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**Psychosocial Wellbeing of
Adolescent Girls and Young
Women after the
2005 Pakistan Earthquake**

Seema Ahmed

PhD



2018

**Psychosocial Wellbeing of
Adolescent Girls and Young
Women after the
2005 Pakistan Earthquake**

Seema Ahmed

A thesis submitted in partial fulfilment
of the requirements of the
University of Northumbria at Newcastle
for the degree of
Doctor of Philosophy
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Abstract

This thesis investigates the psychosocial issues and lived experiences of adolescent girls and young women after the 2005 Pakistan earthquake. It explores the coping strategies they adopted during the disaster and in the long recovery phase, presenting their psychosocial issues, disaster lived experiences, and personal transformations. The context of study is the growth of interest in mental health and disasters but the gap and lack of any major focus on gender and adolescent girls' knowledge and experience provides a particular impetus for the study. The research study adopted an interpretive phenomenological methodology (IPA) that quickly expanded beyond the individual scale of internalized self to encompass the wider social domain.

This study deployed mixed research methods to explore adolescent girls' life-world such as semi-structured interviews, narrative interviews, field notes, researcher's journal, participant observations and timeline drawing. The techniques of data collection included interviews through different sources of media such as skype, emails, WhatsApp. These methods also aided as a therapeutic tool for the participants by allowing them an opportunity to know and understand their existence and life-world through in-depth interviews.

The data of this thesis is based on 70 qualitative interviews conducted largely in the rural areas of Chipa village and Muzzaffarabad city. The interviews were largely conducted in rural areas, but a series of interviews were done in urban areas to allow understanding and clarity of the rural culture. While not a meaningful sample in a statistical sense, the qualitative urban analysis allows for conclusion about the non-cultural movements of rural areas. The methodological approach was to draw on clinical experience, as a psychologist and frame that discussion in the human hermeneutics of lifeworld analysis. This considered the individual in their own setting including the constraints provided by family regulations and community norms under Islamic culture.

The study provides a new understanding of the unmet needs, lived experiences and psychosocial issues of adolescent girls and young women over the seven years between the earthquake and the field research. It highlights the strategies adopted, which in some cases have led to post-traumatic growth and in others to a continuing anxiety about the hazardous and socially constraining environment they inhabit. It presents life-world snapshots in the form of holistic narratives. The study also provides a theoretical and conceptual framework for adolescent people in disasters particularly in context of age and gender. It is crucial to have an adequate balance amongst the four components of life-world to ensure psychosocial wellbeing. The study offers recommendations for local agencies, NGOs and INGOs to inform their policy and practice by recommending greater levels of assistance and revision in their policies concerning adolescent girls and young women.

The conclusion of this research study is that suffering through the disaster trauma and uncertainty is mainly part of an individual's life-world; considering their living standards and wellbeing. Mainly these components are; Psychological Self, Home-Family, Community and Beyond Community. Having a better understanding and awareness of self and self-care leads to better psychosocial wellbeing. At the same time, adequate amount of support, care and love from family members including parents, siblings and relatives is therapeutic in wake of trauma. Community and Beyond Community plays a vital role in psychosocial wellbeing of adolescents and young women in particular. Provided enough socializing opportunities, regular participation post disaster activities and home reconstruction only leads to psychosocial resilience. This is evident from the finding chapters discussed and analysed thoroughly above, that all of these four components are crucial to draw upon the psychosocial resilience resulting in wellbeing and self-awareness of young women.

The study offers recommendations for local agencies, NGOs and INGOs to inform their policy and practice by recommending greater levels of assistance and revision in their policies concerning adolescent girls and young women. This could only be possible by listening to their voices, their issues, and lived experiences. It can always develop new opportunities to deal with the issues of the adolescent girls and young women by being mindful of various ways to deal with their uncertainties.

Thesis Dedication

My PhD Was a Battle

This PhD took a little bit longer than the expected time considering my poor health conditions. It has been a constant battle along with other life major events, such as marriage with the start of PhD, major knee surgery and baby Afhum's arrival in December 2015. Many people were the source of courage for me to keep moving. Mainly it was my dear mother, Farah Taj who stood by me through thick and thin.

I would like to dedicate this thesis to the little man 'Afhum' with a beautiful smile that helped me move on in the most critical phase of life, when I was faced with so many life challenges. 'I would like to let you know that you are the most precious gift of my life'. This poem is for my son Afhum:

I just want you to know
I always loved you
More than anything
In the world

No matter where you go
My prayers will
Always follow you
As your shadow

Here is the lesson
of life
Never give up
No matter what

Stagnation in life
Brings only
Misery & death
Keep trying my child
Until your last breath

Acknowledgment

First, I would like to thank my Allah for His blessings and gracious mercy upon me. I am grateful to His blessings and mercy, without which I would not have been able to begin or complete this life-transitioning, amazingly challenging and intellectual experience of doctorate.

I am grateful to Prof. Dr. Maureen Fordham for assisting me with disaster knowledge and Human Geography, considerate of my qualifications and professional expertise as a Clinical Psychologist, understanding my personal and chronic health issues at the time, yet being patient enough to provide me with time, support and understanding throughout my PhD journey.

Further, sincere appreciation and gratitude to all members of the supervisory team for their suggestions, encouragement and feedback made at an early stage of this research study have helped considerably. I am also thankful to Dr. Janaka Jayawickrama for being such a kind, cooperative, friendly and providing me with his suggestions on my thesis writing. His inputs and suggestions in my PhD thesis have always remained a great help and source of knowledge, in context of development and humanitarian sector.

In addition, I cannot forget names like Prof. Dr. Alay Ahmad from Preston University, Peshawar, who always encouraged me and regularly motivated me towards a PhD degree since September 2004. ‘Thank you so much for your support since the beginning my research career’.

I am grateful to my friends including Prof. Dr. Marcus Nusser, Head of Cluster of Excellence, Department of Geography, Heidelberg University, Germany, who initially guided me in the right direction to develop a research proposal in June 2009 while I was researching on Pakistan’s Earthquake. ‘Your comments and suggestions on my initial research proposal made a difference, Thank You Marcus’.

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Greg, thanks for being there for me always'. In addition, friends from Newcastle, Ibrahim Almarzouqi, Salah Geryani and Turqi have been supportive throughout. I would like to thank the research participants including women and girls from Chipa village and Muzaffarabad University the male participants from Chipa and Muzaffarabad University, who were all-cooperative throughout the fieldwork, and my stay in AJ&K. Without their cooperation and active participation in my interviews, it would never have been possible.

I would like to present thanks to the officials at local, governmental and international level, that includes, the NGOs in Muzaffarabad, AJ&K villages, NGOs in Pakistan, INGOs in Pakistan and United Kingdom, who provided me with information and expanded my knowledge on current status of the women and girls in rural Pakistan in particular.

Declaration

I confirm and declare that the research and knowledge contribution contained in this thesis is all my own work submitted for the degree of Doctor of Philosophy. I would also like to confirm that this thesis does concede the ideas, inspirations as well as contribution from the work of others.

I gained ethical approval to carry out the fieldwork.

I declare that the word count of this thesis is 84528 words.

Name: Seema Ahmed

Signature:

Date: 25th January 2018

Abbreviations and Acronyms

AJ&K	Azad Jammu and Kashmir
APA	American Psychological Association
APWLD	Asia Pacific Forum on Women, Labour and Development
BPS	British Psychological Society
CDC	Centre for Disease Control
DRR	Disaster Risk Reduction
ERRA	Earthquake Reconstruction and Rehabilitation Agency
FGD	Focus Group Discussion
GO	Government Organization
GDN	Gender Disaster Network
ICMH	International Center of Mental Health
INGO	International Non-Government Organization
KPI	Key Performance Indicators
NGO	Non-Government Organization
NO	National Organization
NDMA	National Disaster Management Research Authority
NWFP	North West Frontier Province
PDMA	Provincial Disaster Management Research Authority
PDNA	Post Disaster Need Assessment
PPD	Post-Post Disaster
PTSD	Post-Traumatic Stress Disorder
PTS	Post-Traumatic Stress
SED	Serious Emotional Distress
TPC	The Population Council
UC	Union Council
UNDP	United Nations Development Program
WB	World Bank
WHO	World Health Organization

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Chapter 1

Gender and Age Issues

In Disasters

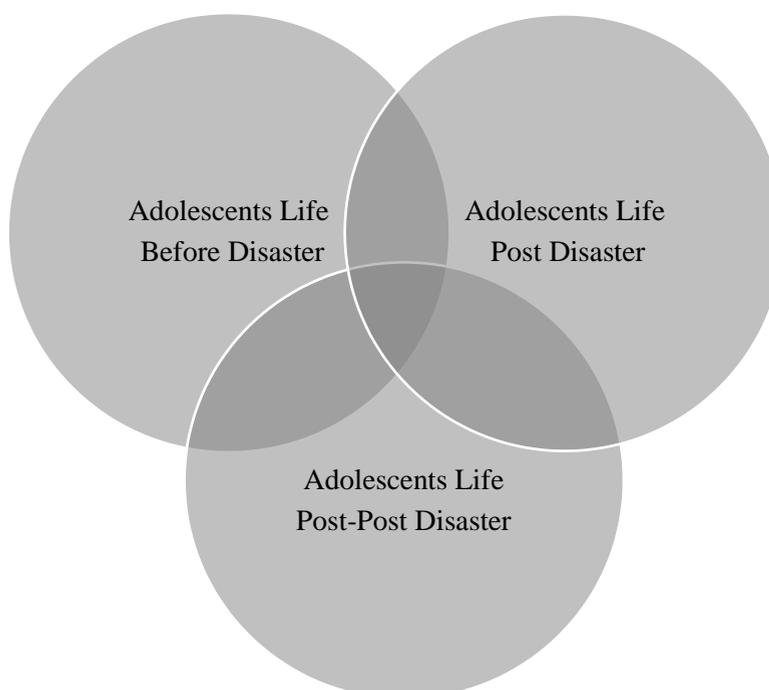
1.1 Gender and Age Issues in Disasters

This chapter provides an overview of the thesis. It introduces the research context around gender and age issues in disasters. It also looks at community involvement after disaster in a culturally and religiously constrained environment. This study aims to inform the provision of existing policies on adolescent people, primarily young women in Pakistan, in context of disaster risk reduction (DRR).

This research seeks to understand the lived experiences and to explore the psychosocial issues of those adolescent girls who were aged 10-19 in the 2005 Pakistan earthquake. This same population was aged 20-29 at the time of the study's fieldwork in early 2013. This study addresses the socio-cultural adaptive and coping capacities the adolescent girls have adopted with the passage of time. To do this requires a three-dimensional time picture of their psychosocial wellbeing within their life-world before, during and after the earthquake, in what can be seen (at least from the outside) as an oppressive and controlling cultural environment, where there is psychosocial impact of disaster on adolescent girls and young women. Figure 1.1 indicates the three-dimensional structure of the research.

Using a feminist perspective, it will develop an understanding of the psychosocial issues arising from their lived experiences, the psychological, social, cultural and geographical environment in which, having no other choice, they live and survive. The critical claim to originality is the emphasis on post-post disaster research and long-term analysis of psychosocial issues and trauma, acknowledging that disasters and their impacts may last a very long time. This project will also investigate and analyze previously under-researched gender inequalities from an adolescence perspective.

Figure 1.1: Three-dimensional Research



Source: Author

Figure 1.1 on adolescents lived experiences before, during disaster, post disaster and post-post disaster provides the importance of the existing factors, before disaster will impact their psychosocial wellbeing. Also, this research explores the lived experiences of adolescent girls in disasters providing an exhaustive overview of their life before, during and after disaster.

1.2 Pakistan's Hazard Profile

The global number of natural disasters has increased with a drastic increase in magnitude as well (Ferris *et al.*, 2013). According to United Nations Environment Program, (2009) the intense increase in global warming around the globe has risen up to 6.3 degrees Fahrenheit, causing issues for many countries (UNEP, 2009). The United Nations argues that, even if necessary preventive measures are to be taken to control climate changes, the global temperature might not be completely controlled (Thurairajah, 2013). This indicates continued struggle towards the need for accurate, effective and suitable strategies for Climate Change Adaptation, Hazard Control, Prevention, and Disaster Management. The developing world is a particular at risk to climate change and hazards. The experience and greater socio-economic impact is due to vulnerability of

people who are not capable of addressing the severe effects of disasters on their own and rely on external assistance (Lee and Zhang, 2010).

The Asian Continent is highly impacted by the frequent and intense occurrence of natural disasters (Montz *et al.*, 2017). The number of natural disaster recorded in 2011 in Asia was 44%, in America - 28%, Africa - 19.3%, Europe - 5.4 and Oceania - 3.3%. According to OFDA and CRED databases, the earthquakes in the history of Pakistan from 1935-2013 have listed the increased number of deaths, and other damage (OFDA/CRED, 2006).

Pakistan is a four-season country, known for its pleasant weather conditions, having a diverse natural and physical environment. However, diversity in the geography of Pakistan can be challenging and threatening, giving rise to a range of natural disasters such as floods, storms, earthquakes, drought and landslides (Khan, 2007). The impact of natural disasters in Pakistan, has led to some 90,000-people killed and 71 million, affected between 1995 and 2014 (Birkmann *et al.*, 2014). Recorded floods in the past 80 years killed almost 1600 people, leaving 500,000 people homeless (Halvorson and Parker Hamilton, 2010). The impact of disasters in Pakistan has been devastating, affecting livelihoods, loss of life and property, and agricultural land.

The devastation from the 2005 earthquake was immense, largely due to the poor infrastructure and architecture of the buildings in Pakistan (Ahmad, 2005; Khan, 2007). The devastation hit both North West Frontier Pakistan as well as the Administered Part of Kashmir (AJ&K). The mountainous region and the harsh weather made the reconstruction and post disaster recovery period harder for the survivors (Khan, 2007; Shaw, 2015). An agency Earthquake Rehabilitation and Reconstruction Agency, was created with sole responsibility for survivors' social welfare through the provision of material support, and other needs (Khan, 2007). Some of the interior villages were still unreachable 24 hours after the disaster; these communities could only be accessed by helicopters. Poor weather conditions, in mountainous regions like Azad Jammu and Kashmir (AJ&K), lack of transportation, broken roads and landslides prevented immediate access.

There is a need to focus on local communities in natural disasters (Thurairajah, 2013) and address the level of resilience at the community level. Altay and Green (2006) stated that the increase in natural disasters already has drawn the attention of the policy makers and scholars to understand community capacities for dealing with disaster traumas (Thurairajah, 2013). That can only be possible by maintaining regular consultation with disaster survivors to understand their psychosocial vulnerabilities, in order to plan the policies around them (Haghebaert, 2007).

The next section describes the researcher's journey towards the exploration and assessment of psychosocial issues around adolescent girls and young women, who survived the disaster, will follow an ontological perspective through a feminist-geography lens.

1.3 Researcher's Expedition through Research Questions

A number of factors influenced me as a researcher to conduct an in-depth study in the field of Mental Health and Disasters from a Gender and Age perspective. The foundation of this PhD is based upon my personal and professional work experience in Pakistan and my systematic involvement in its Humanitarian and Development sector for the past ten years. Working as a consultant for Save the Children and The World Bank provided an opportunity to visit some of the villages in Azad Jammu and Kashmir (AJ&K), where I conducted focus group interviews, with children and women on child protection issues two years after the earthquake in Pakistan. During the focus group interviews, the interest and active participation of the adolescent girls in all aspects of the discussion, raised questions for me, about their lives before, during and after the earthquake. Being born and raised in Qatar, in upper class family, I had never encountered any disaster until I was an adult. I never came across any storm, earthquake, flood or human-made disaster. Exposure to not only a different cultural environment but also lower economic living standards in Pakistan in a disaster situation had a huge impact on my life.

I come from a professional research background with expertise in Clinical Psychology and Project Management in the humanitarian development sector. This provided an impetus for this research project. I made several field visits to Azad Jammu and Kashmir (AJ&K), North-West Frontier part of Pakistan also known as Khyber Pakhtoon Khwa, including cities such as Mansehra, Batagram, Balakot, Swat and Peshawar, two years after Pakistan earthquake (2005) provided the motivation to conduct research in the earthquake hit region.

It became clear to me that it was essential to understand and comprehend the psychosocial impacts of disaster on the girls and provide lessons for the humanitarian development sector organizations and the national local institutions and government organizations (Wisner *et al.*, 2012). My position as a former interviewer in Azad Jammu and Kashmir, as a consultant psychologist working for non-government organizations both facilitated and complicated the research.

My own knowledge, interest and contacts, were sufficient to provide an entry point in the field. As described in detail in Chapter 4, I still confronted many challenges and issues around conflict of interest and bias. I evolved by taking an etic view, and maintaining the emic perspective and understanding the difference between the two. It was a challenging task, even while being in the field. These concerns were addressed through transparency, reflexivity on my own subjectivity and position as a researcher.

My own personal gendered earthquake experience, visits to the field being a part of the job, has provided me with an insight into the problems of adolescent girls and young women after the earthquake which have kept evolving as I developed personally and professionally. I struggled with how to integrate the importance of psychological and social issues of adolescent girls and young women after the earthquake. This provided the motivation to undertake this research and to provide visibility for the experiences of adolescent girls in disasters.

Sense of this personal interest is illustrated by the following argument. The researcher would like to argue that even vulnerable groups, such as women and adolescent girls, (Plan, 2013) do not possess the necessary and basic psychosocial resources in their communities. What makes them 'vulnerable' is their psychosocial status in their community, home and beyond community even before the disaster hit the region. Given their low self-esteem and psychological self-identity, plus the material and cultural constraints on their lives, these vulnerable groups cannot have access to even basic facilities and resources available after the disaster (Aldunce and Leon, 2007). According to the researcher's reflexive understanding the psychosocial position of the adolescent girls and young women in Muslim countries, might be undermined or improved by the external actors during the recovery phase of emergency response and post disaster reconstruction phase. This needs to be seriously addressed by the Government agencies, international organizations and other stakeholders. Beyond the general statistics, and figures around the disaster's impact, the lived experiences and snapshots of those who survived this earthquake provide an in-depth understanding of the impact on adolescent girls. As described by one of the survivors:

“For me, it was just like a Day of Judgment. The first thought that came to my mind was, that the world is going to end now and I am going to die. It was so scary, as it rained in the evening and a few hours later the earthquake. I saw some people outside, taking the dead bodies, out of the rubble. I already saw, so many dead bodies, in front of me, at that time. My family relatives, their kids mostly died in the school. Some of the dead bodies were buried together in one grave, particularly those that were not recognized by anybody in the village. Everybody was confused. In that condition, none had time to think about others. Those people, who had their home structure upright, were scared to go inside their houses, due to the fear of the earthquake. All of us were together all families were together, that provided us some sort of support immediately after the earthquake” (N, 24 years old).

Many religions including Islam and Christianity have versions of the Day of Judgment as part of their belief system. The phrase day of judgment is commonly used in a Muslim Pakistani community whenever they are faced with a critical state in life.

Section 1.4 addresses the kind of organizational care and support disaster survivors received immediately after, years and several years after the disaster. It will mainly emphasize the role of organizational support in context of age and gender.

1.4 Organizational Care and Support Post-Post Disaster

The Government, non-Government agencies and International organizations, play a key role in a Disaster Preparedness, Emergency Relief, Disaster Mitigation and Sustainability and Development. In wake of trauma, disaster survivors receive aid from around the globe; from their own local and national organizations, local representatives, politicians, tourists already present in that region and district social authorities. However, the poorest regions in relation to emergency relief become highly populated by international organizations (Jayawickrama, 2010). Their focus of concern and immediate attention is around the provision of material support and physical health support, by providing food and general medications to the survivors.

Numerous academic as well as anecdotal research has already been conducted around the material, physical and psychological issues of disaster survivors, including post-traumatic stress disorder (Galea *et al.*, 2008). However, a significant gap remains: namely the narratives of adolescent girls and young women's lives years after the disaster. Understanding the realities and existing status and wellbeing of girls and their psychosocial needs, particularly during adolescence, can better inform policy for disaster survivors in future.

In order to provide adequate disaster relief and meet urgent humanitarian needs arising out of these disasters, the involvement of local organizations is essential. However, the dynamic involvement of community based small organizations, women's social welfare organizations, provincial organizations, NGO's and INGO's is limited at field level (Ajmera and Fields, 2016; Clarke *et al.*, 2010; Seeberg *et al.*, 2017; Uphoff, 1993). This has consequences for their contribution to disaster management, prevention and resilience. Some challenges are still faced, by these humanitarian and development agencies, organizations, when almost three decades have passed specifically while researching, analysing, and presenting gender discourse in context of Asia (Baines, 2017; Hyndman, 2008; Lewis and Kanji, 2009). This study will identify good practices, that are already adopted by the local and community people that can guide the approach to community-led psychosocial resilience.

1.5 Policy and Practice Implementation

Previous studies have discussed women's issues in disaster (Bradshaw and Fordham, 2014; Trohanis *et al.*, 2011; OCHA, 2015) discussion and research around post disaster reconstruction has taken up these issues. However, there is little empirical evidence and literature around the lived experiences, psychosocial issues of adolescent girls and young women before during and after a disaster to inform disaster recovery and disaster risk reduction. This study therefore, attempts to explore the psychosocial wellbeing of adolescent girls and young women in post-post disaster situation, presenting lived experiences: it will add a contribution to the existing body of knowledge, policy and practice and foreground the factors that could assist better practice before, during and after disaster recovery phase.

Each individual will experience a situation differently due to the individual differences she has. To understand the life-world in a better way is about considering their daily routine, social life, personal life, culture and society and other environmental factors (Giorgi and Giorgi, 2008; Smith, 2007). Feminist theory has evolved over the decades, and used to explore disaster issues; there is no space to discuss all those theories and their critique here (Tong, 2013). However, reference will be made to what Kandiyoti calls ‘patriarchal bargains’ (Kandiyoti, 1988) and how adolescent girls undergo positive or negative transformation in the face of post disaster and post-post disaster trauma (Masten and Obradovic, 2008).

The term Life-world has been taken from phenomenology, founder Edmund Husserl (1858-1938), was known as the Father of Phenomenology (Held, 2003). The science and philosophy is designed to explore and study lived experiences of people within their own world. The phenomenological meaning and understanding of the term ‘life-world’ is defined by Willis as the “Actual experienced world of a person corresponding to that person’s intentional awareness” (Willis, 2001: p.4). However, the notion of Life-world (Lebenswelt) is also understood and defined as an immediate routine based on concrete lived experiences of people in a particular environment (Lombardo, 1979; Williams and Chvatik, 2015). As its contribution to existing knowledge, this study uses the later definition to formulate a conceptual and theoretical framework to explore and assess the life-world experiences of adolescent girls and young women in context of disaster. According to this framework the adequate balance, support and connection in the four components of life-world promotes psychosocial wellbeing in adolescent and young people. These components are named as; Self-Identity, Home-Family, Community and Beyond Community. Without having an adequate balance amongst these four interlinked components, an individual’s life, going through the complex phase of physical, biological, social, mental and emotional development is understood and considered incomplete.

This thesis also presents divergent and thought-provoking adolescent girls’ life-world snapshots that are revisited accounts based on actual and extensive interviews, etic and emic observations and literature review. The main contribution of this thesis, to new knowledge will be to provide in-depth narrative accounts of the adolescent girls and young women immediately after and years after the disaster in Pakistan. The thesis provides a theoretical and conceptual framework termed as Life-world applied for the adolescent girls and young women in disaster situations.

1.6 Conclusion

This research aims to bridge the existing gap, in the field of knowledge around Gender and Disaster Psychosocial Resilience, and Gender and Disaster Adolescent Mental Health. It also intends to deepen an understanding of the conceptual and practical psychosocial implications for adolescent girls and young women. While numerous studies have already investigated the general impacts of disasters (Wisner *et al.*, 2012; Norris *et al.*, 2002; Enarson & Chakrabarti, 2009), little is known and researched academically around the psychosocial issues of girls and young women with regard to age, culture, religion and gender after disasters in a patriarchal home, community and beyond community.

1.7 Research Questions

RQ: What psychosocial issues arose for adolescent girls and young women in rural areas after the 2005 Pakistan's Earthquake?

1.7.1 Main Research Questions

- i. What has the disaster lived experience been like for the past several years for adolescent girls and young women in rural regions?
- ii. What kind of support did the adolescent girls and young women in rural regions receive post and post-post disaster?
- iii. What difference did the organizational care and support make for adolescent girls and young women in rural regions immediately after, and many years after the disaster?

1.8 Aims and Objectives

The aim of this research study is to identify psychosocial issues of adolescent girls and young women during and following the October 2005 Pakistan earthquake. The research objectives, which framed this research study, are to:

- 1) Review and interpret the psychosocial support to which they had access through the post-disaster period, from different organizations at local, national or international levels.
- 2) Explore the life-worlds of adolescent girls and young women in rural regions those who were (10-19 in 2005) several years after the earthquake.
- 3) Identify the psychosocial issues and psychosocial wellbeing of girls and young women in rural regions several years after the earthquake.

1.9 Policy Objectives

The study also has an objective to understand (and ultimately influence) the policy environment as follows:

1. To identify the traditional meaning and understanding of psychosocial and mental health issues and wellbeing of adolescent girls in rural and mountainous regions pre-disaster, post disaster and post-post disasters (with particular focus on the earthquake in 2005).
2. To identify the coping strategies adopted by the adolescent girls and young women after and years after disasters in a particular rural setting.
3. To identify the kind of organizational, strategic and psychosocial support that has been provided to the adolescent girls and young women after Pakistan's Earthquake in 2005.
4. To identify, whether or not any follow up studies have been conducted in rural region like AJ&K, years after Pakistan earthquake.

1.10 Thesis Structure

Chapter 1: Gender and Age Issues in Disaster

This introductory chapter has briefly set out the research scene and study rationale, locational, hazard background in country context as well as social and cultural context to understand disasters. It also illustrates the researcher's personal and professional experience and her position in the research process. It concludes with the aims and objectives of the research.

Chapter 2: Literature Review Gendered Disaster and Mental Health presents in-depth literature review studied and organized around Natural Disasters, Vulnerability and Resilience, Gendered Dimensions in DRR, Adolescents Life-world. The chapter concludes by providing a detailed theoretical and conceptual account of this study around disaster risk reduction in context of community resilience and life-world.

Chapter 3: Pakistan Earthquake 2005

Chapter 3 illustrates the country context of disaster in relevance to the 2005 Pakistan's earthquake. To understand the research context, it is critical to explore the psychosocial aspects of disaster in a particular rural region. The literature also acknowledges that these psychosocial factors influence the wellbeing and life-world of adolescent girls and young women in disaster. The chapter concludes by summarizing the geographical aspects of natural disasters in Pakistan.

Chapter 4: Research Design and Methods

Chapter 4 describes the philosophical underpinning, research design and methods. It also discusses some of the methodological concerns, the research challenges and limitations, dependent upon the researcher's reflexivity and position in the field. Being born and raised in Gulf States, and coming from a very different, although still Islamic, life-style provides an outsider approach to this research, which lends both distance and familiarity, enriching the knowledge contribution. Following that discussion, the mixed qualitative research methods will be discussed providing explanation around some of the ethical issues concerning the research.

Chapter 5: Gendered Norms of Young Women in Disaster

The following sections in Chapter 5 present the empirical findings of the study structured according to the life-world dimensions. These are the four components of life-world conceptual framework: Self, Home-Family, Community and Beyond Community. They are thoroughly discussed and critically analyzed through the evidence collected from field, in this chapter.

Chapter 6: Rural Disaster Lived Experiences

The following sections in Chapter 6 present findings of the study structured according to the life-world dimensions. This chapter presents the gendered norms of young women in disaster through a selection of quotations, emerging from the disaster lived experiences and life-worlds of the adolescent girls and young women in and after disaster. These quotations provide valuable qualitative assessment towards the holistic presentation of post disaster psychosocial wellbeing.

Chapter 7: Life-world Snapshots

Chapter 7 evolves around the life-world snapshots of adolescent girls and young women years after the earthquake in Pakistan. The life-world snapshots cover the necessary components of the life-world conceptual framework by giving a voice to the participants through narrative interviews. The life-world snapshots contribute to the existing field being one of the major findings of this study.

Chapter 8: Self-Transformation Post Disaster

This chapter developed around the research findings that emphasize the holistic side of this study. The three-dimensional study then presents the findings with a socio geographical and a feminist lens around the understanding of the self-transformation of adolescent girls and young women in disaster and post disasters.

This chapter presents the results gathered from the key informants of organizations of the Government and non-Government sector, NGO and INGOs. It will review different models and frameworks for humanitarian assistance, by critically analyzing through a feminist-phenomenological lens the support provided by these agents for adolescent disaster survivors of the 2005 Pakistan Earthquake. It will examine their sensitivity to gender and age, by mapping out the local organizations' and NGOs' initiatives, that are taking place throughout the disaster recovery and post-post disaster recovery phase. It particularly aims to understand how a sensitivity to gender and age can enhance the provision of support in a rural region of Asia in what is a highly controlling patriarchal culture.

Chapter 9: Recommendations and Propositions

Chapter 9 is the conclusion of the main research findings providing a critical analysis around the research objectives. This chapter also propose on how the research will contribute in the field of gendered disaster mental health, community resilience through feminist gendered lens. It suggests the existing gaps that need to be addressed through future research.

1.11 Summary of Chapter 1

Chapter 1 reviewed and presented an overview of the research location and study rationale, along with the study's aims and objectives. The discussion of the chapter was around gender and age issues in disaster along with the country context. The chapter also provides the researcher's journey towards this study. The importance of organizational care post disaster and post-post disaster was also discussed. This Chapter sets the scene for the study that will be followed by Chapter 2, which will address the discussion and critical analysis of literature review.

Chapter 2

Literature Review

Gendered Disaster and Mental Health

2.1 Introduction

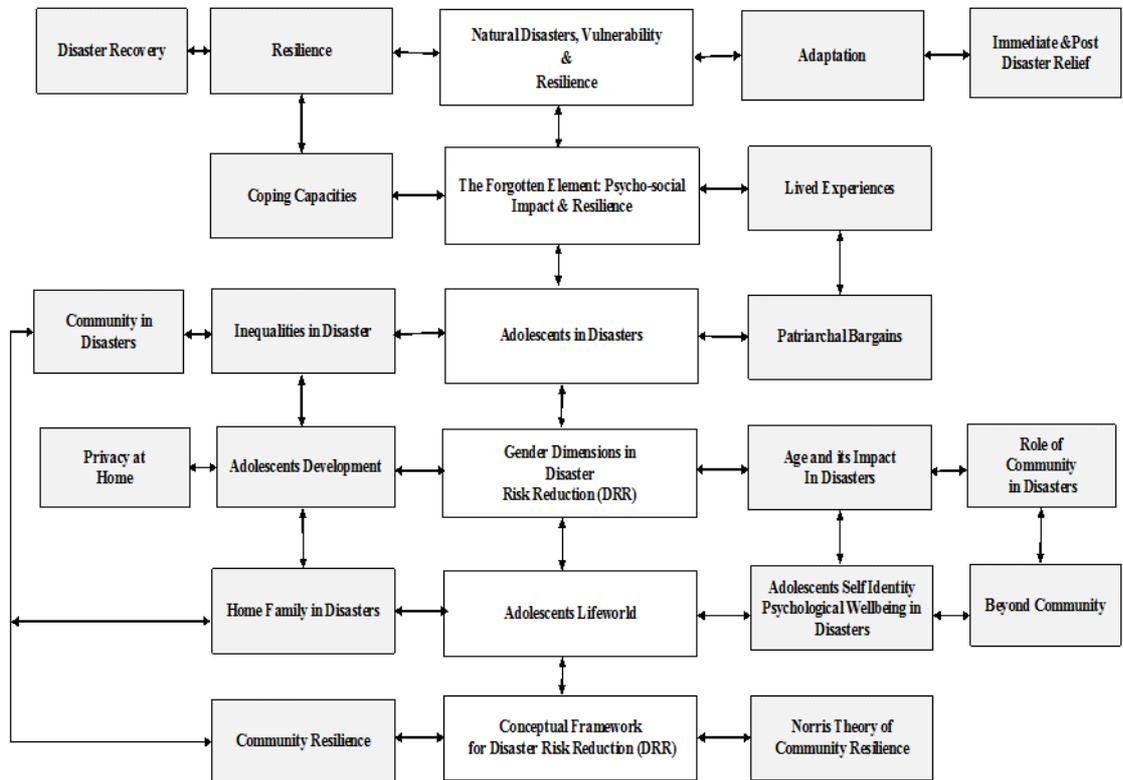
This chapter discusses the literature on disaster and mental health exploring the vulnerability, resilience and gendered aspects of natural disasters from different perspectives, such as clinical psychology, anthropology and social, developmental and human geography. It engages with gender and disaster literature in context of adolescents. The literature review is based upon diverse sources including newspaper articles, journals, government publications, policy and practice reports and academic papers concerns that pertain to gender issues in disaster prevention and mitigation and disaster risk reduction (DRR).

The first section in this chapter critically analyses the approaches employed to study the lived experiences of the adolescent girls and young women several years after the natural disaster. Natural disasters, vulnerability and resilience will be analyzed in this section of the chapter. The second one questions the extent to which adolescent girls and young women have been observed and ranked in Disaster Mitigation, Disaster Preparedness, Emergency Relief, Disaster Sustainability, Management and decision-making activities. The forgotten element of psychosocial impact and resilience will be examined thoroughly in this section.

The third section explores the involvement and participation of adolescent girls and young women, in the wake of trauma, after the disaster according to gender and age. The chapter critically analyses the theoretical debates around relevant gender relation theories as related to disasters and the conceptual framework for disaster risk reduction. Psychosocial vulnerability and psychosocial resilience is a principal concept in this research, which describes young women and adolescent girls' role in disasters, their participation in post-post disaster activities through feminist lens. This critique further investigates the life-world components of the role of home-family environment, the role and participation of community in promoting psychosocial resilience. The study draws on Norris *et al.*'s (2008) theoretical framework of community resilience. The framework around Norris's theory of Community Resilience offers a different approach towards resilience after disaster (Norris *et al.*, 2008). According to this theory, community resilience is a process linking a network of adaptive capacities (resources with dynamic attributes) to adaptation after a disturbance or adversity. It will be discussed in the concluding section of the chapter reviewing the necessary components of an individual's life-world.

Figure 2.1, sets out the key sections in this chapter. The literature review analyses academic as well as policy and practice evidence based knowledge and information in context of disaster risk reduction, gender resilience, and post disaster implications in the past and up to present.

Figure 2.1: Literature Review Progression



Source: Author

The literature review originates around topics of discussion on natural disasters, vulnerability and resilience further expanded by providing arguments on coping capacities and adaptation. Post-post disaster reconstruction and psychosocial impact of disaster are examined through the socio-geographical lens. It provides an account of how the disaster reconstruction phase progress immediately after and years after the disaster. The literature review then progresses towards the most crucial component of the thesis that is the Psychosocial Impact and Resilience in context of gender and age. The chapter elaborates the patriarchal bargains undertaken by girls and young women under gender constraints in an Asian context. Gender and adolescence in disaster are discussed, considering the cultural implications and perception of religion according how it impacts their psychosocial wellbeing. This discourse assesses the role of community and beyond

Community, in context of psychosocial support provision, including vulnerability, coping capacities and resilience. The chapter concludes with a conceptual framework diagram that defines the linkage between the theories of community resilience and the life-world framework adapted for this study.

2.2 Natural Hazards, Vulnerability and Resilience

This section elaborates and emphasizes the details around the psychosocial impacts of natural disasters in a highly constrained home and community environment, in a psychological, anthropological, and socio-geographical context. It also, identifies the cultural aspects of disaster survivors in a specific rural geographic region, mainly through country context. The section will then introduce Psychosocial Vulnerability and Resilience in disasters.

It is crucial to introduce the impact of time in context of disaster. The three temporal periods of disaster – pre-impact, during disaster (post disaster) and post impact (post-post disaster) – the impacts might vary in intensity (Lindell, 2013). There are some disasters such as earthquakes that hold immediate physical and lasting impacts, due to persistent fear and uncertainty, about what might happen next. Earthquake aftershocks make it difficult to assess the immediate and longer term effects and thus measuring the impact on disaster survivors is complicated.

Natural disasters are rarely natural (O' Keefe *et al.*, 1976; Schilderman, 2004; Kelman, 2010) the social and psychological factors and impact make the situation better or worse in the course of any hazard (Tompkins *et al.*, 2008). There has been enough debate and arguments around different definitions of disaster (Quarantelli, 1998) but defining them as simply 'natural' is problematic. Blaikie *et al.*, (1994: 13) state that human and natural dimensions of disasters are bound together that they should not be understood to be natural in any straightforward way. Instead, disasters are a complicated result of the boundary between natural and social affairs in which "Activities of daily life comprise a set a point in space and time where physical hazards, social relations, and individual choice converge" (Blaikie *et al.*, 1994: 13). The distinction between natural hazards and social outcomes known as disasters are a result of pre-existing conditions and status of an individual, such as psychological and social factors, economic status, gender position and cultural status (Cutter *et al.*, 2003).

According to Eric Neumayer and Thomas Plumper, "The human impact of natural disasters is never entirely determined by nature, but is contingent on economic, cultural, and social relations." (Neumayer & Plumper, 2007 p. 551). Previous case studies have specified the psychosocial disproportionate impacts of disasters, driven by poverty, race and geographical context and gender discrepancies (Krishnamurthy, 2009). Economic status is one of the major components and indicators in an individual's life, or even a community's ability, that makes an ever-lasting

Impact while coping and recovering from the hazardous event (Enarson and Chakrabarti, 2009). By advocating an understanding of the psychosocial wellbeing of an individual from an age and gender perspective, and by validating the role of wealth highlighting one of the coping capacities utilized to aid the alleviation of sufferings and recovery from losses (material, financial, physical): that is, through social safety networks, insurance and other programs (Blaikie *et al.*, 1994; Burton *et al.*, 1978; Cutter *et al.*, 2000; Gladwin *et al.*, 1997; Platt, 2012).

Although the literature has been evolving around mental health issues in disasters in recent years, emphasizing the factors leading to psychosocial understanding, they are mainly associated with common mental health conditions more prominent in post-disaster phase as well post-traumatic stress disorder and depression (Goldmann & Galea, 2014; Ginexi *et al.*, 2000). Indeed, such hazardous events in common phrasing are termed as traumatic; in actuality, due to the diverse outcomes that might result, they are more appropriately described as potentially traumatic events or PTEs (Norris, 1992).

It is crucial to understand the difference between two different components termed as Vulnerability and Resilience. Although this study does not intend to critically discuss post-traumatic stress disorder PTSD or PTEs (potentially traumatic experiences), it does draw specific attention to the psychosocial impacts of disasters and that it is important to have a psychological understanding of resilience in light of disasters. The literature on chronic adversity in children has subsequently migrated to adults on single incidence trauma (Bonanno and Diminich, 2013). Understanding that trauma resulted from a single incidence will be different and unique from a phenomenological perspective, considering the complexity of growing age children's lives. PTEs might necessitate a degree of conceptual readjustment (Bonanno and Mancini, 2008; Masten and Narayan, 2012) and thus a general discussion from an age perspective is necessary to provide a broader interdisciplinary understanding. Previous studies of psychosocial impacts of disasters, which used theoretical and conceptual models and frameworks, lack knowledge and subject expertise around age, and sex disaggregation (Arcaya *et al.*, 2015; Prater and Lindell, 2000; Zimmerman *et al.*, 1996). However, it has often been assumed that the investigation of such sensitive topics induced a number of stressful events, including immediate physical as well as mental health issues (Baum *et al.*, 1983; Green, 2016). The gaps also exist in both quantitative and qualitative investigation particularly in rural areas where villages are unreachable: methodologically the valuable univariate and descriptive analyses did not include controls for important variables such as socioeconomic status (SES) race, ethnicity, and gender (Zimmerman *et al.*, 1996). There for example was pre-event suicidal ideation and post-event depression found amongst adolescent girls, along with low home-family support in and after disasters (Zimmerman *et al.*, 1996). Plan's report 'Because I am a Girl' (2013) sets the scene, for the discussion and gender analysis in context of age and sex disaggregated data indicates the psychosocial vulnerable position of adolescent girls around the globe.

