

# *Rural Camp 2020*

*(31 January - 5 February 2020)*



*... A Targeted Learning Approach*

## **Field Work Unit**

**Department of Social Work**

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# Preface

The theme of the 4th Rural Camp was to provide first hand experience to the students of M.A. Social Work about the ways of life of people living in rural communities which are actually distinct from their own geopolitical context. This vision of the Department and the opportunity available at YFC Rurka Kalan; both complimented the design of the Rural camp 2020. The organisation was situated in rural Punjab and it was working in an organised manner with the people of the community. Since it is not possible to gain an understanding of all aspects of rural life in a limited time span, a strategic learning approach was adopted. The targeted learning outcomes were bifurcated in the following manner:

- ★ **Information about Resources and their distribution:** Social mapping is a method used to know the social stratification of a particular society. It focuses on identifying the diversified groups inhabiting the area of study based on caste, community, ethnicity and other features. Resource mapping provides information on the existing physical, economic and natural resources available in the village. It depicts what local people believe to be relevant and important for them. It reflects their perception about their reality with a high degree of authenticity. Social and resource mapping provides a very useful account of the different structures that exist in the population under study and the absence and presence of resources that impact the economic and social life of people.
- ★ **Historical and timeline learning:** Learning about the history of the village provides a deep insight into the historical development of the village. The knowledge of the history of any place is a great way to learn about the people, their struggles, contributions, community life and gives account of the measure of the process of development. For the study of the historical aspect of the village, the PRA tool that was used was Historicity and timeline mapping. This tool helps in a systematic study of historical events of the village and the advent of major means of development. It also helps to assess the gradual as well as major changes in the life of people.
- ★ **Learning about the economic life of people:** A peep into economic activity helps us to understand the quality of life of people to a considerable extent. The economic engagement of people provides an insight into the well being, accessibility, economic security and future avenues for masses. Understanding the livelihood aspect is therefore important for our understanding of rural poverty, actions undertaken to address the situation and the resulting milieu of people. A livelihood is a means of making a living. It encompasses people's capabilities, assets, income and activities required to secure the necessities of life. A livelihood is sustainable when it enables people to cope with and recover from shocks and stresses (such as natural disasters and economic or social upheavals) and enhance their well-being and that of future generations without undermining the natural environment or resource base.

- ★ **Mobility Mapping:** Mobility map is a method used to explore the movement pattern of an individual, a group or a community. The concept of mobility is important to the study of societies because it is suggestive of equality of opportunity available to people. It implies movement of individuals, families, or groups through which an assessment is made about the accessibility and outcomes that accrue to them. It answers important questions-where people go and for what reason? How frequent are the visits, what is the distance, and what is important about the place visited. Mobility mapping is suggestive of the opportunity, freedom and accessibility that people have in their day to day life. The assessment of mobility mapping reveals the reality of equality of opportunity available to people. The information thus improves the possibility of addressing the many layers of disadvantages faced by different groups within a population. Increasing social mobility is not only an argument for equality; it is an economic case as well. Promoting equality of opportunity is essential for economic efficiency as it enhances the use of individual talents.
  
- ★ **Autonomy Assessment:** Autonomy can be understood as the ability to take decision about matters concerning one self. The autonomy assessment determines the level of freedom available to people in the following sphere: personal, household, ownership of resources and engagement in matters related to governance. Autonomy is being able to govern oneself and be able to take part in decision making as a part of the collective at family, community and societal levels. Assessment of autonomy of an individual helps to determine the level of political power vested in the individual and also any conflicting zones in their empowerment.
  
- ★ **Gender analysis:** The cultural and social differences which form an essential part of the life experiences of people belonging to different sex is the cause of concern of gender analysis of society. Gender analysis provides an apparent understanding of the differential role expectations and performances of people based on biological sex. The gendered lens provides a deeper understanding of the discrimination that exists in the society, the outcomes of differential treatment also ought to be different for the people of two sexes.

# Message by Vice Chancellor

प्रो० अशोक ऐमा  
कुलपति  
**Prof. Ashok Aima**  
Vice Chancellor



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## MESSAGE

The field work activities undertaken by the Department of Social Work for imparting practical skills to Masters in Social Work students deserve profound appreciation. I acknowledge the fact that the Department collaborates with development organisations of other states and gives an opportunity to its students to analyse the social environment existing in other geo political settings. This kind of exposure provides an opportunity to students to analyse distinct elements of society along with learnings about ways of mitigation of problems of people. This is certainly a positive approach to widen the horizon of young minds.

I am pleased to learn that department is bringing out a comprehensive document from this exercise which is the result of efforts of faculty and students. It is encouraging that the rural camp was conducted with a planned approach and resulted in creation of this report which will enhance of visibility of initiatives taken by the department. I appreciate the dedication and commitment shown by the department as a team. Such kind of exposure to students will take their learning to new heights. This exercise will indeed help in enriching the academic environment along with developing nuanced understanding of social context we live in.

I am hopeful that this team will continue to work with such zeal, dedication and commitment for developing skilful professional social workers which can bring a much desired progressive change in our society.

I wish them all the best for their future endeavours.

  
(Prof. Ashok Aima)

## *Message by Head of Department*

Dr. Dharmendra Singh  
Head  
Department of Social Work

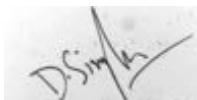
Department of Social Work, Central university of Jammu has time and again proven its commitment to social issues of society, especially the ones existing at the grass root level. The Field Work unit of the department has been instrumental in enhancing the learning of students in various settings like NGO's, INGO's, government departments, urban and rural settings, etc., through its field work programmes. I am very much impressed with my team for developing network with various institutions working in the development sector on various pressing issues like caste, poverty and patriarchy; which are deeply interwoven in our social fabric.

The achievements of the department were taken a step further with the Rural camp which was organised in the native state of Punjab in collaboration an NGO named YFC which is situated in Jalandhar district of Punjab state. This event gave the opportunity to our students to have first hand experience of the rural life and also witness the work environment in the development sector. The enriching experience was provided to students while performing a comparative analysis of the social scenario between two different states in India through participatory rural appraisal approach.

I am grateful to Shri Gurmangal Dass ji and other team members of YFC for providing a wonderful learning experience to the team of Department of Social Work during their comfortable stay in their organisation.

I congratulate my team for being able in organising this rural camp with great efficiency. I acknowledge the hard work of faculty, scholars and students in making this rural camp a success. I appreciate them for bringing out such a comprehensive report for wider audience. I am hopeful that they will keep on organising such events for the benefit of students.

I wish them success for their future endeavours.



(Dr. Dharmendra Singh)

## *Message by Field Work Coordinator*

Rural camp is a very important component of Social Work education and an extremely coveted event in the student life as well. The students get an opportunity to move out of their comfort zones and gain the experience of working in a new field setting. This camp was organised with a great enthusiasm and this report is a reflection of the coordinated efforts that was put in by each and every member of the Department for making Rural camp 2020 an enriching experience.

Rural camp 2020 was a pleasant learning experience for the students, faculty members and our host organisation YFC Rurka Kalan, Punjab. The exposure to the community in a distinct state has helped the students to broaden their vision. The learning in the camp was accentuated with the help of participatory rural appraisal tools and revolved around understanding facets of a rural community from aspects like livelihood, gender and development. The emphasis of the rural camp was to understand the trajectory of development of the village while grasping information about various historical events. The mobility pattern, levels of autonomy as well as livelihood opportunities were studied to gain wider understanding of the society. The entire study was conducted keeping in mind the catalytic impact of caste, class and gender. The learning from the rural camp has provided a valuable opportunity to the student to conduct a comparative situational analysis in two distinct geo-political settings of J&K and Punjab state.

This Rural camp is a new milestone and would not have been such great a success without the coordination of Shri, Grmangal Dass ji and his team at YFC Rurka Kalan.

I am grateful to the Honourable Vice Chancellor for his encouragement and support. I am also obliged by the inspiration of our Head of the Department whose foresightedness has always helped us to experiment and expand our fields of learning.



Dr Nancy Mengi

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# *Brief Summary of Rural Camp*

## ★ DAY 1

The Rural camp began with a journey from Jammu to Rurka Kalan, Punjab. The students boarded the bus from their respective stops enroute to Punjab. The bus reached the Rural camp destination-YFC Rurka Kalan at 4 pm on 31 January 2020. The rooms were allotted to all the students in 3 different locations. In the evening, the students were divided into groups and their tasks were distributed. The faculty supervisors were also assigned responsibility of one group each. A meeting was also conducted among faculty supervisors and group members before calling off the day.

## ★ DAY 2

First-day activity commenced with an Orientation Programme about the Young Football Club (YFC) organization. In the session, the trainee got information about the establishment, purpose, administration, funding, activities , etc., of the agency. After the first session, students were provided an opportunity to visit the various institutions and welfare centres managed by YFC in the village. In the second half, the Participatory Rural Appraisal activities were initiated in the community which mainly involved social and resource mapping of the community. After completing the PRA exercise, the groups again assembled in the YFC office and prepared for their daily presentations.

## ★ DAY 3

Second-day activity started with the fieldwork in which each group conducted their PRA exercise allotted to them- Historicity and timeline mapping, livelihood mapping, Social mobility mapping, Autonomy assessment and Gender mapping. The groups practiced their respective PRA tool in different areas of the village. At the end of the day, presentations about the day's work were made by the students in groups. A fun trip was organised to Rangla Punjab in Jalandhar city where students got the opportunity to relish the cuisines of Punjab and get a flavour of culture of Punjab.

#### ★ DAY 4

The students conducted their respective PRA assessment in the community other than the one they visited on the previous day. A programme on solid waste management was jointly organised by the students of YFC and Central University of Jammu at Ravi Dass ground. The students of YFC presented a skit on Women Empowerment. The students of the department presented a street play and delivered a lecture to aware people about solid waste management. After the programme, the students prepared for their final presentations of field work.

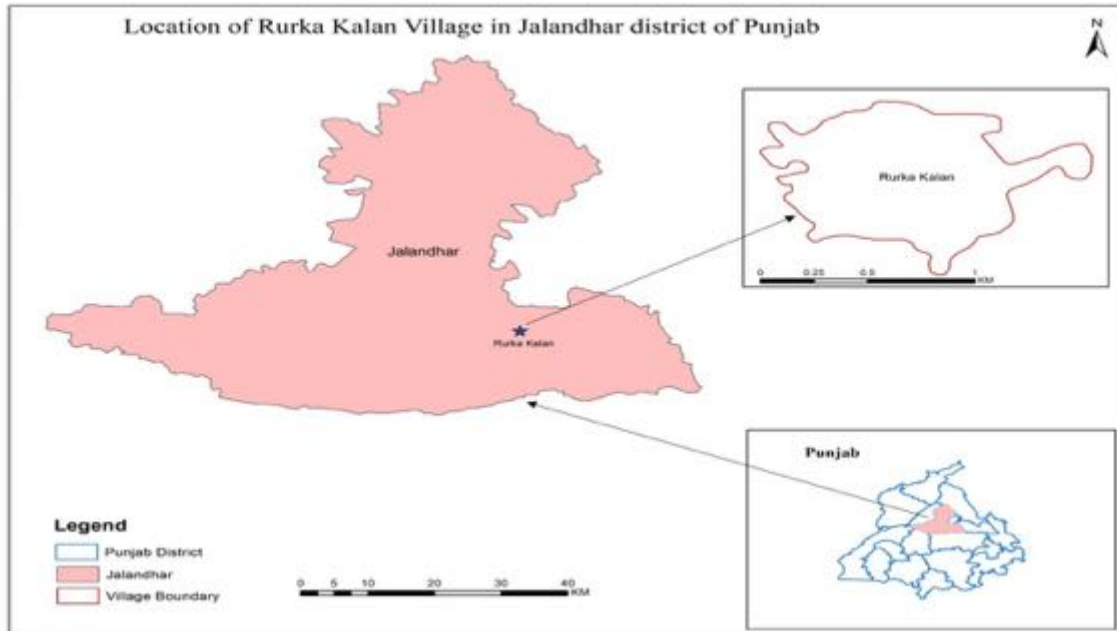
#### ★ DAY 5

The final presentations were carried out between 10 am and 2 pm where all the groups presented their consolidated findings and learnings before the YFC staff and faculty and students of Central University of Jammu. After the final presentations, the faculty and students participated in the Sports for Development (S4D) workshop in the YFC football ground. In the workshop, importance of games and physical activities were emphasised for positive mental development of youth. All the students along with their supervisors participated in the games. The final event of the Rural camp was the Valedictory session in which cultural performance and prize distribution was also carried out with great fervour and gaiety. This event started at 6 pm and continued till 11 pm.

#### ★ DAY 6

The journey back to Jammu started at 10 am we reached back Jammu at around 3 pm.

## About Rurka Kalan Village



Rurka Kalan is a village located in Phillaur Tehsil of Jalandhar District. The village Rurka Kalan has a population 7467, of which 3835 are males while 3682 are females as per Census of India, 2011. The total number of families living in the village is 1640. Rurka Kalan is centrally located with the borders of the municipality touching other 20 small villages.

Rurka Kalan village has a higher literacy rate as compared to literacy rate of Punjab. In 2011, literacy rate of Rurka Kalan village was 81.14% as compared to 75.84% of Punjab. In Rurka Kalan, male literacy stands at 84.59% while female literacy rate is 77.52%. The primary economic activity of the people is agriculture; 70% of the population has very small land holdings- an average of 0.5 hectares per household. These people are agricultural laborers having small annual incomes of Rs. 20,000 p.m. Sixty percent of the population of the village is Dalit. Dalits in the area have very low literacy rates and have still lower incomes of Rs. 12,000 per annum (Source: Census, 2011).

## *About the Organisation*



## **GENESIS**

With a view to curtail the increasing menace of drugs amongst the youth of the village and surrounding areas -Youth Football Club (YFC) came into existence. The aim of the club was to provide better livelihood opportunities to the underprivileged children and youth. Thus some young residents of the village formed a football club in the year 2000-2001 and it was given the name of Youth Football Club (YFC).

The members of the club worked hard to win prize money from the sports tournaments and simultaneously they also volunteered in building infrastructure, raising funds and educating children and youth. Recognising the dearth of opportunities in the region, the club developed into an organization which not only provided football training but also started giving its participants the access to opportunities for positive personal development. From being a football club to an integrated social service organization with imprints in sports, education, health, environment, youth development; YFC Rurka Kalan has had a long journey and is making all out efforts to play its part in the areas of community betterment and rural development.

In its Social Center of Excellence across the area, YFC Rurka Kalan combines professional football training with vocational training, life skills and health education including HIV/AIDS awareness, counselling and career guidance. The organization is also involved in promoting democratic and social values. YFC Rurka Kalan's activities provide opportunities for all young people in the under-

served communities; it especially targets discriminated and disadvantaged members of the socially backward community including females.

## GOAL OF YFC

Children, especially girls from poor and backward families do not have access to quality education and other development facilities as adults of these families are mostly illiterate and poor. The majority of the children and adolescents have no access to guidance and counselling which is of utmost necessity for their development. Dropout rate in schools in the area is very high. It is the belief of YFC that if children and young people have access to timely, supportive counselling and guidance from experts along with the conventional education, they can have a sustainable lifestyle and can become responsible citizens of our world.

YFC'S goal is to empower underprivileged children and youth to have a sustainable lifestyle; and to positively channelize the energy of children, youth and disadvantaged strata of society in the direction of livelihood opportunities and healthy lifestyle.

## INFRASTRUCTURE

- ★ Youth & Sports Development centre
- ★ Computer Laboratory
- ★ Study Room
- ★ Multi Activity room with LCD Projector & Theatre System
- ★ Excellent Boarding and Lodging facilities for 40 trainees
- ★ Air conditioned Hi – tech Computer lab
- ★ Conference Hall
- ★ Sports stadium

## MILESTONES ACHIEVED

- Sitting capacity of more than 5000 in the play ground
- Dressing rooms for two teams with washrooms
- Rain gun irrigation system

YFC has made positive impact in the life of the young trainees that join the organisation. The aim of the organisation is to ensure overall development of personality of the trainees, by meeting their special needs of nutrition, counselling, provision of resources, etc. Some of the measurable outcomes of the organisation are:

- ★ More than 100 trainees have represented Punjab at National level in various categories.
- ★ 15 trainees have represented India in various age groups including senior national teams.
- ★ More than 500 trainees have played for district, school, colleges and university teams.
- ★ Around 15 have been placed with different professional teams.



