

Psychosocial Causes of Beggary: Modes and Effects of Beggary

Faiza Rasool

University of the Punjab, Lahore

Rukhsana Kausar

Government College Women University, Sialkot

The present research aimed to explore the psychosocial reasons of beggary in relation to examine modes of beggars' behaviour, and effect of beggary, using Interpretative Phenomenological Analysis (IPA). The research design was Exploratory. Total sample size is 15 beggars including 7 men and 8 women. A self-constructed open ended questionnaire investigating about the psychosocial reasons, effects of beggary and modes of begging behavior was employed for data collection. The findings showed that unemployment, poverty, and lacks of professional skills were reported as major social causes. Further physical disability, old age and some serious and chronic diseases were reported as major biological causes of beggary. Psychological causes of beggary included lack of self-respect, feelings of worthless, and feelings of insecurity about their future. Beggars frequently reported to experience low self-esteem, guilt, shame, dissatisfaction, being insulted, sadness, feelings of loneliness, helplessness and inferiority. Majority of the participants reported begging in group form, showing their illness and handicapedness, as religious assists, selling cheap goods, as modes of begging. Peoples, positive attitude towards beggars mostly included sympathy, kindness, support and negative included hatred, disregard, and verbal abuses. The solutions suggested to end beggary are included governmental measures to eradicate poverty and taking care of unattended older parents who take beggary to support them.

Keywords: beggary, psychosocial causes, modes of begging, poverty, unemployment, feelings of worthless .

Begging is not a local kind a problem instead it's a global issue which has become big concern in low income societies (Ali, 2019). The rise in the population of beggars in Pakistan brings to question whether this phenomenon has become a potential threat to its society and the idea of self-sufficiency in the nation (Enam, 2021). Begging is a way of asking for money, food, clothes from other individuals without any thing to do in return. Begging comprises solicitation of a gift, generally a small amount of money, by someone for the personal use of the beggar as there is no other source of income for him/her or the other sources of income are insufficient to fulfill the basic necessities of beggars and the beggars' dependents (Bryson, 2004). It is usually associated with homelessness, unemployment,

Correspondence concerning this article should be addressed to Ms. **Faiza Rasool** Research Scholar, Institute of Applied Psychology, University of the Punjab, Email: faizarasool2005@gmail.com

refugees, etc. (Asrese, Tilahun, & Mekonnen, 2014). At times, begging is associated with crime, guideline of public/quasi-public spaces as well as a cause of national shame - being more of a profession instead of a need; therefore, it needs to be dealt with urgently for national face saving (Jelili, 2006).

Usually, people adopt begging because of poverty, broken homes, being diseased, physical handicap or un-guided childhoods (Sobhani, 2008). Generally beggars are found at rubbish dumps, road sides, traffic signals and under flyovers. In the present age, it has become a growing phenomenon in Pakistani society as is considered to be an easy way of obtaining financial assistance. It is difficult to find the exact cause or dependent factors of beggary though poverty, lack of education, social changes or degeneration are some of the common reasons as to why individuals pursue begging (Khan, 2013). Above all, beggary has existed in every period of history, usually in an organized way. Several measures have been taken to solve the problem of beggary and its effects such as to organize families and label it as a crime so that beggars try to refrain from this profession (Sobhani, 2008; Najafi, Abrandabadi, Hossein, Zadeh, Jafar, Babaji, & Ali, 2004).

Although it is considered a deviant behavior by an individual to ask money, clothes, food or other basic necessities but it's a normal thing for a child to ask anything from his/her parents (Onoyase, 2010). Labeling theory provide us knowledge about that deviance behavior (Becker, 1963). This theory states that behavior itself does not determines deviance but it depends on others response about that act. Asking people for any financial support is basically a normal behavior but because of labialization by a society or culture it becomes a unexpected behavior (Adugna, 2006).

The theoretical framework current research is based on Lewis' (1998) theory of the culture of poverty. This theory of the culture of poverty explored that actually poverty passes from parents to their children and it's become a tradition of that family to face poverty; consequently, some features prepare the foundation for the phenomenon of begging (Lewis, 1998). Some of these features are: low level of relations; refraining in public activities; lack of deliberate connections with people; having some terminal or chronic disease and sometimes even malingering; moreover lack of skills to doing work; and facing unemployment for long time (Mansour, 2017); some religious and psychological features such as poor of self-concept; low self-esteem; weak self-concept; habit of idleness, lack of cognitive ability; dependence on others; feeling of helplessness; and the feeling of worthlessness (Khan, 2013; Ahmadi, 2003).

It has been thought that most of the religions encourage the profession of beggary especially Islam. Although Islam believes just to help people around you for limited time to make them stable and betterment of society (Ayagi, 1997). Islam promotes kindness and appreciates people to help poor individual by giving *zakat* and *sadaqa* (Weiss, 2003; Abdullah & Suhaib, 2011). But Islam gave rules which provide people a guideline that how can a person help others and encourage them to be independent. These principles given by Holy Quran are also supported by Hadith of Holy Prophet (SAW). Islam clearly delivered a procedure of earning money in respectable manners and according to law. Moreover, Islam hates of being dependent and earnings which a person gets without handwork. Only a person can ask money from others when he needed it badly and couldn't get it by doing some work. After getting assistance when a person fulfills his need and become normal, then he need to do his only earning and refuse to get assistance from others (Mudanssir, 2010).

