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Work Performance and Organisational Accountability of NGOs in India: A bench mark from Jammu and Kashmir UT

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ABSTRACT

The era of globalisation, liberalisation and privatisation brought in some unexpected changes in the working of government institutions, private sector and civil society organisations in India. The concept of accountability which has become the central tenet of good governance, became increasingly important for all sectors, and non-government organisations being no exception. The role of NGOs in India has evolved over the years and their number has increased dramatically, they have taken an important role in decision making and global governance but at the same time these NGOs are being questioned for their lack of accountability and transparency to their stakeholders including beneficiaries, staff and state. In this paper NGO accountability in India has been examined and an attempt has been made to highlight the issues of blacklisting, de-licensing, banning and impact of FCRA on NGOs in India and the UT of Jammu and Kashmir.
Keywords: Accountability, Blacklisting, FCRA, Good Governance. NGOs, Transparency,

INTRODUCTION

Non-governmental Organizations are becoming increasingly important in resolving a country's socio-economic and political concerns. NGOs contribute to the well-being of millions of people through alleviating poverty, providing free education to the poor and disadvantaged, addressing issues of human rights violations across the world, influencing peace processes in war zones, and so on. Non-governmental organizations (NGOs) have emerged as the new hope

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for international development cooperation. NGOs are increasingly taking on responsibilities that were formerly the responsibility of government agencies. The number of NGOs has increased, and they have emerged as a major actor in world politics. Memberships have been steadily increasing in line with the expansion in the number of NGOs. As a result, Non-Governmental Organisations (NGOs) have taken a key role in global governance and decision-making. NGO activity became important in India only after independence. In independent India it became the goal of Gandhi and his followers to start voluntary work which could help to fill the void left by government in various areas of developmental activities (Kapuria, 2013). Recruitment of various artisans started in villages by these voluntary groups, their crafts were sold directly in cities at higher prices. Similarly various cooperatives running in bigger cities started marketing of products like fish and diary. These volunteers not only helped in marketing and profit making but also in other areas of development such as imparting education, providing different skills etc. The trend of providing literary education continued for about five decades.

One of the greatest strengths of NGOs is their independence and their work without any political bias. India being a developing nation, the participation of NGOs became indispensable as the government was found lacking in many areas such as health, education, sanitation, women empowerment, drug abuse, human rights violations, skill development etc. (Rajasekhar,2000). Over the years, the role of NGOs in India evolved, their welfare and service programs were being supplemented by sustainable development activities. NGOs being organizations which are neither associated with government nor created to earn profits, they have become important in socio – economic development of India. To operate without any hurdle and achieve success in the developmental process of a country largely depends on the size of funds available with an NGO, in addition to

funds it also depends on their style of functioning and their organizational and constitutional set up. In India it has been observed that NGOs face a number of problems such as lack of funds, lack of skilled manpower, lack of government support, lack of training etc. (Gurupandi, 2020). NGOs have also established enough evidence of success stories in their favour. Due to the huge success of NGOs in various developmental areas even where government couldn't reach, there is a growing demand for NGOs to expand their area of activities, new as well as existing.

Accountability and Good Governance

The key requirement of good governance is accountability of all institutions, including government, private and non- governmental organisations, they all should be accountable to the public and all other stakeholders for their actions. In general all these organisations should be accountable to all those persons or institutions who are affected by their actions or decisions. To enforce accountability, transparency and rule of law must prevail in every organisation, only then the goals of good governance can be achieved (Brinkerhoff, 2017). Transparency implies that all decisions taken and their implementation is done according to the prescribed set of rules and regulations. It also suggests that whatever is done during the enforcement of such decisions information is freely available and accessible to all those who are either directly or indirectly affected by such decisions. The information made available should also be understandable to all.

The beginning of the practice of accountability in government institutions can be traced back to the political systems of ancient city of Athens (Newell and Bellour, 2002). Gradually the notion of accountability spread to other institutions as well. There have been numerous debates and discussions on the practice of accountability, whether it should be internal or external. Friedrich while debating accountability argued that an official should be responsible to other officials in his area of work only while as Finer countered and said that

an official should be responsible to all the elected representatives (Bourgon, 2007). Emphasising this classical debate on internal and external accountability, Bourgon (2007), a contemporary public administration theorist explained that the final goal of accountability is to make sure that the governmental as well as the non-governmental institutions are responsible to their stakeholders.

In contemporary world the term "accountability" is gaining more and more relevance and it has become an indispensable dimension of good governance. World Bank suggested some mechanisms of accountability for government institutions which are disclosure of financial data and freedom of information .To ensure that information is freely available and easily accessible to all is the cornerstone of the concept of accountability and has been in practice in many countries, Sweden became the first country in 1776 to ensure that information is shared to its citizens while as in India there was no such mechanism till 2005. In India there existed a law on information known as Official Secrets Act (1923), this secrecy on information led to corruption, nepotism and inefficiency in administration. Huge sums of public money was misused and misappropriated and was diverted form developmental projects to vested interests (Pruthi, 2006).

Soon, after 1990s various civil society organisations started movements against rampant practices of corruption, there was a national campaign for people's right to information in 1996. Various organisations such as "Consumer education and research council" (CERC) and "Press council of India" came together and drafted a model RTI Act in 1997. Eventually, Freedom of information act was enacted in 2000. Tamil Nadu, Goa and Rajasthan became the first states to get this act enacted (Ashraf, 2008). The passing of this act encouraged the government organisations to ensure accountability and transparency. However private sector and NGOs were exempted from this act.

Accountability of NGOs

NGOs play a vital role in improving the living conditions of the most vulnerable and downtrodden sections of the society. The number of NGOs in recent years has grown exponentially and they are working in almost every area including research , imports and exports etc. NGOs complement the work of government in the upliftment of poor, under privileged and vulnerable sections. As world bank defines an NGO as "Private organisations that pursue activities to relieve sufferings, promote interests of poor, protect the environment, provide basic social services, or undertake community development"(Werker and Ahmed, 2008), in India the role of NGOs has created an extraordinary impact on nation building.

Currently, the number of registered NGOs in India is around 3.2 million. The Central statistical Organisation states that "there are around 4 NGOs for every 1000 people in urban areas and 2.3 NGOs for every 1000 in urban areas" (Central Statistical Organisation Report, 2018). Due to their all-encompassing and comprehensive nature , NGOs are often referred to as third sector. The reliability and credibility of this sector is often questioned on various grounds such as transparency, funding patterns, source of donations, foreign funding, lack of information, nexus between various agencies etc. The accountability of NGOs depends on a number of factors as NGOs perform a wide range of functions, thereby the practice of accountability varies from one NGO to another. The NGOs which are associated with charities and human rights are questioned more than those which are "for profit organisations" (Codery, 2019).

NGOs are required to submit a number of reports to their stakeholders including financial reports which are required by their regulators to ensure minimum levels of financial accountability (Christensen and Ebrahim,2006). Ebrahim(2003) in his paper has also discussed five broad mechanisms or categories of accountability practices used by different NGOs, those being "reports and disclosure statements ,

performance assessment and evaluations, participation, self-regulation and social audits"

The credibility of NGO sector has come under a scanner as they are being questioned for their "crisis of accountability and transparency" (McGann and Jhonstone, 2006). There is a huge pressure on NGOs to become more and more transparent and share information but it has been observed that many of the NGOs show reluctance while sharing any information, consequently it affects the effective regulation of these organisations and hence their overall efficiency. In this regard Stiglitz (2006) noted, "To pretend that any institution is infallible or that there is perfect confidence in the actions being undertaken is to fly in the face of reality". Stiglitz also argues that transparency is important for any organisation especially those which are dealing with charities so that all stakeholders can have checks and balances and minimize misuse, misappropriations, corruption and chances of other blunders as well. If there is no accountability it becomes difficult for these stakeholders to hold these organisations accountable. Sometimes there is a close nexus between NGOs, donors and beneficiaries which also goes unchecked due to lack of transparency.

Many arguments were put forward to improve the accountability of NGOs:

- Increase in transparency and accountability of NGOs may eventually lead to the increase in trust and confidence of stakeholders in these organisations and hence increase their efficiency , effectiveness and legitimacy.
- The performance of NGOs and learning improves with the help of practices such as accountability and transparency (Brown et al, 2003)
- Accountability also minimizes the negative impact on the minds of its stakeholders and also reduces chances of criticism and allegations against them such as they are

"sectretive,undemocratic in their decision making and have less rigorous standards of governance" (Adair, 2000)

Accountability of NGOs in India and FCRA regulations

NGOs in India should be accountable to multiple stakeholders especially donors and beneficiaries. In 2017 Supreme Court of India stressed on the accountability of these organisations as there was no proper regulatory mechanism in place to monitor their utilization of funds. It suggested for a strong mechanism to be put in place and make these NGOs answerable in case of misappropriation of funds, the SC bench also mentioned that necessary civil and criminal proceedings must be initiated in case there is non- compliance by these organisations (Indian express-2017). Prior to these statements made by SC of India, CAPART-"Council of Advancement of Peoples Action and Rural Technology" was already in place which was set up to interfere in the matters between government and NGOs. It blacklisted about 899 NGOs since 1984.On the other hand the "central social welfare board" stopped providing any sort of assistance to these NGOs and blacklisted thousands of organisations (Pal, 2004). Blacklisting these NGOs had a negative impact on public and consequently they began to lose trust of people. Several NGO activists came forward and worked towards improving the image of these organisations, and among them Bunker Roy was the most important activist as he was the first to make such effort. He recommended to start a regulatory mechanism and demanded a " National Council for Voluntary Sector" which could also help the government to recommend legitimate organisations (Pal, 2004).

World Vision, an international NGO emphasised on strengthening the practice of accountability, their notion of accountability followed a framework that "an NGO is accountable to its core constituency (i.e. the community it serves), its partners in development work (from all sectors of society), its donors, its staff and volunteers, states and public authority and other actors in public sphere. In addition, NGOs are

accountable to themselves-to their goals value and mission" (Wisheart and Cavender, 2011)

The ground reality of NGO accountability in India has been summed up in three studies, Parthasarathy (2012) in his study found that most of the NGOs in India are accountable to their donors only, that is, there is donor centric or upward accountability .Mir and Bala (2014) highlighted that accountability is easy for those NGOs which are self-financed and rely on their own resources while as those NGOs which are foreign funded spend a huge amount of time and resources in furnishing details and remaining accountable to their donors. On the other hand Niumai (2013) in his study found that NGOs remain more accountable to government institutions and their foreign funding agencies rather than to the communities they serve or beneficiaries.

To ensure transparency, the government of India enacted an act called FCRA (Foreign Contributions Regulating Act), 1976 and it was subsequently amended a number of times. The main aim of this act was to keep a check on the financial transactions of NGOs. According to government of India, this act is in national interest and it will ensure that these NGOs are not doing anything which will become a threat to national security, thereby putting curbs on the working of NGOs, making registrations necessary for those NGOs which are receiving foreign funds (Jain, 2020). However, in the past few years there has been some serious criticism of this act stating that this act only puts a bar on such NGOs which are working in some specific "sensitive areas" such as "pollution and climate change issues, human rights, child labour and human slavery, health and religious NGOs particularly Christian and Islamic charities". Since 2014, it has been found that some of the well-known international NGOs working in India have lost their foreign funding licences which include "Amnesty International, Greenpeace India, People's watch, European Climate Foundation, Compassion International and the Gates Foundation - backed by Public Health Foundation of India" (The Hindu, 2021).

Accountability of NGOs in Kashmir

Kashmir has been through terrible circumstances since 1990, and as a result NGOs proliferated, the region appears to have become a haven for non-governmental organisations. There is no central registry, no rules and no explicit accountability for NGOs that operate here. According to various estimates there are about 16,000 NGOs present in Kashmir. NGOs are registered in district courts for diverse non-profit activities as trusts and voluntary organisations. Furthermore, there are numerous NGOs in Kashmir which are not registered, while as a number of NGOs working in Kashmir are run by government officials, politicians, persons belonging to well-off families and those who have worked in counter insurgency think tanks (Bukhari,2010).

During 1990s, it was found that there was a sudden surge in the number of NGOs operating in valley (suri, 2004). The majority of the NGOs were either directly funded by government or other government agencies functioning in J&K. According to the survey conducted by IPCS, "these NGOs known as GO NGOs or government NGOs, sprung up in enormous numbers in a short period of time and continue to exist now, at least on paper". Kashmir being a conflict ridden zone, the NGOs working here receive huge amounts of donation from foreign donors especially from Muslim majority nations. In 2020, 62 NGOs in the UT of Jammu and Kashmir which were substantially funded by "Union Ministry of Women and Child Development" under their social welfare schemes showed reluctance to share any information about their work and expenditure on various activities. This reluctance to remain transparent and accountable was viewed seriously by Chief Information Commissioner Y K Sinha, he issued some important instructions to "Social Welfare Department of Jammu and Kashmir" and observed that "in spite of the mounting pressure for more openness and transparency it appears that a number of NGOs remain reluctant to share information and recognise the need for accountability"(Daily Exelsior,2020)

The issue of legitimacy of NGOs in the unity of JNK is also a cause of concern, the armed in insurgency which broke out in 1989 had a huge impact on almost every sector and every individual in this area. Subsequently questions were raised on the legitimacy of NGOs, they were viewed as funding agencies or intermediaries of militants, these issues or challenges associated with legitimacy of NGOs were not faced by NGOs in any other states. This caused mistrust and suspicion among donors and raising funds became a difficult task for NGOs in Jammu and Kashmir (Mahajan & Narayanamurthy, 2021). In 2020, there was a major crackdown on NGOs by investigating agencies such as NIA, raids were conducted on a prominent NGO in Kashmir known as Athrout and other organisations as well. It was stated that, "these NGOs were not registered that means they did not have the FCRA licence, yet they were getting funds from Pakistan and Europe and even from countries like Fiji and East Timor" (India today, 2020). The mushrooming of NGOs in Kashmir and moreover the lack of transparency and mechanisms of accountability or a matter of grave concern, recently two persons operating an NGO in south Kashmir's Pulwama district where arrested as an FIR was registered against them for "illegal adoption and sale of children of COVID-19 victims in Kashmir" (Greater Kashmir, 2021).

As a result a number of NGOs in Kashmir are either banned or blacklisted on various grounds. Most of the cases of blacklisting are related to cases of terror financing, issues concerning national security etc., some critics even argued that it is merely an attack on the freedom of expression of an individual as most of the NGOs working against human rights violations in Kashmir were also banned.

Conclusion

NGOs, also called as third sector have become an indispensable part of our lives. We can give voice to our concerns through these organisations. They play a vital role in reaching the most vulnerable and remote areas, they act as a bridge between government and

common citizen thereby reducing the huge gap of mistrust and ushering in trust and confidence between these two actors. NGOs control the essential services, thereby they should not only be accountable to their donors but also to their beneficiaries and staff as well. They must seek ways to build trust and confidence among its stakeholders by sharing information as much as they can, remaining transparent and accountable. There must be accountability benchmarks for NGOs so that they can build more and more trust among stakeholders.

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Welfare Schemes Satisfaction of Persons with Disabilities: A Study of Hyderabad.

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Abstract

Persons with Disabilities (PwD) are among the vulnerable people and stakeholders of welfare schemes seeking equality before law and opportunity in matters of public enrolment. The study is aimed to assess disability welfare schemes awareness, accessibility and availing levels of persons with physical disabilities and evaluate the welfare schemes satisfaction of persons with physical disabilities (PwD) of Hyderabad district of Telangana, India. The WSS (Welfare Schemes Satisfaction) analysis using self-anchored scale, consisting of 60 items on a four-point Likert scale with 0.944 Cronbach's Alpha reliability was developed. Further, the relationship between Welfare schemes Awareness, Accessibility, Availing (independent variable) and WSS (dependent variable) of PwD was statistically significant and relationship of each dimension of Welfare Schemes (WS) and WSS was also found non spurious. The findings argue for more focus on awareness, accessibility and availing of welfare schemes for the empowerment of PwD through disability welfare schemes.
Key Words: *Welfare Schemes, Welfare Schemes Satisfaction, Persons with Physical Disabilities*

Introduction

World Health Organization defines "disability as loss of function at the level of the whole person which may include inability to communicate or to perform mobility, activities of daily living or necessary vocational or avocational activities. Persons with disabilities include those who have long-term physical, mental, intellectual or sensory impairments and disability is a condition which results from the interaction between persons with impairments and environmental

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barriers which hinder their full and effective participation in society on an equal basis with others" (UNCRPWD, 2007). As per the World Report on Disability (2011) more than 1 billion people in the world live with some form of disability (about 15 percent of the world's population), of whom nearly 200 million experience considerable difficulties in functioning. In India about 2.21 percent of the total population, which constitute 26.81 million persons, are affected with one or more forms of disability (Census, 2011). Disability is not a hidden concept in the current world; all are well versed with the term and to some extent about the cause and consequences of disability and a lot is being done to bridge the gap between the development and disability. At the grass-root level the persons with disabilities and the persons concerned with the awareness, accessibility and availing of facilities need to work together to create assets for the nation. 'A society which is good for disabled people is a better society for all' (Beckles, 2004) now disability is no longer an issue that can be conveniently brushed under the carpet. India ratified the United Nations Convention on the Rights of Persons with Disabilities (CRPD, 2007). The Ministry of Social Justice & Empowerment is the main agency of the central government that promotes services for the people with disabilities through its various schemes. Its primary object is to promote services for people with disabilities through government and non-government organizations, so that they are encouraged to become functionally independent and productive members of the nation through opportunities of education, vocational training, medical rehabilitation, and socio-economic rehabilitation.

A plethora of Acts and articles, reports, documentation work and researches indicated that disability in developing societies need indiscriminate approach for disable friendly environment. Article 4 of the Rights of Persons with Disabilities (RPD) Act 2016, mandates Governments to take legislative measures for the implementation of rights recognized in the Convention. A landmark development where

the disabled people's movement identified the role of social and physical barriers in disability. The transition from an individual, medical perspective to a structural, social perspective described the shift from a "medical model" to a "social model" in which people were viewed as being disabled by society rather than by their bodies. Condition of Persons with Disabilities had been improving due to many factors like active roles of International Non-Governmental Organization and National Non-Governmental Organization in influencing government agenda of action, development of new disability policies, more awareness about disability related issues, increasing level of education, role models from disabled community; India's dedicated Acts (The Mental Health Act, 1987; The Rehabilitation Council of India,1992; The National Trust Act, 1999; The Persons with Disabilities Act, 1995) related to disability besides many constitutional provisions and in 2003 the Ministry of Social Justice & Empowerment (MSJ&E) published the 'National Policy for Persons with Disabilities' (the 'Disability Policy'). Currently India had passed the Rights of Persons with Disabilities Act, (RPD, 2016); Further, the gap between the Persons with Disabilities (PwD) and the development process in-spite of Central and State Welfare Schemes for the Persons with Disabilities, which prelude the need of this study in order to enquire about the situation and satisfaction of persons with disabilities towards the schemes and its impact on their lives.

Review of Literature

The **Social Security Advisory Committee (SSAC, 1988)** favored a single allowance and recommended improved accessibility and speed of delivery of benefit for the disabled people. Introduced Personal Independence Payment (PIP) to improve access to support by streamlining the claims process and establish a more objective, efficient, fair and consistent basis of assessment. Also included measures to support disabled people's entry into employment and improve income maintenance benefits for the disabled through

Disability employment credit later made Disability Working Allowance (DWA) for people with disabilities. Akabas et. al, (1992) states that "The attitude of employers often interferes with bringing workers with disabilities into the workplace." According to the findings displayed by ADA (1999) that 82 percent of organizations made existing facilities accessible to disabled employees, 79 percent were flexible in the application of HR policies, and 67 percent restructured jobs or modified work hours for. This study argued on how far accommodations beyond the ADA's scope ought to go for the benefit of both the employer and the employee? Discussed the Kaldor-Hicks model of Cost Benefit Analysis (CBA) and Pareto Optimal state in which both involved parties gain in employment of the disabled person (the employer and employee). Mark LeBar (1999) encloses that "the access to land for subsistence which permit survival, without that access for self-preservation welfare could be justified only as a means of securing the conditions of Right" stated by Kent on welfare but right to welfare defended by James Sterba was 'conditional on people doing all that they legitimately can to provide for themselves' (Sterba, 83n.; cf . also 77). **Stein (2003)** explored in his article that disability-related accommodations were totally inefficient and therefore not viable from even a social benefits perspective. It was found that there was shortage of disability awareness and management programs instituted by corporations, then was adopted as part of their business practices including tax breaks to employ greater numbers of disabled workers. The Government of India formulated the National Policy for PwD in February (2006) which deals with Physical, educational & economic rehabilitation of PwD. It also focuses on barrier free environment, social security, research etc. The National Policy recognizes that PwD are valuable human resources for the country and seeks to create an environment that provides equal opportunities, protection of rights and full participation of PwDs. Keefe et al, (2009) A report provided series of background papers from Indian and international researchers, NGOs and both quantitative and qualitative

interactions with the Indian disability community and officials dealing with disability matters in various sectors were included. A range of findings from the U.P. and T.N. survey, cumulatively suggest that PwD households and individuals were notably worse off than average. Though education sector had been relatively progressive in policy terms, yet there was a need to improve the quality of education and strengthening education institutions. There were poor employment outcomes in public and private sectors, thus there was a need to improve the employment practices in the same. A focus on outcomes for PwD suggested the priority of institutional reforms and strengthening. Promoting access for PwD was a long-term agenda, thus by improving the policies, procedures, and processes, it could be achieved. Flynn (2011) A global comparative study of Ireland, implementation and monitoring mechanisms for national disability strategies. Conducted at international, regional, and comparative country levels, this study highlighted a number of critical success factors for implementing and monitoring strategies, including leadership from government and civil society, the participation of disabled people in implementation and monitoring, transparency and accountability in reporting on progress, independent monitoring and external review, and the ability to measure progress with indicators of disability equality were included. Countries unite in their pursuit of human rights laws and policies to improve the social and economic status of persons with disabilities. World report on disability (2011) the World Health Organization and the World Bank Group jointly produced World Report on Disability. This landmark international treaty reinforced the understanding of disability as a human rights and development priority. It suggests steps for all stakeholders including governments, civil society organizations and disabled people's organizations to create enabling environments, develop rehabilitation and support services, ensure adequate social protection, create inclusive policies and programs, and enforce new and existing standards and legislation, for the benefit of people with disabilities and

the wider community. The Report focuses on measures to improve accessibility and equality of opportunity; promoting participation and inclusion; and increasing respect for the autonomy and dignity of persons with disabilities. Sightsavers (2012) documented the Policies and schemes of central and state Governments in India targeting for PwD. This document is compiled information, suggestions on the acts, policies and schemes of central and state governments for PwDs. Document stated that Disability certificate and identity card is the basic document that a PwD of more than 40 per cent disability requires in order to avail any facilities. "Although India has a growing disability rights movement and one of the most progressive policy frameworks in the developing world, a lot more needs to be done in creating awareness and ensuring implementation" (Sightsavers.2012). This document reveals that prevalence of lack of awareness, discrimination, no service & no inclusion led to vicious cycle of invisibility. The schemes were not in consonance of National laws, there was variation of schemes from state to state, lack of focus on women with disabilities, lack of barrier free environment, issues of accessibility and assistive technology, no access to credit schemes. Thus, PwD were unable to avail benefits through the schemes. Farhat (2012) A Study conducted in Hyderabad on PwD was an unpublished work on person with disabilities. In this study sample of 200 respondents were selected randomly from Homes, hostels, schools, NGOs of Hyderabad. Data was collected from Persons with disabilities through a structured interview schedule. The study showed that the 40.5 percent females and 59.5 percent males were not satisfied with the welfare schemes. Department for Work and Pensions (DWP, May 2013) statistics, states that legislation rationing access to benefit and also directing front-line policy implementation was required. First Country Report (2015) states that now appropriate terminology plays a very crucial role in creating awareness. Patronizing terms like 'divyangjan' promotes only a charitable mindset and an unfortunate stereotyping of people with disabilities. To compound the problem,

there is also a lack of awareness among people with disabilities regarding the facilities available at the voting booths. The RPD Act (2016) mandates that all polling stations be accessible to persons with disabilities and that all materials related to the electoral process be easily understandable by and be accessible to them. First Country Report (2015, paragraphs 106 and 107) brought forth the lack of election literature and website of Election Commission of India. Found that public transport system, public structures, were the main impediment to full realization of the right to participation in cultural life, recreation, leisure and sport. Mid-day meal did not reach many children with disabilities who were neither attending school or were in home-based programs. However, they do not detail out the procedure for availing these services. Issues of availability were mentioned along with the suggestions to make the schemes available to PwD were also provided. CIVIL APPEAL NO.9096 OF 2013 (Arising out of SLP (Civil) No. 7541 of 2009). Judgement by Sathasivam, et al. (2013) visualized the aspect of employment as a key factor in the empowerment and inclusion of PwD. It was an alarming reality that disabled people were out of the job not because their disability came in the way of their functioning rather social and practical barriers that prevent them from joining the workforce. It was also found in the report that the Act was enacted in 1995 but the disabled people failed to acquire benefits easily. As a result, many disabled people live in poverty and in deplorable conditions. They were denied the right to make a useful contribution to their own lives and to the lives of their families and community. Even though the Act was enacted way back in 1995, the disabled people failed to get required benefit until today. Another problem was that reservation scheme of SC, ST and OBC was vertical, whereas the reservation in favor of PwD was horizontal. The compliance with accessibility standards and guidelines as PwD were continuously encountering barriers on roads, in built environment and in transport even after the enforcement of PwD Act (sec, 44,45,46). Documents stated many incidences of PwD facing issues of

accessibility in education and employment. In order to ensure the candidates with disabilities of non-discrimination and any bias against them on the ground of their disabilities, chief commissioner suggested that at least one of the members of the selection boards/committees to be person with disability or who worked in the disability sector. Office Memorandum (OM) dated 26th March, 2015, stated that the implementing agencies of ADIP scheme reported that the school going children from age 16 and above were deprived of getting motorized tricycles and wheel-chairs as 18 and above age was considered in the Act and thus it was revised. Chopra & Pudussery (2014) **"The success of any scheme depends on a great deal on adequate awareness among those for whom it is intended, so that they can fight for their rights. The study found awareness levels were relatively high among pensioners and even where family support was available, pension was necessary for social security"**. An assessment of Social Security Pensions in India was done and the patterns of usage of the pension were indicative of its importance in the lives of the beneficiaries. An evaluation of the scheme also brought for issues related to the diminutive amount, inefficient disbursal mechanism, cost of collection and the lack of a fixed pattern of payment. RPD Act (2016) lays down the principles for empowerment of persons with disabilities: respect, dignity, freedom to make one's own choices, no n-discrimination, full and effective participation in society, acceptance, and equality of opportunity, accessibility, and inclusive education. Also suggests for removing barriers in all fields, reasonable accommodation, access to all forms of information, to any scheme, program, facility or service offered and social security like the disability pension, provisions of aids and appliances for PwD, etc. were mentioned in this Act.

Review of literature gave an understanding of central and state schemes, policies, Acts and measures for PwD. Further the issues of discrimination, accessibility, awareness were also mentioned. Studies found on assessing Disability Adjusted Life Years (DALYs, Priya

2001), disability assessment framework (Harris, 2014) but lack of studies on standardized scales to measure the welfare schemes satisfaction. Thus, this study proposed awareness, accessibility and availing of welfare schemes specifically locating the conceptualization of welfare schemes satisfaction and possible indicators to measure and empirically operationalize it. An attempt was made to develop the instrument for the purpose of this research studying the dimensions of awareness, accessibility and availing levels of welfare schemes illustrating welfare schemes satisfaction of PwD of Hyderabad.

Objectives of the Study

- ❖ To assess disability welfare schemes awareness, accessibility and availing level of persons with physical disabilities.
- ❖ To evaluate the level of welfare schemes satisfaction of persons with physical disabilities.

Hypotheses of the study

- ❖ H_1: There is relationship between awareness of welfare schemes and welfare schemes satisfaction
- ❖ H_2: There is relationship between accessibility of welfare schemes and welfare schemes satisfaction
- ❖ H_3: There is relationship between availing of welfare schemes and welfare schemes satisfaction

Methodology

The design of this study is quantitative and descriptive in nature. It attempted to describe the level of awareness, accessibility and availing of welfare schemes by the persons with disabilities depicting their welfare schemes satisfaction and effect on life satisfaction after availing of welfare schemes. When we want to verify whether a cause produces an effect in general, we are likely to use quantitative methods (Rubin and babbie, 2010:42). The structured interview schedule, based on extensive review of literature and expert consultation, was designed for purpose of data collection for this study. Pre-testing was also done

to check the reliability of the instrument before final data collection. The data was analyzed using quartile, percentage, mean, standard deviation, variance and chi square through SPSS 20 version.