# Group Leaders and Team Members

## Group I- Mr. Bhat Iqbal Majeed

*Theme - Mobility Mapping*

### Sem 2nd

- ★ Minakshi Sharma
- ★ Priya Bharti
- ★ Anmol Manhas
- ★ Vidushi Sharma
- ★ Khadim Hussain Khan
- ★ Renuka Choudhary

### Sem 4th

- ★ Ashutosh sharma
- ★ Rama Bhagat
- ★ Ritika Banotra

## Group II- Dr. Nancy Mengi

*Theme- Livelihood Analysis*

### Sem 2nd

- ★ Nitin kv
- ★ Rajni Sharma
- ★ Anjali Jasrotia
- ★ Kiranpreet Kour
- ★ Amisha Choudhary

### Sem 4th

- ★ Riya Gupta
- ★ Preeti Sharma
- ★ Anjeli Devi
- ★ Preeti Kumari

## Group III- Dr. Sajad Ahmad Dar

*Theme- Historicity and Timeline Mapping*

### Sem 2nd

- ★ Tazeem Akhter
- ★ Jyoti Devi Sharma
- ★ Suman Sharma
- ★ Tamanna Choudhary
- ★ Sumati Sharma
- ★ Tazeem Akhter

### Sem 4th

- ★ Kajal Dalpathia
- ★ Yogesh Sharma
- ★ Sonali Sharma

## Group IV- Mr. Ranjoy Gupta

### *Theme- Autonomy Assessment*

#### Sem 2nd

- ★ Priya Devi
- ★ Shriya Kayshap
- ★ Deepika Choudhary
- ★ Sonia Sharma
- ★ Muskan Choudhary
- ★ Afshan Sanober

#### Sem 4th

- ★ Stanzin Lhundup
- ★ Mamta Rani
- ★ Diksha Kumari

## Group V- Ms. Marshline Purti

### *Theme- Gender Timeline Mapping*

#### Sem 2nd

- ★ Akansha Jamwal
- ★ Manpreet Kour
- ★ Nishu Choudhary
- ★ Rohit Dev
- ★ Ankita Sharma
- ★ Surbhi Sharma

#### Sem 4th

- ★ Tsering Yangchan
- ★ Nelofar Nazir
- ★ Ruby Bagal

# SCHEDULE OF RURAL CAMP

## Schedule for Jammu Delegation

(31<sup>st</sup> January -5<sup>th</sup> February 2020)



Sr. No.	Date	Timings	Activity	Venue
1	31 <sup>st</sup> January 2020 (Friday)	.....	Arrival at YFC Rurka Kalan + Snacks	YFC Hall
		8:30 pm	Dinner	YFC Dining Hall
2	1 <sup>st</sup> February 2020 (Saturday)	7:00 am	Bed Tea	At the stay
		9:30 am	Breakfast	YFC Dining Hall
		10:30 am-11:30 am	Introduction about YFC	YFC Complex
		11:30 am -12:30 pm	YFC Facility visit	YFC Physiotherapy Centre + YFC Computer Centre + YFC Campus
		1:30 pm	Lunch	YFC Dining Hall
		2:30 pm-4:30 pm	Orientation with delegation	Wrestling Hall
		5:00 pm	Group Sharing (Before Dinner)	YFC Hall
		8:30 pm	Dinner	YFC Dining Hall
3	2 <sup>nd</sup> February 2020 (Sunday)	7:00 am	Bed Tea	At the stay
		9:30 am	Breakfast	YFC Dining Hall
		10:30 am	Off to Jalandhar	
		8:30 pm	Dinner	YFC Dining Hall
4	3 <sup>rd</sup> February 2020 (Monday)	7:00 am	Bed Tea	At the stay
		9:30 am	Breakfast	YFC Dining Hall
		10:30 am-12:30 pm	Workshop with delegation	Wrestling hall
		1:30 pm	Lunch	YFC Dining Hall
		2:30 pm-4:30 pm	Solid Waste Management Campaign	Saraan Mohalla, Rurka Kalan
		5:00 pm	Group Sharing (Before Dinner)	YFC Hall
5	4 <sup>th</sup> February 2020 (Tuesday)	8:30 pm	Dinner	YFC Dining Hall
		7:00 am	Bed Tea	At the stay
		9:30 am	Breakfast	YFC Dining Hall
		10:30 am-12:30 pm	Workshop with Delegation	At Wrestling hall
		1:30 pm	Lunch	YFC Dining Hall
		2:30 pm	Preparation for Cultural Evening	At the stay
6	5 <sup>th</sup> February 2020 (Wednesday)	4:00 pm	Closing and Cultural Evening+ Dinner	At Event Venue
		7:00 am	Bed Tea	At the stay
		9:30 am	Breakfast	YFC Dining Hall
		10:30 am	Departure from YFC Rurka Kalan	From YFC Rurka Kalan

***The Learning Begins.....***

## ***Orientation Programme***

### **Day -1**

**Date: 1 Feb, 2020**

The beginning of the Rural Camp at YFC was marked with the Orientation Programme conducted by the Team YFC comprising of Mr. Sandeep Singh, Mr. Anshul, Ms. Rubina, Ms Jaspreet and Mr. Omdeep. The YFC team gave us a detailed presentation about the organisation, its vision, mission and activities. The organisation YFC was officially registered in Rurka Kalan in the year 2001. Mr. Gurmangal Das is the CEO of the organisation. Initially, there were only 30 students benefiting from YFC. But now at present there are nearly about 5000 children from nearby 40 villages. They are working for the welfare of youth, girls, old age people, special children and community development. They have created a substantial infrastructure for development of sports, community resources, good governance and welfare of the villagers. The facilities created by the NGO include- two physiotherapy centres, computer centre, wrestling ring, special school, sports complex with a massive sports ground, transport facility for special children, water treatment and filtration plant in the heart of the village. They also conduct regular free eye checkup camp for needy patients.

There are 40 centres of YFC at different places with coaches who train children for sports. YFC indulges children in many sports activities like wrestling, kabaddi, football and cricket, side by side they are also giving tuition classes to students after school. About 200-250 children come here and mostly girls are the beneficiaries. YFC runs a computer centre also. Coaching is provided free of cost in this organisation.

The first day of the camp was marked by orientation visits to various facilities supported by the organization. The details of these visits are presented here further :

### **WATER FILTRATION PLANT**

The actual site of the water filtration plant was visited by the students. The moderators explained it's functioning to students in small groups. The plant carries out the filtration of sewage water from the houses, segregating the waste and purifying it for irrigation purposes. This water is supplied to 100 acres of farmland belonging to the villagers. The water filtration plant was built with 50%

support from the government and 50% contribution from YFC. Those who have motor connection on their land receive the filtered water for 2 hours per day. Those who have no connection of motor, they are allowed to have water for four hours per day. Currently one more filtration plant is being constructed in the village with funding support from the NRI citizens of the village and government.

**A few solar panels were also constructed in this area for supplying electricity in the village.**

### **COMMON SERVICE CENTRE/ SABKA KENDRA**

As the name suggest Sabka Kendra is an institution in the village of Rurka Kalan which undertakes all official work of the Panchayat. It is centrally located, so as to be easily accessed by entire population of the village. The centre provides services like Aadhar Card Registration, Aadhar Enrolment, downloading & printing of E-Aadhar, Government insurance services for farmers, passport registration, LIC, E-Nagrik & E- District Services like Birth & Death Certificates.

In this centre people get their names enrolled and submit the relevant documents for availing required facilities. The team of this centre further processes the documents and dispatches the certificates to the beneficiaries. The centre is facilitated by YFC and works in close collaboration with Gram Panchayat.

### **HULT**

The participants were also shown a model of hult. Hult was used in olden times by the rural community to draw underground water with the help of bulls but this system lead to a serious decline in the water level, hence the system was discontinued. Nearly 40-45 years back the water level was 10 feet down but now it has receded to 100-120 feet.

### **BABA BAHAI SANDHU CHARITABLE INSTITUTE-COMPUTER CENTRE**

YFC also runs a computer centre for the technological advancement of village youth. Mrs. Kiran is the Incharge of the centre with assistance of two more teachers. In this centre, different courses related to Computer education are carried out. All the courses are provided free of cost too students. The two main courses of this institute are DIT and PGDCA. In the DIT course, the students are taught about basic concept of computer. Both the courses are of two months duration and are

pursued after class 12<sup>th</sup>. They also enrol students for PGDCA course. This is the advance level of course which is done after graduation.

Most of the students in this centre are from rural areas and have financial problems. Now there are total 73 students in this centre. Every 6 month, total 60-70 students are enrolled in this centre. YFC is connected with many organisations and this computer centre is affiliated with Punjab Technical University. This centre started in the year 2011.

### **PHYSIOTHERAPY CENTRE**

The physiotherapy centre caters to need of sports persons as well as elderly population. The centre is equipped with infrastructure to perform therapies like ultra sound therapy and wax therapy. It is also equipped with paraffin wax unit, shoulder wheel, parallel walking platform, IFT, muscle stimulator for especially abled population. The centre also provides basic pain management treatment for lower back, knees, shoulder, etc. Free treatment is given all those who are in need of services of this centre.

### **PRERNA- A CENTRE FOR SPECIAL CHILDREN**

The centre is dedicated to children with special needs. The centre functions throughout the week and works on enhancing motor skills, education and recreation of special children. This is done through various therapies like sand, music and drawing therapy. These therapies improve the learning ability and enhance sensory abilities of children.

The centre has three trained teachers. Along with free educational facility, it also provides free pick up and drop facilities to the special children.

# ***Participatory Rural Appraisal (PRA)***

## **PARTICIPATORY RURAL APPRAISAL (PRA): AN OVERVIEW**

This is a methodological approach that is used to enable people of the community to analyse their own situation and to develop a common perspective about their situation at village level. PRA is an assessment and learning technique that empowers local people to create the information base they need for participatory planning and action. The researchers or external experts contribute their facilitation skills and rely on the knowledge and information provided by the people. This helps the external experts to understand the village life from the perspective of the villagers themselves. PRA is widely used by government and non-government organisations for its bottom up approach in working with communities.

Several PRA tools are available for data collection. However, only a few were utilised in the field work conducted at Rurka Kalan. The details of the same is being provided in the subsequent section.

### **a. Social Mapping**

Social mapping is the most popular method in PRA. For many, in fact, it is synonymous with PRA itself. The focus here is on the depiction of habitation patterns and the nature of housing and social infrastructure like roads, drainage systems, schools, drinking water facilities, etc.

Social map is different from other regular maps in significant ways. For one, it is made by local people and not by experts. For another, it is not drawn to scale. It depicts what the local people believe to be relevant and important for them. Thus it reflects their perception of the social dimensions with their reality with a high degree of authenticity. In spite of there being many overlaps, a social map is different from a resource map. The latter depicts the natural resources – land, water sources, flora and fauna, etc. In certain cases a single map could be a rich combination of the two.

### **Applications:**

The chief feature of a social map is that it facilitates developing a broad understanding of the various facets of social reality, viz., social stratification, demographics, settlements patterns, social infrastructure, etc. The diverse applications of social maps include:



- ★ Developing a comprehensive understanding of physical and social aspects of the village life.
- ★ Collecting demographic and other required information.
- ★ It unravels the various aspects of social life.
- ★ It serves as a monitoring and evaluating tool.

### **b. Resource Map:**

Resource map is one of the most commonly used PRA method next to social map. While the social map focuses on habitation, community facilities, roads, temples, etc., the resource map focuses on the natural resources in the locality and depicts land, hills, rivers, fields, vegetation, etc. A resource map may cover habitation as well. At times, the distinction between the resource and social map may get blurred. The local people are considered to have an in-depth knowledge for the surroundings where they have survived for a long time. Hence the resource map drawn by the local people is considered to be accurate and most appropriate to understand the community from the perspective of the residents. It is important to keep in mind, however, that it reflects the people's perception rather than precise measurements to scale. Thus, a resource map reflects how people view their own locality in terms of natural resources.

The groups activity began with preparing the social and resource map of the area under study. The group was sent at different sites in the village, namely Bulla Patti, Valmiki Colony, Hitteda Passa and Gauka Patti.

## ***Analysis of Social and Resource Mapping***

Social and resource mapping exercise revealed important information pertaining to the community.

### **HETEROGENEOUS COMMUNITY**

The majority population in the village belongs to 'Sandhu' community. There are very few people who belong to SC community which is known as Backward class in Rurka Kalan. Christians are in minority in the village. The Sandhu community lives in every area of the village whereas the Christian community lives in the periphery. SC community lives in a specific area within the

village. The major land holding lies with Sandhu community whereas the SC community is mainly landless.

**CASTE DYNAMICS:**

The prevalence of caste system was clearly evident in the village. People belonging to the lower position in the so called ‘caste ladder’ were living in dismal condition. Their main occupation was providing labor services to the rest of the population. They did not have significant landholdings and depend on welfare services for fulfilment of their basic needs in form of food from PDS shops, pension for old age and widows, government schools for education of their children, etc.

**STRUCTURAL DIFFERENCES:**

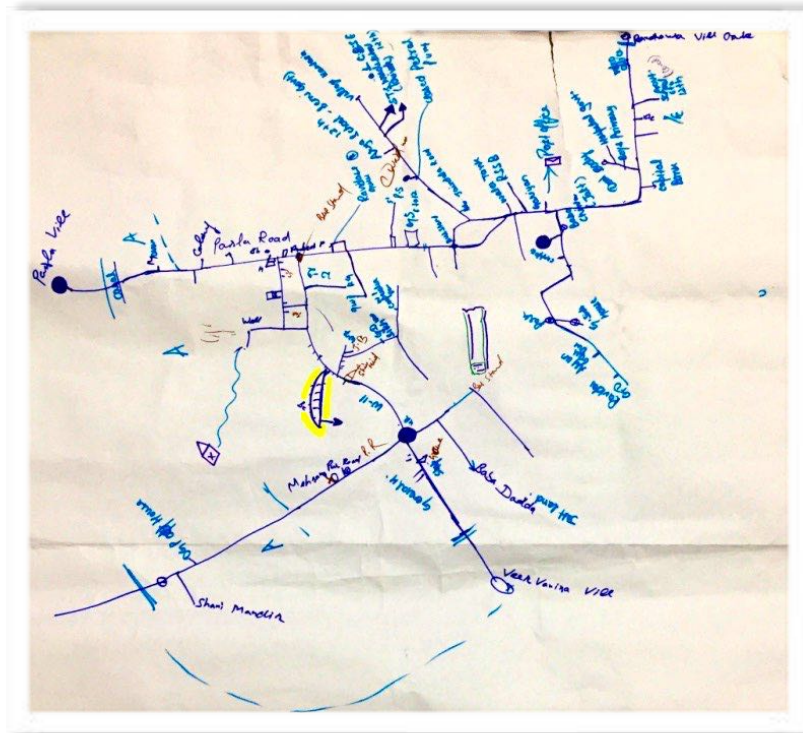
The village is abundant in natural and manmade resources. Natural resources which are available in Bulla Patti are pond, park, agricultural land, green cover, etc. Community resources include temple, financial institutions such as Union Bank, Co-operative Bank and SBI Bank, shops and market, two Gurudhwara, schools, health centre, church, mosque, etc. Majority of resources are located near the area inhabited by Sandhu community. People from various communities also have access to these resources. There are also two *chopals* which are used as community gathering places where men and women of various communities gather for social interaction with each other. The fields of these communities are situated at the periphery of the village. There is also YFC playground where young boys and girls from the village go for football practice and wrestling. Mostly the SC community children visit there.

**GENDER GAPS:**

During this activity we also analyzed that the women were not aware much about the resources and stratification within the village. Even they did not feel comfortable to share the platform with male members of the villagers and said that they are not allowed to sit in the places where male members are present, fearing what will their husband think about their character.

**YOUTH CULTURE:**

We also found that there is materialistic culture in the village. As a result of which, the new generation does not pay much attention towards agriculture and preservation of cultural practices. They give preference to settling outside the country.