The next section aims to provide an in-depth explanation of Psychosocial Vulnerability and Resilience indicators in wake of trauma in and years after the disasters. It also, offers a critical analysis of those vulnerability indicators, in particular those, which sometimes promotes towards psychological and social recovery from disaster, while encouraging future resilience.

2.3 The Forgotten Element: Psychosocial Impact and Resilience

Understanding the concept of vulnerability is critical to this study, in order to understand the vulnerable and invisible position of adolescent girls and young women in disasters. Although there is no one established definition of vulnerability, it needs to be understood how the concept is defined and applied in different ways by a variety of disciplines (McLaughlin and Dietz, 2008) additionally, its conceptual relationship with other terms and concepts – such as risks, coping capacity and adaptation and resilience.

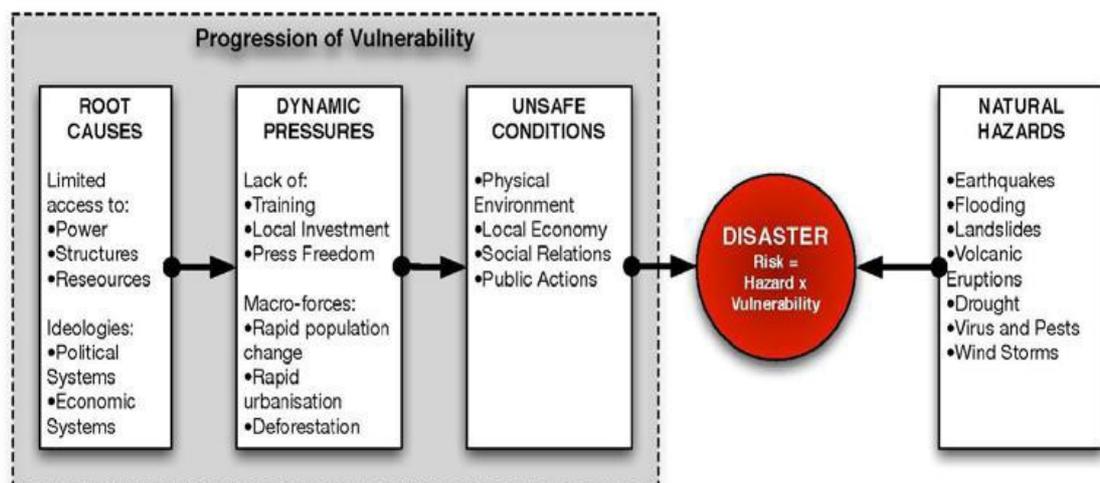
The debate around vulnerability has been running for some time now, from a wider range of disciplinary fields of expertise in Social Sciences, Geography, and Anthropology. Fundamentally, vulnerability has two main schools of thought including different theoretical perspectives. According to O' Brien *et al.*, (2006) vulnerability is explored by the incidence of natural hazards and is interpreted through the lens of a biophysical school of thought (O' Brien *et al.*, 2006). This is one traditional perspective, which is relevant to the spatial patterns of vulnerability is deeply rooted in the natural sciences (McLaughlin and Dietz, 2008; Wilson *et al.*, 2010). Understanding vulnerability is explored not least considering the technological contributions, but there are a number of raised concerns and critiques around the concept (Turner *et al.*, 2003). Primarily, the biophysical paradigm for vulnerability is criticized for its treating people in risky situations as passive receptors of hazard impacts, and only considering the efficacy of hard engineering while neglecting human response mechanisms (Turner *et al.*, 2003). Additionally, the relevant and potential influences of the psychosocial aspects, on the spatial and temporal planning of exposure and vulnerability are overlooked (Intergovernmental Panel on Climate Change, 2014; Wisner *et al.*, 2012).

The second school of thought is human focused. Some studies define vulnerability, specifically as a condition related to human's direct and physical exposure to disaster, and their abilities to deal with that hazardous event, asking how they respond, and recover from it (Eriksen and Kelly, 2007; Haque and Etkin, 2007; Klein *et al.*, 2003; McEntire, 2012). The low socio-economic status of populations drives additional layers of vulnerabilities in post-disaster contexts (Manyena, 2006). Blaikie *et al.*, (1994) have already identified some of the socio-economic indicators: namely, class, caste, gender, ethnicity, occupation, health status, age, immigration status,

disability and social networks. According to UNISDR, disaster risk reduction (DRR) is a system that intends to reduce the societal, physical and environmental impact on people caused by hazards (UNISDR, 2015). It is evident from literature review that social vulnerability can result and make worse the existing situation of an individual and community. Those already suffering in underprivileged families are more at risk of the impact of disasters. Lack of resources such as access to basic facilities, information and knowledge will affect the social vulnerability.

Some groups of people are considered more vulnerable as compared to the general population such as adolescents, very old, minorities and even according to faith (Blaikie *et al.*, 2014; Williams *et al.*, 2008). There are different models of vulnerability that adopt a multidisciplinary approach to explain how the process of force, pressure and release creates vulnerability. The pressure and release model (PAR) described by Blaikie *et al.*, (1994) argues that disasters occur through the pressure of hazardous events on one hand, and the emergence of vulnerability on the other hand. The complex set of factors defining vulnerability has to do with limited access to power structures and resources (Blaikie *et al.*, 1994). The root causes of vulnerability mention the role of the political, demographic and economic systems, those factors, which influence choice, control and access to required resources. Blaikie *et al.*, (1994) emphasize that these root causes result in dynamic pressures at the micro and macro levels, which progress to a series of unsafe conditions. Watts and Bohle (1993) have also discussed the argument concerning space and vulnerability vigorously, the concept is understood as a space constituted by individuals or communities that are being exposed to hazards and are lacking the required potentials and capacities in order to cope and recover from negative impacts of disaster (Watts and Bohle, 1993). This particular model of vulnerability refers to people, and their inability to cope and recover from the hazardous events, or stressful conflict events.

Figure 2.2: The Pressure and Release Model of Vulnerability



Source: Blaikie *et al.*, (1994)

Vulnerability and resilience are two major components of disasters that play both positive as well as negative roles in post disaster psychosocial health. Moreover, vulnerability is understood to be an effect of being socially underprivileged or economically disadvantaged with higher levels of exposure to disaster-related stressors and traumatic events. In contrast, resilience is associated with those psychosocial markers of higher socio-economic status, better financial standards, better social support and favorable post disaster arrangements (Galea *et al.*, 2008; Norris *et al.*, 2002). The psychosocial impact and outcomes post disaster and post-post disaster might vary largely, considering the psychosocial life-world of adolescent girls and young women surviving in specific geographic regions even before disaster (Gaganakis, 2004; Rizwan and Williams, 2015). For example, unreachable villages in rural regions are particularly more vulnerable as compared to other places prone to disasters. The next section illustrates the coping capacities and mechanisms that disaster survivors adopt in wake of trauma and years after trauma.

2.3.1 Coping and Adaptation

Coping and Adaptation are two other major concepts that are deeply connected to resilience and vulnerability (Norris *et al.*, 2008; Pasteur, 2011). In the context of Pakistan, policies for DRR emphasized the importance of enhancing the self-reliance of individuals and communities to cope and adapt to increasing disaster risk (Shaw, 2015; Rahman *et al.*, 2015; Sami *et al.*, 2009). This discourse specifies a change towards community empowerment, which goes beyond traditional perceptions in which survivors are dependent solely upon disaster relief (Ahmed, 2013; Burki, 2015). Certain events and crises have been acknowledged as primary reasons for advocating policy changes (Johnson *et al.*, 2005; Adger *et al.*, 2005). Windows of opportunities are one of those valuable assets that promotes self-transformation in adolescents in particular (Gallopín, 2006).

Coping capacity has been researched in the past and widely referenced in context of adaptation and resilience (Alexander, 2014). Occasionally it might also be incorporated within discussions of adaptive capacity. According to Folke *et al.*, (1998), resilience has two main and distinct features: Adaptive capacity and coping capacity differentiated, according to the timescales in which they operate (Folke *et al.*, 1998). Coping Capacity is meant to provide a short-term adjustment to the immediate impact of a traumatic event, war and conflict situation, and disaster or hazards event. As stated by Parsons *et al.*,’s “Coping capacity consists of eight themes that express the availability of resources and abilities to prepare for, absorb and recover from a natural hazard event: social character, economic capital, infrastructure and planning, emergency services, community capital and information and engagement” (Parsons *et al.*, 2016 p. 9). Adaptive

capacity on the other hand is the long-term recovery phase that constructs particular arrangements for the preparatory measures and procedures that empower change through learning, motivation adaptation and transformation (Cutter *et al.*, 2008; Swim *et al.*, 2009; Turner *et al.*, 2003). In contrast, it has also been argued, that coping capacity is one of those unique components of vulnerability that is shaped through broader constraints and opportunities (Dankelman, 2002; Gallopin, 2006; Rashid, 2009; Tran *et al.*, 2009).

According to certain mental health approaches towards disasters and conflict events, coping with the change in environment and being in a stressful situation has always been found to be significant and momentous in human survival, whatever the gender of the individual (Jayawickrama, 2010). Furthermore, it might also aid in a positive transition in a natural way. As argued by Williams (1999) in the same context:

“We have to go through several stages to fully adapt to major events in our work and personal lives... This process seems to affect everyone, in most cultures, after major life events. These occur 10-20 times in most people's lives. If understood and supported these events can be turning points and opportunities. If not they can lead to serious errors of judgement, depression, breakdown, broken relationships, careers and sometimes suicide” (Williams, 1999 p.611).

Disasters have negative impacts and are products of psychological issues and complications such as insomnia, fear, phobia and headaches (Bourque *et al.*, 2006). At the same time, the positive effects of disaster such as: strengthened family relationships and kinship might change the lives of adolescent girls and young women in particular. It is an eye-opening question to understand the psychosocial impact of disasters, considering both the positive and negative long-term impact (Prater and Lindell, 2000; Israel and Briones, 2014; Schneider, 2014). There have been a number of studies around an increase in domestic violence after the disaster (Zahran *et al.*, 2009). However, the long-term psychosocial impacts also foreground some of the divergent and transitory changes: in risk perception and belief mechanisms.

Different studies embraced the vulnerability approach to examine the impacts of natural disasters (O’Keefe *et al.*, 1976; Berke *et al.*, 1993; Cutter, 1996; Wisner *et al.*, 2012; Slovic, 2016). However, Psychosocial vulnerability needs to be understood in its actual essence from a variety of fields, examining and investigating disaster, war and conflict vulnerability in context of social as well as psychological aspects of an individual’s life-world. For instance, Enarson aptly notes, “Social class, race and ethnicity, age, and physical abilities are generally recognized as determinants of vulnerability but gender is conspicuous by its absence” (Enarson, 2006: p. 1). Gender is the one of the major components in understanding vulnerability (Ariyabandu, 2005; Cannon, 2002; Chen *et al.*, 2013; Enarson, 2006; Ginige *et al.*, 2009; Pelling, 2003; Shah *et al.*, 2013). Disasters affect people individually and personally, and therefore are perceived differently

by different people, communities or societies considering their individual differences, culture and vulnerability factors (Eiser *et al.*, 2012; Enarson and Chakrabarti, 2009; Skitka, 1999; Wisner *et al.*, 2012; Bradshaw and Fordham, 2014). Here, by vulnerability factors, Bradshaw and Fordham (2014) means those women already in poverty, experiencing gender inequalities and of an oppressed social status, especially in the 'Third World', although developed countries are prone to the negative impacts of disasters and inequalities also (Jogia *et al.*, 2014).

Disasters, terrorism, war and conflict situations foreground one of life's changing and challenging events and impacts for vulnerable groups, and in particular women (Fussell, 1990). Additionally, the age context of young people is so important to understand because they can also display very different symptoms from adults and there is also a difference between very young and adolescent individuals (Twigg, 2004; Hamblen *et al.*, 2006; Neumayer and Plumper, 2007; Weichold & Sharma, 2011). Adolescence as a development phase is inclined to overlook aspects, such as culture, religion, gender, psychosocial and socio-economic status. Unfortunately, adolescent girls in the rural areas of Pakistan are found to be in a state of some confusion and conflict: due to their restricted life-style, they never experience or have the luxury of the real adolescent age, which is in contrast to the Western world (Plan, 2013). Discussing gender issues in context of disasters such as natural disasters and war and conflict, especially gender-based violence (GBV), is a sensitive focus in itself in the Pakistan context (Henttonen *et al.*, 2008). Yet, there is now a solid literature base from feminist researchers, human and social geographers, sociologists, anthropologists, psychologists, disaster researchers and others, which explores the gender and disaster nexus (including, inter alia: Oliver-Smith and Hoffman, 1999; Bradshaw and Fordham, 2013; Nayak and Kehily, 2013).

To understand and explore the issues of an adolescent psychosocially after natural disasters, the German word, 'Life-world' will be deployed. Its meaning is derived from phenomenological roots in Husserl (Dahlberg, 2006; Held, 2003; Ion, 2015). Lifeworld is defined subjectively: as a world that we perceive and the way we perceive it. The way we experience a phenomenon or event, or the way we live an experience, defines our life-world (Lindseth and Norberg, 2004). Lifeworld might hold a different meaning for each of us, considering our home environment, and position in the community and beyond community. Lifeworld is built around four major components of an individual's life; Psychological Self, Home-Family, Community and Beyond Community Support.

In order to gain significant understanding, around the disaster lived experience and psychosocial issues of adolescent and young people, in context of gender, it is imperative to consider and study the three phases of disaster: before, during and after disaster. Home and Community environment are the major components, which will develop, the personality of an adolescent individual despite of any gender she/he belongs to (Pugh and Hart, 1999; Steinberg & Morris, 2001). This research study is mainly focused on the psychosocial issues and lived experiences of adolescent girls and

young women in disasters. Therefore, it does not intend to discuss and argue at length around the psychosocial issues and wellbeing of adolescent boys and youngmen.

2.4 Gendered Dimensions in Disaster Risk Reduction(DRR)

However, gender Relations can compromise both women and men as discussed by Enarson:

“Gender relations as well as natural disasters are socially constructed under different geographic, cultural, political -economic and social conditions and have complex social consequences for women and men” (Enarson, 2000: 1).

Gender refers to the social roles and the relations between women and men including distinct responsibilities of both genders in a given cultural domain (Bhatt, 2002; Juran, 2012; Sabhlok, 2010). However, a complex understanding of vulnerability and resilience helps researchers understand how social systems create conditions and processes that place people at risk, often differentiated on the basis of their gender, class, race, ethnicity or age suffering from the same event (Bradshaw & Fordham, 2013; Cutter *et al.*, 2003; Blaikie *et al.*, 2014). Women and men play different roles in the society already shaped by the ideological, religious, historical, ethnic, economic and cultural determinants (Moser, 2012; Silvey and Elmhirst, 2003). In terms of the psychological context, globally, there are a greater number of women as compared to men undergoing therapies and psychotherapies, in psychiatric wards or on psychiatric medications (Gove, 1978; Ussher, 1992). This may suggest that there will be more negative impacts on women post disaster. In general, it appears that younger adolescents and female survivors are more prone towards negative psychological consequences as compared to older youths and male survivors (as reported by Tuicomepee and Romano, 2008). It was also argued by Ostrov *et al.*, (1989) that where boys are likely to show signs of psychological disturbances through externalizing behavioral issues, girls on the other hand would display their sorrow, which actually, place them most at risk of psychological distress or psychiatric disorders (Ostrov *et al.*, 1989).

Research states that the same event will be experienced differently by women and men; findings suggested that where men experienced more traumatic events, women on the other hand were more likely to show severe psychiatric symptoms (Punamaki *et al.*, 2005). Of course, one event might be experienced differently even amongst women. The question here that arises is that what places women at risk is more to do with their place position in their family and society (Enarson and Chakrabarti, 2009). According to Kumar *et al.*, (2007), a study from Tamil Nadu presents higher numbers of PTSD among illiterate and jobless women. Women occupy low socio-economic status and position as compared to men in a male dominated society, which place them at risk of psychological and emotional distress and long term psychological disorders (Kumar *et al.*, 2007). However, the psychological impacts are not always or necessarily negative. Tedeschi

and Calhoun (2004) suggest that post-traumatic growth (PTG) might promote positive growth and change after a traumatic event, as people experience mixed feelings: have both negative and positive emotional or psychological responses (Tedeschi and Calhoun, 2004). The findings from a Hurricane Mitch study of the women survivors suggests that some people find positive changes during and after the disaster: for instance, greater intimacy, feelings for others' pain, grief and sufferings, and a deeper understanding, recognition and appreciation of self and life (Bowman, 1999; Cox and Perry, 2011; Neimeyer *et al.*, 2011; Woods *et al.*, 2014). In relevance to this discussion, the findings of a study conducted of women in Turkey, post Marmara's earthquake, include a quotation from a woman where she had 'adopted a new identity' during the recovery phase due to the growth opportunities she attained post-earthquake. (Ozsoy and Sariipek, 2010:103). This is known as personal transition or positive Transformation where a person starts to understand their self in a different manner, develop a certain set of skills in order to fit into the situation (Hyde, 2014). In the case of positive transformation, the disaster survivors might also recognize their worth as a self-achieving individual and psychological wellbeing (Masten and Obradovic, 2008) during the recovery and reconstruction phase (post-post disaster). Individual understanding and positive transformation might occur as a result of an event where girls and young women might understand their needs leading towards self-exploration, bringing about a positive transformation in their personality (Barker, 2009; Plan, 2013).

Epidemiological data indicates that adolescents and young people in natural disasters are at high risk of experiencing traumas such as assault, rape, violence and robbery (Boney-McCoy and Finkelhor, 1995). Moreover, it is gender discrimination and inequity in the routine life matters, not only during or post disaster that places women at greater threat and risk; it can also reduce life chances of some of the adolescent girls and women (Fisher, 2010; UNICEF, 2011). Thus, action across gender-disaster development is the key to creating lasting change. Furthermore, psychosocial issues must be conceptualized as encompassing a broad range of acts including disempowerment, sexual exploitation, and deprivation which may be triggered by a disaster but in general reside in the everyday lived reality of adolescent girls and young women (Ali *et al.*, 2010; Truong, 2006). Observing it through a pre-disaster social-geographical lens, home is not only defined as a built structure made of bricks and mortar or physical location, it is also a medium of social relations: meaning emotional support, hearth, privacy – whether paradise or place of danger – workplace and shelter (Somerville, 1992; Murray *et al.*, 2001). Previous studies indicate the support from family, parents and guardians and the home environment matters to a great extent during, post and post-post disaster recovery (Chamlee-Wright, 2010; Clarke *et al.*, 2010; Salzer, and Bickman, 1999). Finally, a critical gap remains in terms of evidence based research using gender and age disaggregated data which affects what can be said with certainty concerning the gendered nature of disasters. The adolescent girls' age group (in this research it is defined as 10-19) is the most vulnerable in a patriarchal society, mostly affected by class, race, religion, economic status, psychosocial status, geographical status and gender discrimination (Zimmerman *et al.*, 2009).

Disasters occur in a highly gendered context. Everyone has different levels of control or lack of control over psychosocial resources and power considering their social, religious and political status in society (Ahmed, 2011). Community based organizations (CBO) such as small village organizations, small institutes for learning basic skills and other women organizations are developing initiatives and innovations that provide people with an effective voice to address their social and psychological issues, share similar experiences and a sense of wellbeing in a provided forum.

According to Masten (2011), resilience stands for the human capacity of a dynamic system to recover from the significant challenges and issues that threaten their viability, stability and could also affect their development. Furthermore, he focuses on the central theme of resilience by emphasizing the importance of what is already there in place, such as human social resources, social capital, and agencies (Masten, 2011). This definition of resilience can be applied to individuals, families, communities and societies as a whole, but again it has to be acknowledged that disasters will impact differently on the lives of girls, women and men of different ages and ethnic groups (Ungar, 2004). Particularly in relevance to the women, Bradshaw and Fordham (2014) revealed the close community ties and altruistic behaviors displayed by women at the most difficult survival level. Here, close community ties mean being connected to the community, by participating in DRR activities after a disaster, sharing and listening to each other's lived experiences, thus indirectly counselling and providing moral support to each other; all of these activities are possible due to the presence and involvement of the community. Previous researchers have indicated that grassroots women from around the world have the capacity and tendency to engage in rescuing, re-building, and planning and to recover dynamically by strengthening their social capital at a community level (Awotona, 2009; Bradshaw & Fordham, 2014). Community, and beyond community, there are opportunities that involve professional growth and job opportunities from international organizations for the local people, thus providing them with a better sense of wellbeing and self-recognition. This is an example of how, according to anecdotal studies and reports, personal transformation, a new self is discovered after major disasters, wars and conflict situations in third world countries particularly (Twigg, 2004).

In the broader fields of ‘disaster and mental health’ and ‘disaster and gender research’ an emergent literature addresses the specific coping capacities and resilience of women and adolescent girls. It is important to note that there is a lack of qualitative or quantitative, longitudinal studies conducted to better understand the gendered attributes of disaster particularly in context of teenage; gender studies have been critiqued as being overly ‘anecdotal’ in much of the evidence base (Bradshaw & Fordham, 2013). An example might be the reports that Plan (2013) initiated to address the existing knowledge gap around adolescent girls and younger girls by bringing together most of the existing literature. The resources used for this report are concentrated on a small number of interviews, community level focus group interviews, and key informant reports, providing richness to the gender and disaster issues but lacking the large numbers and vigorous sampling that some policy makers demand in order to be convinced of a problem. Taking gender (and age) into consideration should not be optional when working with DRR and disaster management but instead understood to be a necessary measure in order to uphold all people’s economic and social rights as well as their civil and political rights: in particular, in order to implement the Convention on the Elimination of All Forms of Discrimination Against Women (Tarantola and Gruskin, 2013).

There are several reasons behind adolescent girls’ vulnerability particularly after disasters, such as lifestyle restrictions, violation of child rights, early marriages, teenage pregnancies, emotional torture, sexual violence, unwanted childbirths and marital rapes (Boney-McCoy and Finkelhor 1995; Rathore and Muzammil, 2013). Numerous studies on post-disaster mental health have shown that exposure to trauma can have a severe impact on the psychosocial wellbeing of children and youth (Silverman and La Greca, 2002; Norris and Elrod, 2006), it is clear that age must be emphasized because age plays a vital role in narrating an individual’s life-world and psychosocial wellbeing post disaster. Looking at both her place in the community and beyond in the life-world of an adolescent girl considering the psychological self and individual differences she has, reveals how much close community ties can engender altruistic behavior, as well as having a potentially therapeutic effect for disaster recovery (Gupta *et al.*, 2011). Disasters, then, might also present opportunities that might come for young women and adolescent girls for the first time in their lives, considering their religious and cultural limitations and constraints. Disasters are not only about damaging environments and devastated buildings, but it also foregrounds turning points in rural young women’s and girls’ lives in relation to their personal and professional growth (Buzzanell, 2010; Coulter, 2015).

The following section will focus on the Adolescent girl’s needs, requirements, psychosocial position and wellbeing in the wake of trauma and disasters around the globe.

2.5 Who Am I

Adolescence is a difficult category to define and there is also a difference between very young and adolescent individuals (Hamblen *et al.*, 2006). This is compounded by the fact that adolescence is not experienced in the same way in rural Pakistan as it is in the West. Yet while this research does not intend to make a direct comparison between the two different cultures' adolescent life-worlds', it does emphasize the importance of social, cultural and psychological factors affecting any adolescent's life, in any society, in the context of natural disasters.

These days' adolescents represent the largest generation in history. They are classified as adolescent and youth, which is nearly half of the population under the age of 25 years (Jarallah, 2005). The year 2003 was focused on provision of adolescents' health and basic rights according to United Nations Population Fund (Trivedi and Pasrija, 2007). According to the Arab women development report published in 2003, adolescents represents 11% of the total population, which has increased from 23 million in the year 1990 to 31 million 2000 (Blum and Nelson-Mmari, 2004).

Environment plays a major role in effecting the health and wellbeing of adolescent people (Currie *et al.*, 2009; Morrow, 1999). Considering the kind of environmental stressors such as serious threats to their physical and mental health, a home-family environment characterized by impoverishment, migrating to a different place, hygiene and sanitation issues, gender discrimination and devastating circumstances would create vulnerability (Call *et al.*, 2002). Migrating to different places and country also places an everlasting impact in context of social support mechanisms adolescents hold in place already (Derluyn and Broekaert, 2007; Kilic *et al.*, 2006). Psychosocial support is crucial to adolescent people, in order to develop coping mechanisms and resilience (Olsson *et al.*, 2003; Smith *et al.*, 1990). As suggested by Call *et al.*, (2002), the cohesive communities with better psychosocial and emotional support resources are linked with better adolescents' mental health and wellbeing.

Poor and socially deprived community will have long term impact on the growing age children and adolescents' health in particular, considering the social and societal factors deeply rooted in the country's political set up, not well controlled by the local nationals and therefore likely to impact the poorest in the community (Afifi *et al.*, 2011). Similarly, as stated by Rashid and Michaud (2000) the adolescent girls in a Bangladeshi society is expected to maintain her virginity until marriage, her social life is limited to her family, and relatives only (Rashid and Michaud, 2000). A disaster situation in Bangladesh for adolescent girls is stated to be the most vulnerable time of their lives considering the constraints they are already going through even before disaster

(Rashid and Michaud, 2000). Adolescence is recognized as the most important phase of an individual's life span, that aims towards the development of Psychological Self- Identity formation; phase to explore and formulate identity (Jarallah, 2005). This phase of development towards psychological self- identity has been linked to holistic self-constructs such as; self-esteem, development of coping capacities, self-efficacy and emotional wellbeing (Greig, 2003).

Psychosocial issues of adolescent girls after natural disasters in the West could be different but are still relevant to an understanding of adolescence in Pakistan. The adolescent girls in the West have more freedom of choice, liberty and DRR participation opportunities. For instance, the presentation by adolescent girls in a panel discussion in the 'youth and disaster' session in the 38th Annual Natural Hazards Applications Workshop in Boulder Colorado, U.S provides just one example of the psychosocial status of an adolescent girl in West. Girl survivors described how they dealt with the immediate issues after a tornado in 2009, how they helped other people in their neighborhood and participated in disaster risk reduction (DRR) and disaster mitigation (DM) activities. Their only concern was to help other people and their relatives, along with the help of their mothers and peers. There might be very few examples in Pakistan, considering the patriarchal constraints, controlled home and community environment to which they are exposed to since childhood. Young women might participate in the immediate and post disaster activities, but they might not necessarily be appreciated. Moreover, discussing and exploring the life-world of an adolescent girl, young girl or a young woman is not a subject of interest for many disaster researchers particularly in the context of Islamic religion and in a country like Pakistan.

For adolescent girls in particular, who have little or no independent existence, visibility or power at home, in the community and beyond their community, they are mainly perceived as lesser compared to her brothers and father. A major disaster such as the 2005 earthquake in Pakistan thus adds an additional layer to our knowledge of existing disasters; the adolescent girl is already suffering and living on a routine basis (Plan, 2013). Patriarchal constraints and boundaries might block her access to even accessing basic needs such as sanitary pads and towels which is seen as shameful and embarrassing and might bring disgrace on the family (Joshi *et al.*, 2011; Rashid and Michaud, 2000). There are several reasons behind an adolescent girl's vulnerability particularly after disasters, such as: redundant restrictions, violation of child rights, early marriages, teenage pregnancies, emotional torture, sexual violence, unwanted childbirths and marital rapes (Rathore and Muzammil, 2013).

According to the UNICEF report on 'The State of The World's Children 2011', an individual below 18 years old is to be considered as a child (UNICEF, 2011). In rural areas of Pakistan most of the girls are considered and treated as an adult at that age. The family expectations are developed accordingly, without understanding the psychosocial implications of physiological, psychological and biological changes that occurs in adolescence. The gender stereotyping in the

family has been existent for many generations, particularly in the mountainous and rural regions of Pakistan (Khan, 2015). Numerous studies on post-disaster mental health have shown that exposure to trauma can have a severe impact on the psychosocial wellbeing of children and youth (Udwin *et al.*, 2000; Vogel and Vernberg, 1993). It is clear from the evidence that age plays a vital role in assessing and narrating an individual's life-world and psychosocial wellbeing post disaster and thus there is a need to study the geographies of girlhood, adolescent girls, their role in disasters and development post disaster, because not much has been studied or researched in the context of girls and adolescent girls in Pakistan (Halvorson and Parker Hamilton, 2010).

In recent years, disaster related mental health interventions have received an increased attention indicating the clinical symptoms and its responses such as PTSD, intense fear, separation difficulties, depression and anxiety amongst children (Jayawickrama, 2010; Vogel & Vernberg, 1993; Kokai *et al.*, 2004). In the past, numerous quantitative studies have been conducted by disaster researchers in context of psychiatric disorders such as PTSD, but the gap remains not fully filled regarding post disaster and post-post disaster psychopathology (Kokai *et al.*, 2004). The gap includes the factors associated with the psychological and social health of an individual, and in the present context, particularly girls and young women. Nevertheless, there are a number of studies, which point to the nature (almost universal) of post disaster reactions to, for instance, cultural, gender and socio-economic norms (Bradshaw & Fordham, 2013). Post -traumatic stress disorder (PTSD) is one of the most common psychiatric disorders diagnosed in the non- Western as well as the developed countries. Summerfield, (1999) highlights the various ways cultures may experience different symptoms of trauma and has been critical of the medicalization of stress. Furthermore, IFRC has suggested that the acute stress and disaster-related issues could be dealt with during the emergencies and well managed without medication by addressing the psychosocial needs of the survivors, following the first the principles of psychological first aid (Ferdinand *et al.*, 2013). However, the long-term consequences of natural disasters can provoke severe psychosocial response and psychosocial issues (Carballo *et al.*, 2005; Cupples, 2007; Tedeschi and Calhoun, 2004; Neria *et al.*, 2008; Jogia *et al.*, 2014).

2.5.1 Adolescents Life-world

According to the United Nations Convention on the Rights of the Child (UNRC), a child is anybody under the age of 18 (Archard, 2014). However, 'adolescent' is a rather complicated term to define an individual who is in the early stages of puberty, physical and mental growth (Blakemore *et al.*, 2010; Steinberg, 2005): development varies considerably from individual to individual depending upon the self, on individual, home environment, social and man-made and natural environmental factors (Boon *et al.*, 2012; Bonnefoy, 2007; Lazarus and Cohen, 1977; Machery, 2010). Adolescence is defined as an age in between 10 to 19 (Plan, 2013). It is further divided in to three categories such as: early adolescence (10-14), middle adolescence (15 to 16) and older adolescence (17 to 19) (UNICEF, 2011). The term adolescent has been defined initially but 'young woman in particular is related to the term older adolescent (in between age 20-24) as stated by UNICEF (2011). To define the term adolescence is complicated (Suryawanshi, 2015). Unfortunately, in some societies adolescents are already categorized and being treated as an adult once they reach puberty (Faust, 1983): despite the fact that, an individual's brain still continues to develop even in late adolescence. Because development can be affected by the kind of environmental, social and other stressors or traumas she/he might have been exposed to in the past or in present some approaches consider the development of the child in the context of the broader social environment in which he or she functions (Crockett, 2014; Yule *et al.*, 2000). Beyond the context of a family children are embedded in a larger social system that includes communities, neighborhoods, and cultures (Benson *et al.*, 2012; Furstenberg and Hughes, 1997; Sampson *et al.*, 1999). The assumption underlying these models is that behavior is complex, and development is multiply determined by characteristics of the individual, parents and family, and neighborhood and/or community and their interactions (Bradley and Corwyn, 2002; Conger *et al.*, 2010).

Any kind of exposure in adolescence makes lasting psychosocial impacts in an individual's life (Holt *et al.*, 2008). Incongruously, life is different and challenging in certain ways for adolescent people: in general, and in Asian countries in particular (Patel *et al.*, 2007; UNICEF, 2011). According to International Human Rights Law (IHRL), adolescents own dual status; one as a child and the other as an adult (Plan, 2013). It is necessary to provide them double protection considering their rights under the Convention of Child Rights, as well as the Convention on the Elimination of all kind of Discrimination against Women.

Being a girl and adolescent is jeopardy certainly (Archer, 2015; Plan, 2013) considering the speedy phase of physical, biological and emotional growth of an individual (Barnett *et al.*, 2010). Being a Muslim girl, living in and around patriarchal norms and standards, life already might not be similar, to just being a girl in a disaster in the West (Ahmed, 1992). Religion and Culture play a major role in defining and structuring an individual's life-world, assigning very specific gender roles in the home and family environment (Nayak and Kehily, 2013; Pearse and Connell, 2016; Sen, 2017; Thompson, 2016). The real meaning of adolescence, is lost somewhere in the process of psychosocial confusion, gender discrimination (Green, 2016) based on patriarchal domination (Kandiyoti, 1988).

According to the World Health Organization (WHO), adolescence is a stage in human developmental and mental growth that occurs after childhood and before adulthood (10-19) (Plan, 2013). UNICEF notes "Today 1.2 billion adolescents stand at the challenging cross roads between childhood and adult world" (UNICEF, 2011:3). Nine out of ten, amongst these young people or adolescents belong and live in the developing world, where they do not have the basic facilities and provision of rights for the education, social life and health, particularly in the context of gender (Evans, 2008; Kaufman *et al.*, 2001). It is very clear that it is not always the natural calamity or human-made hazard that is the real disaster: it is the social behavior and ideologies of people, including women and men, making the lives of adolescent girls even more difficult in the wake of trauma, by not providing them enough of the opportunities (Wisner *et al.*, 2012). Adolescent girls in a strictly religious, oppressed environment are hardly visible outside their homes, considering the religious and cultural norms of purdah (Gupta, 2015; Haque, 2014). In some villages and rural areas, girls at this age are house bound, and these cultural and geographical boundaries will certainly affect their life accordingly (Poliakov and Olcott, 2016; Schoen, 2015).

2.5.2 Adolescent Girls' Lived Experiences

The impact of climate change, hazards, disasters and emergencies on adolescent girls is a serious concern, given that most of them might be already victims of physical violence, and different types of violence such as; aggression, verbal abuse, emotional exploitation and restrictions placed on their lives (Hassan and Khan, 2013). Their particular needs include protection from all kinds of violence, emotional and sexual exploitation, physical and domestic abuse, trafficking, forced marriages, thus guaranteeing their safety by providing them with a safe route to school and college and a healthy self-growth environment (Kaboru *et al.*, 2014). Regardless of individual difference and personality types, home environment, society and culture, long-term and lasting impacts could be life threatening (Aptekar, 1993).

2.5.2.1 The Self: Psychological Wellbeing

Self is defined as a sense of agency of asserting one's thoughts and feelings through one's actions, is at the core of independent self (Cobb Leonard and Scott-Jones, 2010). There are two different ways of understanding the term self, entailing two different approaches: collectivistic cultures and individualistic cultures (Christopher, 1999). From both perspectives self is understood as, on the one hand, a sense of independence, accepting the responsibility of one's own actions, preferences and aims towards life; on the other hand, it is also understood as interdependent and is considered to be completed by being in relationships with others (Cobb Leonard and Scott-Jones, 2010). However, it is essential to understand the self-concept and self-construction from adolescents' and young women's perspective. Psychologically, the sense of self and wellbeing develops with onset of early or late adolescence in general (Markus and Kitayama, 1991) when an individual strives to answer the questions such as who am I and what I am supposed to be. Adolescents devote energy to finding the evidence to support their theory of self for themselves in order to understand and explore themselves (Markus and Kitayama, 1991). Cobb Leonard and Scott-Jones (2010) describes Self-esteem, Intimacy, Developmental Issues and Gender differences to be four major components that define self.

2.5.2.2 Self Esteem

Self-esteem is understood to be one of the complex phases of social, emotional, physical and cognitive developmental changes that occur in a growing individual's body, spirit and mind, known as adolescence. Adolescence is understood to be one of the most important periods in an individual's lifetime. Engaging with adolescents professionally requires a very thoughtful and supportive attitude and approach and a sensitivity towards all vital aspects of their personality which helps in the development of their self-image and self-identity (Yardley and Honess, 1987). Some studies have shown that, particularly in early adolescence, boys tend to have a higher self-esteem as compared to girls (Bolognini *et al.*, 1996; Chubb *et al.*, 1997). Cobb Leonard and Scott-Jones (2010) has categorized self-esteem using two categories ethnicity and self-esteem and gender and self-esteem. The categorization of self-esteem is particularly useful for this study, in which the concept of self is a major component of the conceptual 'life-world' framework. It will be argued that the adolescent needs to accept self and acknowledge self-esteem, get in touch with her own feelings and intimacy before getting intimate with others in relationships (Cobb Leonard and Scott-Jones, 2010). However, getting intimate with others does not only relate to dating, being in a relationship. It also means to develop a friendly understanding and friendship towards siblings, and parents. It is important to note here, that this conceptual framework of life-world is proposed on the basis of the evidence based information collected from the field and could be

adopted by both collectivistic (self-perception from a non-Western perspective) and individualistic cultures (self-perception from a pure Western and European perspective).

The adolescent years have been historically known as ones of storm and stress (Arnett, 2007), but more recently adolescence has been characterized as a complex phase of a human life in which identity crisis places growing individuals in a liminal state of mind, preliminary to achieving a stable sense of self-identity (Gibbons, 2000). However, from a sociological perspective, adolescence is understood as a developmental phase of physical and social maturity (Baltes and Schaie, 2013). A child at a growing age within a particular cultural milieu and contemporary social system can possibly reach adulthood directly, before they are even able to take the responsibilities, and miss adolescence entirely (Yardley and Honess, 1987).

2.5.2.3 Self-care and Wellbeing

Self-care is comprised of learning and developing an understanding about one's own strengths, weaknesses and coping capacities around stress management and connection with people (Prochaska *et al.*, 2001; Richards *et al.*, 2010). Self-care also encourages one's physical wellbeing whilst going through the process of self-exploration and transformation. Learning about oneself and life skills can build strengths to deal with future disasters. It includes thinking through life challenges and being able to make decisions (Richards *et al.*, 2010). These kind of coping strategies such as dealing with issues, difficult situations and managing relationships promotes wellbeing in individual. Individuals focused on the positive aspects of a difficult situation have a better wellbeing and understanding about self. Building resilience by taking care of individual self through a disaster lived experience can promote psychosocial wellbeing.

The term 'wellbeing' has been conceptualized and discussed diversely by academics. Wellbeing is a term used to refer to an assessment and evaluation of an individual's life situation and being (Gaspar, 2002; Travers and Richardson, 1997). Wellbeing is a state of an individual's self, life and own world. It has been termed with a range of literature to label one's situation. However, it is mainly to address and understand the living standards and quality of an individual life surrounding the environmental factors (Jayawickrama, 2010). The meaning of wellbeing has been associated with social welfare, satisfaction, capability, better living standards, empowerment, needs fulfilment and prosperity (Burchi and Gnesi, 2016).