Area of Study and Sampling Design

Persons with Physical Disabilities of Greater Hyderabad Municipal Corporation (GHMC), connected with NGOs, schools and hostels provided by the government, constituted the universe of the present study. The total Persons with Disabilities population of Greater Hyderabad Municipal Corporation was 177909 (Census 2011) and Persons with Physical Disabilities was119874; persons with visual impairment (46882); persons with hearing (41202) and speech impairment (16424); persons with loco-motor impairment (9056) and multiple disabilities (6310), received from the, Department of welfare for the senior citizens and persons with disabilities, Nampally, Hyderabad, 2017. Circles have been selected on the basis of Simple Random Sampling from four Zones of Hyderabad on the basis of lottery randomization. (East, South, Central and West Zones). The sampling procedures which ensure that the sample statistics would be correct within certain limits referred to as a 'representative sampling plan' (Lal Das, 2005:221). Descriptive research design and multi-stage sampling technique was adopted for the study. The population of the study, range in between 75000 to 10,00000 of Krejcie & Morgan (1970) table and the required sample was 384. "The law of inertia of large numbers of sample size, show that samples have stronger and accurate position in fully representing the population", (Rao, 2008 cited in Raza, 2014). Therefore, 394 PwD were chosen as representative sampling plan of persons with physical disabilities having disability certificate and availing welfare schemes. Respondents were interacted with a structured interview schedule. The representative data of these 394 respondents was analyzed to reflect on the detailed profile of the respondents, the analysis of awareness,

accessibility and availing dimensions to produce the levels of these dimensions and their relationship with welfare schemes satisfaction.

Reliability of the Scale

Table1: Reliability Analysis Results of the Instrument for testing Welfare Scheme Satisfaction (WSS) of PwD

Instrument to measure welfare schemes satisfaction of PwD (WSS)				
Variables of instrument	Rating of the instrument on four-point scale	No. of Respondents	No. of Items	**Reliability Analysis (Cronbach's ALPHA)**
Awareness level+ Accessibility level+ Availing level=Welfare Schemes Satisfaction [WSS]	Awareness &Availing level: High=4; Medium=3; Low=2; No=1; Accessibility level: Most of the time=4; Sometimes=3; Rarely=2; Never=1	100 **(Pre-test)**	60	**0.876**
		394 **(Total sample)**		**0.944**

Dimensions of Welfare Schemes Satisfaction

Awareness, Accessibility and Availing levels of welfare schemes constitute the welfare satisfaction of PwD. The reliability analysis of the instrument was done for the total sample (N=394). Table 1 provides the results of reliability analysis for this dimension of the instrument having 60 items (N=394). The reliability analysis (Alpha) result for the instrument came to high value of 0.944 Cronbach's Alpha scale. This further increased the confidence on the self-anchored instrument developed for measuring welfare schemes satisfaction of PwD.

Instrument to measure welfare schemes satisfaction of Persons with Disabilities:

Awareness level+ Accessibility level+ Availing level=Welfare Schemes Satisfaction **[WSS]**

Awareness &Availing level: High=4; Medium=3; Low=2; No=1; Accessibility level: Most of the time=4; Sometimes=3; Rarely=2; Never=1

WSS, a new instrument for measuring Awareness, Accessibility and Availing of Welfare Schemes was conceived and operationalized. The instrument focussed on these three major dimensions of overall Welfare Schemes to assess its satisfaction among Persons with Disabilities. There are 60 items/questions pertaining to Awareness, Accessibility and Availing dimensions of Welfare Schemes for the Persons with Disabilities. In all items the responses were pre-coded on four-point Likert having a value range from 1 to 4. Awareness & Availing level with score as High=4; Medium=3; Low=2; No=1; Accessibility level with score as Most of the time=4; Sometimes=3; Rarely=2; Never=1. The 20 items were randomized into a form and titled the Welfare Scheme Satisfaction (WSS). Thus, the structured instrument for measuring welfare schemes satisfaction (WSS) in this study consisted of total 20 welfare schemes (items/ questions) which have been mentioned thrice making total 60 items in the instrument for knowing their awareness, accessibility and availing levels of welfare schemes by the PwD.

Results

Welfare Schemes Satisfaction (WSS) of the Persons with Disabilities

The mean score of the WSS was 140.67 ± 31.61. This meant that in terms of WSS, majority 45.7 per cent of the respondents had medium level of satisfaction. The 26.9 per cent PwD had low, and 25.6 per cent high level of WSS.

Table 2: Summary score of Welfare Schemes Satisfaction of PwD

WSS	Frequency	Percent
LOW	106	26.9
MEDIUM	187	47.5
HIGH	101	25.6
TOTAL	394	100.0
Statistics PWD (N=394)		
Mean	140.67	
Std. Deviation	31.613	
Variance	999.359	
Range	107	
Minimum	81	
Maximum	188	
Q1	110.00	
Q2	131.00	
Q3	177.00	

Association of dimensions of Welfare Schemes Satisfaction (WSS)

Table 3 provides that the bivariate association between the awareness of WS (independent variable) and WSS (dependent variable) was found to be significant and the value of co-efficient of contingency was also substantial (x^2 = 454.831 df =4 p=.000 c=0.732). Thus, in this study awareness has statistically significant association with welfare schemes satisfaction of respondents. The research hypothesis (There is relationship between awareness of welfare schemes and welfare schemes satisfaction) was accepted.

Table 3: Awareness of WS and WSS

WSS	Awareness			Total
	Low	**Medium**	**High**	
Low	95(89.6%)	0(0.0%)	11(10.4%)	106(100.0%)
Medium	16(8.6%)	30(18.0%)	141(75.4%)	187(100.0%)
High	0(0.0%)	90(89.1%)	11(10.9%)	101(100.0%)
Total	111(28.2%)	120(30.5%)	163(41.4%)	394(100.0%)
X^2=454.831df=4 p=.000 c=0.732				

Table 4 further provides that the bivariate association between accessibility (independent variable) and welfare scheme satisfaction (dependent) of respondents was significant and the value of co-efficient of contingency was also substantial (x^2 = 362.890 df =4 p=.000 c=0.692). Thus, in this study accessibility has statistically significant association with welfare scheme satisfaction of respondents. The research hypothesis (There is relationship between accessibility of welfare schemes and welfare schemes satisfaction) was accepted.

Table 4: Accessibility of WS and WSS

WSS	Accessibility			Total
	Low	**Medium**	**High**	
Low	106(100.0%)	0(0.0%)	0(0.0%)	106(100.0%)
Medium	64(34.2%)	47(25.1%)	76(40.6%0)	187(100.0%)
High	0(0.0%)	101(100.0%)	0(0.0%)	101(100.0%)
Total	170(43.1%)	148(37.6%)	76(19.3%)	394(100.0%)
X²=362.890 df=4 p=.000 c=0.692				

Table 5 further provides that the bivariate association between WSS (independent variable) and availing of welfare schemes (dependent) of respondents was significant and the value of co-efficient of contingency was also substantial (x^2 = 423.187 df =4 p=.000 c=0.720). Thus, in this study welfare schemes satisfaction has statistically significant association with availing of welfare schemes of respondents. The research hypothesis (There is relationship between availing of welfare schemes and welfare schemes satisfaction) was accepted.

Table 5: Availing of WS and WSS

WSS	Availing			Total
	Low	**Medium**	**High**	
Low	102(96.2%)	0(0.0%)	4(3.8%)	106(100.0%)
Medium	15(8.0%)	79(42.2%)	93(49.7%)	187(100.0%)
High	0(0.0%)	101(100.0%)	0(0.0%)	101(100.0%)
Total	117(29.7%)	180(45.7%)	97(24.6%)	394(100.0%)
X²=423.187 df=4 p=.000 c=0.720				

These three hypotheses were accepted and thus Trivariate analysis was done to validate the bivariate association of dimensions of the instrument developed to be reliably used to know the welfare schemes satisfaction of PwD.

Association of Awareness and WSS control variable as Availing dimension of WS

The bivariate association between Awareness of WS and welfare schemes satisfaction has been tested by controlling availing dimension of welfare schemes, to understand their relationships with each other.

Table 6 Awareness, WSS and Availing dimension (Control Variable)

Availing			WSS			
			Low	**Medium**	**High**	**Total**
Low	Awareness of WS	Low	91(100.0%)	0(0.0%)	0(0.0%)	91(100.0%)
		High	11(42.3%)	15(57.7%)	0(0.0%)	26(100.0%)
		Total	102(87.2%)	15(12.8%)	0(0.0%)	117(100.0%)
	$X^2 =$ 60.221 df=1 p=.000 c=0.583					
Medium	Awareness of WS	Low	0(0.0%)	1(100.0%)	0(0.0%)	1(100.0%)
		Medium	0(0.0%)	30(25.0%)	90(75.0%)	120(100.0%)
		High	0(0.0%)	48(81.4%)	11(18.6%)	59(100.0%)
		Total	0(0.0%)	79(43.9%)	101(56.1%)	180(100.0%)
	$X^2 =$ 52.296 df=2 p=.000 c=0.474					
High	Awareness of WS	Low	4(21.1%)	15(78.9%)	0(0.0%)	19(100.0%)
		High	0(0.0%)	78(100.0%)	0(0.0%)	78(100.0%)
		Total	4(4.1%)	93(95.9%)	0(0.0%)	97(100.0%)
	$X^2 =$ 17.127 df=1 p=.000 c=0.387					

Table 6 shows the relationship of Awareness of WS when controlled by third variable Availing of WS has statistically significant association at low level ($X^2 =$ **60.221 df=1 p=.000c=0.583),** medium

level ($X^2_=$ **52.296 df=2 p=.000 c=0.474**) and at high level ($X^2_=$ **17.127 df=1 p=.000 c=0.387**).

Thus, the original bivariate association between Awareness of WS and welfare schemes satisfaction remained the same (table 3). That mean the bivariate association between welfare schemes satisfaction and Awareness of WS was *non-spurious* when controlled by Availing dimension.

Association of Accessibility and WSS with control variable as Awareness dimension of WS

The study also attempted to analyze and validate the bivariate association between Accessibility of WS (Independent variable) and WSS of PwD (Dependent variable) and the effect of awareness dimension of welfare schemes aspect on this association.

Table 7 Accessibility, WSS and Awareness dimension (Control Variable)

Awareness			WSS			
			Low	Medium	High	Total
Low	Access-ibility of WS	Low	95(90.5%)	10(9.5%)	0(0.0%)	105(100.0%)
		High	0(0.0%)	6(100.0%)	0(0.0%)	6(100.0%)
		Total	95(85.6%)	16(14.4%)	0(0.0%)	111(100.0%)
			$X^2_=$ 37.661 df=1 p=.000 c=0.503			
Med-ium	Access-ibility of WS	Medium	0(0.0%)	21(18.9%)	90(81.1%)	111 (100.0%)
		High	0(0.0%)	9(100.0%)	0(0.0%)	9(100.0%)
		Total	0(0.0%)	30(25.0%)	90(75.0%)	120 (100.0%)
			$X^2_=$ 29.189 df=1 p=.000 c=0.442			
High	Access-ibility of WS	Low	11(16.9%)	54(83.1%)	0(0.0%)	65(100.0%)
		Medium	0(0.0%)	26(70.3%)	11(29.7%)	37(100.0%)
		High	0(0.0%)	61(100.0%)	0(0.0%)	61(100.0%)
		Total	11(6.7%)	141 (86.5%)	11(6.7%)	163(100.0%)
			$X^2_=$ 56.544 df=4 p=.000 c=0.507			

Table 7 provides that the bivariate association between Accessibility of WS and welfare schemes satisfaction was re-examined by controlling Awareness dimension, (a third variable as control

variable). The relationship of Accessibility of WS when controlled by third variable Awareness of WS has statistically significant association at low level (**$X^2 =$ 37.661 df=1 p=.000 c=0.503),** medium level (**$X^2 =$ 29.189 df=1 p=.000c=0.442) and** high level (**$X^2 =$56.544 df=4 p=.000 c=0.507).**

Thus, the original bivariate association between Accessibility of WS and welfare schemes satisfaction remained the same (table 4). That mean the bivariate association between welfare schemes satisfaction and Accessibility of WS was *non-spurious* when controlled by Awareness dimension.

Association of Accessibility and WSS with control variable as Availing dimension of WS

The study also attempted to analyze and validate the bivariate association between Accessibility of WS (Independent variable) and of PwD (Dependent variable) and the effect of Availing dimension of welfare schemes aspect on this association.

Table 8 Accessibility, WSS and Availing of WS (Control Variable)

Availing			WSS			
			Low	Medium	High	Total
Low	Accessibility of WS	Low	102 (89.5%)	12 (10.5%)	0(0.0%)	114 (100.0%)
		High	0 (0.0%)	3 (100.1%)	0(0.0%)	3(100.0%)
		Total	102 (37.2%)	15 (12.8%)	0(0.0%)	117 (100.0%)
	$X^2 =$ 20.937 df=1 p=.000 c=0.390					
Medium	Accessibility of WS	Medium	0(0.0%)	47 (31.8%)	101(68.2%)	148 (100.0%)
		High	0(0.0%)	32 (100.0%)	0(0.0%)	32 (100.0%)
		Total	0(0.0%)	79 (43.9%)	101(56.1%)	180 (100.0%)
	$X^2 =$ 49.757 df=1 p=.000 c=0.465					
High	Accessibility of WS	Low	4(7.1%)	52 (92.9%)	0(0.0%)	56 (100.0%)
		High	0(0.0%)	41 (100.0%)	0(0.0%)	41 (100.0%)
		Total	4(4.1%)	93 (95.9%)	0(0.0%)	97 (100.0%)
	$X^2 =$ 3.055 df=1 p=.000 c=0.175					

Table 8 provides that the bivariate association between Accessibility of WS and welfare schemes satisfaction was re-examined by controlling Availing dimension, (a third variable as control variable). The relationship of Accessibility of WS when controlled by third variable Availing of WS has statistically significant association at low level (**$X^2 =$ 20.937 df=1 p=.000 c=0.390),** medium level (**$X^2 =$49.757 df=1 p=.000c=0.465**) and high level (**$X^2=$3.055 df=1 p=.000 c=0.175**).

Thus, the original bivariate association between Accessibility of WS and welfare schemes satisfaction remained the same (table 5). That mean the bivariate association between welfare schemes satisfaction and Accessibility of WS was *non-spurious* when controlled by Availing dimension.

Discussion & Recommendations   ◄

The mean score of respondents for awareness dimension was 57.34±17.67 whereas for accessibility was 42.00±8.24 and availing component of welfare schemes was 41.32±6.69. The overall WSS score for respondents was 140.67±31.61. Further the study found that the mean score of respondents for WSS was 140.67±31.61. WSS in terms of percentage it was found that majority 45.7 per cent of the respondents had medium level of satisfaction and rest 26.9 per cent and 25.6 per cent PwD had low, high level of WSS respectively. The relationship between Welfare schemes (Awareness, Accessibility, Availing, independent variable) and WSS (dependent variable) of PwD was found statistically significant. The findings argue for more focus on awareness, accessibility and availing of welfare schemes for the empowerment of PwD through disability welfare schemes. It was also observed that the representation of awareness, accessibility and availing of welfare schemes for WSS of PwD has significant association with welfare scheme satisfaction (WSS) and further it was felt that there was need of reexamining different dimensions of WSS.

When it was reexamined with each dimension of WS and WSS by controlling the dimensions of welfare scheme Awareness and Availing, the results were found that there was *Non spurious* relation between each dimension of WS and WSS. Thus, the affirmative action for the empowerment of PwD i.e., the welfare schemes, show medium level of Welfare Schemes Satisfaction of PwD in this study, as there were awareness, accessibility and availing issues. The reviews also support this study and state that there is a need to take measures to improve accessibility and equality of opportunity; promoting participation and inclusion; and increasing respect for the autonomy and dignity of persons with disabilities according to World report on disability, 2011;Philip O'Keefe et al, (2009); issues and challenges of persons with disabilities, enclosing the insufficiency of disability pension for the PwD, Policies and programs of central and state schemes, Sightsavers (2012); RPD Act, 2016; Chopra & Pudussery (2014); Flynn, 2011.

Thus, the need for strengthening the welfare schemes for bringing PwD in the mainstream, it demands central and state's more efforts and resources in empowering and bringing up the deprived sections of the society. In terms of socio-economic status, the respondents are in the low category in general and more specifically in upper lower that is category IV of Kuppuswamy's socio-economic class. Thus, there is a need to strengthen socio-economic status of persons with disabilities and their family/caregivers. Motivate them to utilize welfare schemes and residential facilities to become a work force in the development process of the country.

Conclusion

It could be concluded that the bivariate association between three dimensions awareness, accessibility and availing of welfare schemes and WSS was found significant and relationship of each dimension of WSS and WSS was also non spurious and majority of the PWD have medium level of WSS. These three dimensions have a significant

contribution in welfare schemes satisfaction of PwD. This study made an attempt to diagnose the welfare schemes satisfaction of PwD of Hyderabad through an instrument (WSS, a self-anchored scale) developed to know the WSS of PwD of Hyderabad through awareness, accessibility and availing levels of welfare schemes. The result of this study disclosed the levels of the dimensions of the instrument which concluded that there is a gap between persons with disabilities and awareness, accessibility and availing of welfare schemes. Thus, this study would be helpful in strengthening policy making of welfare schemes for the benefit of PwD.

Acknowledgement

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Gender and Discrimination: A Study of Tibetan Women living in Srinagar District of Jammu and Kashmir

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Abstract:

The state of Jammu and Kashmir has diverse population consisting of various ethnic groups. Among them Tibetans community which is primarily living in the Srinagar district of Jammu and Kashmir has been always considered special because of their unique cultural identity which they have been able to preserve for almost 60 years in the state of Jammu and Kashmir. The community requires to be investigated for various social issues like gender discrimination. Tibetan community though Muslims have not able to over a period mingle with the dominant Kashmiri Muslim population. Given the nature of Tibetan community which is considered as very religious and conservative, the issue of gender discrimination calls for a thorough study. The present paper attempts to provide a picture of the patterns and areas of life of women which are affected by the issue of gender discrimination among the Tibetan community living in the Srinagar district of Jammu and Kashmir.

Key words: *Women. Discrimination, Tibetan. Kashmir.*

Introduction

Societies world over on the basis of social importance given to the biological differences between men and women, experience a preferential treatment to one sex over the other which obviously results in discrimination or inequality to the other. In fact the inequality between the sexes is probably the oldest form of structural social inequality ranging from discrimination in the areas like socialization, education, division of labour and decision making. In the first case, discrimination is practised as part of perpetuating a cultural norm or upholding tradition. The status of women within various culturally

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unique communities has always been a point of academic attraction for academicians and practitioners. On the basis of social importance given to the biological differences between men and women, a preferential treatment to one sex over the other evolves, which obviously results in discrimination or inequality to the other. Most often it is the females , who are discriminated against as compared to men ,which often ranges from a label like "**the weaker sex**" to varied actions of discriminations in areas like socialization , education , working , division of labour and decision making. Discrimination on basis of gender is often seen even in basic things like writing where an individual is referred always as a "**he**" and a reference to any human always as "**man**". The discrimination on basis of gender is found in every society in one form or the other. No society can boast of a completely equal position to males and females.

In fact the inequality between the sexes is probably the oldest form of structural social inequality ; it certainly existed long before social castes or classes first appeared. Sexual inequality most probably begins at birth where the parents or relatives are more concerned about the sex of the newborn rather than its health ; the sex of the new born assumes primary importance. This trend has continued since ages and still seems to be persistent, even in the developed nations. Gender discrimination also stems from the cultural expectations woven around both males and females, called gender ideals. Every culture and society clearly describes the roles of men and women in particular contexts and lay the basis for the behaviour of an individual according to his/her sex. Gender discrimination occurs due to several factors; sometimes it is self imposed, sometimes it has religious sanctions and sometimes it is due to other cultural norms and at other times it is externally imposed, the external agent normally being the employer. All these have accumulative effect on women and thus they become vulnerable to exploitation. Discrimination is generally of two types. One is intended and the other unintended. In

the first case, discrimination is practised as part of perpetuating a cultural norm or upholding tradition. In the second case, neither those who discriminate nor the victims are aware of the discrimination and its direct and indirect consequences. Just as Marx has pointed out that workers constitute a class without being aware that they do so, women are also not aware of the fact that as a category they are subject to discriminative treatment.

Worldwide women are poorly represented in political positions where important decisions are made. Women make up fewer than 10 percent of all members of parliament or congresses in the world (Sullivan, 2008). In independent India, there are many constitutional provisions in favour of women, yet there is a lot of discrimination prevalent. This discrimination starts right at the birth, where in many rural parts of the country, female foeticide and female infanticide is common.

In rural India, female children are subject to discriminatory treatment, in matters relating to food , dress , health, education , domestic work etc . Moreover at many places women still do the domestic chores and men rarely do it. If the woman works it means a double burden for her. Women health is by and large ignored and the female population is on a decline. According to 2001 census, there is a deficit of 35 million women as compared to 3 million in 1901. For every 1000 men we have only 933 women at present as against 972 women in 1901.Women are discriminated against in occupations and public life and are subject to abuse and sexual harassment at workplaces (Rao, 1999).

Tibetan's in Kashmir Valley

The history of Tibetan colony is relatively new in comparison to the history of relationship between Kashmir and Tibet. It is said that Muslim merchants from Kashmir & Ladakh first entered Tibet around 12th century & then extended their trade to central Tibet which continued for years. Some merchants settled in different parts of Tibet under the patronage of 5th Dalai Lama Ngawang Lobsang Gyatso

(1616-1682). The Muslims intermarried and established the first Muslim community in Tibet.

After the Chinese invasion of Tibet and subsequent Tibetan National Uprising of 1959, His Holiness Dalai Lama went into exile in India followed by many Tibetans. It is then that the Tibetan Muslims organized themselves and approached the Indian mission in Lhasa to claim for Indian citizenship, referring to their Kashmiri origin to escape Chinese tyranny.

In late 1959 only a few hundred Tibetan Muslims were able to cross over to India in border towns of Kalimpong, Darjeeling and Gangtok. They gradually moved to Kashmir, their ancestral homeland from 1961-1964 and were accommodated in three huge buildings at Iddgah *(A land meant for offering EID Prayers)* in Srinagar. However the houses in iddgah were inadequate in meeting the requirements of the growing families. The Dalai Lama visited Srinagar in 1975 and took up the matter with the then Chief minister of J&K. With initial financial assistance by Dalai Lama, coupled with assistance received later from Tibet fund New York, a cooperative shop and a school was established. The Tibetan Muslim Refugee Welfare Association was formed which was able to get some land for settlement. In 1985 the construction of new houses was completed and the houses distributed among the people. However some of the Tibetan Muslims continued to reside in the old settlement.

There are about 1200 Tibetan Muslims in the new settlement in Srinagar, consisting of 210 families. This new settlement is situated at Hawal near Badamwari in Srinagar district. The migrated Tibetans are all Sunni Muslims and are engaged mostly in the craft of embroidery which they learnt in order to earn livelihood as they cannot apply for govt jobs, owing to the non-availability of state subject. The Tibetan Muslims are very particular about their religion and state it as a major reason of their settling down in Kashmir.

Typology of Statement of Problem

General discrimination occurs in varied areas, which vary from one society to another. These are:

1) Discrimination in Education: Discrimination on basis of gender in education remains prevalent in many societies. The dropout/ illiteracy rate in developing and third world countries is high among females. Females usually are discouraged from pursuing studies and are encouraged to help in household chores.

2) Discrimination in Working: Discrimination on basis of gender also occurs in working, where women are paid lower wages than male counterparts, are not allowed into certain areas of work considered male domain etc.

3) Discrimination in Division of labour: A women has to look after the family and to do the household chores, whereas the males rarely take part in child rearing or domestic work. In modern times, woman works outside the house as well, it is a double burden for her whereas the man carries on with the traditional single role.

4) Discrimination in Socialisation: Right from the birth discrimination is prevalent, which results in female foeticide and even infanticide. Females are discriminated against in matters of food, dress, domestic work etc. however this is truer of developing countries. Almost in every society, there is a preference for a male chid rather than a female child.

Need of Study

Gender discrimination as discussed already is an issue that no society can boast be free of. The need for study of this particular problem is that it is an issue with widespread consequence on the womenfolk, which is psychological, social, and behavioural in nature. Since gender

discrimination affects almost all the people in a society, it presented itself as a suitable study. Also, the Tibetan community is considered to be a very religious and conservative community, so the topic was chosen with the aim of checking if gender discrimination exists there and if it does, in what patterns and what areas of life does it have an effect on.

Objectives of the Study

1) To study if Gender discrimination exists in Tibetan Community; if yes, to what extent.

2) To see Gender roles.

3) To study the effect of Gender on various activities like socialization, education, working, participation in decision making etc.

4) To study the causes of Gender Discrimination.

Findings

A total sample of 100 was interviewed, 50 were females and 50 were males.

Out of the respondents interviewed, 40 percent among males were students, 60 percent were working while as 60 percent females were students, 5 percent working and 5 percent housewives or with no occupation. It is seen that students were all below 23 years of age in both males and females.

Out of male respondents, 80 percent said that their role in their house was significant and only 20 percent said that they felt their role was average. Among females 65 percent said that their role was significant and 35 percent said it was average. It is worth to note that none of the respondents male or female felt that their role in the home was insignificant. This is due to the fact that the Tibetans involve all members actively in the family matters and expect everyone to contribute to the family. It was also seen that most of the respondents who said that their role was average in both cases of males and

females, were less than 22 years of age and their birth order was middle or last, which might be the cause for the opinion.

When asked about the area of significance, 20 percent males said that their role was significant in exclusively decision making, 10 percent males said in family bonding, 60 percent said in both decision making and family bonding and a further 10 percent specified a significant role in earnings. Among the female respondents 15 percent said their role was significant in decision making, 30 percent in family bonding and 55 percent in both decision making and family bonding. It is seen here that there is very little variation among the responses of the male and female respondents. This implies that in this community both men and women are equally expected to be involved in decision making as well as family bonding. Whereas almost all the males of above 24 years earn, only two persons mentioned it even though many women also earn at home, they refrained from mentioning it.

When asked about the type of behaviour expected at home, only 10 percent of male respondents and 20 percent of female respondents said that a submissive behaviour was expected of them at home, whereas 90 percent of males and 80 percent females said that a participative behaviour was expected of them at home. This again shows how little variation exists between the behaviour expected of both boys and girls. Tibetan boys and girls are expected to participate in everything concerning the family and putting forth their opinions. It was seen that the 10 percent among males and 20 percent among females who said that a submissive behaviour was expected of them were below the age of 20 years

The response to the type of activities involved in during free time provided a very different response from what had been hitherto observed. While as 90 percent male respondents said that they spend their free time in outdoor activities, only 10 percent males and 60 percent females said that they spend their free time indoors. The females who said they spend their free time outdoors were below 23

years of age and the 10 percent males who said that they spend their free time indoors were 25 years of age

Out of the total 35 male and female respondents who said that they spend their free time indoors, 20 were females and 5 males. Both the male respondents said that while indoors they help with domestic chores, sometimes pursue their hobbies and spend time with family. Out of the female respondents, 20 percent said that they exclusively spend the time doing domestic chores, whereas 80 percent said that they did domestic chores, pursued hobbies as both tend to give the same response and involve themselves completely in the house matters.

When the 65 respondents who spent their time outdoors were asked about what they do, 77.8 percent of the males said that they spend time with friends and 22.2 percent said that they go for outings. Out of female respondents, 100 percent said that they spend their free time with their friends. The question again shows the similarity in the pattern of response among males and females. It was also seen that there was no pressure whatsoever on the girls to stay indoors and they were at a liberty to meet and spend time with friends.

When the respondents were asked whether or not they were currently or previously involved in sports, 80 percent males said that they were involved in sports at some point of time and only 20 percent said that they never were involved in any sport. This is not surprising since boys are naturally inclined to sports than girls. Further among females, the respondents stood clearly divided with 50 percent saying they were involved in sports and 50 percent saying that they never were involved in any sport. The reason was mainly found to be low or no interest in sports in both female and male respondents who remained away from sports.

Out of the total 65 percent respondents who said they were involved in sports, 38 percent were females and 62 percent were males. Out of the 62 percent male respondents only one said that he preferred games

with low physical strain and the rest said that they preferred games with high physical strain, which again is not surprising. What is surprising though is that out of the 38 percent girls majority said that they preferred games with high physical strain like cricket, volleyball, football etc and only 1 percent girls said they preferred with low physical strain due to dress inhibitions.

Out of the four respondents who preferred games with low physical strain, 1 was male and 3 females. While the male respondent quoted his own interest in these games, 2 out of the three girls said that they preferred these games due to their dress. These girls wore the traditional Islamic long cloak and were reluctant to remove them and as such played games that didn't require taking it off. Only one female respondent said that it is naturally expected of girls to play games with low physical strain. The respondents showed no sign of dividing sports on gender basis.

When the ten female respondents who took active part in sports, were asked whether they ever wanted to play traditional boys games such as football, cricket etc, but were not allowed to do, all the 10 girls responded by saying that no such inhibition had ever been placed on them. They said their family never had any problem with their taking up any sport of male bastion.

On being asked whether they were allowed to mix with people freely, not surprisingly, all the 50 male respondents said that there was no restriction. However, only 7 females said that they were not allowed to mix with people freely, the rest of 43 female respondents saying that there were no restrictions whatsoever on mixing with people. The female respondents who gave a negative answer were below 20 years of age and that might be the reason for the restrictions.