PSYCHOSOCIAL CAUSES OF BEGGARY

There are many factors which are associated with begging, i.e., physical disability, lack of resources, culture, need to lead a proper life, and the insufficiency of social security, alcohol, and drug (Tambawal, 2010). Demographic factors like gender, social background, marital status, education, religion, and body physique are also known to play an important role in patterning and making the beggars' informal social relations and in defining the selection of friends (Demewozu, 2005).

According to the different studies carried out in Spain (Vega, 1996; Vielva, 1992) and elsewhere (Nahhas, 2016; Banyard, 1993; Wright & Weber, 1987; D'Ercole & Struening, 1990; Padgett, Struening, Andrews, & Pittman, 1995; Alexander, 1996; Ingram, Corning, & Schmidt, 1996), beggars have experienced an extraordinary number of traumatic events in the course of their life. Such a great quantity of stressful events may not only affect an individual's mental and physical health, but also weaken his social networks. All of these are aspects closely related to the beggary. Moreover, a high incidence of stressful situations may have an even more negative impact on beggars with mental disorders (Calsyn & Morse, 1992).

Poverty, deprivation and disability are the leading causes of beggary, because of rapid socio-economic changes and abuse of children and women (Mahmood, 2018). Hasan (2005) explored two types of factors behind beggary. Which are push factors; as poverty, trapped by mafia, broken homes, disability, inherited profession, and unemployment of the male member, and pull factor; profitable business, easy ways of earning, generous attitude of people towards alms giving, etc.

The situation converts worse when it is confronted by urban areas of less developed nations. However, despite the prominent display of this issue in developing countries some people still look begging as part of a norm in society (Ogunkan & Fawole, 2009; Johnson, 2008).

Typical locations for beggars include: at traffic signals, entrances of official building, ATMs, parking places, transport bulges (including bus and rail stations, toll way entrances and major road intersections), cultural grounds (specially near the entry gates for tourists), major sports venues, petrol stations, churches or mosques, convenience and grocery stores (Adugna, 2006; Berg, 2001; Onoyase, 2010; Sohail, 2012). In Pakistan, beggars are seen everywhere in markets, at traffic signal, in front of hospital, religious places. Even they could be seen at every corner of street (Khan, 2013).

In Pakistan, the beggars use diverse strategies to get the sympathies of public and to convince them to give them money according to the location of beggary. They often come out every time with new stories to get attracted by the people. Some of them are drug addicts and ask for money to get medicines, for these beggars at many public spots showing prescription of medicines by doctors, asking financial support on the excuse of that prescription (The nations, 2012). The donations seekers generally use tricks to play with people's emotions manipulating them with fake tears as well as discussing their mishaps (Ayan, 2011). Moreover, beggars can also be found on every traffic signal knocking car door and asking for money by using different mode. These beggars can be elder people, group of family looking healthy individuals as well as injured people. There are also physically disabled beggars, asking money in the getup of third-gender, beggars using mode of selling things and car

screen cleaners. Some religious sanction or religious teachers encourage people to become beggars to get their desired things and there are also organizations in which they train children. Orphans and kidnapped children are engaged in this profession from early childhood, such children go on to become expert over time (Sarwar, 2012).

Beggar children earn more than two hundred rupees per day and handover entire money to the leader of the mafia (which works for this profession). The mafia keeps a big mass of earning and gives minimum amount to these children to take home (Human Rights and Labor, 2006). A media report of Lahore (Ayan, 2011) has shown that a normal city beggar collected around Rs 1,000 per day, whereas the paralyzed ones or those with facial disfigurements, easily made Rs2000 in a day. However, during the Eid days these beggars can earn up to Rs 3,000 to Rs 4,000 in a day, as people easily depart with money in the name of Eid.

There is no doubt that being beggary has a significant impact on a person's well-being. It affects people in different ways and on many different levels. The experience of beggary is different for everyone. It effects not only the life of the individual and family but also have impact on the whole society. People who are poor often have to make choices out of very limited options as beggary is the most extreme form of social exclusion and is a strong indicator of social injustice in any society (Downey & Hickey, 2004). Poverty and social exclusion can affect all age groups (Seymour & Costello, 2005).

The beggars and poor people are also vulnerable to further psychological and physical health problems. They have an unacceptably high risk of progressive morbidity, preventative diseases and premature death. Moreover, they are vulnerable and experience higher rates of Hepatitis-C, Tuberculosis, HIV, poor nutrition, alcohol, and drug addiction and mental health difficulties than the general population (Lawless & Corr, 2005). They are also more prone to poor dental hygiene, respiratory disorders, foot problems, skin complaints and leg ulcers. Beggary can mean uncertainty, with all gender and ages finding it difficult to plan for the future due to a lack of constancy in their lives (Hickey, 2003).