The psychological description of wellbeing is taken from Jonker (2017) understood as without depression, with adequate amount of contentment with life including an individual's self-esteem, social support, perception of control and values in life. The key to happiness and a better life, with a balanced psychosocial wellbeing is very much shaped by the family backgrounds and relationships with others (Cieslik, 2017). Also, the capability approach as defined by Cieslik (2017) informs the strategies to develop measuring instruments in order to promote wellbeing

around the globe as seen with United Nations Development Index (UNDP, 2015). Wellbeing is being measured by psychosocial factors such as; age, gender and region. Adolescent people hold the capacity to experience wellbeing in a much holistic manner according to some psychologists considering the tendency and freedom for self-care and self- development (Cieslik, 2017). For instance, one of the idiosyncratic topographies of young people's lives is how they experience extensive changes in a relatively short span of time, making a move towards their educational career, how they develop friendships and relationships with family members, this is characterized as a phase of storm according to youth literature (Newman and Newman, 2017). Moreover, the transition phase towards an adulthood could make adolescents vulnerable or at risks including all psychosocial factors (Baumrind, 1991; France, 2000; Osgood *et al.*, 2010).

The next section around 'Sense of Home for Adolescent Girls in Disaster' will enable and enhance the readers' understanding of the critical importance of these two components in defining, and assessing their life-worlds.

2.6 Home for Adolescent Girls in Disasters

The study conducted by Plomin and Daniels (2011) already provided enough evidence that environmental impacts are what make two siblings from the same home-family background very different from each other. Different people having different personality traits, different degrees of self-individual wellbeing—which have to do with gender, social life and environment—experience the meanings of home differently (Plomin and Daniels, 2011). For some girls it is a haven considering the kind of support they have from their family including parents, siblings and relatives. Whereas, for others, it might be a cage where they lack support from parents and siblings; where their aspirations are constrained; and where they measure their present and future opportunities against the greater choice of their male siblings. All of these places them at a greater risk of mental health concerns and issues. Thus, as Casey argues, 'The characterization of adolescence as a time of "storm and stress" remains an open debate' (Casey *et al.*, 2010 p. 225).

The phase of adolescence needs to be treated with care by parents, relatives, and guardians. Girls and boys at this age already have many questions in their minds, they are more curious knowing about different things in relation to their bodies especially (Oakley, 2015). Family, especially parents have historically proven to be one of the most important sources of support for adolescents. There already has been strong evidence around the importance of the involvement and support of parents in the lives of adolescent people (Patton *et al.*, 2016). However, this could only be a source of support for adolescent girls when there is enough warmth, love and care, freedom of choice and understanding provided for them. In short, ensuring a psychosocially safe environment for the children and growing age children in particular where they have the sense of security and a better understanding from parents. If for any reason that understanding is lacking

or is absent worries and concerns arise that lead to distress, hopelessness and sometimes even rebelliousness leaving the adolescent girl all alone in a confused state of mind.

These are differences in space, culture, religion, economic class and status and different geographical contexts, so there have been several definitions of home and family (Valentine, 2014). Tyas (2015) discusses and critically analyses the importance of social support mechanism years after disaster. Tyas's study also investigated and explored the home-based enterprises and other social means from community that can further promote the psychosocial resilience of women post disaster. Many studies have focused in the past on the materialistic and symbolic geographies of home (Della Porta and Diani, 2009), leaving a gap in the knowledge of the real meanings of home which is often shaped by inequalities, gendered and patriarchal power relations, particularly in terms of class, race, ethnicity and age components (Enarson and Chakrabarti, 2009).

Figure 2.3 depicts a factual picture of the Family and Home involvement in a hazardous event such as disaster or even war and conflict. How it influences an individual psychosocially would be understood in context of the home's environment. Individual differences shape different and unique family-home environments that contribute in one way or another to our sense of wellbeing (Harris, 2011). According to this framework, life is a haven for some of the girls and young women with a good support and social network as described by Wright and Folger (2017). On the hand, it unfortunately could also be a cage for those who are adversely subject to patriarchal power relations and are treated more like an adult without an understanding of the age, gender, health and circumstantial complexities of the individual (Plan, 2013). Here by circumstantial complexities researchers mean the growing age complex circumstances of the adolescent, those times when an individual need to be understood and treated in a way that enables her to maintain her self-respect and dignity (Knapp and VandeCreek, 2003). Although the psychological welfare of an individual has been discussed widely by the American Psychological Association, in their guidelines for Adolescents Development, which takes into account their home environment, it states that parents sometimes need specific guidance about the growing age complexities and physical bodily changes (Knapp and VandeCreek, 2003). Lack of understanding on behalf of parents can lead to lifelong psychosocial issues in adolescent people.

In the context of post and post-post disaster, the psychological importance of parental and kinship ties is crucial: the degree of personal loss and of financial and other means of support can have grave consequences for disaster recovery (Fothergill and Peek, 2015). Those adolescents that do not have enough personal and emotional support at home or from family members would benefit largely from the physical proximity of other nuclear families around the network, from community gatherings and community activities (Amin and Ahmad, 2017; Blyth and Leffert, 1995; Krauss *et al.*, 2014). Detailed discussions will follow around the ‘Significance of Community for Adolescent Girls in Disasters’.

Figure 2.3: Adolescent Girl’s Home-Family in Disaster

**Home as a
Cage**

- No emotional support from family members, including siblings, parents and relatives.
- No financial support from family.
- Strict patriarchal norms and boundaries for adolescent girls (daughter, sister and wives).

**Home as a
Haven**

- Adequate amount of emotional support from siblings, including parents.
- Migrating to bigger cities for better education and life style after disaster destruction.
- Sufficient financial support provided by parents and other family members.

Source: Author

2.7 Significance of Community for Adolescent Girls in Disasters

Communities are composed of built, natural, social and economic environments that influence one another in a complex manner (Norris *et al.*, 2008). The term community has been defined in different ways by many independent researchers, academics and practitioners through different perspectives (Twigg, 2015). Community basically is a term used in order to describe some sort of social structure in which people communicate, cooperate, share resources and look after each other's collective interests (Imperiale and Vanclay, 2016; Norris *et al.*, 2008; Ozanne *et al.*, 2016; Simpson, 2014). This definition applies particularly in context of natural disasters where people experience similar kind of experiences; the first thing that provides them with a source of comfort and a sense of relief is listening to and sharing each other's stories, issues and experiences (Miles, 2015). These post disaster communities can act as therapeutic communities within the affected population, where disaster survivors begin relating to each other and sharing social resources, thus assisting them in recovery and rehabilitation (Abramson *et al.*, 2015). For young women or girls living in situations of strict social segregation (e.g. purdah) they can be denied much of this therapeutic benefit and must seek it elsewhere.

Community setting is one of the crucial components that promotes resilience in an individual's life in circumstances of major events such as disaster, conflict, war (Southwick *et al.*, 2014; Ungar, 2013). Similarly, Sen and Mukherjee argue that 'women's agency can be promoted by shifting the distribution of resources-assets, institutions, norms, and knowledge-in favor of women, and ensuring freedom from violence so they can exercise greater control over their lives and have a wider set of choices' (Sen and Mukherjee, 2014: 190).

Norris *et al.*'s (2008) community resilience framework fits in well with this study (discussed below) when allied with the life world framework (also discussed below). The life world framework in particular focuses on the importance of the role and involvement of a community in providing opportunities for adolescent girls and young women and affects their psychosocial wellbeing. These opportunities comprise the following:

- Schools
- Colleges
- Vocational training organizations: learning skills and socializing
- Women organizations: learning skills and socializing
- Community Based Organizations
- Small village organizations
- Adolescent Recreational organizations
- Counselling organizations

The above discussion elaborates the importance of the role of community in disasters, for a growing age individual. The section concluded by providing pointers to psychosocial capitals that a community holds for adolescent and young individuals in the context of disasters. Beyond the community, the next section presents a wider picture and a horizon of opportunities for adolescent girls and young women in a rural geographical context.

2.7.1 Beyond Community in Disaster

Communities are often described as bounded spaces and yet they cannot exist in a vacuum. It is important to examine the role of all that lies beyond the community, especially in disasters where support often comes from outside, and how adolescent people might benefit from exposure to experiences that are beyond their own community, to which they have been connected since childhood.

Beyond community is the availability of resources, whether psychological, social, or materialistic, in the national or global arena, the wider international world. Beyond not only relates to the external but it can also include the imaginary belief system of an individual, and thus the adolescents' perception about their life-world beyond the household and community level. The topic of opportunities beyond communities remains unexplained in context of building post disaster resilience, age and gender.

2.8 Adolescent Girls' Social Capital

Adolescent girls and young women are not just vulnerable but need to be promoted in DRR during the full range of disaster activities (Aitsi-Selmi *et al.*, 2016). Adolescent girls can be active agents of change within a holistic view of natural disasters. Their active participation in DRR policy and practice, has been highly recommended given the physical, emotional and social energies of adolescents (Barnett *et al.*, 2010). Such activity can contribute towards their psychosocial wellbeing (Arnett, 2007).

Social Capital reveals the outcome of individual or community characteristics in the form of age, life stage, prior health (physical and mental), social demographics, living condition and setting, and income and so on (Jones *et al.*, 2014; Lamond *et al.*, 2015). In context of disaster, extra social capital can be gained through windows of opportunities, which include jobs, socialization and personal self-development. Frydenberg (2017) mentions the importance of home, (community) peer groups, schools and beyond community's involvement in one of the adolescents' coping strategies in the long term (Frydenberg, 2017).

The next section considers windows of opportunity in and after disaster in context of gender and age. These windows of opportunities have proven to assist in promoting the personal and professional growth opportunities and social capital for adolescent girls and young women.

2.8.1 Windows of Opportunity

Natural hazards can lead to both positive and negative changes. The major focus of disasters is around the provision of materialistic support – such as shelters, food stock, and water for the survivors by external agencies. In short, the direct attention is given to the physical impact of the disaster. At the same time, with the onset of a disaster, and even months after disaster, there is an influx of NGOs, INGOs, and other international organizations, particularly in a rural setting. A disaster can result in a positive transformation of a particular community. Small disasters do not usually provide any growth opportunities for the survivors. The major reason for this is that the smaller disasters usually rely and draw on the local resources and regulatory regimes that are already existent in the society (Birkmann, 2008). However, the major disasters, such as the 2005 Pakistan Earthquake need to rely upon both internal and external regimes provide windows of opportunities for adolescent girls and young women.

It is already known by many disaster researchers that the windows of opportunity are usually gendered and women are the ones affected negatively, especially when the opportunities close very soon (Shah, 2016). Opportunities provided to the rural women and adolescent girls specifically are associated with promoting resilience, psychosocial understanding of their selves after a disaster, war or disturbance (e.g. Birkmann *et al.*, 2016).

Personal transformation occurs as a result of being in a disturbed and critical situation such as disaster, war and conflict (Hyde, 2014). Windows of opportunities for self and personal growth recovery, result in personal and positive transition (Hutchison, 2016). Community adaptation is manifested in population wellness, defined as high and non-disparate levels of mental and behavioural health, functioning, and quality of life' (Norris *et al.*, 2008; p.127).

2.9 The Root Cause of Young Women's Vulnerability

Gender has been identified and utilized as one of the key analytic concepts in social research. (Glenn, 1999). The meaning of gender is initially understood as identity of an individual's being, which is organized around the reproductive and biological, thus physical characteristics (Lawler, 2015). Scholars such as Bradshaw and Fordham, (2013) Enarson and Chakrabarti (2009) and Fothergill (2003) amongst others, go further. They described and analyzed gender in the context of the social and systemic position of women and girls in society. Fordham and Bradshaw also mentioned the gender and psychosocial complexities in relation to growing age adolescence in disaster (Bradshaw and Fordham, 2013) that could have everlasting impacts on their wellbeing. Gender is understood to be a product of everyday social practice (West and Zimmerman, 2009). It is worth noting that some poststructuralist feminist critics argue that sex and sexual meanings are problematic distinctions because they are culturally constructed (Glenn 1999). For instance, Lorber (2010) deconstructs the concepts of biological sex, sexuality, and gender, concluding that they are all socially constructed, thus undermining the idea of two sexes (female and male), two genders (women and men), or even two sexualities (homosexual and heterosexual). Essentially, scholars like Lorber (2010) remind other scholars that these concepts are still being debated.

Differences between the sexes whether reproductive, hormonal, physical, psychological, sociological, or behavioral result in women and men potentially having different abilities, reactions, opportunities, outlooks, and outlets. These are essential to take into consideration when analyzing how people are differentially affected by natural disasters. These are also important background elements in helping to understand other more obvious causes of discrepancies between the sexes, such as different levels of education, types of occupations, level of income and the like. These topics will all be addressed throughout the discussion of life-world, so it is important to understand how they are a product of living in a patriarchal society.

In its most basic form, patriarchy can be defined as the structuring of society on the basis of family units where the male holds dominance as a result of taking on the principal responsibility for the welfare of the family unit (McDonough and Harrison, 2013; Moghadam, 2004). In a broader societal context, however, patriarchy is a reflection of deeper expectations for formal male dominance in a wide range of social relationships (Jencik, 2010). However, the existence of matriarchal elements in a patriarchal culture is noted on basis that while there have been matrilineal societies throughout history, matriarchal society has not been discussed enough by researchers (Thornberry *et al.*, 2014). While scholars have generally accepted the concept of patriarchy previously and to date in context of a social system, and in relation to women's vulnerabilities, feminism critically analyses the dominance of patriarchy to be an effect of tradition adopted solely based on male physical strength (Jencik, 2010). Feminist theory is a way of foregrounding women's unheard, missing voices within the social theory of disaster and encompassing a practice-based approach (Ivinson, 2015).

Some disaster research suggests that the participation of an adolescent growing up female in feminized work roles might enhance risks: for example, when women socialized as caregivers ignore their own physical or psychological needs by prioritizing others' safety. This is particularly apparent in some rural, cultural contexts where girls' lives are less valued as compared to boys (Enarson, 2000). However, while liberal feminist theory better informs us of the potential positive social impacts of a disaster, such as those regarding women's participation in planning and decision making, and active involvement in disaster risk reduction activities (DRR), it might also leave conflicting long-term psychosocial impacts, particularly in a male dominating society. Amongst all the concepts generated by contemporary feminist theory, patriarchy is at its core and yet most under theorized at the same time (Kandiyoti, 1998).

In any given society, women tend to cope within a set of existing constraints (Ivinson, 2015; Kandiyoti, 1998). It is here that they enter into what Kandiyoti calls patriarchal bargains: that is the negotiations with the rules of the family system as defined and dictated by the male house members for women and girls, involving a subtle bargaining within patriarchal control, in which women seek to optimize their life options. Marital relationship is about sharing and supporting each other, women having a vulnerable psychosocial status, are impinged on in multiple ways including through socialization and financial control, and a woman in a financially and socially vulnerable or unfavorable situation will have limited scope within in any patriarchal bargain (Kandiyoti, 1998). Women with low socio-economic status and already living in poverty will be bargaining around certain rules and norms set by male members (Faveri *et al.*, 2015; Pryer, 2017).

This is very difficult when the provision of their basic rights is denied, such as financial, property and land rights, and the psychological and emotional support from their counterparts such as partner, spouse or husband. Patriarchal bargains can generate resistance especially which in turn, can prove effective for personal positive transformations of self-identity especially during disaster recovery and in the post recovery phase (Atwood and Stolorow, 2014; Madianou *et al.*, 2015).

2.10 Building a Conceptual Framework for DRR

After disaster, war and conflict situations adolescent girls (and adolescent boys) need to be approached in ways that are more accountable and suitable (Plan, 2013). Unfortunately, the psychosocial status and position of women and adolescent girls in rural Pakistan is poorer compared to elsewhere in the world. However, this status is not fixed but is open to opportunities for change and positive transformation. Positive transformation can occur due to many factors such as support from family, support from community and beyond community.

Community Resilience is one of those concepts that has been taken and adapted within multiple disciplines, with an aim towards the improvement of people in a community and to explore its capacities, to mitigate or minimize hazards events and natural disasters (Manyena, 2006; Norris *et al.*, 2008). The concept of Community Resilience has been widely used by researchers in different fields of knowledge around the globe (Zobel, 2011). Simply put, there are two literatures on Community Resilience. One is deeply rooted in the Social Sciences (Cutter *et al.*, 2008; Norris *et al.*, 2008), the other one is related to engineering and quantitative methods (Miles and Chang, 2006; Cimellaro *et al.*, 2010). For this particular study, resilience is understood as strongly based in social science and adaptive capacities that are pre-existent or acquired after disturbance or stress (Norris *et al.*, 2008).

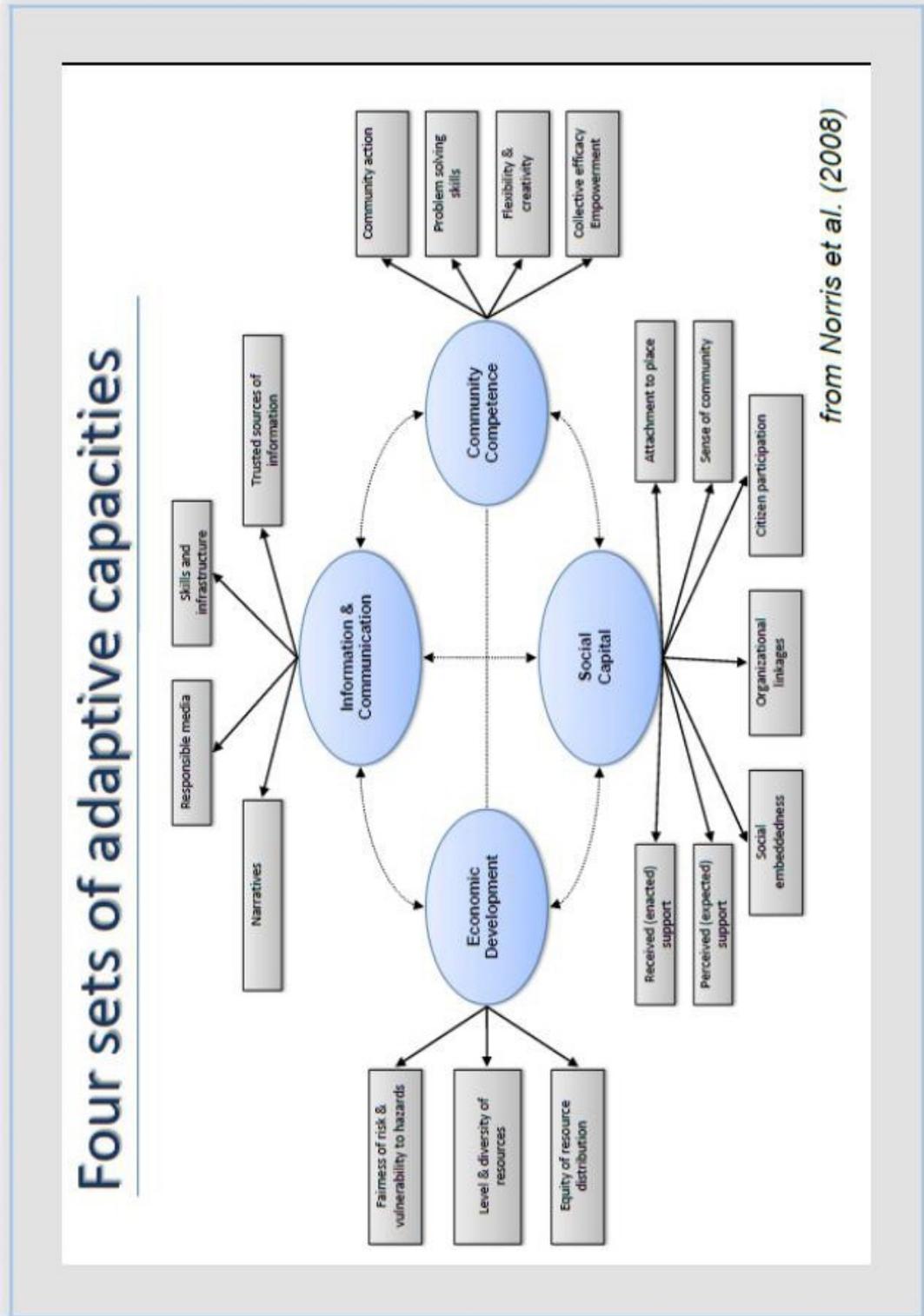
The framework developed by Norris *et al.*, (2008), which was the starting point for the research discussed here, elaborates on the importance of four sets of adaptive capacities that are briefly described below:

1. Economic Development
2. Social Capital
3. Information and Communication
4. Community Competence

According to the figure 2.5 given below (page 43). Norris et al.,’s theory of Community Resilience proposes a different approach towards resilience after disaster (Norris et al., 2008). Accordingly, ‘Community resilience is a process linking a network of adaptive capacities (resources with dynamic attributes) to adaptation after a disturbance or adversity. Community adaptation is manifested in population wellness, defined as ‘high and non-disparate levels of mental and behavioral health, functioning, and quality of life’ (Norris et al., 2008; p.127). Four sets of components provide adaptive capacities that can provide a strategy in disaster readiness (Norris et al., 2008) and recovery, and build collective resilience in communities. These are discussed briefly below and their relevance is related to the position of girls and young women in Pakistan.

The framework is built on an interdisciplinary approach to the body of knowledge around resilience and community resilience (Norris *et al.*, 2008). Broadly, resilience to disaster is not only primarily dependent on traditional preparedness and mitigation activities, it has also to do with building economically strong communities, having an open access to diverse and equal distribution of resources. Clearly, in strongly patriarchal societies such as Pakistan, girls and women are unable to enjoy such equality of opportunity and access to resources. Their options for economic development are severely constrained and they occupy a largely dependent role in households. At the same time, the Norris framework posits that an information and communication infrastructure, including a responsible media, as vital to understand the psychosocial wellbeing of disaster survivors. Furthermore, one of the highly discussed topics by previous researchers is Social Capital in disasters. The kinds of social support that people receive and the participation they engage in post disaster, the community bonds they form after sharing similar experiences of an event in the same geographical context, will determine their coping capacity and adaptation skills in the end. For adolescent girls in this context, they have limited opportunities to access communications media, especially not directly or unmediated. If warning systems are disseminated in public places then they may well not receive them. With limited access to others beyond their family circle, they have a smaller store of social capital on which to build.

Figure 2.4: Four sets of adaptive capacities



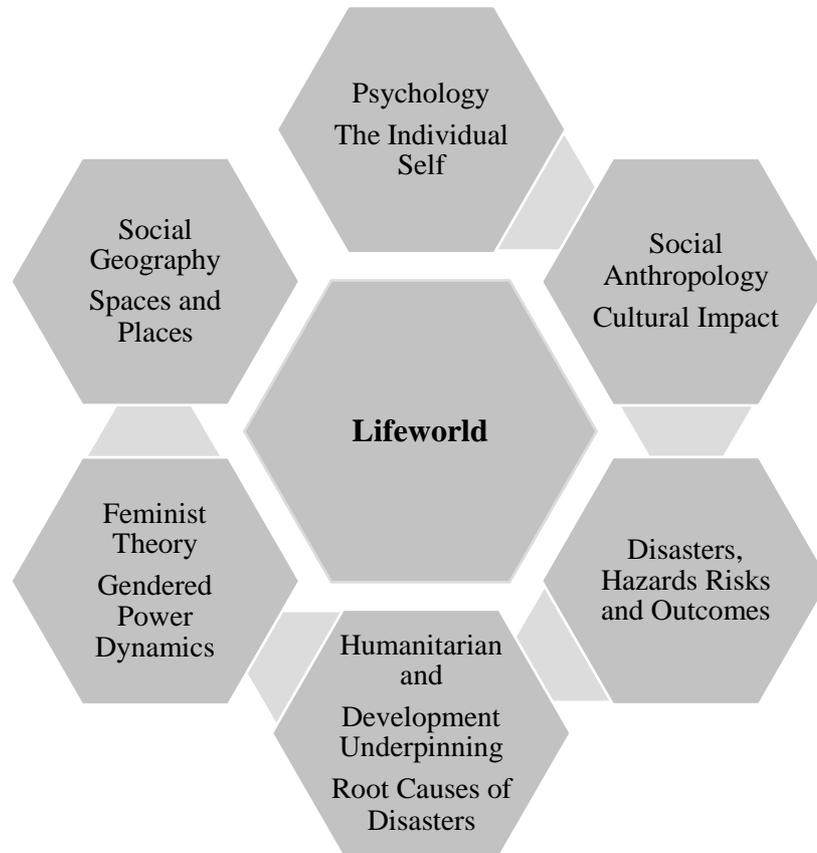
Source: Norris et al., (2008)

Norris *et al.*,’s (2008) framework of Community Resilience also gives importance to Community Competence, which is critical in disaster in order to gain collective action and decision-making skills which can aid in psychosocial resilience of survivors. Such collective efficacy will also empower the community for a better life ahead with learnt skills. For adolescent girls and young women, they mostly experience this vicariously through male family members, especially if their access to schooling (the main forum for social exchange beyond the family for young girls) is curtailed post disaster. While individuals are more helpful towards those whom they feel they belong to, instead of those who might only share spatial boundaries (Miles, 2015), the social science authorities argue that the sharing of spatial boundaries does matter, even in identifying community resilience at grass root level in small rural regions. Geography is a significant factor in promoting – or denying - community and psychosocial resilience throughout the post and post-post disaster recovery phase. For the research discussed here, it is important to look inside and beyond ‘community’ and see it as comprising individuals, social groups at different scales: self; home-family; community; and beyond community. What that means for adolescent girls and young women is largely hidden.

Discussions of community resilience often note that the “whole is more than the sum of its parts,” meaning that a collection of resilient individuals does not guarantee a resilient community (Pfefferbaum *et al.*, 2015; Rose 2004). As Brown and Kulig (1996/ 97, p. 43) observed, “People in communities are resilient together, not merely in similar ways”. However, there are still gaps in Norris’s description of support mechanisms that disaster survivors rely upon after disaster. Family and kinship support is one of the major coping strategies, underplayed by Norris *et al.*,’s Community Resilience Framework (Norris *et al.*,2008).

Figure 2.5 is an initial attempt to meld Norris *et al.*,’s framework for community resilience with a lifeworld framework; the latter to be elaborated below. The research hypothesized that exploring both frameworks through a gendered lens can provide insights to DRR in and beyond Pakistan.

Fig 2.5: Disciplinary Life-world Framework



Source: Author

The framework above provides an additional disciplinary understanding of the ‘Life-world’ concept for adolescent girls and young women in context of disasters, conflict and war. In addition to the more conventional approaches of development and hazards risk, it shows four other components that are equally important: Social Geography for the perspective of space and place, Psychology that defines the individual self; Social Anthropology, that gives importance to culture and religion; and the lens of Feminist theory focusing around the gendered power dynamics. This emphasizes the importance of an interdisciplinary approach.

None of the life-world components that are around an individual’s psychological self: home-family, community and beyond community environment, are sufficient without an understanding of their interrelationships with the others. The reading of the life-world framework here also

argues that the world around home environment, community resilience is patriarchal in the context of Pakistan.

This research builds on the Norris *et al.*, (2008) community resilience framework by revisiting the four primary elements of adaptive capacities economic development, social capital, information and communication, and community competence but placing the psychosocial element as the central focus for adolescent girls and women in a (largely) rural setting. Gendered power dynamics and relations are not highlighted in Norris *et al.*,’s framework but home environment and family behavior towards an individual, and encapsulates gendered power dynamics. Natural disasters are not natural and the psychosocial context is a major element that makes the outcomes of these hazardous events lead to disaster.

2.11 Conclusion

The chapter critically analyzed the existent literature around the context of the study and the methods to inform the question. The topics covered include vulnerability and resilience, rehabilitation and reconstruction, psychosocial impact, coping capacity and social capital, adolescents’ development, gendered terrains of disaster, role of community, beyond community and home and life-world. Moving beyond conventional disaster literature, the chapter explored lived experiences, self and wellbeing, and community resilience.

The next chapter focuses on and expands the philosophical underpinnings of the study by providing a critical analysis of the research’s geographical stance. It provides the statistical figures around the kind of damages, including home infrastructure and the health sector, that arose from the 2005 Pakistan earthquake. This study used a combination of qualitative research methods considering the sensitivity and complexity of the topic. Ethical approaches, research location, researcher’s positionality and other research methodological and philosophical issues are discussed in chapter 4.

Chapter 3

Pakistan Earthquake 2005

3.1 Geographical Context of Pakistan

This section will introduce the country context. This study is firmly based in the social, cultural and geographical context of mountainous and rural Pakistan.

Asia has been rated as one of the most disaster-prone regions from around the world according to the International Federation of Red Cross and Red Crescent Societies (IFRC) statistics (Kokai *et al.*, 2004). Between the years 1995 to 2014, Pakistan itself has experienced nearly 90,000 deaths and over 70 million people affected by disasters of various kinds (IFRC, 2015). Moreover, earthquakes in particular are a relatively common natural disaster in East and South-east Asia, because it is situated on the Circum-Pacific Seismic Belt (Kokai *et al.*, 2004). Pakistan also has a long history of man-made disasters and terrorism activities that cause man-made disaster (IFRC, 2015).

Risk is limited to the physical and geographical perspective, but other social factors such as having no or limited access to basic facilities as hospital, reproductive health, mental health; education, schools and universities. Other contributing factors towards vulnerability include inadequate access to the immediate relief distribution including financial aid, training, education and knowledge about natural hazards and disaster preparedness. In a patriarchal context it also implies lack of awareness around women's and girls' needs in particular in disaster preparedness and recovery.

Lack of economic resources will always have a huge impact on the gendered vulnerability of disaster survivors. Lack of socializing opportunities and social relations amongst young women and adolescent girls will be further aggravated by the existing patriarchal system. Some of the disasters have been considered more intense and severe, attracting international attention because of how they have seriously influenced individuals in context of gender and age discrepancies (IFRC, 2015).

The section below describes the 2005 earthquake that hit Pakistan, affecting most severely the mountainous region. The 2005 Pakistan Earthquake will be discussed and critically evaluated in the light of social and feminist geography focusing on the life-world of adolescent girls and young women after disaster. The discussion will revolve around the country context and the psychosocial impact of the disaster on adolescent girls and young women.

3.2 Earthquakes in Pakistan

The statistical analysis and numerical data presented in this section has been obtained by the National Disaster Loss Database from the Desinventar Database as mentioned in UNISDR report on 26 October 2015 Badakshan Afghanistan and Pakistan Earthquake (UNISDR, 2015). The data was collected in a partially disaggregated manner allowing its use for sub-national analysis but it does not allow analysis by gender and age (or other factors). There is a description below of 35 years of earthquakes that was nationally reported. Details are followed below:

Table 3.1: Earthquakes in Pakistan from National Dataset 1980-2015

Earthquake from National Dataset 1908-2015					
Event	Data Cards	Deaths	Injured	Missing	Destroyed Homes
Earthquake	407	45895	113499	23	360292
	Houses Damaged	Affected	Damage in Crops	Low Cattle	Damages in Roads Mts.
	217773	217773	34472800	4432	155288

Source : UNISDR <http://www.desinventar.net>

Note: Number of disaggregated records, per date per location, within the country

Table 3.2: Deadliest Earthquakes in the History of Pakistan

Year	Total deaths	Total Damages Caused	Injured
1935	60,000	-	-
1945	4,000	-	-
1974	4,700	50,200	3255
1991	300	204,794	10
2005	73,338	5128309	5,200,000
2013	462	200,974	100,000

Source: EM-DAT: The OFDA/CRED International Disaster Database, www.emdat.be - Université catholique de Louvain - Brussels - Belgium

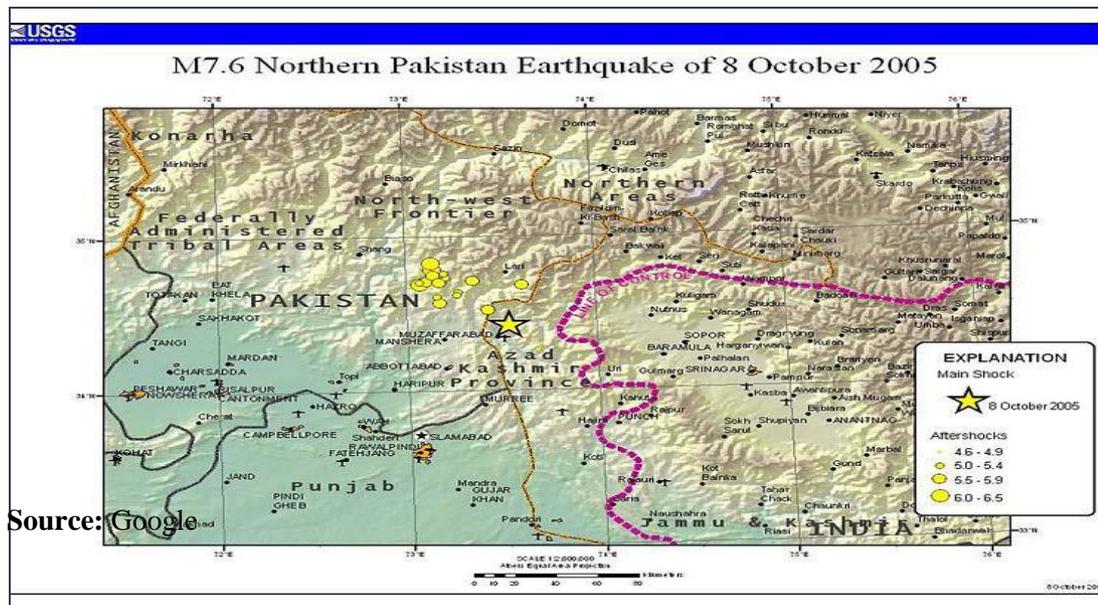
Table 3.2 indicates that the deadliest earthquake in the history of Pakistan between 1900 to 2015 was the 2005 Kashmir Earthquake, also known as the Pakistan Earthquake, which killed more than 70,000 and affected more than 5 million people. Since 1935 there has been a dramatic increase in the intensity of earthquakes causing huge physical, and human emotional loss. The details around the worst earthquake in Pakistan’s history will follow in the next section.

3.3 The 2005 Pakistan Earthquake

The 2005 Pakistan’s Earthquake, also known as Kashmir Earthquake was the turning point of introducing Disaster Risk, Disaster Preparedness, Disaster Mitigation and Development (Rahman *et al.*, 2015). Although Pakistan has a history of major human-made disasters – such as terrorism and political riots – as well as natural hazards such as earthquake, floods, storms and drought (Khan and Khan, 2008;), still, there has been little preparedness, mitigation activities and sustainability measures taken into consideration by the Government or the non- government organizations and the higher Authorities (Rahman *et al.*, 2015). However, the 2005 earthquake, created a positive transformation in the Northern Rural Region of Pakistan. While the Government of Pakistan (GoP) was going through a transitional phase of responsibility, towards the disaster survivors, the National Disaster Management Commission (NDMC) was established in 2006. Because of different challenges to meet the requirements of the disaster survivors, Disaster Risk Reduction (DRR) was introduced in Pakistan (AJ&K at a Glance, 2014). The National Disaster Risk Reduction Policy (NDRRP) was developed, through the involvement of the Government and the relevant key stakeholders in 2013. However, gaps are still existent, regarding sustainability and disaster management structure (Khan and Khan, 2008). There is a genuine need to provide gender-mainstreamed policies in order to meet the needs of adolescent and young disaster

survivors; lifelong recovery can be better achieved by applying a feminist lens to factors of age and gender (Cox and Perry, 2011; Sultana, 2014).

Fig 3.1: AJ&K Map Highlighting the Hazard Zone in Pink.



Source: Google

Figure 3.1 indicates the hazard profile of the region through the pink line that indicates the hazard prone region of Azad Jammu and Kashmir (AJ&K) in Pakistan. The 2005 Pakistan earthquake hit the poorest and mountainous regions of Pakistan particularly, leaving lifelong psychosocial impacts on human life, women's and girls' lives and the social infrastructure (UNICEF, 2007). During the post-disaster recovery phase women had limited access to relief and recovery compensation, including financial aid provided by the GOP, because of limitations arising from gender norms, socio-economic and political status (Plan, 2013). Adolescent girls were not visible as a specific category for intervention post-disaster in Pakistan: they were categorized either as children or women, despite the uncertain identities of adolescents.

It was 08:50:38 in the morning, October 8th, 2005 when a massive disaster occurred in the form of an earthquake measuring 7.5, particularly damaging most of the Northern Western region of Pakistan including the beautiful tourist areas of Azad Jammu and Kashmir (Relief Web, 2008; Awais and Saeed, 2013). The disaster caused 73,338 deaths, 125,000 critical injuries and left thousands of survivors homeless and 3.5 million people displaced (Relief Web, 2008). Surprisingly, considering the fact that AJ&K was known to be one of the major tourist spots of those mountainous regions that were least prepared for any kind of disasters (Awais & Saeed, 2013). This earthquake was recognized as one of the world's deadliest natural disasters in the past 25 years (Brennan and Waldman, 2006; Yasin *et al.*, 2009).

The impacts are seen even now in some of the interior and more unreachable villages. In addition, to the data above, 470, 0000 homes were completely destroyed, nearly 65% of hospitals damaged and 10,000 school buildings were affected, especially in Muzaffarabad, Balakot and Rawalakot, bringing miscellaneous damages to the environment and livelihoods of a vulnerable population (Awais & Saeed, 2013; McMillan, 2006; Mulvey *et al.*, 2008). In Muzaffarabad only, the death rate was 34,284 with 21,906 injuries, destroying 146,798 houses according to the AJ&K latest statistics (AJ&K at a Glance, 2014).

The October 2005 earthquake devastated the mountainous region of Pakistan Kashmir, and due to its geographical status, access by the relief teams was very difficult as most of the areas are on hilltops (Awais & Saeed, 2013). Keeping in view the geographical context of the region is one of the serious concerns according to this thesis. Moreover, lack of access to basic facilities in these unreachable villages places women and adolescents at a greater risk of psychosocial vulnerability. Moreover, there are not enough hospitals, private clinics and lady doctors, including health visitors in some of the villages. People follow the traditional methods of giving birth at home, with the help of a dai (old woman who is experienced in assisting women in giving birth). The concept of giving birth through 'dai' is not considered adequate professionally and medically. People living in poorer and unreachable regions have no other options but to seek help. The reasons could vary; it could be due to cultural and family norms or unavailability of maternity hospitals but the reproductive and mental health of young women and adolescent girls was at high risk.

Political instability underlines the current existing situation of Pakistan but particularly in context of DRR and disaster resilience. For instance, in 2005 humanitarian assistance to deliver largely material support and immediate needs of the disaster survivors. The Earthquake Rehabilitation Reconstruction Agency only came in to being after the 2005 Pakistan earthquake (Mumtaz *et al.*, 2008). There was no single agency that was dealing with the issues and needs related to calamities, hazards and disasters. The influx of international organizations in rural region of Pakistan was confusing together with the bombardment with immediate relief (Cohen, 2011). However, the gap is still existent in context of meeting the psychosocial needs and gendered needs of the disaster survivors.