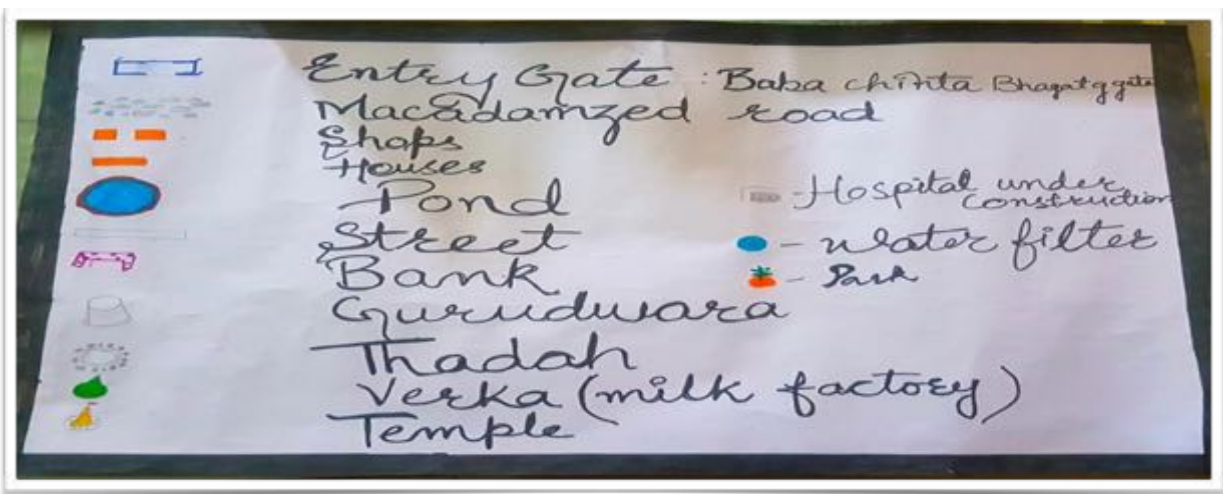
PICTURE 1 SOCIAL AND RESOURCE MAP OF VILLAGE RURKA KALAN



PIC 2 SOCIAL AND RESOURCE MAP OF BULLA PATTI, A LOCALITY OF VILLAGE RURKA KALAN



PICTURE 3: RESOURCE MAP OF GAUKA PATTI VILLAGE, A LOCALITY OF VILLAGE RURKA KALAN



PICTURE 4 LEGENDS USED IN RESOURCE MAP OF RESOURCE MAP OF GAUKA PATTI VILLAGE, RURKA KALAN, JALANDHAR.



PICTURE 5 SOCIAL AND RESOURCE MAP OF RAWAL PATTI, RURKA KALAN, JALANDHAR.



PIC 6 SOCIAL AND RESOURCE MAP OF HITTE DA PASSA, RURKA KALAN, JALANDHAR.

*The social map helped the team members to understand the community and learn about its diversity in terms of caste groups. It also helped the team understand about the concentration of resources and assets in the village.*

## ***Theme I - Mobility Mapping***

The students performed mobility mapping with community members of Rurka Kalan village. The students contacted several groups which comprised of people belonging to different age brackets. The people were categorised in three age groups—less than 30 years, 30-40 years and above 50 years age. The main aim of conducting mobility mapping with different age groups is to know their mobility pattern, where people usually go, what is their frequency of visits and what mode of transport people use? Mobility mapping is a method used to explore the movement pattern of an individual, group or community, where people go and for what reason, frequency of visits, what is the distance, and what is important about the places visited.

This tool enables the researcher to understand the mobility pattern of people in a community. The mobility mapping which is conducted by the trainees in this rural camp is Spatial Mobility. With the help of this participatory tool, a mobility map for individuals is created based on answers of queries regarding their mobility, i.e. where, how, with whom and how often. The notion of empowerment is directly linked to nature and frequency of mobility. The analysis of the mobility map provides a holistic view of mobility of people and helps to assess the degree of freedom associated with gender, social and cultural factors. This exercise builds a strong argument base about the empowerment of people. Like social and resource maps, the mobility map is a representation of people's perception of movement patterns and the reasons for them. Economies with greater social mobility provide more equally shared opportunities—namely an equal and meritocratic footing irrespective of socio-economic background, geographic location, gender or origin. There is a direct and linear relationship between a country's income inequality and its social mobility. Low social mobility entrenches historical inequalities and higher income inequalities fuel lower social mobility. Enhancing social mobility can convert this vicious cycle into a virtuous one and has positive benefits on broader economic growth. An individual may move from one place to another (geographical movement) or he/she may move within his/her social status. Sorokin was the first sociologist who wrote a book called "Social and Cultural Mobility". He was of the opinion that there is no society which is closed (caste system) and no society which is completely open (class system). There are mainly two kinds of mobility, that is, social mobility and spatial mobility.

## ***Social Mobility***

Social mobility refers to shift, change and movement. The change may be from one place to another or from one position to another. It can also be understood as a transition of individuals or groups from one position in the social hierarchy to another. It is closely linked with the concept of stratification.

There are different sub-types of social mobility. These are:-

- ★ Horizontal mobility
- ★ Vertical mobility
- ★ Upward mobility
- ★ Downward mobility
- ★ Inter-generational mobility
- ★ Intra-generational mobility
- ★ Occupational mobility

## ***Spatial Mobility***

Spatial mobility refers to moving of individuals or groups within his or her geographical limits. It shows the physical access of the individuals with high frequency of visits. It means making journeys on foot or by some mode of transport in order to acquire goods or services or to take part in activities which are a necessary part of everyday life. For example, job or school.

The steps for mobility mapping are as follows:

1. Firstly contact the person, group or community you want to examine to understand their mobility pattern.
2. The purpose of the exercise is explained to people– a discussion is initiated on the places the members of the group visit. A list of all those places is made.

3. The participants are then asked to write the name of the places on small pieces of paper in bold letters. Encourage them to depict the places using symbols, particularly when the participants are non-literate.

4. A circle is drawn in the middle of a paper or ground, representing the village/locality. They are then asked to locate the places they have written on the pieces of paper around the central circle.

5. People are asked to link the places with lines to the central circle. Lines should represent something particular, like a thicker line means more frequent visits. Encourage them do this for all the other places visited, one by one.

6. Encourage them to represent other aspects in the form of symbols or in writing. Brainstorming about the accessibility or mobility mapping is usually done at the end to arrive at the aspects which could be represented, including:

★ Places of interest

★ Purpose of visiting the places

★ Importance of the places visited

★ Distance and direction of the places

★ Accessibility: mode and cost of transport

★ Frequency of visits

★ Whether alone or with someone

7. The respondents are then asked if they would like to change anything once the diagram is ready; they are encouraged to make changes throughout the exercise.

8. Interview is conducted based on the map, asking them to explain the different aspects of the map.

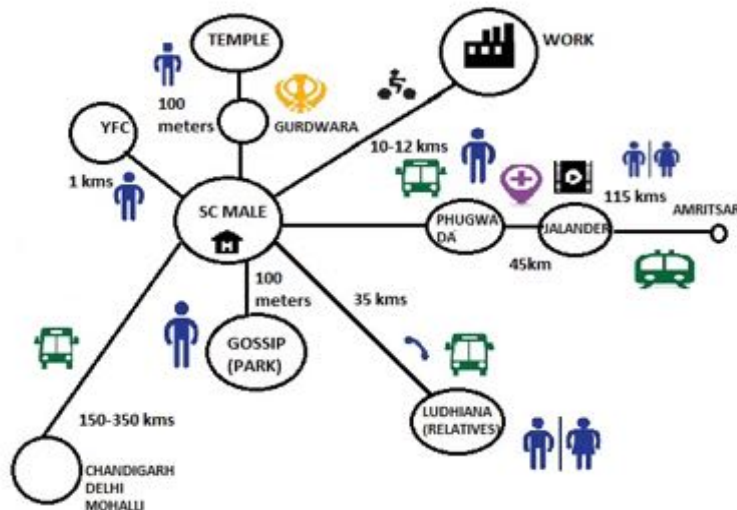
9. Discussion is carefully conducted and necessary notes taken.

10. Diagram is copied on the paper with all the details.

11. The diagram is analysed along with other details generated during discussions with others in the locality.



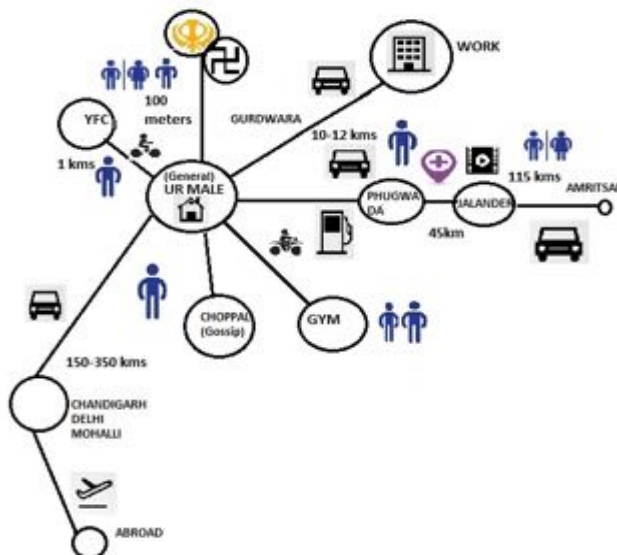
**DIAGRAMMATIC REPRESENTATION OF MOBILITY MAPPING IN RURKA KALAN**



**FIGURE 1** Mobility Map of Men belonging to SC category

**Participants name in this category-** *Ajay, Lovely, Jasvinder, and Manohar*

**Assessment :** As we can see above the mobility mapping of SC male depicts that they mainly visit the places near to their home address and also most of the time they use public vehicle. Most of them are daily wagers and contract workers and they mostly work in their native state.



**FIGURE 2** Mobility Map of Men belonging to General category

**Participants name in this category-** *Harpinder, Manveer, Jajinder, Pardeep Singh, Balvir Singh, Rajinder Singh, Makhan Singh, Yashpal, and Rishipal.*

SC men mostly use public transport for travelling. SC men have cycle or motorcycle as their personal vehicle which is not fit for travelling long distances. They do not own four wheelers. The mobility mapping of SC males reveals that they only visit the places near to their home and also most of the time they are using public vehicle.

**Assessment :** The mobility of men belonging to General category depicts that there is versatility in their mobility. They have the craze to visit other countries because they have prospects of earning better income and also have networking there.

## ***Analysis of Mobility mapping of Men***

**Table 1 Comparison of Assessment of Mobility of Men belonging to SC and General castes based on Figure 1 and Figure 2**

<b>DESTINATION</b>	<b>SC MEN</b>		<b>UR MEN</b>	
	<b>Mobility</b>	<b>Travel Source</b>	<b>Mobility</b>	<b>Travel Source</b>
Work	10-12 km	Local Bus/ Scooter	10-12 km	Car
Religious sites	Visit temple more	Walk	Visit gurudhwara more	Walk
Relatives house	Visit less once in a month	Local transport	Visit more	Personal Vehicle
Health centre at Phagwara , Jalandhar	Equal	Local Transport	Equal	Personal vehicle mostly used
Abroad	Very Rare Hardly visits	Aeroplane	Visits More	Aeroplane
Youth/community centre/ YFC	Less	Walk/ Cycle	More	Personal vehicle
Recreational/sports venue	Less mobility	Local Transport	More mobility	Personal Vehicle
Entertainment sites (cinema,theatre,music venue)	Less mobility	Local Transport	More mobility	Personal Vehicle

UR men seem to be financially sound than SC Men and this improves their educational opportunities as well. They have better educational facilities and better opportunities for foreign travels and settlement.

The Figure 2 clearly depicts that General men travel abroad as well. This is indicative of the various opportunities available to them because of their better economic status. The marked difference in mobility of SC men and General men is depicted in Figure 2 and 3 . The longest distance travelled by General men is out of the country whereas SC men cannot travel farther than Chandigarh, Delhi or Mohali. General men often visit gym facility, market and recreation centres.

### Mobility mapping of Women

The mobility mapping of women was conducted at two places, namely Bulla Patti and Hetta da Passa. In Bulla Patti- Sandhu, SC and OBC community resides whereas in Hitte Da Passa Sandhu and Jatt community resides. The responses were collected from 26 members.

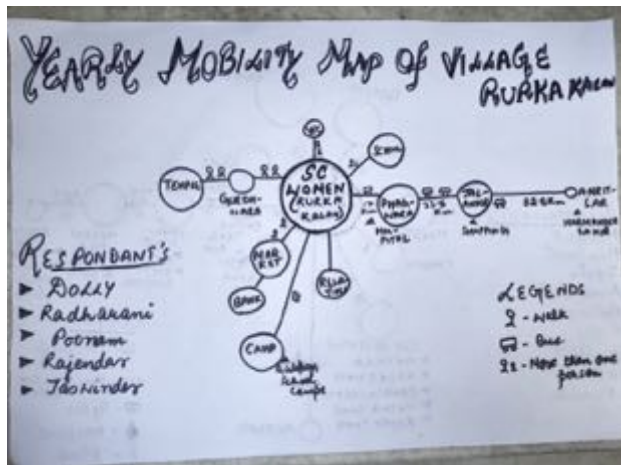


Figure 3 Mobility Mapping of SC Category women

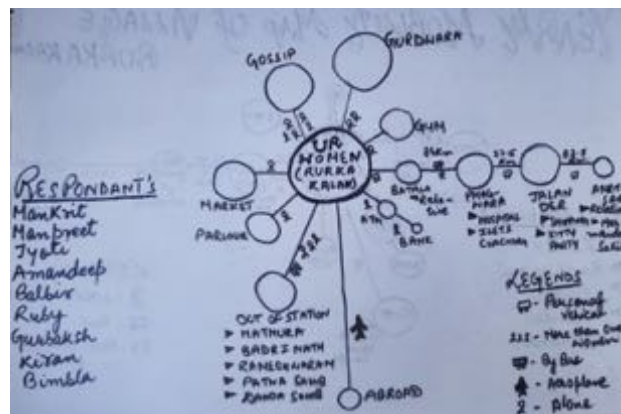


Figure 4 Mobility Mapping of General Category women

The above table depicts that the information about the mobility of women belonging to SC and General categories. The multi directional chain of mobility depicted in Figure 4 and 5 shows how far they travel and what is their accessibility. They usually go to market, temple and school while they rarely visit their relative's house which is upto two or three times in a year. Females have lesser mobility as compared to men.