If people beg as professionals, implies that they blind the human honor inside of them. This feeling of honor would prevent them from begging or doing any other demeaning act. Every individual has the instinct to protect his/her moral existence. Also known as self-esteem or self-worth, this feeling has to do with one's respecting/loving himself/herself. Losing this feeling will ultimately make the individual act in a negative way as if a natural thing. Those who lose this feeling of self-esteem and involved into beggary as a profession aim at one thing: splitting off anything, in any possible way (Calsyn & Morse, 1992).

Beggary has a significant effect on individual's psychological wellbeing mental health. They have to face feelings of isolation, loneliness, low self-esteem, lack of confidence, insecurity, anxiety, depression, mental ill health, an increased sense of fear and also shame and guilt (Brooke, 2004).

Several researches have been carried out on psychosocial causes and psychological effect of beggary. Baltazar, Namwata, Maseke, Mgabo, and Dimoso (2010) explored that street begging happens due to demographics of people in urban areas of central Tanzania. The findings showed begging increased in streets on Fridays and others holidays. The

PSYCHOSOCIAL CAUSES OF BEGGARY

demographics such as age, gender, family system, education, marital status, and physical condition of street beggars reveal that physical disabled, male, single, widowed, and illiterates' people are prone to begging among natives or indigenous.

Horn and Cooke (2002) examined the factors of beggary. They found that economic restructuring is a main cause of begging because of this issue unemployment happened among low skilled workers. Affordability problem also happened due to inflation especially with those people who migrate to urban areas because policies were not made to fulfill their desired objectives (Merga, 2022). Gloria and Samuel (2012) found that homelessness, unemployment, poverty, and family rejection are the major factor of begging which causes distress, restlessness, and poor wellbeing. Iqbal (1998) explored that female beggars beg for various reasons that are poverty, family breakdown, migration towards big city, inherited profession, changing circumstances, broken homes, physical disability, mental deficiency and unemployment of husband.

Gruenewald, Kemeny, Aziz, and Fahey (2005) examined those social situations such as beggary or poverty effects an individual's social self, increase feelings of worthlessness especially feeling of shame, as well as decrease feeling of self-esteem. Rashid (2002) explored the psychological aspects of the lifestyle of women beggars. Majority of the women have significantly low self- concept and living without the personal identity.

Begging has become a profession which is a reason of many criminal activities in every society which include narcotics selling, drug abuse, burglary, prostitution, bullying and sexual abuse. This also makes beggars to stay in their comfort zone. These people don't have any motivation to do work to spend a quality life. There are few people who are actually needy but majority are in habit of begging (Hasan, 2005).

There is no proper law and policy has been made to handle the alarming profession of beggary in Pakistan. According to the report of Lawyer, in 2011, the Lahore High Court ruled that the government should strictly enforce laws to discourage "professional beggary," set up homes for the destitute and improves charity disbursements. In its response police arrested almost 300 beggars from different sites of Lahore. Majority of them were bailed and once they released, they again start begging (Gilani, 2013). Government of Punjab set up a Bureau for child protection and welfare in 2004 to rehabilitate special and deprived children those who engaged in begging. The Child Protection Welfare Bureau (CPWB) is collaborating UNICEF which supported to it to develop rehabilitation services for beggars and handicapped children (UNICEF, 2012).

It is to be concluded that beggary has become a profession and has different causes e.g., biological, social, economic, religious and psychological factors. It may affects self-concept and self-esteem on individual. There is no society which can claim nonexistence of beggars. Despite being a universal phenomenon, begging behavior did not get much research attention by behavioral and social scientists. As there is not much scientific research on beggars' modes, causes as well as its psychological implications. It is equally beneficial for behavioral and social scientists, as well as for planners and policy makers.

Objectives

Objectives of the qualitative studies are to explore:

1. The psychosocial reasons of begging behavior in beggars.
2. The modes of begging adopted by the beggars.
3. The effects of the beggary.

Research Questions

1. What are the reasons of begging behavior in beggars?
2. Which modes of begging are adopted which type of the beggars?
3. What are the effects of beggary?

Method

In this qualitative study, in-depth interview was used to explore modes of begging, reasons of begging, people attitude and effects of beggary on beggars. Since begging behavior is caused by a number of personal factors, the interview method was used instead of focus group.

Participants/Sample

Purposive and convenient sampling strategy was used to select the sample. Fifteen participants (males = 6, females = 9) were interviewed. The participants were approached at numerous crowded areas such as parks, markets, traffic signals and bus stops from the different areas (Two campuses of University of the Punjab, Iqbal town, Faisal town, Gardon town, Model town, Yadgar chowk, and Mall road) of Lahore City of Pakistan. They ranged in age between 10 to 60 years and those who could understand Urdu language were included. A total of 26 beggars were approached and 15 agreed to participate. So, the response rate of the participants was approximately 60%.

Demographic Information

There were total 15 participants ($N = 15$), including both males ($n = 7$) and females ($n = 8$). They ranged in ages between 10 to 60 years ($M = 44.67$, $SD = 11.74$) and 10 participants were uneducated while the other five were educated 2nd grade to 10th grade range. As far as marital status was concerned, six participants were married, six were widowed, two were unmarried and one participant was divorced. All of them were Muslims.