The literacy rate in AJ&K has improved in recent years as education has remained a priority of the Govt. of Azad Jammu & Kashmir. According to AJ&K at a Glance Annual report on Kashmir region (2014) about 30% of the total recurring budget, besides, 7% of the capital budget is allocated for the educational sector (AJ&K at a Glance, 2014). The literacy rate has increased up to 74%, which is higher to the average of Pakistan. The education and literacy rate as per AJ&K district wise is given above:

Table 3.3: Literacy Rate in AJ&K

Sr. no.	Name of District	Literacy Rate
1	Poonch	81
2	Sudhnoti	79
3	Bhimber	79
4	Mirpur	78
5	Bagh/Haveli	74
6	AJ&K	74
7	Kotli	73
8	Neelam	54

Source: AJ&K at a Glance, 2014

Table 3.4: Number of Deaths and Injuries and Damage

Sr no.	District	Deaths	No. of Injured	Damage/ Destroyed
1	Muzaffarabad	35,803	23,138	146,798
2	Poonch	1,120	1,883	55,307
3	Bagh	9167	7,466	95,516
4	Neelum	470	624	13,963
5	Mirpur	06	0	0
6	Sudhnoti	04	25	2,890
Total		46,570	33,136	314,474

Source: AJ&K at a Glance

Table 3.4 indicates the number of deaths, injuries and physical home infrastructure damage this earthquake caused in AJ&K only. The total number of deaths were 46,570, including the injuries that was around 33, 136 and houses damage 314, 474 the represent the most severe impact on people by displacing them and making them homeless immediately after disaster. Also, Muzaffarabad city had the worst impact from this disaster as prominent from the table 3.4; the number of deaths in Muzaffarabad only was 35,803 with 23,138 injured and 146,798 displaced.

Table 3.5: Health Sector Damages

Sr. no.	Facilities	Before 2005 Earthquake	Damaged Caused after Earthquake
1	Dispensaries	100	47
2	BHUs	194	122
3	RHUs	32	19
4	THQ Hospitals	08	04
5	DHQ Hospitals	05	02
6	CMHs	02	02
7	AIMS/ Hospitals	03	03
8	Offices	06	06
	Total	350	205

Source: AJ&K at a Glance 2014

The main source of livelihood and source of income is agriculture where people grow crops, rice, wheat and other vegetables. The 2005 earthquake damaged most of the agricultural lands in AJ&K causing poverty and starvation in people thus adding an additional layer of disaster following the earthquake.

Table 3.5 provides details around the damage caused to the health sector by the 2005 earthquake. Contrasting the number of dispensaries, hospitals and private clinics before and after disaster. Similarly, the education sector of the AJ&K region has had a huge impact on it due to the 2005 earthquake. The poor quality of physical infrastructure, most of the schools and colleges collapsed during the earthquake, crushing the children and teachers. Also, due to their strong belief in old myths - in this case don't move from your place when an earthquake happens, instead stay where you are - the lives of most of the children were lost.

Table 3.6: Educational Sector Damages

Institutions	Before 2005 Earthquake	Damage Caused after Earthquake
Primary Schools	4228	1
Middle Schools	1032	5
High Schools	606	2
H.S. Schools/ Colleges	138	6
University	01	0
College of Education	02	0
Model Science College	03	0
Literacy School	03	0
Vocational Organizations	01	0
Total	6014	14

Source: AJ&K at a Glance, 2014

Table 3.6 provides numbers and figures around the educational damage sector in Azad Jammu and Kashmir in Pakistan. The number of primary schools, middle schools, high schools, vocational organizations and Universities that were damaged in the 2005 earthquake.

The next section concerns the physical infrastructure of AJ&K in context of disaster.

3.4 Physical Infrastructure

Roads and air transport are the only mode of transportation in Azad Jammu and Kashmir (AJ&K at a Glance, 2014). The 2005 Pakistan earthquake caused damage to roads, mode of transport in AJ&K, damaging approximately 2551 km of roads partially and some of them completely (AJ&K at a Glance, 2014). The poor state of the roads access was one of the existing issues in some of the unreachable villages in AJ&K. Strategies were adopted and finalized for the roads and transport rehabilitation and reconstruction (AJ&K at a Glance, 2014). However, the unreachable areas are still at risk of major geophysical impact of disasters, having no access within 24 hours after the disaster.

In context of earthquakes, there is a need for earthquake resistant building and home infrastructure, is extremely crucial. Japan is one of the notable examples of disaster prone countries, chronically hit by tsunami and earthquakes over several years (Jefferson *et al.*, 2012; Ranke, 2015). However, the control and strategic mechanisms of Japan are completely different as compared to Pakistan in terms of disaster preparedness, disaster mitigation and sustainable development and management (Blaikie *et al.*, 2014; Osti *et al.*, 2008; Rogers *et al.*, 2012). One of the major reasons of not being well prepared in DRR is the socio-economic status of the developing countries (Blaikie *et al.*, 2014; Neumayer and Plumper, 2007). For instance, the architectural standing of the government buildings, homes and schools' infrastructure is poor and seemingly ignored by the government of Pakistan. Mostly buildings are not earthquake resistant, mostly stone built without necessarily strong bonding of an architecture. In addition, most of the homes are with high walls and confined spaces in consideration of the patriarchal culture with a purpose to control women in the confinement of their homes whilst putting them at risk.

The earthquake devastation was not only limited to roads and transportation but also damaged the water channels, siltation of the rivers and streams, the forest resources, farm lands, and some of the fish farms (Bilham and Bali, 2014; Sarwar, 2006; Thapa *et al.*, 2009). The earthquake-affected areas from the 2005 earthquake now find themselves in a reconstruction setting (Eldri, 2008; Quzai, 2010; Schacher, 2008). It is quite challenging to describe the possibilities for gendered reconstruction and conditions of gender inequality particularly in a country context of Northern Pakistan. Existing patriarchal and strict conservative norms and social structures are considered to be impeding attempts to address gender inequality (UNDP, 2005).

3.5 Conclusion

This chapter looked at the socio-geographical aspects of natural disasters in Pakistan in context of earthquakes. It also discussed the special circumstances and psychosocial factors that hinders the sustainability and development of small communities in rural areas. This recognition will only pave the path for the enhancement and development of national and international support to promote and benefit the psychosocial reconstruction post-post disaster. While Pakistan is highly populated with international organizations in particular in wake of trauma. The psychosocial aspects need to be taken in to consideration such as the earthquake built roads and home reconstruction is required for future disasters. This chapter also present the study area providing a brief background of the unreachable villages in Azad Jammu and Kashmir. An overview of the literacy rate, including the damages caused due to Pakistan earthquake in 2005 has been given in this chapter. Chapter 4 will present the research design progression towards this study.

Chapter 4

Research Design and Methods

4.1 Research Design Progression

“What is important, is that whatever philosophy, approach and methodology you adopt for your research, you should be able to justify your mix in relation to your research philosophy and research question(s)” (Gray, 2009, p. 34).

This chapter will focus on the research design and methodology by outlining the epistemological stance adopted in context of the philosophy and research methods used for this study. Chapter 4 will firstly explore the research design initially adopted, Interpretive Phenomenological Analysis, and then progress to discuss that of narrative analysis, which was developed subsequently, out of which the lifeworld snapshot emerged. The research employed mixed qualitative research methods including focus group discussions, participant observation and narratives. It also employed therapeutic methodological tools comprising semi-structured interviews and timeline drawings. Furthermore, it used secondary analysis of grey literature, policy documents and print news media.

The research process was done by purposive sampling. In pursuing the research question, participants were selected on the basis of appropriate exemplars to capture the range of rural disaster lived experiences, particularly of those young women that were in their adolescence in 2005. Interviews with males informed the research in a general sense but have been omitted from the detailed discussion to maintain the primary focus on adolescent girls. Similarly, interviews in Muzaffarabad were undertaken because girls from rural areas moved there for variable periods but it is the participants of Chipa who form the core of the research. Interviews with organization members in cities informed understanding of the attitudes to and services provided to rural communities and adolescent girls.

The community research participants were approached through rapport building after selecting the key informants based upon their interest in this study; they were consistently observed and interviewed throughout the fieldwork by adopting a triangulation approach. Seventy disaster survivors, those who suffered, lived and survived the 2005 Pakistan Earthquake, were interviewed at a regular interval for 2 to 3 hours, for two consecutive months in the field. To answer the main research question ‘what psychosocial issues arose for adolescent girls and young women after Pakistan’s earthquake’, semi-structured interviews were conducted in-depth, to gain understanding of the issues and lived experiences of those young women, that were in their adolescence during the 2005 Pakistan Earthquake in the mountainous region of Azad Jammu and

Kashmir. Talking through their disaster lived experiences, for the past seven years, participants' accounts took the form of narratives, stories, and life histories.

Table 4.1: Number of Research Participants

Research Participants	Village Chipa	Muzaffarabad	Total
Female	10	10	20
Male	10	10	20
Key Informants	15	15	30
Total Interviews	35	35	70

Source: Author

Table 4.1 provides the number of research participants in Chipa village. The total number of participants interviewed for this study. In total, 70 participants were interviewed including boys, girls, women and men. Men, women, boys and participants from Muzaffarabad city were interviewed to inform the life-world of adolescent girls and young women in rural region like Chipa and understand their psychosocial wellbeing.

The data collection consisted of researching and analyzing secondary data as well as the primary data collection. Secondary data (grey literature, newspaper reports) was incorporated in the literature review section, to set the scene for this project, to provide country, gender, age context. The hazards profile for the literature review was assembled by using archival material from different academic as well as non-academic data base, newspapers, and organizational reports such as United Nations, Red Cross, UNDP, UNOCHA andERRA.

4.2 Epistemological Stance and Interpretive Phenomenological Analysis

The life-world phenomenological stance outlined by Husserl gave importance to the way that a phenomenon appears through our conscious mind. An objective knowledge of the phenomenon, however, involves a 'bracketing' technique in which presuppositions or predispositions of the observer are set aside. For a researcher, this is essential considering the process of narrowing down of the researcher's presumptions and knowledge about the phenomenon or lived experience. We can search out the essence of the investigation through bracketing the perceived reality (Tufford and Newman, 2012). This Bracketing or Phenomenological Reduction has been the main core of Husserlian Phenomenology (Cohen and Omery, 1994). Interpretive Phenomenology employed bracketing as a main technique (Tuohy *et al.*, 2013). According to Heidegger, it is not possible to set aside the presumed and already existent knowledge about the phenomenon through phenomenological reduction (Dowling and Cooney, 2012). Thus, the major difference between

both Husserlian and Heideggerian phenomenology lies on the notion of Phenomenological Reduction or Bracketing. Heidegger rejected the possibility of bracketing in a research process (McConnell-Henry *et al.*, 2009; Miles *et al.*, 2013) and analyzed the possibility of setting aside the researcher's description from her own presumptions and knowledge around the subject. Unlike Husserl, Heidegger argued that presuppositions are one of the most important parts of any individual's being, and personality that cannot be separated from them (Finlay, 2012). Focusing on the richness of the daily lived experiences that cannot be simply abstracted from mere sensations of the real world's objects.

Similarly, where Husserl aimed to describe the lived experience through a positivist stance, and wanting to develop objective data (McConnell-Henry *et al.*, 2009) it is inappropriate to continue the interview process by using bracketing. As stated by Finlay phenomenological attitude is a process that involves the researcher being engaged in a particular sense of wonder with openness to the external world, while at the same time allowing reflexivity to be critically distant from it (Finlay, 2012). Moreover, an individual makes sense of the world from different perspectives, including her/his perception of the realities that are not detached from the world (Aho, 2008). Similarly, according to Heidegger's understanding about the term, pre-understanding is coexistent, with an individual world, before a researcher tries to understand it (McConnell-Henry *et al.*, 2009; Prozorov, 2013). The term individual presence here refers to individual personality and individual differences that we have as human beings and that makes us unique from one another in many different ways (Ryff and Singer, 2013). Thus, one similar phenomenon might be experienced in a completely different manner by different individuals, according to differences of psychological being, of home environment of exposure to community and the world beyond: as an individual's life is surrounded and considered to be complete by these four components of the life-world.

Considering the above discussion, in context of Heidegger's notion of presuppositions about a phenomenon, phenomenology is one of the methods of choice, widely adopted particularly by nursing and psychology researchers, while investigating the lived experiences of their patients (Dowling and Cooney, 2012). Also, the sensitive nature of the lived experience phenomenon, suggests that phenomenology is found to be one of those productive methods that demands attention to the task at hand in order to understand the lived experience as it is lived by patients, survivors or victims (Giddens, 2013). Thus, this approach matches closely with this study, that requires in-depth exploration of adolescent girls and young women's disaster lived experiences. Phenomenology places central concern to those embodied, lived and experiential meanings with a purpose of attaining a complex and rich description of a phenomenon as it is lived by the participants (Finlay, 2012). As discussed above, it is difficult to get a complete essence of the phenomenon under investigation by using Husserl's bracketing or Phenomenological Reduction, including setting aside the researcher's own existing knowledge and subjectivity. Nevertheless,

for this study, the researcher used her research journal as a bracketing or phenomenological reduction technique, keeping her knowledge and preconceived thought aside to gain the real essence of lived experience of adolescent girls and young women. This study therefore has adapted Interpretive Phenomenological Analysis by merging it with Narrative Analysis considering the connection and suitability for merging the research design and methods together. This study also aids in promoting openness and foregrounding a wider perspective and pluralistic qualitative approach towards the investigation and exploration of phenomenological understanding as well as non-phenomenological understanding around the lived experiences, through a socio-geographical, anthropological, psychological and feminist lens. As stated by Frost and Nolas (2013), the qualitative approach towards research can help enhance our in-depth understanding of the complex issues attached to biological and psychosocial phenomena, specifically related to health research (Frost and Nolas, 2013). Furthermore, they also advocate an adequate use of pluralistic qualitative research methods, observing:

“As the welfare state contracts in many Western economies (the main consumer of evaluation) and localized agendas proliferate, small-scale change is likely to become the recognized norm and the need for (qualitatively driven) mixed methods evaluations will become even more important and widespread” (Frost and Nolas, 2013, p. 76).

4.3 The Interpretive Phenomenological Approach (IPA)

Finlay indicates the acknowledgment and recognition of a number of qualitative research approaches and techniques that are used in phenomenological inquiry (Finlay, 2012). This study initially followed an interpretive phenomenological approach (IPA). According to Langdridge, there are no hard and fast rules in practice, keeping in view, the nature and essence of the phenomenological tradition that prizes human individuality and creativity (Langdridge, 2008). Interpretive Phenomenological Analysis is based on Heideggerian philosophy (Finlay, 2012; Reiners, 2012) and emphasizes the meaning and importance of a phenomenal event, with the purpose to explore, assess and understand the lived experience and is a qualitative research method, used for making sense of lived experiences in a particular environment (Giorgi and Giorgi, 2008; Langdridge, 2008). As stated by Moran (2000) phenomenological researchers were historically “extraordinarily diverse in their interests, in their interpretation of the central issues of phenomenology, in their application of what they understood to be the phenomenological method, and in their development of what they took to be the phenomenological program for the future of philosophy” (Moran, 2000, p. 3). According to Flick (2013), phenomenology investigates the subject’s own experience in a unique manner, by giving importance to an understanding of the lived experiences of an individual in her/his own voice, the way it has been experienced by an individual.

IPA with its idiographic, inductive and interrogative approach aims to provide in-depth exploration of the people's lived experiences (Biggerstaff, 2012). The choice of this approach is mainly dependent upon the sensitivity and nature of the research questions, in context of other methodological concerns (Dowling and Cooney, 2012). However, a thorough understanding, discussion and critical analysis is necessary in order to incorporate it into the study. While analysing the data, when re-reading and re-examining it, by reflecting on my own personal experiences, using IPA initially, I became increasingly aware of my data, what rich information it has or could produce for this strong sense of narrative. In addition, by adopting this pluralistic approach, I observed further linkages to the life-world conceptual framework common patterns that arose among relevant research subjects in narratives of self-identity and life-history in case studies and autobiographies (Radley and Chamberlain., 2012). Therefore, adopting a pluralistic approach in qualitative research is considered to be of great use, particularly when examining and assessing health and wellbeing of individuals (Radley and Chamberlain., 2012). Through this fieldwork and data analysis, I therefore, propose that revisiting and re-examining your data, is vital to further enhance the rich description around the findings and analysis.

IPA is intensely connected to different psychosocial aspects of an individual's life-world, irrespective of gender or age. Firstly, having roots in Psychology, IPA is strongly associated with 'the central role for the analyst' in making sense of the personal experiences of research participants' (Pringle *et al.*, 2011 p.3). This particular perspective of IPA distinguishes it from Descriptive Phenomenology, in which a discussion of themes emerges from the description only, and which can play an active role in denying the researcher's analytical approach towards the study (Braun and Clarke, 2014). Furthermore, IPA can incorporate a two -stage interpretation that allows the researcher to interpret the phenomenon from the perspective of both the personal and social worlds, and thus understand the participant's 'sense making activity': a method that is described as double hermeneutics (Eatough *et al.*, 2008). IPA also places importance on the lived experiences of participants in context of their cultural backgrounds, since culture plays a major role in identifying their psychosocial wellbeing and lived experience, and determines how they react to a hazard and recover from it in the post disasterphase.

4.4 Narrative

As a researcher, I realised through my own reflexive consciousness that my participants made use of a narrative approach while describing their life-world details in their interviews, and in articulating the mini-narrative components of a longer life-history spanning the years before, after and years after the earthquake. Such life histories, life-world snapshots, or case studies provide a

more complete picture of the participants' lived experiences. These kinds of interviews continue with a flow, throughout the process, in a therapeutic and empathetic research environment.

Similarly, Narrative analysis is also grounded in the notion, that participants use their stories to make sense of themselves and their world, while describing their lived experiences (Eatough *et al.*, 2008). It is considered to be the time, when they are already going through the transition phase, or a change that creates inarticulateness in their lives. Allowing the flow of unheard stories, specifically, aids them towards psychological self-identity, and an understanding of the support mechanisms through the relationships (kinship, relatives, friends, professionals) around them. Moreover, narrative analysis also helps interpretation to be made through the leading character of the storyteller (Frost and Nolas, 2013) and thus provides in-depth essence of the life-world. This study seeks to analyse the data through Narrative Analysis, to understand the stories told by the adolescent girls and young women after the 2005 Pakistan earthquake.

4.5 Mixed Research Methods

“Qualitative methods of data collection, such as interviewing, observation, and document analysis, have been included under the umbrella term of "ethnographic methods" in recent years” (Bryman, 2015 p.422).

The methodology and philosophy adopted for this study comprised an amalgamation of multiple qualitative research methods, enabling a degree of flexibility in the perspectives adopted. (Bryman, 2015) This proved particularly useful in exploiting the Government and non-Government interest in and organizational support for data collection in the second phase of data analysis. According to Frost *et al.*, (2010), the qualitative research is aimed at capturing the real meanings of narratives along several dimensions, such as: discursive, sentimental, imaginary, spiritual, temporal, argumentative, emotional and spatial (Frost *et al.*, 2010). Given the cumulative interest in fostering understanding of data by whatever means available, the research looked at a range of qualitative methods and techniques (e.g. Denzin and Lincoln, 2008) and where appropriate used a combination of qualitative methods and approaches (e.g. Moran, 2000). Thus, this study came to rely on the concept of pluralism in its use of more than one qualitative approach (Foster *et al.*, 2010).

As stated by Jamshed, “Qualitative research methodology is considered to be suitable when the researcher or the investigator either investigates a new field of study or intends to ascertain and theorize prominent issues” (Jamshed, 2014: 1). With regard to adolescent girls and young women's issues in poverty and disaster, it is therefore important to embrace relevant and suitable research design and methods with attention to ethical standards and maintaining a sensitivity towards the topic.

4.5.1 Focus Group Discussions

Some group discussions were held with women and men in the initial phase of field work. The group discussions were small and contained people from different backgrounds, teachers, housewives and children. The aim of conducting focus group discussions was to track down and gather rich contextual information from the local people regarding this project. One of the strengths of focus groups lies in the fact that the responses are validated through other group members' responses which verifies the data validity and reliability simultaneously.

The focus group discussions that were conducted provided a general knowledge of the household, source of income, and the lives of women beyond household, but this did not provide a sense of how they make decisions in order to cope with and survive in relation to hazards. Focus group discussions have been taken and used considerably in the past by feminist researchers (Kamberelis and Dimitriadis, 2013) and the advantages of the traditional focus group session have been advocated by the Personal Narrative Group, (Riessman, 2008), but there are disadvantages: for instance, where other group members might influence participants' responses, thus losing the real essence and meaning of the interview.

4.5.2 Participant Observation

Participant Observation is another qualitative method adopted for this study's pluralistic methodological approach (Frost *et al.*, 2010), which is compatible with both narrative analysis and IPA. Participant Observation, allows a researcher to participate in events, as they occur casually during the fieldwork, in order to generate data from such particular interactions in the field (Bryman, 2015). Moreover, the details obtained from such data collected through inside and outside observation often provides a rich contextual as well as analytical detail for the study.

For this particular study, participant observation proved a valuable tool for grasping the essence of the social phenomenon, which embraced the community of Chipa village and the world beyond the community environment. I spent two months in the field, as a researcher, mainly in Chipa village considering the research context and requirements of the subject expertise. I interacted with the local people: initially the parents and guardians and then the young women; I lived in their homes for a night or two, to observe their home environment as an insider. The interaction and the relationships formed assisted me largely in developing an empathetic setting for my fieldwork throughout my stay. Berg (2004) defines participant observation as a process towards the establishment of rapport development with local people, within a community, learning to act in a certain way that is acceptable to the people, blending with a community to allow the participants to act and react naturally, and then eliminating oneself from that particular community

setting to understand and grasp the real essence of the phenomenon under study as an independent researcher (Berg, 2004).

I observed closely the adolescent girls and young women: how they interact with their families, how they are treated and communicated with on a routine basis at home, what domestic duties they are assigned as daughters, sisters and housewives and what level of patriarchal bargains they might regularly go through. Observing through a feminist phenomenological-geographical lens actually provided me with a profound insight into village rural life. Sometimes, I invited them to the place where I was staying and they were comfortable to come there along with older family members including parents and aunts.

During my stay in Chipa village particularly, I was fortunate enough to join in one of the traditional wedding ceremonies. However, I had to borrow the traditional dress from one of my social mobilizer's in the field to attend the wedding. I participated by assisting the women in serving food for their guests, dressed like them to develop the sense of familiarity with the participants and local village people. Dressing like the traditional village people the participant observer in qualitative research is able to achieve a sense of belongingness and familiarity (Kawulich, 2005). Moreover, this created for me a friendly comfort zone and aided in attaining their trust: as an individual, first and then as an outsider researcher from United Kingdom. However, this form of participation also enabled me to critically assess and analyze the life-worlds of adolescent girls and young women. Although this study did not intend to adopt feminist ethnography (Bryman, 2015) as its methodology, the narrative accounts of adolescent girls and young women in disaster enabled me to see its relevance. The adolescent girls and young women in this study were not meant to be burdened by their revisiting the disaster event; also, no cultural or economic reward was promised, and they were allowed to quit the interviews anytime they wanted to. However, they enjoyed the research phase of interviews and post-interview sessions and meetings with me at my place where I was staying. This actually helped them to develop an understanding of their psychosocial condition: thus, these detailed interviews, were a means of encouraging them to use their psychological resources for developing a sense of Self-Identity or Self-Worth (Magolda, 2004). Other therapeutic methods such as timeline drawings proved to be useful for developing psychological wellbeing. That understanding of their psychosocial wellbeing further aided them in discovering their Self in a much more holistic manner, leading towards 'Self Transformation' in the wake of trauma and through the disaster recovery phase.

Participant Observation compensated for any interview gaps and served to enrich and deepen the data (Baker *et al.*, 2012). For instance, some of the things that were not shared by the participants, whether intentionally or unintentionally were captured and encapsulated: through the researcher's own participation in their home activities, through the research field notes and Fieldwork photography (Bryman, 2015). Participant Observation combines well with narrative study to encapsulate the etic and emic view of the phenomenon under study.

4.5.3 Semi-Structured In-depth Interviews

Interviews are a widely used research method, whether for qualitative or quantitative studies, whether directly with children, young people or adults (Silverman, 2006). Semi-structured interviews having an interactive nature, allow the researcher to explore and access different dimensions of the knowledge around the subject: for instance, through non-verbal gestures, and expressions of feeling, that might not be otherwise available through other research methods (Byrne, 2004). At the same time a relatively free-flowing interaction between the researcher and the participants is a therapeutic source of empathy that enables the researcher to understand and pick up on the emotive issues, by gently probing into the subject matter of the participant (Noller and Feeney, 2004). One of the drawbacks of the interviews is that they are time consuming, and require even more time for data analysis, particularly when English is not the first language of the participants and it requires translation and then transcription into a different language (Esposito, 2001; Polkinghorne, 2005). A well-done interview provides a rich contextual detail around the study topic, which other research methods might not be able to provide. Moreover, according to Yardley and Honess, 'Placement of an individual into an identity status is [essential to a] semi-standardized, semi-structured interview' (1987 p.162). They assert this in relation to late adolescents' approach towards their self-identity, emphasizing that, because of its flexibility, the semi-structured interview is one of the most appropriate research methods, enabling the approach to be amended according to social conditions and surroundings (Yardley and Honess, 1987). Narratives on the other hand reveal that the telling of stories is one of the richest research sources for data analysis: focusing on first-hand accounts, they recognize how people naturally construct meanings from lived experiences. Narrativity means that events and lives are affirmed as being worth telling and thus worth living (Frank, 2002).

Semi-structured narrative interviews in this research study, provide a bigger picture of the adolescent girls' and young women's life-world. Moreover, face-to-face interviews are also understood to be one of the appropriate methods adopted by previous researchers, particularly for an in-depth study of a sensitive topic (Ryan *et al.*, 2009) and here they served to capture knowledge of community resilience and adolescent girls' psychosocial interventions aimed towards disaster development and disaster riskreduction.

Before the interviews initiated, a thorough explanation session of around 30 minutes was provided highlighting the following:

- A brief introduction about the researcher;
- The aim of this research;
- The research objectives;

After the brief overview session, the participants were given informed consent forms to sign and return. They were also informed about the choice to leave the session anytime they might want to, considering the sensitivity of the research topic.

It was necessary to pilot study the questions to ensure their clarity and validity for the field work. An initial draft was emailed to different stakeholders such as United Nations, UNOCHA, and some local organizations in the field and feedback was attained. As the research process used semi-structured and in-depth interviews, so each interview lasted 2 to 3 hours with the main research participants being adolescent girls and young women. The final selected number of sample based on this explanation was 10 adolescent girls and young women from Chipa and 10 from Muzaffarabad University. Considering the main research question and focus on the topic only, 10 interviews of the adolescent girls and young women have been analyzed vigorously and critically discussed for the thesis findings. The narratives and life-world snapshots that this thesis finds were valuable in providing first-hand information from a particular rural cultural stance. This thesis developed 5 life-world ‘snapshots’ gathered from Chipa village which are discussed below.

4.5.4 Visual Imagery as Therapeutic Research Tool

Visual imagery, having a long history in Social Science research provides a means to enable a clear depiction of lived accounts and events (Berends, 2011, Berg, 2004). Furthermore, visual images such as photography, drawings, maps and films, because of the way they engage the participants’ interest and elicit description, enhance the investigation of the phenomenon (Rhodes and Fitzgerald, 2006). This study used timeline drawings and field photography as visual imagery methods.

4.5.5 Timeline Drawing

Timelines are usually depictions of a lifespan or lifeline representing sets of events in a chronological order, portraying meanings associated with that event (Berends, 2011). As stated by Gramling and Carr (2004) personal events and lived experiences are revisited, recollected and facilitated through timelines, and are considered productive when making comparisons of data collected from interviews, whether providing a complete life-history account or one of a single memory within a particular context. Moreover, in laying emphasis on the therapeutic encounter and on an individual's own perception and understating of her situation, timelines are useful for a reflexive understanding of the research problem (Neuendorf, 2016).

An individual's independent psychological being and self-identity could be revealed or identified through integration of in-depth semi-structured interviews, along with using the visual techniques for data collection. However, the narratives obtained through in-depth and semi structure interviews, might lack the factual record based on actual facts, for instance how the disaster lived experience really was, but of meaning making system that make sense out of chaotic situation and experience of life (Craig and Huber, 2007). Visual history, including the photographs, video, films, and maps on the other hand, holds a long history in social sciences (Harper, 2002; Rhodes and Fitzgerald, 2006; Berends, 2011).

4.6 Data Collection with Organizations

This study consisted of analysis through primary as well as secondary data collection. The research method for members of relevant organizations was semi-structured interviews that lasted from 45 minutes to three hours altogether. Secondary data was used to have access to the existing knowledge in context of disaster risk reduction in a country context in particular. It has been possible through the use of archives, document analysis and other photographs occupied by different organizations. Secondary data collection was aimed to gain the knowledge towards current existing policy and practice situation in a geographical context. This information proved useful as a guide to understand and address the existing gaps in the knowledge towards DRR in Pakistan.

The history of disaster risk reduction in Pakistan was compiled using archival materials from different media sources such as: newspapers, situation reports, government reports and organizational reports such as Red Cross, UNDP, World Bank, Plan, UNESCO, journal articles and other accounts. There were few differences in the systematic review of the 2005 Pakistan's earthquake reports published by different organizations, as well as in the records of different sources for the same events, that limited the conclusion to be drawn from the data. Primary data collection, on the other hand used mixed qualitative research methods to examine the psychosocial vulnerability and resilience of adolescent girls and young women post-disaster in the 2005 Pakistan's earthquake. It is important to ensure that the research questions asked for the purpose of data collection are clear and well directed. The first draft of the questionnaire was emailed to the number of organizational officials working in disaster reduction and management fields; the feedback given by them aided throughout the process of data collection with organizational officials.

This questionnaire was further tested in the field of Muzaffarabad, Chitral, and Islamabad with organizational officials to answer the questions regarding DRR. The challenges faced by researcher included the allocation of venue, time, place and source of connection. Mostly, it was the social media such as WhatsApp, Skype and telephone that was used in order to conduct interviews. It was after six months of researcher's arrival from the field in the month of October 2013 when the need felt to collect more data from the organizational officials via other sources of media.

4.6.1 Interviewing Methods to Approach to Organizational Officials

Interviews lasting for 2 to 3 hours in total were conducted to elicit the perspectives of gender specialists, gender advisors, specialists in disaster and emergency and relief and professionals' working in the field, in two completely different locations exposed to multiple hazards in the 2005 Pakistan. Earthquake. For this group of professionals semi-structured interviews and participant Observation were the dominant research methods adopted to gain in-depth knowledge of their fields of expertise, not solely limited to the investigation and exploration of adolescent girls' disaster lived experiences. This study also demonstrates the value of the participation and influence of professionals in the decision-making process: both in the recovery phase of disaster as well as the post disaster phase when community resilience is consolidated. Involving professionals in the research gives us an idea of current attitudes to social vulnerabilities and psychosocial issues and is the first step in making changes to the treatment of adolescent girls and young women: future assessment might benefit from a dialogue between disaster survivors and managers enabling the latter to amend existent disaster risk reduction policies, making it malleable

to new kinds of ,mapping which will be flexible enough to be used and implemented in any hazard context.

4.7 Document Analysis

Different organizational reports from research journals, government records, NGOs and INGOs were obtained for this particular study. These included demographic analyses, statistical analysis of disaster' impact in Pakistan, current disaster recovery and disaster risk reduction plans and strategies, and the current position of ongoing projects in Pakistan for the welfare of adolescent girls in particular. All of such documents used were treated and as part of the social context within which data was produced. Despite certain complexities associated with Secondary Data Analysis, it provides a rich source of data, to generate large sets of data that might be unexplored previously (Bryman, 2015).

4.7.1 Images of Daily News Pakistan

Newspaper coverage from the time of the earthquake was also reviewed.

Figure 4.2: Image taken from Islamabad Margalla Hills.

AND INDIA - LEVELING TOWNS & TRIGGERING AVALANCHES

AT LEAST 18,000

It was like Judgment Day, villager says

MORE THAN 18,000 PEOPLE were killed in a massive earthquake that rocked Pakistan, India and Afghanistan yesterday, flattening villages and triggering a frantic scramble to rescue survivors.

BY BILL HUTCHINSON
Daily News Staff Writer

"It's a national tragedy," said Maj. Gen. Shaukat Sultan, Pakistan's army spokesman, who released the staggering death toll figures. "There are many villages that have been wiped off the face of this Earth."

The body count was initially put at 3,000 but skyrocketed as rescuers discovered huge swaths of devastation in the mountains of Pakistani Kashmir. Officials said at least 40,000 people were injured and warned the number of those dead and hurt would likely rise.

The quake — measured at a magnitude of 7.6 — was centered 60 miles from Pakistan's capital of Islamabad, near the Pakistani-Indian border.

"When the earthquake came, it was like Judgment Day," said Pakistani villager Fazal Elahi, whose wife, daughter and brother were killed.

The grimest discoveries early on were at two schools in northwestern Pakistan, where up to 400 children were crushed to death by walls that caved in.

About 215 Pakistani soldiers and 39 Indian soldiers in the Kashmir area were killed, some when their bunker was hit by a landslide.

At least 22 aftershocks, some as strong as 6.3 in magnitude, were recorded. Several killer avalanches were triggered by the powerful jolt, which struck about 9 a.m. local time.

Landslides and heavy rain complicated the rescue mission. Some hospitals were so damaged doctors treated victims in the streets.

In Islamabad, rescuers used their hands to dig through the blood-spattered rubble of at least 10 apartment towers that collapsed, trapping hundreds of people, officials said. Rescuers reported hearing the screams of women and children buried in the debris.

"It was like hell," said Nauman Ali, who lived in a top-floor apartment. "It was terrible, I was tossed up in my bed."

One army officer searching the ruins described finding "mutilated bodies."

"I've seen people alive but crushed," he said, adding that some victims had to have their legs amputated to be freed.

Pakistani President Gen. Pervez Musharraf was marshaling military and civilian forces to search for survivors. He accepted help from neighboring India. The two nations have fought several wars, although relations have improved.

U.S. military spokesman Lt. Col. Jerry O'Hara said the quake was felt 400 miles away at Bagram, the main American base in Afghanistan, but there were no reports of U.S. deaths. About 18,000 U.S. troops are in Afghanistan.

In the Kashmir area on the Indian-Pakistani border, some mud-buried villages were completely destroyed. Officials said at least 250 people were killed in the Indian-controlled area of Kashmir and at least 17,000 died in the area controlled by Pakistan.

Pledges of assistance, including \$100,000 in emergency aid from the U.S., came from around the world. "At this difficult time, the United States stands with its friends in Pakistan and India, just as they stood with us and offered assistance after Hurricane Katrina," said U.S. Secretary of State Rice.

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whutchinson@nydailynews.com

Immigs clamor for word on kin

AS WORD OF the devastating earthquake in the Himalayas reached New York, recent immigrants scrambled yesterday to learn if relatives in their homelands had survived.

Dozens of people huddled around television sets tuned to CNN and BBC America, desperate for scraps of information about the ravaged areas of Pakistan, India, Afghanistan and Kashmir.

"We're all just feeling it," said Mohammed Razul, president of a Brooklyn-based Pakistani and Bangladeshi civic group. "We're, 'Oh, my God!'"

In the area of Midwood, Brooklyn — known as Little Pakistan — and in other immigrant neighborhoods, people reacted with horror but then asked how they could aid the relief effort, Razul said.

"The people in this community, they're not well off, but they're trying to help," said Razul, whose Council of Peoples organization is running a clothing drive.

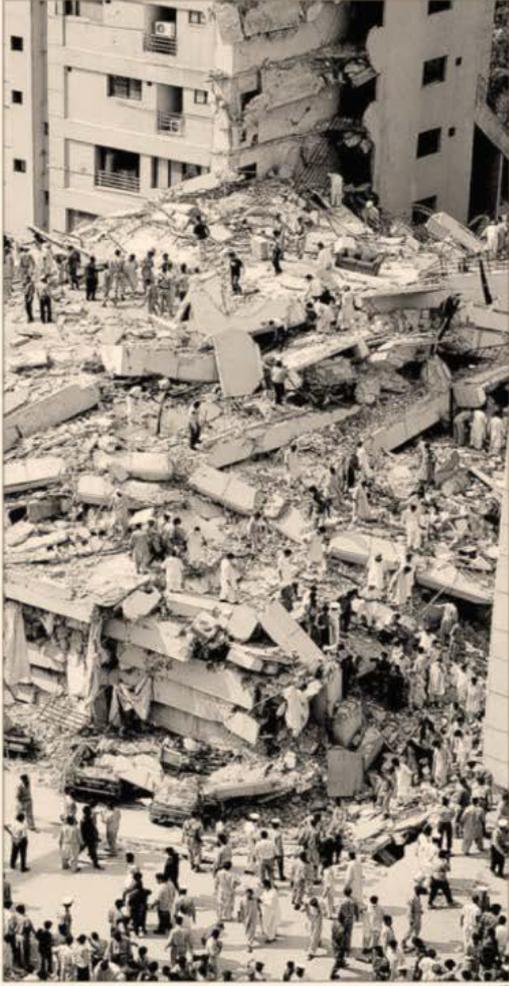
"This is something they can do," said Razul, whose own family in Iqbaltown, Pakistan, survived the quake. "Thank God, they're okay."

"We stopped work and went to watch TV all night," said Baber Yaqoob, 35, a Pakistani immigrant who walked out of his video store job to follow the news. "It's so scary."

Another man, too distraught to give his name, fretted that he had not yet heard from his relatives in Pakistan.

"I hope they're okay. We're trying to call them," he said, his voice trailing off. "We couldn't reach them."

Derek Rose and Jonathan Lemire



Rescuers scramble over wreckage of collapsed 10-story apartment building in Islamabad, Pakistan, after quake. Many people were believed trapped in rubble.

Source: Google

October 8th 2005 Earthquake

Figure 4.3: Quake Kills- Daily News, Images taken from AJ&K and Islamabad

DAILY NEWS

SUNDAY NOW! Golden girl Charlize Theron sizzles in another gritty drama. **ALSO: Advice, Atlantic City, Books, Food, Baby Faces, Horoscopes, Puzzles, Movie Guide, Music and Theater.**

TV VUE Evangeline Lilly finds fame on "Lost."

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 Results from NY, NJ, CT, PA, FL

GATECRASHER



Stylists battle over hair secrets of the stars: P 26

Lottery

New York
 Evening: 163 Win Four: 7194
 Midday: 004 Win Four: 3755
 Pick 10: 3-5-6-7-13-14-19-20-22-34-39-41-04-56-02-04-08-09-74-79
 Take 5: 7-20-28-34-36
 Lotto: 7-13-23-24-32-43 Bonus: 44
 Friday's Mega Millions: 2-4-23-27-36
 Mega Ball: 37

New Jersey
 Pick 3: 451 Pays \$301
 Box: \$50 Pairs: \$30
 Pick Four: 2847
 Pays \$2,466.50 Box: \$102.50
 Cash 5: 1-7-10-21-38

Connecticut
 Daily: 802 Play Four: 5283
 Cash 5: 2-25-26-34-35

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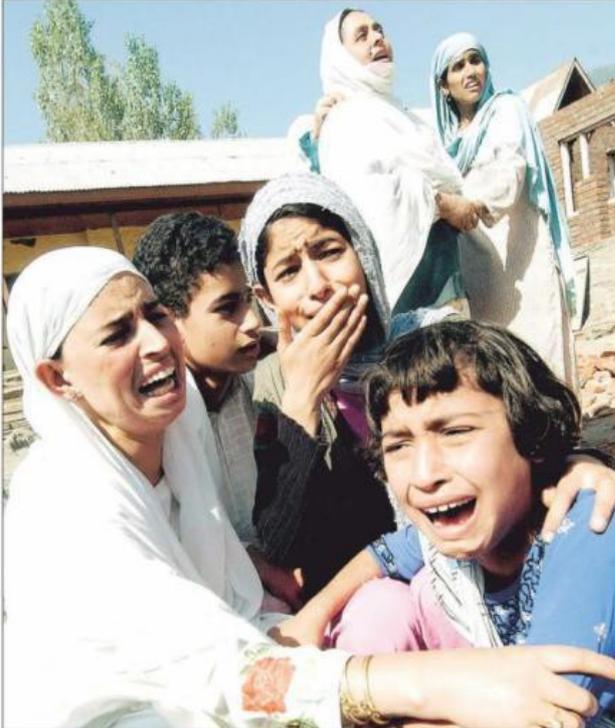
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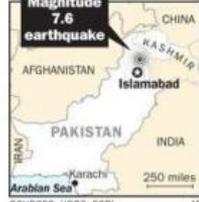
A 7.6 TEMBLOR RATTLES PAKISTAN, AFGHANISTAN

QUAKE KILLS



SAJAD HUSSAIN AP/GETTY IMAGES

Magnitude 7.6 earthquake



SOURCES: USGS; ESRI

WORST QUAKES

The world's most-devastating earthquakes since 2000 have almost all occurred in Southeast and central Asia.