It is surprising that although there is no restriction in mixing with people, almost 60 percent of males and 80 percent females said they had friends of opposite gender that their families did not know of. 40 percent males and 20 percent females said that they had friends of

opposite gender that their families knew of and didn't mind .This again reflects that restrictions are hardly based on gender in this community, as there is a very little variation in the response gives by the male and female respondents.

When the respondents who said that they had friends of opposite gender that their parents didn't know of, were asked about the reason for this, 90 percent out of the males and 194 percent out of the females said that it was not permissible in their families to have friends of opposite gender. Only a minor portion of males and females said that it was not expected of them to have friends of opposite gender. This again shows that boys and girls are treated alike in this matter with no particular restriction on females.

Out of 50 male respondents, 90 percent said that they had been allowed to choose their own educational interests and only 10 said that they had not chosen their own educational interests. Among females 82 out of respondents said that they had themselves chosen their educational interests with no interference from the family and 18 percent said that their career had been chosen by someone else other than them. This again does not show much variation among the male and female responses. There is almost an equal response to this question with the majority of females being allowed to choose their own career.

When asked why they were not allowed to choose a career for themselves, all boys and girls had one answer that their parents decided for them as they felt that they were too young to decide for themselves and that the parents were in a better position to determine what was good for them.

When asked about whether the respondents were satisfied with their role in home, 85 percent males said that they were satisfied and 15 percent said that they weren't whereas 95 percent females said that they were satisfied with their role in home only 1 respondent said that she wasn't satisfied. This shows an interesting trend where the females

outnumber the males first time, showing greater satisfaction in home roles.

The males and female who said that they were not satisfied with their role in their home gave the reason of dissatisfaction being the decisions taken by the head of the family. This trend however is very rare in the community where otherwise all members are involved in decision making.

25 percent males said that their gender had been a cause for missing opportunities in life, whereas 75 percent said that it was not the case. 45 percent females said that they missed various opportunities in life because of being females and 55 percent felt that gender was not relevant to their missing opportunities. It was however noted that the respondents who said they had missed opportunities were above 26 years of age in both cases.

10 percent males said that they missed opportunities in education and only one said in working. 10 percent females said that they missed opportunities in education, 10 percent in working and 30 percent said that they missed both educational and working opportunities. This could be due to the reason that males in this community have to give up education early to start earning and that due to non-availability of state subject (domicile certificate) both genders have minimal hopes in securing a job and hence give up studying. In case of girls, it is the choice between marital and career life that makes them miss opportunities.

While explaining reasons for not allowing for certain educational and working opportunities, 40 percent males said it was religion, 30 percent said social values and 30 percent said that all the factors work together. Among females only 25 percent felt it was religion and 75 percent felt that society was to be blamed for this.

60 percent of males and 55 percent females believed religion, culture and society to have a combined impact on the restrictions imposed on gender.15 percent men and 20 percent women believed religion to be

an exclusive reason for restriction on a gender. An equal number of men and women blamed society for being responsible for restrictions. But majority among them considered it to be a collective responsibility of all three factors.

Regarding the discrimination against the sibling of opposite gender, all the females said they never felt discriminated against as compared to their male siblings whereas 15 percent male respondents said they did feel discriminated against as compared to their female siblings.

When asked about the probable reason for this discrimination all the 3 male respondents replied by saying that it was that the girls were more pampered than the boys and were taken care of in view that they are more delicate than boys.

When the respondents were asked whether they would be able to work or study after marriage all male respondents said that they had and would be able to work. However 40 percent women said that they had not be able to work or study after marriage due to various reasons, one of them being that working women are looked down in the community. However 60 percent women said that they had been and would be able to work or study after marriage, notwithstanding the community view.

When asked about the reason for their answers, majority of women said that it was the decision or would be the decision of the in laws, more said that there was no need to work after marriage and some said that it was due to religious obligations. It is worth saying that in the community women usually give up their studies and devote all their time to the family. This is both due to the society and the religion.

Conclusion

Societies world over on the basis of social importance given to the biological differences between men and women, experience a preferential treatment to one sex over the other which obviously results in discrimination or inequality to the other. In fact the inequality between the sexes is probably the oldest form of structural social

inequality ranging from discrimination in the areas like socialization, education, division of labour and decision making. In the first case, discrimination is practised as part of perpetuating a cultural norm or upholding tradition. The status of women within various culturally unique communities has always been a point of academic attraction for academicians and practitioners.

The study conducted reveals that the community is not a patriarchal society. In the community, females and males are at an almost equal footing with respect to freedom in decision making. Decision making is a collective activity in a family. Both men and women are involved in family bonding and in decision making. If there is a restriction it applies both on males as well as females.

It is seen that there is a trend in the community that the women who get married often give up jobs as it is looked down in the society. This is probably the only area where women are discriminated against. However, the women have themselves confessed to preferring looking over the family than working for economic freedom.

The opinion of every individual is considered important and taken into consideration. It is a community that is based on Islamic values rather than materialistic ones. Tibetans hold up the spirit of Islam by giving the women the place she deserves.

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The Psychosocial impact of Vitiligo on children.

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Abstract

Vitiligo has a special significance in children, adding to their psychological distress during the formative years. Skin illnesses can have a negative impact on ones self-esteem and social interactions, especially during the vulnerable childhood years. Since vitiligo typically affects exposed body regions, the presence of such lesions might cause severe psychological distress in children. An enormous stigma is associated with the disease in the Kashmiri culture. The aim of the current study is to understand the beliefs about causation and the psychosocial impact associated with the disease, particularly on children, in Kashmir. Semi-structured interviews were conducted with children affected with the condition. Purposive sampling was employed to identify the participants. Each interview was recorded and transcripts were analyzed to identify significant issues and concerns. Participants had a wide range of concerns regarding their disease such as physical appearance, progression of white patches onto exposed skin and the whole body, psychosocial trauma, social restriction, stigmatization and ostracisation.
Key words: *Children, self-esteem, psychosocial impact, qualitative, vitiligo*

Introduction

Vitiligo is an acquired pigmentary disorder of the skin. The disorder is said to have affected 1 to 2 million Americans (Nordlund & Lerner, 1982). It is the most common depigmenting disorder, affecting about 0.5 percent of the world's population. Over half of the individuals affected with the condition acquire it before they reach the age of 20. There are no obvious differences in frequencies of occurrence according to skin type or race, and both sexes are equally afflicted (Taieb & Picardo, 2009).

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Vitiligo represents an emblematic case, this is to say that it is often disfiguring and occurs in visible areas, and has been confused with leprosy in the past (and, in many parts of the world, still is), and it is often misdiagnosed as a harmless, purely cosmetic problem, but it has a significant impact on people's quality of life (Teovska Mitrevska, Eleftheriadou, & Guarneri, 2012).

Vitiligo is an autoimmune condition in which the immune system mistakenly attacks the cells that produce skin pigment so that people develop white patches on their skin (Grimes, 2016). The disease has a global occurrence. It is an acquired dyschromia of the skin in which there is a loss of epidermal melanocytes. It has a peak onset at 10-30 years with a beginning in childhood or young adulthood (Halder, & Chappell, 2009). As vitiligo frequently involves the exposed parts of the body, the presence of such lesions can lead to significant psychological trauma to the affected children (Al-Mutairi, Kumar Sharma, Al-Sheltawy, & Nour-Eldin, 2005).

Vitiligo as a condition is seen with utmost condescension regarding how it is caused and the alteration in the appearances marked with the skin condition. It is often associated with disdain and stigmatisation of those affected with the condition. This prospective study was thus, carried out to understand the beliefs about causation and the psychosocial impact associated with the disease, particularly of childhood vitiligo, in Kashmir, since there are scarce studies on this subject in Kashmir.

Childhood Vitiligo

Vitiligo affects people all throughout the world, and references to the disorder and various parts of its causes and treatment have been found in published literature since time immemorial (Sehgal & Srivastava, 2007). As an autoimmune pigmentation condition, Vitiligo is marked by white patches on skin caused by the loss of melanocytes in a selective manner. The disease can strike anyone at any age, from childhood to old life (Homan, 2012). In around half of the instances,

the condition begins before the age of 20, and in a quarter of the cases, the disease begins before the age of 14 (Handa & Dogra, 2003).

A child's health-related quality of life (HRQL) might be hampered by a chronic disease when they are young (Homan, De Korte, Grootenhuis, Bos, Sprangers, & Der Veen, 2008). A condition like Vitiligo has a negative psychological impact on those who suffer from it, particularly children, and causes them to underachieve (Hu, Liu, Ma, Yang, & Zhang, 2006), in particular due to the nature of the condition affecting the visible parts of the body and altering appearances. Adolescence, especially, is marked by fast psychological and social development, as well as emotional susceptibility and acquiring a skin condition like Vitiligo, during this period of human development, impacts the overall development of children affected with it.

Negative childhood experiences can impact adult development (Haavet, Straand, Saugstad, & Grünfeld, 2004). Depending on the location and intensity of the disease, the child's age, and his or her particular capacities and social milieu, the visibility of vitiligo may trigger such experiences (Hill-Beuf & Porter, 1984). In young adults with vitiligo, negative childhood experiences of vitiligo are associated with social development issues and HRQL impairment (Homan, 2012).

Literature Review

About 0.5 percent of the world's population suffers from the most prevalent depigmenting illness, vitiligo. More than half of individuals with Vitiligo experience symptoms before age 20. Both sexes are equally affected, and there are no noticeable changes in the incidence frequencies according to race or skin tone (Taeb & Picardo, 2009). 0.1 to 8% of the world's population, regardless of age, race, religion, culture, or gender, are affected by this ailment, which is the most prevalent skin pigmentation disorder (Kruger & Schallreuter, 2015). Vitiligo has been proven to impair Quality of Life in studies utilizing

tools that evaluate health-related quality of life (QOL), such as the dermatological life quality index (DLQI) (Ongenae, Geel, Schepper, & Naeyaert, 2005).

Although vitiligo is not a life-threatening condition, it has a severe psychological influence on quality of life of persons affecting with it (Homan 2012). The condition worsens when it affects sun-exposed regions of the body such as the face, neck, back, and hands. Because of the higher contrast of white spots on their skin, the negative impact is considerably severe for people with darker skin types (Yaghoobi et al., 2011). Vitiligo causes a rapid decline in the quality of life, thus, the affected individuals have to constantly deal with stress, despair, dread, anxiety, social shame, and self-consciousness (Amer & Ghao, 2016; Simons et al., 2018). Individuals with Vitiligo have lower self-esteem than the general public (Porter, Beuf, Nordlund, & Lemer, 1979).

Recently, the importance of emotional and psychological difficulties, associated with Vitiligo, has been highlighted. As a result, the skin condition could be classified as a psychosomatic condition, which means that it affects both the mind and the body.

Physical and psychological factors are both implicated in the emergence, progression, relapse, and remission of Vitiligo. Vitiligo is a major source of suffering for many individuals. As a result of their condition, a lot of people feel ashamed and embarrassed (Taïeb & Picardo, 2009).

According to a study, there are more than 15 skin disorders with a global burden in 187 countries, including social integration, emotional condition, everyday life organisation, and the use of medical resources such as consultations and medications (Ahmad, 2017). Among the diseases, 'Vitiligo' is an acquired idiopathic skin condition marked by pigment loss (Al-Mubarak et al, 2011).

The situation is the same all around the world, notably in Asian countries, where getting treatment for both medium and low-income people is even more challenging. Those with Vitiligo face social,

economic, emotional, and psychological prejudice not just in their family, but also in their surroundings, due to their dark skin color (Mishra et al., 2014). It is sometimes compared to leprosy, and it has a social and psychological impact on the individual 's day-to-day existence (Osman et al., 2009).

Research conducted on Indian patients reveals that vitiligo affects Quality of Life (QOL), with psychiatric morbidity manifesting as anxiety, depression and sleep disturbance occurring in a significant proportion of the individuals affected with the condition (Sharma, Koranne, & Singh, 2001).

In India, the prevalence of persons with Vitiligo is higher than in other Asian countries, ranging from 0.46 percent to 8.8 percent. However, it is found in many places of the world, with rates ranging from 0.1 percent to 8%. (Kruger & Schallreuter, 2012). According to studies, countries with a large population of individuals of dark skin, such as India and Mexico, have the highest occurrence (Kostopoulou, et al., 2009; Pichaimuthu et al., 2011).

Vitilgo is generally acknowledged of as a cosmetic dermatological illness in Western-European countries; but, in India, it is known as 'Sweta Kustha' or 'White Leprosy', and is seen as a severe medical problem, with patients facing social marginalisation (Pahwa et al., 2013).

It is a serious and sensitive skin disorder that has a significant impact on patients' quality of life (QOL), with many of them feeling distressed and ostracised as a result of their condition (Al-Mubarak et al., 2011). The word 'Vitiligo' has a specific meaning in Indian patients for two reasons. The first is that Indian patients have depigmentation on their darker skin, and the second is that the condition has a huge cultural shame attached to it. People have been equating it with leprosy, and those suffering from the condition are discriminated against because they look to be different from regular

people. They become the victim of hushed remarks, hostility, insults, or alienation.

In Kashmir, a hospital based study conducted in the Department Of Dermatology, STD and Leprosy of SMHS Hospital (associated teaching hospital of Government Medical College Srinagar) by Hassan, Hussain, Keen, Hassan, & Majeed (2013) also confirm that Vitiligo is a confined idiopathic hypomelanotic skin condition marked by milky white patches of various sizes and shapes. Locally, the disease is known by different names, in local parlance it is known by terms like '*bizin', 'chacxhir', 'dadir', 'hathir,* and *'badre'* but most of the people agree on '*hathir'* and '*badre'.* It is seen with utmost contempt and disapproval and the individuals suffering with the condition are often marginalized. There are a number of myths associated with the condition. Ironically, a majority of the people believe these stories that have no scientific background and thereby, further add to the psychological trauma these individuals face.

Methodology

It is an exploratory kind of research and thus, a qualitative research method was chosen as it enables the researchers to understand the issues of this part of the population i.e., the children affected with Vitiligo (Creswell, 2008). The researchers conducted interviews with the children affected with the skin condition. The research questions were explained to them and the interviews were conducted only after obtaining prior oral consent from the participants. Permission to audiotape the conversation was requested prior to interview which was granted in some cases and in some cases they showed reluctance and thus respecting their confidentiality such interviews were only recorded in written form.

The interviews were conducted either in the homes of these children or telephonically. Purposive sampling was employed to identify the children. It was quite a task to find children who are ready to speak about Vitiligo owing to the stigma and taboo attached with the

condition. We were able to find out the participants mainly through acquaintances and then through snowball technique. Initially the participants showed reticence but after understanding the research objectives and the kind of questions they need to answer they were relaxed and more comfortable. The objectives of the paper were to understand:

i. The beliefs related to causation of the disorder.
ii. The psychosocial impact of Vitiligo on the affected children.

Sampling

The sampling of participants in this study is purposive. The researchers conducted interviews of children affected with Vitiligo belonging to the district Anantnag. The reason for choosing the district was the geographical proximity which enabled the researchers to conduct interviews through acquaintances and others through snowballing, who were the residents of the aforementioned district. The findings, thus presented here, pertain only to the sample and are not representative of the larger population.

Data Analysis

Data analysis is the most crucial part of any research. Data analysis summarizes collected data. It involves the interpretation of data gathered through the use of analytical and logical reasoning to determine patterns, relationships or trends (Creswell & Clark, 2007). In this study, primary data was collected by interviewing the children affected with Vitiligo, which was then translated into English by the researchers. The names of all the participants were substituted with pseudonyms, keeping in view the sensitivity of the issue and confidentiality of the participants. The transcript was read, keywords were highlighted, themes were determined based on these keywords and data was analyzed till new theme were further generated. Data analysis was inductive and focused on identifying emerging themes.

Emerging themes

Following are the themes which emerged from the interviews conducted by the researchers:

> ➢ **Traumatic Experience**

The quality of life is affected both socially as well as psychologically as a result of Vitiligo. Children are unaware of their condition but the societal misbehavior and condescension affects their psychosocial well-being. These children have to face criticism and discrimination from the very beginning which leaves indelible imprints on their psyche. Since the disorder mostly affects the exposed parts of the body, it becomes a cause of lack of self-esteem and low self-confidence as well as a source of humiliation and embarrassment. One of the participants, Mohsin (name changed) stated:

> *I had no idea of my skin condition…as time passed by, my friends and classmates started making fun of my skin and laugh about it…. I started hating my body…*

Ahmed et al (2016) confirms that the presence of white patches of Vitiligo on the exposed regions of the skin, in particular, often becomes a cause of shame and embarrassment for the affected individuals. The presence of Vitiligo patches often hinders their normality of daily lives and adds to it an array of distressing and traumatic experiences. They feel disgusted and less confident as a result of people's gaping expressions.

> ➢ **Stigmatization and Social Ostracisation**

Vitiligo is a social taboo in Indian society and the same exists in Kashmir also. Persons with Vitiligo are often socially restricted, stigmatized and even ostracized. They often become the victims of hushed silences, awkward questions, derogatory remarks and are constantly bullied. The children suffering from Vitiligo, too, become the victims of this societal norm. They are harassed, made fun of and

even not talked to. This has far reaching implications on their overall well-being. Arfat (name changed) stated:

> *I starting losing friends initially due to Vitiligo as their parents had the notion that they will also get infected, if they touch me, sit beside me, or even talk to me…(sighs), I stopped leaving the house….I am fed up of the surprising looks, constant gazing and contumely behavior….(sighs)*

Body shaming due to Vitiligo leaves unforgettable impressions on the child's minds. The best of the childhood years are lost to societal discrimination and disdain. Their condition is often treated with awkwardness and pathetic looks. They are a constant victim of disdain and derision.

Another participant, Umair (name changed) stated:

> *I first thought it is sun burn but later it turned out to be Vitiligo…. My own friends ghosted me after that, some even laughed about it saying that I resemble cow (sighs)…*

The uneven tone of the skin often becomes the source of indirect abuse as is reported by Khan (2018) and often renders the person suffering with it in deep pain and loneliness. The children are stigmatized and bullied because of a condition they are not responsible for. They are judged only based on how they look, which becomes their identity.

➢ **Ignorance about the disease and associated myths**

The lack of knowledge about Vitiligo was also a theme constantly talked about in the interviews by the participants. Without proper awareness about the facts associated with the disease, society ignorantly has linked numerous myths with the disease and this further aggravates the problems of the individuals suffering from Vitiligo. Anam (name changed) said:

> *With the onset of Vitiligo people started their own prognosis and diagnosis… my relatives used to keep distance thinking that I have leprosy, some said skin cancer and what not… the*

myths are countless…and people have the audacity to say it to your face…

These kinds of comments cause psychological anguish, low self-esteem, and a multitude of other problems. The individuals suffering from the skin condition have to face it on a daily basis.

Another participant, Aqib (name changed) stated:

My classmates and friends started ghosting me because their parents told them I am mentally disabled due to vitiligo…. (sighs)… some even advised them not to look at me, as it is contagious and one can get affected, even by just looking at the person….

Another participant, Iram (name changed) revealed:

People lack the basic knowledge about Vitiligo…I went to a wedding ceremony and nobody was ready to eat with me… (sighs)…. It could not get worse…

The lack of knowledge and ignorance further aggravates the problems these children face and same has been confirmed by Patel (2020). Making a skin issue the reason for embarrassing and shaming a person is tragic and pathetic, and these children are subjected to this insensitive treatment for the rest of their lives. That's also without any of their own fault. Societal ignorance paves way for their life-long distress and exaggerates their trauma.

Conclusion

Children suffering with Vitiligo constitute a vulnerable group largely invisible and often, the victims of gawking looks and constant bullying. They are often stigmatized and psychologically traumatized, while enduring numerous issues pertaining to their skin condition. These children often stay indoors and live their lives in a forlorn manner. There exists a substantial gap in literature vis-à-vis research highlighting the social realities they face in their daily lives. Though

clinical and medical research has been conducted on the individuals suffering from Vitiligo, yet the psychosocial context is clearly missing.

These children are susceptible to societal disdain and insensitivity. There is an utmost need to generate awareness about this skin condition, sensitize the general masses about it, and bust out the ignorant myths related to Vitiligo. The children with Vitiligo need not to be isolated and forced to live secluded lives. They, too, have the right to enjoy their childhood to the best extent possible, which can be accomplished by treating them in the same manner as other children.

Various studies have shown that negative childhood events are strongly linked to common adolescent disorders. This is true for both chronic and episodic illnesses, as well as physical and mental ailments (Haavet, Straand, Saugstad, & Grünfeld, 2004). The exposure to negative events during childhood paves way for future illnesses and issues.

Having said that, there is a significant need to understand that Vitiligo is a skin condition and those suffering from it are not untouchables and need to be treated at par normally with other children and not stigmatized. There is a critical need to raise widespread knowledge about Vitilgo and its related aspects among the general public in order to avoid making these children's formative years something that will haunt them for the rest of their lives and a cause of trauma for them.

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A study of the evolution of cooperative societies in India and its effect on the socio-economic development of members.

[1]Sandip Singh Chawla

Abstract:

In India, cooperatives have a history that spans more than a century. The idea of collaboration and cooperative activity were common in various regions of our country even before formal cooperative institutions were created through the passage of legislation. Village Organisations frequently collaborated to build enduring assets like community tanks or village woodlands. There have been examples of groups combining their resources, such as food grains after a harvest to lend to less fortunate group members before the next harvest, or periodically collecting modest monetary contributions to give to group members, i.e., Chit Funds, This paper explores the emergence of cooperative organisations in India as well as their contribution to economic growth. This study analyses the phenomenal rise of cooperatives in India. The assertion that "the country progresses with the growth of the cooperatives" is attempted to be justified. The first part of the paper defines cooperative concepts and their evolution. The second section lists numerous cooperative benefits and discusses how these benefits contribute to the uplift of the population who are socially and economically disadvantaged. In the third section of the paper, some well-known cooperative movements in India are discussed. A few problems faced by cooperative groups are described in the fourth part.
Keywords: *Cooperative Society, Socio-economics, Development*

Introduction:

"A cooperative is an independent group of people who have come together voluntarily to work for the same economic, social, and cultural goals through a jointly owned and democratically run business" (Bello & Dogarawa, 2005). The cooperative movement is credited with having its roots in Robert Owen (1771–1858). Welshman Owen, who amassed wealth in the cotton industry, was a believer in providing his employees with a good atmosphere and access to education for both themselves and their offspring (Altman, 2009).

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The Cooperative Credit Societies Act, which allowed for the creation of Primary Cooperative Credit Societies, was introduced in 1904 following the proposal of a committee appointed by the government of India and headed by Sir Edward Law. The Cooperative Movement in India gained impetus as a result of this action. In October 1904, Kanjivaram in the Madras Presidency saw the registration of India's first "Urban Cooperative Credit Society." (Alderman, 1987) Cooperatives were then registered practically everywhere in India. After a few years, the nation understood the importance of cooperatives to its social and economic development. This paper highlights the function and obligation of cooperatives in uplifting the indigenous populace.

Concept of Cooperative Societies:

"A voluntary organisation of people who have agreed to pool their resources together to undertake an economic enterprise to meet their common needs and which they democratically manage and control, and share the economic benefits based on participation and patronage, is what is meant by a cooperative" (Deshpande, n.d.), according to the Cooperative Development Authority (CDA), the government agency responsible for the development and monitoring of cooperatives in the nation. Cooperative societies have significantly increased in India since independence, particularly in the banking, housing, agriculture, sugar, and dairy industries. The cooperative planning committee was established by the government in 1945 to create a national cooperative growth strategy. The committee, led by R.G. Saraiya, set a broad goal of bringing 30% of rural residents and 50% of villages within the movement's reach over a ten-ten years function of cooperatives underwent a significant transformation with the declaration of independence and the beginning of planning. Cooperation was now recognised as an organisation that could "play a very constructive role in the fostering of economic and social democracy and the execution of democratic planning in the country," rather than just referring to "a

series of activities organised on cooperative lines." Regarding its organisation and structure, a long-term policy was developed (Ministry of Agriculture, GoI, 2009). The cooperative movement specifically and the nation as a whole advanced quickly throughout three plans (1951–1965). The total number of societies climbed from 1.8 to 3.47 lakh, their membership rose from 137 to 503 lakh, and their working capital increased from 276 to 2800 crores of rupees. Nearly two times as many organisations were formed, membership increased by more than three and a half times, and working capital increased by more than 10 times (*Co-Operative Movement In India*, 2007).

The Development of Cooperatives in India:

The Cooperative Credit Societies Act, 1904:

The government delegated the job of analysing the situation, suggesting a plan of action in response to the expansion of cooperatives, and creating a legal framework for cooperative organisations to the Edward Law Committee, which included Mr. Nicholson as one of its members. The following list includes the initial five or six cooperative societies that were registered in India under the 1904 Act: Rajahauli Village Bank, Jorhat, Jorhat Cooperative Town Bank and Charigaon Village Bank, Jorhat, Assam (1904), Tirur Primary Agricultural Cooperative Bank Ltd., Tamil Nadu (1904), Agriculture Service Cooperative Society Ltd., Devgaon, Piparia, MP (1905), Bains Cooperative Thrift & Credit Society Ltd., Punjab (1905), Bilipada Service Cooperative Society Ltd., Orissa (1905), Government of India, Sectt. Cooperative Thrift & Credit Society (1905), Kanginhal Vyvasaya Seva Sahakari Bank Ltd., Karnataka (1905), Kasabe Tadvale Cooperative Multi-Purpose Society, Maharashtra (1905), Premier Urban Credit Society of Calcutta, West Bengal (1905), Andhra Pradesh (1907), Rohika Union of Cooperative Credit Societies Ltd., Chittoor Cooperative Town Bank, Bihar (1909). Numerous non-credit initiatives also emerged as a result of this Act, like the weaver credit unions in Dharwar and Hubli, which offered

credit in the form of yarn, the Triplicane society in Madras, which ran a retail store, etc. On the other hand, these were listed as Urban Credit Societies. cooperative societies' guidelines and sample bylaws. "The Cooperative Societies Act of 1904 led to the formation of the Registrar, which was envisioned as a specific official mechanism to be handled by personnel with particular training and appropriate attitudinal features to stimulate and accelerate cooperative development" (*Reserve Bank of India*, n.d.).

The Cooperative Societies Act (1912):

The Cooperative Societies Act of 1912 was necessary due to the developments in the growth of cooperatives, which far outpaced expectations. "Under this Act, cooperatives could be established to provide non-credit services to their members. The Act also included provisions for cooperative Federations" (*The Co-Operative Societies Act, 1912*, n.d.).

Maclagen Committee on Cooperation (1914):

Cooperative development was impacted by both the First World War and the Banking Crisis. Despite the fact that cooperative member deposits significantly increased, the war had a detrimental influence on the export and price of cash crops at the time, which increased the amount of past-due debt held by primary agricultural societies. The Government created a Committee on Cooperation in October 1914 to examine the situation and provide suggestions for the cooperative movement's future. Sir Edward Maclagen served as the committee's chairman.

The 1912 Act led to the establishment of the first cooperative housing association, "the Madras Cooperative Union in 1914, the Bombay Central Cooperative Institute in 1918", as well as other such organisations in Bengal, Bihar, Orissa, and Punjab, among others. Other non-agricultural credit cooperatives, excluding consumer and weaver's cooperatives, typically fared well and expanded their operations and membership during this time (Maclagan, n.d.).

Government of India Act, 1919

With the passage of the Government of India Act in 1919, the topic of cooperation was given to the provinces. One-man, One vote was initially established by the first provincial law established in 1925 with the Bombay Cooperative Societies Act. Several committees investigated the problems with cooperative banks in various regions at the time because there was worry about the state of the agricultural credit situation. The Royal Commission on Agriculture looked at the cooperative sector in 1928 as well. A notable achievement in this period was the founding of the All India Association of Cooperative Institutes in 1929. The establishment of the Reserve Bank of India (RBI) in 1934 marked a significant development in the campaign for agricultural financing. The Reserve Bank of India Act of 1934 mandated that an Agricultural Credit Department be established by the RBI. The Mehta Committee, which was established in 1937, particularly suggested that cooperative credit societies be re-organised as multipurpose cooperatives. The Second World War improved the prices of agricultural products, which enhanced farmer returns and, as a result, decreased cooperative overdue. The government resorted to buying goods directly from producers and restricting them for use in cooperatives to address shortages of both domestically used essentials and raw materials. This gave the development of multipurpose cooperatives a boost. A major impetus for the expansion of the Urban Cooperative Credit system came from 1939 to 1945. Even though their activities were varied, many organisations had begun performing banking duties and had expanded in size and operations over time (Tiwari & Ahirwar, 2017).

Multi-Unit Cooperative Societies Act, 1942:

The emergence of cooperatives having membership from more than one state, such The Central Government-sponsored pay earners credit societies, led to a need for enabling cooperative legislation for such multi-unit or multi-state cooperatives. The Multi-Unit Cooperative

Societies Act, which was enacted in 1942 as a consequence, effectively gave the State Registrars control over cooperatives in place of the Central Registrar of Cooperatives. The Gadgil Committee advocated creating agricultural credit corporations and mandating debt adjustments in 1944 (*Multi-Unit Co-Operative Societies Act, 1942*, n.d.).