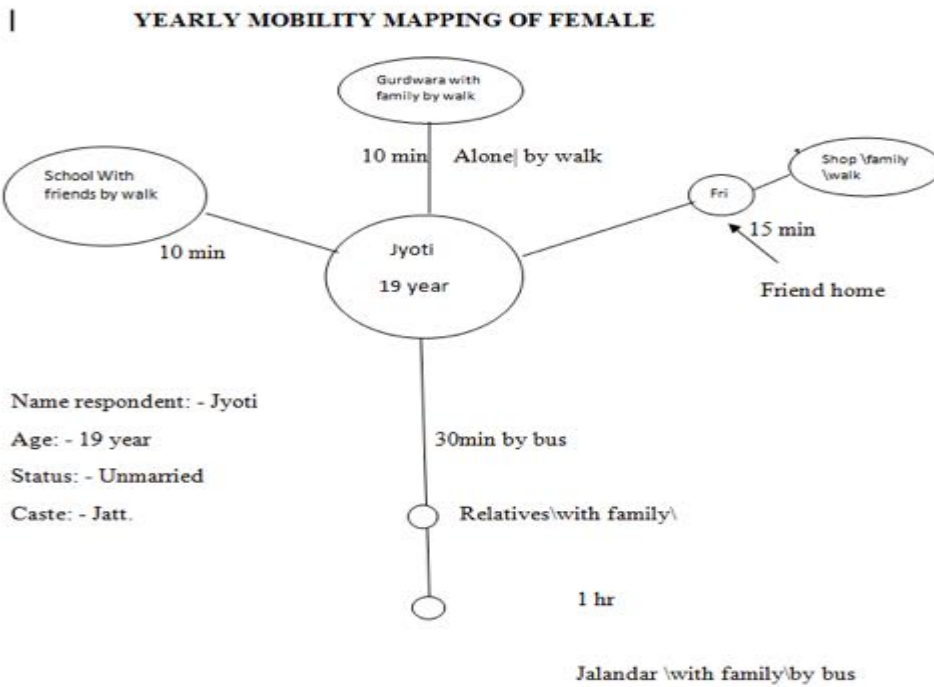
## ***Analysis of Mobility mapping of Women***

**Table 2: Comparison and Assessment of Mobility of Women belonging to SC and General castes**

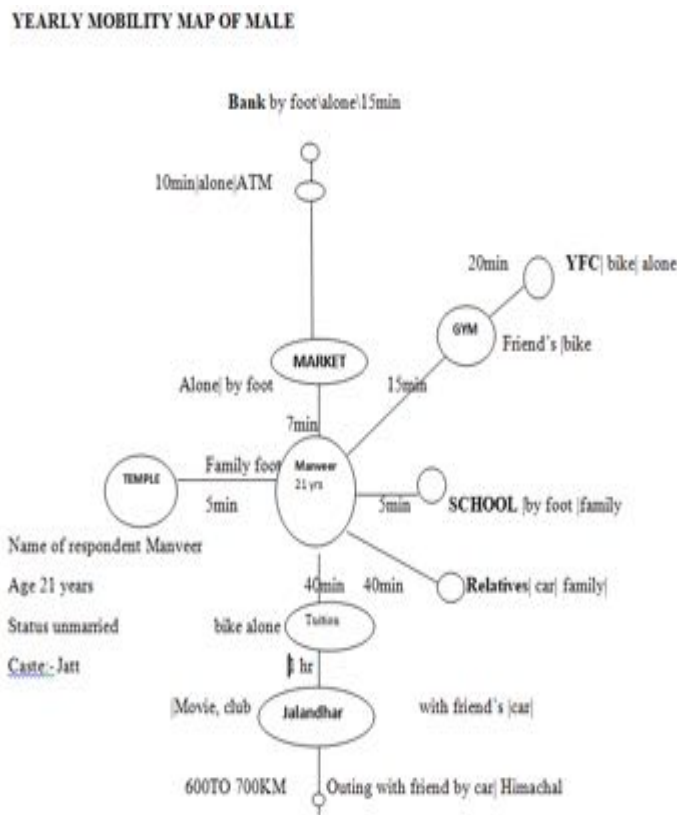
<b>DESTINATION</b>	<b>SC WOMEN</b>	<b>UR WOMEN</b>
Local market	Similar	Similar
Relatives house	Visit more	Visit less once in a month
Health centre	Equal	Equal
Youth/community centre	Less	More
Religious sites	Visit temple more	visit gurudhwara more
Recreational/sports venue	Less mobility	More mobility
Entertainment sites (cinema,theatre,music venue)	Less mobility	More mobility

The mobility of SC women is further deplorable due to low economic status and caste system which is prevalent in the society. Sense of superiority of caste still prevails mainly in Sandhu community (General category) whereas women from lower caste suffer material deprivation, low education, limited employment opportunities and lack of safety. Most of the UR women were NRI's and financially sound. They acknowledged support from the village. There appears to be similarities in the mobility pattern of women of General and SC category during their daily visits but their frequency of visit varies.

**In order to understand the mobility pattern of females, we conducted community based mobility tool to grab the idea about the female role status and movement in the village.**



**Figure 5 Yearly Mobility Mapping of Women**



**Figure 6 Yearly Mobility Mapping of Men**

Mobility is regarded as an important variable to assess the empowerment in different settings. This participatory tool was focused on gender based mobility pattern with the following inputs regarding their mobility outside their home-where, how far, how with whom and how often. Our collective learning emerged as education and economic liberation enhanced the mobility though the magnitude of the same is unknown. As observed by doing mobility mapping, mobility of men is more as compared to women. It was also observed that most of villagers are NRIs and their homes are either locked or are on rent.

In order to understand the mobility pattern of females we conducted community based mobility mapping to grab the idea about the female roles, status and movement in the village. After practicing the mobility tool we found major difference and variation in mobility pattern of female and male. The mobility of females is limited and restricted. The multi directional chain of mobility shows that they usually go to market, temple and school. Visits to their relatives house is rare, around two or three times in a year.

The mobility mapping exercise which was conducted with men and women belonging to General and SC category depicts that there is similarity in the mobility of men and women but there is marked difference in their medium of transport, availability of opportunities for education and employment and access to resources like health facilities and market.

The means of transportation is also different for each other. Males are more likely to travel by car, bike or on foot, while female prefer to travel by public transport. The figures also tell us that female are likely to go with someone elderly or with family member, while males are more likely to move alone or with friends.

The comparative assessment of male and female mobility depicts that the mobility of male is more than that of female. The points of similarity can be traced in terms of places where both male and female are likely to visit such as temple, market, school and relative's homes.

Mobility becomes an important variable to assess the empowerment of people we are working with. This participatory tool was focused on gender based mobility pattern with the following inputs regarding their mobility outside their home- where, how far, how, with whom and how often. Our collective learning emerged as, education and economic liberation enhanced the mobility though the magnitude of the same is unknown. As observed during the mobility mapping exercise, mobility of men is more as compared to women irrespective of their marital status. It was also observed that most of villagers are NRIs and their homes are either locked or are on rent. Broadly speaking mobility of males is very diversified as compared to females.

Table No 3 Profile of Respondents who participated in Mobility Mapping exercise

S.No	Name	Gender	Age	Caste	Education	Occupation
1	Mankrit	Female	17	UR	11th	unemployed
2	Ajay	Male	30	SC	10th	contract worker
3	Harpinder	Male	27	UR	diploma	unemployed
4	Manveer	Male	21	UR	12th	unemployed
5	Tajinder	Male	27	UR	12th	unemployed
6	Dolly	Female	15	SC	9th	student
7	Manpreet	Female	28	UR	graduation	housewife
8	Jyoti	Female	19	UR	10th	unemployed
9	Amandeep kour	Female	32	UR	graduation	bank manager
10	Balbir Kour	Female	55	UR	illiterate	housewife
11	Ruby	Female	32	UR	12th	housewife
12	Radha rani	Female	38	SC	10th	housewife
13	Poonam	Female	45	SC	10th	housewife
14	Pradeep singh	Male	42	UR	12th	contract worker
15	Rajinder	Female	51	SC	10th	self employed
16	Gurbaksh kour	Female	75	UR	illiterate	housewife
17	lovely	Male	45	SC	B.pharmacy	b.pharmacist
18	Kiran	Female	23	UR	B.A	unemployed
19	Jasvinder Kour	Female	42	SC	illiterate	daily wager
20	Bimbla	Female	80	UR	illiterate	farmer
21	Balveer Singh	Male	63	UR	5th	farmer
22	Rajinder singh	Male	50	UR	illiterate	shop keeper
23	Makhan singh	Male	64	UR	illiterate	farmer
24	Rishipal	Male	63	UR	10th	Teacher
25	Yashpal	Male	42	UR	5th	farmer
26	Manohar lal	Male	50	SC	5th	shop keeper

## *Theme II-Livelihood Analysis*

Livelihood at household level and the strategies that people use to create them, are at the core of development. People may be involved in different social and economic activities as individuals, but it is at the level of the household that the real impact of those activities are seen most clearly and the well-being of the household is generally a key objective for most people, at least in rural societies. The livelihood analysis was done in different parts of the village Rurka Kalan, with the aim of processing the general picture of livelihood opportunities available in the village.

### **Use of livelihood analysis:**

Livelihood analysis is used for preparation of an efficient, practical and feasible action plan for the upliftment of the various sections of the rural society so as to make a socialistic pattern of rural society. The livelihood analysis indicates the variation among the various classes with regard to day to day activities. This livelihood analysis indicates the various sources of income for different classes. This information can be used in selecting the beneficiaries for income augmenting rural, agricultural and welfare schemes so that income level can be balanced among different social classes of a village.

The expenditure pattern data and crisis situation data can be effectively used to promote educational campaigns so as to make the villagers spend money in a profitable way.

The parameters covered in PRA tool for Livelihood analysis :

- Livelihood opportunities
- Consumption Patterns
- Crises Situations
- Coping Mechanisms

*The information received from the participants is converted into percentages in order to effectively present in the graphic forms for better analysis. However the actual situation may vary to some extent from the data presented here. The analysis may not be statistically accurate but an attempt is being made here to present the social reality pertaining to livelihood opportunities, challenges and coping mechanism adopted by the participants in the study.*



# Community 1 : Sandhu Community, Bulla Patti, Rurka Kalan

## LIVELIHOOD OPPORTUNITIES

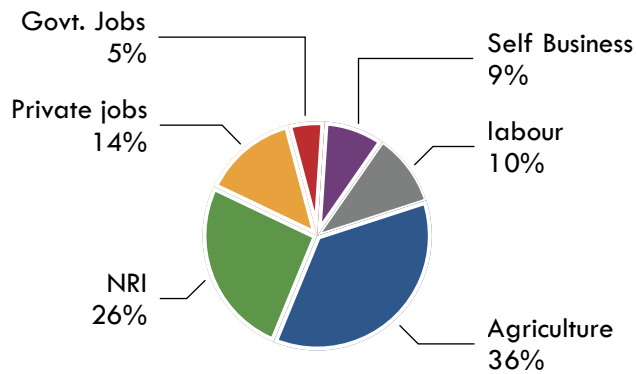


Figure 7 Livelihood options for General category members

Majority of the population earns their livelihood from the primary sector which is agriculture. A substantial percentage of people move to foreign countries in search of employment opportunities, while other members of community depend on jobs in the private sector or are self employed. Engagement in government jobs is as low as five percent.

## CONSUMPTION PATTERN

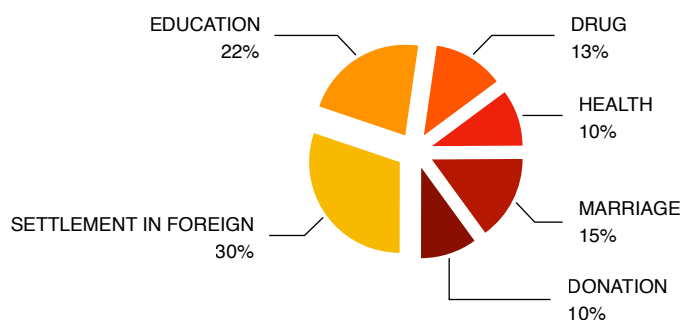
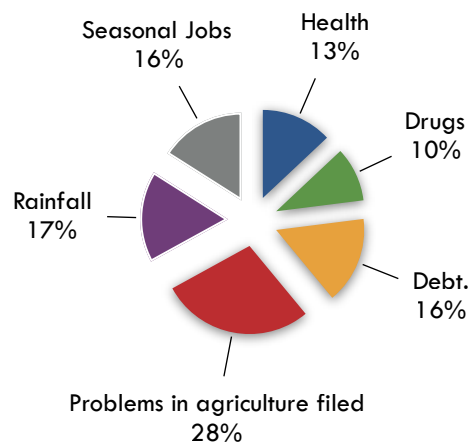


Figure 8 Consumption pattern of General category members

The community employs a large portion of their earning on sending their wards to foreign lands for employment (30%). Leaving the country for the purpose of work has become a norm, so much so that it is valued more than the basic necessities like health and education. The consumption pattern also reveals that people spend on marriages and celebrate marriage occasions with pomp and show (15%). A fair amount is spent on drugs (13%). Drugs are mostly consumed by the unemployed youth and are easily available in Punjab. Donations for community gatherings (10%) are also collected. Community gatherings fosters social relations and deepens the community bond.

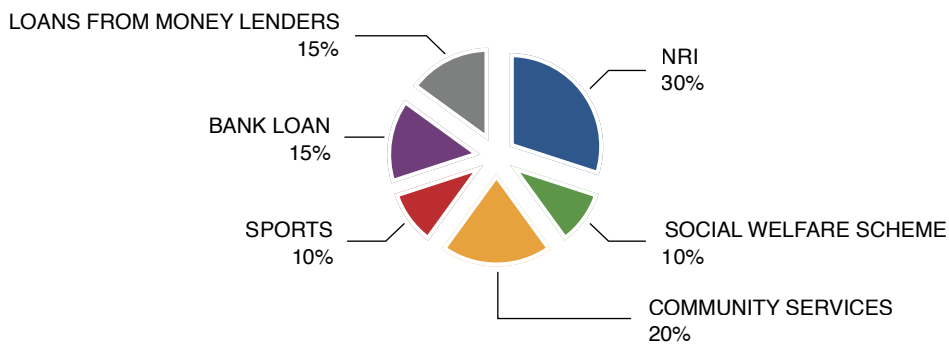
### CRISIS SITUATION



**Figure 9 Crisis Situation for General category members**

The community is hit hard by situation of insecurity due to agriculture failure (28%) and low rainfall (17%). The seasonal nature of jobs (16%) leaves the population with lack of sustenance options especially in the winter months. Apart from their failure to repay debt (16%) leads to situation of crisis. Debt is a result of inability to pay formal and informal loans back to financial institutions or relatives/money lenders. All of this further leads to stress amongst the population and leads to consumption of drugs, further harming the health of the people.

## COPING MECHANISMS



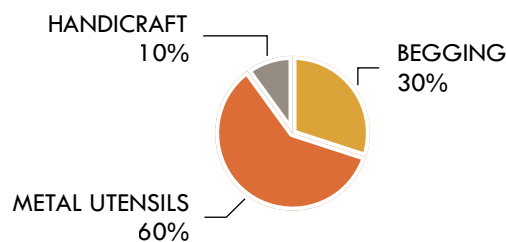
**Figure 10 Coping Mechanism of General category members**

In terms of coping mechanisms resorted for overcoming the crisis situation, the community receives a substantial support from NRI members (30%). They are also helped by formal and informal loans facility availed from commercial banks and money lenders (15% each).

Government welfare schemes are only availed by a handful of the population (10%). Schemes like widow pension only pay a monthly sum of Rupees 800 which is not enough to meet even the basic necessities. To fight the menace of drug abuse, sports have been a productive engagement amongst the youth. Engagement in sports has successfully regulated the drug use among the youth.

## ***Community 2 : Banjara community, Bulla Patti, Rurka Kalan***

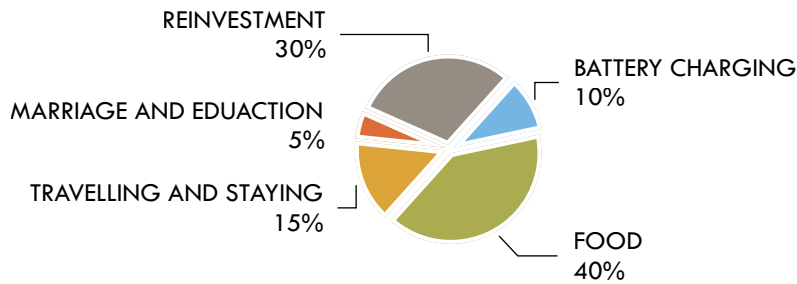
### LIVELIHOOD OPPORTUNITIES



**Figure 11 Livelihood options for ST category members**

The Banjara community earns their livelihood primary through making metal utensils (60%). Apart from this they also make handicraft items, particularly garments (10%) worn by the members of their tribe. Due to the seasonal nature of work, market competition and frequent pattern of migration; they also rely on begging (30%).

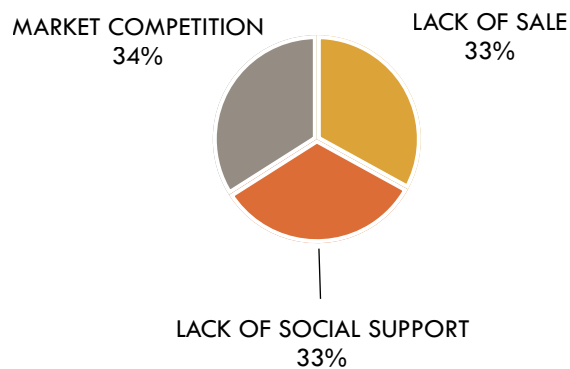
### CONSUMPTION PATTERN



**Figure 12 Consumption pattern of ST category members**

A large share of earning is spent on food (40%) as they do not produce their own food grains. Major chunk of finances is used for purchasing raw material for the craft (30%) followed by expenses on travelling (15%) and battery charging (10%). A very minimal part of income is spent on marriage and education (5%).