- Oct. 8, 2005: Pakistani Kashmir, magnitude 7.6. Thousands feared killed.
- March 28, 2005: Sumatra, Indonesia, magnitude 8.7. Up to 1,000 killed.
- Dec. 26, 2004: Sumatra, Indonesia, magnitude 9.0. More than 176,000 killed in 11 countries from earthquake and subsequent tsunami.
- Dec. 26, 2003: Bam, Iran, magnitude 6.5. More than 26,000 killed.
- May 21, 2003: Northern Algeria, magnitude 6.8. Nearly 2,300 killed.
- March 25, 2002: Northern Afghanistan, magnitude 5.8. Up to 1,000 killed.
- Jan. 26, 2001: India, magnitude 7.9. At least 2,500 killed, although some estimates said thousands of dead were never counted and that toll reached as high as 13,000.

The Associated Press



GETTY IMAGES

Indian Kashmiri women in Sopore are stunned by losses in magnitude-7.6 earthquake that hit Pakistan, India and Afghanistan yesterday, killing thousands and devastating villages and cities.

Cars in Islamabad, Pakistan, are crushed beneath apartment building that collapsed during yesterday's disastrous quake.

Source: Google

4.8 Life-world Snapshots

The various research methods came together in the construction of narratives in the form of Life-world Snapshots.

4.8.1 Capturing Adolescent Girls' Life-world Snapshots through Qualitative Analysis

Marshall and Rossman (1989) defined observation as "the systematic description of events, behaviors, and artefacts in the social setting chosen for study" (p.79). Thus, an approach using observation enables the researcher to transcribe the spoken word in visual terms, providing a "written photograph" also understood as "written snapshot" of the phenomenon under investigation (Erlandson, 1993). This study contributes to the existing field of knowledge and practice by providing written snapshots of disaster lived experiences in context of gender and age. The method is based loosely on the docu-memoire method used by Tony Parker in the UK (Parker 1975). Parker calls the resulting works as 'composite pictures (p. 287) which give 'some impression of the world' (p.288) which Parnell (2012) describes as 'conveying the essence' of 'a closed and marginalized community' (p.51). The composite pictures (see below) were compiled from interview transcripts, participant observation and subsequent interpretation of the data. The aim was to provide a consistent and coherent voice to the adolescent girl which emerged from interviews and more informal chats in a fragmented form during the extended research process. The actual text of the life-world snapshots in Chapter 7 is essentially based upon translations from the original interviews. They have been edited for clarity but they have not significantly altered the expressions of the interviewees. So, everything mentioned in the life-world snapshots in Chapter 7 is the participants' voice. This researcher did not only take the words and interpretation of the narrative stories of participants in context of their life-worlds but also adapted and made use of the researcher's own research journal, field notes and participant observation for data validation and reliability (Houghton *et al.*, 2013; Morse, 2015).

Life-world snapshots and narratives or stories were valuable in communicating the first-hand knowledge from a cultural stance. The lived experiences of adolescent girls and young women of a particular culture and rural region is unique in itself considering the course of unwrapping the hidden stories, psychosocial issues and lived experiences in their own voice. The researcher assembled five life-world snapshots, case studies and stories narrated in the participants' own voice from the Muzaffarabad city and Chipa village. Each story and life-world snapshot narrates different presentations of adolescence and late developmental phase with a holistic presentation.

In the process of these interviews, the life-world and worldviews were exposed to the researcher. It would have been impossible to gather these life-world snapshots narratives without first building an empathetic relationship with the community members. The emphasis towards the authenticity and determination within these life-world snapshots could not be understood through an outsider perspective. The interviews which form the basis of the snapshots were conducted in Muzaffarabad and Chipa village in a community setting, including home-family environment and the researcher's place of stay in the village and city, prioritizing the familiar environment for the community members. This further eased the process of interviews with adolescent girls and young women, considering the comfort zone they were being interviewed by the researcher.

4.9 Research Context, Location and Fieldwork

The research location (Table 4.1) was chosen based not only on its disaster impact, but also on the psychological and socio-geographical status of adolescent girls and young women in the context of age and culture. The research aimed to identify the coping mechanisms and resilience strategies they have adopted and to present their life-worlds to audiences for whom they have previously been invisible. Because of the lack of studies of adolescent girls specifically in disasters, we know little of how they are influenced when they directly step into adulthood from childhood; not being allowed to have the benefit of their adolescent rights, but treated as adults through an abrupt social transition.

Three months' field work was conducted beginning in February 2012 and ending in April 2012 to employ a pluralistic qualitative research approach for the rich contextual data analysis. Around a week was focused on self-introductions in the local community and create a sense of empathy and belongingness with the people through the help of a social mobilizer. After 20 days people were well aware and comfortable to open up more and talk about their disaster lived experiences in that particular region. The villages were already chosen before getting in the field based upon their geographical location and lack of access to basic facilities. The first week of the field stay also assisted in making observations and collecting information about different remote villages and small communities that were immediately inaccessible after the 2005 Pakistan earthquake.

This information identified and confirmed the choice of research location for the fieldwork and ensured it was among those most affected villages in disaster.

The field work continued during the second week, through administration of the research interviews with family members who were initially key informants in the community. Considering the nature and sensitivity of the study, mainly girls from village were selected for the interviews and follow-up interviews. Some interviews were conducted at a university in the city as well but have not been used for this discussion considering the main research question that is to understand the psychosocial wellbeing of adolescent girls in rural areas after disaster. Semi structured interviews were conducted with key informants, family members and adolescent girls and young women in village. It was important to gather information from a wide range of groups including men, women, adolescent girls and boys and stakeholders to ensure reliability and validity of the gathered information.

In Muzaffarabad city and Chipa village, all individual semi-structured interviews were conducted through a contact from UNDP, who allocated two social mobilizers': one woman and one man. The researcher was offered with a help from a translator, since the original interviews were conducted in the local language Urdu and Kashmiri. However, the researcher chose to translate and transcribe them herself with an aim to maintain the originality of this study. To initiate the fieldwork, the colleagues and co-official members of UNDP including the social mobilizers managed to conduct a general discussion with the local community members including women and men, and young people in the field. The researcher observed the initial process of fieldwork orientation. In the initial fieldwork days, the social mobilizers would ask the researcher after each interview regarding assistance required with the translation or any kind of clarification regarding the research questions. This questions and answers session with the social mobilizers and the organizational officials actually aided the researcher in order to analyse the information as well as validate the reliability of the information. The data collection and information gathering process was much easier considering the language skills the researcherheld.

The location for this research field study was chosen and designated on the basis of socio-economic and psychosocial position of adolescent girls' and young women in the rural region of Azad Jammu and Kashmir (AJ&K). Two villages named Chipa and Shalimar were chosen initially, based upon the kind of psychosocial support they might have received in the aftermath of and years after the 2005 earthquake in Pakistan. However, Shalimar was dropped considering the area location and lack of road access to the village. The data was collected from Chipa village only, which also had poor and a very limited road access for outsiders such as disaster researchers, relief workers, disaster managers, different stakeholders, government and non-government organizations' officials.

For this research study, Chipa village was chosen particularly because of the geographical, cultural and psychosocial context of the girls and young women. Chipa is one of those villages in Pakistan where women are bound to stay at home, and depend on their male household members completely for the provision of their necessities. In Chipa village, as in other similar villages in AJ&K men and boys are given priority over girls and women. Unfortunately, as a result of gender inequality and discrimination Pakistan society and culture place adolescent girls at particular risk because of their complete invisibility.

Another major challenge faced was gaining interviews with the non-government organizations (NGOs) to record their views and concerns about the psychosocial issues and wellbeing of adolescent girls and women after the earthquake. It took several months for the researcher to get in touch with some of the relevant organizations. Information was eventually collected from related government, non-government organizations and stakeholders working in the field of gender and disaster, gender and sustainability development, and national disaster risk management, disaster prevention, and disaster preparedness. These included: Earthquake Reconstruction and Rehabilitation Agency (ERRA), Bedari, National Disaster Management Agency (NDMA), Oxfam, IRC, Plan International Pakistan, United Nations Women and UNOCHA and others. Key informants include gender advisors, gender experts and disaster managers who were interviewed via Skype, WhatsApp, Telephone and Viber. Each one of them was interviewed two or three times to record all relevant details.

4.10 Participant Selection Criteria

This section provides discussion around the selection criteria including sampling techniques adopted for this study. According to Gray (2009) ‘Sampling should not be considered merely as an afterthought, but should be planned as an integral part of the overall research design’ (Gray, 2009, p.59). Conducting a small sample study like this one, it is neither necessary nor resourceful to investigate the complete population. Also, the financial and time limitations could further delay the data collection process for such kind of study.

The selection of samples for research study could be random as well as probable providing everybody with an opportunity to participate in the study and allow abstracting and clear picture to be made, based on general population (Ary *et al.*, 2013; Polgar and Thomas, 2011). For this study, the sample was not randomly selected but recommended with the help of social mobilizers in AJ&K, who were working for UNDP. The village people already knew them and were familiar with them. Therefore, the process of mobilization and sampling went smoothly through the interviews and fieldwork. This was all very useful for the researcher who belongs to Pakistan, so had an insider insight in to culture, but lived abroad since birth, thus understanding the lived experience of adolescent girls and young women from an outsider stance. Very soon people

developed empathy and trust for the researcher in the field. The researcher visited the communities without any further struggle or hindrance. The selection of key informants was based on their feasibility for the interviews. However, some young women and girls were selected, suggested or referred by the social mobilizer in the field, which saved time for the research. The focus group participants, on the other hand were selected based on their availability. The principal ideology around conducting such mixed qualitative fieldwork does not bound or restrict the researcher to a single process. However, it allows the researcher a space to adjust and add different methods as per fieldwork requirement. A fieldwork of this kind is very different and unique as compared to quantitative fieldwork, which requires to be organized before being in the field for the reduction or absence of bias free data collection and data representation (Ferdinand *et al.*, 2013). The interviews were largely conducted in rural areas, but a series of interviews were done in urban areas to allow understanding and clarity of the rural culture. The girls and young women from rural areas visited or spent time in cities and thus the city was included for completeness. While not a meaningful sample in a statistical sense, the qualitative urban analysis allows for conclusions about the movements of people from rural areas. The methodological approach was to draw on clinical experience as a psychologist and frame that discussion in the human hermeneutics of lifeworld analysis. This considered the individual in their own setting including the constraints provided by family regulations and community norms under Islamic culture.

There were two types of informants; casual and key informants. The casual informants' interviews provided general knowledge around the location, psychosocial impact of disaster in the region and the perception of people towards adolescent girls and young women. They included stakeholders from the humanitarian and development sectors. The key informants were the elderly people, traditional women and men, guardians, parents and relatives of the main research participants' that were adolescent girls and youngwomen.

The potential participants were contacted via referrals, social mobilizers' assistance, by means of my own contacts and through snowballing. Participants were selected on the basis that they could provide the researcher with the relevant information required for this research project. The aim was to elicit their individual perspectives, and individual approaches to developing a resilient life style: learning how they each adapted to the new environment rather than making claims for their representing the general population.

4.11 Data Analysis

The data analysis was initiated whilst being in the field; considering the sensitivity of the research topic, data was analyzed and checked constantly, in order to maintain the focus on the main research question. Coding and themes were also noted down based on field notes and observations recorded in the research journal. The interviews were listened to again and again based on the need to accurately use the findings of the study. Furthermore, coding, and sorting out themes continuously aided me in adequate direction towards data analysis.

Once the interviews were completed, my fieldwork was completed, I returned to UK for the data transcriptions, and then coding of all of the recordings, including the notes from my research journal based on my observation and participant observation. Codes were then categorized, and entered on an excel sheet manually.

4.11.1 Summary of Data Analysis

A thematic analytical approach was applied to the preliminary data with the emphasis on ‘what people said’ instead of how they said it (Bryman, 2015). All of the participants were interviewed in the national language Urdu and the local language Kashmiri. The interviews then translated and transcribed into English. Key findings from the potential participants were analyzed, and then interpreted, according to theme and narrative content, the research findings discovering that there were indeed issues concerning gender power and relations, and age and culture, in the context of disaster. Additionally, issues around DRR governance, policy implementation and DRR practice have been examined.

4.12 Positionality and Encouraging Reflexivity

As discussed earlier in Chapter 1, the kind of influence this study had on my life is described in my research journal. Owing to my professional background of Clinical Psychology and Project Management in the development and humanitarian sector, I was able to carry out a project called ‘Child Protection Issues Following a Disaster’ under the auspices of UNDP, who enabled my field stay to cover both a large city and a small remote village. The first visit to the field location was made in October 2007, which was exactly 2 years after the October 2005 Pakistan earthquake. This was a freelance Consultancy by Save the Children, Pakistan, in which I conducted 23 focus group discussions with women in the field. While interviewing women, the adolescent girls (10-19) would always interrupt trying to talk about their issues following disasters. I found them to be both previously unheard and unvoiced. However, considering my limitations as a Consultant hired by Save the Children I could not interview them separately.

The house where I stayed was damaged in the 2005 earthquake; the cracks in the walls, and broken doors themselves told the story. In terms of physical infrastructure, the electricity supply was really poor throughout the researcher's stay in the field. Most of the day there was no electricity, and even during the night for 3 hours, it would routinely go off. However, the idea about staying in the mostly affected location was to gain a sense of the life-world of the adolescent girls and young women as an insider, and it was important to stay there.

I began interaction with the disaster survivors, including women and men, through the help of a social mobilizer that was provided by the UNDP team as part of the support they were providing along with accommodation, transport and food. The fieldwork was initiated by explaining to the participants the purpose of the researcher's presence and of her stay in the field. Also, due to my increased interest in the study's topic as a researcher and as an individual I wanted to create an empathetic and therapeutic interview environment. As, most of the research methods adopted for this study are therapeutic such as narrative semi-structured interviews in a narrative flow, timeline drawings, participant observation, internal and external observation, all of them played an active role in creating a therapeutic ambiance for the participants in their own homes. Furthermore, after that, I was introduced to the local people by the social mobilizer, in the initial meeting, I arranged and scheduled my first focus group discussion with women in the field. I then made similar kinds of visit to a very different location in the unreachable parts of Chipa village, to gain access to the unheard voices of the girls and women as much as possible. The common questions that my participants asked me were those concerning my place of residence, where I was from originally, my marital status, and children.

It was challenging at times to answer their queries considering the time constraints. However, having parents from Pakistan and having stayed for five years in that country after my father's death, did provide me with enough understanding of the political system, culture, and, gender norms of that society. I believe, it was beneficial for me to approach these participants as an outsider: being born and raised in a completely different country and having a different life-world enabled me to understand from a more objective standpoint the disaster lived experiences of people in a specific country context. In contrast, in the guise of an etic researcher, observing them as an insider, through participant observation and in-depth interviews, I gained a clear sense of the gender inequality, gender discrepancies of the patriarchal systems in most of the homes in Rural and Urban Pakistan: that is, by living and spending as much time as possible with them. Patriarchy is existent in every house; the only difference is in the extent and intensity of how profoundly it is practiced in each house, and in the degree of exposure to external factors beyond the family's background and socio-economic position.

Being born and raised in Doha Qatar- Gulf States, belonging to an upper-class family background, my own upbringing, in a Muslim family, also from Pakistan, has been liberal and different, since neither of my parents differentiated between us the siblings, based only on the gender. As a Muslim girl and a grown-up adolescent, my life-world was completely different, full of luxuries, freedom of choice, with a sufficient support from parents and siblings. However, my own professional work experience with the humanitarian and development sector such as Save the Children, Plan International Pakistan, Oxfam Pakistan, and Bedari in Pakistan has sensitized me to a great extent, to the endemic practice of gender discrimination extending from the home-environment to the workplace. During the fieldwork, I also consciously broke certain social taboos, of gender norms, and religion, which was observed by the local people in the village. That involved my interviewing men and boys in separate rooms, conducting few focus groups with men in the field, not covering my face while interacting with men and so on. NGOs are not considered reputable in Pakistan; while people like to gain access to materialistic support from such organization, they don't like nor appreciate their intervening in the lives of women. The term they mostly use for them is 'fast'. Fast is not used in a positive sense; it means advanced or 'modern' and it is used derisively.

Most importantly, the interviews with adolescent girls in separate rooms have been a great challenge throughout the research. However, I overcame the difficulties by spending more time with them in the field, sometimes in the home, interacting with their female house members, drinking from the same tea cups, eating food from the same plates. All of them gave me a sense of ease and comfort, accepting me as an insider and allowing me to interact with their daughters in separate rooms.

My own gender identity as a woman provided me with a distinct advantage for interacting with women of my researched villages. I had a male social mobilizer as well, who initially introduced me to several homes, but left after he dropped me at each house, considering he was namehram (stranger) to those women and girls. It is also of importance to note that, despite such customs, the rural women and adolescent girls are quite comfortable with independent women, official women from outside in particular. They feel more comfortable and thus open up quite easily, in describing their issues and stories in-depth. Despite the unconscious restraints of the dependency factor. I was able to initiate contacts with them without any religious and cultural barriers, enabling me to access the unheard voices and stories of adolescent girls and young women through the acquiescence of their matriarchs (female headed households).

The gender, age, and ethnicity of a researcher can act as a distinct advantage as well as a disadvantage, in accessing the social world of the village and persons to be studied (Maxwell, 2008). My own above fieldwork experience showed that my social identity was of interest to the locals and had a positive impact on the way I organized this fieldwork. I accessed the social worlds of the girls and women by maneuvering my way through the set of impressions that identified my identity. The initial interviews were conducted in the yard of the house with women and men, without any complete privacy, leading other kinship members to join the interview discussions through interruptions. Although lack of privacy, might lead to the censoring of information perceived as sensitive other family members joined in what continued to be open discussions. It allowed me as an insider an etic view of the importance of kinship for rural people; the way they relate to each other has a bearing on the coping strategies they have developed when visited by any kind of trauma or disaster.

The local people of Chipa raised one of the concerns during the initial days of the fieldwork, which was about the data presentation and the information gathered from the interviews. They simply wanted to know what I am going to do with the interviews after the completion of fieldwork. I was able to reassure them that the real names of the participants would be replaced with pseudonyms. Often, it was challenging to answer their queries, such as whether the findings from this study might help them in any way. Acknowledging that, I had no direct influence over government actions, which could lead to a direct advantage for them. I nevertheless, claim that understanding the lived experiences and the needs of adolescent women and girls, is vital for making effective revisions or changes to government policies and for producing appropriate DRR programs in the future, Finally, although, I was following an inductive process of data collection informed by my research questions the disaster literature review done prior to my fieldwork assisted me and suggested to me that there are strong linkages between political, economic, and social vulnerability, and coping capacity. Thus, employing a phenomenological understanding of the life-world through the lens of community resilience, I was able in the field to closely observe the relationship between gender and age right across the class structure and understand the way power relations and psychosocial dynamics operate.

In simple words, the theoretical framework that I adopted enabled me to see how my own positionality was close to one favoring community resilience, since it determined an analysis from an emancipatory perspective: focused on inequalities reduction in public policy. This perspective could be taken as a pre-interpretive frame of my theoretical understanding prior to the analyses that began with the data collection. My own positionality also changed over a course of time, when I engaged with data analysis.

This study also uses social geography as a lens to identify the psychological and social issues of the young women and adolescent girls (disaster survivors) and to explore their life-world from a socio-cultural perspective. Furthermore, it provides an etic view of their life-worlds as an outsider and an emic view as an insider researcher. Attaining etic and emic views of the adolescent girls and women's life-worlds has only been possible by adopting the appropriate research design and method and being guided by the research questions throughout the data collection process.

4.13 Approaches Adopted to Ensure Psychological, Social and Gendered Norms

This research abided by the guidelines of the University of Northumbria. Considering the sensitivity of the topic the questions were designed to pertain to the personal information needed to examine and assess the data patterns. Confidentiality of the personal data and anonymity was ensured as part of the research process. Firstly, to ensure anonymity, research participants' real names were replaced with fake names in the researcher's journal, during the initial fieldwork. Secondly, the research site and houses within it were also replaced with fake names; information referring to any other public domain that might identify the participants' house location was not included in this thesis. Moreover, the exact research locations have been disguised in the thesis using the names Chipa and Muzaffarabad.

The researcher made sure to obtain the informed consent through participants' signatures on the consent forms. However, informed consent was also attained through emails for the professional interviews with officials from the organizations, keeping in view the place and location of the researcher, and the time limitation, both for the researcher and the interviewees. Considering her own reputation as a Clinical Psychologist, Psychotherapist for the past ten years this study did not provide any kind of financial incentives to the participants. The researcher did maintain the interview standards by considering the period that allowed the interview process to be completed within 45 minutes to 2 hours. The power relations within the research context and situation place a great deal of pressure on the interviewee (e.g. Connell, 2014). However, the ethical standards followed by this study allowed the participants to withdraw from the study at any time; the researcher, on the other hand, held the power and position to have a final say in the data analysis and data presentation. Furthermore, another crucial ethical issue to consider during this phase of

research is the reciprocity between a researcher and participant, which supposedly aims to benefit the participants somehow through the research process (Connell, 2014; Seidman, 2013). This study ensured that at the very least the interview was a positive and holistic experience for the participants. Specifically, it also provided them with a sense of discovering their psychological wellbeing through a realization of their Self-Identity and Self-Worth as young independent individual without offering any clinical psychotherapeutic help. This has been possible due to the researcher's Clinical expertise as a Psychologist, along with the adoption of the most adequate and suitable research methods for the study.

The psychological and social wellbeing of the participant was protected by the provision and creation of a therapeutic environment, also by utilizing the researcher's own skills as a Psychologist where needed. The researcher was constantly aware of the fact that exploring the lived experiences of the disaster trauma through semi-structured in-depth interviews might induce a degree of vulnerability in some participants. There was also an issue around the unnecessary discussion and details of the participants' personal accounts that were not related to the topic of inquiry. However, the interviews always ended on a good note, and the researcher left with an assurance of the psychological and emotional wellbeing of the participants by assessing their facial expressions. For the reassurance of the participant, the researcher also provided them with her contact number in case of any trouble they might face psychologically or emotionally.

As a part of the research process, the researcher holds a number of responsibilities towards the participants that need to be constantly maintained even beyond the data collection phase. Informed consent was taken from all of the participants in the field before conducting the interviews. Half an hour to an hour explanation was given to the participants about the overview of the researcher, the main aim and the objectives of the research. The signed documents were collected by the researcher and maintained in the fieldwork file. The psychosocial and mental health of the research participants' in this study was ensured through the researcher's own subject expertise in Clinical Psychology; her awareness of the need for empathy with the participants helped her to create for them a therapeutic environment. The researcher also provided a list of organizations in Counselling and Psychotherapy in Pakistan, along with contact numbers to the young women participants in the field. Finally, the researcher provided both sets of participants: disaster survivors, and organizational officials' experts and managers with her contact number and email address for future contact and queries. Additionally, it has been a challenging task to ignore the personal stories, arising from the research process that have little relevance to the actual research objectives. Participants in semi-structured interviews commonly discuss their personal lives in detail that go beyond the terms of the research study. It is the task of researcher to effectively listen, absorb and grasp the essence of an interview and to return the participant to the core topics as smoothly and sensitively as possible.

4.14 Research Challenges and Limitations

One of the major challenge faced was the interruption by the family members during interviews, the elderly women in particular. Also, there were some people who would not want to answer the questions considering the fact that these interviews would not change their current circumstances and there would be no help received from the Government of Pakistan (GOP). However, the researcher still managed to gather the relevant data by conducting some rich and credible interviews with enough direct participants.

Another major challenge faced was the difficulty of communicating with non-government organizations (NGOs); it was a difficult job to get a hold of the relevant disaster informants, managers, and experts through phone while being in United Kingdom. But the researcher did manage to collect and analyse the relevant information required for the rich detailed information regarding the research project.

4.15 Pathways to Research Journey

All research is a journal. Social science research is a journey with people. With people, there is usually a strong time dimension. This research has a timeframe from its initial question of some ten years. Along the way of that long journey, there were several important pathways. There was a pathway of self both as an outsider an insider in the research context. There was a pathway of research questions which paralleled a pathway of theoretical development. That pathway of theoretical development reinforced a final pathway of emerging methods and methodologies and field techniques which again changed over time. All of these pathways lead to a point where the researcher could usefully determine what evidence was included and excluded from the final draft of the thesis.

The pathway of self has self as insider and as an outsider to the research participants. The outsider status was generated by academic standing and the position of program consultant based on a professional background in clinical psychology. It was also built by lived experiences of adolescent girls and young women particularly by upper class international upbringing in Qatar with access to Western media and commodities. The insider status was based on nationality as a Pakistani, shared languages with the research participants and shared gender as a woman. This insider identity allowed exploration of topics such as motherhood and violence. Researcher and research participants were of similar age group. The insider status allowed the researcher to build confidence and trust with the research participants. While the outsider status allowed professional and academic exploration of their life histories. This allows coverage of both an emic and etic view of the researcher's position.

The pathway of research questions started from a combination of professional psychological counselling and psychotherapy and the literature on trauma, especially post-traumatic stress disorder. Initially the researcher began her PhD in Counselling and Psychotherapy at the University of Edinburgh at School of Health in Social Sciences, where there was a strong evidence of building quantitative data set for data analysis. However, the theoretical discussion was related to medical tradition not a social science tradition which was appropriate to my first degree and area of expertise but not to where I wished to go. When I transferred to Northumbria University, I transferred to a department of Geography and Environment where there was a strong theoretical tradition in a natural hazard program around vulnerability and resilience.

The pathway to theory was from Clinical Psychology back to social sciences. That social science was essentially human geography and the sub paradigm of people-environment relationships with an emphasis on risk in a disaster context. Most of the disasters were seen as being natural in origin even if the causal element was less to do with the hazard itself but the creation of the vulnerability through the development or non-development processes. The gendered nature of much of this inquiry encouraged me to focus on adolescent girls and women that were adolescent girls at the time of the 2005 Pakistan earthquake. My fieldwork had included a broader sample in adolescent girls and young women so I adjusted the sample frame so it could better inform the lifeworld history. Lifeworld histories took me to the literature on phenomenology as both ontological and epistemological product, a literature which I am still exploring.

The methods pathway was from a quantitative to a qualitative approach, which paralleled processes moving from the environmental factors of earthquake to life experience in disasters. range of tools were used in the fieldwork, obviously fieldwork itself, participant observation of the research subject, and the development of timelines and other graphic interfaces that helped build individual life history.

Data collection that was done as a qualitative survey and small sample was adjusted. These adjustments included omitting the urban analysis and the analysis of men and boys that were interviews in focus group discussions. The key informants' data was used to access the research participants in the field.

In the transliteration and translation of interviews there was a significant increase of researcher self-reflection. This method, which underpins the thesis presentation, was a significant departure from the starting point of the research journey. These pathways come together to make the journey along the road of theory, methods and data were changed interactively but data itself was never abandoned. The final point was to establish that international agencies, who did not characterize their beneficiary population by gender and age could, without thinking, reinforce gender discrimination. That was initially posed as a question and answered affirmatively from the data of adolescent girls' lifeworld.

Chapter 5

Gendered Norms of Young Women in Disaster

5.1 Psychosocial Resilience Emerging from Psychosocial Vulnerability

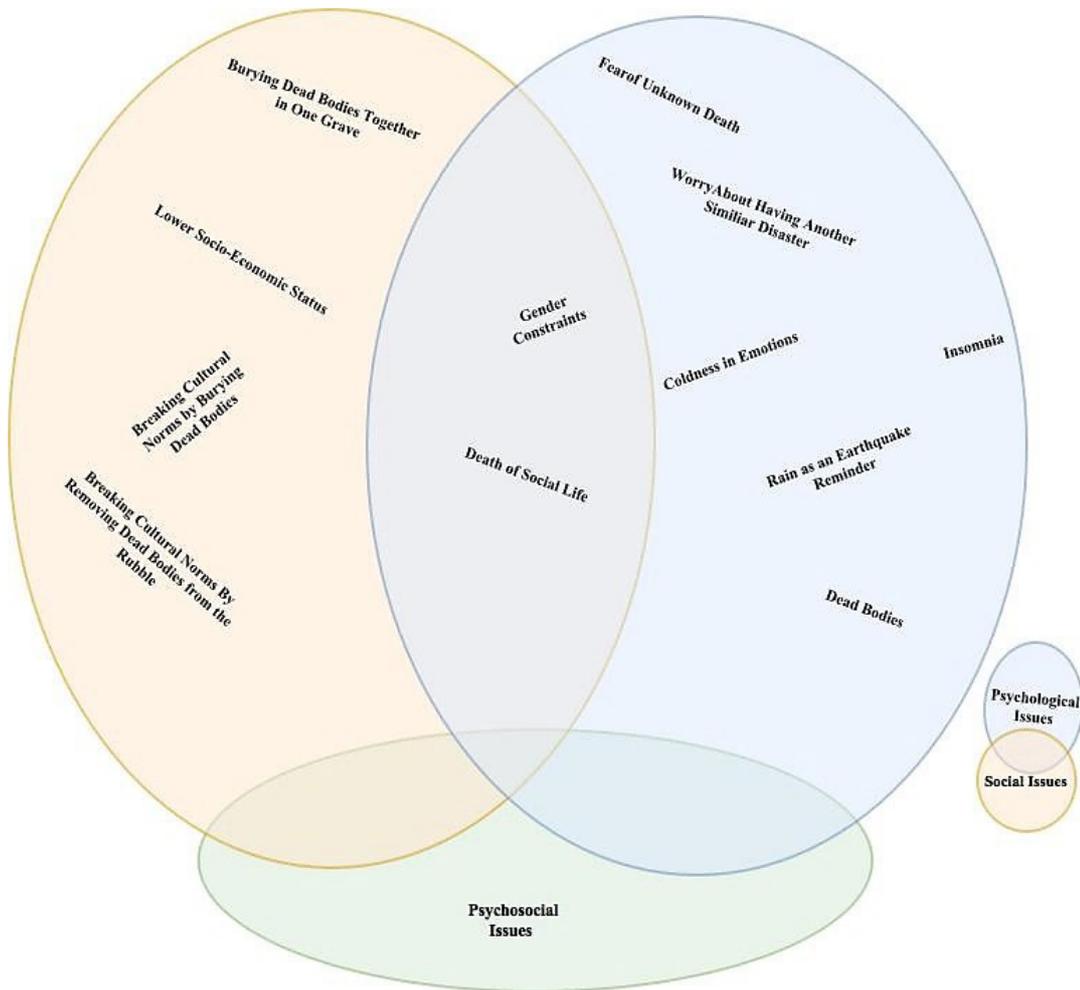
The research findings revealed different coping mechanisms that were adopted by the adolescent girls and young women in the wake of trauma to deal with a range of psychosocial issues. It provides evidence in support of a multi-layered understanding of young women and adolescent girls' resilience, and their psychosocial wellbeing nearly ten years after the earthquake in Pakistan in 2005. Appropriate interventions at family, community and beyond community levels provided adolescent girls with improved psychological and social wellbeing and yet they were then and are still remaining largely invisible.

Interviewing adolescent girls and young women, several years after the earthquake, emphasized the following common and similar psychological issues that they are still facing: the only difference that they have perceived and described is the intensity and severity of the problem:

- Constant fear and worry about having another similar disaster.
- The end of social life - gender constraints a particular problem heightened for women and girls after the earthquake.
- Sleeplessness – it has affected people initially and some of them still cannot sleep today if they notice any earth movement.
- Coldness in emotions - seeing hundreds of dead bodies of loved ones has killed their emotions and caused a certain coldness in their responses to others.

Fig 5.1 below depicts the common psychosocial issues for adolescent girls and young women, which were mainly linked to reminders of the disaster: such as Rain, Dead Bodies, Landslides and Cracked walls and a stated readiness for death if it is there waiting for them. According to the adolescent girls' and young women's stories and narratives, there was a strong connection between their memories and these reminders: as shown in the figure. Rain triggered landslides, placing the girls and women at risk of physical and subsequently psychological fear: it is a reminder that it rained constantly during the evening of October 8th, 2005.

Figure 5.1: Psychosocial Issues of Adolescent Girls and Young Women



Source: Author

When interviewing people after many years, whenever it rains in that particular location they still associate it with the fear, the uncertainty about their life they felt at that time. Similarly, adolescent girls and young women have seen so many dead bodies, that the sight of a dead body creates fear of death in them. They had to break the cultural and social norms by burying the dead bodies themselves because of the deaths of the male members in the family. Another major psychosocial issue was the survivors' 'low socio-economic status' before the disaster. This further added an additional layer of anxiety over their displacement, in the aftermath of the event.

5.2 Adolescent Girls' Psychosocial Apprehensions

This section will provide an understanding about the kind of issues growing age adolescent girls and young women were faced with. A group within an age range of 10-19 from a Chipa village at the time of earthquake was asked a series of questions: Which of their problems had never been addressed by anyone? What brought changes in their lives? How did the disaster affect their lives in villages such as Chipa? What opportunities did they have and did they avail themselves of them? What coping mechanisms did they adopt to facilitate the journey towards recovery and resilience?

The geographical location of Chipa is such that it places people at higher risk of several natural disasters (landslides, earthquakes and floods): the inherent dangers then continue to constitute another layer of existing psychosocial issues for people already suffering from the actual event. The social, cultural and economic aspects of the location exacerbate fears of any new onset. Disasters, especially those caused by natural events and climate change are not the greater threat to humanity, is especially in under-developed countries like Pakistan they cause psychological and social issues arising from the experience of death, hunger, loss, displacement and psychological illness (McEntire, 2012; Bhatt, 2002; Wisner *et al.*, 2012).

Linking the above discussion to the ground realities that were explored through this research study foregrounds the following psychosocial issues. Amongst girls and women, the psychological impact included sleeplessness, reminders about their lived experiences at the time of earthquake, rain, chronic aftershocks, lower economic status, cultural taboos, religious fears and rumors of another earthquake. Child trafficking during the initial phase of earthquake, disabilities, life loss of persons with disabilities, theft of household goods and items, theft of food, unconsciousness, memory loss, exposure to international relief organizations, general disturbance and confusion, selfishness and greed led to helplessness due to life insecurity and fear of unexpected death.

The most common psychological issues that women faced immediately and several years after the earthquake was sleeplessness due to the fear and anxiety of having another similar kind of earthquake. According to them, there was a reduction in the intensity of sleeplessness and anxiety but they have not fully recovered from that trauma. The memories of their lived experiences still haunt their hearts and minds every night before they go to sleep (reported by most of the participants). Another particular and frequently narrated issue is a complete death of social life for those young women who were in schools at the time of earthquake. They had to leave the school afterwards due to poverty, lack of facilities in the village for girls, and honor pressures from family. All of the schools were flattened and still to date have not been restored to their original states. Those girls and young women who would go to school would travel a long walking distance from home where there were small shelters and tents for the students to take classes.

It is important to be clear here about the meaning of honor pressure, which means forcing the girls in to early marriages due to the fear of being trafficked or raped by strangers. Most of the young women reported that they stayed in the open fields, tents and shelters with no doors for two to three years during which they would sleep with their parents. A common problem adolescent girls faced due to living in shelters was the fear of being raped. Another incidence associated with this fear was that young women and girls could only take a shower during the night time in the temporary facilities in the open air, as they never felt safe during the daytime. They improvised by setting their time at night for the shower and toilet use. Most of the young women reported that they were not able to sleep at night and would go to sleep with the sunrise. This was because of women's insecurity and a widely reported case about a woman being raped and airlifted to another city hospital.

Some of the married young women who were in teenage at the time of earthquake reported the lack of education facilities in the village; they could not continue their education and so got married. According to the local women's narratives, numerous maternal deaths occurred due to early teenage pregnancies and the unavailability of a maternity hospital in the village. One of the most common psychosocial issues that all young women reported in their interviews was not being able to shop especially after the earthquake. Although, 'Women shopping for themselves' has historically been considered one of the cultural taboos in Chipa but exposure to INGOs and NGOs after the earthquake allowed some taboos to be broken. All of the adolescent and young women research participants expressed their interest in shopping for themselves but were not allowed and this was an important issue. Although, the exposure to international organizations and strangers provided many people with a better sense of knowledge in the village, on the other hand, it also left some of the girls and women in a long-term state of confusion and psychological disturbance. Those women who wanted to change their identities into those of the strangers they encountered in the field, or like their friends who moved to bigger cities like Islamabad and Karachi for a better education and life had little opportunity.

Adolescent girls already were leading a narrow life-world. For some of them the 2005 earthquake brought a complete disaster by ending all options and forcing them to stay only at home. However, for others, it served as 'a blessing in disguise' and provided opportunities for enhancing their life-style: in short, it widened their life-world, which allowed them to improve their condition during the recovery process.

Below a quotation expresses the most common psychological issue faced by every young woman after the earthquake:

“It was a painful experience just like the day of judgement, as we never experienced an earthquake like this before. Some people did not have any other option but to reconstruct their houses from the left-over woods and sheets after the earthquake. This at least provided them a roof over their heads” (M: 1: 25-29).

Maimoona has described her lived experience and some of her psychosocial issues with the passage of time. She has used the term ‘Day of Judgement’ to describe her ‘fear and anxiety’. From an Islamic perspective, the day of judgement is supposed to be the last day on earth; according to Chapter 27, Surah 5th, verses: 1-5 of the Quran, the earth will have convulsions, the mountains will fly and the disaster, grief, fear that people would experience that day is unexplainable. Using the language of the Quran and speaking in terms of religious belief is highly significant. Maimoona here means, that she experienced the fear of death at that time and was not sure of having her life back again; using the words ‘never had earthquake like this before’ signifies the intensity of the disaster. The first two phrases: ‘Day of Judgment’, ‘never experienced before’ are to describe her sense of the enormity of the issues.

5.3 Cultural Taboos for Young Women in Villages

Another common problem that adolescent girls and young women talked about most of the time was having no social life in Chipa village at all. Fariha spent two years in the Kingdom of Saudi Arabia (K.S.A) with her father and brothers immediately after the earthquake, as they work there and send money home in order to supplement family expenses. The lifestyle is different and luxurious there compared to village Chipa. While the women there still need to cover their faces and wear abaya (black gown worn by Muslims women that covers the body to the ankles), they are able to shop, dine out and go for picnics. After having exposure abroad to a completely different world in terms of the geographical, financial and social status of women, she was disturbed and confused about accepting the realities of her village where she was born and raised. She wanted to shop for herself there in Chipa but could not do so due to the societal norms of that specific village. This is one of the psychosocial issues faced by most of those young women who were already on the move towards personal transition after the earthquake. The exposure by INGOs and media provided them with a sense of understanding of the world beyond and demonstrated how they could achieve a fulfilment of their personal needs instead of being subject to those of others. This personal transformation has been found in very few of the young women who experienced the same earthquake; others left their villages for a short while and then came back to their village after spending several years in bigger cities like Islamabad. This extract taken from Fariha’s transcription clearly indicates the personal transition that she experienced with the passage of time after the earthquake:

“Women are not allowed for shopping here in Chipa village by themselves, they have to accept what their men bring for them. You cannot see any woman in bazaar (market) here shopping even for her basic needs. We write down the names of the products such as hair removing creams, pads and give it to a child to bring it. Sometimes, we do not get the exact thing we need but we cannot do anything. It’s not Saudi Arabia where I would shop for myself and move freely in the market to find the exact thing that I need. It will be very difficult for me to live here after marriage but I had to come back to my village for being engaged to my cousin” (F: 2: 30-33).