Assessment Measure

Interview protocol was prepared after taking the beggars' point of view regarding the causes of beggary through interviewing, and in consultation with the existing literature (Ahamdi, 2003; 2010). Interview protocol included questions pertaining to psychological, social, economic causes of begging, modes, people attitude, and psychological effects of beggary. It comprised of open-ended questions so that participants could elaborate their subjective views in detail. In the light of participants' responses, few amendments were made in the existing questionnaire. The final draft of questionnaire consisted of 25 questions including demographic information as well.

Procedure

Potential participants were approached at public places such as parks, markets and traffic signals. Consent from the beggars was taken and they were assured that their identity would be kept anonymous and their responses confidential. After acquiring

consent for this research, interviews were conducted at the road side. The interview schedule, took 20 to 30 minutes for each participant. After the interview, each participant was thanked and was paid Rs. 20 to 50 as some of them asked for payment for giving time.

Interpretation of Data

Information gathered from the interviewees was transcribed and the themes were extracted from a larger pool of data. Interpretative Phenomenological Analysis (IPA) was used to interpret the data. IPA is a qualitative research approach that investigates how people make sense of their major life experiences. In IPA, data is gathered from participants using techniques like interview and focus group. The verbatim of the research participants was transcribed and themes were extracted which represent the experiences of the participants (Smith, Flowers, & Larkin, 2009).

Results

The analysis of the data revealed six main categories each with a number of subordinated categories that substantiate the central or core categories.

Table 1
List of Main Theme and Subordinate Themes

Main Theme	Subordinate Themes
Causes of Beggary	
Physical	Old age Poor health Physical disability
Social	Unemployment Poverty Lack of source of income As a Profession Death of the family head Lack of professional skill
Psychological	Loss of self-respect Feeling of worthless Insecurities about life Tensions due to poverty
Modes of Begging	Illness and handicap Religious assists Selling Cheap things Begging in group form
Psychological effects	Low self-esteem Shame and Guilt Sadness and helplessness Inferiority feelings Feeling of loneliness
People attitude towards beggars	
Positive	Sympathies Supportive Generous
Negative	Neglect/Ignorance Insult Degrade Rejection Criticism Hurting
Beggars' attitude towards beggary	

Rasool, Kausar

Positive	Easy way of living Satisfied
Negative	Cheap way of Living Insulting Helplessness
Beggars' suggestion to alleviate beggary	Government should take Measures Children should take care of their parents Financial support (from rich people)

Causes of Beggary

Results indicated that there are physical, social and psychological causes of beggary.

Physical Causes

Some of the participants begged due to their old age as they perceived as having no alternative way to earn to fulfill their basic needs. They think that they have become physically weak. Besides old age, some other reported physical reasons of beggary included poor health and physical disability.

Social Causes

Social causes have higher percentage (65.7%) than physical and psychological causes. Majority of the beggars were unemployed. Some beg because they have no other source of income, they lack professional skills, or because of the death of the earning family head. Poverty was found to be the main social cause of beggary.

Psychological Causes

There were some psychological causes of beggary. Some individuals felt they were unworthy of doing 'decent paying job'. They had no/low self-respect that's why they involved in beggary.

Moreover, there were some insecurities and survival problems that if they did not beg their children would not have survived and even, they could not be able to fulfill their basic needs.

Modes of Beggary Reported by Beggars

1) Illness and handicap

Beggars had been asked for money after displaying their illness and disability and generally also portrayed to be miserable. As a young woman by showing medicine prescription which seemed fake as it looks very old and asked money to purchase medicines or by taking some physically handicap person with her, who seemed as if he was her husband, a young woman demand for money.

2) Religious Assists

Some people had been asking for money in the name of Allah and religion as they ask for charity from others. An old blind beggar was asking money from others in bus by first reciting verses of Holy Quran and then describing his life problems in recital way that he has not supported by his family.

3) Selling Cheap Goods

Beggars also ask for money by selling cheap goods such as flowers, pencils and eatables to show that they are not beggars, but some of them did not even bother to provide goods in return of money. As, begging by selling twigs as to insist people to buy that article from

him as he has not eaten since last night although he seemed energetic.

4) Begging in group form

According to the beggars a majority of the people beg in group form although it seems as they beg alone. Two physically weak boys were asking for money together by saying that they wanted to eat something as there was no family member who can support them.

Psychological Effects

Beggars reported some psychological implication of begging. As beggars are prone to experience some negative emotions, they frequently reported to experience low self-esteem, guilt, shame, dissatisfaction, being insulted, sadness, feelings of loneliness, helplessness and inferiority.

1) Low self esteem

Beggars reported low self-esteem which is reflected in their verbatim:

Poor people cannot do anything else.

2) Shame and Guilt

They feel shamed and guilt as shown from their verbatim:

Beggary is a shameful profession. We feel sham and disgrace. Poor people have a difficult life and they also have to involve in this shameful profession

3) Helplessness and sadness

They also showed feelings of helplessness and sadness as a result of beggary:

It's a wrong job and there is no satisfaction in this profession. I feel sad and wish that I was born in a good family

4) Feelings of loneliness

The feelings of loneliness were also reported by beggars:

It's not a good profession as everyone left me alone.

5) Feelings of inferiority

They have also inferiority complex as:

I feel inferior and low among people.