Cooperative Planning Committee (1945):

In 1945, the Cooperative Planning Committee was established, with Shri R.G. Saraiya serving as its chairman. Cooperative societies were determined by the Committee to be the best model for democratizing economic planning (*History of Co-Operative Credit Society in India*, n.d.).

Development Before Independence:

In 1946, Sardar Vallabh Bhai Patel inspired the milk farmers of Gujarat's Khera District to go on a fifteen-day strike, which was led by Shri Morarji Desai and Shri Tribhuvan Das Patel. The Bombay Government was forced to cancel the decree that granted Polson, a commercial dairy, monopoly procurement rights due to their refusal to supply milk. In October 1946, history was made when two Primary Village Milk Producer Societies were registered. (Tiwari & Ahirwar, 2017).

What Has Changed Since Independence?

Cooperatives were given a crucial part in the various plans of our country following the declaration of independence in 1947, which gave the development of cooperatives a boost.

The First Five Year Plan (1951–1956) provided a thorough explanation of the goals of the Indian cooperative movement as well as the justification for stressing cooperatives and panchayats as the preferable institutions for achieving political and economic development (Sarma, 1958). One of the main objectives of National Policy, according to *The Second Five-Year Plan (1956–1961),* was to

"build up a cooperative sector as part of a scheme of planned development." Its goal was to make cooperatives more and more the main organising principle for economic activity. According to the All India Rural Credit Survey (AIRCS) Committee's recommendations, the Plan developed cooperative development programmes (Sarma, 1958).

The Third Five Year Plan (1961-1969) emphasised that "Cooperation should gradually become the principal basis of organisation in branches of economic life, particularly agriculture, minor irrigation, small industries and processing, marketing, distribution, rural electrification, housing and construction, and provision of essential amenities for local communities. An expanding range of operations can be carried out on a cooperative basis in the transport sector as well as in medium and large industries" (Narasimham, 1962).

Re-organising cooperatives to make their short- and medium-term structures viable was given top emphasis in *the Fourth Five-Year Plan (1969–1974)*. Additionally, it created the appropriate arrangements for the management subsidy, share capital contribution, and rehabilitation of Central Cooperative Banks for cooperatives (*4th Five Year Plan*, n.d.).

The high number of past dues was noted in *the Fifth Five-Year Plan (1974–1979)*. Correction of regional disparities and reorienting cooperatives towards the underprivileged were to receive special focus in its suggested strategy for cooperative growth (Tiwari & Ahirwar, 2017). The need for cooperative efforts to be more systematically aimed toward improving the economic circumstances of the rural poor was again underlined in *the Sixth Five-Year Plan (1979–1985)*. The Plan suggested actions for transforming Primary Agricultural Credit Societies into powerful, successful, multifunctional entities (Planning Commission, 1980).

While there had been overall progress in credit, *the Seventh Five-Year Plan (1985–1990)* noted that poor loan recovery and a large level of

past dues were topics of concern (Planning Commission, 1985). By providing it more autonomy and democratising the movement, *the Eighth Five Year Plan (1992-1997)* placed focus on strengthening the cooperative movement as a self-managed, self-regulated, and self-reliant institutional setup. Additionally, it discussed boosting cooperatives' capacity to boost economic activity and produce jobs for women, scheduled castes, scheduled tribes, and small farmers, and placed a focus on the professional development of cooperative functionaries (Planning Commission, 1992).

From *the Ninth Plan (1997-2002)* onward, cooperatives have not been specifically mentioned as a part of the Plan. Given that cooperation is a state responsibility and in light of the challenges involved in amending the current State Cooperative Acts to more closely resemble the Model Cooperatives Act, a group of cooperators and members of civil society took the initiative to create parallel cooperative legislation for self-sufficient cooperatives (Planning Commission, 1997).

National Cooperative Policy (2002):

In 2002, the Indian government announced its National Cooperative Policy. The Policy's goal is to encourage the nation's cooperative sector to grow in all directions. The programme states that cooperatives will have the assistance, encouragement, and support they require to function as autonomous, self-sufficient, democratically managed businesses that are answerable to their members and significantly boost the national economy (Tiwari & Ahirwar, 2017).

Present Situation:

More than 8 lakh cooperative societies are officially recognised in India, with the majority operating in the financial, real estate, and agricultural sectors. To process and market the collective production of the farmers, cooperative dairies, sugar mills, and other enterprises are developed in the agricultural sector. India has 330 cooperative sugar mills and 194,195 cooperative dairy cooperatives. Additionally, about

35% of the sugar produced in the nation is produced through cooperative sugar mills.

Cooperative institutions, which are present in both urban and rural parts of the banking and finance industry, contribute to the provision of loans that might not otherwise be available through the commercial banking sector. Farmers create primary agricultural credit societies (PACS) at the village level to advocate for credit demand at the local level. District Central Cooperative Banks (DCCBs) receive the demands from PACs and forward them to state-level cooperative banks (which are at the apex of the rural cooperative lending structure in India). According to NABARD's annual report for 2019–20, there are 33 state cooperative banks, 363 DCCBs, and 95,238 PACs across the nation.

Cooperative banks and cooperative credit societies in metropolitan regions concentrate on providing banking services to numerous businesses or people who find it challenging to obtain credit facilities from the general institutional credit structures. In India, there are also cooperative housing societies and cooperative marketing societies.

Cooperative societies are governed by the laws of their states, and their governing bodies are the Cooperation Commissioner and the Registrar of Societies. "The Multi-State Cooperative Societies Act, which permits the registration of cooperative societies with operations in many states, was passed by the Centre in 2020. Currently, these Multi-State Cooperative Societies (MSCs) are primarily banks, dairies, and sugar mills with operations spread across states. These MSCs are administered by the Central Registrar of Societies; however, the State Registrar governs them on the ground" (*India's New Ministry of Cooperation - Catalysing The Cooperative Movement*, 2021).

Benefits From Cooperative Societies:

Comradeship and Social Service:

The fundamental tenet of cooperatives is mutual and self-help. Therefore, cooperatives foster a sense of community among their members and develop moral ideals in them for a better quality of life.

Own Financial Resources:

It has a separate fund. To meet its future financial needs, it need not rely on outside financing. It may make use of the money in the general reserve.

Tax Advantages:

Up to a specific amount, a cooperative society is exempt from income tax and surcharge on its earnings. Additionally, it is exempt from registration fees and stamp duties.

Open Registration:

Cooperative societies allow anybody to join, regardless of caste, race, creed, or financial situation. The number of participants has no upper bound.

Limited Responsibilities:

Members' liability in cooperative organisations is capped at the amount of their capital, similar to business forms of ownership.

Uncomplicated Formation:

Building a cooperative society is simple. Any ten adults may voluntarily form an organisation and apply to have it registered with the Registrar of Cooperatives. Additionally, the establishment of a cooperative organisation does not involve extensive or challenging legal procedures.

Existence indefinitely:

It is a distinct legal entity. Therefore, the organisation cannot be shut down due to events like a member's death, retirement, mental illness, or bankruptcy.

Recipient of aid and assistance from the government:

Cooperatives have gained support from the government as a successful tool for socio-economic transformation. Therefore, to increase the effectiveness of the cooperative societies' operations, the government provides a variety of grants, loans, and financial support.

Democratic Leadership:

The governing committee, officially chosen by the members on the premise of "one member, one vote," is in charge of running the cooperative society, regardless of how many shares each member owns. Cooperative societies do not permit the use of proxies. Therefore, cooperative management is democratic.

Removing Middlemen:

Cooperative societies have open communication channels with both producers and final customers. As a result, they are independent of intermediaries and can retain their profits.

Convince thrift:

Savings and thrifty behaviour are encouraged by cooperative societies among their members. They only offer loans for practical needs, never for extravagant spending.

Just good value and price:

Cooperative societies do large-scale purchases and sales from producers or consumers directly. Before being sold, products are graded and processed. Bulk purchases and sales ensure reasonable costs and high standards.

Cooperative Movements:

Amul Cooperative, The Taste of India, is the largest food brand in India:

Amul was established in 1946 in Anand, Gujarat, to halt middlemen's exploitation of farmers. Farmers in Kaira, led by farmer leader Tribhuvandas K. Patel, addressed Sardar Vallabhbhai Patel out of resentment over unfair trading practices. Instead of supplying milk to

Polson, he urged them to establish a cooperative (Kaira District Co-operative Milk Producers' Union) and provide milk directly to the Bombay Milk Scheme (then existing dairy). For every village, cooperatives were established. Dr Verghese Kurien and H.M. Dalaya furthered the development and management of the cooperative. The first modern dairy of the cooperative was built at Anand as a result of Dalaya's discovery of the first-ever commercial production of skim milk powder from buffalo milk with Kurien's help. This dairy would compete with other well-established players in the market. "Gujarat Co-operative Milk Marketing Federation Ltd. oversees the management of Amul. Dr Verghese Kurien, commonly referred to as the Father of the White Revolution in India, founded the Amul Corporation. The Anand Milk Union Limited is known as AMUL. India's "White Revolution," sparked by Amul, made it the world's top producer of milk and dairy products" (Jha & Gupta, 2020).

Sittilingi Organic Farmers Association (SOFA):

Four tribal farmers made up the original Sittilingi Organic Farmers Association (SOFA), which expanded to 57 members by 2008. In 2008, SOFA became a cooperative society to educate tribal farmers in organic farming and assist them in the marketing of their produce. The population of the community is currently around 15,000, of which 4,000 are farmers and 500 are involved in organic farming. In and around Sittilingi, ragi, bajra, tiny millet, foxtail, and pearl millet are farmed on 1,200 acres of land. Here, you can also cultivate vegetables, cotton, turmeric, sugarcane, groundnuts, and other crops. The group keeps track of the crops that its members grow and gives them recommendations based on market demand. Farmers receive the market rate per kg, plus 2 to 3 (US$ 0.02 to US$ 0.03), and the food is bought by the society. A different committee decides on the rate. Rs. 1 crore were generated by SOFA in 2018, which is a substantial increase from the lakh rupees generated in 2008–2009. The farmers of Sittilingi were facing a panic sale since they were unable to access markets,

consumers, or exports during COVID-19 lockdowns. However, SOFA intervened and assisted in obtaining interest-free loans from Rang De totalling Rs. 27 lakh ($35,918) as well as started additional fund-raising initiatives that assisted farmers in obtaining prices that were 70–80% above market. The farmers were assisted by this project not just in getting through the crisis but also in building storage for extra harvest and obtaining additional certifications for organic farming to help with international sales (Indian Brand Equity Foundation, 2022).

Indian Farmers Fertilizer Cooperative Limited:

One of the biggest cooperatives in the world and the largest cooperative producing fertilizers is called Indian Farmers Fertilizer Cooperative Limited (IFFCO). Over 40,000 member cooperatives make up IFFCO, which is registered under the Multi-State Cooperative Societies Act of 2002. A cooperative society, IFFCO produces and distributes chemical fertilizers and markets goods associated with agriculture. In the 1960s, cooperatives distributed about 70% of the fertilizers used in India; yet, because they had their production facilities, they were reliant on numerous private enterprises to obtain these supplies. IFFCO was established in 1967 to resolve this problem. The establishment of this institution by the farmers as a new endeavor was done to protect their interests. In addition to its primary business of producing and selling fertilizers, IFFCO, which was founded with just 57 cooperatives, now consists of over 36,000 Indian cooperatives and has a variety of business interests. These interests range from general insurance to rural telecom. More than 5.5 crore farmers were reached by its extensive network in every region of India and the world. It produced 89.6 MT of fertilizer during 2020–2021 and sold 136.6 lakh MT of fertilizer overall, generating revenue of 27,836.9 crores (US$ 3.7 billion). Five production facilities are owned and run by IFFCO in India. Kalol, one of IFFCO's oldest operating ammonia-urea manufacturing facilities, was put into service in 1974. The facility's total output capacity is anticipated to multiply as a result of

current development plans. The Kandla Plant was opened for business in 1975, and its current NPK/DAP production capacity is 2.42 MMTPA. In 1981, a new ammonia-urea complex was built in the state of Uttar Pradesh in Phulpur. The Aonla ammonia-urea unit was put into service in 1988. Additionally, in 2005, IFFCO purchased a fertilizer complex in Paradeep, Orissa, that can manufacture two million tons of NPK/DAP and phosphoric acid annually (Indian Brand Equity Foundation, 2022).

Problem Faced by Cooperative Societies:

Functional Issue

After the cooperative's original formation, it has frequently been noted that the members had conflicts of interest. It has an impact on how the cooperative operates. The team members lack sufficient training. Other flaws include the lack of consideration for the need of credit seekers or their ability to repay loans at the time of loan granting, inadequate provisions for loan repayment, poor record-keeping, politics in management, a lack of coordination between various cooperative structures divisions, excessive reliance on outside sources of funding, a lack of public relations strategy, inactive membership, a lack of elections, and a lack of adequate insurance. These flaws have prevented them from achieving success in a sound position.

Lack of Knowledge

People join communities out of convenience and leave them when their requirements are met. They are unaware of the goals, purposes, and guiding principles of such communities.

Corrupt and poor management

The issues that cooperative institutions faced, such as improper bookkeeping, irregular lending, and maintaining records, were primarily brought on by a lack of qualified staff. Only 14% of the societies employed full-time salaried secretary managers in 1965–1966.

Despite the start of the training programme, the cooperative institutions' workforce did not meet a high degree of productivity.

Instead of hiring on merit, employers looked upon a candidate's ability to persuade superiors.

Because of this, there have been complaints about inefficiency, corruption, and the accumulation of past dues.

Limited Coverage

Not all businesses can support the creation of cooperative organisations. Their application is restricted to specific business ventures. Due to the limited funding, they are unable to conduct large-scale operations, and their use is inappropriate in sectors that demand significant investments.

Interference by the government and an absence of public interest

Low levels of public confidence exist in cooperative societies. The reason is that politics frequently meddle in and dominate cooperatives. The basis for cooperative formation has been destroyed because the ruling party's members set the terms.

Absence of Effective Leadership

Cooperative representation has been successful in India in several sectors, including credit, dairy, sugar, consumers, marketing, fishing, etc. The cooperative model has been successful in some industries, such as dairy and credit, but not so much in others. The requirement for strong leadership has been a major factor in cooperative ventures' success in particular fields. Therefore, when cooperatives are being launched in new areas or are redefining their field of activity, leadership and its quality become even more crucial. We have seen fewer instances of steadfast leaders and their immaculate leadership since Varghese Kourien. The cooperatives' limited goals and decentralized decision-making processes are some of their other drawbacks. Consensus is thus difficult to come by. Members can run a cooperative to handle only a certain type of farm supply or to market a

single product. These restrictions may diminish the cooperative's capacity and opportunities to lower per-unit expenses or provide services to all local farmers or rural communities.

Conclusion

Cooperative organisations were established long ago to assist the fair-trade movement in helping workers improve their standard of living. India has seen a large increase in cooperative societies, which primarily serve the agricultural sector, since gaining independence from Britain in 1947.

The growth of society's weaker groups has been greatly aided by the cooperative movement. Cooperatives have expanded dramatically in India since their founding at the turn of the 20th century. More than 8 lakh cooperatives are registered in India. In the top 300 cooperatives list based on the ratio of turnover to GDP per capita and in the agriculture and food industries segment, IFFCO and AMUL are ranked well globally. Additionally, other cooperatives have expanded tremendously. Cooperatives have been successful because of things like expert management, a focus on innovation and branding, social significance, and more. Cooperatives are renowned for assisting their constituents, including members, suppliers, customers, and employees. Additionally, because cooperatives are so important in rural India, many villagers' quality of life has improved as a result of their success. Therefore, it is clear that the success of cooperatives in India is aiding the development of the Indian economy. Before fully opening up its economy to the competitive regime and addressing India's problems, meaningful reforms in the cooperative sector are required. This should ensure: an improvement in the villagers' level of living; and widespread production and consumption Contrary to the step-motherly attitude of the past, cooperatives should be seen as a crucial part of progress. The cooperatives are in a unique position to tackle challenges like lowering poverty, providing food security, and generating employment. Cooperatives have a lot of promise when it

comes to delivering goods and services in areas where the public and private sectors should work together more.

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Social and Economic Implications faced by the families with incarcerated individuals: A study of district Srinagar in Kashmir.

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Abstract

Incarceration severely affects the families associated with the imprisoned individual. The families while maintaining contact with the prisoner experience the secondary effects of imprisonment. The families face social as well as economic burden of having a loved one inside the prison spaces. Using semi-structured interviews with the family members, belonging to different families, we try to understand the social and economic challenges faced by them as a result of incarceration of a family member. The paper employs a qualitative methodology to understand the implications of maintaining contact with the incarcerated loved ones. The paper emphasizes on the fact that the effects of incarceration are tremendously bore by families who deal with the worsening of financial situation, loans and mortgages, debts as well as the social challenges post incarceration of a family member. The findings highlight that these families face a significant disadvantage, decrease in social and economic resources and an additional strain for the families who live on the bottom of social scale exacerbating their vulnerabilities.
Key words: *Incarceration, Family, Social Implications, Financial Challenges, Vulnerability*

Introduction

The consequences of Incarceration are not only put up by incarcerated individuals, mostly, as they do not exist in vacuum but while they serve the sentence and are completing it, their families back home live in the shadow of the prison. Though incarceration as a punishment is meant for the incarcerated person, nevertheless their families are not

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immune to its far- reaching effects and live through a period of immense chaos and struggle (Codd, 2013).

Incarceration of a family member disrupts the whole family structure. Thereby, fragmenting the family and putting them in a state of disadvantage. It severely affects the familial ties and burdens the family with additional roles and responsibilities. The repercussions of incarceration of a loved one are tremendously bore by the families. They visibly live outside the prison walls but their lives are intrinsically affected by those residing inside the prison spaces (Granja, 2016).

Research literature had emphasised the plight of the families who maintain contact with their loved ones who are in prison. These families serve a sentence of their own alongside the incarcerated family member (Condry, 2013). They are the 'hidden victims' who constantly and continuously bear the brunt of having a family member in prison (Martin, 2017). The families are 'labelled' as criminals because of their relation with an incarcerated individual (Shaw, 2016). Thus, the families, as stated by Condry (2013), bear the burden of being 'guilty by association'. The families are, at times, mentioned, blamed or assumed to have known but the question of 'what about the families' is never asked in a sensitive way (Codd, 2013).

Families bear social as well as economic costs of maintaining ties with an incarcerated loved one. They bear the familial taint of offending though, not being the offenders themselves (Codd, 2013). Incarceration of a family member leaves the rest of them with a 'void' in place of the individual and an additional set of challenges and costs in place of all the contributions the person made. Such costs, be it the emotional or financial, paid by the affected families need to be accounted as they can have profound and long-term implications for societal wellbeing (Comfort et al., 2016).

Families are forced to sell or mortgage their assets in order to meet the daily expenses and visiting the incarcerated member also adds to the

financial drain (Sukhramani & Gupta, 2020). Family members are forced to take on additional financial burden and multiple roles and responsibilities. It encompasses increased family expenditure on the court trials, prison visits and more so in cases where the incarcerated member used to be the primary earner of the family who are rendered income less and vulnerable post incarceration (Halemani & Venumadhava, 2017 As a result, when a family member is imprisoned, family problems are exacerbated and serves to elevate poverty (Hardy, 2018).

Incarceration of a family member leads to an array of difficulties for the rest of the family. Moving homes due to a family member's incarceration and the stigmatisation that follows also drains finances. Limited resources might also have an impact on parenting. It may lead to emotions of hopelessness and boredom in daily life. Feelings of stigma, loneliness, and exclusion can be exacerbated by a lack of participation in leisure activities, a lack of social interaction, a lack of the proper material possessions, and the perception that one is socially different from others (Dickie, 2013).

Incarceration of a family member unsettles the whole family structure, absence of a member becomes the normality of daily routine and thus, with the assimilation of a 'reversal of norms', their lives remain no longer the same (Rabaia, Kassis, Amro, Giacaman, & Reis, 2018). It enforces a number of barriers to reciprocal familial relations whose maintenance takes significant efforts on the part of family residing outside including their social marginality (Jardine, 2015). The stigmatization, as a result of incarceration, can spread to the rest of the family, limiting their present as well as future status. This, in turn, can result into 'intergenerational effect' and an additional strain for the families who live on the bottom of social scale exacerbating inequality and vulnerability (Shaw, 2016).

Keeping all this in mind, the present research tries to understand the social and economic challenges faced by the families as a result of

incarceration of a family member. The researchers tried to understand the implications of maintaining contact with the incarcerated loved ones. Thus, the paper aimed to explore these key research questions:

1. What are the social challenges faced by the families of incarcerated individuals?

2. What are the financial constraints faced by the families of incarcerated individuals?

3. What are the implications of maintaining contact with an incarcerated loved one?

Research Methodology

Sample

The researchers interviewed fifteen family members of different families with a loved one presently serving prison. The family members include five women who had their sons incarcerated, two women having their brothers incarcerated, two men having their sons incarcerated, two women whose husbands are incarcerated, one boy who had his father incarcerated and three girls having their fathers languishing in prisons. The table below provides the basic details:

S. No.	Relationship with the incarcerated individual	Age
1.	Mother	55 years
2.	Mother	65 years
3.	Mother	67 years
4.	Mother	58 years
5.	Mother	59 years
6.	Sister	45 years
7.	Sister	21 years
8.	Father	60 years
9.	Father	60 years
10.	Wife	35 years
11.	Wife	35 years
12.	Son	19 years
13.	Daughter	17 years
14.	Daughter	19 years
15.	Daughter	20 years

Research Instrument

The researchers employed observation and a semi-structured interview guide as the research instruments for the present study. The interview guide consisted of open-ended questions and prompts were also used. The questions that were asked included:

i. The social challenges faced by the families after the incarceration of a loved one.

ii. The financial constraints faced by the families of incarcerated individuals.

iii. The implications of maintaining contact with an incarcerated loved one.

Procedure

The qualitative data included fifteen interviews with the family members of incarcerated individuals, belonging to different families. The researchers explained the research questions to the family members and the interviews were conducted only after obtaining prior oral consent from the participants. Prior to the interview, permission to record the conversation was requested. In some cases, the permission was granted, while in a few others, they exhibited reluctance and thus respecting their confidentiality such interviews were only recorded in written form. Names of all the participants have been substituted with pseudonyms to protect their identities and maintain confidentiality. The incarcerated individual's familial residences served as the locations for all of the interviews. The researchers themselves conducted each interview personally. Purposive and Snowball Sampling was employed for the paper. The research was conducted in the district Srinagar of Jammu and Kashmir.

Keeping in view the sensitivity of the issue and stigma associated with incarceration, it is quite difficult to find families who will agree to talk about their incarcerated loved one. Thus, it was quite a challenge for

the researchers to identify these families. Mostly families were identified with the help of some key persons and after assuring the families that the information they provide would be kept confidential and their identities anonymous, they finally agreed to conduct the interview.

These interviews lasted from one-two hours (on average). The semi-structured interview guide consisted of open-ended questions and asked the family members questions regarding their relationship with the incarcerated individual and the social as well as the financial implications of having a family member incarcerated.

Results and Discussion

Primary data was collected by interviewing the family members of the incarcerated individuals, which was translated into English. Names of all participants were substituted with pseudonyms to protect the confidentiality. Inductive analysis of the data was employed to look for emerging themes. It started with rereading each transcript to gain a deeper understanding of the information, and it ended with the identification of an overall pattern. Axial coding was employed to identify overarching themes (Lindlof & Taylor, 2002). Finally, "keeness", or how well a developing theme addressed a particular research issue, was evaluated.

Emerging Themes

The prominent themes which emerged from the data analysis are Social implications (Constant Stigmatisation and shame), financial implications and additional disadvantages among families of imprisoned individuals.

Theme 1: Social implications

The first research question explored the social challenges faced by the families of incarcerated individuals. When addressing this area, the participants revealed that the stigmatisation as a result of the imprisonment of a loved one was a norm. Out of the fifteen interviews

we conducted, thirteen participants revealed that incarceration related stigma spreads to the rest of the family as well and limits their present and future status. The taint of familial offending stays with them wherever they go, as is stated by one of the participants:

> *Labelling and taunts follow us everywhere….people look at you and pass hushing remarks…(sighs)… it hurts…. We even shifted to another place so as to get some respite… (sister of incarcerated individual)*

Home moves due to constant stigmatization of the family members of incarcerated individuals have been testified by Noble (1995) as cited in Halemani and Venumadhawa (2017). Codd (2013) in her book, 'In the Shadow of Prison' also reveals that the families are stigmatized and continuously live with the 'familial taint' of offending though they themselves are not guilty or inside the prison spaces. Braman (2004) also affirms that the stigma of incarceration potentially spreads to the rest of the family members. Thus, the families bear the cost of a crime they seldom commit and bear its consequences.

Another participant stated:

> *Our lives are marked with stigma and shame… even the toddlers are not spared… people look at you with utter humiliation…. (sighs)…(Wife of incarcerated individual)*

The shame associated with the incarceration of a family member severely affects the lives of rest of the family members. This is testified by Condry (2013) wherein she reveals that the families are caught in a 'web of shame' as a result of imprisonment of a loved one.

The interviews revealed that stigmatization of family members was a major commonality which the majority of families (n=13) have faced. These families have to live with new reality of facing hushed remarks, disdain and shame.

In Kashmir, as a close knit society, labeling a family 'guilty' and shunning them, severely affects all the aspects of their lives. It impacts their daily routines wherein the constant gawking looks have a severe impact on their psyche. The stigma of having a family member imprisoned has indelible imprints on their domestic worlds.

Theme 2: *Financial implications*

Once a family member is incarcerated, the rest of the family members suffer a lot. Financial difficulties may either arise for the family due to the loss of sole breadwinner of the family or in taking care of the travel and visitation expenses as well as prison expenditure and other expenses of the family. Out of the fifteen interviews we conducted, thirteen (n=13) revealed that the family has taken debts and loans in order to take care of the fiscal needs of the family and the imprisoned individual. One of the participants stated:

> *My son was an ironsmith…after his incarceration all the iron stuff is lying there (pointing towards it)… getting wasted… it costed him a large sum of money for which he took a loan, now he is behind bars and loan is still to be repaid… (cries)… (father of incarcerated individual)*

In Kashmir, son is often thought of as "*bujruk sahare*", which means someone who will take care of the parents once they reach old age. The incarceration of son snatches their only hope, more so because of the fact that aged parents are unable to support themselves and have no source of income generation. Thus, they are left with no option but to mortgage or sell their possessions, if any, or take debts to make ends meet.

Another participant stated:

> *Our lives changed drastically (sighs)… we used to go on vacations, spend time together, enjoy life to the fullest but now things are different, we hardly are able to manage our basic needs… (sister of incarcerated individual)*

Majority of the families talked about the decline in economic status post incarceration of a family member (n=14). Worsening of family's finances affected their lives to a great extent and further exacerbated their vulnerabilities. Same has been testified by Hairston (2001), Hardy (2018), Ashraf and Farhad (2021) & De hart, Shapiro and Hardin (2017) wherein they state that families endure fiscal challenges and severe disadvantage after the imprisonment of a loved one.

Another participant stated:

> *He (referring to her husband) is lodged at a very far off place. It gets difficult to reach there. I already have a toddler to take care of, managing our expenses and visitation expenditure is quite difficult (sighs)… I am unemployed and sold my inherited land (from her natal home) to take care of our expenses…(wife of incarcerated individual)*

Dickie (2013) confirms that the families face an increase in financial pressure after the imprisonment of a loved one. Smith, Grimshaw, Romeo and Knapp (2007) also reveal that supporting the incarcerated loved ones incurs additional costs on the families, thus further worsening their condition. Breen (2008) also confirms that incarceration of a loved one has the potential to drain family financially and thus acting as a contributing factor for poverty, crime and imprisonment.

Theme 3: Additional Disadvantages

The third research objective explored the implications of having a loved one behind bars. When addressing this area, the participants revealed that the imprisonment of a family member disrupts the whole family structure. They face emotional upheaval and issues related to their physical as well as mental health like asthma, depression, irritability, loneliness, sleep disturbances and intense emotional feelings. One of the participants stated:

> *I feel his (father's) absence daily ….(sighs)…. We are never together and this feeling begins in the morning itself…. And continues for the day…. (sighs)…. Whatever we do there is always this one person missing….. the void is always there…. Where my father used to be…… (sighs)….(son of incarcerated individual)*

Comfort et al (2016) affirm that the non-incarcerated family members experience a feeling of emptiness or void in place of the incarcerated individual. Braman (2004) also confirms that incarceration of a loved one takes a toll on the rest of the family members emotionally. Petersilia (2005) & Fang, Liu, Kuan and Lee (2021) also testify that emotional costs of a loved one's *incarceration are endured by the other members of the family. Another participant stated:*

> *Ever since he is behind bars, I am unable to sleep… I can't breathe (sighs) …I keep tossing and turning during nights… doctors tell me to stay happy but how can I?…. (mother of incarcerated individual)*

The exacerbation of physical illness and emotional upheaval has been a disadvantage for the families with incarcerated individuals as stated by Smith, Grimshaw, Romeo and Knapp (2007). It becomes quite a challenge to live with an altogether new reality wherein a loved one is absent. All the participants (n=15) revealed that they face some kind of physical or emotional discomfort following incarceration of a family member. Their lives have no longer been the same post incarceration of a family member. The families while trying to maintain contact with the incarcerated individual pay little or no attention to themselves, thus, jeopardizing their mental and physical health.