This extract clearly indicates Fariha’s personal transition state where she is describing her state of confusion and disturbance with the exposure she had in Saudi Arabia immediately after the earthquake. Similarly, many other young women who had exposure to big cities and then came back to their village just like Fariha mentioned ‘shopping’ as one of the psychosocial issues they were facing after the earthquake. Exposure to International NGOs and foreigners had also left some people with psychosocial issues as they are finding it difficult to keep a balance between their cultural and personal opinions and preferences. There is a strong relationship between psychological and social long-term attributes of natural disasters on the growing age girls and women especially in context of rural regions in third world countries.

5.4 Concerns Regarding Disaster Reminders

All of the research participants talked about the reminders that bother them and freshen their memories about the pains and suffering they experienced during and after the earthquake in October 2005. The reminders included the following: rain, strong wind sounds, land sliding, dead bodies, nightmares, and earth tremors and aftershocks. All of the research participants complained about the rain mentioning that rain is a reminder of that 2005 disaster experience. Moreover, this is also a shared experience by the researcher during the interviews. In one instance, she had to close down the session due to the thunderstorm, wind sounds and heavy uncontrollable rain, the comfort level of the participants being affected by the violence of the weather. The interview session was resumed and completed the next day. The coping strategies that young women have adopted in such situations are; getting together at one place with the family, leaving the house and sitting in cars or on the ground if they experience aftershocks: also keeping awake all night if it rains. According to the local people every participant reported one of the psychological issues; a coldness in their emotional disposition after seeing a large number of dead bodies in front of them. The most common strategy adopted by local people at such times is reciting Quranic verses and contemplating God; according to the girls and women, this aided them after the disaster and throughout the recovery process.

The next section contains the discussions around the importance and ignorance of adolescent girls' health issues: in particular, the kind of psychosocial impact it might leave on their personality after any kind of disturbance or disaster. These psychosocial issues are limited to the rural region of Pakistan, where there are no basic facilities and lack of hospitals and clinics for adolescent girls and women and therefore keep them at risk of developing health issues even before the disaster.

5.5 Reproductive Health Concerns

Most of the adolescent girls and young women addressed this issue several times during the interviews. There is no adequate maternity hospital for childbirth in Chipa. Women in labor need to travel to Muzaffarabad, which is two hours away from this village. According to some young women, there have been some maternal deaths reported on the way to hospital during labor pain. Through this research study, the women seemed to express the opinion that it was the responsibility of the Government of Pakistan to provide at least one maternity hospital for the pregnant women so that they need not travel to the big city and exacerbate the risk factors. Most of the local village women prefer woman health workers and 'dai' (untrained aged local women who assist during delivery at homes). That is how babies are delivered in most of the villages where maternity hospitals are not available.

5.6 Concerns Regarding Education and Educational Facilities

Maimoona reported that there are several boys' schools and recently a college has been reconstructed and efficiently developed after the earthquake. However, for girls, adolescent girls and women, they have no adequate school. She wanted to continue her studies further, yet due to lack of educational provision for girls could not fulfil her need for education:

“Most of my friends have moved to Muzaffarabad city and Rawalpindi for further studies and better educational standards. They are lucky. I could not go, I don't have many options here in Chipa, but I am planning to continue privately with my education” (M: 2: 32).

Maimoona has described her feelings of helplessness at the cessation of her education. As she narrated during the interview her only other option was to be married to her cousin, which would completely confine her to the house. She might prefer studying privately at home for her bachelor's degree. The key findings of this research study also address the importance of schools, college and University to adolescent girls, girls and women's life. Considering the harsh reality of living in the mountain region, where they are prone to several kinds of disasters, they nevertheless expressed the need for a good number of local educational institutes and organizations.

This study has discussed how women and girls in rural society are subject to natural disasters and their psychosocial impacts (Enarson and Chakrabarti, 2009) for reasons of geographical location, low financial status; lack of basic facilities schools and hospitals, to which we might add no women's organizations, and no women's clubs for socializing with each other (Bradshaw and Fordham, 2014). All these are exacerbated by the social norms which so limit girls' and young women's opportunities. However, men and young men also have their issues: such as joblessness, lack of professional growth opportunities and so on. In terms of men's psychological issues, they experience helplessness in expressing emotional issues, fear and anxiety about their masculinity, their many responsibilities, as well as memory loss and much more. However, boys and men retain many freedoms which are denied to girls, adolescent girls and women.

5.7 Staying at the Same Place of Residence

One of the common psychological issues that most of the adolescent girls and young women shared was 'staying at the same place of residence' years after the 2005 earthquake in AJ&K. This was mainly the families of women and girls did not allow them to move from their places of residence, despite knowing the risks and threats associated with their geographical location.

People who lost their houses completely were displaced and homeless after the earthquake for a short while, but most of them reconstructed and rehabilitated their houses at the same location and on the same piece of land. One of the major reasons for choosing the present location was the presence of family friends and close and distant relatives around the location. This affirmed the importance of kinship when deciding whether to stay or relocate following a disaster (Fothergill and Peek, 2015). Secondly, the existent agricultural lands of the household in rural locations means a lot to them, in particular with regard to their socio-economic status generated by property title.

Table 5.1: Reasons for Staying at the Same Residence Place

Reasons for Staying at Same Residence Place	Life-world Framework	No. of Participant Stating Reasons
Owned agricultural lands	Home-Family, Better source of income	5
Home belonged to grandparents and therefore have memories. Hard to move to different place	Self-Identity, Emotional attachment to the place	8
Free use of lands provided by relative for income generation	Community in Disaster	6
No funds to move out to a bigger city	Socio-economic status	5
Big cities have big issues	Self-Identity Perception of Individuals	4
No time for substitute	Beyond Community	5

Source: Author

Table 5.1 show that five participants confirmed the reason for not moving out was the existence of their agricultural land, which was the main source of income. Five participants mentioned their low socio-economic status, which did not allow them to move out to a bigger city and make a new start; they were compelled to remain in a rural unreachable village with a low literacy rate and thus for them the psychosocial status of women and girls remained poor. Considering all these factors, only four participants dismissed the idea of making a move to a bigger city with the prospect of a fast and a different lifestyle. However, as discussed and conceptualized throughout the thesis a sense of Self-Identity and individual difference is vital for the assumption of social roles and a stable life pattern for adolescent girls and young women, whether or not they have survived a disaster (Cobb Leonard and Scott-Jones, 2010). While then for some participants moving beyond the community offered opportunities, for others there was no concept of beyond community in disasters, and the potential for providing new kind of support. For these young women, there was no opportunity to explore alternatives or substitutes; they could not think of the options outside the home and community.

5.8 Low Socio-Economic Status before Disaster

The findings of the study also present another indicator of psychosocial vulnerability: that is the low socio-economic status of the adolescent girls and young women even before the disaster (Enarson and Chakrabarti, 2009). Poverty unfortunately adds an additional layer of anxiety and vulnerability to the experience of any hazardous event. The adolescent individuals living in poverty are already at a greater risk of developing physical, emotional, and psychosocial health issues; moreover, financial constraints make it even harder for them to recover from the disaster's traumatic psychosocial impacts (Newman and Newman, 2017). Financial constraints disadvantage women in particular. They will suffer in social isolation, including attempting suicide, which attests to the fact that individuals with a better financial status belonging to the same country will not suffer to the same extent (Jencik, 2010).

Shaheen and Alia were two of those participants that possessed a better financial status before the disaster. Having better financial status aided them in a disaster recovery and post disaster reconstruction phase (See Chapter 7 for detailed narratives and snapshots). In contrast, Maimoona had to suffer and struggle through the reconstruction phase, mainly due to her and her family's socio-economic position in society. Maimoona was already vulnerable psychosocially: isolated, not having enough support, with a low standard of living: the 2005 Pakistan earthquake further added to her concerns and vulnerabilities, causing a huge impact on her psychosocial wellbeing.

5.9 Discussion

In the light of gender politics, our gendered bodies, individual degrees of psychosocial wellbeing, women's and adolescent girls' lives are even more complex compared to those of men and adolescent boys of a similar age (Enarson and Chakrabarti, 2009). This means that, because risk analysis and practice in a patriarchal society is socially constructed in favour of males, the psychosocial wellbeing of a young woman and an adolescent girl is not fully or appropriately understood. The new approach towards a gendered psychosocial analysis, and thus to resilience, emphasizes the differences and conflicts of young women's and adolescent girls' lives, presenting them differently, and can sometimes produce a very focused snapshot of an adolescent girl in the wake of trauma. It has been investigated and debated by previous disaster researchers, managers and interdisciplinary scholars using both anecdotal and academic evidence that the key components of family, community, and beyond community provided a strong psychosocial support network and psychosocial resilience system for women and adolescent girls. This new conceptual framework of the 'life-world', adds 'self' to the three key components, is grounded in an empirical study, which provides detailed accounts of adolescent girls' experiences in the form of life-world snapshots.

In the light of evidence, recommendations will be made for further enhancing and keeping the windows of opportunity open for adolescent girls and young women in rural regions. It will also advocate their active participation in an emergency situation by providing an appreciation and acceptance of the vital role they play in DRR activities (such as participation in hard work with women, helping men in home reconstruction, other activities in the field immediately after and several years after the disaster) thus providing mutual psychosocial support for each other and developing 'psychosocial resilience'. The data analysis discussed above further focuses on the issues around gender power and gender relations in context of disaster, culture and age.

5.10 Conclusion

If we talk about the young men or adolescent boys, it is expected of them to be strong which is why most of the times boys or men might find themselves limited in terms of emotional expression. For instance, they might not be able to find a way of expressing their fears, and frustrations openly in front of other people, including close family members. Similarly, some girls and women would not narrate much about their lives due to diffidence about sharing their lived experiences. This was one of the challenges that I dealt with as a researcher. I therefore adapted timeline drawings, spent time with them in their homes, and participated in some of the local activities, which helped in building their confidence in me.

In general, it is challenging to analyze the psychosocial status or wellbeing of a person depending upon individual differences and other environmental factors. However, this challenge was met with the help of the comprehensive range of research methods employed throughout the process, thus ensuring the willingness and cooperation of the research participants.

Chapter 6

Rural Disaster Lived Experiences

The empirical fieldwork conducted in Chipa village presents a range of sometimes divergent narratives providing clear pictures of adolescent girls enduring and surviving a disaster. It also foregrounds an optimistic side of disasters for young women, girls and adolescent girls by revealing how a disaster can provide them with different windows of opportunity, resulting in life-world transformations.

6.1 Life-world Components

6.1.1 The Self-Psychological Wellbeing

Adolescence is understood to be a transitional period in an individual's lifetime. The researcher argues that it is one of those life experiences that each of us must cherish, despite it being the most challenging phase of an individual's life. The transitional period of adolescence develops one's personality (Lenz, 2001; Wanjiku, 2016). The formation and realization of a 'Self' as an independent individual, provides a great sense of emotional and psychological wellbeing. That psychological wellbeing aids in the coming years of an individual's life, in order to grow as a woman or a man, having an everlasting impact on her/his life. In this section, the voices of the young women interviewees are organized according to the four life-world components: the self, the home/family, the community and beyond the community and with interpretation to emphasize some of the key issues arising from the literature review.

This study concerns the individual differences among adolescents and young people, when they are already going through physical and emotional changes in a period of social transition (Bartsocas, 2007). It is advantageous in a period before and after a disaster to have a stable sense of oneself and a sense of psychological wellbeing. The study finds divergent narratives from the direct research participants' presenting different life-worlds. As described by Chanda Kareem, one of the research participants, her psychological being was completely shattered following the 2005 disaster in AJ&K. Her life was dominated by the psychological fear, and anxiety of experiencing another similar kind of disaster:

“I was in such a condition that I could not remember anything; I could not recall my age at that time. I do not remember anything. I remained sick for quite a long time. Whatever said at night was hardly remembered in the morning. It is a bit better now but I am not fully recovered I must say” (C.K: 1:20-23).

Most of the adolescent girls and young women presented the issue of memory loss and not being able to remember anything about how they developed memory loss. This is not surprising considering their surrounding environment, seeing some dead bodies on a daily basis for weeks, broken homes, cracked walls inside the home, homeless people, hunger, no immediate relief response and grief all over the community. This response is perhaps not surprising but the notions that children are resilient, ‘will get over it’, or don’t even notice such things are all too common (Halasz, 2002: 86). Perry *et al.*, (1995) in a different context, challenge the notion that children are resilient and will get over trauma:

“In the process of getting over it, elements of their true emotional, behavioral, cognitive and social potential are diminished - some percentage of capacity is lost, a piece of the child is lost forever” (Perry *et al.*, 1995: 285).

One of the research participants (a young woman named Saima), reported many challenges and a loss of psychosocial wellbeing in the days following the earthquake: the fears of rapes, sexual abuse and not being able to use toilets because young boys would peep inside.

“Being an adolescent girl in a village like Chipa, staying in shelter, I always had a fear of sexual abuse. I could not use shelter cloth toilets provided by NGOs during the day time no matter what” (S. A: 1:20-23).

Most of the adolescent girls faced these issues after the 2005 earthquake in Chipa village Azad Jammu and Kashmir.

“It’s not only about the earthquake, whenever it rains here ‘our hearts sink with fear and worry’. A few days earlier it rained and I was about to have a heart attack. I was so scared about our house, had a feeling that our house going inside the river if earthquake or flood came” (N.V:3:73-76).

While AJ&K is highly prone to the geophysical natural hazards, the general weather condition is also unstable, not only in winters but also in summers as well. The researcher herself experienced this. During several interviews, it rained heavily. The rain is alarming for the respondents and brings back the fear and anxiety that they faced immediately after the disaster. The girls and young women in particular have assigned 'fear, worries and concerns' to it. They believe that rain can bring further disasters such as landslides, earthquakes and floods. Additionally, whenever it rains in that particular village, most of girls and young women report they are still (at the time of interviews) unable to sleep due to fear. The coping strategy they have adopted is by getting together with all family members in one room and praying to Allah for the whole night or even during the day.

“I am jobless but I feel the difference in myself, my existence and personality. I have realized my worth as an individual, which completely was non-existent before the earthquake” (S.A: 2:52-53).

On the other hand, there were also stories of strength and the overcoming of adversity backed by religion. Shaheen started talking about her health issues due to early marriage and childbirth. At the same time, she called herself lucky and better as compared to other girls of her age due to the good moral support she had from her husband and parents. She narrates her earthquake lived experiences by presenting positive changes and transformations that despite the horrors turned her life upside down.

“The dead body was lying there near our washroom for the past three days on a bench; some of the bodies were lying on the trolley. Whenever I would pass through those dead bodies I would recite Fateha, but my younger sisters were in strange situation and in a state of denial. They would sleep a lot after the earthquake. Their mind was not working at that time and they would talk non-sense” (S.A: 2:118-122).

Fateha' is a 'surah' which is one of the parts of the first chapter of Quran. The Quran is a Muslim's Holy book which according to the Muslims belief keeps people away from all spiritual and non-spiritual evils in existence in this Universe.

“I am a Muslim I have this belief that Allah will give you the pain that you can deal with. He can never be cruelled towards His beings and let them suffer the way they cannot handle themselves. The other thing I believe is that whatever Allah does there is always a good reason behind it. For instance, when this earthquake came many houses fell, people even spitted towards the sky to express their hatred towards Allah for losing their family, everybody doesn’t think like me” (S.A: 2:132-136).

This quotation indicates the importance of religion in Shaheen’s life. In addition, her firm belief in her Allah has provided her with strength throughout the journey of recovery. At the same time, she is talking about the differences in thinking about her perception of events as compared to other women and girls of the same age. This indicates clear evidence of a particular psychological personality trait, which makes her different from others. Thus, while gender is a focus for this research, social categories are not homogeneous.

“The good thing if I give you my example, I was nothing before this earthquake, had no independent earning. Although I was altruistic person and I would always love to help other people, women especially, counsel them, but had no exposure and self-understanding. But when I got opportunity through this earthquake, I started recognizing myself and understand what I am and who I am as an individual not only as a woman. Earlier my life was limited towards taking caring of my-in -laws, children and husband. However, after this earthquake my life took a turning point, which completely transformed my life and provided me with a sense of self-esteem and self-respect in real meanings. Now I have understood my worth as a person; me as ‘Shaheen’ and I acknowledge my abilities, my life’s good and bad decisions, I can take those decisions myself, I can say what I don’t like and what I like even if something is wrong. But I have learnt to speak for my right no matter what” (S.A: 6:192-202).

Here, Shaheen designates her psychosocial wellbeing and status which improved after the earthquake through windows of opportunity provided beyond the community, and which she availed herself of in due course. It also illustrates the personal transformation that she achieved through different opportunities, calling herself a completely different person who is proud to be different and more confident about her life.

“No, No, Allah saved us really, and everybody was fine, my two kids were in school at that time. But thank God, they were safe” (POR: S.A: 2: 49-50).

Here Alia (another young woman from Chipa village), is indicating the importance of religious, belief and faith in ‘Allah’ Her saying, that He saved her children even when they were in school, is significant as most of the schools were flattened in AJ&K. The religious belief has been one form of coping mechanism, leading some towards resilience and adaptation to the environmental and climatic hazards of their location.

“Well, nothing good happened after the earthquake. We have been moving from one place to another in search of finding a better place to live. ‘Dar badar hotey rahey hain hum’ (S.A: 3: 95-97).

In contrast to other participants, Sumaira could not recognize anything positive coming out of the disaster. The phrase ‘Dar Badar’ is often used in a pessimistic manner in Urdu language meaning moving from one place to another in search of peace and serenity. Depending upon individual differences our perceptions vary accordingly depending upon the way we think and perceive the world around us. That is what makes everybody’s life-world different and unique as compared to each other. In addition, the opportunities, that girls and women had, after the earthquake were not productive for everyone because of the differences of cultural values. Opportunities were of great use for others who were already more optimistic and opportunistic.

“I have 5 kids Mashallah” (S.A: 5:153).

MashAllah is a word said by Muslims when someone wants to thank Allah Almighty for His blessings and love. She was happy and content to have five kids and felt herself complete in a family. Her children and husband surrounded her life-world and that is how she perceived the world and defined happiness.

This is an example of a successful post-disaster transition within the bounds set by the local village culture. Psychological wellbeing of ‘Self’ is one of the crucial components of the Life-world. Depending upon the kind of personality, and individuality an adolescent has even before the disaster, it will have a huge psychosocial bearing on her disaster lived experience. There might be a completely negative psychosocial impact on her life due to that disaster, but it could also serve as a ‘Blessing in Disguise’, where her life-world is completely changed and improved in every possible manner. One such example is presented in the next ‘Findings’ chapter (Shaheen’s Life-world).

6.2 Home and Family

“I was already married. I was at my nanand’s house before the earthquake. I left her place hardly 5 minutes earlier than earthquake and I could not even imagine that something would happen that way. Allah saved us; we had quite big financial loss but otherwise no human loss” (S. A: 1: 28-31).

‘Nanand’ is an Urdu language word meaning (sister-in-law). Family matters a lot to Saima, which is why she started thinking about her relatives as the earthquake started. The first thing she did was to make sure that everyone was ok at her in-law’s place, which she had just left five minutes previously. She felt relieved after seeing them alive and this indicates clearly that this is important than any financial loss. Therefore, while the family and home can be highly constraining in rural village contexts, they are also a core part of everyone’s life, wellbeing and identity. In normal times, family and home represent stability and security, which is why an earthquake, which shakes the physical and emotional foundations of the home, can have such radically undermining effect on anyone’s life.

“Not only my friend, my mother also died in this earthquake, I was too much close to her. Her loss cannot be fulfilled or replaced by anything no matter what” (A.A:3:43-44).

Parents are certainly central to the lives of most of the children, but a mother holds a greater importance and attachment for adolescent girls in particular, especially in the rural areas and small villages, where a girl does not have enough socializing opportunities and where male family members dominate the power relations. The loss of her mother was devastating for her; she felt emotionally disturbed talking about her. I had to change the topic and relax her mind for a time by using my therapeutic skills. Providing her with a counselling environment, I expressed empathy with her distress and waited until she was sufficiently comfortable to continue with the interview.

“After the earthquake, we follow a nuclear family system. My husband thought it would be a better idea to live alone and take care of the children the way we want to” (S: A: 3: 77-78).

One of the common changes that occurred because of this earthquake was the drastic change in the family system in Chipa village due to being the financial compensation, paid to household heads, both women and men, who completely lost their houses in the 2005 earthquake in Pakistan. It was aimed the good intention of the Government of Pakistan to support these specific households, but it proved to be one of the major reasons for the breakdown of the existing family system and its replacement with that of the nuclear family, which is not considered normal practice by village people.

People in the villages have always valued and given preference to the joint family system (what in the West is known as the extended family). However, this has been one of the drastic post-earthquake changes in the culture of Chipa; setting a trend for married couples living on their own. This has brought both good things and bad things for people at the same time. Good things are that women are more independent at their husband's home, taking care of just their husband and children; whereas before they would have to take care of the complete family; cooking food for up to 20-household members, listening to everyone's demands, and fulfilling them. If for any reason, a woman would not do so she would be subject to emotional abuse, more widely recognized recently as a form of domestic violence. Bad things derive from the negative impacts of the nuclear family system, which include a lack of family support from close relatives – significant in such firmly bounded cultures and financial dependency upon the Government and other organizations after the earthquake. As a result, many comments regarding people's laziness, their lack of enthusiasm for work and professional life, saying that 'now they do not like to work but prefer to get funds from elsewhere, to sit and eat.

“My father is a politician” (S.A:3: 94).

The father of my research participant Shaheen (S. A) is a moderate politician with a minimum of power. However, this still confers on him a higher status compared to others and this is one of the reasons that she did not suffer to the same extent as other girls. Instead, the support of family, husband and community members, and most importantly her father's status in the village created the conditions for her to transform her personality and acknowledge her worth as a productive individual of the community.

“The good thing was that we were in the joint family and you know that when you live in the joint family you do get the benefits of support, out of the way from family members. So, my in-laws before, dealt with my financial issues” (S.A: 4:104-107).

In villages and rural areas of Pakistan 99 percentage of people value the joint family system and here, some of the families are supportive towards each other in a crisis. One of the biggest changes that came with new opportunities was the appearance in the village of luxury items, which this village people had never seen before, and this was an indirect effect of people receiving home reconstruction stipends from the Government of Pakistan, which made a huge difference in the cultural set up. Such are the visible signs of change and diversity in the villages: the persistence of traditional modes of living alongside new ways of life typified by the nuclear family system. Surprisingly in terms of psychosocial wellbeing, this has worked for many women and men. On the other hand, some adolescent girls and young women still prefer to live among their relatives and family members and value the safe joint family, as a form of coping strategy, a haven in the wake of trauma and after disaster. This knowledge, in particular is about those adolescent girls and young women that belong to a psychosocially well-balanced family, which is able to provide social and financial support. Shaheen was one of those research participants that belonged to well established family in Muzaffarabad city.

“One of my sisters was under the rubble at that time. However, she got married afterwards, as this earthquake followed many underage marriages. Although, she is very happy now with her husband as she moved to England. Moreover, the difference in her life came, from small village to such a developed country, where she has all necessities of life, electricity in house all the time. Whereas, we people have a tough life here. My mother’s house is far away from here, and we have to walk a lot to reach there. On the other hand, she can take bus there easily, anywhere she needs to go. I am happy for her, that she’s got a better life than me” (S.A: 2: 55-60).

The participant sympathetically described her sister’s lived experience, the change in her life after the 2005 earthquake which involved her making some patriarchal bargains: for being able to live in safety in the UK, marrying an older man, living with in-laws, taking care of the household activities and much more. However, her sister proudly represents her lifestyle, which is very different to hers in a small rural village without even basic facilities. She does not feel jealous of her sister who, according to her definition, has a better life. After the interview, she even received a phone call on her mobile from the same sister and felt very proud to talk to her. This kinship expression describes the importance of the home- family relations in her life world, which are a source of pleasure, sense of contentment and relief.

“My in-laws are and were financially weak even before the earthquake in 2005. I have to accept that I have been living in poverty, and this disaster further added to my issues and concerns about life” (S.A: 3: 81-83).

Although for some people their home life improved, this participant indicated the lack of any real economic change after the earthquake. The earthquake even worsened her psychosocial status considering the poor condition of the house that collapsed: although a few walls and pieces were still there to be able to rebuild and rehabilitate the structure. For example, although they now had a toilet, this was not complete, without any light, bulbs or tube lights fixed.

“Kids go to school, I take udhaar from relatives and family friends’), it is very difficult to manage their fees and expenses” (S.A: 5:138-139).

‘Udhaar’ is an Urdu word, which means borrowing funds from family, friends or relatives. It is one of the most common socio-cultural practices followed by the below average class in particular. Not everyone helps, but still there are many people in the family and neighborhood who are ready to help, especially the extended family which highlights one important role of this institution. Education is a key to future betterment and is particularly important for girls if they are ever to have the opportunity to expand their horizons and future avenues.

Home- Family being the second important component of the Life-world framework plays a major role in and after the disaster event. As mentioned in above quotations, home is defined as a haven for some and a cage for others. Depending upon the kind of home environment an individual is brought up in it will develop her personality. At the same time, the kind of support she might have at home from family members, including parents and other siblings will place have a huge bearing on her life-world and if the patriarchal constraints are not at an extreme level, will aid her development.

The next component is ‘Community’, which again is highly important for the development of adolescent and young women in particular. It aids in personal and professional development and post-post disaster recovery phase in the longer run. The community’s involvement is one of the coping strategies that women and adolescent girls rely on in the wake of trauma and after disaster.

6.3 Community

“It was a painful experience just like the ‘day of judgment’ as we never experienced an earthquake like this before. Some people did not have any other option but to reconstruct their houses from the left-over woods and sheets after the earthquake. This at least provided them a roof over their heads” (M.A: 1-2: 23-26).

I refer to Maimoona’s words again because it has an immediate bearing on the component of community. Maimoona immediately, started talking about the broken houses in her community.

Here she is trying to express the community's strength, which kept her moving even in such a traumatic situation.

“All us were together all families were together. That is how we would feel secure being together. None was willing to go inside and be on their own” (M. A: 2: 43-45).

Community support means a lot to disaster survivors anywhere around the world. The human psyche demands a degree of togetherness, especially immediately after disasters. This togetherness results in a sense of security, and better emotional, moral and community support amongst survivors. People having similar kinds of disaster experience feel better in the company of people of the same age, geographical location, socio- economic status and gender.

“Poor women had to struggle a lot before earthquake to fetch water from far-flung places. However, I am thankful to Diaconi. I really appreciate for the kind of activities they have carried out. Simply if I want to put it in words, you cannot imagine where they have supplied the pipelines for water in this small village. Although the roads are not good ones but still to an extent where we can go, where we couldn't go before” (S.A: 7:217-222).

Also,

“After earthquake, we stayed for 12 days at our cousin's house and then stayed for 4 years in Pindi with husband as he used to work there and then came back to Chipa when the living condition was a bit better in Chipa” (S.A: 5:108-110).

She had to keep moving from one place to another, to relatives living in bigger cities compared to the small village she was staying in since childhood. It created some conflict about her ideas of what constituted a better and comfortable house to live in. She stayed four years in a bigger city but ultimately, unlike others who prospered there, she came back to her village. The reason she came back was that some people are culturally adapted to place as compared to others; they never leave their birthplace no matter what. The same was the case with her in laws and husband. He did not want to keep his family in a big city and therefore returned to his small village despite the risk.

“NGO’s people came 3 days after earthquake. Army came, doctors came but did not come early they came late” (S.A: 6:175-176).

While different people said different things, such was their attachment to their community and birthplace, that the majority of girls and young women accepted that there was no help or aid provided within 24 hours of the disaster due to the broken roads and the inaccessible geographical region and were content to remain there: despite the fact that this small village is located at a very risky place. That it was surrounded by mountains with a deep river on the other side is the reason why humanitarian and relief agencies were so delayed.

6.4 Beyond Community

“Life is beautiful now. And the credit goes to those international and local organizations that came here, provided us with the personal and professional growth opportunities, source of income and awareness about a better lifestyle” (S.A: 3: 68-71).

Shaheen is clearly mentioning the importance of exposure to international organizations because of this earthquake. She gives credit to the influx of these organizations that provided her with personal and professional growth opportunities. For such small and insular villages, this influx was of huge significance.

“There is much betterment in the homes infrastructure. There are better hospitals and schools now as compared to the ones that were there before earthquake. They used to hold five classes in one classroom and now there is separate class for each grade students. NGOs have worked on schools, now the schools are beautiful. NGOs focused on water and sanitation, roads construction and toilets” (S. A: 4:110-114).

There has been considerable improvement in the infrastructure of the buildings in Kashmir overall after the influx of NGOs and INGOs in particular. They have resulted in improvements in the lives of the girls and young women: such as better road construction better school structures, enough space in the classrooms, a new awareness of the importance of sanitation and the value of indoor toilets, and, especially, a running water supply to each home, which was non-existent before the earthquake.

“No, none ever came here to ask such questions from us, but as I said we were being displaced as well, sometimes at one place sometimes at other so we returned our village 4 years after earthquake when my husband left for Saudi Arabia” (S.A: 5:165-167).

With the help of family relatives, her husband left for Saudi Arabia after the earthquake for a better future and financial resources. There were many people in a small village whose relatives were in Saudi Arabia and they would support others as well from the same village. The researcher found a sense of community wellbeing where people supported close or distant relatives in order to assist with getting jobs abroad. That sense of community wellbeing and the provision of social support for each other aided them towards the recovery phase of disaster.

“But what I want to say is that if the houses fell, and disaster happened but on the other hand, this earthquake brought so many opportunities for the young people. Now the socio-economic status is better than before. Now there is water in almost every house in this village, people homes are better as they reconstructed and got awareness about earthquake resistant homes and the importance of using good material in home construction” (S.A: 6: 177-188).

Talking about her work experience immediately after the earthquake brought a smile and pleasant expressions to her face while describing it to the researcher. In short, now she understands her worth as an individual person rather than simply as a wife, mother and woman only. This has been possible due to the professional job she obtained with international organizations, and getting exposure to men and women of different life-worlds. In addition, coming from a political family background, better financial status and support from her husband and her parents assisted her throughout the journey towards recovery.

6.5 Discussion

The above section presented a selection of quotations, emerging from the disaster lived experiences and life-worlds of the adolescent girls and young women in and after the disaster: all of them belonged to Chipa village (Rural Pakistan). The value of the quotations is that they are able collectively to provide a view of the disaster lived experiences through age and gender lens. According to the quotations presented through this study, adolescent girls and young women who already cherish a healthy family relationship will have a better sense of Self-Identity and Psychosocial wellbeing. Kinship has been one of the critical components throughout the post-disaster recovery phase (Bolin and Bolton, 1983; Oliver-Smith and Hoffman, 1999; Walsh, 2007; Khan and Rahman, 2007; Regnier *et al.*, 2008; Chamlee-Wright and Storr, 2011).

Adolescent girls provided evidence of how their health is sustained by a supportive relationship with parents and siblings (Gardner and Cutrona, 2004; Meschke *et al.*, 2002). Adolescents who feel understood by their parents and trust their commitment to the relationship, even in the face of conflict, confidently move forward toward early adulthood (Moretti & Peled, 2004; Umberson, and Karas Montez, 2010). In contrast, adolescent girls who are already living in a highly patriarchal constrained home environment in a large family (Parish and Willis, 1993; Belle and Doucet, 2003) who are burdened by overcrowding, maternal and mental health and the like have been found to have a poor Self-Image, Self-Worth and Identity. Not only limiting it to the home-family environment, the community and beyond community support such as: support from relatives abroad, above average financial standards, access to health services and social resources and availing the windows of opportunities ensured a better ability to socialize and a sense of wellbeing and care amongst adolescent girls and youngwomen.

In addition, the role of Community cannot be ignored at any cost, in wake of trauma, post disaster and post-post disaster. This study also finds that having a poor and disorganized community structure that places unnecessary restrictions on adolescent girls and young women will delay the post disaster recovery phase (Plan, 2013). Lack of schools, absence of maternity and reproductive health clinics and women's socializing places added to the existing constraints on those adolescent girls and young women who already suffered from financial, patriarchal and emotional constraints in their home, community and beyond community.

6.6 Closing Notes

In the next section there follows a discussion around the life and lived experiences of girls and adolescent girls in rural regions. Villages like Chipa still have no access or little access to the basic facilities: lack of maternal hospitals, no gynecologists, lack of health visitors, no health visitors in some unreachable regions of Chipa, lack of schools and colleges, no socializing sites for adolescent girls in particular. Windows of opportunity closed sooner, patriarchal bargains were negotiated, on a routine basis; there were early dropouts from schools' due to financial loss in disaster and other unexpected psychosocial consequences of not fulfilling the expectations of guardians and family members, as when the onset of menstruation occurred at an early age.

Chapter 7

Life-world Snapshots

7.1 Shaheen Life-world Snapshot

Symbol of strength, Hope & Motivation

This life-world snapshot has been compiled from interview transcripts, participant observation and subsequent interpretation of the data. It is told in Shaheen's own voice to convey more of the meaning and emotion of the girls' stories. Shaheen was an adolescent at the time of the earthquake.

My name is Shaheen and I am 25 years old. I would like to tell you about my life, my family, my community and my world generally.

I was born and bred in Chipa village and completed my schooling from there. I belong to a financially stable family; my father was a politician at the time of the earthquake in 2005 but is retired now. I was interested in continuing my education but I was not allowed by my parents and relatives to carry on with what I wanted in life. I was married at an early age of 15. Unfortunately, marriage is supposed to be the right and last choice for girls at an early age in rural communities and villages of Pakistan, like my village named Chipa.

It wasn't the right time for me to be married, my husband, is five years older than me and he is my first cousin but he turned out a cooperative and kind-hearted man. Therefore, I am pleased and content in my marital life. I could tell you about other girls and young women, who are forced into marriage, even at the age of 13, even if they do not have their periods and are not ready physically. As usual in most of the Asian cultures including India, Pakistan, and Bangladesh, pregnancy is supposed to be there immediately after the marriage. There is no concept of planning a pregnancy in villages especially, even though people are aware now largely about the importance of family planning. Yet, they are not ready for it, no matter whatever health implications and disaster it might leave for underage girls. Unfortunately, I conceived my first baby at an early age of sixteen. Due to lack of understanding and education about health concerns and nutrition needs during pregnancy, I would fast because of the pregnancy complication 'hyperemesis' and I was not able to keep the food and drink down at all initially for three months of the pregnancy. As a result, I had a premature baby who died three days after birth. One of the contributing factors was

the unsterilized equipment used during the delivery, as I was not taken to a good hospital, it being far away from my village.

My husband, being my first cousin, is cooperative, loving and friendly. That actually aided me in developing a mutual understanding with him and his family. Moreover, he allowed me to continue with my education on a private basis from Allama Iqbal Open University (AIOU), Islamabad Pakistan. I began my studies but was not able to complete it due to health issues related to my pregnancies and abortions at such a young age and with poor healthcare.

By 2005, when the earthquake came, I already had one baby boy of a year old. When this earthquake came I was at my father's home in Muzaffarabad, I had come there for Eid (Muslim Holy Festival) shopping from the big market. I always travel to Muzaffarabad market for shopping for Eid, parties, and weddings parties. One of the reasons is that women are not allowed to shop for themselves in Chipa village main market. Most of the women produce a list of items, including sanitary pads, and hand it over to the men to bring for them, instead of considering their choice, and whether or not they like it. However, my life-world was completely different compared to the other local girls and women of my age in Chipa village. My family say I am more of a bright, lively person since my adolescence.

I think I remained a source of courage and motivation for people to move on with life in that tough post-disaster situation. I can talk about my lived experiences and journey towards resilience, strength, and social exposure by working with men, which in itself was a personal transition in my life. That was the time when I realized my worth as a woman. The support mechanism I had was wide and helped in enhancing my psychological wellbeing. My determination and persistent involvement in the community on a daily basis for about five years served as a coping strategy throughout the process. I would say my worth was as a housewife before the earthquake. However, I learnt to speak and take a stand for my rights even in that kind of constrained community environment for women and girls.

I must mention the important role of CDRS, the NGO that was the basis of me mustering up the courage and personality transition. My thoughts and views changed after working with them as earlier I wouldn't have considered it good for women to work in that environment before the earthquake in 2005. I worked with them for about five years, but after that, they went back to Pakistan for a flood relief project. They are still working there. They called me again for the Charsadda project but because of childcare responsibilities, I could not go there. By 2009, I had three kids. Now I am jobless but I prioritize my children over the money I was getting and bringing home. I enjoyed my job and relations with my husband grew even stronger. The good thing is that even though I do not work anymore, I have understood my self-worth, self-respect and self-identity, which I never had before earthquake. For me this earthquake brought a lot that was positive.

You would probably like to know what I look like. People say my appearance is pleasant. I wear light make up, pink lipstick, black eye pencil and a delicate gold necklace, which I think, further enhances my personality. I try to be positive and very pleasant to people I meet. I cover my head with a scarf but I would say my dress is comparatively neat and smart compared to other women of my age or even younger to me. I think if you met me, you would find me pleasant, open and friendly. I am quite pleased and content with my life and family especially after the earthquake, which served as a blessing in disguise in my case.

I was altruistic before earthquake and I liked supporting people and my family. When this earthquake came, I collected the leftover food stock, took it to ziyarat (shrine) and cooked food for 200 survivors. I think individual personality differences matter largely in reconstruction, transition and personal transformation. I finally, made my way and found my worth in the phase of disaster, trauma and recovery by serving people in the field. Although I raised in Chipa like all the other girls, yet I had very good and kind support and respect in my family. This was not only limited to parents and siblings, but I had support from uncles, aunts and other relatives as well. In short, my world was wider, brighter and surrounded by many supportive people to rely upon in times of need. All of them were means of great social support during the process of recovery and resilience striving towards a better life. My husband had to struggle by himself initially to overcome the financial crisis. After the earthquake when I started working as a support worker in the field, I also explored an opportunity for my husband. That is how we came out of the financial crisis, and strengthened our personal marital relations.

I would say that this earthquake unwrapped some bright horizons for young women especially.

7.1.1 The Earthquake

About the earthquake experience, I woke up hearing my son's voice that wanted me to go outside on the balcony. I just came towards the terrace in the morning, as my son was screaming the moment the earthquake started Houses started falling down in front of my eyes in seconds. I fell down on the floor holding the boy, watching people falling down and dying infinitely, those who were standing on their home's roof. The first thought that came to my mind was that it is the day of judgement. Some portions of my home fell down, miraculously leaving my boy and me safe and sound to escape under the rubble. I can describe my experience as a miracle to come out alive with my baby under the rubble. Many other people have mentioned and talked about miracles. The psychological issues that I had for a long time since 2005 were: sleeplessness, anxiety about going inside the broken house, looking at the cracked walls reminding me of the event.