Peoples' Attitude towards Beggars

Beggars reported that people had different types of attitudes towards beggars that they generous and show positive attitudes, such as sympathy, to give charity and also have supportive attitude. Majority of the beggars reported that others have a negative attitude towards them such as disgrace, disrespect, criticism, insult and hatred towards beggars.

Beggars' Opinion about Beggary

Mostly beggars had negative opinion towards beggary, while some beggars seemed to have satisfactory or pragmatic approach towards begging.

Solution of Beggary

Beggars suggested some measures to eradicate beggary. Those solutions were: government should take steps, children should take care of their elderly parents, financial support, etc.

Summary

Physical, social and psychological were reported as causes of beggary. Old age, physical disability and suffering from serious diseases are found to be the leading physical causes. Social causes of the beggary included poverty, unemployment and lack of

professional skills. Psychological causes of beggary included feelings of worthless and lack of self-respect. Beggary has psychological implications such as low self-esteem, guilt, shame, dissatisfaction, insult, sadness, feeling of loneness, helplessness and feeling of inferiority. As concern with the modes of begging the sentimental mode, religion mode, selling cheap goods, and group form. Moreover, while begging the beggars have to face different attitudes of people and it ranges from positive to negative attitudes i.e., sympathy, kindness, support, hatred, degradation, and verbal abuses. As beggars have to face such an insulting attitude most of them held negative opinion about bagging while a few were satisfied with it. Regarding the solutions of bagging, measures to control poverty by government, fulfillment of adult children's responsibility towards their elderly parents and financial support by rich man were suggested by the beggars.

Discussion

The present research aimed to investigate the psychosocial reason and psychological effects of beggary. In Pakistan, majority of the researches have focused on the demographic information and social causes of beggary. Limited literature exists for the psychological causes and implications of beggary and also about the modes of begging. So, the present research aimed to fill that gap. The qualitative analysis was carried out to explore the psychosocial causes of beggary along with psychological effects of beggary.

The findings indicated the underlying causes of beggary; physical, social and psychological. As far as physical causes are concerned, in majority of the beggars' old age, physical disability and suffering from serious diseases were found to be the leading physical causes of beggary that is consistent with the findings of Mesele and Addis (2020); Olawale and Adenivi (2008), found begging behaviour common among people with special needs, the people with visual, hearing impairments, and with physical handicaps. Driedger (1991) also found that disability is a functional limitation within the individual caused by physical, mental or sensory impairment and handicap means the loss or limitation of opportunities to participate in the community on an equal level with others due to physical or social barriers. These both types of individuals may involve in antisocial behaviors such as beggary as Barnes (1992) explored that disable people have need to ask from others for their basic necessities of the life.

It can be argued that majority of the people with low income could not save for their old age, so they can fulfill their basic necessities, and in that phase of their age they could not found any financial support and they might not be capable for doing any job due to age factor and overall economic situation of the country, all these things could be the reason of their beggary. Disabled or diseased people have limited opportunity for earnings in Pakistan due to many circumstantial factors such as there are no training and vocational institute for these people which might be a cause to make them more prone towards the institution of beggary. Moreover, physically disable baggers were seemed to approach people with less hesitation than physically healthy baggers as if they justified their begging through internalization their underlying cause of beggary.

The social causes found to have greater percentage than both physical and psychological causes, which were poverty, unemployment and lack of professional skills. Similar finding has been reported by Gloria and Samuel (2012) also suggested the same as they found, main and significant reasons for begging are poverty, unemployment,

PSYCHOSOCIAL CAUSES OF BEGGARY

homelessness and family rejection. Poverty leads towards the food insecurity in population which may be the major reason of an individual to ask help from other people (Hameed, Padda, & Salam, 2020). Mesele and Addis (2020) found that prominent causes which force an individual to beg are poverty and economic problems in families, homelessness are common. Horn and Cooke (2002) also found that particular factor of beggary are unemployment among low skill workers and low pay jobs, domestic problems, poverty, and low educational attainment. Moreover Hasan (2005) found that broken homes, poverty, unemployment of male members of the family and disability are responsible for female beggary in the society, while Iqbal (1998) found that female beggars beg due to poverty, family breakdown, inherited profession, changing financial circumstances, broken homes, physical disability, mental deficiency, and unemployment of husband. Moreover, these findings were also consistent with the findings of the third study of the present research project in which it was found that the reasons of beggary were physical included age factor, disability and any other medical problem and poverty in case of male beggars while majority of the female beggars reported their reasons of beggary as forced by family head as beggary as their family profession.

It can be said that high score of social causes of beggary could be the due the economic disparity with loosening primary social fabrics in Pakistani society might be a leading cause of beggary. Unemployment are increasing day by day as there are less formal and informal vacancies in job for both educated and uneducated due to numerous macro and micro factors such as power shortage, inflation etc. because of which not only uneducated but educated people seemed to beg to live. However, a big mass of female population begs due to their stays-at-homes husbands as those female beggars have to feed their children with them.

It has been found that psychological causes of beggary involved feelings of worthless, lack of self-respect, and feelings of insecurities about their future to fulfill their basic needs. Kaur and Wim (2002) explored similar kind of findings that people with low income suffered from psychosocial outcomes due to the other people especially family members. With lack of self- confidence, self-respect and feelings of worthless the person ends up as a beggar.