Conclusion

This paper has aimed to analyse the social and economic issues experienced by families as a result of an incarcerated family member, based on the premise that the effects of imprisonment are not limited to the physical limits of a prison. The researchers tried to understand

the implications of keeping in touch with the loved ones who are behind bars.

The findings identify that the families of incarcerated individuals face a lot of stigma and shame. Their lives are intertwined with the lives of their incarcerated kin. The blot of offending stays with them wherever they go, though, they are not offenders themselves. They, as stated by Granja (2016) live a 'parallel sentence' beyond the prison walls. The families of imprisoned individuals live metaphorically shady lives, being legally free but yet treated as guilty by the society.

The families, while maintaining contact with the incarcerated kin, face numerous fiscal challenges. They strive to meet their needs, take care of family expenses, bear additional roles and responsibilities, take care of travel and visitation expenditure and in doing so, and often risk their own health and needs. The scarcity of resources takes a toll on their emotional and physical health. The absence of a family member encumbers a number of mental health issues and they live forlorn lives.

Nonetheless, their narratives highlight the untold and unshared tales of sheer struggle. The families face an array of challenges, particularly those from the bottom scale, but yet strive to maintain contact with the imprisoned family members and continue their lives. The findings also confirm that the 'parallel sentence' is endured by these families. The families bear the burden of facing socio-economic disparities and emotional trauma which further pressurizes their lives and vulnerabilities.

Implications for future Research

The study tried to understand the social and economic challenges bore by the families of incarcerated individuals. These families have largely been invisible in research, particularly owing to the sensitivity of the topic in Kashmir. The study is based on the interviews conducted with family members of incarcerated individuals, yet there is a limitation to this study. The sampling strategy used was Purposive and Snowball

and thus, the study participants are not representative of the particular population. Therefore, the findings mentioned in this study cannot be generalized.

There is a wide spectrum wherein further research can be conducted in this area. Extensive research needs to be conducted on the mental and physical health issues of these families. Research can also be conducted aiming at understanding the other consequences of incarceration of a family member.

These families are often an afterthought and future research needs to focus on their health and financial needs, especially when the primary caretaker is imprisoned and the families have no one else to take care of them.

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A qualitative study of adolescents' experience on dealing with their parental divorce in Kerala.

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Abstract

In Kerala, divorce is still considered a stigma. It affects not only spouses but also their children. This qualitative study explored adolescents' experiences in Kerala in dealing with parental divorce. Participants were 20 adolescents of divorced couples, aged 17 to 19—data was collected through semi-structured interviews and analyzed thematically. The findings show that adolescents felt more helpless due to the parents' divorce, feeling of losing their identity, and blaming their parents. Adolescents 'ability to cope with crises, psychological and financial support from friends and relatives, and the willingness of divorced parents to communicate and assist and act as their parents helped youth to overcome the crisis and lead a everyday life.

Keywords: *Parental divorce, Teenage children, Life Experience,*

Introduction

According to statistics, divorce rates in Kerala increase dramatically year after year. Indeed, Kerala has the country's highest divorce rate. Divorce is a stressful experience triggered by a variety of factors and is associated with various circumstances and risk factors. It has a plethora of effects on the lives of couples, families, and children. Numerous social and psychological studies have been undertaken on divorce and its implications.

Moreover, parental divorce and implications of the development of children are also studied. However, there is a lack of research conducted exclusively on the impact of parental divorce on teenage children. When divorce occurs, society focuses on how divorce affects younger children and provides programs to support them; However, young adult children are usually ignored (Campbell, 1995). According to developmental psychologists, the adolescent period is a critical

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stage of one's development and requires the presence and consideration of one's parents. Therefore, special attention and care should be given to the effects of parental divorce on adolescent children's lives. Cooney and Kurtz (1996) found that adult children involved in divorce need professional services. This study tries to comprehend teenagers' life experiences following their parents' divorce decision and subsequent divorce.

Divorce influences the individual as well as their children as well. Children frequently face difficulties following divorce, including negative peer interactions, mental illness, and a lack of commitment in personal relationships, academic failure, suicide, substance abuse, and criminal behavior (Wallerstein & Lewis 2000). Having whole parents is a beautiful thing for all children. They never expected to be separated from their father and mother as the divorce was imposed upon them. Divorce has been shown to influence children, particularly teenagers, in numerous studies negatively. Parents' decision to divorce significantly impacts their children's personality development, with adverse psychological, financial, and societal consequences (Demo & Fine, 2010). The number of persons working professionally in settling marital conflicts, divorce-related mental health services, sex education, premarital counseling, and post-marital counseling has increased significantly during the last thirty years. Arbitration, counseling, and parental education program for divorced couples often become mandated (Fine, Ganong, & Demo, 2010).

Children may endure significant feelings of loss due to shattered families, ongoing conflicts between ex-partners, and their own tearing loyalties. During these difficult times, divorced parents have a special responsibility to regard their children's needs (Harvey & Fine, 2011). Some parents neglect to address their children's condition and treat them with the sensitivity they deserve during these trying times. Because parental divorce is linked to adult child divorce, the effects of divorce on children are a popular topic these days (Amato &

Booth1997). Generational divorce is quite prevalent. Furthermore, the impact of parental divorce increased the chances of their children getting divorced as adults (Amato, Kane, & James, 2011).

Researchers are increasingly unanimous in their belief that children will benefit from being raised by parents in a stable, warm, and supportive relationship. They are more concerned about how the breakdown of marital partnerships impacts children's socialization and well-being than about how a happy marriage benefits them (Furstenber, 1990). According to Heatherington (1987), young boys show increased behavioral discomfort shortly after the divorce, and even years later, they continue to show more signs of maladjustment. According to Gustavsen, Nayga, and Ximing (2015), parental divorce increases the risk of abusive behavior in their children, especially adolescent girls. According to research, a person's childhood experiences may have significant consequences later in life. A child's childhood can be filled with instability and insecurity due to an extended family divorce. Drug abuse, criminality, and poor educational performance may result from this instability (Song et al., 2012). Several studies have found that children in divorced households are worse off than children in harmless families (Gustavsen et al., 2015). One of the reasons children from divorced homes earn less in adulthood, according to Mohanty and Ullah (2012), is the stress connected with their parental family structure.

This study focuses on teens' experience dealing with their parents' divorce. For the research questions, I use self-concept theory as my theory guide. The foundation of the notion of self is the evaluation of people's interactions with others around them through the fundamental question, "Who am I?"

Method

Data were collected from 20 participants. They were college students in Kerala, ranging from 18 to 19. Data were collected in two stages. First, I expanded the survey to include features in the informants. The

young adults' age (18 to 19 years) and marital status (unmarried), and an objective sample were used to determine the features. Selected participants were scheduled for face-to-face interviews using a semi-structured interview schedule and were given appointments over the phone at their convenience.

I used the qualitative method with phenomenological approaches to grasp human beings' actual nature based on their subjective orientations. This study has made a point of examining how adolescent children deal with their parents' divorce situations. It's tough to discover the Kerala divorce phenomena, particularly for teenagers anxious about their parents' divorce.

Result

The Family structure and Family Relations established in Kerala is not just a relationship between parents and children. This is a much more comprehensive network of joint families—relationships with uncles, aunts, grandmothers, grandparents, nephews, nieces, and nephews. The conflict erupts when a family member announces his divorce. The word "divorce" has always been associated with a negative connotation for the couple and their family members. Adolescents who have experienced this condition face the stigma of divorce from their parents. However, it shows children the negative experience and the positive aspects of divorce.

This study focuses on teenage children's perceptions of their parent's divorce, broken down into two parts. One is children's experiences during the divorce process, which is to say before the divorce is finalized the decision to divorce is made. And the second one is teenagers' experience following the official divorce of their parents.

The Pre-Divorce Experiences

A couple with children may not decide for divorce on a sudden cause. Divorce may end the continual persecutory and painful aspects of married life. Many couple put off divorce for the sake of their

children's future. Thus, the children believed they would not be divorced despite their parents' disagreements. In that situation, the parent's decision to divorce later in life can create a slew of complications for their children.

Participants in the research shared three main perspectives on their parental divorce decisions. The first is the feeling of losing his identity. The second is a feeling of helplessness, and the third is blaming any of the parents or both.

The feeling of losing his identity

Even though Kerala has made significant progress in human development and social position, the general people in Kerala are still resistant to divorce. Divorce is still seen as a negative in society. As a result, divorced parents' children are often considered pity. The following is the response of two teenagers who took part in the study when asked how their parents felt after learning of their divorce choice.

"...Mom and Dad would occasionally cause problems at home, but only close relatives and neighbors knew about it. None of my friends, classmates, or teachers knew about this. No matter the problems, I never thought my dad and mom would get divorced, and I was blown away when I found out they were going to get divorced. I'm worried about how my friends and teachers will see me then. I was even afraid of how I would introduce myself to someone else. I felt like my identity was being undermined..."

The other participant responds as

"...Being the daughter of a divorcee seemed to be a negative thing. I thought that for a reason. There are children of divorced parents in my college, none of whom are my friends, but other students, particularly my friends, considered them weak. They often emphasized that their parents divorced. They would smear them with false stories, and I, too, believed those stories. When I learned that my parents were divorcing,

these thoughts ran through my mind. Even though I had never done anything wrong, I was truly concerned about how society and friends would treat my identity following my parents' divorce…"

As each child grows and reaches adolescence, their identity becomes more stable. It is from that identity that teenagers make their friends and acquaintances. The parents' social position and their social acceptance all influence the identity of their children. Therefore, teenagers fear that differences in their parents' identities will also affect their identities. Concerns about society's generally negative attitude towards divorcees and realizing that their parents are getting divorced make teenagers more concerned about their identity.

Feeling of helplessness

Adolescents who took part in the survey said that their parents' choice to divorce left them feeling powerless and dissatisfied. The majority of the respondents desired to live peacefully with their parents. They were, however, vulnerable to stopping their parents from divorcing.

Verbatim of two of the participants as follows

"…My parents' divorce would never have been acceptable to me, and I would have been concerned about the changes in my sister's and my lives if they divorced. As a result, I made every effort to avoid divorce. I expressed my anxieties about my and my sister's futures to them. On the other hand, my parents were unwilling to give up, and I became helpless. I was assured that they would continue to treat me the same after the divorce, but I couldn't believe it…"

The same way another respondent says

"…I never imagined my parents would divorce so soon. Even if my father insisted, I was confident that my mother would refuse. My mother used to say that she would agree to divorce if we were placed in any job. But as soon as I found out that my mother and father were getting divorced, I was shocked. I went into a state of not knowing what to do. My thoughts were inundated with anxiety from not

communicating my issues with my closest friends, and I spent days alone in my room. I felt so helpless…"

The above narratives point out that parents' divorce during adolescence makes them helpless. During adolescence, children are at the height of their learning and think seriously about their careers. Moreover, adolescence is also a stage where many mental and physical changes occur in growth. Parents are the closest thing they can get to supporting and trusting them at this time. Therefore, when parents decide to divorce, a sense of helplessness arises in the children.

Blaming the parents

The participants were tense because of their perceptions of the stigma of divorce, and they frequently blamed their parents. Blaming the parent is a way of mourning the death of two important figures in one's life: father and mother. They want to experience both parties' love. But they are unable to intervene because both parents have decided to divorce. Adolescents tend to blame their parents or any one of the parents when they know their parents' decision to divorce. They bring thoughts to such a point of view as an after-result of feelings such as losing one's identity and being helpless in life due to their parents' divorce. In this research, respondents share the same.

"…I believe my parents got divorced due to the single insistence of the father. My mother told my father several times to stop his illicit relationships. But he did not. Finally, the mother was forced to take the divorce decision. My father is the only reason for all my current situation…"

Here is a participant's response to the question: "How did you feel about your parents' decision to divorce?"

"..It's hard to accept because it's their fault, not mine." I was just a victim at the time, I believe. Is it my fault every time they fight? Yes, they use their ego, but I think they can live together if they change their ego…"

Adolescents from divorced households face a wide range of psychological issues. This circumstance frequently results in a breakdown in communication between parents and their children.

Post-divorce Experience

This section looks at how teenagers' perceptions have changed since their parents' divorce became formal, as well as how they have dealt with the emotional and psychological anguish of their parents' divorce. Teenage children of divorced parents have highlighted three major themes to discuss their life after their parents' divorce. Acceptance of reality is the first. Family and friends have offered financial and psychological help are the second. Fruitful communication and meeting up with the parents is the third.

Accepting the reality

When asked about the life experiences of teenage children after their parents' divorce, the adolescent children of divorced responded that they were slow but mature enough to accept the facts.

"…When my father and mother divorced, I was devastated, and for a few days, I only left home for necessities. I was terrified to look my family and friends in the eyes because they would inquire about my father and mother's divorce. But, over time, I came to terms with reality, and I began to prepare myself to answer queries from others…"

Another respondent says

"…even before my parents were officially divorced, they lived apart. And although I lived with my mother, my father and I used to meet in town; and we used to talk on the phone. However, I was afraid that the divorce would ruin the relationship. I was more interested in how friends and villagers would treat me. I was worried they teased me. I did not tell anyone that my parents were divorced. But in a short time, I overcame that situation and realized the reality…"

The first step in overcoming any crisis is to enable the mind to accept reality. It is when teenagers are ready to stand on their own two feet and can make decisions independently. Therefore, adolescents can more easily overcome the immediate crisis caused by parental divorce. But young children who are entirely dependent on their parents may not be able to do this.

Support from the friend circle

When the researcher asked how you overcame the situation created after your parents' divorce, participants in this study responded that support from their peers helped them overcome the crisis caused by their parents' divorce.

"...In the early days of my parent's divorce, I did not like to go out of the house or talk to people. I was afraid that people would ask me something about my parents' divorce. But slowly, I adapted to the situation and started to go out. Some people asked me unnecessary questions, but my friends kept me attached. I spent more time with them, went to the movies, went to the park, and came home late. So I'm slowly escaping from divorce's hostile atmosphere in the home..."

Most participants said that spending time with friends and psychological support has helped teenagers recover from their crisis due to their parental divorce.

"...Some days, I stayed at a friend's house instead of going home, and going to my house felt like going to a death house. It was my friends who kept me close and gave me the courage..."

Adolescents are more likely to be influenced by their peers than anyone else. So often, when there is a problem in life or facing a crisis, they share it with their best friends. They trust each other and give courage.

Communication with parent

The researcher asked what your parents' attitude towards you after divorce. The answer is that some are considered well, and those are not treated well.

"... After the divorce, I thought my father would not care about me, but he would call me and make occasional video calls. He would come and see me at least once a month, and he would pay for my education and pocket money. He's doing everything he can for me. He is not coming home, but he fulfills all my needs as a father…"

At the same time, some parents do not pay any attention to their children after divorce.

"...When my father wrote the divorce agreement with my mother, my father agreed to pay for my education, and my father decided to come and see me when I wanted to see him. But I have only seen my father once or twice since the court declared the divorce, and he did not pick up the phone when I called. My father really disappointed me, and now only my mother and my mother's family can help me continue my studies…"

Some parents maintain a good relationship with their children even after divorce. They do the best they can for their children. It helps in the growth and personal development of children. But some parents isolate children from their lives and deny the child's right after divorce. It can cause problems in children both mentally and emotionally.

Discussion

Adolescents discuss parental involvement in sharing thoughts about divorce. Participants recognize the importance of divorced parents in creating their children's identity. As role models for many, their parents play an essential role in their quest for self-identification. For teens, setting a good example is necessary for self-reflection. Role figures play a crucial role in the future development of children, both mentally and physically. Respondents shared about the changes in the

lives they experienced as children of divorced parents. Through the time-consuming process, they can gradually gain a new status. The participants in this study found it is challenging to confront the consequences of their parents' divorce. However, teens can always be motivated to stand up and be loved if they interact significantly.

Self-Concept Theory asserts that a teenager's self grows due to new experiences that they assign meaning to. Because the self may define the circumstance independently of external forces, it is dynamic and ever-changing. Informants' self-perceptions evolved following their parents' divorce. It had a negative perception of itself before growing into a constructive self. They demand the presence of a motivator and guide. This positive construct has the effect of enabling adolescent informants to tolerate their parents' divorce situation.

These psychological experiences result from self-exploration of the physical environment and peer reflection. Adolescents acquire this psychological experience by examining the viewpoints and opinions of teenage role models. Attitudes toward positive thinking and composure are effective in lowering defensive behavior. Informants can obtain guidance or suggestions on maintaining the highest possible standard of relationship quality.

A person's ability to accept their flaws is seen as a sign of self-acceptance. Adolescents whose self-acceptance has been cultivated can perceive their happiness through the prism of their own identity. Their sense of self-acceptance isn't just passively accepting teenage labels from separated homes but an active attempt to keep improving their self-potency. A new perspective on self-concept emerges when teenagers from separated families recognize themselves as such. They no longer demand that the environment behaves in a certain way (accepting their situation by not looking at the divorced family background). The experience of objectively accepting oneself shapes a person's ability to manage themselves. Young people believe they are good people because their parents show them they are. In dealing with

their single parent, teens develop a more positive frame of mind when they take a more wholehearted attitude. In the face of the divorce debate, single parents have become significant others for teenagers. A single mother or father can still provide their teenage children with all the love they need, even though they are no longer part of a whole family.

Conclusion

Adolescence is one of the most critical stages in a person's development. By the end of adolescence, the child begins to be considered by society and family as an adult, and his opinions are valued. Therefore, the child's crisis during adolescence may be reflected in the rest of his life. Studies have shown that divorce affects divorcees and their children. This study showed that parental divorce is thus reflected in the life of adolescent children. Through the experience of adolescents, this study shows that parents' decision to divorce causes identity crisis and helplessness in their children's lives and that divorced parents put their children at risk. But teenage children can accept reality after their parents' divorce and return to everyday life through innate qualities and accessible protective factors. Mainly the responsible approach of divorced parents and the help of friends all enable children to overcome the crisis. This study assesses that adolescent children of divorced people can get back to life with more energy if society's attitudes change and more professional services are ensured.

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Status and Strategies for Access to WASH Among Persons with Disabilities - A Critical Review

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Abstract

Universal access to water, sanitation and hygiene is when the whole community, including people with a disability, elderly, pregnant women, ethnic minorities etc. benefit equally through the Universal access. It will facilitates the participation of persons suffering from disabilities . children with disabilities are unlikely to go school and are more presumably depend on others for their actions. They also strike with the experiences of stigma and discrimination. These experiences act as barriers for being included in community processes which are used to Access to Sanitation, water and Hygiene. People with disabilities in India are in a burden of discrimination based on being a differently abled person. According to global health agency World Health Organisation stats, in globally one out of five people which are living in developing world have a disability of one or other type. There is also evidences of rapidly rising number of accidents, number of people living with one or the other type of disabilities are presumably continue to increase. There is a little documentation of good inclusive practices and policies for water, sanitation and hygiene stakeholder in India, the sector of development is aware that people having disabilities need to be included Unless water, hygiene and sanitation sector reaches and includes people who are most marginalised and include Persons with Disabilities and the Geriatic, then India's target of universal access to WASH will never be achieved. National Policy in India declared that persons with disabilities are country's valuable human resource and seeks to create and develop an environment that provides them equal opportunities, protection of their rights and full participation in society. The environment which is barrier free enables them to move safely and freely, and are able to take benefits from the facilities within the built environment.The ultimate goal of barrier free design is to provide an environment that supports independent living and functioning of individuals with limitations so that they can participate fully without assistance, in

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everyday activities therefore to the maximum extent possible buildings, transportation systems for public use should be made barrier free.

Universal Access

Universal access for all the people to participate in education systems such as the person with various types of disabilities, the economically backward , or minorities with a particular emphasis on early childhood care. Universal access refers to the opportunity to participate in the health services without fear of suffer of financial constraints due to the costs. It is a feature of the World Health Organization's goal of universal health coverage, which would not be possible without the former.

Universal Access to WASH

Water, Sanitation and Hygiene (WASH) was always remained the most important components of the UNICEF'S Strategic Plan and help to push global progress and achievement on the goal number 6 of sustainable development which deals with water and sanitation for all. Progress on Water, sanitation, hygiene will also contributes to achieving other SDGs, particularly in the fields of reduction in poverty, health, gender equality, climate change, nutrition improvement and education for all.

Status of Inclusive Water Sanitation, and Hygiene (Wash) in India

India is at the rank number two among most populated country in the world. About 60 Percent population resides in urban India which is increasing and increasing, which will lead to stress and scarcity to all resources of the country including water as well. The hygiene and the process of sanitation is also affected most. Out of 718 district's of India two third are hit by extreme scarcity of water and due to the lack of planning for water security and water safety and is the major concern currently the country is facing and is the utmost matter of concern. According to stats by Water aid India and UNICEF india, people in India with no availability and access of water are about 76

million, over 770 million of people are with no adequate sanitation, Children are dying after suffering of diarrhoea which is caused by unsafe water and very poor sanitation practices.Every year over 140,000 households in India are not treating drinking water even though it could be very seriously chemically or bacteriologically contaminated.

Differently abled persons have very limited access to water, sanitation and hygiene. Stakeholders responsible and dealing with providing services of Water, Hygiene and Sanitation have a key role to play in reducing limitations. This is according to conventions adopted on right the of Persons with Disabilities mentioned under article 9 and article 19. Only few small changes are needed to includes the persons with limitations on the board of WASH services. Skills and knowledge are extremely valuable and important. WASH programme is also a supporting program for the people with various types of disabilities to claim their rights, by assisting them to increase their dignity, visibility, self-confidence and active participation in making of policies and decision-making, often by working and dealing with disabled peoples organisations.

Barriers to Inclusive Wash in India

There is no prioritization of WASH in India, In india national WASH policies did not recognise the requirements of the population section of children, persons with disabilities, and elderly and especially women. Location of these facilities, services make it not possible to access these facilities and the services by Persons with Disabilities and limitations, there are also challenges of accessibility to toilet and water getting points. These places are either too for to reach from their place or are either beyond their capacity to access. In India majority of rural communities are having facilities like borehole with a hand pump for getting water while in urban areas people are provided with good quality piped water. As for as toilet facilities are concerned India is not robust and is not user friendly for people living with various

disabilities especially those with locomotor disability. Standard designs and technologies for WASH do not take persons with disabilities into their consideration, hence it is more difficult to them to use these facilities. Most of the public gatherings and consultations in communities do not make provisions and facilities for hearing and speech impairment, invariably excluding them from making their voices heard.

Legislations and Policies for Persons with Disabilities In India

Rehabilitation Council of India Act, 1992

The Rehabilitation Council of India was set up as a registered society in 1986. However, it was soon found that a society could not ensure proper standardization and acceptance of the standards by other Organizations. The Indian Parliament enacted Rehabilitation Council of India become a Statutory Body on 22nd June 1993. The RCI Act was amended by the Parliament in 2000 to make it broader. The Act casts norms responsibility on the Council. It also prescribes that any one delivering services to people with disability, without processing qualifications recognized by RCI, could be prosecuted. The Council has the twin responsibility of standardizing and regulating the training of personnel and professionals in the field of Rehabilitation and Special Education.

Persons with Disabilities Act, 1995

The Persons with Disabilities (Equal Opportunities, Protection of Rights and Full Participation Act, 1995) has come into force on February 7, 1996.This law is an important landmark and is a significant step in the direction of ensuring equal opportunities for persons with disabilities and their full participation in the nation building. The Act provides for both preventive and promotional aspects of rehabilitation like education, employment and vocational training, job reservation, research and manpower development, creation of barrier-free environment, rehabilitation of person with disability, unemployment allowance for the disabled, special insurance

scheme for the disabled employees and establishment of homes for persons with severe disability etc.

National Trust Act, 1999

The National Trust for Welfare of persons with Autism, Cerebral Palsy, Intellectual disability and Multiple Disabilities Act, 1999 is an act to provide for the constitution of a body at the national level for the Welfare of Persons with Autism, Cerebral Palsy, Intellectual disability and Multiple Disabilities.

The Rights of Persons with Disabilities (RPWD) Act, 2016

The RPWD Act was enacted in December 2016. It promotes and protects the rights and dignity of people with disabilities in various aspects of life-educational, social, legal, economic, cultural and political. It applies to government, non-government and private organisations "In the RPWD Act, 2016, the list has been expanded from 7 to 21 conditions and it now also includes cerebral palsy, dwarfism, muscular dystrophy, acid attack victims, hard of hearing, speech and language disability, specific learning disabilities, autism spectrum disorders, chronic neurological disorders etc. the Act has increased the reservation quota from 3% to 4%.This means that 4% of all vacancies in the government organizations will be reserved for disabled people.

National Policy for Persons with Disability 2006

The National Policy recognizes that Persons with Disabilities as a valuable human resource for the country and seeks to create an environment that country and seeks to create an environment that provides them equal opportunities, protection of their rights and full participation in society. The focus of the policy is on prevention of Disabilities and Rehabilitation Measures.

The salient features of the National Policy are: Physical Rehabilitation, which includes early detection and intervention, counseling & medical interventions and provision of aids & appliances. Education

Rehabilitation including vocational training and Economic Rehabilitation for a dignified life in society.

Disability Inclusion Developmental Principles

Awareness of the people about disability and its implications is the most important and crucial first step in water, sanitation and hygiene programs becoming disability Inclusive.

Participation of people with a disability is essential for meeting their various needs and expectations for their empowerment.

Accessibility ensures that barriers in communication, policy making and attitudinal are all identified and addressed

The twin track approach identifies specific actions for people with a disability.

World Health Organization Strategy for Wash

WHO strategy is developed in response to member states resolution WHA64.4 and 2030 agenda for Sustainable Development Goals. It takes on board the needs for the progressive realization of Human Rights to safe drinking water and sanitation adopted by UNGA in July 2010. WHO's 13th general program of work 2019-2023 brings two indicators which would lead to accelerate the WHO's work to increase the access to safely managed water for drinking, sanitation, and last one hygiene in households. WHO's plan for 2018- 2025 is for improvement in sanitation conditions and the hygiene for people across the globe and provide them with sufficient and clean water for the health life.

Recommendations

United Nations targets on sustainable development made it a target for all its member countries to ensure that everyone is able to have access to equitable sanitation. Interventions in India has adopted the right and need based approach for improvement in water, Sanitation, and hygiene through the mass mobilization and mainly its target in rural and urban population. Approaches to improve Design in accessibility

and plans to construct structures and paces that are accessible for all, Adapt and modify existing facilities to make it disable friendly with improvement in accessibility and to provide assistive devices to PWD's to enable them to have access the various facilities.

Making establishments accessible for all: Reaching spaces, Ramps, rails, landmarks for persons with visual impairments.

Getting in: Wide and broad entrances, in the front of door flat platform doors etc.

Usability: for the hand pump aprons, internal dimensions - extra space should be provided for the wheelchair to enter and turn

Sanitation Facilities for Persons with Disabilities: Slopes should be as per the norms given as per the recommended, Toilet should be large enough to accommodate wheelchair which should move freely around the space and allow disabled user freedom of movement.

Assessment of people with limitations should be done before designing the Toilet, Disabled people must be brought together to discuss to take their comments, their specific needs at the planning stage. This may not happen if a general meeting on sanitation is held in the community. While planning, persons with disabilities must be consulted before designing the toilet or bathroom. This will help understand the barriers and determine the best mode Water supply in the toilet must be accessible to the visually and ambulant disabled.

Further cooperation and coordination with multisectoral partners engage with global and regional platforms and advocate for the WASH. Integration of WASH with health and other programs such as Cholera, climate change, water securities to increase synergies and impacts. Many International organisations. Improvement in the quality of drinking water to reduce the risk of diseases, monitor health establishments, improvement in safety of Sanitation, and waste water treatment and management is the need of the hour. Biggest and the problems which every human being should realize is the social

discrimination and obstacles in the environment for the persons with disabilities not their impairment alone.