I stayed in shelters with my boy for a year. There were no toilets; we would have to go in the open field. People in hospitals, colleges and schools died and some of the dead bodies are not found. I also witnessed it myself by watching people burying 5 to 6 dead bodies in a single grave.

My mother saw so many dead bodies as she supplied water to the people in their last moments before death. The mobile, telephonic and other communication networks were dead for days. My husband was in Chipa village and I was highly concerned and worried but I thought everything might be fine there, thinking that it is only the city that has been majorly affected by the earthquake. Next day at 8 o'clock in the morning he managed to arrive in Muzaffarabad by walking as my father's house is high up on a mountain. There is a deep river just alongside the road, there were many cracks but the house did not fall completely. Considering the geographical location, and home infrastructure my husband pronounced us (my son and me) dead in his mind and started meeting other family relatives. However, after talking to one of the relatives, he was pleased to hear that his wife and boy are alive and that they saw us in the ground after the earthquake.

I can share another experience, of my aunt who was staying in the upper portion of the house with her husband who was suffering from hepatitis C. When the earthquake came, the upper floor completely flattened the house. My aunt, cousins were all under rubble. Two of the sisters were holding each other's hands while they were alive. However, as soon as her hand got cold, it loosened. My cousin started screaming from under the rubble, and my brothers helped them.

7.1.2 My Family

My father was in politics earlier and is now retired. I am the first child of the family and have eleven siblings. I have two mothers, living in separate homes. My birth mother is the second wife. I can say all good things about my family and my father, that even having two marriages, my father has been able to keep a balance between two wives. In addition, that this never emotionally bothered me as he has always been there whenever my mother and I needed him. I used to live in a joint family system before the earthquake with my brothers-in-law, sister-in law, mother-in-law and father-in-law. However, we adopted the nuclear family system after the earthquake.

My younger sister's death before her marriage has left everlasting emotional scars on my memory. My sister was my best friend but she was diagnosed at the last stage of blood cancer and died 15 days after her initial diagnosis. My father was completely shattered and devastated with her death

and kept on crying for months. He was ready to spend money and send her abroad for a better treatment. However, there was no possibility of his daughter getting any better with any kind of treatment according to the doctors. The earthquake in October 2005 came ten years after her death. Talking about my sister brings tears to my eyes and they express the feelings and emotions still alive for me. Thinking about her death makes me think about the earthquake and how I faced it, where I was at that time.

I also assisted my husband in finding a job as he was working as a driver before the earthquake. He got a better job opportunity with a German organization and was hired as a bilingual translator. After spending six months with them he was offered a job in the logistics department on account of his skills and expertise. So, both of us were working and earning well, busy in our daily activities such as helping other people, supporting them in one or the other way. Moreover, my husband motivated other relatives as well towards education.

My husband was cooperative and supportive during the recovery phase of the disaster. He was earning well and so there was no further particular need for me to work. My husband works as a logistics assistant now for an international field-based NGO, which only travels and stays in the toughest unreachable areas of AJ&K such as the Leepa valley. I am happy to tell of the safety and security of everyone at my home apart from two deaths that happened in the family.

Two of my sisters lost their senses at the time of the earthquake, seeing many dead bodies and were in a state of denial. However, I supported them.

7.1.3 My Community

My father owned a house in a bigger city, Muzaffarabad, which is why I would occasionally travel to Muzaffarabad after marriage for my treatment and shopping. In Chipa, there is no adequate maternity hospital for women. Similarly, there is no culture of shopping for women. Moreover, it is not considered reputable and people talk negatively about those girls and women that are seen in the market for instance. When you travel around by car, you would not see any woman or girl in the market or out in the community. I got a job opportunity with an international organization named 'Comprehensive disaster response system' (CRDS) and worked as a 'support worker' for about five years. I enjoyed my work to the fullest and meanwhile kept helping other young women survivors, including my neighbors, relatives, in-laws and my own sisters.

This is not the case for most of the young women of similar age in Chipa who are vulnerable, desperate and anxious even now. Considering the differences in the life-worlds we have, the right support mechanisms and positive coping strategies could help anyone transform optimistically, even in remote villages.

People in Northern areas and mountainous regions of Pakistan stock food beforehand considering the harsh weather conditions. Since our house did not fall, the stock was still there; I distributed the complete left-over food items such as rice, lentils and other fruits. I found a kitchen somewhere at a broken house and cooked the food there with the help of other women like myself. We distributed it amongst all people at the time of Aftaar (the opening time of fast in Ramadan). The government buildings had all fallen, as the contractors are not honest in their work. On the other hand, some private homes were fine and standing, built by people privately. Relief NGOs came a week after the earthquake. Medical camps were set up by Agha Khan Hospital and provided medical services to people. Other food relief was distributed through Pakistan's Army who came after three days; they were the first ones to help people. They vaccinated us in order to not get infections. After a month, a local NGO named 'Al Akhtar Trust' provided the shelters to people where some people still are living.

For some nights, I took shelter with my family in my grandfather's house. We reconstructed the house and walls from scratch. Local people have developed a greater sense of building better homes after the earthquake. Some people prefer to build earthquake resistant homes. Many people even migrated to big cities such as: Rawalpindi, Islamabad and Karachi in order to escape the situation. However, they had to come back after six months to Kashmir because they were not ready to leave their homelands.

7.1.4 The World beyond My Community

Not just CDRS but different NGOs such as, UNDP and MSF worked for the betterment of local people. I would acknowledge the help our community received from UNDP in terms of providing necessary and productive trainings to the housewives, women and men about growing wheat and rice in the field, providing them with some trees and plants. The aim of the trainings was to provide the household's women with a source of income, so that they could work from home and be able to earn something. Many women started growing mushrooms at home and still sell them at high costs. Mushrooms are grown in Chipa and Muzaffarabad and are very expensive to buy. Furthermore, I must mention about the importance of four seasons weather; UNDP helped people recognize the changing weather and seasons and showed people they were lucky to have four seasons of weather. Earlier, people only used to grow corn in the field and would benefit from it just for three months. However, their lives are transformed now as they have learnt to take advantage of the weather and grow different things in different times.

DIACONI was a Turkish organization that was field based at that time and helped provide water pipelines in each house of Chipa. They also worked on some of the roads, as earlier there were no roads at all leading towards some of the houses in the interior village. There was no water system

at home. Women of Chipa would climb mountains and travel long distances holding the water mud pots on their heads. Men would never do that. It was women who were supposed to fetch water for the family. With the help of DIACONI, every house of Chipa has the water pipelines that have affected the lives of girls and young women especially.

I would say Kashmiri people are strong headed and courageous. The NGO project director called them even stronger than Americans, mentioning that people are still not out of Katrina.

7.1.5 The End of My Story for Now

I coped during the recovery phase because I had a strong sense of religious beliefs. I accepted the disaster as an act of God, even when there were some people who spat towards the sky, showing anger to God. One of my religious beliefs that helped me throughout the process was that Allah gives you those sufferings that you can survive. He loves His beings so He will never be crueling towards them. I had very strong family kinship bonds and had a lot of support from my family. I also had support from the community, especially great support from NGOs and INGOs and army people. In turn, I helped other disaster survivors. I had job opportunities, which provided me with an understanding about my own self-worth and self-respect and most importantly, a better, recognizable place in the family. Everyone knew a different Shaheen before the earthquake and now after the earthquake I am a completely different person. Earlier I was only a housewife, no one knew me outside the house. But my name is familiar and recognized amongst men and women, and people know me as a strong head, determined, promising, social and smart young woman who not only supported other people in the field but also managed things at home through her relationships with husband and children.

7.2 Nailaa's Life-world Snapshot

Self-Identity, Liminality, Resilience, Hope

This life-world snapshot has been taken from interview transcripts, participant observation and consequent interpretation of the data. It has been described in Nailaa's own voice to convey more of the meaning and emotion of the girls' stories. Nailaa was an early adolescent aged 14 at the time of the earthquake in 2005.

My name is Nailaa and I am 20 years old. I would like to talk about my life-world, my family, my community and my world in general.

I was born and raised in Chipa village and completed my schooling from there. And at the moment I am a student at higher secondary school, studying arts and economics. Unfortunately, life has not been very easy for me since childhood as my family has major financial challenges. My father divorced my mother a long time ago and left us all alone on our own without any financial, emotional or moral support. He was a shopkeeper in the village and was earning all right but never supported us after separating from my mother. My mother, being a strong woman, started working at other people's homes and has been able to take good care of my sister and me. I am proud of my mother I must say. I was interested in continuing my education but my relatives and other people in the neighbourhood did not allow me to. However, my mother encouraged me and supported me to carry on with what I wanted in life. Moreover, here I am in front you, studying and doing really well in my education and school life. However, as soon as I come back home, it's a different world for me that is much more demanding, where I have to help my mother in cooking food, cleaning the house and also keeping my relatives happy. If you do not do that, you would not be considered a good girl. People will make your life hard as a girl. They just need a new topic or reason every time to speak about the girls of my age in particular. Therefore, I try my best not to create any more difficulties for my mother who has already suffered so much because of my father. I had an abusive father who never respected my mother. I try to help her in every possible manner I can and ask my youngest sister to do the same.

I am engaged to my first cousin who lives in Islamabad and wants to marry me this year but I keep asking for some more time as I need to complete my studies first. I am not ready for marriage yet. Unfortunately, my in laws would not understand that so easily. You know, not everybody understands the real worth of education, particularly for girls of my age. According to our society and culture, the belief system here says that; adolescent girls need to help their mothers in the kitchen, learn household responsibilities, prepare for marriage, and get married in time before they age. Where is education and professional growth for us? How can we even think that far when we, being girls, are confined to our homes or marriage only? We are not allowed to think beyond

that. Look at me, I want to do so much in life, I would like to be a doctor and move to a bigger care of my mother financially and emotionally. I want to provide her with some rest and a good life instead of getting married like all the other girls in my village. Unfortunately, I am not allowed to do that. When I discuss it with my mother, she is always concerned and worried about ‘what if this’, ‘what if that’ ‘what people are going to think about us’. In addition, every time my mother concludes the conversation by saying that ‘I wish you were a boy’. Moreover, when she says that or anyone says that I feel so worthless in myself, in being a girl. I feel like I have no individuality of my own; I am left with so many unanswered questions and wandering thoughts in my mind then. I do want to communicate my thoughts and get answers to my questions but we do not have any doctors or a psychologist here in our village. Therefore, my mind is left in a state of confusion for days, wondering why being an adolescent girl makes life so complicated and demanding for me. When I hear the stories of other girls of my age who already have moved to bigger cities like Islamabad and Rawalpindi for the sake of a better life and better education, I feel so helpless and bad about myself. I am so much confused in my mind thinking about all the different possible options for a better education and life. However, it is useless when we cannot even leave this village; how can we have a better life then? This state of mind leaves me emotionally and mentally drained at night time in particular when my sister and mother are sleeping. I wish a miracle would happen overnight and I would be able to do something for my family. However, every morning I wake up with the same routine, around the same people in the village, and nothing has changed. However, for some reason my mind starts thinking the same way and once again I perceive life in a very promising manner believing that things might change for goodsomeday.

In 2005, when the earthquake came, my sister and I were in school. We did not have an idea what was happening around us; the earth was shaking and our teachers were scared, asking us to sit on the ground and do not run or leave. After a little while things started falling down from our desks, chairs were broken, we could very clearly see the immediate cracks in the walls surrounding our rooms. The first thought that came to my mind was ‘it is the day of judgement (DOJ)’ and we all are going to die. I even told my friend, ‘it’s qayamat (DOJ); let’s recite kalma (Holy verses from Quran: the Holy book of Muslims)’. I was scared to death and I stayed there until the earthquake stopped and one of the helpers from the neighborhood rescued me. One of the reasons that girls and children died in this village was that the teachers would ask us to stay on the ground and do not move and many students found dead under the rubble.

Although, I had many restrictions on me from my family members, still I have always been full of energy and have had a strong faith that things might improve one day. I think I did remain a source of courage and motivation for my friends who left the schools permanently. They would feel bad about leaving the school and wanted to join again whenever we would meet and communicate.

You asked me to talk through my disaster and post-disaster experiences and my journey towards resilience; my internal strength and my family, including my sister and mother's support, helped me a lot. That was the time when I understood their worth even more and realized that they are the best I have in life. The support I had was not much wider than that but still the people from different NGOs were always very helpful I must say. I would always feel better by interacting with them and even made some friends. I also participated in some of the post-disaster reconstruction opportunities provided by different NGOs along with other girls of my age in our village. Those opportunities were to participate in some of the school rubble cleaning activities in the village, books and stationery distribution, and attending the general workshops on different topics such as sanitation, disaster and resilience, disaster preparedness. I have always been determined and willing to help other individuals in the village even before the disaster. That is how I have always been and my mother taught me to be myself. Although, some of the relatives would even talk against me and emotionally torture my mother by asking her not to allow me to participate in outdoor activities at this age (adolescent), telling her that somebody might hurt me and I might bring dishonour on the family. It has been quite disturbing for me to understand what happened to me during adolescence. My body and mind was growing, I already was going through many physiological changes, I was trying to understand myself and develop my identity as an individual or as a girl and at the same time there was a lot of pressure from those relatives who had never been there for us since I was too young. Girls at my age in our village are meant to be treated that way unfortunately, they are not allowed to have their own identity as an adolescent, and they are forced to behave as an adult. Which is not that easy for us as girls. My relatives wanted me to stay home all the time, leave school and get married soon but I was fortunate enough to have a strong-willed mother who would always encourage me in every possible way she could. During the time after the earthquake, I actually learnt to speak and take a stand for my basic rights even in a limiting community environment where girls of my age are not allowed to speak up.

The NGOs and INGOs played an important role in developing my strong personality and with a constant support that actually aided me throughout the process of recovery. My views completely changed after working with them. I do not know what people would think of me while they communicate with me. Although, I am quite strong from the inside, just like my mother, but I do realize that my appearance is shy and less confident from the outside. I always dress neatly as compared to other girls of my age in our village as I like to do so. I cannot say that I am completely content in my life but I am quite comfortable, considering my mother and sister's support particularly after the earthquake, as it brought us even closer to each other.

I was too young when the earthquake happened in 2005 but I always liked supporting people and my mother particularly. When this earthquake came, I collected the leftover food stock at our home and we survived on it for few days so we did not have to ask other people for food. Allah helped us. I think individual personality matters largely in developing personal resilience. I find myself more mature than my age; life has taught me a lot. My father's ignorance towards my mother and I have made me hard enough to understand the harsh realities of life towards us women and girls in this society and culture. I found my real worth in the phase of disaster, trauma and recovery by aiding my family and taking care of them emotionally in particular. Although I was brought up in Chipa, like all the other girls, and despite my father's attitudes, yet I had good and kind support and respect in my family. This was not only limited to my mother and sister but also from NGOs and INGOs helpers that distributed the material support amongst people. Although, my world was not wider than my mother, sister and my school friends and teachers, still the internal strength I had helped me throughout the recovery phase. I want to provide a better life to my mother and sister. I want to do something for them but how? I mean this earthquake could have unwrapped some bright horizons for women but I am still there financially, where I was before earthquake. I am in a position to get a job now and start a career as I am full of energy but how would I do it, has occupied my mind all the time. If I stay in this village, my father's family will not let me do anything, they will force me into marriage instead. Maybe I could get married in Islamabad, which is a big city, but I am not sure whether I will be allowed to go for higher education there. I am quite confused in my head; I do not know how to move on.

7.2.1 The Earthquake

As mentioned earlier I was in school at that time in my class when the earthquake came. Our teacher asked us to sit on the ground and stay where we are. The chairs and desks started falling down in front of my eyes. I was scared to death. The walls and roof were cracked at the same time and fell upon us and we were under the rubble. The first thought that came to my mind was that I am going to die and nobody will survive in my village. Some portions of my school were fine, miraculously I was taken out along with my other friends under the rubble after 6 hours. For me it was a miracle to come out alive. As soon as I came out, I started looking for my youngest sister; I was so pleased to see her alive. She had already been taken out from under the rubble. The men from different shops near the school took us out of the rubble. However, many died. The psychological issues that I had for a long time since 2005 were: sleeplessness, anxiety about going inside the broken house, looking at the cracked walls reminding me of the event. It took a long time for me to stop having fears of the cracked walls in my school. Moreover, the aftershocks, which came on a regular basis, would further haunt my heart with fear. The severe after effects kept on coming until 2011. I still at times cannot sleep all night. Whenever there is an earthquake, it reminds me of the complete picture of what we already have faced in the past. I would never

want that to happen again. I shall be more mentally prepared this time if it happened but I do not want to suffer all that again.

I stayed in shelters with my mother and sister for a year. There were no toilets; we would have to go in the open field. People in hospitals, colleges and schools died and some of the dead bodies are still not recovered from the collapsed buildings. I also witnessed death myself by watching people burying 5 to 6 dead bodies in a single grave. I have seen so many dead bodies in my life now that I do not want to see any more dead people. The mobile, telephonic and other communication networks were dead for days.

I can share another experience of my friend who was not too far from me when men were taking people out of the rubble. She was still alive but badly hurt. I kept asking them to take her out first but they did not listen to me and by the time they rescued her she was dead. I kept on dreaming of her after that for a long time. Her face still haunts me at times; I wish I could have been in a position to save her.

7.2.2 My Family

My father was a shopkeeper in the village. I am the first child of the family and have one younger sister. It has been more than ten years now that my father has left us on our own. I have heard that he has moved on with his life after separation with us. He is not in the least concerned about our health, food or anything. He has never been a good father and husband. And the fact that he left us on our own in this critical situation, when even strangers would ask about you or your needs, has emotionally affected me to an extent where I don't want to have any more false hopes left that he would ever return. He has never been there for my mother and for us.

We were lonely before earthquake but are even lonelier now. It did not create much difference for us really, other than exposing some relatives in front of us. They say hard and tough times expose the real person in you. That is what happened with us. Nobody helped us; my own father did not even enquire about us, whether we are alive. On the other hand, my younger sister has been one of the sources of motivation for me to move on in life. She is my best friend and we share a lot.

7.2.3 My Community

I always had quite a small house where my mother, sister and I lived before earthquake. I do not belong to a rich family. In Chipa village there is no adequate hospital for women and girls to deal with their feminine issues. Similarly, there is no culture of shopping for women and girls here. Moreover, it is not considered good for their reputation and people talk bad about those girls and women that are seen in the market for instance.

I wish I were a bit older at the time of earthquake, to get a job opportunity with any international organization and other organizations at national level. However, I was not in a position to work, I was only 14. There were not enough opportunities for the girls of my age at that time. I know that there were more opportunities for women, which some of them took up and it changed their life completely but for me it did not do much. I know a woman who lives a few doors down to my house, who was just a housewife before the earthquake and now she is earning for herself and independent. In addition, nobody criticizes her financial independence and support for her family and children; everybody is quite delighted for her.

People in mountainous regions of Pakistan stock up on food beforehand considering the harsh weather conditions we experience. Our house fell completely unfortunately; we were hardly left with any food under the rubble. After three days, we did get some support (food, clothes, water and sanitation materials) from Pakistan's Army. They were the first ones to help us. They even vaccinated us in order to not get sick. Other organizations NGOs and INGOs came here after a week. After a month or so a local NGO named 'Al Akhter Trust' provided shelters to people where some people are still living. The government buildings had all fallen, as the contractors were not honest in their work. On the other hand, some private homes were fine and standing, built by people privately.

As mentioned earlier, our house was completely broken so I stayed in a shelter with my mother and sister. After some time, we started getting monthly stipends from the GOP to build our own house. We reconstructed the house and walls from scratch. It still is not fully developed some people prefer to build earthquake resistant homes. Many people migrated to big cities such as Rawalpindi or Islamabad in order to escape the situation. However, they had to come back after a few months to Kashmir because they were not ready to leave their homelands.

7.2.4 The World beyond My Community

Many NGOs such as, UNDP, ERRRA and some other organization came here and worked for the betterment of local people. I do acknowledge that we received help from the community and international organizations that came here. However, it mainly aided the housewives and women in general, the windows of opportunity opened but for adults only. There was nothing for girls of my age. It wasn't a big change for us, where we would be encouraged to participate in the community along with men and boys. I have seen many women grown professionally and personally after the earthquake. So, some of the trainings that were provided to women in Chipa were around the importance of agriculture and how to grow mushrooms and other vegetables at home. So that women could work from home and be able to earn something for themselves independently. Mushrooms and some other seasonal vegetables are grown at home and sold at

high costs. It has changed and transformed their lives for the better, I should say. However, there was nothing much for us adolescent girls at that time or even now, other than the village organizations (VO) that some of the girls would attend regularly and get trainings on different skills such as: sewing and stitching; cooking classes; and other household activities. I wish there were some English language classes and some job opportunities for girls of my age. It would have helped the poor families to a great extent. I did participate in outdoor activities with girls in schools and shelters where we lived for long time. Nevertheless, I must say that there were not enough participation and socializing opportunities for us, or provision of opportunities for adolescent girls in Chipa.

7.2.5 The End of My Story for Now

Disaster for me is an act of God. I strongly believe that it is not in human's control so I accepted the reality, and tried to adapt myself to the situation and that environment where I don't have any support from my father's family, friends and relatives. That acceptance and adoption to the harsh reality did help me recover through all these years. Talking to mother, having a friendly relationship with her, made it a bit comfortable. We stayed together, slept together, ate together and prayed together. I must say that I coped because I had a strong sense of religious beliefs and trust in myself as a strong girl. Although there were people who called bad names upon Allah, additionally spitting towards the sky, showing aggression to Allah. They blamed Him for the earthquake that killed their loved ones and family members. I did get some material support from the community, particularly from NGOs and INGOs and army people. Post-disaster participation activities provided me with an understanding about my own worth as an individual and self-respect that aided me throughout the recovery phase.

I feel so good that there are some people out there who remember me in good words, as I helped them and participated in some of the activities. However, our society and culture unfortunately, would never encourage and promote adolescent girls as compared to adolescent boys of the same age. Just because we are girls we are not good enough to be valued more than boys or even valued equally. It is quite painful but unfortunately, it is the way we are being discriminated against on a daily basis in every field of life.

7.3 Aalia's Life-world Snapshot

Liminal State of Adolescence

Despair, Entrapment, Liminality, Hope

This life-world snapshot has been compiled from interview transcripts, participant observation and consequent interpretation of the data. It has been described in Aalia's own voice to convey more of the meaning and emotion of the girls' stories. Aalia was an early adolescent aged 16 at the time of the earthquake in 2005.

My name is Aalia and I am 22 years old. I would like to talk about my life-world, my family, my community and my world in general.

I was born and bred in Chipa village and completed my schooling from there. And at the moment I am doing nothing, staying home as I have completed my primary education. I belong to a financially stable family; my father and two brothers are in Kingdom of Saudi Arabia (K.S.A). They work there and transfer funds here through Western Union on monthly basis. My mother has to send someone to a bigger city to collect and bring that money to her. It has been like this for the past 6 years now. They even visit once in a while after few months. However, at home it's just girls; so just my mother and sisters and me. My father and 2 brothers are tailors there and earn well so we never encountered any kind of financial trouble here. My mother was always a housewife busy in taking care of us. After the completion of primary education, I was interested in continuing my education but my relatives and other family members did not allow me. However, I did try and somehow completed my primary education with the help of my mother and of course my firm will power. At the same time my parents also wanted me to stay home and learn household activities such as cleaning, cooking and sewing. And like every other adolescent girl in Chipa village I also did that, instead of going for higher education. I don't like the people of this village; they talk a lot against those women and girls who are seen in the market shopping and even those who already had moved to a bigger city for a better education and life with their parents. All they need is just a reason to speak against the girls of my age in particular. Therefore, I cannot go shopping even if I want to. Ever since I have had exposure to K.S.A. along with my father and brothers, I cannot adjust myself in this environment anymore. We don't have any life here really. I would go shopping regularly with my brothers there in abroad. However, it's considered to be a crime here, if a woman or girl of my age is seen shopping in the market. People are like that here. Women and girls produce a list of items, hand it over to brothers and fathers, and they are the ones to bring the items for them. Whether that includes sanitary pads, facial creams, other personal feminine items, and clothes.

Despite that, I found my father and brothers quite supportive towards me since my childhood. Even when they were here with us in Chipa village, they were caring and loving. When they moved to Saudi Arabia, our financial status improved and we are much better off as compared to other families in Chipa village.

I have already been engaged to my second cousin since childhood; he lives here with his family, right next to my house. My in laws are interested in the marriage happening sooner rather than later. But I keep asking for some more time as I am a bit confused, I don't like it here anymore, don't want to stay in this village anymore. I want to have a better life emotionally and socially, which is impossible here. I am not ready for marriage yet but keep thinking about other possibilities to have a better future in Pakistan or Saudi Arabia. Unfortunately, my in laws wouldn't understand that so easily. You know everybody wouldn't understand the real worth of education particularly for the girls of my age. I am sure they would never allow me to complete my studies that I left years ago. According to our society and culture, the belief system here says that adolescent girls need to help their mothers in the kitchen, learn household responsibilities and prepare for marriage and get married in time before they age. We adolescent girls are not even allowed to plan for our future. We, being girls, have no rights of our own to take any decision for our life at all. We have to listen, accept and respect what our parents and guardians present us and provide us with. They are the ones who take all decisions of our life including marriage. Other girls might be even worse off than I am at the moment, and those who have left Chipa village after the earthquake in 2005 with their parents are really lucky. I know, there are a number of good colleges and Universities in bigger cities like Islamabad that we don't have here. We only have 2 colleges for girls and not at that level. Still, we, adolescent girls, are not allowed to go to college for higher education and to socialize. If I want to see my friend, I would need to invite her to my house, or meet her in the vocational training organizations. I am not allowed to visit her house on my own. There would need to be somebody, on a compulsory basis, to accompany me, such as my mother or my aunt who would take me there and bring me back home. And it is a bit intimidating for me really. So, I cannot have complete privacy with my friend. I feel trapped in this situation and fail to understand how and if I would ever be able to get out of this situation. If I get married here, I am going to be here forever; having no other choice but be a housewife, give birth to children and so on.

I always wanted to be a doctor. I like doctors. Here, our parents and elders are mostly concerned with what people are going to think about us, such as, when I discuss with my mother about going to market for shopping, she is always concerned and worried about 'what if this', 'what if that' 'what people are going to think about us'. However, she is quite different with my brothers; they are like free birds, they can come home any time of the day, they would not be showered with questions. And it makes me feel worthless and helpless, leaving so many curiosities and questions unanswered in my mind. Would they ever be answered? I don't think so, as they are not meaningful to my parents or anybody else. I do want to communicate my thoughts but don't know

how. So, unfortunately, that's how it is, that's how we are being brought up here with so much discrimination based on our gender only. I also fail to understand why, as an adolescent, it's so difficult to live here. We don't really have enough opportunities here to socialize, or grow personally or professionally.

I would describe myself as full of energy, strength and hope. I always have been like that since childhood. I had a good childhood, I must say. My home environment was much better as compared to the other girls of my age, I would say, considering the restriction and boundaries around their life-world, set up by their own parents and guardians. I am still able to come out every once a week to the vocational training organizations that was built after 2005 earthquake. The only reason I come here is to meet up with my friends and have a good chat in privacy. My family, siblings and father in particular have been the source of strength for me during the recovery phase and journey towards my identifying my internal strength, resilience and recovery. That was the time when I understood that my life is incomplete without them, and their support means a lot to me. It makes me feel more encouraged and strong in myself as an individual. The support mechanism I had was not widespread but still we got enough materialistic and financial support from the GOP, NGOs and INGOs.

I would describe myself as a pleasant and friendly person, who would always look for opportunities to meet people and make new friends, attend their weddings. I did not get much opportunity to communicate with strangers in the post-disaster and later, post-post-disaster related activities. However, I did hear many stories about the girls of my age, who have been actively participating in post disaster activities either at their own homes or at a relative's home. I had my brothers and father here with me all the time, which is why I did not have to hold the bricks and mortar or assist in any building activities. Therefore, that was the luxury for me, to sit back and let them do it. At the same time, I do realize that it is a masculine thing to participate in such kind of activities but my father or brothers might not have been happy with the idea of me participating in outdoor activities. One of the reasons is that people look for a reason to talk against women and girls of my age in particular. They are there, all the time to make a girl's life as complicated as they can. Again unfortunately, that is our Pakistani village culture.

For instance, my aunt and uncles were not quite pleased with the idea of me travelling to K.S.A some years after the earthquake. They would present their own nonsense reasons for that such as; 'Oh, she's too young to travel, she's unmarried'. None of the girls at my village travelled abroad after the earthquake in 2005. I was the lucky one. I had a great time there.

At times, it is difficult for me to understand my age and gender complications or discrimination. It is also hard to identify and understand my real self as an individual first and then as a girl. I wonder about my worth as an individual considering all these factors. Girls at my age in our village are mostly treated poorly, or I should say, they are treated in a certain manner, where many expectations are associated with them. They are not allowed to have the luxury of their own identity as an adolescent girl, and are instead forced to behave as an adult at home and in the community. My family, relatives, family friends expect us girls to stay home mostly, until we get married and then have a life at our in laws, according to their rules and regulations.

The 2005 earthquake in brought many positive changes in me such as; provided me with a better sense of wellbeing, self-identity, and exposure to community services and of course the best one was travel abroad for 2 months. I feel like a better person now after all these hardships, good and bad experiences in life.

I do not know much about international organizations, but there were many people, including helpers, rescue workers, doctors. Army people were the first ones to arrive in Chipa village after the earthquake in 2005. All of them were supportive towards us, the disaster survivors. However, there was nothing organized or developed for the girls of my age (between 10-19) after the earthquake.

We Kashmiri people are meant to be strong head. In addition, considering the harsh weather conditions (landslides, rain, snow) we live in, we learn to survive and live with it. I am quite strong; inside and out. I dress well to feel good about myself; I wear a little makeup every time I go out. It provides me with a sense of wellbeing emotionally. I am generally content and try to make the best of my life but the idea of marriage has confused me largely. I do not want to live here and my husband to be does not want to leave this village, considering his shop here. Nor he is willing to have a nuclear family system like people mostly have abroad.

I believe individual personality matters a lot in developing resilience post disaster, acknowledging sense of wellbeing, moving towards the personal transition for the betterment. Talking about it, several years after the earthquake, I find myself in a better and stronger position, life has taught me a lot, my father's and brother's support has made me even stronger after the earthquake, their idea about inviting me to K.S.A completely turned my life around in an optimistic manner. However, the fear of getting married here still haunts my heart. If I stayed in this village, my in laws would not let me continue with higher education and build up a career. I feel trapped in a situation now after having exposure to life abroad. I am quite uncertain about my life and career; I don't understand how to move on to make things feasible for me in a longer run.

My family is supportive. Yet, I do not have a choice but to agree to marry the man of their choice. It is like they are bargaining with me.

7.3.1 The Earthquake

I was only 16 at the time of earthquake in 2005. I was with my family at home, chatting to my sisters and mother as we had breakfast. It was 8 o'clock in the morning. All of a sudden the floor and walls started shaking really hard, making us quite confused and scared. At first, I could not understand what was happening, as I had never encountered an earthquake to such a degree before. Then, after it continued, I was scared to death and at the same time, things started falling down right in front of us, where we were sitting on the floor with family members. We started screaming and reciting the names of Allah and kalma 'La Ilaha Illallah Muhammad Ur Rasool Allah' (that Holy verse which is meant to be recited when a person is dying).

When the earthquake came in 2005, my siblings, including 1 brother and 2 sisters, were in their rooms, my father and 2 brothers were in K.S.A. However, they arrived the third day after, as soon as they heard the news of the earthquake in AJ&K. They stayed with us in the shelter. Considering they had lovely accommodation back in K.S.A they were here for us to support us during the critical time. My father and brothers are very nice and kind. Having no idea what was happening around, we would look at each other each time the earth would shake. It would scare us to death. There are many earthquakes that have been coming in AJ&K and Chipa village, but not to the same extent as the one we had in 2005. After a little while things started falling down from our house furniture, chairs were broken, we could very clearly see the immediate cracks in the wall. The first thought that came to my mind was 'it was the day of judgement (DOJ)' and we all are going to die. I was scared to death and I stayed there until the earthquake stopped. I am glad that my house did not fall, as it was built of good quality bricks and mortar. However, the cracks in the walls still scare me to death at times. It recalls the huge disaster it brought to our village. The rain scares me to death as well. The day the earthquake came, it rained heavily. All of these reminders scare me. However, I have somehow managed to accept the reality of living there, and learning different ways to adapt myself to the place and situation.

It took long time for me to come out of the fears, of the cracked walls and rains in particular. Every time when it rains in Chipa, something bad happens, people prefer and make sure to go back to their homes and stay with their families, in those critical moments. The severe after effects kept on coming until 2011 though. I still, cannot forget the day. Revisiting it is painful for me.

Thankfully, we did not need to stay in shelters, as our house build and structure was good and it was earthquake resistant already. There were only a few cracks in the walls that were filled later on. I did stay in shelters, immediately after the earthquake for a month, but every time I would need to use the toilet, I would go back inside our house. All of my siblings and family would do the same, including our relatives. After living one month in shelter, we moved back to our house. The only reason that we stayed in the shelter was the fear of cracked walls, and that the roof might fall on our head. It was all psychological fear. Other people had no toilets and so they would use the open fields. It was very unhygienic I must say. When we moved back after a month, we also provided shelter in our house to some of our relatives, who lost their homes and food stock completely in the earthquake.

7.3.2 My Family

My father was a tailor and had a shop in K.S.A. I am the second last child of the family having elder brothers and one youngest sister. My father and brothers have always remained the source of strength for my youngest sister and me. I would say, that this earthquake was a blessing in disguise for me, in the sense of getting an opportunity to visit and stay abroad with my father and brothers, do shopping on my own, eat in restaurants. Which would never have been possible, being here in Chipa village. It has made my relationship much stronger and affectionate with male members of the family. Before this earthquake, I had seen a different picture of my father and brother, a bit conservative really. However, I saw a completely different picture after the earthquake, when they offered me a visit visa with a stay, at their accommodation and a good time. I have grown emotionally and personally, through that exposure and feel good about myself. I have even told them that if I do not have any other option but to marry this cousin, they would need to support him and invite him to Saudi Arabia with a family visa. So, that I should be there on a long-term basis instead of being here in Chipa. The only reason behind my father and brothers' conservative attitude towards me was the community people and neighborhood. For instance, if they allow me to go shopping or go out and meet friends but it was always our relatives and other people that would talk against me.

7.3.3 My Community

I was living in a big house, with my uncles and aunts. It was a joint family system before the earthquake. We were quite happy actually, but people separated after getting financial support from Government of Pakistan (GoP) in order to reconstruct their homes. The GoP supported us financially, by providing funds, to build broken homes and people took advantage of that. Now our family system is almost broken here. People prefer to have a nuclear family system and rely on external funds instead of staying together as a big family. In Chipa village there is no adequate

hospital for women and girls, to deal with their feminine issues. Similarly, there is no culture of shopping for women and girls here, as I discussed earlier.

I would say that I did not need to work considering our financial status, when my father and brothers were earning that well and providing for us. I know there are some girls of my age, who utilized the windows of opportunity, which came here through international organizations in particular. However, there were not enough opportunities for the girls of my age but still the NGOs' and INGOs' involvement and support brought a positive change in women's and people life in general. People have more awareness of hygiene health and sanitation; the need for toilets in homes and people received those things, which they never had seen in their lives before this earthquake. Before, we had a great issue with water supply to our homes. Now, there is a water supply to every house and it has only been possible, because of Merci Corps, which made sure every household got a water supply.

I find myself fortunate enough to have strong family and friends' support. The emotional and financial support, from father and brothers has been a great positive impact on my life altogether. I feel sorry for those girls whose families are not supportive enough. They have so many limitations and boundaries around them. However, most of the young women and girls of my age, in Chipa are even more vulnerable, desperate and anxious considering their home environment, and lack of other support mechanisms. I would like to say that its individual differences, the home environment, parents support and friends that might help you think positively and move on in life despite of whatever trauma you have been through.

People in Kashmir stock food beforehand considering the harsh weather conditions. As mentioned earlier, we had a big house with a good built and infrastructure even before earthquake. Which is why, it stood fine and we were safe. There were little cracks and gaps in the walls that needed to be filled up. However, generally the house was fine really.

7.3.4 The World beyond My Community

There were many organizations such as ERRA, UNDP, and Merci Corps, which arrived a few days later. However, Pakistan's Army was the first one that arrived three days after the earthquake. Unfortunately, Chipa's geographical location is such that would not allow immediate support to the survivors, considering the narrow roads, landslides, and deep river down there. The only possible access to our village was through helicopters. Moreover, that is what they did. They even vaccinated children and people immediately. I do appreciate Pakistan's Army support and other organizations that came here to support us and provide us with immediate and materialistic needs. People have different attitudes; some people were and are still not thankful to these NGO's and INGO's, for the kind of support they provided, considering the kind of home environment they come from. Our culture and society is not that liberal and

open to provide freedom to adolescent girls. It has been like that since ages, and I think will stay like that forever.

7.3.5 The End of My Story for Now

I coped during the recovery phase because I had a strong emotional, financial and moral support from my family and mainly my brothers and father. I coped well, because as soon as we moved back home from the shelter, I travelled with my brothers and father abroad and stayed there for 2 months. I also had a good sense of religious beliefs and trust upon myself. The religious belief I had was that God would help us in every possible way. There is nothing as powerful as He is. He loves His beings so He will never be cruelled towards them. Strong family kinship bonds helped me recover that trauma. I was lucky enough to have an opportunity to travel abroad, immediately after the earthquake, which provided me with an understanding about my own self-worth and self-respect, sense of security and confidence. I feel like a different person now. Earlier, I was just an ordinary girl like others in Chipa village, having no exposure, even outside the village. However, now I have seen quite independent women and girls shopping on their own, eating out in restaurants, spending good time with family and living very good life. That exposure has given me strength and resilience to overcome my own weakness and gaps in my personalities. No matter, wherever, I live now nobody can take that positive change from me, particularly when I have such a lovely and supportive family.

7.4 Sahar's Life-world Snapshot

Because I am a Girl

This life-world snapshot has been compiled from interview transcripts, participant observation and subsequent interpretation of the data. It is told in Sahar's own voice to convey more of the meaning and emotion of the girls' stories. Sahar was an adolescent at the time of the earthquake.

My name is Sahar and I am 23 years old. I would like to tell you about my life, my family, my community and my world generally.

I was born and bred in Chipa village and completed my schooling from there. At the moment, I am a student of Muzaffarabad University, doing MPhil. At the same time, I am teaching on a part time basis in order to support my family. I belong to a small, average class family but we are quite weak financially. My father, who was a shopkeeper, died in the 2005 earthquake. I have always been interested in continuing my education but was not allowed by my mother and relatives. I was the oldest of the family, so felt responsibility towards my siblings. I took a stand for my rights and somehow got admission to college, six months after the earthquake. I was in a school when this earthquake came. Luckily, I never stopped my education and continued teaching children in shelters and camps, immediately after the earthquake. It makes me feel better about myself. I am engaged to my first cousin in Chipa but not married yet; probably I will be after the completion of the MPhil. This is perhaps a bit unusual because marriage is supposed to be the first choice for girls of my age here in Chipa. Adolescent girls are fearful of their parents, relatives and male members of the family, in particular. So, taking big decisions for life such as choosing higher education and choosing the subjects; wanting to go to a bigger city and a career in teaching; not approving of a marriage proposal presented by parents; can possibly place her in trouble instead of making the circumstances, better for her. Unfortunately, it is like that here. I was always different since childhood. I would describe myself as; strong willed but with a good level of support from my father and mother. I think it matters largely; the kind of home environment a girl comes from, develops her personality or leaves her in a confused and conflicting state of mind for a lifetime. As a result, she never gets the answers to the questions that keep revolving around her mind. Moreover, the process continues from generation to generation by people repeating the same kind of behavior towards their daughters.