As far as psychological causes are concerned it seemed to assist physical and social causes of bagging same as in the case of most of common people in their daily lives. In Pakistan majority of the youngsters cannot found proper way of earning to fulfill the basic needs of their families which leads them towards low feelings of self-worthless and lack of self-respect and they feel no shame to ask financial support from others.

As concern with the modes of begging the sentimental mode, religion mode, selling cheap goods, and group form mood were among the most common modes. Wassan and Khuro (2011), while discussing similar sort of begging modes, argued that beggars have horrific appearances or disabilities that are a convenient tool for getting money from other people. They found many other ways of baggers to get money as baggers use religious connotations of charity, play with the sentiments of the people by showing their amputation etc.

As society is moving towards modernity day by day, traditional ways lost their validity. There is hardly any profession or any aspect of everyday life where newer ways cannot be witnessed, same as in the case of begging. Today's beggars adopted newer

ways to beg with old traditional ones to play with the sentiments of the people and get a desirable amount of money.

Moreover, while begging the beggars usually face different attitudes of people towards them which range from positive to negative attitudes involve sympathy, kindness, support, hatred, disregard, and verbal abuses. As beggars have to face such an insulting attitude most of them held negative opinion about bagging while a few found to be satisfied with beggary. These findings seemed consistent with Ahmadi's (2010) who found that people showed both negative and positive attitude. Majority people showed very kind attitude for beggars but some of them showed hatred towards beggars and also begging behavior. Kaur and Wim (2002) also confirm the findings that majority of the people dis regards the beggars who asked for financial supports from them.

It was observable in Pakistani society that people showed less aversive attitude towards less ugly and cleaner beggars. People go by their stereotypes about begging and religious concerns. People also found to reject less baggers and to give more money in the sacred month of Ramadan and on certain occasions such as on Fridays. While, overall, people respond in affirmation to aged and female baggers and the affirmative respond rate were highest in case of old female baggers.

Regarding the solutions of begging, measures to control poverty by government, fulfillment of adult children's responsibility towards their elderly parents and social support were suggested by the beggars according to the findings of the present study. Consistent findings have been revealed that some of the beggars perceived beggary as a sin and wanted to get rid of it and willing to adopt some socially accepted profession with the help of the government (Sohail, 2010).

These findings showed that beggars wished to leave this profession although it could be seen in this culture that they are not willing to do any respectable job which required their hard work as they are habitual for this easy way of earning to fulfill their basic needs. It could also difficult for them to get rid of beggary as they beg under some organization or mafia which might not be allowed them to leave this profession of beggary.

Limitations and Suggestions

limitation of the study is that the researcher intended to conduct the focus group with beggars which could offer more reliable and distinguished answers but it could not be managed because participants were approached at their work places and had no time to sit together to talk about the matter of the study so the interviews were more convenient for receiving their response.

Another limitation of the study is the availability of the time of the participants which was very short. A possible reason might be that data was collected in the areas where they beg and busy with their work. This might affect their responses. There was no provision for any separate place where could be talked to the participants to about their personal views.

Implications

The presents research adds the knowledge about that how beggary affect the beggars. Begging has become a social evil in Pakistani culture which needs to be tackled soon. The

most effective approach seems to solving the issue of begging is through counseling. It is a process of helping clients to engage in better choices. In this regard, begging is a maladaptive behaviour in which counseling can help beggars change modifies the way they think, act and feel. One of the strategies that counselors can utilize as an intervention in such cases is Rational Emotive Therapy. This approach will enable beggars to change their illogical mode of reasoning and boost their image and self-concept so that they in turn will find reason to believe in themselves and in their abilities to work instead of begging alms.