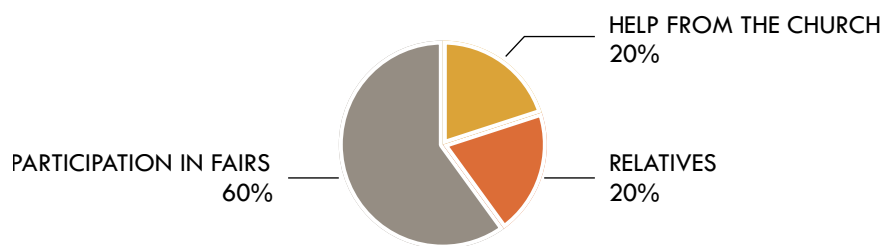
### CRISIS SITUATION



**Figure 13 Crisis Situation for ST category members**

A situation of crises mainly emerges due to various challenges present in the economic sphere of the Banjara community. The products made by the people are made of long lasting metals and hence are durable in nature; so there is need of new market all the time. The other challenge is due to competition with other products in market (34%) where their product is not able to stand competition due to lack of attractive appearance and absence of any marketing strategy. This substantially impacts the demand of products made by the *Banjaras*. Being migrants in the village, they also lack support from the government and NGO's and are not able to access the welfare schemes.

### COPING MECHANISMS



**Figure 14 Coping Mechanism of ST category members**

Participation in *melas* and fairs help them to cope with the crisis (60%). They also receive help and support from the church (20%). The priest of the church often advocates for their basic rights. It was also observed that religious teachings of church are also imparted in the area. Relatives also provide little help to the people of Banjara community (20%) in times of need.

## ***Major Findings from Livelihood Analysis***

**LACK OF ALTERNATE EMPLOYMENT:** It was observed that the village lacks alternate employment opportunities. Agriculture is the major source of employment in village. The landless villagers find the employment opportunities mainly in the agriculture sector. Since there is no other avenue, people prefer to migrate to foreign countries in such of better job opportunities.

**DRIFTING AWAY FROM AGRICULTURE:** It was observed that people are drifting away from agriculture practices. The young generation is drifting away from the primary occupation of agriculture and are migrating to foreign countries for better sources of earning.

**UNEQUAL LAND DISTRIBUTION:** There is concentration of land in the hands of the higher caste, mainly Jatt caste people who are also known as Sandhu. The remaining population is either marginal farmers, small farmers or landless labourers. The unequal land distribution also signifies stratification that exists in the society and creates class and caste differentials in the community. The barriers of caste get rigid and further lead to shrinking of opportunities for the lower caste members.

**CHANGE IN THE CROPPING PATTERN:** There has been a change in the cropping pattern now as agriculture is more water intensive. This change is a result of the minimum support price policy of the government. Punjab was a major beneficiary of green revolution but there were some demerits of this technology as well. One of its ill effects was excessive use of chemical fertilizers. Agricultural practices are highly dependent on the fertilizers and in return they have polluted the soil and the land quality.

**PREVALENCE OF BIASES AND DISCRIMINATION:** It was observed that the Banjara community is subjected to biases and discrimination. They are not allowed to enter in places of religious importance like gurudwara and temples. Despite having all the important identity certificates like ration card and Aadhar card, they are sometimes denied food grains at the PDS shops and sometimes receive substandard grains or leftovers. The dwelling site of the Banjara community is also indicative of the discrimination meted out to them as the houses are substandard, congested and lack sanitation and basic infrastructure like electricity, roads and water supply.

**GENDER DISCRIMINATION:** Gender discrimination is apparent in the community and is depicted from not just economic angle but also from the socio-cultural aspect witnessed during field work in the village Rurka Kalan. Due to patriarchal nature of the society women do not hold land in their names. Even if as daughters they are given a share in property, but it is only for namesake; they consider it as their moral responsibility to pass the land to their brothers. Women are confined to the four walls of the house. They are mostly homemakers or operate home based businesses.

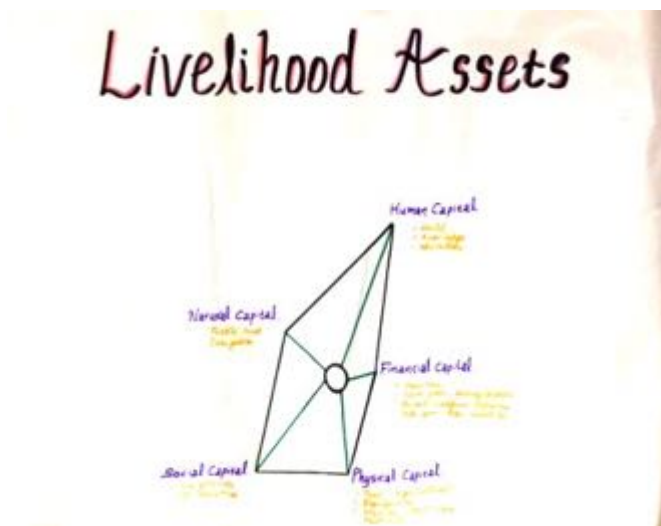
**LACK OF SUSTAINABLE LIVELIHOOD:** The Banjara community lacks sources of sustainable livelihood. This compels them to migrate frequently from one place to another, mostly without family. Absence of sustainable source of livelihood also forces them to resort to activities like begging.

Livelihood pentagon is used to graphically depict the Livelihood assets present with the people of the community and comprise of assets falling in the category of human capital, natural capital, financial capital, physical capital and social capital. This tool is devised by the Food and Agricultural organisation of the United Nations to assess the availability of diverse assets to escape poverty. Livelihoods are affected by the diversity and amount of assets and the balance between assets. Assets help to determine livelihood options as they can be converted into adequate livelihood options.

A comparative analysis of the livelihood opportunities, consumption pattern, crisis situation and coping mechanism of the two communities- Sandhu community residing in Bulla Patti and Banjara community residing at Bulla Patti was conducted with another tool called Livelihood Pentagon. This tool is prepared to assess the socio-economic aspect related to livelihood opportunities in a community. A pentagon is prepared on the basis of assets in terms of human capital, financial capital, physical capital, social capital and natural capital available to the members of the community.

**Community 1: Sandhu Community**

**Community 2: Banjara Community**



Due to strong social ties and we feeling in the community the community members of group 1 enjoy support from the NRI members as well as relatives. They also avail many benefits from the government in form of schemes like PDS and capacity building in agriculture, etc. Owing to the strong financial power with Sandhu Community, they invests in heavy agricultural machinery, seeds and fertilizers in order to make agriculture more productive. A large section of population of the village comprises of landless labourers who mainly rely on their human capital for sustenance.

We saw that the Banjara community has very less livelihood assets for running their life smoothly. In terms of human capital, the Banjara community is extremely skilled to make marketable products; they earn their livelihood with the help of these skills. For the Banjara community physical capital comprises of tools and equipments used to make metal utensils and machinery to make traditional garments. Natural capital in terms of metals like aluminium for work is available for them but they have no control over either the agricultural land or land for housing. Banjara community lacks social capital and has no welfare support from the village panchayat. However, they are supported by Pastor of the church.

After practicing livelihood analysis with different groups in village Rurka Kalan, the group members gained understanding about the aspects concerning their livelihood, a brief analysis of the same is presented here:

### **LACK OF SUSTAINABLE SOURCES OF LIVELIHOOD**

There is lack of sustainable sources of livelihood; the work opportunities are largely seasonal in nature. This seasonal nature of work forces people to migrate to other states, this has been seen in case of the *Banjaras*. A major portion of the population is also known to migrate to countries like Canada, Spain and the Arab Nations for work and educational opportunities.

### **STRUCTURAL INEQUALITY**

Structural inequality is social inequality arising out of the social structure like power, gender and caste. It is both measurable and ideological and requires some sort of reforms to break it.

Structural Inequality prevails in the community in form of unequal distribution of land holdings. In the village caste, groups like Jatt and Zamindars hold most of the land while the remaining groups are tenant farmers on the lands of rich farmers. There is also a class of landless labourers who earn their livelihood from their labour in both agriculture and non-agriculture settings.



## **HUGE GAPS BETWEEN THE LOCAL AND MIGRANT POPULATION**

There are huge gaps between the local and the migrant population residing in Rurka Kalan village. The migrant population of Banjaras is skilled in their work but they face a lot of competition from cheap machine made goods which further forces them to begging to make their both ends meet.

Unlike the local population, the migrants have limited means to cope up from their crisis situation. They neither enjoy support from the government nor are beneficiary of any social welfare programmes. They do not have access to community *langar* and many a times have to resort to begging for sustenance.

## **ROLE OF THE COMMUNITY**

Community plays an active role in helping the target population cope with crisis. It provides services like a community kitchen or *langar* to the destitute (except migrants). The organization has also developed a community milk farm which aims to supply milk to the village members without any charges.

## **ROLE OF NRI MEMBERS**

NRI population of the village has an important role to play in developing the community by creating physical assets like parks. These members have also known to help people in need by providing them with credit and support in both cash and kind.

It was also found put that people spend their resources substantially and depend on loans to send their wards to other countries. They even have to sell their land for this purpose. This leads to exhaustion of land assets leading further to crisis situation.

## **ROLE OF SPORTS**

Sport has played a constructive role in the lives of the youth in drifting them away from the drug menace. The major reason behind this consumption has been unemployment and peer influence. In order to divert the population, especially the youth, organizations like YFC have intervened and helped them engage in sports. Efforts of YFC have lead to growth and popularity of sports in the village with more and more youth coming under its umbrella.

## ***Profile of the Respondents contacted for Livelihood Assessment Tool***

**Table No 4 Profile of the Respondents contacted for Livelihood Assessment Tool**

<b>S.No</b>	<b>Name</b>	<b>Age (in years)</b>	<b>S.No</b>	<b>Name</b>	<b>Age (in years)</b>
1	Veeru	33	21	Jasweer Kaur	50
2	Vinod	45	22	Manjinder Kaur	48
3	Sheela	23	23	Gurwinder Kaur	46
4	Jagdeep	27	24	Sukhwinder Kaur	55
5	Sonu	20	25	Karan	34
6	Ramesh	54	26	Ravi Kumar	45
7	Subash	38	27	Jaspreet	56
8	Parshotam	40	28	Jagdeep	60
9	Lalu	55	29	Mandeep Kaur	23
10	Veena	47	30	Jasvir Kaur	33
11	Sudha	42	31	Sunita	45
12	Balwinder Singh	60	32	Niki	57
13	Jagdeep Singh	32	33	Labha	52
14	Gurdeep Singh	41	34	Paro	24
15	Madan Lal	39	35	Palla	29
16	Ramandeep Singh	28	36	Rani	31
17	Balwinder Singh	35	37	Meva	38
18	Gurdeep Lal	52			
19	Lakhwinder Kaur	32			
20	Jaspreet	34			

## ***Theme III Seasonal, Historicity and Timeline Mapping***

Seasonal mapping is a PRA tool in which seasonal activity profiling and analysis is done through Seasonal diagram, also called seasonal calendar. Seasonal diagram has been used for temporal analysis across annual cycles with months or seasons as the basic unit of analysis. It reflects the perceptions of the local people regarding seasonal variations on a wide range of items. Seasonal diagrams, however, are not based on statistics, though they may be triangulated against secondary or primary data in order to verify the information generated.

Seasons are an integral part of people's lives and exert an important impact upon the livelihood of the local people, particularly in rural areas. Seasonal diagrams have been used to explore information about major events during the year. Quantification and depiction of the magnitude of the various activities adds to their utility and richness.

### ***Application of Seasonal Mapping***

Seasonal diagram helps to identify heavy workload periods, periods of relative ease, credit crunch, diseases, food security, wage availability, etc. It has proven to be useful in project planning, i.e. when to implement various activities. It has been used to identify periods of stress and to plan intervention required. With a seasonal diagram, it is possible to identify and analyse the livelihood pattern across the year. The major strength of seasonal analysis is that it depicts a range of items and their magnitudes. It provides a deep insights about the factors which potentially influence livelihood and social conditions of the community.

**Table No 5 SEASONAL CALENDAR OF RURKA KALAN**

Indicators	Jan	Feb	March	April	May	June	July	Aug	Sep	Oct	Nov	Dec
Income					₹	₹	₹			₹	₹	
Rainfall					☂	☂	☂	☂				
Migration (In migration and Out Migration)	👣	👣	👜	👜						👣	👣	👣
Marriage		💍					💍	💍			💍	
Crop pattern												
Paddy	Cultivate					🌿	🌿					
	Harvest									🌾	🌾	
Wheat	Cultivate									🌾	🌾	
	Harvest			🌾	🌾							
Sugarcane	Cultivate					🌿						
	Harvest											🌿
Corn	Cultivate						🌿					
	Harvest									🌾	🌾	

## ***Analysis of pattern of Agriculture***

Before 1920, the people of the village mainly cultivated crops like Maize (Corn), Bajra (Pearl Millet), Til (Sesame), Toria (Rapeseed), Choley (Black Chickpea) and Tara Mira (Rocket Leafs), Kapa (Cotton) and Jau (Barley). After 1960, there was a significant changes in the agricultural pattern. The main focus was towards Kanak (Wheat) and Chouna (Rice). Before 1920, the cultivated crops needed less amount of water and the yield was also low. But with the advancement in agricultural sector, particularly due to green revolution, there was surge in agricultural products. The economic benefit from the crops grown in the earlier times was less as compared to new crops. Thus, cultivation of these crop declined with the passage of time. Although they still produce mustard and sugarcane (in less amount) for domestic purposes but the major focus remains on wheat and rice crops.

Government has also taken preventive measures towards conserving water. As the level of under ground water has fallen from 50ft. to 150ft, the farmers are asked to harvest crops after 15 June or post arrival of the monsoon.

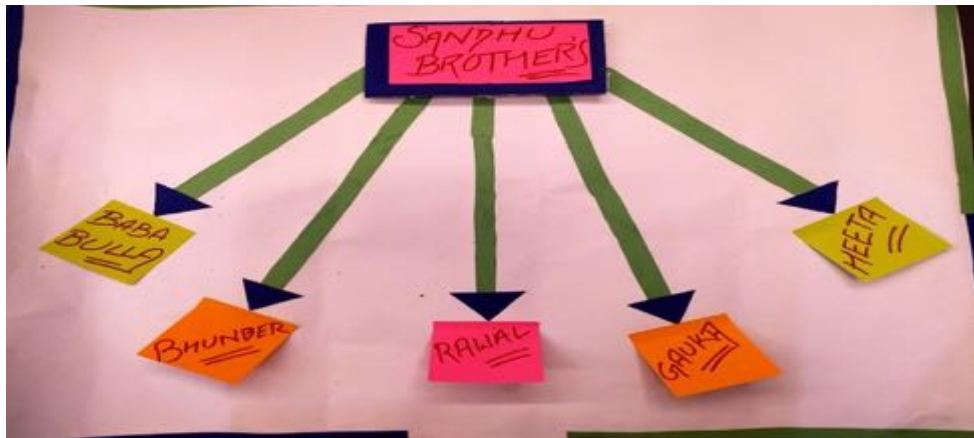
### **There were two type of migrants noticed in the village:**

Non-Resident Indians: They usually visit the village as emigrants in winter season and go back to their migrated countries in the summer season.

Labour Class: Most of these migrants come from the other states of India like U.P., Bihar, Jharkhand, Rajasthan etc. to work as casual labour in agriculture sector.

### **HISTORICAL BACKGROUND OF RURKA KALAN**

History of the village can be traced back to 400 years ago, when five brothers from village Sarahali, District Tarantarn came to this place (now known as village Rurka Kalan) and settled here. Five Patti's (wards) came into existence and were named after five brothers as Bulla Patti, Bhunder Patti, Rawal Patti, Gauka Patti and Heeta Patti. These five wards together make the village "Rurka Kalan". Baba Bulla was eldest of them and divided his six hundred acres of land among his seven sons. He had married two women. This information has been passed from one generation to the another in form of oral history and the entire village folk believes in it.



