavian Journal of Disability Research*, 17:4, 287-299, DOI: [10.1080/15017419.2013.861866](https://doi.org/10.1080/15017419.2013.861866)

- Lamichhane, K, and Okubo, T. (2014). "The nexus between disability, education, and employment: Evidence from Nepal." *Oxford Development Studies* 42 (3):439-453.
- Maxwell, J.A. (2012). *Qualitative research design: An interactive approach*: Sage.
- Milena, Z.R., Dainora, G. and Alin, S. (2008). Qualitative research methods: a comparison between focus-group and in-depth interview. *Annals of the University of Oradea, Economic Science Series*, 17(4), pp.1279-1283.
- Ministry of Education (MoE), (1971). *The Education Act*. Kathmandu, Nepal: MoE
- Ministry of Education (MoE), (1991). *The Basic and Primary Education Plan (BPEP) (1991-2001)*. Kathmandu, Nepal: MoE.
- Ministry of Education (MoE). (1996). *Special Education Policy*. Kathmandu. Nepal. MoE.
- National Planning Commission (NPC), (1997). *The Ninth Five-Year Plan (1997-2002)*. Kathmandu. His Majesty of Government.
- National Planning Commission (NPC), (2002) *The Tenth Five-Year Plan (2002-2007)*. Kathmandu. His Majesty of Government.
- National Planning Commission (NPC), (2014). *Five- year interim plan 2013–2014*. Kathmandu: NPC, Government of Nepal.
- Nepal Disabled Human Right Centre. (2006). *Nepal Disability Allowance*. Kathmandu, Nepal.
- NORAD. (2012). *Mainstreaming disability in the new development paradigm: Evaluation of Norwegian support to promote the rights of persons with disabilities: Nepal country report*, February 2012. Retrieved from: <https://www.oecd.org/derec/49825748.pdf>
- Oliver, M. (1995 and 1996). *Understanding Disability: from Theory to Practice*. Basingstoke: Macmillan Press.
- Oliver, M., & Barnes, C. (2012). *The new politics of disablement* ([Rev. ed.]. ed.). Basingstoke: Palgrave Macmillan.
- Panthi, M.R. (2004). *The Disability Situation in Nepal. Alliance for Equality of Blind Canadians*. Retrieved from: <http://www.blindcanadians.ca/publications/cbm/22/disability-situation-nepal>
- Paudel, Y.R., M. Dariang, S.J. Keeling, and Mehata.S. (2016). "Addressing the needs of people with disability in Nepal: The urgent need." *Disability and Health Journal* 9(2): 186-188.
- Perry, D. A. (2007). *EmployAbility: A resource guide on disability for employers in Asia and the Pacific*.



- Pradhan, B. (2017). "Assessing the State of Physically Challenged Employees in Civil Service: A Case Study of Kathmandu, Nepal" Retrieved from:  
[http://www.northsouth.edu/newassets/files/ppgresearch/PPG\\_6th\\_Batch/Binita\\_Final\\_thesis.pdf](http://www.northsouth.edu/newassets/files/ppgresearch/PPG_6th_Batch/Binita_Final_thesis.pdf)
- Priestley, M. (1998). Constructions and creations: idealism, materialism and disability theory. *Disability & Society*, 13(1), 75-94.
- Research Centre for Educational Innovation and Development (CERID), (2008). *A study of problems and prospects of mainstreaming inclusive education at primary level*. Kathmandu, Nepal: CERID.
- Sachan, B., Singh, A. and Sachan, N. (2012). Interview Method in Research. *The Southeast Asian Journal of Case Report and Review*, 1(1), pp.8-15.
- Shakespeare, T. (2006). The social model of disability. *The disability studies reader*, 2, 197-204.
- Shakespeare, T. (2010) "The Social Model of Disability." *The Disability Studies Reader*. Ed. Lennard J. Davis. New York: Routledge. 266-73. Print. (Pre-print copy.)
- Sharma, J.K. (2007). *A Study on the Social Status of Women with Disabilities*. Kathmandu, Nepal: Social Inclusion Research Fund Secretariat Nepal.
- Sherry, M. (2008). *Disability and Diversity: A Sociological Perspective*. New York: Nova Science Publishers.
- Shuttleworth, R., & Kasnitz, D. (2005). The cultural context of disability. *Albrecht GL, organizer. Encyclopedia of disability*. Thousand Oaks: Sage, 78-107.
- Siebers, T. (2008). *Disability theory*. University of Michigan Press.
- Stobo, J.D, McGear, D, and Barnes, D.K. (2007). *Improving the social security disability decision process*: National Academies Press.
- Stone, E. (2001). A complicated struggle: Disability, survival and social change in the majority world. *Disability and the life course: Global perspectives*, 50-63.
- Thomas, C. (2004). Disability and impairment. *Disabling barriers-enabling environments*, 2.
- Tropeano, M. (2015). Theoretical approaches: Social work system theory. Retrieved at  
 < <https://socialworklicensemap.com/theoretical-approaches-social-work-systems-theory/> >
- UNICEF, (2006). *Convention on the Rights of Persons with Disabilities*. New York: United Nations.