References

- Abdullah, M. & Suhaib, A. Q. (2011). The Impact of zakat on social life of Muslim society. *Pakistan Journal of Islamic Research*, 8, 85-91.
- Adugna, G. (2006). *Livelihoods and survival strategies among migrant children in Addis Ababa* (Master of philosophy in development studies). Norwegian University of Science and Technology (NTNU), Faculty of Social Sciences and Technology Management, Department of Geography, Trondheim, Norway.
- Ahamdi, H. (2010). A study of beggars' characteristics and attitude of people towards the phenomenon of begging in the city of Shiraz. *Journal of Applied Sociology*, 39(3), 135-148.
- Ahmadi, H. (2003). *Social psychology*. Shiraz publication center: Shiraz University.
- Alexander, M. J. (1996). Women with co-occurring addictive and mental disorders: An emerging profile of vulnerability. *American Journal of Orthopsychiatry*, 66(1), 61-70.
- Ali, A. S. A. (2019). Psycho-Social Determinants of Street Beggars: A Comparative Study in Jordan. *Journal of Content, Community & Communication*, 10(5), 96-113. DOI: 10.31620/JCCC.12.19/11
- Asrese, K., Tilahun, T., & Mekonnen, A. (2014). Demographic and Socioeconomic Determinants of Women Begging in Bahir Dar, Ethiopia, 2007. *Humanities and social sciences*, 2, 75.
- Ayagi, I. A. (1997). *Current socio-economic realities: An instrument for the perpetration of destitution*. A paper presented at the National Conference on Begging and Destitution held at Arewa House conference room, Kaduna, Nigeria.
- Ayan, M. (Sunday, November 06, 2011). *City sees influx of beggars prior to Eid-ul-Azha*. Daily Times. Retrieved from: http://www.dailytimes.com.pk/default.asp?page=2011%5C11%5C06%5Cstory_6-11-2011_pg13_1
- Baltazar, M. L. Namwata, Maseke, R. Mgabo, & Dimoso, P. (2010). *Demographic dimensions and their implications on the incidence of street begging in urban areas of Central Tanzania: The case of Dodoma and Singida municipalities*. Institute of Rural Development Planning. Tanzania: Dodoma.
- Banyard, V. L. (1993). A taking another route@. Daily survival narratives from mothers who are homeless. *American Journal of Community Psychology*, 23(6), 871-891.
- Barnes, C. (1992). *Disabling imagery and the media: An exploration of the principles for media representations of disabled people*. England: Ryburn Book Production, Halifax.
- Becker, H. (1963). *Outsiders*. New York: Free Press
- Berg, B. L. (2001) *Qualitative research methods for the social sciences*. Allyn and Bacon: United States.
- Brooke, S. (2004). *Housing problems and Irish children: The impact of housing on children's wellbeing*. Dublin: Children's Research Centre
- Bryson, L. (2004). *Social change, suburban lives: An Australian newtown*. St Leonards, NSW: Allen and Unwin.
- Calsyn, R. J. & Morse, G. A. (1992). Predicting psychiatric symptoms among homeless people. *Community Mental Health Journal*, 28(5), 385-395.
- D'Ercole, A. & Struening, E. (1990). Victimization among homeless women: Implications for service delivery. *Journal of Community Psychology*, 18 (2), 141-152.
- Demewozu, W. (2005). Begging as a Means of Livelihood: Conferring with the Poor at the Orthodox Religious Ceremonial Days in Addis Ababa. *African study monographs*, 29(Supplementary issue), 185-191.

- Downey, D. & Hickey, C. (2004). *Hungary for Change: social exclusion, food poverty and homelessness in Dublin*. Dublin: Focus Ireland.
- Driedger, D. (1991). *International Development Officer: Coalition of Provincial Organizations of the Handicapped (COPOH)*. Canada: Winnipeg publishers.
- Enam, K. (2021). Child Beggars. Retrieved from: <https://www.dawn.com/news/1651561>
- Gilani, M. (2013). *Begging Becomes Business in Pakistan*. International world. Retrieved from: <http://www.thejakartaglobe.com>
- Gloria, O. & Samuel, A. (2012). The Prevalence of Street Begging in Nigeria and the Counseling Intervention Strategies. *Review of European Studies*, 4(4), 77-83.
- Gruenewald, T. L., Kemeny, M. E., Aziz, N., & Fahey, J. L. (2005). Acute threat to the social self: Shame, social self-esteem, and cortisol activity. *Psychosomatic Medicine*, 66, 915-924.
- Hameed, A., Padda, I. H., & Salam, A. (2020). Estimating the Socio-Economic Factors of Food Insecurity in Pakistan: A Regional Level Analysis. *FWU Journal of Social Sciences*, 14(2), 81-94.
- Hasan, S. (2005). *Causal factors behind the female beggary in Lahore* (Unpublished Master Thesis). Institute of Social and Cultural studies, University of the Punjab, Lahore.
- Hickey, C. (2003). *Hungary for Change: Social exclusion, food poverty and homelessness in Dublin*. Dublin: Focus Ireland.
- Horn, M., & Cooke, M. (2002). Understanding Begging in our Public Spaces'. *Parity*, 15(1), 10.
- Human Rights and Labor (2006). *Country Reports on Human Rights Practices*. Retrieved from: <http://www.state.gov/g/drl/rls/hrrpt/2005/61641.htm>
- Ingram, K. M., Corning, A. F., & Schmidt, L. D. (1996). The relationship of victimization experiences to psychological well-being among the homeless women and low-income housed women. *Journal of Counseling Psychology*, 43 (2), 218-227.
- Iqbal, K. (1998). *Psychological study of female beggars in the city* (Unpublished master thesis). Department of Psychology, GCU, Lahore.
- Jelili, M. O. (2006). *Environmental and Socio-economic Dimensions of Begging in Ilorin and Ogbomosho* (Published M.tech dissertation). Department of Urban and Regional Planning, Ladoke Akintola University of Technology, Ogbomosho, Nigeria.
- Johnson, J. (2008). *In tough times, panhandling may increase in Oklahoma City*. The Oklahoman. Retrieved from: <http://newsok.com/in-tough-times-panhandlingmay-increase-in-oklahoma-city/article/3318618>
- Kaur, H. & Wim, V. B (2002). Rehabilitation of Leprosy- Affected People: A study on Leprosy Affected Beggars. *Leprosy Review*, 73, 346-355.
- Khan, H. (2013). *Beggar Mafia*. Retrieved from: <http://shrewist.com/beggar-mafia/>
- Lawless, M. & Corr, C. (2005). *Drug Use among the Homeless Population in Ireland*. Dublin: NACD
- Lewis, O. (1998). The Culture of Poverty. *Society*, 35(2), 7-30.
- Mahmood, A. (2018). Giving children in street situations in Jordan hope for a brighter future. Retrieved from: <https://medium.com/@unicefjordan1/giving-street-children-in-jordan-hope-for-a-brighter-future-d0e561d78a92>
- Mansour, E. (2017). An explanatory study into the information seeking-behaviour of Egyptian beggars. *Journal of Librarianship and Information Science*, 49(1), 91-106.
- Merga, G. (2022). Determinants of Economic Condition of Rural-Urban Migrants at Place of Destination: The case of Nekemte City, Western Ethiopia. *FWU Journal of Social Sciences*, 16 (2), 97-107.
- Mesele, H. A., & Addis, D. (2020). Socio-Economic Causes and Consequences of Begging in Dessie City, North East Ethiopia. *SSRG International Journal of Humanities and Social Science* 7(4), 120-130. <https://doi.org/10.14445/23942703/IJHSS-V7I4P118>
- Mudanssir, A. Y. (2010). *Street begging and Islamic injunctions: Positive or negative*. Daily Triumph (Wednesday, August 25, 2010).
- Nahhas, R. (2016). Begging an alarming phenomenon in Jordan. Retrieved from <https://theArabweekly.com/begging-alarming-phenomenon-jordan>
- Najafi, Abrandabadi, Hossein A., Zadeh, H., Jafar, M., Babaji, & Ali, M. (2004). Material (deterrent) penalties. *Modarres Quarterly*, 31(4), 41-48.