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A Study of Entrepreneurship Opportunities in the tourism industry of J&K

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Abstract:

Tourism is one of the leading industries in the world that has kept growing significantly over the years. Due to the large-scale nature of this activity, it has a wide impact on various economies in the developed and developing world. There is a growing awareness of the importance of tourism entrepreneurship but little recognition of its specific operating characteristics. This paper aims to provide a comprehensive overview of the various facets of entrepreneurship in the tourism industry and discusses its role in developing the tourism sector in J&K. It also provides some feasible suggestions that can help improve the tourism industry in J&K through entrepreneurial efforts.
Keywords: *Tourism, Entrepreneurship, Economic Development, Sustainable Development*

Introduction:

Tourism is one of the growing industries among all the leading industries globally. Undoubtedly, it impacts a wide variety of economies in both developing and developed countries. The tourism industry is a significant contributor to the country's foreign reserves and provides a wide range of job opportunities and direct income to a large portion of the population (Thommanandru et al., 2021). There is growing awareness of this importance, but somewhat little appreciation of the specific operating characteristics of tourism firms, particularly of tourism entrepreneurship (Shaw & Wiiliams, 1990). Entrepreneurship is a key component of the development process. It can help boost the local economy and provide greater benefits to the population. In addition to being able to create jobs, entrepreneurship can also help improve the quality of life for the local population. Entrepreneurship in

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the tourism industry is also a vital component of the development process as it can help boost the local economy through the involvement of the local population in formal and informal sectors. This type of involvement can be seen as part of the balanced growth of the local population through better economic and social well-being. Schumpeter (1936) describes the entrepreneur as 'the innovator who introduces something new into an economy, and entrepreneurship is essentially a creative activity. Entrepreneurship in the tourism industry can help develop a class of entrepreneurial individuals. Host communities play a vital role in tourism and are responsible for developing the industry and the nation. In developing countries, this can be done through the involvement of local communities in business activities. Thus, it encourages indigenous entrepreneurship through self-employment and small-scale enterprises (Kokkranikal & Morrison, 2002).

Review of literature:

Tourism is a booming industry in India. Any business in the tourism sector will flourish in the long run as the industry shows impressive growth. India has considerable potential to become a globally preferred destination because of its diverse culture, abundant natural resources and innumerable attractive tourist destinations. Tourism is also an important component of socio-economic and political development in many countries and engages people in various activities. Understanding tourists and tourism processes are the first and the most important thing to making appropriate decisions in this regard and empowering the local community (Taskov et al., 2011). Various players (government authorities and private decision makers) associated with tourism consider it important to protect and strengthen the dignity of the local community and tourists, thus, considering sustainability as a guiding principle. An integration of economic development with environmental and social aspects in tourism policy is important (Creaco & Querini, 2003).

Creative industries are becoming more important (Lew et al., 2008) and creativity is an important strategy utilized in placemaking. Cities and regions are striving to increase their attractiveness to the creative industries to become 'creative cities' through their support (Richards, 2020). Including them in tourism development could be an important effort, as they have been used increasingly to promote cities and enhance their competitiveness and attractiveness (Lew et al., 2008). Globalization allows many tourists to familiarize themselves with various technologies and knowledge of indigenous arts, culture and forgotten crafts. All this leads to an increasing interest in cities that can provide unique experiences and knowledge that one is not familiar with earlier. In many cases, social networks on the Internet, new technologies and communication between local communities also contribute to the overall increase. Creative placemaking with consideration of resources, creativity and participation of the local community could be a way toward sustainable development. This highlights the need for entrepreneurial development in the tourism sector. Creating an enabling environment for entrepreneurial growth would lead to the development of the industry and local community, increasing foreign tourists' inflows and foreign exchange earnings, eventually contributing to economic growth. It would create employment opportunities for all sections of the society, create additional jobs in the sector and lead to an all-inclusive development.

J&K has a great opportunity for tourism development, given its intrinsic potential. Tourism is a domestic/ export growth engine and an excellent employment generator. The tourism sector can create both direct and indirect employment on a large scale, for diverse sections of society and from the most specialized to the unspecialized workforce.

Objectives:
- To highlight the importance of entrepreneurship in the tourism sector;

- To discuss the role of tourism entrepreneurship in the development of J&K;
- To provide some feasible for developing the tourism sector through entrepreneurial efforts in J&K.

Methodology:

The data for this study is generated through a review of existing literature on entrepreneurship and tourism and sustainable tourism development through entrepreneurship. In this analytical study, secondary data has been used collected from various books, journals, reports and other online resources. Economic Survey reports of J&K have also been consulted.

Tourism in Jammu & Kashmir:

The tourism sector has always played a significant role in the economic growth of Jammu & Kashmir, including the Ladakh region. It has been a major provider of jobs to many people and generated economic activities in the allied sectors. Tourism is one of the booming sectors of Jammu & Kashmir. It is considered the backbone of the J&K economy. Jammu & Kashmir, with its vast potential and growing economy, has immense potential for the sustenance of the tourism industry. J&K has been one of India's most popular tourist destinations since the time of the great Mughal emperors. Kashmir has vast tourism potential. Many tourist attractions include natural beauty, pilgrimage and heritage sites, culture of the region, handicrafts, food, etc. There are different kinds of tourism in the region, with adventure tourism at the leading edge of development, catering to aerial, water, and land adventure (Lala & Bhat, 2008). J&K has always been famous for its rich culture and heritage, be it the Mughal gardens of Kashmir, the beautiful forts of Jammu or the attractive ancient architecture in Ladakh. All the regions of J&K are attractive destinations for heritage tourism which can lead to sustainable development.

Kashmir is a destination for ecotourism also. Gannon (1994) defines rural tourism as "The range of activities, amenities and services provided by farmers/ rural people so as to attract tourists to their area in order to generate extra income for their businesses". Ecotourism involves travelling to destinations renowned for their natural beauty and culture while keeping a check on ecological balance. Different ecotourism spots in Kashmir experience a good inflow of tourists yearly. These kinds of activities engage different segments of society, leading toward development. Rural communities are also developed by way of rural tourism. Therefore, rural tourism can be an important form of tourism in J&K, contributing to sustainable regional development.

J&K is a destination for pilgrimage tourism also. Various places for tourists to visit in J&K for pilgrimage include Shri Mata Vaishno Devi Shrine in Jammu, Amarnath Cave in Pahalgam, and other sacred sites. This kind of tourism benefits almost every sector and helps the region's overall development. Similarly, the area has different types of tourism, like culture, wellness, leisure, sports, etc. Table 1 describes various types of tourism available in J&K.

Types of Tourism	Purpose	Destinations
Adventure tourism	Involves exploration of remote areas and exotic locales and engaging in various activities.	Rafting, Mountain Biking, Skiing, Paragliding, Water skiing, Hot air Ballooning, etc
Pilgrimage tourism	Includes tourism for religious purposes.	Vaishno Devi, Amarnath, Shankaracharya, etc.
Ecotourism	Entails travelling to places renowned for their natural beauty and social culture.	Pahalgam, Gulmarg, Sonmarg, Surinsar lake, Bagh e Bahu, etc.
Cultural and Heritage tourism	Exploring different destinations to experience and learn about the culture of that region/country; Exploring the history and heritage	Mughal gardens, Hemis Monastery, Hemis Gompa, Awantiswara, Parimahal, akhnoor fort, etc.

Table 1: Various types of Tourism in Jammu & Kashmir

Entrepreneurial Opportunities and Societal Development in J&K:

The tourism industry helps in the development of society as a whole. It has been seen that tourism activities at a particular place are directly related to tourists' arrival. Therefore, the more the inflow, the more the generation of economic activities in the specific region. It, thus, helps in developing the economy of the state. It also leads to infrastructural development. As many opportunities are available in this sector, it is a great source of employment for the communities. Rural development, the central force of economic growth and development, is increasingly associated with entrepreneurship. As already discussed, it provides opportunities for entrepreneurship development. Since there are different kinds of tourism available in J&K, each of its types leads to the development of society in one way or the other. All kinds of tourism activities lead towards sustainable development of the region and the country.

Entrepreneurship is an important channel for sustainable products and processes, and new economic and social ventures are considered solutions to many social and environmental concerns. Small tourism setups are important in contributing to the sustenance of entrepreneurship development which is an important catalyst in technological innovations and the driving force in the dynamic market structure. Entrepreneurial ventures could act as critical forces in restructuring industries and providing national competitive advantage (Hart, 2003; Porter, 1990).

Tourism entrepreneurs can find many opportunities and target regions to pioneer tourism ventures. It is to be recognized that tourism has a range of backward linkages and that its utilization depends on entrepreneurial activity. Tourism involves mostly small enterprises, so the role of tourism entrepreneurs can be very important in developing this sector. Tourism is among the most important sectors of economic growth; therefore, high involvement of entrepreneurs is needed in formulating sustainable development strategies (Ramjit, 2015).

The Rio Earth Summit (UNCED, 1992) identified Travel & Tourism as one of the most important sectors within an economy that could positively contribute toward achieving sustainable development. However, the challenge is to orient the industry's future growth to minimize its harmful impact on the host communities and the environment. If the industry is not managed well, it can destroy local cultures and have an unfavourable environmental impact. There is a need to focus on maximizing the industry's benefits in terms of jobs, local culture support, and natural environment protection. (Tourism and Sustainable Development: The Global importance of Tourism, 1999). As the sector is an important player in the global economy, it must contribute toward sustainable development.

Opportunities for Entrepreneurs:

- Marketing and promoting Jammu and Kashmir as major tourist destinations is critical for the industry to achieve its potential. Therefore, a greater marketing push is required to project the image of J&K as an attractive destination. It is not only the government tourism departments of J&K responsible for marketing the tourism products. Private organizations need to be set up that will work for marketing and promoting tourism in Jammu and Kashmir. Entrepreneurial involvement is thus very important in marketing Kashmir as an important tourism destination.

- Regarding tourism development, infrastructure is one of the important considerations. Infrastructure in Jammu & Kashmir is not that developed compared to other states/UTs of the country. Therefore, there is an opportunity for entrepreneurs to engage themselves in businesses related to infrastructural development. It can make tourism more attractive and profitable as well. It can also lead to the development of the state.

- There are many unexplored places in Kashmir which have the potential to be beautiful tourist destinations. Entrepreneurs can engage themselves in efforts to help develop such areas into attractive destinations. Small businesses can be set up which can collaborate with other organizations to develop a particular tourist destination.

- During peak season, tourist hubs in Jammu & Kashmir like Pahalgam, Gulmarg, Sonmarg, etc. have a lot of accommodation issues. Problems occur due to insufficient accommodation facilities as fewer hotels are available. Therefore, entrepreneurs can start their ventures by setting up hotels, PGs, apartments, etc., for tourists. It can help solve the issues related to accommodation and help entrepreneurs earn profits.

- Women harassment has been found to be an important issue in Indian Tourism. To ensure the safety of women tourists' different agencies could be set up by entrepreneurs for grievance handling and ensuring women's safety.

- Kashmir is a place where tourism activity mostly remains high in summer. Although tourism activities are going on during the winter, the inflow of tourists is not as high as in the summer. Thus, the economic activity gets hampered during the lean period. Entrepreneurs should try to make innovative tourism products that may attract people throughout the year to visit Kashmir. Efforts like winter skiing programmes have been introduced. Still, there need to be some innovative tourism activities that would attract people worldwide during the winter season to increase tourist outflow and boom tourism activities.

Suggestions:
- Jammu and Kashmir has vast potential in the tourism sector. It needs to be properly channelized.

- Discovering new tourist destinations, developing such destinations to offer innovative tourism products or experiences could be an important step. Furthermore, the image of J&K needs to be outwardly projected as a safe tourist destination with secure environment.

- Tourism entrepreneurship must be encouraged in the region to create employment opportunities and improve tourism activities.

- The government needs to identify its role in stimulating entrepreneurial development in the tourism sector; appropriate schemes for providing financial and training assistance to budding entrepreneurs are necessary. Skill development programmes for such entrepreneurs are also important and must be implemented through government interventions. Such entrepreneurs should also be provided with marketing assistance so that they can promote the tourism of Kashmir all over the world.

- Local community involvement may be encouraged through awareness programmes and workshops related to sustainable development and maintenance of tourism in J&K.

Conclusions:

Tourism is one of the most important sectors of the J&K economy. The tourism industry of J&K has a vast potential for business opportunities, paving the way toward entrepreneurship. Entrepreneurial opportunities to capitalize on the growth of this industry are very important. Creating an enabling environment for entrepreneurial growth would lead to sustainable tourism in the region, contributing to economic growth and job opportunities. However, the potential of the tourism industry needs to be utilized efficiently and effectively. The participation of the government and local population in this endeavour is necessary. Tourism entrepreneurship would contribute to the region's economy, eventually leading to sustainable development.

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Tracing the Change and Continuity in Discrimination in Rights of Persons with Disabilities Act, 2016 from Liberal Feminist Perspective

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Abstract

This paper takes on disability as a human rights issue and focuses on social model of disability among the different models that are available within the disability literature. The ideas and the consequent United Nations Convention on Rights of Persons with Disabilities (UNCRPD) that set the stage for social model of disability are being discussed in the paper. The main motive of the paper is to imply that disability discourse has emerged in the Western world and is being used globally without taking into consideration the local needs of other countries where the disability is still being looked at through the mixed lens of individual and societal problem like India. This paper will dig into liberal feminism and through its lens will try to find out the inadequacies in Rights of Persons with Disabilities Act, 2016 (RPwD).
Keywords: *Women with Disabilities; Liberal Feminism; India, Social Model of Disability*.

Introduction

The World Health Organization (WHO)[3] defines disability as "disability is a complex phenomenon, reflecting an interaction between features of a person's body and features of a society in which he or she lives. Disability should be studied in the context of social culture to which such a person belongs". The Social Model of Disability diverges from the previously dominant Medical Model of Disability and identifies systemic barriers, derogatory attitudes and social exclusion, which make it difficult or impossible for individuals with impairments to attain their valued functioning. The origins of the approach can be traced to 1960s, and the specific term emerged from the United Kingdom in 1980s. The "Social Model" was further

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developed by academics and activists in Australia, the UK, the US and other countries, and extended to include all **people with disabilities**, including those who have learning difficulties or who are intellectually disabled, or people with emotional, mental health or behavioral problems. With the paradigm shift from "Medical Model" to "Social Model", this category has been re-classified as a human rights issue. Zina Bethune coined the term "differently-able" to reframe discussions on people with disabilities. The "Human Development Model of Disability, Health and Wellbeing" based on Amartya Sen's "Capability Approach" dominate the contemporary disability discourse. Disability is defined as a deprivation in terms of functioning and/or capability among persons with health conditions and/or impairments. The Human Development Model highlights in relation to wellbeing the roles of resources, conversion functions, agency, and it uses capabilities and/or functioning's as metric for wellbeing. It does not consider impairments/health conditions as individual characteristics; instead, they are themselves determined by resources, structural factors and personal characteristics, and thus the model is determined by the socioeconomic determinants of health literature.

In Indian context, the understanding of the status and problems of the persons with disabilities is based on two approaches-Welfare based and Rights based:

a) Welfare based approach: In the welfare-based approach, the persons with disabilities are viewed as objects of the state charity in need of medical treatment and social protection. The status of the disabled persons has always been viewed from the prism of paternalistic social welfare---which looks upon them as those who are in need of special protection by the state and society in general. The consequence of the same is that individuals with disabilities or groups representing them are seldom given an adequate opportunity to participate in the framing of policies for their benefit. This lack of inclusion and

effective consultation in policy making leads to piecemeal measures that are often imposed or ineffective in meeting the legitimate needs.

b) Rights based approach: Through the lens of this approach; the persons with disabilities are viewed as citizens with rights, equally capable of claiming these rights and making autonomous decisions based on their free and informed consent as well as being active members of the society. The philosophical underpinning of rights-based approach is that persons with disabilities should be accepted as part of the inherent diversity in society and that they should be given full opportunity to participate in the creation of measures meant to regulate their conduct and protect their interests.

Amartya Sen in his book "Development As Freedom" states that individual freedom quintessentially a social product, and there is a two-way relation between (1) social arrangements to expand individual freedom and (2) the use of individual freedom not only to improve the respective lives but also to make the social arrangements more appropriate and effective. In this context the shift to human rights perspective to disability discourse and the recognition of rights-based approach to disability at the level of United Nations is significant development. Same is reflected in several developments which took place at the international platforms since the year 1981 was proclaimed by UN General Assembly as the International Year of the Disabled under the slogan "Full Participation and Equality". The policy environment for disabled people has also undergone transformation due to several movements launched by disabled people themselves. Today, disabled people have their own group identity and they are seen more in the context of an equal opportunities and human rights. However, there are still many complex issues to be addressed regarding equal treatment of disabled people in

the policy context and to create a genuinely inclusive society for all. In this regard, disability rights movements play significant roles. The Preamble of the United Nations Convention on the Rights of Persons with Disabilities (UNCRPD) states; Disability is an evolving concept, and that disability results from the interaction between persons with impairments and attitudinal and environmental barriers that hinders full and effective participation in society on an equal basis with others. India (among 177 countries) has ratified UNCRPD in 2007.

The Constitution of India is premised on the principle of social justice and human rights. The Preamble, the Directive Principles of State Policy and the Fundamental Rights enshrined in the Constitution stand testimony to the commitment of the State to its people. These provisions envisage a very positive role for the State in the enhancement of the status of disadvantaged groups. The term "Disability" does not find any distinctive position in the Constitution of India. Women and children are the only two only groups that are considered to be vulnerable who require extra care and security.

Persons with Disabilities (Equal Opportunities, Protection of Rights and Full Participation) Act, 1995 and Rights of Persons with Disabilities Act, 2016 are considered as two most enlightened and landmark disability legislations in India (it is pertinent to mention here that Persons with Disabilities (Equal Opportunities, Protection of Rights and Full Participation Act, 1995) received severe criticism from different disability organizations and activists for having traits of Medical Model of Disability).

Feminist Interpretations:

Susan James asserts at the outset that "Feminism is grounded on the belief that women are oppressed or disadvantaged by comparison with men, and that their oppression is in some way illegitimate or unjustified" (James, 1998: 576).

Jaggar entails that feminism "help women to achieve the fullest possible liberation". She further argues that there has been a shift from feminism to women's liberation movement in the contemporary period as "Earlier feminists used the language of 'rights' and 'equality'. But in the late 1960s 'oppression' and 'liberation' became the key words for the political activists of the new left. The change in language reflects a significant development in the political perspective of contemporary feminism" (Jaggar, 1983:5).

For Hooks, feminism is "the struggle to end sexist oppression" (2000:28). She further argues that "To understand feminism it implies one has to necessarily understand sexism" (Hooks, 2015:1).

For Thompson, "Feminism aims to expose the reality of male domination, while struggling for a world where women are recognized as human beings in their own right" (Thompson, 2001:8).

Feminism refers to a range of socio-political movements and ideologies that aim to define and establish the political, economic, personal, and social equality of sexes. Feminism demonstrates that society prioritizes the male point of view and that women are unjustly treated in these societies. Feminists highlight and ask for women's rights in areas of electoral political representation, run for public office, work, earn equal pay, own property, receive education, enter contracts, have equal rights within marriage, and maternity leave. Feminists also work for ensuring social integration and to protect women and girls from rape, sexual harassment, and domestic violence. Changes in female dress standards have also been part of feminist movements. Although, feminist advocacy is mainly focused on women's rights, some feminists argue for the men's liberation within

its aims, because they believe that men are also harmed by traditional gender roles. Feminist theorists have developed theories in a variety of disciplines in order to respond to issues concerning gender.

Numerous feminist movements and ideologies have developed over the years and represent different viewpoints and aims. Since the 19th century, there has been several waves of feminism: first wave "liberal feminism" sought political and legal equality through reforms within a liberal democratic framework. Second wave that emerged was Socialist and Marxist feminism based on class struggle theory. These traditions of feminism were followed by radical feminism that calls for a radical reordering of society to eliminate male supremacy. Together, liber-socialist-radical are called the "Big Three" schools of feminist thought.

Liberal Feminist Perspective:

The basic tenets of liberal feminism include:

- All individuals have certain essential features---they are capable of achieving rationality, moral agency and self-realization.
- These qualities can be recognized through legal recognition of universal rights.
- The inequalities between the sexes are not based on 'any natura' differences but are the consequences of socially constructed patterns of behavior.
- Gender equality in society can be achieved through an organized appeal to the human capacity to be moved by rational arguments.

Also called mainstream feminism, liberal feminism focuses on achieving gender equality through political and legal reform within the framework of liberal democracy. Liberal feminism traces its origin to 19th century first-wave feminism that focused particularly on women's suffrage and access to education, which was associated with 19th

century liberalism and progressivism. Liberal feminism "works within the structure of mainstream society to integrate women into that structure". Liberal feminism puts more emphasis on public work, thereby talks about laws, political institutions, education and working life, and considers denial of equal legal and political rights as the main obstacle to equality. Liberal feminists work to bring women into the political mainstream. Liberal feminism is inclusive and socially progressive, while broadly supporting existing institutions of power in liberal democratic societies, and is associated with centrism and reformism. Modern liberal feminists support LGTB rights as a core feminist issue.

Feminist Perspectives on Disability:

Feminism is used both as a point of comparison and as a tool to constructively critique the social model of disability. In the Western world, the social model of disability and disability rights campaigns based on the social model of disability have only relatively recently begun to grapple with issues of difference and diversity between and amongst various groupings in relation to gender and also impairment, race, class, age, sexuality and varying dimensions of social division. Different writers put forth different viewpoints. Oliver, subsume issues of difference and diversity under the heading of 'multiple oppression' (Oliver 1996:39). There are several writers who support disability rights movements based on social model of disability, but who critique the model for not considering gender, the effects of impairment and other differences. French (1993) and Finkelstein (1993a) have pointed out that within a broadly accepted political program based on the social model of disability, certain areas such as disability benefits and the situation of older disabled people, particularly women and individuals with learning and communication impairments, continue to be contested. Begum (1992), Morris (1993a) and Abu Habib (1997) have emphasized the need for a greater exploration of issues related to gender and race. Morris (1993a), French (1993) and Crow (1996) have

also specifically critiqued the social model of disability based for appearing to ignoring the implications of individual impairments. Shakespeare (1994) argues for the social model to be reconceptualized to take into account not just material discrimination but prejudice which is implicit in cultural representation, language and socialization. Morris (1993a) and Begum (1992) have used the feminist slogan 'the personal is political' as a means of linking the personal experiences to the political arena and highlighting gender differences.

Bodies are not just biological, physiological entities, but sites of meaning, both positive and negative, for the individual concerned. It is the appropriation of meaning by able-bodied women and men that can be seen to cause further difficulties for disabled women and men and subject them to the negative stereotypical categoricalism of bodily impairment, in addition to the generally embracing categoricalism of appearances.

Findings through the theoretical lens:

With regard to the social model of disability, emphasis on the social model as a unifying perspective can be seen to have obscured deconstructive analysis related to areas such as 'impairment' and 'defect'. Impairment as a biological problem is looked on differently in different societies and is stigmatised differently thereby giving rise to 'defect'. Unitary categories such as 'women' or 'disabled women' need to be repositioned and the local circumstances should be considered while framing disability laws and policies.

Largely as a result of binary forms of analyses, disability rights movements based on social model of disability, and feminism (s) have often been presented as homogeneous and unified movements, with feminism appearing to speak for all women, and disability rights movements based on social model of disability, appearing to speak for all people with disabilities. But the point of contention here is that both feminism and social model of disability are westernized concepts and

with the Indian context the social organization and the setup is altogether different at the ground level.

We see the simplistic analyses which focuses on disability in isolation from other important issues and social relations. People with disabilities are not sexless: they are men and women with different interests, different characteristics including age, economic status, aspirations and different life experiences.

During 1980s, several NGOs crusaded for Disability Rights Movement in India, resulting into the adoption of Persons with Disabilities (Equal Opportunities, Protection of Rights and Full Participation) Act, 1995. This Act, in accordance to empowerment perspective, reserved three percent (3%) of government posts for PWDs with no mention for women with disabilities as a preferred group[4]. The subsequent RPD Act, 2016 stands for four percent (4%) reservation for persons with disabilities with no mention of women preference and exclusion of private sector as an opportunity for persons with disabilities.

In many States of India, the allowance is given to non-disabled person for marrying a disabled person, thus continue to propagate the age-old demeaning charity/dowry system. Women specific legislations like Protection of Domestic Violence Act remain un amended to address the rights of women with disabilities.

Reports from the ground:

1. The annual report of the Ministry of Women and Child Development has not reported on the number of girl/women beneficiaries under each of their schemes.
2. The National Crime Record Bureau (NCRB) does not keep specific records of women with disabilities.
3. The RPwD Act stands for termination of pregnancy of women with severe disability without their express consent[5].

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[4]*Note: Women face double marginalization.*
[5] Note: Medical science substantiates those healthy babies can born thereof.

4. This report highlighted the gender discrimination in India as a whole. According to the Population Census, 2011, women with disabilities constitute about 44 percent of the total population with disabilities. Out of the total number of literates with disabilities, only 36 percent are women. And, among the working people with disabilities, only 25 percent are women.[6] This report further points out that least number of women with disabilities have disability certificates out of the total population with disabilities (44.7 percent of people with disabilities have disability certificates in India).[7]

5. RPwD Act, 2016 mandates governance to take measures to ensure women and children with disabilities enjoy all human rights, with support for livelihood, childcare, sexual and reproductive health care, land, housing, NREGA and inclusion in various developmental programmes. Mental Health Act, 2017 has no gender-based equality provisions.

Conclusion:

Disability discourse has emerged in the West owing to different disability movements and especially the causalities caused by world war 1st. The result of all these events ushered into the consolidation of United Nations Convention on Rights of Persons with Disabilities (UNCRPD) which is the parent document for Rights of Persons with Disabilities Act, 2016 but the argument here is that the disability policies and legislations are not framed according to the local societal conditions and perceptions.

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[6] Population Census 2011 accessed at
http://www.censusindia.gov.in/2011census/population enumeration.html on 04 May, 2022
[7] annual Report-2014-2015, Department of Empowerment of Persons with Disabilities, Ministry of Social Justice and Empowerment

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Authority and Enablement to Kashmiri Women through Acquiring Possession of Property: Effect on Organizational Injustices and Gender Constructed Violence

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Abstract

The process of feminization of poverty in India is confidentially associated to the cultural and institutional precincts that are having a stoppage on women's engrossment in financial activity. Challenging gender based disparity prerequisites courageous strides and initiatives by women. This paper evaluates innovative methods adopted by women in Kashmir to examine macro-level developments tangled in land proprietorship in regions where possessing land is an indicator of authority. Exhausting data from 500 women, establish substantial connections between women's tenancy of land, relationship command, and acceptance of corporeal and psychosomatic vehemence in both rural and urban Kashmir. Overall, the results advocate that when women have property, they accomplish rheostat within their families and other consanguineous and conjugal relations and have very minimal prospectus to experience vehemence.

Key Words: Kashmir, ownership, land, inequality, women, empowerment.

Introduction

In India, slight over seventy per cent of total population live in rural areas. Slightly less than fifty per cent of total populations are females. This would mean that nearly 900 million out of 1.25 billion people live in rural areas. Generally, people in the rural areas are poorer than those in the urban areas because of the absence of non-agriculture employment opportunities. Amongst males and females, females are poorer than males because the technological changes in agriculture displaces females from many of these traditional jobs, and now

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agricultural employment opportunities are more limited for females than for males. Also due to gender restriction, illiteracy and ignorance, rural women are unable to go outside the surroundings of their homes in search of employment.

Gender Scenario

Women, perform nearly two-thirds of the work, receive one-tenth of the world's income and own less than one-hundredth of the world's property (UNDP 2003). The report also delineates that even in West, where women's emancipation has bettered the lives of countless women; they still experience the unfairness of the 'glass ceiling', wherein women just do not get promoted beyond a certain level. In the course of many centuries, several unpleasant social customs, religious dogmas, usages and traditions developed and most of these were responsible for creating hindrances in the way of progress and prosperity of India (Bilal, 2014: 04). Indian society suffered from various social evils such as Sati, child marriage, polygamy, infanticide, untouchability, Purdah system, caste system and ban on widow remarriage which gnawed at the very vitals of India leading to paralyzing immobility of social life and economic stagnation (Jayapalan, 2000: 89). The generations old patriarchal character is so deep rooted in Indian society that it has led to a series of exploitations the main victims of which have been the womenfolk of the society.

The root of gender inequality, reflected in the higher incidence of poverty among women in India, is social and economic, not constitutional. The Constitution is firmly grounded in principles of liberty, fraternity, equality, and justice. Women's rights to equality and freedom from discrimination are defined as justifiable fundamental rights. The Constitution explicitly clarifies that affirmative action programs for women are not incompatible with the principle of non-discrimination on grounds of sex. "The Constitution does not merely pay lip service to an abstract notion of equality but It reflects a substantive understanding of practical dimensions of freedom and

equality for women" (Menon-Sen and Kumar, 2001: 10). However, implementations of constitutional provisions that are meant to empower women are often implemented by persons from the very socioeconomic backgrounds that perpetuate the inequity.

Gender and Kashmiri Society

The State of Jammu and Kashmir, though endowed with rich grandeur natural beauty and resources, have been one of the most economically backward States of India. Due to various socio-economic, political and geographical factors agriculture, which is the main stay of nearly eighty percent of the population, has remained under developed and the most important natural resources like water, forests, minerals, etc., have remained unexplored and untapped (Bilal, 2014, 5).