- United Nations. (2011). *Disability and the Millennium Development Goals. A Review of the MDG Process and Strategies for Inclusion of Disability Issues in Millennium Development Goal Efforts*. United Nations Publication Sales No. E.11.IV.10.
- Watson, N. (Ed.). (2013). *Routledge handbook of disability studies*. Routledge.
- Disability in Nepal*. Retrieved from <https://www.unicef.org/nepal/reports/disability-Nepal>.
- Yeo R. & Moore K., 2003, 'Including disabled people in poverty reduction work: Nothing about us, without us', *World Development* 31(3), 571–590. Retrived from: [http://dx.doi.org/10.1016/S0305-750X\(02\)00218-8](http://dx.doi.org/10.1016/S0305-750X(02)00218-8) [Google Scholar]

## **Annex**

### **Interview Guide**

Firstly, I would like to thank you for agreeing to be my respondent. I am a student of Nord University, Bødo, Norway, pursuing master's in social sciences, specialization in Social Work with a Comparative Perspective. I am carrying out a research as a partial fulfillment of my master's degree. My research topic "Problems of physically disabled people in Nepal" aims at finding the life challenges of physically disabled people in Nepal. So, your contribution will be praised worthy to accomplish my research work. In the first part, I will be asking you about your personal information and then I expect your experiences on family and social adjustment and we will talk about national planning and policies for disabled people. The responses will only be used for the research purpose. I would like to assure for the confidentiality. Additionally, you are free to withdraw from the entire process at any time without giving any reason.

### **Questionnaire**

#### **Personal Adjustment**

1. Does your disability affect your daily household life?

- a. Yes                      b. No

If yes, how does it affect?

2. How do you deal with the challenges that occur to run your daily life?

3. How easy or difficult it was to accept your physical impairment?

4. How do you perceive your physical disability yourself?

5. How easy or difficult it is to get medical treatment of your physical impairment?

### **Family Adjustment**

6. How many family members are there in your family?
7. Are other family members physically disabled?
8. How do your family members take/view your disability?
9. Do you find discrimination in your family because of your disability?  
if yes, what kind of discrimination do you feel?
10. Do you find support from your family members in your daily activities?  
if yes, in what kind of activities?
11. How easy/difficult it is to adjust in the family for a disabled person? What is your experience?

### **Social Adjustment**

12. How easy or difficult it is to get education for a disabled person like you?
13. Have you ever been refused to enter school due to your physical disability?  
a. Yes                      b. No
14. Has your level of education helped you to find a job?
15. How easy or difficult to find a job for a physically disabled people?
16. What do you do for living? or How do you earn money for leaving?
17. Is your earning enough for you and your family living?  
  
If no, how do you manage it?
18. Do your friends and people in the society treat you equally like other members in the society?  
a. Yes                      b. No  
  
Explain if yes how, if no how?
19. Do you feel neglected, discriminated, and isolated from friends and people in the society?  
a. yes                      b. No  
  
If yes, how do they do it?

20. What emotional misbalance you feel being disabled person in the society?
21. How easy/difficult it is to adjust in the society for a disabled person like you in the society? What is your experience?

**National Policy and Concerns**

22. Do you think the infrastructure around you are disabled friendly?
23. How easy or difficult it is to get excess in government bodies?
24. Have you got support from the Nepal government?
- If yes, what kind of support?
25. Are the planning and policies of the Nepal government enough for social welfare of disabled people?
26. Are the policies of the Nepal government related to the disabled people, properly implemented? How do you feel as a disabled person?
27. What kind of support you expect from the Nepal government?
- Do you have any question to ask me about this research?
  - Thank you for your valuable time and information.