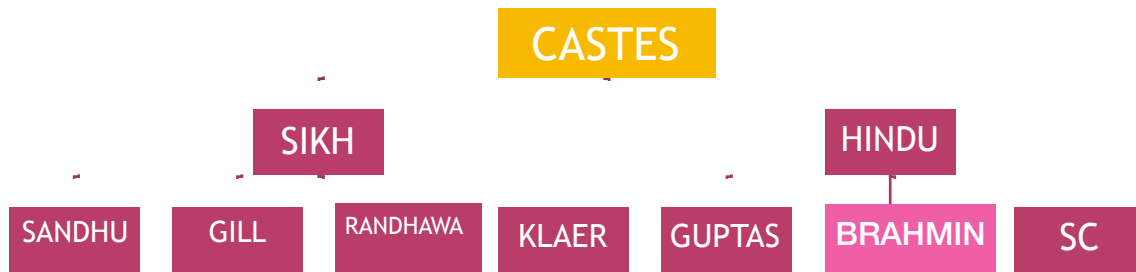
Picture 7 Depiction of Areas as per names of Sandhu Brothers

## *Major Religions of the Village*



Picture 8 Religions practiced in Village Rurka Kalan

## *Caste wise diversity*



**Figure 16 Caste wise diversity in Village**

The village is testimonial of harmonious relationship between the diverse religious and caste groups inhabiting the village. The description of the same is presented in the ensuing sections:

The village has significant number of Sandhu families. In Gauka Patti, it was observed that mosque, gurudwara and temple are located in the same area. This shows that diversity, secularism and religious harmony exists among the people of the village.

## *Eminent Personalities Of The Village*

The village has produced many eminent personalities over the years and they act as a source of pride and inspiration for the people of the village. A few personalities with their names and their contribution are listed below:

**JAGBIR SINGH CHINNA**— Jagbir Singh Chinna was a freedom fighter who worked during freedom movement with comrade Achhar Singh Chinna, Partap Singh Kairon and Sohan Singh Josh against the British empire. He served the community from 1938 till his death.

**GURBACHAN SINGH** — According to the villagers of Rurka Kalan, Gurbachan Singh was a freedom fighter. He was the third guru of the sant Nirankari sect found in the year 1978.

**GURUMANGAL DASS** — Gurmangal Dass Soni is the Chief Executive Officer of Youth Football Club. He has played an important role in the development of this village.

**BIBI PALWINDER KOUR** — Bibi Palwinder Kour is the first Sikh who was appointed as a judge at Supreme Court of British Columbia.

**ANWAR ALI** — Anwar Ali is the famous football player from Punjab. He was part of the Indian National team that won Nehru Cup in the year 2010. Presently he plays for Sikkim state.

**GURMUKH SINGH SANDHU** — Gurmukh Singh is commonly known as “Garry” Sandhu. He is a singer and song writer who hails from the village Rurka Kalan.

**BABA BACHINT SINGH** —He is also known as the king of Rurka Kalan, declared the village an independent Village in 1929 in defiance of the British Raj. He later formed a Panchayat with the help of the Villagers and became Sarpanch of the village. The armed forces and police were prohibited from entering the village until Bachint Singh was arrested.
















Baba Chinta Bhagat is also considered as a great personality and the people of this village give him great reverence. They celebrate his birthday and martyrdom day every year.
















## ***HISTORICITY AND TIMELINE***

Historicity timeline is an important PRA method quite commonly used to explore the temporal dimensions from historical perspective. Timeline captures the chronology of events as recalled by the local people. It draws a sequential aggregate of the past events. It also provides historical landmark of the community, individual or institutions. Historicity is the historical actuality of persons and events, meaning the quality of being part of history as opposed to being a historical myth, legend, or fiction. Historicity denotes historical actuality, authenticity, factuality and focuses on the true value knowledge claims about the past. Some theoreticians characterise historicity as a dimension of all-natural phenomena that take place in space and time. Historicity Timeline is a tool which is used under the Participatory Rural Appraisal approach. Through this approach, we can understand that how one particular area or village evolves in a particular time. It is considered one of the popular and effective tools to gather information in rural areas. Questions regarding historicity concerns not just the issue of “what really happened” but also the issue of how modern observers can come to know what really happened”.



**Table No 6 Historicity and Timeline Mapping of Village Rurka Kalan  
(Period- 1920 to 2020)**

INDICATORS	1920-1940	1940-1960	1960-1970	1970-1980	1980-1990	1990-2000	2000-2010	2010-2020
<b>DEVELOPMENT</b>								
Water								
Transport								
Road								
Housing Patter								
Schools								
Hospitals								
<b>AGRICULTURE</b>								
Crop Pattern								
<b>CULTURE</b>								
Dress Pattern								
Food Habits								
Festivals								
<b>TECHNOLOGY</b>								

Television								
Refrigerator								
Telephone								
Mobile Phone								
Cooler								
Air Conditioner								
Washing Machine								
Computer								
Tractor								
C o m b i n e Harvestor								
<b>DISASTER</b>								
Flood								
Sikh Massacre								
<b>POLITICAL PARTIES</b>								
Congress								
Akali Dal								
Communist								

## LEGENDS

WELL		WHEAT		COTTON	
HANDPUMP		SUGARCANE		TRACTOR	
TAP		RICE		COMBINE HARVESTOR	
BULL CART		TILL		FLOODS	
BI-CYCLE		KURTA-LUNGI		SIKH MASSACRE	
BIKE		KHAGRA-KURTA		CONGRESS	
CAR		JEANS-SHIRT		AKALI DAL	
KACCHA ROAD		LOHRI		COMMUNIST	
BRICK ROAD		DIWALI		BAJRA	
CEMENTED TILED ROAD		TEEYAN DA MELA		COMPUTER	
MACADAMIZED ROAD		TELEVISION		MAIZE	
MUD HOUSE		REFRIGERATOR		WASHING MACHINE	
PUCCA HOUSE		MOBILE-PHONE		HOSPITAL	
FLAT		TELE-PHONE		COOLER	
SCHOOL		AIR-CONDITIONER		TRACTOR	
COMBINE HARVESTOR		FLOODS			



Picture 10 Development Milestones of the Village Rurka Kalan

TABLE NO 7 INDICATORS OF HISTORICITY TIMELINE

DEVELOPMENT	AGRICULRE	CULTURE	TECHNOLOY	DISASTER	POLITICAL PARTIES
WATER	CROP PATTERN	FOOD	TELEVISION	FLOODS	CONGRESS
TRANSPORT		FESTIVALS	MOBILE PHONE	SIKH MASSACRE	COMMUNIST
ROADS		ATTIRE	COMPUTER		AKALI DAL
HOUSING PATTERN			TRACTOR		
SCHOOL			COMBINE HARVESTER		
HOSPITAL			REFRIGERATOR		

## ***Analysis of Historicity and Timeline Mapping***

### **WATER AS A DEVELOPMENT INDICATOR**

Before 1960, wells used to be the only source of water for household consumption. After 1960, hand pump emerged as a source of water and the tap water became available to the villagers only after 1980.

### **TRANSPORT AS A DEVELOPMENT INDICATOR**

Bull carts (Tanga) were the only mean of transport prior to bicycle, which were used as a transport vehicles between 1940 to 1970. After this, motor vehicles were used as a means of s transport. After 1980, other modern means of transport like car and bikes were being used by the villagers.

### **ROADS AS A DEVELOPMENT INDICATOR**

Between 1920 to 1960, there were only *kuccha* roads in the village. After 1960, bricks were used for making roads. In 1980, cemented tiles were used in making roads which later changed to macadamised road. Over the years, the road transport has improved in the village paving way for better connectivity in the village.

### **HOUSING PATTERN AS A DEVELOPMENT INDICATOR**

Earlier there were only *Kuccha* houses. After 1960, people started building *Pacca* houses. After the year 2000, there is a trend of constructing big farm houses, bungalows, flats etc.

### **SCHOOLS AS DEVELOPMENT INDICATOR**

Schools were started between 1940 to 1960. During this period, the first school was constructed in the village. Subsequently many schools, institutions were started by the government. Some of the schools that are present in the village are Senior Secondary School, Arya Senior Secondary School, The Gian Parkash Academy and Dalip Singh Memorial Public School.

### **HOSPITAL AS A DEVELOPMENT INDICATOR**

The first hospital was built in the village in the year 1960. Presently a charitable hospital is under construction and it is supposed to be functional by the end of 2020.

### **AGRICULTURE (CROP PATTERN)**

Earlier, people used to do farming of Cotton, Till, Bajra and Maize. After 1980, the villagers have shifted the crop pattern towards Wheat, Sugarcane and Rice crops.

### **CULTURE AS AN INDICATOR ( ATTIRE, FOOD AND FESTIVALS)**

- ★ Kurta and Lungi was traditionally worn by men and women used to wear Kurta and Ghagra. However, presently they wear both traditional and western dresses.
- ★ Earlier people used to eat Bajra, *Till Ke Laddu* and Maize. With the advancement of technology and Green revolution, people have started growing new crops and eventually eating habits have also undergone change. Now wheat and rice are important constituent of the diet of people.
- ★ Lohri was the only festival that people used to celebrate in the earlier times but in the recent years, people have started celebrating many festivals like Tiyan Daa Mela (A special day for girls or daughter), Baba Chinta Bhagat Mela, Diwali, Gurupurav, etc.

### **TECHNOLOGY AS AN INDICATOR**

- Different types of technology became available at different time period in this village like the first tractor was introduced in the year 1950 and the refrigerator was introduced in the year 1960. Likewise after 1991, many other technological advancements were introduced in Punjab for giving a boost to agriculture; the effect of the same was noticed in this village as well.

### **DISASTER AS AN INDICATOR**

- Major disasters that happened in this village are 1984 Sikh Massacre and Floods that occurred between 1980-1990.

## Profile of the Respondents contacted for Historicity and Timeline Mapping

**Table No 8 Profile of the Respondents contacted for Historicity and Timeline Mapping**

S.NO	NAME	AGE	SEX
01.	Savaran Chand	60	Male
02.	Sukhdev singh	65	Male
03.	Rajvinder Kour	42	Female
04.	Rakesh Kumar	60	Male
05.	Balvir singh	42	Male
06.	Bimla Devi	80	Female
07.	Yashpal	50	Male
08.	Rambaljot Singh	45	Male
09.	Nirmal Ram	43	Male
10.	Sohan Lal	50	Male
11.	Jagbal Singh	65	Male
12.	Chaman Singh	68	Male
13.	Kulwant Kour	70	Female

**Table No 9 Profile of the Respondents contacted for Seasonal Mapping**

S.NO.	NAME	AGE	SEX
01.	Puran Singh	50	Male
02.	Jaginder Pal	52	Male
03.	Baljoot Singh	40	Male
04.	Binder Singh	55	Male
05.	Kashmir Singh	68	Male
06.	Pawan Kumar	45	Male
07.	Harleen Kour	38	Female
08.	Manpreet Kour	40	Female
09.	Makhan Lal	45	Male
10.	Suram Singh	50	Male
11.	Rampal Singh	55	Male
12.	Balwinder Kour	46	Female

## ***Theme IV Autonomy Mapping***

Autonomy is derived from a Greek word *Autonomia* which means 'self' and *nomia* mean 'custom or law' hence when combined understood to mean "one who gives oneself one's own law. It is an individual's capacity for self determination or self governance.

According to Piaget, "It comes from within and a result from a "free decision". It is of intrinsic value and morality of autonomy is not only accepted but obligatory."

Autonomy can be understood as the ability to make decision about one's own concerns. This exercise tries to explore the gender based disparities in the decision making sphere at household level. It also can be used as a measure of women empowerment where power inequalities can be traced through different classifications.

### ***About Administration of Tool***

The autonomy tool used in the study explains the multitude of decisions pertaining to four major areas, i.e. personal, household, ownership of resources and engagement in matters related to governance. The subcategories reflect individual's decision making power and their command over their own lives. It is important to note that socio-cultural contexts play a major role in autonomy. Thus it also becomes critical to understand this disparity in a structured manner. This disparity can extend from gender boundaries to their socio-economic status as well.

Decisions related to these four broad areas can be taken alone, with married partner, by the married partner alone or by someone else in the family. More values towards the bottom of this table reflects more autonomy in the individuals. Though the magnitude of the same is a matter of further investigation, but a clear demarcation in the arenas where the individual has autonomy, becomes apparent through this tool. Some important considerations while using this tool:

- A skilled trainee should ask questions related to subcategories (i.e. marriage, food, assets, etc.) in an elaborative manner where decision making related to the same can be assessed with accuracy.
- In later stage of the activity, all of the data can be combined through cross-



tabulation where every ‘tick’ mark is measured with a value of ‘one’ (1) so that arithmetic operations can be precisely performed.

- Larger value on the bottom of table represents higher autonomy, where its dispersion toward top of the table reflects depletion in decision making power with the respondents.

**Tools Used for this exercise**

**Village:** \_\_\_\_\_

**Name :** \_\_\_\_\_ **Age :** \_\_\_\_\_ **Sex :** Male/Female/Other

**Religion -** Hindu/Muslim/Sikh/Christian/Others

**Category –** UR/SC/ST/OBC

Autonomy within the Community												
Other												
Husband/Wife												
Both												
Self												
<b>Decision Making Power</b>	Marriage	Family planning	Dress	Food	Expenses	Children Education	Material Assets	Fixed Assets	Livestock	Administration	PRI	Services
	<b>Self</b>			<b>Household</b>			<b>Resources</b>			<b>Governance</b>		

**Note:** Place  Mark in box whichever is applicable

**Figure 17 Autonomy tool used in the study**

This tool was studied with the help of responses collected from respondents falling into three categories on the basis of their age 16 to 29 years, 30 to 49 years and third category is of respondents aged 50 years and above. In each category, one male and female respondent was included. In total, autonomy assessment with six respondents (three females and three males) was completed.

The analysis has been presented in three different criteria. First is Age wise, followed by a correlation of “Age and Gender” and then by correlation of “Caste and Gender”

# Criterion wise Autonomy Assessment

## CRITERIA 1- AGE GROUP

Decision Making Power	Marriage	Family Planning	Dress	Food	Expenses	Children's Education	Material Assets	Fixed Assets	Livestock	Administration	P.R.I.	Services
Other	✓		✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Spouse/Wife												
Other												
Self		✓	✓									✓
Decision Making Power	Self			Household			Resources			Governance		

Decision Making Power	Marriage	Family Planning	Dress	Food	Expenses	Children's Education	Material Assets	Fixed Assets	Livestock	Administration	P.R.I.	Services
Other	✓							✓	✓	✓	✓	✓
Spouse/Wife		✓										
Other												
Self			✓	✓	✓	✓	✓	✓				
Decision Making Power	Self			Household			Resources			Governance		

Figure 18 Autonomy assessment chart of respondents from age group 16+

The picture of autonomy chart shown above presents the autonomy mapping done with one male and one female falling in the age group of 16 to 29 years.

The information received from the respondent Ramandeep Kaur is presented here. Her father lives in England and she stays with her mother in the village. Most of her life's decisions are taken by others except the decision about dressing. Though it was realised that sense of dressing, as per culture and gender, has been inculcated during childhood. It is contestable whether or not freedom of dressing is absolute, thereby questioning the free will or autonomy. However in case of her counterpart, his autonomy assessment shows the areas to which he has freedom to take decisions whether individually or after advice. These areas are mostly limited to household affairs whereas dealing with issues which involve political matters of village is not vested in him.

2012] VILLAGE: RUKA KALAN		AGE: 20+		SEX: FEMALE						
NAME: Kamal Kour		RELIGION: SIKH		OBC						
OTHER	<input checked="" type="checkbox"/>				<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>			
HUSBAND/WIFE										
BOTH		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>				<input checked="" type="checkbox"/>
SELF			<input checked="" type="checkbox"/>							
DECISION MAKING POWER	Marriage									
	Family Planning									
	Dress		<input checked="" type="checkbox"/>							
	Expenses									
	Food									
	Children Education									
	Material Assets									
	Fixed Assets									
	Livestock									
	Administration									
	PRI									
	Services									
	SELF	HOUSEHOLD		RESOURCES		GOVERNANCE				

VILLAGE: RUKA KALAN		AGE: 30+		SEX: Male		
NAME: Jaspreet Singh		RELIGION: JATT (Hindu)				
OTHER	<input checked="" type="checkbox"/>				<input checked="" type="checkbox"/>	
HUSBAND/WIFE						<input checked="" type="checkbox"/>
BOTH		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	
SELF			<input checked="" type="checkbox"/>			
DECISION MAKING POWER	Marriage					
	Family Planning					
	Dress		<input checked="" type="checkbox"/>			
	Expenses					
	Food					
	Children Education					
	Material Assets					
	Fixed Assets					
	Livestock					
	Administration					
	PRI				<input checked="" type="checkbox"/>	
	Services				<input checked="" type="checkbox"/>	
	SELF	HOUSEHOLD		RESOURCES		GOVERNANCE

Figure 19 Autonomy Assessment chart of respondents in the age group 30 to 49 years

Then next group conversed with the 30+ age group. The autonomy tool conducted with one female revealed that though she was settled at Canada but when she comes to her village she has autonomy related to “selection of dress” only. This shows the cultural restrictions which changes the way autonomy works across different geographies. For other issues, she jointly takes decision along with her husband (settled in Canada). Marriage, which is an important decision for a person’s life is taken by others, which is parents in her case.