Overview of Literature

"Of all the evils for which man has made himself responsible, none is so degrading, so shocking or so brutal as his abuse of the better half of humanity; the female sex." (Mahatma Gandhi)

"Indian womanhood is yet to be explored, experienced and understood in all its vicissitudes, multiplicities contradictions and complexities. As a woman begins her journey at birth and proceeds through different stages she experiences herself and is in turn experienced by others in several forms. Much of her life is shrouded in unfathomable dusk or twilight. Her childhood is like a dew-drop on a fragile petal which has a momentary radiance and vanishes sometimes. It is like a shadow to be avoided. Her adolescence is alluring and tantalizing, promising the unfolding of many a mystery. Her youth is like the waxing and waning of the moon in tune with the rhythms of the sea. Her middle and old age are like the return of a weary soldier, torn and battered in search of some peace and tranquility. It can also be a moment of suspended animation, of duty done awaiting the final call. Whichever way her life meanders; a woman remains a mystery; full of contradictions, where opposites exist as of a see-saw". (Parikh and Garg, 1989: 42).

The population of J&K State, according to 2011 census, is 12500,248, and working population is around thirty five percent (Manorama, 2012). Statistics on the extent of employment of women are available to a limited extent. The majority of the women labour in agriculture or farm related work without having any ownership of the land or in the unorganized sector. The studies conducted so far by various agencies and organizations related to women have either focused on some specific aspects of discrimination or have tried to highlight the status of women in general. A few studies conducted by some government agencies and academicians though portray a picture of the women in Jammu and Kashmir in different dimensions but a holistic treatment in the context of women's land ownership and its relation to poverty has hardly been studied and researched so far in Kashmiri society.

Equality and Inequality: Universal Gender Stratification

The second volume of *The Second Sex* by Simone de Beauvoir opens with the famous phrase: 'one is not born, but rather becomes a woman'. A fundamental aspect which Beauvoir shares with Marxist thinking is the rejection of a given human nature: human nature is an historical and social product. She initially argues that economic and social contexts are crucial in determining the importance attributed to the 'biological' facts of gender: in prehistoric times when physical strength was valued, women were rendered inferior, but the contemporary reliance on technology enables them to work on equal terms alongside men. Beauvoir mainly concentrates on the theories of Friedrich Engels who concentrated on the situation of women in his development of Marxist theory. Beauvoir contested his claim that women's oppression is related to the ownership of private property. She argues that because human consciousness' includes the 'original category of the other and original inspiration to dominate the other', women's oppression ensued in the division of labour between the sexes. Engels does not account for the specificity of women's oppression, in Beauvoir's view woman is not simply a worker, but a

human being who has productive and reproductive capacities. Yet 'she is for man a sexual partner, a reproducer, an erotic object-an *other* through whom he seeks himself (Ursula Tidd, 2007). Simone de Beauvoir always claimed for instance that as a Marxist she was primarily interested in a class-bases analysis which treated women a class among the oppressed all over the world rather than in the condition of women in itself. New historicists- of whose work Edward Said's *Orientalism* is an example- have a vexed relationship with feminist theories.

Because land ownership in "developing" countries reflects dominant roles and elevated status in the society, and is a sign of power and dominance, the social structures surrounding land ownership may help sustain gendered imbalances in power and ultimately put women at risk to experience violence (Deere & Leon, 2001).

The Current Study

Until recently, men's institutional power over land and interpersonal power over women have been addressed independent of each other (Grabe, 2010a). However, by investigating how the patterned relations between women and men develop to predict domestic violence, we examine the dynamic interplay between different structures of domination, as they occur at macro levels. We hypothesized that because ownership of land among women can substantially enhance their social status in regions where owning land is associated with dominance, it should be related to an increase in women's power and control within their marital relationships and with reduced levels of violence against women regardless of varying cultural contexts.

To accomplish the aims of our study, we embraced a pragmatist orientation characterized by a mixed-methods approach, rather than choosing between positivism and constructivism with regard to methodology, logic, and epistemology. First, we quantitatively examined the links among land ownership, relationship power, and women's receipt of violence. We included a qualitative component to

look beyond the numbers; in other words, to gain a fuller understanding of how the social context and actual lived experience of women could help to explain the role of land ownership in reducing violence against women.

Data Base and Methodology

Quantitative Methods

Universe

Jammu and Kashmir, with a predominately Muslim population, covers an area of 222,236 sq km. It occupies the North-West niche of India, bounded on the south by the Indian states of Himachal Pradesh and the Punjab, on the south-west and west by Pakistan, on the North by Chinese Turkistan and a little of Central Asian Country of Tajikistan, and on the East by Chinese Tibet. The population of the state, according to the 2001 Census is 10,143,700 with a sex ratio of 900 females per thousand males and a literacy rate of 55.5 percent. The state comprises mostly mountainous terrain rising in several tiers from the plains to the high altitude valleys. Agriculture is the main stay of the Jammu and Kashmir economy. Nearly 82 percent of the state's population living in rural areas is dependent on agriculture and allied activities. More than 90 percent of land is being owned by men with little bit exceptions in the urbanized villages and towns of the valley. The ownership of land in the present study means the title deed of land in one's name. The joint ownership of the land between husband and wife has also been focused and studied.

Sampling

The study is primarily an empirical one and based on an extensive sociological investigation in the field. For statistical reasons, 500 hundred respondents were only interviewed, to give representation to both sexes, and income-occupational-educational groups and sub-groups. We also ran sensitivity analyses on the following subsamples: (1) rural, (2) adult women (aged 15–45 years), and (3) by community prevalence of women's land ownership. For subsample analysis, we

considered any land ownership (e.g., sole, joint, or both). We chose the subsamples from past literature and theoretical predictions around the relationship between women's land ownership and violence. Because land is the most substantial asset in terms of wealth and potential productivity, there is interest in replicating the analysis in a rural subsample in which livelihoods are more closely connected to agricultural activities.

Likewise, younger women who may have brought assets into marriages may experience different dynamics in comparison with those who earned or gained assets after marriage. In other words, this sample represents the possibility of land ownership acting as a primary prevention mechanism for violence. Also, the sample is less likely to suffer from selection bias from separation, divorce, or widowhood over time.

Finally, the acceptability of women's land ownership may influence the direction of the relationship between land ownership and violence, where women in communities with a higher prevalence of women's land ownership will be better able to leverage this wealth for their own benefit. Conversely, women in communities where land ownership may threaten customary gender norms may experience violence from men who seek to reassert their dominance.

Survey Measures

Land ownership and relationship power

Women were asked whether or not they owned land. Participants were asked whether their partners generally prohibit or control their abilities to carry out everyday activities (e.g., "visit family or friends") and whether they exhibit controlling behavior or jealousy (e.g., "insists on knowing where you are at all times"). Two additional items were added to assess whether partners prevented women from working outside the home or studying.

Violence

The study examines the violence being inflicted on women by the spouse and in-laws as it is the most widespread customs of torture in this region. The Conflict Tactics Scale was used to measure physical and psychological violence in the previous 12 months ((Shelly Grabe, Rose Grace Grose, and Anjali Dutt, 2014). Physical violence was assessed with 6 items that assessed receipt of violence in order of severity, including slapping or throwing objects; pushing, hitting, kicking, or dragging; choking; and the use or threat of a weapon. Violence in order of severity refers here the level of magnitude and dimension of a particular type of violence inflicted including in terms of injuries sustained which is based on the respondents ranking the items. Psychological violence was assessed with 4 items indexing insults, humiliation, intimidation, and threats. A sum of reported behaviours in each area was taken as an index of violence. Because these scales were count scores, internal consistencies were not computed.

Quantitative Results

Descriptive Statistics

There was hardly any difference in landowners versus non-owners within valley in terms of population traits. The average ages of the respondents in each sample were in the early to mid-40s, and the majority of the women in each area had more than two children. Approximately three quarters of the women surveyed were in marital relationships. However, in South and Central Kashmir, a substantially higher number of women had received early schooling and could read and write.

Tests comparing landowners and non-landowners within each region suggest that landowners differed from their non-landowning counterparts on several study variables. Specifically, landowners in both localities reported less partner power than non-landowners, and a trend for psychological violence that approaches significance (and has

a notable effect size) suggests landowners in South reported less psychological violence than non-landowners. Moreover, as predicted, correlations within each region demonstrate that land ownership was related to partner power, and partner power was related to both physical and psychological violence.

Out of total number of sampled women owning land 84 per cent said that land and other asset ownership had improved their income security and relationship power. In the case of patriarchal society of Kashmir, 59 per cent said that land ownership has marginally improved women's decision making roles and responsibility with regard to land transactions. Majority of the land owning sampled women from all the regions of the Valley of Kashmir said that land ownership has increased the economic well-being for their own future as well as of their children and families. Their social esteem and decision making abilities also extended to their group and neighbourhood. The land ownership has phenomenally decreased violence against women in all its forms across all regions of the valley of Kashmir.

Qualitative Results

The Transformative Potential of Land

Although there were differences in the ways women discussed their experiences both within and between, land ownership was identified as having the transformative potential to alter the contexts in which women lived. Women in all categories connected owning property to increased power and status within their communities and to having greater control within their relationships.

As suggested earlier, the exclusion of women as property owners in land privatization efforts enforced and strengthened men's dominant position while exacerbating women's dependence on their husbands ((Shelly Grabe, Rose Grace Grose, and Anjali Dutt, 2014). In South Kashmir, several women suggested that the power accompanying land ownership interrupted gender norms by reformulating power relations

between women and men, thereby decreasing women's dependence. For example, one woman discussed how owning land relieved her of the traditional arrangements that had previously fostered reliance on her husband: landowners are looked upon as being in a better situation because they've got land that they can work on to produce…if you have your own little house and your own plot of land then you are much happier in your life because you don't have to depend only on your husband. Through owning land women had the ability to create opportunities for themselves and enhance their livelihood, independent of their husbands. Additionally, many women explained that owning land provided them with a source of security. Rather than being forced to depend on a male partner for shelter and sustenance, a landowning woman could provide for herself without resources or support of a male partner.

Furthermore, women in South Kashmir discussed how owning land enhanced the perceived and actualized power and status of women at both the community and household level. The majority of women interviewed connected the structural power afforded by land to increased respect from their husbands and to an enhanced ability to make decisions that impacted their lives. For example, one woman shared: Before [I owned land], he only made those decisions. But now we make decisions together. If we are going to buy something, we're going to sow something, we talk first. If we're going to sell an animal, I'm taken into account. He tells me what he wants to do or whatever and I say what I think about it, if I agree with it or not. So I'm taken into account and we make decisions between the two of us…Even the way he speaks has to be different (Laughs). As the above-mentioned quote exemplifies, owning land provided women with resources of their own and therefore the power to negotiate within their relationships. Women's increased ability to hold something of tangible value transferred into an increased valuing of women's contributions and capabilities within their relationships.

In Central Kashmir, women similarly discussed the role of land in bringing women to power within their relationships. For example, one woman shared how owning land would grant her more autonomy and an ability to make decisions in areas that affected her life: I will be able to use my land as I want…I will harvest and sell and buy whatever I want, maybe some livestock…It will help me also, maybe from everything I earn from that farm, I will be able to solve my own problem, and then send my children for schooling, and some little things that I need, too. Thus, owning land was perceived as having the potential to create new opportunities for women, equipping them with material power to create change in their lives. This finding was particularly important in Kashmir context because in local culture it is not normative for women to own property. Rather, all possessions of the family are considered the property of the husband, and status as a property owner, in part, affords one status and rights within the community. Thus, landowning has the potential to elevate women to property-owning status, thereby positioning them as more agented and deserving of rights.

Land Ownership and Violence Reduction

As the examples mentioned earlier highlight, property ownership interrupted sociocultural structures of male power by strengthening women's ability to address their needs independent of their husbands. As a result, many women explained how lessened dependence resulted in reductions in violence. Several women explained that the shift in power afforded by land could increase women's security. The experience of increased power and autonomy was particularly important because many women associated these with the opportunity to leave an abusive partner: It's good that women should be owners of their land. Because, when a man may take over and they are owners of everything and they run women out of the home. But it's now a good thing that women are, are now owners of their own land because now they can then run away, run the men off if they betray them.

Land ownership enhanced women's safety and security by expanding their ability to provide for themselves through material resources and the freedom from having to stay with violent partners. And, importantly, the interviews suggest that both men and women understood the implications of women's enhanced power. Specifically, most women did not report that their reduction in violence was due to leaving abusive situations. Instead, most explained a shift in the way they were perceived and treated by their husbands that led to a new reality in which male behaviours that exerted violence and control were no longer socially acceptable.

Similar to the processes demonstrated in rural and urban Kashmir women suggested that restructured power dynamics associated with land ownership were related to women's receipt of violence. Women frequently made connections between men's dominant position as property owners and their "right" to exert violence. Several women discussed how land ownership would interrupt women's susceptibility to experiencing violence. One woman explained how this process operated: The beating will stop and it will help most of the women because as I told you from the beginning that men are always finding out the reason to beat a woman. But if he finds out you have your own place, and you produce from your own place, he won't have any right to come and bother you in your own place. Those times he used to beat you because he knows you depend on him and you depend on his place or clothes. But now if he finds that you have your own place, he can't be able. As landowners women would no longer be perceived as property, thereby interrupting men's opportunity to treat them as such. The interviews suggest that land ownership was related to violence reduction because it shifted women's actualized and perceived status in their relationships and communities.

In summary, changes in power dynamics between women and their partners reflected multifaceted experiences and varied from woman to woman. However, women consistently connected institutional

contexts and power relations to their lived experience. Interviews with women illustrated that land ownership was frequently connected to the restructuring of power in marital relationships that allowed women greater freedom from violence.

Discussion

Although the contexts in each category are inarguably different, the quantitative and qualitative outcomes in each location are strikingly similar—namely that women's land ownership challenges traditional relationship power dynamics and is associated with reduced levels of physical and psychological violence. Demonstrating the findings in different areas reflects the robust nature of how intersections of multiple systems of power may reduce violence against women in contexts where gendered power imbalances have been exacerbated by neoliberal policies. Furthermore, the results provide a lens through which to better understand the ways gendered violence is being negotiated and challenged by women in Kashmir.

The combined use of quantitative and qualitative techniques adds strength to our study's findings. The primary advantage of the quantitative data is that large samples and a comparative analysis offer something by way of generalizability that qualitative data cannot. Moreover, the indirect effects demonstrating that relationship power explains how institutionalized power relates to women's receipt of violence lend evidence to the idea that individuals embody social relationships and processes (Connell, 2012). This is important in light of knowing that most approaches to women's human rights are centered on categorical thinking (i.e., focusing on disparities between women and men separately) rather than on gendered processes that impact women. This may perhaps explain why legal advances in women's rights have not been matched by significant progress in women's lived experience. Our quantitative findings underscore that taking the dynamic nature of power into account is imperative.

The qualitative data, on the other hand, allowed us to examine how land ownership shapes everyday gender relations in different locations. In particular, women's explanations more clearly flesh out the patterned nature of gendered relations and the mechanisms by which land ownership leads to changes in relationship power and violence in different locations. Specifically, the women described how structural power is related to factors such as dependence and decision making within the marital relationship, both of which were associated with women's vulnerability to violence. Furthermore, the women's testimonies make evident the causal nature of these processes by illustrating that it was not women with already existing high levels of relationship power who became landowners (Maxwell, 2004). The qualitative data underscore that when institutionalized male dominance is interrupted, significant changes in interpersonal power result that directly predict women's experience of violence.

Strengths and Limitations

By taking a structural approach, rather than an individual, we demonstrate that it is important to recognize both institutional (i.e., land) and cultural (i.e., relational dynamics) structures of domination in women's rights violations. In doing so, we have demonstrated that macro-level processes involving resources and power may operate similarly across different contexts while at the same time allowing for the processes to be identified by local values.

It is also possible that creating a study design that facilitated a cross-analysis may have introduced study limitations, in particular regarding the psychometric properties of the scales we employed. However, it is also possible that a longer history of land ownership among the women, may explain the more robust finding. It is also true that only a small percentage of variance in violence was explained in the proposed models, suggesting that additional factors related to women's marginalization (e.g., employment and income) need to be taken into account for a full understanding of what puts women at risk. Future

research examining additional factors may facilitate a deeper understanding of gendered relationships in these contexts.

Practice Implications

Despite our study's limitations, the findings have promising potential for informing both practical intervention and theory. Moreover, the study findings are timely. They illustrate the mechanisms by which altered structural changes—namely women's land ownership in contexts that challenge gendered power—can bring about profound social and psychological change for women at a time when gender-based violence is receiving unprecedented levels of international attention. In the current study, the organizations' strategic use of women's land ownership was informed by self-mobilized grassroots efforts in the Valley of Kashmir that critique capitalist, and gender oppressions in a manner that strategically addresses policies and norms that substantiate male power and control rather than conforming to a neoliberal agenda focused solely on privatization. Our findings importantly demonstrate that organizations should be informed by marginalized voices that can, and ought to, determine their own agendas for liberation.

Conclusion

Given the healthy nature of our findings the article lends strong evidence to the processes articulated by the theory of gender and power. In particular, our findings illustrate the social dynamics of gender by linking institutional power to interpersonal relationships in a manner that both explains structures and processes that put women at risk and also holds promise for change. Finally, we believe that the framework offered in our article has much to offer socially marginalized communities that are working for women's human rights in an increasingly globalized world.

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Field Note
Courts as the agents of social change.
[1]*Tabassum Qadir Parray*

Courts are considered as one of the fundamental State institutions all over the world, fully backed by the Government of the countries. Meaning thereby that Courts are one of the pillars of the State Authority. In India the performance of the function of providing justice to common people has been since time immemorial vested with the Kings/rulers and at the local levels was taken care of by the village headmen and tribal leaders. The present day Courts and their hierarchy have been established during the British Rule in India and the overall structure of the Courts is more or less the same as has been established by British. The jurisdiction which the Courts exercise encompass mainly the social behavior of the human population. The functioning of the Courts besides being deterrent and punitive have been also reformative and in recent past in addition to the previous legislations many more laws have been enacted for regulating the behavior within a family. The most important one being Domestic Violence Act 2005.

Being a Judicial Officer, for past more than 10 years and working in some of the busiest Courts of the valley. The undersigned got a chance to hold trial of many cases regarding Domestic Violence and I prefer to write the first hand experience of how the Courts are shaping the behavior of society. The names of the parties would not be reflected for the purpose of saving their identity.

1.   ABC Vs XYX

A civil suit was brought before the court by an elderly person with respect to a double storied residential house surrounded by brick walling and having about 02 Kanals of land underneath and

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[1] *(KCS Judicial 2010 Batch), Sub-Judge/JMIC Chadoora*

appurtenant thereto The plaintiff submits that defendant No. 1 is his son and defendant No. 2 is his daughter-in-law and the said defendants are showing no concern with the plaintiff or his spouse and are not interested in living with the plaintiff and his wife therefore, he seeks restraint order against his son and daughter-in-law from the suit scheduled property. The plaintiff further states that regarding the suit property one petition is already pending before the Hon'ble Court of First Additional District Judge at Srinagar and the said litigation is in between the plaintiff and his brothers. The plaintiff further states that the cause of action has accrued to him when the defendants came in a vehicle and tried to enter into the suit property at the behest of muscle power. Further, the plaintiff being a retired Govt. Employee wants to live peacefully in the house held and owned by him. Hence, the suit.

The notices were issued to the other side and to the utter surprise of this Court, the defendants 1 and 2 who are shown as son and daughter-in-law of the plaintiff meaning thereby that they are husband and wife chose to file their separate Power of Attorney's and have been all along represented in this Court by two separate counsels and from the first hearing of the case till the last date of hearing in the case i.e. for almost five hearings, on none of the hearings the defendant No. 1 and 2 appeared together before the Court or their counsels appeared as a team which in the first instance brings a cloud upon the present status of relationship of husband and wife. Secondly the husband in his written statement submitted that because of the employment purposes, he is presently putting up at Himachal Pradesh and his contract with his employer company is till December end and he cannot come back here before December to reside either with defendant No. 2 or with the plaintiff and regarding the cause of action whatever the plaintiff has submitted does not pertain to defendant No. 1 as on the day of occurrence he was in Himachal Pradesh and not in his home. Although, the defendant No. 1 has used clever drafting by stating that he is caught between the devil and the deep sea as on one side, the

plaintiff who happens to be father of answering defendant No. 1 is alleging that he is supporting defendant No. 2 i.e. his wife and on the other side the defendant No. 2 i.e. wife of the answering defendant is alleging vice versa. He further submits that he comes to his place of residence after every two months or so, for about 7 to 8 days only and it is only his wife and two minor children who are residing in the suit scheduled property. He states that he will undertake that he will not throw away the plaintiff from the house/suit property as he has no right or interest in the said suit property. And further he is not causing any sort of interference into the suit property in any manner. He further states that he often remains outside the valley because of his job in a private company and presently it is only his family i.e. defendant No. 2 along-with kids who are suffering as they are not allowed to stay in the suit property. He further states that he has taken due care of the plaintiff as he was operated upon quite recently and he has provided best possible means to take care of the plaintiff. He further states that he is requesting both the plaintiff as well as defendant No. 2 to settle the issues between them and live a peaceful and happy life.

As far as defendant No. 2 is concerned, who happens to be the wife of defendant No. 1 and daughter-in-law of plaintiff, her learned counsel has submitted in his written statement that the plaintiff has suppressed the material facts regarding the subject matter and has come before this Court with unclean hands. He further states that it is the answering defendant No. 2 i.e. daughter-in-law who has been neglected socially, economically and psychologically and her husband i.e. defendant No. 1 has chosen to live a life of seclusion and has preferred a married life for the marital/parental obligations and is totally ignorant as to how his two minor children are being nourished, nurtured and brought up by his wife i.e. answering defendant. Taking the plea of being employed in a firm outside valley although he is earning there but is living a luxurious life for himself to the exclusion of his family consisting of

his wife and two minor children. Back in matrimonial home, the answering defendant No. 2 is raising her children single handedly in a non-congenial atmosphere and she being a Doctor by profession is also discharging her duties in a Government Hospital and the plaintiff or his spouse never help their daughter-in-law in day to day chores or in taking care of her children. It is she all alone who attends to her duties and also takes care of her children and the home. In fact it was on 20/06/2022, that the plaintiff along-with his family members assaulted the answering defendant and threw her out of the matrimonial home along-with two minor children. The answering defendant did not leave the home but called her parents for the conciliation but as per her written statement her parents had also been misbehaved with, by the plaintiff and his spouse. Although, the answering defendant had approached the concerned Police Station and Women's Police Wing but she did not pursue the same keeping in mind the honour of the family and a legitimate expectation for the reconciliation. Although, the defendant No. 1 suggested her to accompany him to Shimla for one month so that the things get settled down but, on the day, when she had to travel to Chandigarh, the phone of the defendant No. 1 was continuously on **switch-off** mode which created suspicion in the mind of answering defendant and she was afraid to travel alone with her minor children. She believes that the plaintiff and defendant No. 1 are hand in glove with each other as defendant No. 1 has preferred to live all alone in Shimla and it is the defendant No. 2 who along-with two minor children are being deprived to reside in a matrimonial home. She ultimately prays that she along-with her minor children may not be deprived from residing in their home.

The matter was argued by all the three learned counsels i.e. learned counsel for the plaintiff (father in law), learned counsel for the defendant No. 1 (son) and learned counsel for the defendant No. 2 (daughter-in-law).

The Court **Heard the matter and Perused the file, and gave following finding**: The present suit has been presented for the grant of a Decree of Permanent Injunction i.e; permanent restraint against son and daughter-in-law in using or entering in the house of father-in-law only and since presently the instant suit is not for the relief of declaration but merely for injunction therefore this Court need not to go into details of the title of the suit property i.e. who is having the title with respect to the suit property.

The law applicable to the instant case at this stage is provided under Order 39 Rule 1 Civil Procedure Code which provides the instances where temporary injunction may be granted, as under: _ Where in any suit it is proved by an affidavit or otherwise –

> **(a)** That any property in dispute in a suit is in danger of being wasted, damaged or alienated by any party to the suit, or wrongfully sold in execution of a decree, or
>
> **(b)** That the defendant threatens, or intends, to remove or dispose off his property with a view to defrauding his creditors,
>
> **(c)** That the defendant threatens to dispossess the plaintiff or otherwise cause injury to the plaintiff in relation to any property in dispute in the suit.

the Court may by order grant a temporary injunction to restrain such act, or make such other order for the purpose of staying and preventing the wasting, damaging, alienation, sale, removal or disposition of the property (or dispossession of the plaintiff, or otherwise causing injury to the plaintiff in relation to any property in dispute in the suit) as the Court thinks fit, until the disposal of the suit or until further orders.

As far as clause (a) of Order 39 Rule 1 CPC is concerned, which states that any property in dispute in a suit is in danger of being wasted, damaged or alienated by any party to the suit, or wrongfully sold in execution of a decree, same does not apply to the facts of the present

case as from pleadings of the parties, it is nowhere shown that if the defendants 1 and 2 along-with their two minor kids are allowed to live in the house of plaintiff, the said suit property will in any way be wasted, damaged or alienated by them.

Order 39 Rule 1 (b) which states that the defendant threatens, or intends, to remove or dispose off his property with a view to (defrauding) his creditors is also presently not applicable to the facts and circumstances of the instant case.

Order 39 Rule 1 (c) states that the defendant threatens to dispossess the plaintiff or otherwise cause injury to the plaintiff in relation to any property in dispute in the suit. It is the Order 39 clause (c) CPC which the plaintiff/applicant has pleaded before the Court that on the basis of muscle power the defendants had come in vehicles and had threatened the plaintiff and his spouse that they shall be dispossessed/or injury shall be caused to him and on this basis the ad-interim order has been granted in favour of the plaintiff and against the defendants.

This Court has gone through the pleadings of the parties, legal position referred supra and the material placed before this Court for the purpose of deciding the application for ad-interim relief, this Court is guided by an authority titled as **Morgan Stanley Mutual Fund Vs Kartick Das 1994 SCC (4) 225** in which Hon'ble Supreme Court has held as under:-

In deciding an application under Order 39 Rule 1 CPC, Court has to see following factors:-

> (i) Whether irreparable or serious mischief will ensue to the plaintiff;
>
> **(ii) Whether the refusal of injunction would involve greater injustice than the grant of it would involve;**
>
> (iii)The Court will also consider the time at which the plaintiff first had noticed of the act complained

of, so that the making of improper order against a party in his absence is prevented;

(iv) The Court will consider whether the plaintiff had acquiesced for some time and in such circumstance, it will not grant ex-parte injunction;

(v) **The Court would expect a party applying for exparte injunction to show utmost good faith in making the application**;

(vi) Even if granted, the exparte injunction would be for a limited period of time and

(vii)   General Principles like prima facie case, balance of convenience and irreparable loss would also be considered by the Court

While granting or refusing the injunction, the Court has to take into consideration the conduct of the party, probable injury to either party or whether the plaintiff could be adequately compensated if injunction is refused.

First and foremost, the Court has to go through the three cardinal principals of prima facie case, balance of convenience and irreparable loss.

After marriage a man and woman are entitled to live in the social sphere as husband and wife. The husband is bound to provide everything that a woman requires, he must take full responsibility for the maintenance of his wife and he is also bound to do this without reproach or condescendence. In this matter the components can be simplified to; **adequate responsibility, overall welfare, stability of marriage, clothing, food as well as general care**.

It is in common parlance that once the marriage/Nikah is performed between the Muslim husband and wife, the Muslim woman gets entitled to:-

1. Dower/Meher and she can refuse co-habitation, if it is not paid;

2. Maintenance with due consideration to husband's earning capacity;

3. Use separate room in husband's house/matrimonial home from where she can exclude all others except her husband;

4. Visit to her parents and other blood relations with reasonable frequencies and

5. Equal treatment and separate sleeping apartment, if there are more than one wives.

The learned counsel for the plaintiff misrepresented the facts in his plaint by stating that the defendant No. 1 and 2 along-with some of their relatives are trying to dispossess him and his old aged wife but same is not the reality as brought before this Court. And in fact it is other way round i.e. in the present case the plaintiff is trying to dispossess a legally wedded daughter-in-law from using a room in her matrimonial household.

Now coming to the facts of the present case, in none of the marriages the parents of the would-be daughter-in-law ask for a separate title of immovable property/residential house in name of the bridegroom before marrying off their daughter in the said house and the daughters are married into the households and there is a legitimate expectation of the bride as well as her parents that she will continue to live in the said house in which she is taken as a bride.

In the present case, while granting injunction the Court has to see the prima facie case and not the prima facie title. The law is quite clear that in cases for injunction, it is the possession which needs to be protected and from the facts appearing before this Court after taking the pleadings of both the parties into consideration and the arguments advanced before this Court by learned counsel for the parties it becomes clear that the defendant No. 2 i.e. daughter-in-law had been in lawful possession and had been living peacefully in the matrimonial house but for the intelligent drafting by learned counsel for the

plaintiff it was shown that she had been trying to dispossess the plaintiff and his spouse from their own house when in fact she by the fact of being lawfully wedded wife of defendant No. 1 and mother of two minor children of defendant No. 1 who happen to be grandchildren of plaintiff is under a lawful authority to live in the said matrimonial house and the Hon'ble Supreme Court is clear on the point that even a trespasser can claim protection against unlawful dispossession.