PSYCHOSOCIAL CAUSES OF BEGGARY

- Ogunkan, D. V., & Fawole, O. A. (2009). Incidence and socio-economic dimensions of begging in Nigerian cities: The case of Ogbomosho. *International NGO Journal*, 4(12), 498-503.
- Olawale, S. G. & Adeniyi, E. O. (2008). Etiological Attributions Of Alms-Begging Among People With Special Needs: Differential Perceptions Of Persons With Special Needs In Oyo State, Nigeria. *International Journal of Emotional Psychology and Sport Ethics*, 10, 176-186.
- Onoyase, A. (2010). Effective Methods of Combating Street Begging in Nigeria as Perceived by Panhandlers. *Stud Home CommSci*, 4(2), 109-114.
- Padgett, D. K., Struening, E. L., Andrews, H., & Pittman, J. (1995). Predictors Of Emergency Room Use By Homeless Adults In New York City: The Influence Of Predisposing, Enabling And Need Factors. *Social Science Medical*, 41 (4), 547-556.
- Rashid, M. (2002). Psychosocial aspects of the lifestyle of women beggars (Unpublished Master Thesis). NIP, Quaid-i-Azam University, Islamabad.
- Sarwar, S. (2012). *More and more adopting art of beggary*. Daily Times. Retrieved from: http://www.dailytimes.com.pk/default.asp?page=2012%5C02%5C17%5Cstory_17-2-2012_pg13_4
- Seymour, M. & Costello, L. (2005). *A Study of the Number, Profile and Progression Routes of Homeless Persons Before the Court and in Custody*. Dublin: Centre for Social and Educational Research, DIT.
- Sobhani, N. (2008). The phenomenology of street children. *House of correction magazine*, 1(3), 36-42.
- Sohail, S. (2010). *Beggar's Mafia*. Retrieved from: www.dadabhojy.edu.pk/Articles/beggars%20mafia.pdf.
- Tambawal, M. U. (2010). *The Effects of Street Begging on the National Development: Counselling Implications*. A Paper Presented at the 1st national Conference of the Counselling Association of Nigeria (CASSON) Katsina State Chapter from 7th- 10th June 2010.
- The Nations (August 11, 2012). *Campaign launched against professional beggars*. Trending Discussions. Retrieved from: <http://www.nation.com.pk/pakistan-news-newspaper-daily-english-online/islamabad/11-Aug-2012/campaign-launched-against-professional-beggars>
- UNICEF, (2012). *The Child Protection Report 2012*. Retrieved from: <http://www.unicef.org/pakistan/index.html>
- Vega, L.S. (1996). *Salud Mental en Población Sin Hogar (Mental health in the homeless population)*. Oviedo: SESPA.
- Vielva, C. (1992). Estrés psicosocial y alteraciones emocionales en transeúntes marginados. Papel modular de las redes de apoyo social (Psychosocial stress and emotional alterations in marginal transient people. Modular role of social support networks). *Intervención Psicosocial*, 1, 79-86.
- Wassan, A. A. & Khuro, S. (2011). Beggary in District Sanghar: A Sociological Analysis of Shahdadpur, Tandoadam and Sinjhor Subdivisions. *New Horizons*, 10 (2), 28.
- Weiss, H. (2003). *Obligatory Almsgiving: An Inquiry into Zākāt in the Pre-colonial Bilad al-Sūdān*. Studia Orientalia 96, Helsinki: Finnish Oriental Society.
- Wright, J. D. & Weber, E. (1987). *Homeless and health*. New York: McGraw-Hill.