In the category of male respondent, we found that he has autonomy in choosing type of dress, dealing with PRI and services. The autonomy comparison in terms of scores revealed that males are ahead of females. Though respondent was a working women and residing in a foreign country but most of the decisions in her life are not taken by herself but her husband’s consent is also needed. This can also be interpreted as a sign of equality when both husband and wife take mutual decisions, especially in matters concerning family and it can also be taken as an obligation to take advice.

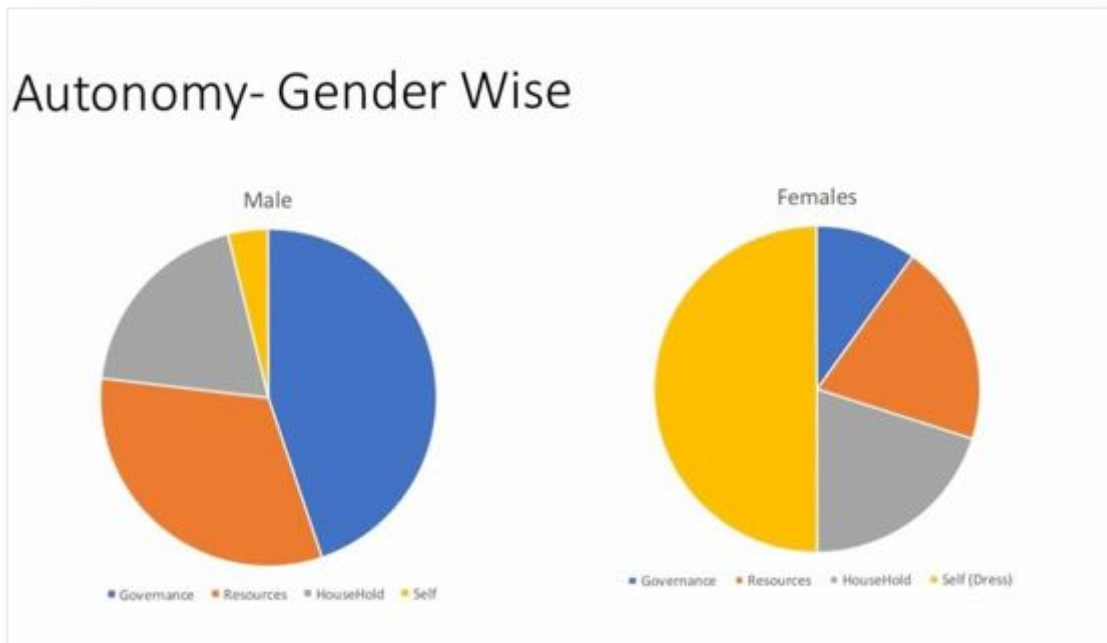
VILLAGE :- RUKA KALAN      RESPONDENT :- GOURA POOR  
 NAME :- Goura Poor      SEX :- FEMALE  
 AGE :- 50+

OTHER	✓			✓	✓	✓	✓		✓	✓		
HUSBAND OR WIFE												
BOTH		✓		✓							✓	
SELF			✓						✓			
Decision MAKING POWER	MARRIAGE	FAMILY PLANNING	DRESS	FOOD	EXPENSES	CHILDREN EDUCATION	MATERIAL ASSETS	FIXED ASSETS	LIVE STOCK	ADMINISTRATION	PRI	SERVICES
	SELF			HOUSEHOLD			RESOURCES			GOVERNANCE		
RESPONDENT :- SC	SEX :- MALE						AGE :- 50+					
OTHER	✓			✓		✓						
HUSBAND OR WIFE												
BOTH		✓	✓	✓		✓						
SELF								✓	✓	✓	✓	
Decision MAKING POWER	MARRIAGE	FAMILY PLANNING	DRESS	FOOD	EXPENSES	CHILDREN EDUCATION	MATERIAL ASSETS	FIXED ASSETS	LIVE STOCK	ADMINISTRATION	PRI	SERVICES
	SELF			HOUSEHOLD			RESOURCES			GOVERNANCE		

Figure 20 Autonomy Assessment chart of respondents in the age group above 50 years

The females aged 50+ have autonomy in choosing their dress and rearing of livestock only. Joint decisions were taken by herself and her husband regarding family planning, services and food to be consumed. The education of the children was decided by her husband. Also, majority of the decisions were influenced by others male members in family (even younger to her age) like marriage, expenses, financial and political matters. Patriarchy is evident in all life stages of a woman's life. Male of 50+ age has complete autonomy in fixed assets, livestock, administration, PRI and services. Rest of the decisions in his life are taken after discussion with his wife and least were taken by others. The analysis clearly depicts that males have more autonomy even in the 50+ age group.

**CRITERION 2 – AGE AND GENDER CORRELATION**



**Figure 21** Autonomy comparison of different sub categories between males and females.

**Table 10** Gender wise Autonomy

### Autonomy Age-Gender Wise

Female		Male	
Age Group	Autonomy is highest in	Age Group	Autonomy is highest in
16-30	Family Planning*, Dress	16-30	Dress, Food, Expenses, Own Education
30-50	Dress	30-50	Dress, PRI, Services
50+	Dress, Material Assets	50+	Dress, Expenses, Material Assets, Fixed Assets, Livestock, Administration, PRI, Services

There is marked difference between autonomy of males and females across sectors of governance as shown in the pie chart above. When it comes to decision over resources, men have higher autonomy than females.

Autonomy of females over their decision in matters related to resources and governance combined together are less than autonomy of males in decisions related to governance alone.

Males hold over resources and governance in the entire life span is much larger. It forms 75% of their autonomy while for female's resources, governance and household taken together forms just 50% of autonomy.

Women second major hold after 'self' is on household affairs but on the contrary males too show a hold in household affairs, though with a slight less proportion. The pie chart analysis over life stages, clearly depicts lack of freedom that is available to women.

As the previous pie chart shows that females hold autonomy majorly in the sub category of 'self' followed by household, resources and governance. This table defines the variables within these sub categories. Autonomy of women is maximum in choosing her dress, followed by family planning in young age and material assets in old age. In contrast to females, her counterpart has more autonomy across sub categories as well as variables throughout their life span. This differential is attributable to unequal distribution of power and limited access of resources to a females of the family due to gender discrimination.

### CRITERION 3 CASTE AND GENDER

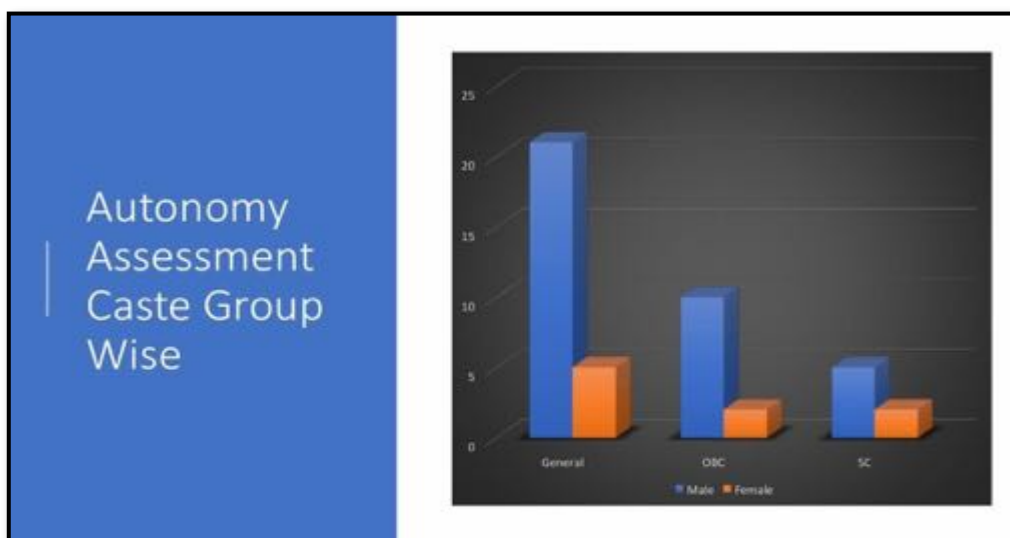


Figure 22 Caste and Gender wise Autonomy Assessment between Males and Females

Among the three caste groups, general caste group has higher autonomy and schedule caste group has less autonomy, though the same can be attributed to presence of larger sample of general caste respondents. Within all the caste groups males have a much higher autonomy than females. Herein, the sample size was same for males and females. However, the difference in autonomy between males and females in general and OBC category is much higher than the difference between males and females in Schedule caste group. The reasons have a direct relation with their livelihood and income i.e poverty impacts the autonomy in the family belonging to specific caste group. This is being analysed with the help of the values plotted on the chart below:

## ANALYSIS OF AUTONOMY MAPPING

Autonomy Assessment (Female)												
Decision Making Power	Marriage	Family Planning	Dress	Food	Expenses	Children Education	Material Assets	Fixed Assets	Livestock	Administration	PIB	Services
Other	6	2	1	3	4	2	2	3	2	5	5	1
Husband	0	1	0	1	1	1	2	1	0	1	1	2
Both	0	3	0	2	1	1	2	2	1	0	0	2
Self	0	0	5	0	0	2	0	0	2	0	0	1

AUTONOMY ASSESSMENT (MALE)												
Decision Making Power	Marriage	Family Planning	Dress	Food	Expenses	Children Education	Material Assets	Fixed Assets	Livestock	Administration	PIB	Services
Other	6	0	0	2	1	1	2	2	2	1	1	1
Wife	0	0	0	1	0	0	0	0	0	1	0	0
Both	0	4	1	2	1	4	1	1	0	0	0	0
Self	0	2	5	1	4	1	3	3	4	4	5	5

Table No 11 Autonomy in individual variables of different age groups of men and women

We have observed that females of all age group possess less autonomy as compared to males. They mainly have autonomy in choosing the dresses they want to wear and resources/services required in the family, whereas, males have autonomy in dresses, food, expenses and education. Her autonomy in taking decisions is limited to only choice of clothes and her life's important decisions like marriage, expenses, administration, PRI are always taken by others. This is indicative of dependent status of women in all stages of life. Whereas freedom available to males speaks volume about their status in society especially in comparison to females. Though in the early years of life, significant others take decisions for matters like marriage and procurement of assets but gradually their autonomy shows improvement. Their importance in societal matters also gains weight as they started taking part in political matters concerning local governance and PRI.

Caste has also been observed to influence the autonomy. It was observed that males of general category are more autonomous than males of SC and OBC category. Likewise females of general category are more autonomous than the females of SC and OBC category. Males of general category are more autonomous in governance and least in household. Among OBC category, we have observed that both males and females have equal autonomy in self but in household and governance males have more autonomy.

Thus it can be assessed that gender and caste have great influence on the autonomy of people. Males are accorded more autonomy than females in their entire life span.



## ***Theme V-Gender Timeline Mapping***

The gender timeline mapping is a PRA tool to understand the major milestones that girls and boys undergo during the lifetime. The purpose of any gender related discourse is to describe how gender is best understood and to determine how gender roles were depicted and defined in a community. The study is based on symbolic interaction theory of gender that suggest that social roles are learnt over time and are subject to constant reinforcement. The significance of gender timeline mapping is to relate the gender related issues in the variety of fields as exploring the effects of gender in one field contributes to the understanding of gender in another. One of the tool to analyse gender in a particular cultural context is the gender timeline mapping. General timeline mapping is conducted in various groups of boys and girls, men and women, to understand the gender related dimensions pertaining to growth and development occurring in a community. The procedure for conducting gender timeline mapping is to make a group of boys and girls and ask them to list the major milestones. Usually, the gender timeline is based on the major gender related historical events that occur in that particular place or a community that define progression or regression. Usually a particular year is considered as one particular milestone if a major change and event has impacted a particular community. But as per our field work, we have considered the age group of students and the major events that occur during that age group. The girls students made a timeline map of boys students and vice versa. There were the three gender timeline mapping done in the community. First, Rukha Kalan club community, second was a private school where 9th and 10th students participated in the exercise, third was a government school with 9th and 10th grade students. The main aim of conducting general timeline mapping was to increase the gender sensitization in the community. The major objectives behind conducting gender timeline mapping in three various groups was to understand the level of girls participation, discrimination, class, social cultural aspect of restriction levied upon the both genders, status of girl child in a classroom in general and community in particular. The exercise helped to understand how the opposite gender understands / knows each other concerning their anatomy, intelligence, perceptions and metamorphosis that each sex goes through in relation to social construction of gender.

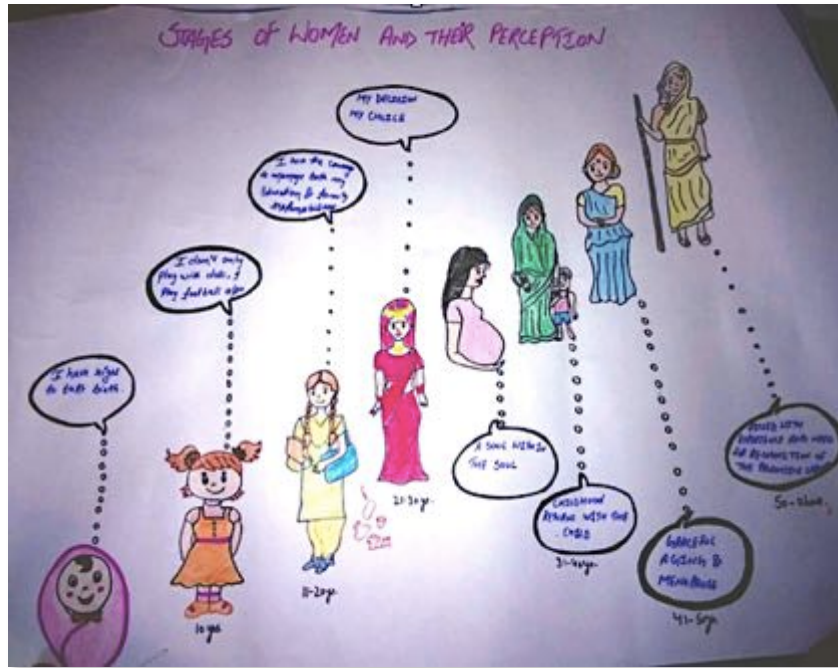
Inferences drawn from the gender timeline mapping have been synthesised- to give overall perspective which helps to understand community dynamics. Gender timeline is a tool in which males and females depict the important milestones and events in the life of opposite sex. This timeline mapping was carried out with groups of young boys and girls in age group 15-18 years. The autonomy assessment exercise was conducted in three settings- YFC centre, Pioneer International School and Government Senior Secondary School. In each setting, the exercise was conducted between two groups created on the basis of homogeneity criterion of age group and sex.

The gender self assessment tool is a practical set of resources that staff and volunteers, including young people, can use on a regular basis to plan and design gender sensitisation programs, and monitor and evaluate their work in a participatory way.

### ***Objective of Gender Timeline Mapping***

- ★ To understand how gender inequality affects service users- physically, socially, economically as well as politically.
- ★ To identify opportunities to reduce gender inequality and empower those who are poor, marginalized, vulnerable, socially excluded and/or under served.
- ★ To ensure that sexual and reproductive health and rights programmes promote human rights pertaining to important aspects of a woman's life like-freedom, sexuality and reproduction.