Balance of convenience means that which party will suffer more loss or will have to face greater hardship by getting or being denied the relief of injunction. In the present case, prima faciely it has been shown that the defendant No. 1 being the son of plaintiff and defendant No. 2 being daughter-in-law of plaintiff and the said daughter-in-law has been taken as a bride in the suit scheduled property and she had a belief that the said suit property is her lawful matrimonial home and now she along-with her minor kids had been putting up in the said house and denying her and her children entry in the said house is definitely going to tilt balance of convenience in her favour as she had been stopped from exercising her legitimate right of entering and living in her matrimonial house.

As far as irreparable loss is concerned, from the pleadings of the parties, it becomes clear that presently defendant No. 1 is residing at Himachal Pradesh and it is the defendant No. 2 who has been at this stage after almost more than five years of marriage rendered homeless and shelter less and it is definitely going to have an adverse impact on the psyche of her two minor children who at present have a very impressionable age and the scars of the unfolding of events because of the present suit will be very difficult to be healed up.

The relief of injunction is an **equitable relief** and equity, justice and good conscience have to be guiding factors in deciding an application filed under Order 39 Rule 1 of CPC.

Now keeping in mind the facts of the present case, plaintiff has not come before this Court with clean hands as in the plaint he has submitted that the defendants are trying forcibly to dispossess him from his house when in fact the defendant No. 1 has been already out of the valley in pursuit of his livelihood and it is only the defendant No. 2 who had been living in the said house along-with her two minor children.

In **Maria Margadia Sequeria vs Erasmo Jack De Sequeria (D) ... decided on 21 March, 2012** wherein the Hon'ble Apex Court has held that "truth should be the guiding star in the entire legal process, the Court's serious endeavour has to be to find out where in fact the truth lies. The entire judicial system has been created only to discern and find out the real truth. Judges at all levels have to seriously engage themselves in the journey of discovering the truth. That is their mandate, obligation and bounden duty. Justice System will acquire credibility only when people will be convinced that justice is based on the foundation of the truth".

The principle of adjudication is not only to determine the rights of the parties but to see that the litigations come to an end.

The Hon'ble Supreme Court in **Mohanlal Shamji Soni Vs Union of India & Anr. 1991 Suppl. 1 SCC 271** has held that a question that arises for consideration is whether the presiding officer of a Court should simply sit as a mere umpire at a contest between two parties and declare at the end of the combat who has one and who has lost or is there not any legal duty of his own, independent of the parties, to take an active role in the proceedings in finding the truth and administering justice. It is the duty of a Court not only to do justice but also to ensure that justice is being done.

In **Ashammugam Vs Ariya Kshatriya Rajakula Vamsathu Madalaya Nandhavana Paripalanai Sangam**, the Supreme Court has stated that ''it is bounden duty of the Court to uphold the truth and do justice.

Every litigant is expected to state truth before the law Courts whether it is pleading, affidavit or evidence. Dishonest and unscrupulous litigants have no place in law Courts.

Our Hon'ble High Court in a recent judgment titled **Mohammad Yaqoob Lone And Others vs Hamidullah Lone And Others CMM No. 127/2021, CM No. 5797/2021 on 5 October, 2022**states that it can be professed from Rule 1 of Order XXXIX, that grant of temporary injunction is to **prevent damage** or wastage to any property which is in dispute in the suit and is aiming at preserving the property which is in dispute in a suit.

In my opinion and as per the **Sociological Theory of Jurisprudence propounded by Dean Roscoe Pound**, the function of Courts is that of **social engineering** and if under the garb of Court order a daughter-in-law along-with minor children is dispossessed from her matrimonial home and is not allowed to enter there either to take her belongings or to allow her minor kids to stay and grow up and develop there, then the Courts cannot as act mere spectators and if the wrong is allowed to continue, it will have a negative impact on the upbringing of the two minor effected children and further a wrong message will go out in the society and instead of administering the cause of justice, the Courts will be responsible for advancing injustice.

Although civil Courts have powers to stop the commission of infringement of rights of the people in general and persons coming before the Court in particular, but Civil Courts have to remain vigilant and sensitive about the fact that its Acts do not violate rights of another person and its orders are not in contravention to the provisions of any law e.g. in the present case, the Court shall not be considered as a party in meeting out Domestic Violence to the defendant No. 2. Domestic Violence Act being a special legislation and has been enacted in order to provide more effective protection of the rights of women guaranteed to them under the D.V Act who are victims of

violence of any kind in the family and for matters connected therewith or incidental thereto.

Domestic relationship is defined under Clause F of Section 2 of the D.V Act as a relationship between the two persons who live or have at any point of time lived together in a shared household when they are related by consanguinity, marriage, adoption or family members living together in a joint family.

In the present case, as far as defendant No. 1 is concerned, presently he is putting up at Himachal Pradesh and during the course of proceedings before this Court and as per the written statement submitted by him, it has been shown that even after presentation of instant suit and after passing of the ad-interim relief wherein both the defendants were temporarily restrained from causing or making any kind of interference into peaceful possession and occupation of plaintiff/applicant over the suit property he has been living in the said suit property along-with his parents i.e. the plaintiff and his spouse. Therefore, he has not been adversely affected by the passing of the said order, hence, defendant No. 2 along-with her children has been forced to live separately outside the shared household because of the circumstances beyond their control.

It is the duty of the Court that defendant No. 2 along-with her children enjoys a proper status which she has got by virtue of being wife of defendant No. 1 and daughter-in-law of plaintiff and she cannot be allowed to live a life of remorseless because of no fault of her.

In view of the considerations and deliberations referred supra, the ad-interim order dated **22/08/2022**, is modified to the extent that the defendant No. 2 along-with her two minor kids is allowed to visit the matrimonial home and can use her room as well as common area of the house/suit property and shall not be stopped or restrained in any way for ingress and egress. Further, parties are directed not to cause any disturbance in the privacy of each other in the shared household.

2. PQR (father of the minor ward A) VS UVW (Mother of the minor ward A)

1.   The instant petition under Section 25 of Guardian and Wards Act has been preferred by the learned counsel for the petitioner seeking custody of minor ward named above on the grounds mentioned in the said petition. Along-with the main petition he has also filed an application under Section 12 of Guardian and Wards Act for the grant of interim custody. In the main petition, the petitioner submits that he is father of the minor and is entitled to custody of the minor as per the tenants of Islam and the Shariat governing the personal relations between the petitioner and the minor and under the provisions of Guardian and Wards Act. That the non-applicant is divorcee and she has no source of maintenance or any other avenue to make her the bright future and better upliftment and upbringing of the minor daughter. To safeguard the life of the minor and to provide her best environment and atmosphere for nourishment, upbringing, education, mental development and maintenance to the minor, the applicant has preferred the present Guardian petition. That the applicant/petitioner being father and natural Guardian of the said minor has every right and obligation to save the future of his daughter. That the nuptial knot between the applicant and non-applicant stands dissolved and since then the non-applicant is residing at her parental home with her parents along-with the minor child. While as applicant being the Natural Guardian of the said minor has every right and obligation to save the future of his minor child from getting spoiled at the hands of non-applicant. The applicant is very much worried for the welfare and well-being and best development, upbringing and education of his aforesaid minor daughter to the satisfaction of the need of time. Hence, the petition.

2.   The other side was put to notice, despite proper service, she did not cause her appearance before this Court and ultimately on

21/09/2021, exparte proceedings were initiated against the non-applicant and applicant was directed to adduce exparte evidence.

3.   On 27/10/2021, the applicant including himself as witness has filed four exparte witnesses in the shape of affidavits in presence of the said witnesses, who have deposed their statement in those affidavits.

All these witnesses as ex-parte witnesses, in one go have stated that the witnesses are competent to solicit the witness affidavit as they are fully conversant with the facts of the case and hence competent to swear the affidavit. That the applicant married with non-applicant in the year 2018 and out of said wedlock one daughter namely Myda Jan was born. However, after some period, the relationship in between the applicant and non-applicant got strained and ultimately marriage stands dissolved by virtue of compromise-cum divorce. That by virtue of said compromise the custody of the minor female child shall remain with the father i.e. the applicant. However, despite of the said compromise, the non-applicant did not bother to handover the custody of the said minor to the applicant although she received Rs.3,00,000/- (Rupees Three Lakhs) from the applicant. That applicant being the father of the said minor seeks to have the custody of the minor ward, so that he could make her future bright by providing her the best possible education, provide best environment, mental and physical development and for her best future. That the applicant has good means of income and has good and peaceful atmosphere in his home which is fit and feasible for the best sustenance to the minor ward instead of living in parental home of non-applicant. That the applicant is interested in overall development of his child and he is willing to provide his daughter, quality education and all necessities of life for her prosperous future. All the witness affidavits are duly verified, stamped and are attested by public notary.

4.   From the evidence of applicant adduced in shape of affidavits it is proved to the satisfaction of the Court that the applicant has

already divorced the non-applicant by way of a compromise-cum divorce arrived at between the parties wherein it is stated that the applicant has to pay Rs. 3,00,000/- (Rupees Three Lakhs) in favour of the non-applicant and the minor child shall remain in the custody of father i.e. applicant permanently.

5.   Taking cumulative note of whatever has been stated above, betterment and welfare of the minor in the hands of the applicant is more secure and safe than the non-applicant.

Section 17 of Guardians and Wards Act gives guideline to the Court which needs to be considered by the Court in appointing Guardian. Briefly the said section provides as under:-

1. In appointing or declaring the Guardian of a minor, the Court shall, subject to the provisions of this section, be guided by what, consistently with the law to which the minor is subject, appears in the circumstances to be for the welfare of the minor.

2. In considering what will be for the welfare of the minor, the Court shall have regard to the age, sex and religion of the minor, the character and capacity of the proposed guardian and his nearness of kin to the minor, the wishes, if any, of a deceased parent, and any existing or previous relations of the proposed guardian with the minor or his property.

3. If the minor is old enough to form an intelligent preference, the Court may consider that preference.

4. The Court shall not appoint or declare any person to be a guardian against his will.

While deciding the Guardianship of the minor, **the paramount concern of the Courts is the welfare of the minor** and not the affluence of the parties seeking guardianship. Although, better financial resources, are the statutory presumptions that father is better suited, may be one of the relevant considerations but cannot be the

sole determining factor for deciding the custody of the child. Since, custody of a child is a **sensitive issue** and is a matter involving the emotions of the parties hence the Court has to strike a balance between such emotions and the welfare of the minor.

In **Lekha Vs P. Anil Kumar 2006-13SCC – 555** it has been held that ''*remarriage of mother cannot taken as a ground for not granting custody of child to her''*.

The appointment of guardian and custody of minor are two different aspects. The custody is related to physical control over a person or a property whereas the concept of guardianship is similar to trusteeship. A guardian is a trustee in relation to the person of whom he is so appointed and his possession is more onerous than of mere custodian.

Although, father being natural Guardian but as per Guardian and Wards Act 1890, Doctrine of "Best interest of child" and Welfare of the child has to be kept in mind.

In **Chandrakala Menon Vs Vipin Menon (Capt.) 2 SCC 6 (1993)** it has been held that "*the father is the natural guardian of his minor daughter, yet the question regarding the custody of minor child cannot be decided on the basis of legal rights of the parties but on the sole criterion of interest and welfare of the minor''*.

In Nil Ratan Kandu Vs. AbhijitKandu 9 SCC 413 (2008) It has been held that "*in selecting a guardian, the Court exercises* **"parenspatriae***" jurisdiction* *and is expected, nay bound, to give due weight to a child's ordinary comfort, contentment, health, education, intellectual development and favorable surroundings. But over and above physical comforts, moral and ethical values cannot be ignored and they are equally, or even more important, essential and indispensable considerations. If the minor is old enough to form an intelligent preference or judgment, the Court must consider such preference as well, though the final decision should rest with the Court as to what is conducive to the welfare of the minor*".

In Wazid Ali Vs Rehana Anjum AIR 2005 MP 141 it has been held that "*the word welfare of the child admits of no strait-jacket yardstick. It has many facets, such as financial, educational, physical, moral and religious welfare. The question, where the welfare of the minor lies should be answered after weighing and balancing all factors germane to the decision-making, such as relationships, claims and wishes of parents, risks, choices and all other relevant circumstances. The answer lies in the balancing of these factors and circumstances and determining what is best for the minor's total well-being. The cardinal principle is that minors cannot take care of themselves so that the State as* **"parenspatriae***" has powers to do all acts and things necessary for their protection. It is, therefore, the primary duty of the Court to be satisfied with what would be for the welfare for the minor and to make an order appointing for declaring a guardian accordingly"*.

6.   In the present case, although as per the averments made by the father of the child that the applicant has divorced the non-applicant by way of mutual compromise but child continues to be in the parental home of her mother i.e. her matrimonial home since her birth and has been living there with her mother. Further, the mother **has not remarried and is still there** and at the time of presentation of the Guardian petition in the **year 2021**, the child was shown as **2 ½ years old** meaning thereby in the year 2022 **she might be about 3 ½ years old**.

Section 352 of Mullas Principles of Mohammedan Law (Nineteenth Edition) page 287, provides: -

     352: Right of mother to the custody of infant child.

The mother is entitled to the custody (Hizanat) of her male child until he has completed the age of 07 Years **and of her female child until she has attained puberty.** The right continues though she is divorced by the father of the child, unless she marries a second husband in which case the custody belongs to the father.

The said view has been held by the Hon'ble High Court of J&K in "**Bashir Ahmad Mir Vs Rubeena Akhter, 2011 (II) page 687**.

7.   In the petition and in his witness affidavit, the father has submitted that he has good means of income and can provide the basic necessities of life to his said daughter and further he can provide her better-quality education for her prosperous future. Since, father being the **natural Guardian** and can still provide those **material things** to his daughter even if she is in the custody of her mother. As the guardianship and custody are two separate things and it has been held **in Vishnu Vs Jaya 2010-6SCC- 733 that if the children are forcibly taken away from the custody of parent with whom they were living for a long time, and handed over to another, it will only traumatize them and do good to nobody.**

8.   Keeping in mind whatever has been stated above, this Court is of the view that presently changing the custody of the minor female child will only result in traumatizing her and hence the application stands disposed off with the direction that the father shall continue providing for the maintenance including educational and other expenses to his daughter. Further, it is also admitted position that the ward is presently in the custody of respondent. Although, the age of child is presently only about   3 ½ years old, therefore, she cannot be taken away from the custody of mother, but at the same time, the petitioner, father of the ward cannot be denied under law his right of spending quality time with his child. Therefore, in the interest of justice and in order to allow the relationship of the minor daughter and her father (petitioner) to grow and flourish, the visitation is hereby granted and shall be regulated as under :

> I.   That respondent (mother) shall produce the ward in the Office of Tehsil Legal Services Committee, Chadoora on 1st and 3rd Saturday of every month at 02:00 P.M and leave the custody of the ward with the petitioner till 4:00 PM wherein after petitioner shall re-deliver the custody of the ward to the

respondent. However, if for any reasonable cause the respondent would be unable to cause the production of ward on 1st and 3rd Saturday supra, she shall in alternative produce the ward on 2nd and 4th Saturday of every month respectively in afore - noted mode and manner.

II.   For every visit the father shall **pay ₹1000/-** to the respondent as visitation charges.

III.   That petitioner (father) shall take necessary measures for upbringing of the ward and oversee her progress.

IV.   That respondent shall facilitate conversation of ward with the petitioner through video call at least twice in a week.

V.   That non-compliance of the order without any reasonable/ lawful excuse would make the defaulting party liable to the costs to the **tune of Rs. 2500/-**

VI.   It is made clear that this order/ in reference to the visitation rights as afore-stated shall remain in force for a period of one year from today i.e. the date of order wherein - after parties may seek alteration/ amendment / modification etc. of this order, if they choose to do so, in accordance with law. Copy of this order shall be sent to Staff of Tehsil Legal Services Committee, for information and compliance.

Case No 3... Mother aged 80 Years Vs Three Sons and Two Daughters.

The instant Pre-litigation has been filed by the applicant on 12.11.2022. The application has been numbered and diarized. In the application the applicant has stated that her husband namely GAG died on 21.08.2022 at his home and left behind the applicant and non-applicants 01 to 05 as his legal heirs and successors in interest. The deceased husband of the applicant was maintaining Saving Account with Post Office Chadoora under Account No. SB-XXX and left behind an amount of Rs. 80,672/- deposited lying therein. The applicant approached the Post office with the request to release the

said deposited amount in her favour. The Postmaster refused to release the said amount in favour of applicant unless no-objection from the non-applicant 01 to 05 is on record. The applicant thereafter submits that the non-applicants 01 to 05 i.e. her own two sons and three daughters refused to give their no-objection in the matter. The applicant is widow and has no source of income and prayed that the amount deposited by her husband in the Post office may be released in her favour.

That non-applicants have been put to notice for causing their appearance before the Court and on the day fixed they appeared and were directed to give NOC to their mother then and there failing which they shall be saddled to pay regular maintenance to their mother to the tune of Rs. 10,000/- per month as provided under Maintenance and Welfare of Parents and Senior Citizens Act 2007 (MWPSC ACT). Subsequently, they gave the undertaking and NOC as required in the open Court and same was handed over to the Postmaster for release of amount in favour of the old lady.

` These are some of the instances wherein it is practically shown that how the Courts regulate the behavior of family members interse and how they act the agents of social change as whatever is being done by the Courts on day-to-day basis has a clear-cut effect on the daily lives of people.

Psychosocial Problems In The Kashmir Valley
A Field Note Discussion

Following observations are based on my work in the valley of Kashmir from 2003 till 2010 & subsequent visits in 2019& 2022

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Abstract:

The emergence of psychosocial problems in the valley is a phenomenon which began in the aftermath of the conflict about two decades ago, resulting in a spurt in mental illness and the recent explosive rise of drug abuse (opioids) in the valley; unlike the prevalence of inhalants a decade ago.

This article is an attempt to actualize the present enormity of the prevalence of the above issues, and their adverse impact in the populace in the valley. It also raises concerns on emerging problems related to the following

- *Domestic Violence,*
- *Abuse (emotional/ physical/ sexual),*
- *Suicides and*
- *Gender Equity -a matter commonly overlooked.*

All the above psychosocial issues are primarily social problems in nature. Unfortunately, too much focus is given on a clinical approach, instead of addressing it from a holistic social perspective.

The very term – psychosocial emerges from the psyche (mind) and social (society) and both of these two factors have led to a steep incline in the problems over the past years. More important due to the prolonged stressful conditions leading to erosion in values, a casualty has been the very basic personality of people especially the youth. Today they are caught between the declining family ties and the pressure placed on them by their colleagues. This leads in many instances to insecurity which is carried with them into their adult lives.

Any approach in addressing the above will have to be done by local social work professionals who have a vision and compassion along with a willingness to interact with the local community.

Introduction:

Any approach in addressing any psychosocial issue cannot be done in isolation but has to be viewed in its context. Environment plays an important role and comprises of -

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I. Natural Environment (Involves weather, climate, living species (society/families/people/animals and natural resources)

II. Built Environment (made by humans, such as agriculture conversions or rapid urbanizations. With current human interventions many natural environments have been acquired some level of being "Built". Man's incursion into the natural habitat of the environment has set up several artificial set up which has threatened the very cultural/ societal fabric of today and led to an erosion of values and relationships[1]

As one looks into the past – the climate, cultural / societal values and relationships proved to be more clean, transparent and authentic as what one sees around in the world today. Today's values can be summed up around accumulating wealth and power which can be visualized in the hectic lifestyle around us with people engrossed on their phones. Authentic relationship and trust is at a low premium.

As a youngster (50+ years ago) I recall sitting with my father by the fireplace in Srinagar as he talked about the "good old days" when life was more laidback, the quality of life good and more economical, and currency then in Rupees / Anna; and Society more stable with people living in harmony. Fifty years hence, I wonder what today's young generation will be able to write about events in their life and the legacy that they would leave for their children.

Changes in the Kashmir Valley:

The following table pertains to Kashmir from the changes I have observed since my first visit in 1969. Readers may wish to add on.

THE DECLINE OF NATURAL ENVIRONMENT – RISE OF BURNT ENVIRONMENT – Over time

Year	Natural Environment (Weather, climate, Society, family, values)	Built Environment (Weather, climate, Society, Family, values being affected of the erosion of mankind's urbanization/ technology
1969 (3 months)	More natural beauty visible – Dal Lake waters blue, less weeds, more fish, and water sports. Weather pleasant (snowed in May'69 Pluralistic open society No security Wooden low fences around educational institutions Less traffic. Life more laidback People warm and friendly	TV Tower on Sankaracharya hill in Srinagar under construction No other memory of man's urbanization
2003-09	Natural beauty on the decline, more pollution with the Dal lake affected	Armed security presence More Homogenous society High cemented walls around educational institutions The high incidence of mental Illness in the valley (especially among women) People fearful / low trust Sporadic violence
June'19 (3 weeks)	Decline in the natural beauty	Security still present Lockdowns (law & order, covid Widespread use of mobiles / internet. Fear/ Distrust prevalent Sporadic violence Mental Illness still high – with stigma
May'22 (2 weeks)		Political lockdowns and COVID Sudden spurt of drug abuse (opioids) Tourism spurt, bad for natural beauty

The contents of the above table can be adapted for each city as it highlights the important role that the environment plays on us as individuals and with the passage of time it's going to worsen in terms of psychosocial stressors. More important it reveals the corrosive effect of the Built Environment on Society/ people and values among others.

On the flip side, in countries where the natural environment is nurtured and limits set on the built environment, the best in the individual is brought out without compromising on his / her beliefs / values.

LOCAL BACKGROUND:

Much has been said about how the valley went through an emotional traumatic nightmare after the conflict and its aftermath resulting in countless of people (mostly women) are being afflicted mentally; and of substance abuse among youth.

A. Mental Illness (MI):-

Key findings of a study by MSF (Medecins sans Frontiers in 2015 revealed the following

• 1.8 million (45%) adults in the Kashmir Valley have significant symptoms of mental distress.

• Approximately 1.6 million adults (41%) in the valley diagnosed to have depression.

• An estimated 1 million adults (26%) in the valley have anxiety related disorders.

• Nearly 1 in 5 adults (19%) or 771,000 individuals in the Valley have PTSD. [2]

The prolonged lockdown due to the socio political situation and COVID have heightened the situation.

B. Substance Abuse:

o J&K has about 6 Lakh people affected by drug related issues about which 90% heroin users are 17-33 years of age.[3]

o 84% of substance abusers in Srinagar & Anantnag were primarily on Heroin.

o JK is gripped in narco terrorism as the international drug mafia is smuggling drugs through the Line of Control (LOC) and International Border (IB) to sell a small consignment in this region and the remaining consignment in Punjab.[4]

o The Outpatient attendance of substance abusers (opioids) in the local IMHANS hospital exceeds 100 youth per day and at this rate will escalate in the months / years to come.

A menacing danger lurking around is the growing influence of the drug mafia which in the context of a border state of JK has significant social/ political overtones if not addressed now. The drugs have been mainly brought from across the border, and since the local youth do not have opportunities of travelling outside the valley, another danger with the surge in tourism is that in the months/ years to come this could be another source.

Urgent action is necessary here lest the situation blows up to be as bad as Punjab and Gujarat where the issue has been politicized.

Besides the above there are several hidden social issues which are yet to see light – abuse, domestic violence, emergence of suicides, all highlighting an erosion of basic family values which need to be addressed from a holistic angle at the earliest. Most of the victims are young girls who suppress their stress, some of them sharing the tensions with their friends / family or a few with the Psychiatrists.

Present Scenario of Social Work viz a viz Psycho Social Problems in the Valley

The following observations are based on my work experience in the valley & subsequent visits -

- More of a remote controlled / office driven approach with visits made to the community. The danger this carries is that it can be "donor driven".

- Too much focus is given to pathology / medical based approach which I consider to be the "tip of the iceberg" (clinical symptoms). This tends to be hospital based and only adds to the social stigma, with many of the clients/ families suffering silently at home.

- Many NGOs that are working in the valley are valley are evolved around "Peace" and "Education" (with the odd exception), and as such no real impact is made in the actual Psychosocial problems existent in the community.

- Most of the Social Work graduates find it difficult to secure a job in their field leading to many of them pursuing a B.Ed. Career and working as Teachers.

- Research Surveys are conducted by many Intl NGOs/ Local Scholars but no sustainable impact in the community is visible.

- No cohesive approach by the local establishment in addressing the psychosocial problems. Right now each NGO is working on their own with no accountability apart from that to the outside donor.

- A real and present danger which needs to be addressed sensitively is the growing distancing of relationships within the family structure and the increased influence of peers on the youth of today.

5. Suggested Strategies to address the psychosocial problem:

Given the fact of its strategic border location any long-term approach has to be done by the local social work professionals with the active support and involvement of the community, one that is devoid of any political overtones. This would involve -

- Setting up a platform of Professionals across various fields, with the Social Work Department providing the leadership. Members could be from – Social Welfare Dept. Educationists, Psychiatrists, Law Enforcement officials & Lawyers to ensure that -
  - ❖ The drug crisis is curtailed and that there is no threat from antisocial / political elements. .

❖ They will be able to access more support from Donors (NGOs/ Corporate Sector) and ensure transparency and accountability.

❖ Provide the necessary guidance and protection to all engaged in preventive community work from being misconstrued as having political overtones as also from the dangers of the drug mafia.

However, safeguards need to be set to ensure there is transparency /integrity here in terms of

ones accountability to the investors as also to the NGOs / Community

- Initiating community based holistic projects where the psychosocial problems can be addressed and resolved at the community doorstep. This enhances acceptability of the social work expertise, dispels the social stigma, solves the problem (at the early stage) and acts as a precursor in moving out among the people. More important it involves the support of the community leading to goal ownership and long-term sustainability.

- Identify and allocate each District / Block to an NGO work in the alleviation of psychosocial problems. A unified approach will help in solving the current psychosocial crisis and address the social stigma. (I recall my first job in Mumbai around 1974-75 in the field of leprosy. Each NGO was given a ward by the Municipality to address issues of Survey, Education & Treatment SET, and in time the incidence of leprosy was brought down). The same yardstick can be used here.

- Develop a long term strategy from within the valley to ensure that over the years the twin objective of addressing the actual psycho social needs of people are met (impact) as also professional social workers are employed

- Given the widespread problem of Mental Illness and Drug Addiction plans need to be made in setting up Rehab Care Centres which could be managed by Social Workers with medical visits by Psychiatrists to address the medical symptoms. Such clients and their families need care, support and emotional counsel. Given the natural beauty of the valley these centers can be held in a rustic rural setting which is bracingly healthy. It will help if the local village residents are involved. If planned and implemented well it can serve as a model for the rest of the country.

- Long term plans need to also be made in restoring the clients to their families, or in providing training/ securing jobs to enable them get back on their feet.

- Set up Counsellors in all the Educational Institutions with the help of the Education Department. This is especially important in the current surge in the incidence of drug abuse as also other emotional issues which the youth will be struggling with.

- Establishment of a Documentation Centre under the aegis of the Social Work Dept. of JK University with support of the NGOs/ Medical / Educational Dept. to systematically record the progressive number of MI & Drug Cases identified/treated/ successfully rehabilitated across the valley as of now. Later when other issues arise they can be systematically documented.

- Seek advisory help from well-wishers outside the valley who are experts in the field of Law, Psychiatry, and Rehab Care, which will prevent the local professionals in Kashmir from getting 'burnt out. The internet can be beneficial here. But the ownership is of the local professionals.

The Future

The above strategies if collectively and unitedly done will go a long way in solving the existing psychosocial problem and prevent it from escalating further. Once the innate fear and social stigma is removed further problems will emerge and the social work fraternity in liaison with their medical colleagues will be able to handle it.

5 YEAR PROJECTION

Bearing this in mind the following 5-year projection is envisaged, where -

- All districts of Kashmir Valley will be covered by an NGO working in close liaison with the "Nambardars" and mature village residents (preferably women).
- The Social Work Department would be able to adopt certain urban wards/ villages to place their students for practical training.
- A Platform of concerned professionals is set up to ensure that the community needs are addressed and that anti-social elements are kept at bay.
- There would be a wider and warmer recognition of Social Workers.
- Decline in Social Stigma.
- More psychosocial issues such as abuse, domestic violence, suicides which have been hidden hitherto will surface and be dealt with sensitively.
- Peace, comfort and trust in the lives of hurting people and their families.

It would be good for all the stakeholders in the valley to meet once a quarter and share their specific successes achieved and challenges faced.

In conclusion any long-term social strategy in helping people / communities emerge out of their

Problems can be achieved with the following perspective kept in mind; hence the stress on a community-based approach (villages, urban wards, and education institutions located therein) -

> *Go to the people,*
> *Live with the people,*
> *Learn from the people,*
> *Plan with the people.*
> *Start with what they know,*
> *Build on what they have,*
> *Teach by showing, learn by doing.*
> *Not a showcase but a pattern,*
> *Not piecemeal but integrated,*
> *Not odds and ends, but a system.*
> *Not to conform, but to transform.*
> *Not relief, but release.*   5   Jimmy Yen

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Mr. Arun Kumar - Chief Secretary. Narco Coordination Unit Srinagar

News Desk Srinagar 14th Nov 2021

Our Mature Understanding of Change