# Diagrammatic presentation of stages of life



Picture 11 Life stages and milestones in a Female's life



Picture 12 Life stages and milestones in a Male's life

First group consisted of respondents belonging to the age group of 12-14 years and the other group consisted of respondents belonging to the age group of 15-17 years. Each group was handed over one chart and they were facilitated to note down the major milestones in the person of the opposite sex in the entire life span. After brief deliberation, both the groups of boys and girls participated in the activity. Both groups submitted their perspectives about the milestone in life of person belonging to opposite sex. After this exercise, the charts were exchanged between the groups where in the girls cross checked the views of boys regarding the milestones of girls and vice versa. Each group was now asked to add, delete or modify the milestone which was not reflected in the charts prepared by the opposite sex group. The analysis of the work done by homogenous groups of boys and girls was analysed and major findings are presented in the coming section



**Picture 13 Students participating in Gender Timeline**

**Table 12 Comparative Cross sectional analysis in Different Age groups (females)**

<b><u>MAJOR MILESTONES</u></b>							
<b><u>COMPARATIVE CROSS-SECTIONAL ANALYSIS</u></b>							
Age Group	0-10	11-20	21-30	31-40	41-50	51-60	Age Group
<b>GIRLS</b> (Private and Govt.School)	<ul style="list-style-type: none"> <li>-Play with toys Celebration</li> <li>-Games Birth and Ceremony Milk Teeth</li> <li>-Difference in source of Entertainment</li> <li>-Parents Possessiveness with Children</li> <li>-Clothes</li> <li>-Watching Cartoon</li> </ul>	<ul style="list-style-type: none"> <li>-Physical Change</li> <li>- Menstruation Period</li> <li>-License</li> <li>-Right to Vote</li> </ul>	<ul style="list-style-type: none"> <li>-Job Make up Marriage</li> <li>-Achieve Aim</li> <li>-Abuse</li> <li>-Husband</li> <li>- Honeymoon</li> <li>-Going Foreign</li> <li>-Play Pubg</li> <li>-Boyfriends</li> <li>-Having Children</li> <li>-Rewedding</li> <li>-Beauty Parlour</li> <li>-Big Pocket Money</li> <li>-College</li> <li>-Serial</li> <li>- Independent</li> <li>-Baby love</li> <li>-Thinking Capacity</li> </ul>	<ul style="list-style-type: none"> <li>-Pregnant</li> <li>-Consume Drugs and Alcohol</li> <li>-Correcting Behaviour for Children</li> <li>-Fashion Update</li> <li>-Divorce</li> <li>-Hair Colouring</li> <li>-Shopping</li> <li>-TV Serials</li> <li>-Getup Early</li> <li>-Aggressions</li> <li>-Send Children to School</li> <li>-White Colour</li> <li>-Do not have Right of household</li> <li>-Teach Children</li> <li>-Child Dreaming</li> <li>-Caring, Cooking Duties</li> </ul>	<ul style="list-style-type: none"> <li>- Responsibility</li> <li>-Care for Grand Children</li> <li>-Smoking</li> <li>-GYM</li> <li>-Hangout with boys</li> <li>-Second Marriage</li> <li>-Driving</li> <li>-Get Fatty</li> <li>-Back-Problem</li> <li>-Hair Colour Change</li> <li>-Weakness</li> <li>-Life Experience</li> <li>-Wrinkles</li> <li>-Grand Parents</li> </ul>	<ul style="list-style-type: none"> <li>-Medicine Increases</li> <li>-Diseases</li> <li>-Anger</li> <li>-Artificial Teeth</li> <li>-Become Grand Parents</li> <li>-Children Marriage</li> <li>-White Hair</li> <li>-Knitting</li> <li>-Voice Change</li> <li>-Simple Living</li> <li>-Property Transfer</li> </ul>	<b>PUBIC</b> (GOVT) / <b>PRIVATE</b>

**Table 13 Comparative Cross sectional analysis in Different Age groups (males)**

Age Group	0-10	11-20	21-30	31-40	41-50	51-60	Age Group
BOYS (Private and Public) )School)	Birth Celebration Walk and Talk Mental Development Schooling Change of School Clothing Pattern change Different Toys Play Schools Learning Rhymes Make Friends Family Happiness	Use Phone Voice Change Physical Change Making Girl Friend Enjoy Freedom Drug Addiction Good Dress up Understanding Knows Right & Wrong Complete Schooling Interest in Travelling Growth of Beard Gym Teasing	Marriage Job Going to Gym Having Attitude Responsibility Drug Addiction Love for Parents Friendship Migration Dominating Sisters Fashions Graduation Depression Late Night Party	Possessiveness and care of Children. Becoming Parents and Child Birth More responsibility includes family responsibility More struggle Earn Money Pocket Money Baby Caring Busy Life	Future Settlement for Children Get Old Increase in demand of Children Marriage of their Children Ability to work get increases Aggressive House Reconstruction Help Children Guide Children	Stay Alone Weakness (Physical Mental) Pension Weakness Increase of Disease Love their Grand Children Hard work Caring for Parents Future Children plan for marriage	PRIVATE /GOVT.
Colour Indices: Similarities Differences Uniqueness							
○ Private School • Public School Note: Age group 61-Above is omitted as one of the groups of boys in Govt. school has not included in their Gender Timeline Map.							

# Analysis of Gender Timeline Mapping

## ★ NUMBER OF GIRLS IN SCHOOLS IN MORE THAN BOYS

In private school the ratio of boys and girls with whom trainees did gender timeline mapping was 8:19 and in government school the ratio of boys and girls was 7:25 which indicates that more girls study in the government schools.

## ★ LOW PARENTAL EDUCATIONAL ASPIRATION (PEA) FOR GIRLS

The probable reason for enrolment of more girls in government could be low educational awareness and parental educational aspiration (PEA) for girl child than the parental educational aspiration for boys. Socio-economic factors may also have casted significant impact on low enrolment of girls in private schools.

## ★ GENDER SENSITISATION

This tool serves a dual purpose- assessment of gender disparity as well as gender sensitization as a form of intervention for generating gender awareness. In this activity male participants had to draw the timeline for female and vice versa illustrating the milestones and major events in the life of opposite sex. The timeline of boys has been prepared by the group of young girls. They have listed many of their milestones and events like celebration of their birth, giving them vaccination, food, sending them to schools, etc. Though they highlighted many important milestones in a boy's life but at the same time many important milestones have been missed. The same were later added by the boys. Similar findings were also noticed with the time line of the girls prepared by the boys. But the timeline prepared by boys (aged 12-14 years) shows that they are more sensitive as compared to other groups, although they too missed some major and important events of girl's life.

## ★ MALE PREFERENCE

During the exercise we analyzed that still people give preference to having male child. We also found domestic violence is still practiced in the community. Boys mentioned that girls start doing domestic work before the age of 12 years but the girl did not mention in their timeline that boys also do any domestic work. This provides significant information about impact of gender on socialisation. Both males and females are conditioned that the responsibility of domestic work lies

with girls primarily, whereas, boys are mainly responsible to earn for their family and do outside work.

#### ★ CURTAILMENT OF FREEDOM OF GIRLS

Girls also mention that they face more restrictions as compared to their brothers. They are not allowed to go alone anywhere and they can't even have the freedom to choose their own life partners whereas the boys have the freedom to choose their life partners. Even the boys mentioned that in many families girls are restricted to wear dresses as per their choice and not allowed to choose their career. Boys also mentioned that after marriage girls are forced to have a boy child. We also analyzed that the parents of girls have less educational aspirations for them and they are more focused on their life settlement through marriage. Women and girls get less opportunity and face social restriction as compared to men and boys.

#### ★ MENSTRUATION AND MENOPAUSE

Boys did not mention about menstruation milestone in a girl's life. Even the girls did not mention about menstruation and menopause in the gender timeline mapping exercise. It may be because of the reason that boys are not aware about menstruation and in case of girls it might be because of the taboo attached with openly discussing about menstruation in our society. Even when we took a session with students in the school to give a brief description about gender and sex; we observed that the teachers did not feel comfortable to discuss about such topics in school, they tried to skip the topic of 'sex.'

#### ★ DEPRESSION

The girls did not mention the depression and stress that males may have to go through. This might be because the girl feels that the boys have more freedom than girls, they have the freedom to do whatever they want and make personal choices, no one would question them and they are also considered as superior in their family. Even the boys did not mention that girls may face depression and isolation.

#### ★ OBLIVION REGARDING GIRL'S DESIRE TO HAVE A CAREER

Boys in their timeline did not mention that girls too have a desire to make career as per their choice and want to contribute as an earning member of the family. They only believe that the only responsibility of a girl is to do marry and to look after their household and bring up children.

### **Solid Waste Management Campaign**



Rurka Kalan is successful in dealing with drug abuse in the region; and it has now directed its activities towards other important social concerns. The organisation is focussing upon solid waste management. In order to sensitize the village people about solid waste management, an Awareness programme was organised by Youth Football Club, in collaboration with Central University of Jammu. Solid waste management is a term that is used to refer to the process of collecting and treating solid waste. It also offers solution for recycling item that do not belong to garbage or trash. As long as people have been an issue. Waste management is all about how solid waste can be changed and used as a valuable resource. Solid waste management should be embraced by each and every household including the business owns across the world. The message was:

- ★ Always use dustbins.
- ★ Always remember the difference between different coloured dustbins.
- ★ Don't throw waste on roads, open grounds, or lanes etc.
- ★ Don't cut the trees. Grow more and more plants as possible.
- ★ Say no to plastic bags and yes to cloth bag.

A Nukad Natak on Solid waste management by staged by the student of Central University of Jammu which highlighted the impact of Plastic on environment and how our insensitivity is causing hazard to the natural resources.



Picture 14 Solid Waste Management Campaign

One more Nukad Natak was presented by the girls students of YFC, which uncovered the harsh reality of gender discrimination. It gave message for empowerment of women which is possible only when there is no gender discrimination and both boys and girls are treated equally.

**WORKSHOP BY YOUTH FOOTBALL CLUB**



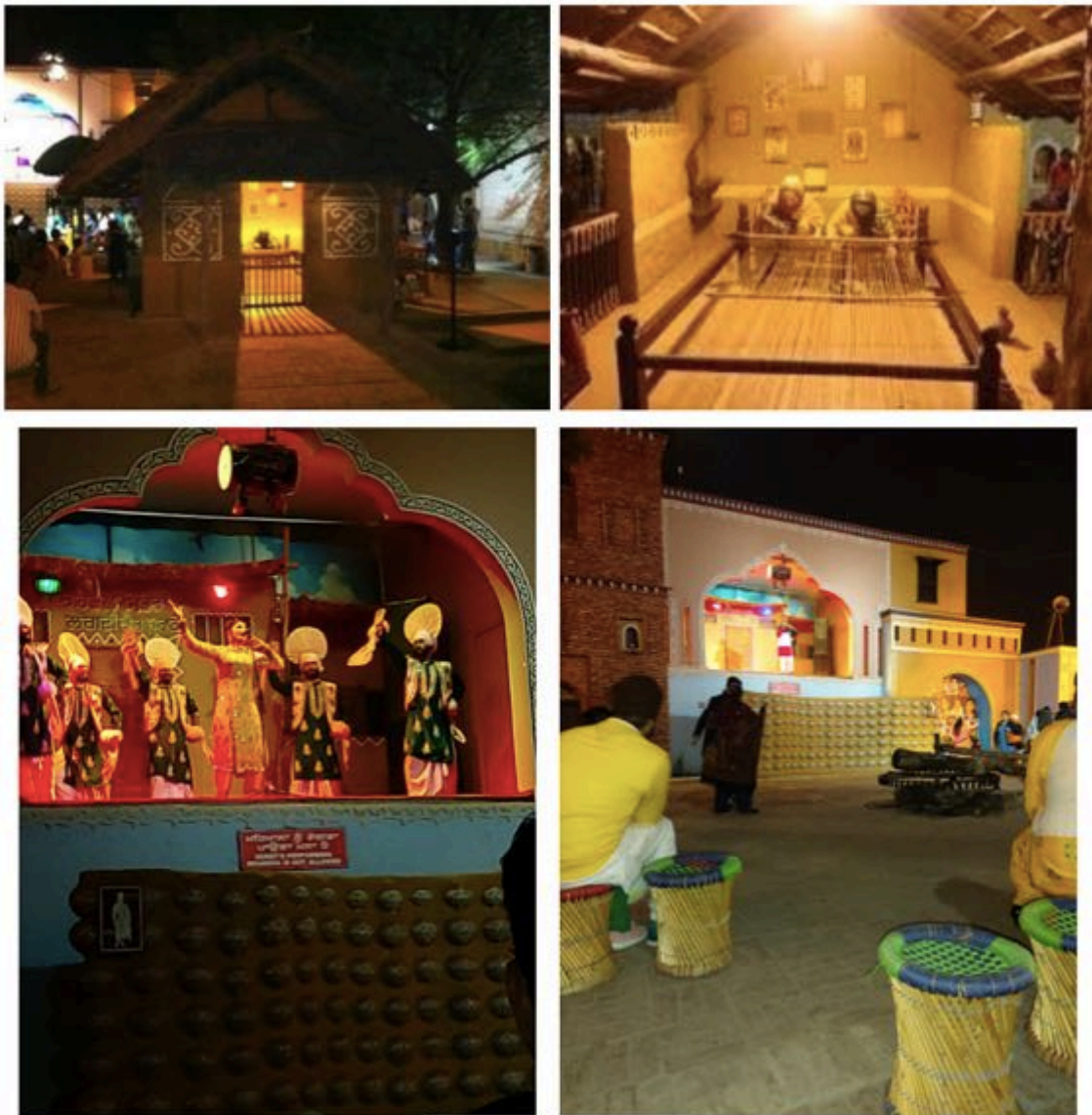
Picture 15 Students participating in S for D activity in YFC Football ground

On 4<sup>th</sup> Feb 2020, YFC organised a Sports for Development (S for D) workshop for the students which was aimed at highlighting the importance of sports in our life. We played various sports and our instructors helped us to realised the values of team sprit, active listening, coordination and

understanding with our team mates. This was a fun way of learning various management skills which can help us in keeping ourself healthy and also acquiring professional skills.

## **RANGLA PUNJAB**

**The students were also provided the opportunity to experience the culture of Punjab and also enjoy the colours and cuisine of Punjab. An outing was organised to Rangla Punjab in Jalandhar which is a traditional theme village of Punjab. It offers various activities through which one can experience the true essence of Punjabi culture. The students also relished the authentic Punjabi cuisine and indulged in various fun activities like line dance and music, weaving, dancing, playing marbles, fetching water, puppet show, magic show, street play conducted by local artists of Punjab.**



Pictures 16 Glimpses from Rangla Punjab

## VALEDICTORY FUNCTION

YFC organised a Valedictory function on 4 February 2020 for felicitating the faculty and Students of Department of Social Work. In this programme, Mr Gurmangal Das and other dignitaries of the village appreciated the efforts of Dr. Nancy Mengi, Field work Cordiantor, Dr. Bhat Iqball Majeed and Dr. Sajad Ahmad Dar, faculty members, by presenting a momento for successfully coordinating and managing the 4 th Rural Camp. The scholars, Mr. Ranjoy Gupta and Ms. Marshline Purti were also presented with a Momento for their support to the faculty members. All students were presented a certitifcate of Appreciateion and a Medal for their performance. The Vote of thanks was presented by Dr. Bhat Iqball Majeed who thanked all the students, scholars, faculty member of the department and most importantly, Mr. Gurmangal Das, Mr. Sandeep, Mr. Anshul, Ms. Ravina and



Picture 17 Felicitation of Faculty and Scholars of Department of Social Work, CUJ

Mr. Omdeep and all other team members of YFC for their cooperation and out of the way support to the Department of Social Work, Central University of Jammu. It was an emotional moment for all of us as the four days had turned out to be most memorable moments of our lives.



Picture 18 Felicitation of Mr. Gurmangal Das by Faculty Members from CU Jammu

### **CULTURAL NIGHT**

The Valedictory session cumulated into a cultural night in which students and faculty of central university of jammu, staff of Youth Football Club participated and performed dance of different culture. There was also a group song and that was a combination of number of different songs which represented the diverse Indian culture and love of soldiers who sacrifice their life for the country. There was also a documentary in cultural night which taught us that, some small mistakes may also create number of big problems in life. There were number of dances which represented Dogri, Kashmiri, Ladakhi and Punjabi culture.



Picture 19 Cultural Night

## Picture Gallery













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