My family and home environment was comparatively better, still there was some gender discrimination certainly. No matter how hard working I was, my mother would always prioritize my brother as compared to my sister and me. It was not pleasant for me to accept and absorb that discrimination. However, I would always keep quiet, not to aggravate the situation. She would prioritize my brother even in serving food, by presenting him with the best pieces of meat

cooked in a curry, allowing him freedom for shopping and many things throughout my childhood. As the time passed, he developed a kind of personality where he likes to dominate women and girls. For instance, I am six years older than him but he still dominates me, just because my mother has brought him up that way and therefore, it is acceptable for him to treat women as lesser and in a controllable manner.

In 2005, when this earthquake came, I was in school, teaching children. My family including my brother and parents were at home. I remember getting up early in the morning to be in the school in time. I was extremely concerned and worried about the children when the ground started quaking. However, I tried to maintain my own strengths and courage at that time and as a teacher, tried to calm down the children. After some time, we were under rubble and stayed there, breathless for quite a while. Thankfully, some men came after 3 hours and rescued us. Some of the children died, right in front of my eyes. To now, their faces still haunt me with fear, leaving me in tears. I tried my best to save them but I could not save all of them.

Generally, I have remained a source of strength for my class that I was teaching at that particular time, when the earthquake came. It was not easy for me, but I strongly believed in Allah, that He would take me out of the situation. I could tell you about my lived experiences and journey towards resilience, strength, and greater social exposure as I worked with my students, my male and female colleagues at the University in Muzaffarabad, and the at the vocational training Organizations here in Chipa. All of these opportunities provided me with a strength and a firm belief in my abilities, capacities and myself as a girl as an individual being. My life was only limited to my family and siblings before but now, after the earthquake, has expanded largely. I have friends at the University, in a bigger city like Muzaffarabad. I got a better job in my own village, in the newly built college for girls, after the earthquake. And at the moment, I am a student doing an MPhil; all of these make me feel better about myself mentally and emotionally. The moment, my research proposal was accepted by Muzaffarabad University was the time, when I understood my worth as an independent individual, instead of being a sister and daughter only. Thankfully and luckily, the coping strategies and support mechanisms I had grew even wider after the earthquake, further helping me in enhancing my psychological wellbeing. Despite my brother's behavior towards me and his beliefs, I stayed determined and remained focused on my career and participated in the community on a daily basis for about five years. This served as a personal coping strategy throughout the process. I would say, my worth was as a daughter and sister only before the earthquake. However, I learnt to speak and take a stand for my own rights, no matter how unfavorable the circumstance might be. Many NGOs and INGOs came here and helped people. I must acknowledge that they have remained the source of courage for me. They brought windows of opportunity with them, providing many trainings on good topics related to disasters including disaster preparedness.

I know that people often do not mention NGOs in good words but they were the main source of courage and in provision of material supplies to the disaster survivors. People must be thankful to them, instead of talking against them. I did not get any opportunity, as I was young at that time, only 17. However, I know many women whose lives have completely transformed according to them, after the influx of INGOs in particular. They have understood their worth, and nobody talks against them, as they are financially supporting their families now. Therefore, in short, this earthquake foregrounded many positive changes and I would say transitions in our lives.

As you can see that, I am dressed well and neatly. Although, I am wearing an abaya (long black gown worn by Arab women to cover their bodies completely), but it is the latest style, followed by girls and women in United Arab Emirates. I like matching products such as shoes and handbags. Considering my financial status, I have to watch out what and how much I am spending on my clothes and shoes; still I manage somehow to find the matching products at cheaper rates. As you know, I cannot shop here in Chipa by myself, so prefer shopping from Muzaffarabad when I go there to take my classes or use the library. Otherwise, I would have to ask my brother, and he would pick up the matching items for me. He is mentally disturbed after the earthquake, but otherwise a good brother. People find my appearance quite pleasant and friendly. I like to wear light brown make up, which I think, would further enhance my personality. However, I cannot wear it due to the limitations placed by my younger brother. According to him, this earthquake in 2005 was a product of women's and girls' sins and fashion. Therefore, I am quite cautious in picking up my clothing and attire. Otherwise, he gets emotionally disturbed and blames me and trendy girls for this earthquake in 2005. Before the earthquake, I would never wear abaya but I liked to be dressed smartly. Considering all these circumstances, and his perceptions about women and girls, I have decided to compromise on my dressing and lifestyle. Yet, I welcome people and make friends, with an optimistic belief and understanding. I love to socialize but again, my brother would not appreciate the idea, if I want to go my friend's place for a dinner or a nice chat in the evening. According to him, women, adolescent girls and young girls need to be home before the sun sets. I have to cover my head with a scarf because of him but I accept that. Considering the male dominated society live in, I find myself much better off compared to other girls in Chipa.

7.4.1 The Earthquake

About the earthquake experience, as I mentioned earlier, I was in my class, having mathematics test, when all of a sudden, the ground started quaking. At first, it was confusing, but when it continued I was terrified. Students were frightened and were looking at me as if I was their guardian angel and will rescue them without them being hurt. The complete experience was extremely challenging for me.

Being a teacher, having the responsibility of 20 students. I asked everybody to sit on the ground and not to move. That is what I heard and learnt from my elders including my mother, grandmother and other women relatives. In a spur of a moment, all of us were under rubble. Some of them were dead at the spot and many left injured. I was holding hands of two students who were close to me, lying together on the floor. I was praying to God to help us. Fortunately, after a few hours the rescuers arrived and rescued us. As soon as I came out of the rubble, my brother was there already looking for me. I felt relieved to find him alive. However, my heart cried when I saw the dead body of my father at home. He died of a heart attack when this earthquake came. I cried a lot for days and months but then accepted it, thinking about different coping strategies to calm my mother and siblings. And while I was doing that, being an older sister, I learnt a lot and started moving towards recovery and resilience myself. So, the emotional support I was providing them actually became my own strength and one of the coping strategies.

I stayed in shelters with my sister, mother and brother for about six months. There were no toilets or hygiene arrangements in and outside shelter where we were staying therefore we would have to go in the open field. It was quite unhygienic and embarrassing for me as a girl, but I had no other choice because I was so much frightened of the cracked walls inside my house, that I could not use the toilet at my own house. It stayed like that for good few months.

7.4.2 My Family

My father was a shopkeeper as I mentioned earlier. He was good and loved me and my sister. I am the oldest one and have two more siblings. I have a younger brother and then sister. I love my siblings and therefore, I looked for an even better job opportunity considering the financial burden I have being an older sister. Taking care of my siblings and their needs never bothers me actually, I feel better about myself when I am able to provide for them financially and fulfil their needs.

We always lived in a nuclear family system, even before the disaster. It has been fine for me really, whether we are on our own or with relatives. However, I prefer the nuclear family system, considering the issues and limitations upon girls in particular, presented by the relatives and family friends.

My youngest sister idealizes me; she is 10 years younger than me. She feels comfortable and pleased in my company. I feel good about that.

7.4.3 My Community

I have a supportive family but normally girls' families are not that supportive towards their decisions and they are not prioritized either. Always parents including our mothers would prioritize a brother or son. I understand it has to do with our culture and society; adolescent girls are always confused in our culture about their lives and future. They are vulnerable, desperate and yet full of energy, but are meant to be treated as an adult. I was treated the same way but I was a bit lucky to have a strong sense of individuality since childhood and a dear father who loved me the most amongst his children. My father has remained the source of courage and strength for me since childhood, motivating me seek education, higher education and success in life. My mother, on the other hand, would talk about different marriage proposals, trying to develop my interest in marriage and learning household activities, to learn to be a good daughter, sister and a wife. My parents would always argue with each other, because of me. My father would be the one who would win the argument and discussion. Moreover, she with a broken heart, would listen to me and fulfil my wishes, but still discriminate and prioritize my brother over my sister and me. After his death, I was completely shattered but always remembered and respected the strength that he gifted me with; this was a strong belief in me as an individual, the importance of education in life and taking a stand for my rights. I am so much thankful to him for giving me that strength. I was lucky to have him, but then God took him. There are girls in Chipa and even bigger cities where daughters are highly discriminated against and even abused, just because they are girls. They are not considered good enough, but their role is to support parents in their older age, bring funds home and expand their family by giving sons to the family. I feel sorry about those girls and friends of mine who are still suffering emotional violence every day.

Since our house did not fall, the food stock was still there; my mother and I distributed the leftover food and fruits amongst people. I also helped a woman in cooking by providing her with the leftover stock in a shrine, and in food distribution as it was Ramadan and people were fasting. Pakistan's Army arrived here three days after the earthquake by which time some severely injured people died. Unfortunately, the geographical location of this village is poor, so how could someone arrive here in 24 hours, other than by helicopter? There were many Medical camps here and there, all over the village. Children and people were immunized so as not to get infected. The rescuers and helpers from NGOs and different INGOs were really helpful and educated. I don't remember anybody from INGOs who would have mistreated women and girls in particular. They were kind to all. The only issue was, being an adolescent girl, I was not supposed to be outside participating in the activities. Still, I did help as much as I could be considering my strong and altruistic personality. Also, I remembered what my father always taught me; to be strong, and help other people in need.

For some six months I took shelter, with my family, outside our house. Our house was almost demolished. I helped my brother and mother to reconstruct the house from scratch. I think it looks much better now, with big rooms and an attached toilet. Earlier, the toilets and bathrooms were outside the rooms. I must thank our GoP for providing the monthly stipends and funds to build and reconstruct the demolished homes after the 2005 earthquake. However, people here in Chipa, have even taken advantage of that by lying to the GoP, officials. So, one big family that already had received the funds, claimed again, through different family members and relatives. That was one way of collecting more and more funds from the Government. And still, they are not happy. Instead of being thankful to the GoP, they would persistently complain and would need more and more, being greedy. I believe there should have been a check and balance by the Government officials, in order to provide the funds and stipends equally to the deserving survivors. If they had had a check and balance, monitoring and evaluation system after the distribution of material support, as well as stipends/funds for home reconstruction, it would have been significantly helpful for the survivors. People, men in particular, have grown greedy and they don't like to work but prefer to make up stories and lie, instead of the hard work they were used to before the earthquake. And what happens is that, when they don't work and stay home all day long they get abusive towards their women very easily. I have friends, in University of Muzaffarabad and in Chipa village as well, whose father and brothers stay home all day long, for no reason. And according to them, there is quite a difference in their behavior towards their sisters and mother. They expect them to cook nice meals and feed them instead of doing anything else on earth. Unfortunately, this is the society and culture where I live and survive. Still, I am hopeful and trying my best to develop a successful career, which might help my siblings and mother to have a better life and future.

7.4.4 The World beyond My Community

The influx of NGOs and INGOs was a bit disturbing initially, as it was our first exposure to outsiders. I would think very differently, about NGOs before the earthquake; for example, that girls and women working for NGOs is not good. This was my belief about them. However, it completely changed after getting real exposure on the ground and an opportunity to know them better. There were many national and international organizations. And they were all very helpful. The names that I remember are UNDP, ERRA, CDRS, Merci Corps and I am sure there are many that I don't remember. Trainings were provided by UNDP on different topics aimed at women to develop their lives beyond the household in particular. Now, they run a business here more independently by growing mushrooms at home for example. UNDP has also provided us with awareness about the importance of the seasons, growing different crops in the relevant season.

I personally believe that the influx of international organizations such as UNDP, Merci Corps and others, has not only helped generously but even morally. The basic literacy rate is not that bad here in AJ&K but it is the people, men's and boy's behavior towards women and girls, which needs education and guidance. As an adolescent girl, I did face many psychological issues immediately after the earthquake such as: sleeplessness, anxiety, depression, fear but when I am revisiting the experience with you, I am actually seeing the positive change that already has resulted in my village, in the context of men's and boys' behaviors. They have at least acknowledged our presence as women. We did not have a single college here, now we have two colleges for girls, one of which I am teaching at. We still do not have a socializing culture for adolescent girls here but they still try to seek out ways to socialize.

7.4.5 The End of My Story for Now

I coped well, during the recovery phase because I was a Muslim girl, having strong religious belief in God. I coped because I had a trust in myself as an individual, or as a person. I coped, because I had a good support system at home from family, including my mother and sister, schoolteachers, my students and friends. In addition, accepting the disaster as an act of God, aided me by providing me with an actual sense of practicality and hope to move forward towards recovery and resilience in the wake of trauma. There were of course times, when I would feel helpless, as when my father died. My father was the closest to my heart and will always be. However, I would always recite kalma (Holy verses recited by Muslim people) for him whenever I felt upset and helpless for losing him. I also believe religiously, that all of us have to taste death one day. That is how it is mentioned in our Holy book. I pray for the dead people. I think these religious beliefs did help me survive the disaster lived experience. Being a Muslim, you also believe that God can never be cruel towards His beings. He will only trouble them the amount they can bear. Strong kinship with my youngest sister and a reasonable relationship with my mother has had a positive impact on my recovery. I had good support from NGOs and people who came from abroad, the foreigners from international organizations. In turn, I also aided the disaster survivors in every possible manner I could. Although I was under rubble myself, holding the hands of my students who were badly injured, I had an opportunity to rescue many of them safely and take them out of the rubble first. The earthquake experience was different for everybody, considering their home environment, community and exposure beyond their community. However, I would like to acknowledge that most people in our village, including women and girls, have received an adequate amount of materialistic support. I am quite pleased to acknowledge the fact that people remember me in good words, and they are familiar with my efforts and me immediately after the earthquake. They appreciate, that I taught in shelters and camps, instead of staying home and not doing anything. Now they recognize me as an altruistic, hardworking, loving person and a caring teacher.

7.5 Rafia's Story

Because I am a Girl- Case Illustration

This life-world snapshot and story has been occupied from Rafia's interview transcripts and researcher's data interpretation. This snapshot presents the participant's disaster lived experience in her own voice. Rafia was 16 years old at the time of earthquake in 2005.

My name is Rafia and I am 22 years old. I am happy to narrate my disaster lived experience in context of my life-world that environs around my family, my community and my world in general.

I was born in Chipa village. I was in school when earthquake came in October 2005. Now, I am teaching as well alongside my postgraduate studies. I was studying economics in the school of health and social sciences. I would like to state that I have not been fortunate enough with my life since childhood considering my home environment and community exposure. I have had a very strict family I would say, who would control my movements in and out of the house. My father was a tailor and we were not that well off financially. I had a big family having four brothers and three sisters. All of siblings were in schools when this earthquake came in 2005. Education was prioritized in my family. Still, we had to go through a lot in terms of financial constraints. We would compromise on the amount of food we would get on regular basis, until I got on job and the circumstances changed a little bit on a positive note. I would pronounce my mother as a strong-head woman or a warrior. She has remained the source of strength for me throughout the disaster recovery phase. My father, on the other hand, was always very strict towards the education of daughters. I was not even allowed to go to my friends' house. Instead, friends could come to my house to meet me. I still remember, since the age of 10 with the onset of my first period I was housebound, not allowed to go out, not even for shopping needlessly. My parents would bring the clothes and jewellery without bothering much about my choice really. However, I would still like to appreciate my mother's cooperation in terms of promoting daughters towards a better life through education. She also believed that girls get good marriage proposals, if they are well educated. Although, she herself was not educated but she has that gap inside her personality and always promoted me and my 3 sisters towards studies. I would also like to say that although my mother was the driving force towards my psychosocial transition on a positive note. Still, I was responsible for the household chores that included washing dishes, washing and ironing clothes and cooking food at times.

I am engaged to a man outside the family, who is doubled my age and lives in Kingdom of Saudi Arabia (K.S.A). He is not well qualified and I do not find any compatibility with him to spend rest of my life. However, I do not have a choice to present my views around it. I simply had to say yes just because I am a girl. I am tired of telling my mother that I am not interested in this man or any other man yet. However, she always gets upset with me and scolds me for being demanding. It is not even classified as an issue according to my parents. This kind of behavior unfortunately, is

acceptable in context of rural region in particular, where girls will have to say yes to the marriage. It is not about my age, but I really wanted to be somewhere and do PhD before getting married so that I have a career. Some of my friends have moved to bigger cities such as Islamabad, Karachi and Lahore considering their financial status. Their lives are completely transformed on a positive note. They are in better Universities, have a better life style and look at me I am still here. I cannot do much because of my financial status. This liminal state of confusion keeps me distracted and unfocused on my career most of the time during a day and I am not as productive as I should be. I would not say much. All I would like to put it in words is that I feel helpless about the life and uncertain what next might surprise me with.

7.5.1 Earthquake Experience

Let me tell you about the earthquake experience I had in 2005. I was in school in the class with other students and friends, my siblings were in school as well. The earth, walls and furniture started shaking initially, and after few seconds the stationery and books on the desks started falling down. At first, I could not understand what is happening around. I tried to run from the class, but was stopped by my teacher and she asked me to sit on the ground otherwise I might be crippled. I can still remember the cracks in the walls that occurred in my classroom. Immediately, the thought that overwhelmed my mind was that ‘it is a day of judgment’. All the sounds in the background, I could hear included phrases like ‘la ilaha illallah muhammadur rasoolallah’, which means that ‘God is one and Mohammad is his prophet’. The concept behind using this holy verse is when any Muslim is on deathbed or near-death experience will be reciting these verses. Those voices still haunt my heart at times to till date when I relive that disaster lived experience. I lost my senses listening to these verses and when I was fainted, did not even realize. When I opened my eyes after some time, I could not move my body; I could hear voices of my friends calling my name and other friends’ names asking for help. We were under rubble. After three hours, when I started suffocating and becoming short of breath some men arrived, rescued us under the rubble, and took us out one by one.

I would like to define myself full of enthusiasm and hope, no matter whatever home environment I was brought up in, my own psychological self: individual being allowed me to stay sane throughout the recovery phase. Talking through my life-world, lived experience during, and post disaster the journey was challenging in short. However, support from mother, my siblings, and some friends helped me to absorb the harsh realities of post-disaster negative impacts such as; lack of food, homelessness, no hygiene and sanitation and no healthcentres.

7.5.2 Community and Beyond Community

Although the support system I had at that time was not wider, still different NGOs and INGOs assisted us in every possible way they could. I personally, felt much better every time I interacted with them and would ask for job opportunities. My father was always strict but his perception towards young women and girls developed, the moment I started earning and bringing money home. He saw the other side of the picture by seeing me and acknowledging the fact that I was participating in disaster risk reduction activities, meeting people from NGOs on regular basis, encouraging girls to participate and communicate with NGO people. I motivated many girls of my age to help other individuals in trouble in our village. We would set up a meeting at my house and plan to work together in the field. For instance, it involved encouraging girls to come to school no matter whatever the circumstances were; we would cook food and distribute it amongst the poorest people at their homes; visit our relatives and participate in their home reconstruction activities. It was challenging in the beginning considering my father's mind-set towards women and girls. However, it only got better with the passage of time.

It is really essential to acknowledge that without adequate support from NGOs and INGOs, I would not have been able to grow and develop personally and professionally.

My home comprised of parents, four brother and three sisters. I have a big family not rich though. Chipa village doesn't have any women hospital. Women die in childbirth most of the times. That is a shame but that is how it is. We do not have a good road access. We do not have a culture of shopping for women and girls. Its highly patriarchal male dominated village I would say. Women and girls does not have enough choices to deal with daily life issues, other than compromising.

Talking about my house, it was not completely damaged, but still broken and cracked walls. I could not stay inside the house for six months and all of us would stay in shelter with family members and relatives. We would discuss several issues together, listen to each other stories and concerns. We would only go inside to use the toilet that was broken as well but still usable. After few months, the government of Pakistan started giving us funds to build our home. As discussed earlier many friends of mine who were well off moved to bigger cities for a better life.

7.5.3 The End of My Story for Now

My understanding about natural disasters indicates it as an act of God. No human being on earth has a control over His acts and happenings. I belong to Chipa village, to a below average class with patriarchal norms have accepted the harsh reality of life that I have to live here until I get married to that man in K.S.A. Although Gulf States does not suffer from any kind of natural disasters, but there will be many more challenges of life that I might be encountered with. I would

like to state that this 2005 earthquake has envisioned me with the insight about the ways to deal with the stressful situations. It has brought the best out me by helping others, including my relatives, family friends, a struggle towards changing the perception of my father. All has worked out in a holistic manner. Also, I cannot ignore the materialistic support I got from different organizations assisted me.

This was my story about disaster lived experience for the past few years now, I feel good about myself when I think that I have been able to help some people during the recovery phase. Coming to our cultural norms, its quiet unfortunate for us young women their efforts and intellectual stance is not even acknowledge by own family members. Just because we are girls does not make us better human beings and being classed as second citizen.

7.6 Nabila's Story

The Dilemma of My Life

This life-world snapshot and story has been occupied from Nabila's interview transcripts and researcher's data interpretation. This snapshot presents the participant's disaster lived experience in her own voice. Nabila was 14 years old at the time of earthquake in 2005 and 21 at the time of interview.

My name is Nabila and I am 21 years old. I do not mind talking about my lived experience in context of disaster in 2005. My life-world surrounds my parents, siblings, friends in school and outside.

I belong to Chipa village. I was born here and started my schooling at the age of 8 years. Half of my family and relatives live in Muzaffarabad city. I am not doing anything at the moment, just staying home doing household chores and taking care of responsibilities. I lost my school in the 2005 earthquake. I have had a challenging and difficult life before the disaster considering my home environment and relatives' attitude towards my mother. My father was not a good man, left my mother for the sake of another woman, and never returned to us, never send us the money. The kind of issues I was dealing with even before disaster in 2005 were too much. However, the earthquake added a layer to our existing issues. I am upset about losing the school. I was in standard nine at that time, but now I am nowhere. My mother would work at people's home and raise us. She is very strong. However, I do not have any support from any of the family members. My father left us years before the disaster in 2005. He never bothered to inquire about our welfare or even we are alive in or not.

I am engaged to one of the cousins in the family, with whom I am not interested. He lives in Islamabad but I have never seen him or met him. He belongs to a well-off family, which is why my family wants me to get settled with him in life. Although my dream was to be successful and bright and have my own career. Unfortunately, life has treated me and my mother in such a mysterious way that is not even explainable. I cannot describe it in words to you how hard working my mother is and how she is raising her three daughters on her own. I wish I could help her. However, she is scared of the family members and does not allow me to work, so I have needless restrictions on my personal and professional growth opportunities. Just because I am a girl and I do not have the right to speak up for myself, makes me feel lesser and ridiculous at times.

7.6.1 My Earthquake Experience

Every time, I start talking about my disaster lived experience in the 2005 earthquake, the hairs on my body erects due to the fear, I experienced at that time. Let me try, to explain, how I experienced, the disaster in 2005. I was in school at that time, with my younger sister. We were taking mathematics class and were given a test. All of a sudden, I felt that my desk was moving uncontrollably. At first, I was scared, thinking about; a ghost might be shaking it but soon things started falling down from the desk and I left my desk and chair. I tried to run away with my sister who was sitting right next to me but the teacher stopped me saying that we might get disability if we moved whilst earth is shaking. I thought, I am going to die and there will be no life anymore. 'It's a day of judgment' ... 'I am telling you it is a day of judgment', these phrases were all over the place and I was in a shock. I was trying to make a sense of what was really happening. Whether or not it was happening in real. Soon I realized I was under the rubble along with my other school friends and little sister. I was more concerned about my little one and wanted to take her out first. It took long time for the rescue people to come and take students out of the rubble. When they arrived, I asked them to take my sister out first and they did so. Whilst I was under rubble, the thought of my mother and youngest sister did not leave me at all. I was scared and concerned about their security and welfare. When I was taken out of the rubble, I rushed my way towards the home along with my sister. There was no home, it was flattened. My heart was sinking in fear thinking that my mother has died along with my youngest sister. How am I going to survive without them? How would I take care of this little girl? What am I going to do really?... All of these questions were haunting my mind and I was relieved largely when I saw my mother and youngest sister in front of my eyes standing right next to me. I forgot about the flattened home and the fact that I am on street now. At that particular moment, it was the most precious moment for me see my family alive.

I always loved to dress well, socialize and do well in life. However, my father left us in a vulnerable state of mind and life even before the disaster. So, the 2005 disaster was an additional layer to my troubles, I would say. Firstly, I had to leave my schooling to support my mother and to be able to take care of my little sisters. To be able to counsel my mother as she was going through a lot mentally before the disaster. Supporting my family did make me feel good but I was one of the brightest students always so I do regret that I belonged to a lower class background. I did not have any support mechanism; we are poor so none of the relatives or family friends helped us in the most critical phase of our life. Moreover, I shall remember that forever. I starved, with my mother and sisters for many nights but did not beg my father at least to provide us with food and shelter. Honestly, speaking, there is nothing good to talk about the 2005 disaster lived experience. I have already suffered largely in it considering having no support from my father; being alive to till date. If ever asked relatives or family friends for help; they would simply turn their back on us. It was always a very clear 'No.... No' from them, meaning they have never been interested to support us in any context.

The only support I can think of is the INGOs and NGOs that assisted us in every regard. They provided us with materialistic support, food and some clothes in winter. Pakistan Army was good and there after three days of disaster. Medical team was here to assess people and provide medications. I have to accept that they were rather good at their job and the external team of foreigners tried not to miss any household.

7.6.2 My Community and Beyond Community

My family comprised of my mother, one younger sister and one baby sister. That is my family. As discussed earlier, I never had any support or even heard a good word from my father or relatives. I do not expect anything from them anymore. However, it did effect my mother emotionally when we were going through that rough phase of post-disaster recovery. About our community, our schools are almost flattened in the 2005 disaster; we do not have enough hospital and reproductive health clinics for women and girls. Women and girls; those suffering in gynaecological issues sometimes die (women and girls in childbirth).

Many government and non-government organizations came to Chipa village. I do not remember their names, as I was too young at that time. I have not been much in touch with them either. My life-world was limited to my family and home. I lived in shelter for about one year and then started getting some stipend from the GoP to rebuild and reconstruct the house. As you can see in here, we still do not have a proper house; the stipends' amount has only been able to construct the walls of the house. We are poor and do not have any funds to paint the walls either.

According to my understanding, natural disaster is certainly an act of God. We hold no power to control them in any way. That is how Day of Judgment is meant to come and the world will end, according to Quran. I have lived a very challenging and hard life since the young age of 12, when my father left my mother. She struggled, cried and suffered every single night. I cannot forget her tears all of my life. It hurts to see her that way. In 2005, when this earthquake came, I was too young to gain any opportunity to save some money. Therefore, this earthquake did not do any good to my family and me. We lost our home, school and life. I am still in a vulnerable state of mind, where I fail to understand what to do next.

7.7 Recommendations from the Snapshots

This section provides recommendations from Chapter 7 presenting potential future research avenues.

The chapter revolves around the life-world snapshots of adolescent girls and young women years after the earthquake in Pakistan. The findings of this study provide voice and agency to adolescent girls and young women who have had disaster lived experience for the past several years. These snapshots are composed of four necessary components that are equally crucial to have a balanced life in a growing phase in particular, such as; Psychological Self; Home-Family; Community and Beyond Community. This chapter recommends that the adolescent girls and young women should be allowed adequate voice and agency immediately after the disaster along with adequate counselling from professionals as well as family members, to hear and understand their stories. That is how, their psychosocial wellbeing and resilience could be addressed and adequately incorporated in policy and disaster risk management at corporate and implementation level. Alongside, the involvement of professional trained bodies, there needs to be adequate involvement and support from parents, siblings, relatives and community members. For instance, more number of schools and colleges will ensure a better psychosocial wellbeing of adolescent girls and young women after disaster. Allowing more socializing opportunities for adolescent girls and young women will only enhance their psychosocial wellbeing.

At the same time, men's and boy's involvement and encouragement, might assist throughout the disaster and trauma recovery phase (A: p. 20). According to Shaheen the existing gap in knowledge remains in provision of psychosocial support to adolescent girls and young women following disaster (S: p.30). Previously researchers have focused around the general issues and protection issues, psychological health of children and women. However, it is this critical age of adolescence that is not researched enough, through gender analysis in a rural setting.

The life-world snapshots create a vivid picture providing in-depth understanding of the adolescent girls' and young women has lived experiences before, during, after and years after the earthquake in 2005. This chapter presents different snapshots considering the uniqueness of each snapshot in itself, providing rich and contextual details and yet each comment on the intensity of patriarchy that is existent in almost every household in rural areas, but with a different intensity.

These snapshots present a holistic picture of adolescent girls and young women post and post-post disaster considering the gender, cultural, religious and socio-geographical sensitivity. It also highlights the promising policies and interventions by identifying the core areas that further needs to be researched more and where evidence needed. According to this particular study, these areas are; adolescent girls and young women's adaptation to the environmental change post and post-post disaster, the role of adolescent boys and young men in supporting their psychosocial wellbeing and implementation of the life-world conceptual framework on ground at policy and practice level. At the same time, incorporating the psychosocial life-world components where support initiates from home and family members expanding it at community and beyond community level. For instance, more reproductive health centres for women and girls, with an adequate access will facilitate a better psychosocial wellbeing. This fact underlines the broader significance of understanding how voice and agency constraints operate and how allowing adequate opportunities can lift those constraints by enhancing the agency.

Addressing social and cultural norms is critical to understand because adverse norms reinforce the multiple deprivation that many adolescent girls and young women experience. Psychosocial Interventions that these snapshots are around four necessary components of life-world. Social protection is meant to be self-transformative (Albrecht, 2007; Baynes, 2000; Fuchs, 2000; OEcD *et al.*, 2014). Education has always proven to have a major significance in the life-world of women. In short, women with better education most of the time have a better psychosocial wellbeing and understanding about their selves (Arnett, 2007; Baruch and Barnett, 1986; Diener *et al.*, 1999; Seligman and Csikszentmihalyi, 2014). At the same time, the importance of home, family and kinship is prominent from this chapter with an evidence presented in literature (Elliott and Pais, 2006; Perry and Lindell, 1978; Ronan and Johnston, 2005). Furthermore, expanding the psychosocial interventions explored through these life-world snapshots vigorously discusses and presents the role and involvement of the community and beyond community in developing the psychosocial wellbeing of adolescent girls and young women post and post-post disaster (Reyes *et al.*, 2008; Figley, 2012; Ruglass and Kendall-Tackett., 2014). Most of the stories presents holistic and a very bright picture of adolescent girls and young women post-post disaster. It is necessary to state that evidence was not enough to state the contradiction but rather shows a spectrum of tension associated with socio-economic status, adolescent girls and young women's access to external world and the strength of patriarchal fencing within an individual's family.

Chapter 8

Self-Transformation

Post Disaster

8.1 Introduction to Transition

Transition is a complex process that involves personal development, characterized by the idea of moving on according to Foreman *et al.*, (2008). It means that the participants (adolescent girls and women) learnt to know their own responses to the disasters, developing inner belief; knowing their psychological issues, prioritizing what is important; sharing their stories with the researcher, awareness of shifting self-identity; and being in tune with the process of learning (Bradshaw and Fordham, 2014). Moreover, according to them understanding their current psychological issues and wellbeing was perceived to be emancipating according to their perception, as the reconstructed self could accommodate them better than before, living in the risky environment, disaster prone area having no other choice but to live there in a way that preserves a sense of self-esteem and dignity.

8.2 Disaster as a Life Changing Event

Life changes can be simultaneously positive or negative post and post-post disaster (Aldwin *et al.*, 1994). It is equally essential to understand about changes that occur after disaster and the kind of psychosocial impact it leaves afterward. For instance, it might not be a positive or holistic experience for some, yet it still foregrounds some adaptive capacities and triggers the recovery phase (Mawson, 2005). For instance, it provokes and strengthens the capacity to overcome the psychosocial issues and difficulties, by drawing out the positivity, from being in the most difficult situation, without enough choice (Rogers and Pilgrim, 2014). Change means different things to different researchers and practitioners and through different theories. However, writers on adolescence focus on the intra-individual change or transition by linking these changes with adolescence development. For instance, adolescent psychologists describe development as a central concept. According to them development occurs as changes occur psychologically and physically in the human body and mind. Although, transition is a common mode in every adolescent's life at some stage yet, each individual will react differently, to the same situation considering surrounding factors.

According to the life-span approach defined by Sugarman (2004), human development never stops with the onset of adolescence but is often confused, misunderstood and unacknowledged by many people (Sugarman, 2004). However, the change also defined as transition continues in different phases of an individual's life such as physical, biological, mental and emotional development through adulthood and old age (Aapola *et al.*, 2005). Therefore, it is clear, that personal transition could occur at any stage of life.

In terms of the 'personal transition', which is one of the categories of the preliminary data analysis of this study, it describes the importance of the change in the lives of some of the adolescent girls and young women. The timeline drawings used as one of the research methods adopted for this research, enhanced the whole process and, in considering its sensitivity, supported their answers during the interviews. It was an important part of the research to understand what young women's and adolescent girl's perceptions are about their issues, including the kind of strategies have they adopted in order to deal with them. This kind of research study aims at a three-dimensional view where the researcher is presenting the participant's life-world thoroughly, their place in the society, their social capitals, agencies, support mechanisms and networks. On the other hand, there has been a general tendency to focus on the vulnerabilities and pessimistic aspects of women and girls in particular (Hains, 2009; Morrow and Enarson, 1996) and some researches have also highlighted the subjective nature of events, such as how disasters are not necessarily understood as negative events for women. This study provides a phenomenological picture of the girls and young women in a particular rural and cultural environment.

The life-world narratives of the adolescents who survived earthquake, discovered various kinds of psychosocial issues they have been dealing with for the past seven years such as: displacement issues, memory loss, disability issues, greed in people's attitude, coldness in emotional nature, joblessness, end of social life for girls, lack of opportunities at village level, lack of hospitals and clinics for girls and women especially and current psychological fears and anxiety about having another similar kind of earthquake.

Patriarchal constraints leave women and adolescent girls with psychological distress such as; low mood, low self-esteem, coping capacity and similar kind of psychological disorders (Bradshaw and Fordham 2014; Rogers and Pilgrim, 2014). Mostly, the causal factors of their psychological disturbance are social ignorance, negative social behavior and gender discriminating and unequal attitudes towards them especially from parents. The parents intentionally or unintentionally cannot keep a balance between daughters and sons and this affects the complete life-world of the growing age individual in return.

As mentioned earlier, one of the positive changes that came in the adolescent girls' and women's lives after the earthquake is a better home construction. Although, most of them still do not have awareness on the importance of hygienic home environment. Yet, the trend of communal latrines has set in the interior villages like Chipa after the earthquake, which for them is a drastic change. Similarly, a better home for some of the girls and women still means a better cage to live in, however for most of them it remains an opportunity for personal and professional growth.

“My house is in a much better condition now. However, I am not allowed to go out to socialize with friends. Only they are allowed to come and visit me” (F, 6: 61-62).

The key findings present narratives of the girls and women who mentioned the home environment as haven and safe, where they can be their selves and do whatever they want to, having few restrictions from parents or guardians. Although feminine and masculine gender difference still lies there, no matter how better a home environment might be for girls and women. Considering the real facet of Chipa village in AJ&K and several other similar kinds of villages in Pakistan, men and boys are given priority over girls and women. It is considered as one of the common cultural practices followed by people in general including older women members of the household or the family (mother, grandmother, and elder sister, relative). Unfair priorities are given over crucial and main components of life including; family (support, no support), the self-psychological individual being), community (schools, Organizations, hospitals and mosques) and beyond community (INGOs, big cities, abroad). Unfortunately, cultural change or transformation is a long process and is a system that does not change or improve over night. It is a time-consuming process, and change occurs in system and society over a period.

8.3 Perception of Disasters

“People were involved in haram (non-religious activities) things, and women and girls would dress up in a fashionable manner, that's why Allah brought this earthquake to punish them” (M, 5: 65-67).

“As you know that during those days the most popular thing people used to say was ‘*Allah ka Azaab*’ (the punishment bestowed upon an individual for his/her wrong deeds by God) (F, 6: 68-69).

These extracts indicate the illiteracy of some of the people in the society by calling this earthquake 'Allah Ka Azaab'. 'Allah Ka Azaab' is an imagery adopted by many local people, which means that God, in the form of natural disaster punishes people for their bad deeds. Fariha developed a disability in her right arm after the earthquake due to which everyone would blame her for the sins she might have committed before earthquake. Almost, all of the participants, including people from GO, NGO and villages, would always acknowledge this disaster as a punishment on Kashmiri people.

In relevance to the above discussion, most of the growing age adolescent girls in particular denied the arguments of people by mentioning that 'natural disasters are acts of God' and can happen anywhere around the world, it doesn't have anything to do with punishment from Allah. For instance, Saima age 22 a schoolteacher from Chipa village acknowledged the positive change in her personality by saying that:

"I don't think so that I can always rely on religious point of view especially after this earthquake in 2005, there is a scientific knowledge out there, and talks about things, and disasters. Moreover, Allah has never asked us humans to blindly rely on religion ignoring the scientific facts. Earthquake is a natural phenomenon and does not have to do anything with the sins of people" (S, 5: 63-67).

The above quotation of Saima indicates the drastic change in her thoughts about the religion, not by relating everything to God. This signifies the 'personal transition' and a positive attitude towards life that aided Saima and many growing age girls like her such as; Shaheen, Shabnam, Rafia and Salma towards the adaptation to the environment and resilience throughout the journey of seven years. Furthermore, it also indicates the positive change and attitude that they developed after earthquake. Earlier, they would associate injury with the sins and bad deeds before earthquake. However, it is quite a debatable concern for most of the women and girls of her age as most of them considered it as an act of God. However, Saima and Shaheen were different from others in the same village due to the home-family environment they were coming from, the kind of upbringing they had was different and supportive and so was their education. This is one of the common research findings where the adolescent girls who were in between age of (10-19) in 2005, do not blame themselves anymore for any kind of natural disaster. This is a psychosocial transformation where they are relieved from the sense of guilt and understanding that it is not their fault or because of their sins.

8.4 Adolescent Girls' Coping Capacity

Coping capacity is understood as the existing or short-term skills and abilities of an individual to deal with a difficult or challenging situation. Those particular ways and actions that are adopted to deal with the tough or challenging situations are understood as coping capacity.

Following are the coping mechanisms adopted by the young women in rural areas of AJ&K after October 2005 Pakistan earthquake. It has helped them throughout the journey of their life-world for the past seven years according to their perception. Through this research, they themselves have been also able to identify the coping mechanisms they have adopted for some time and are using them in order to deal with their issues.

The coping mechanisms identified and narrated by adolescent girls and young women are:

- Religious beliefs: putting oneself in God's will (Wellbeing)
- Support from family members, kinship, relatives (Home)
- Village organizations in Chipa (Community)
- Vocational training institutes Chipa (Community)
- Continuation of education (Self growth leading to psychological wellbeing)
- Influx of NGOs/INGOs
- Continuity of post disaster relief, small stipends by the government of Pakistan
- Migration to bigger city for better education facilities (Beyond Community)
- Windows of opportunity for adolescent girls and young women in Chipa.
- Consulting women and girls of diverse backgrounds.

8.5 Religious Beliefs

People in AJ&K mostly come from a Muslim family background. They have practiced Islam before the earthquake and for long before. Evidence collected from this research supports the interpretation that some people are even more disturbed due to their traditional views towards religion. When talking about this earthquake, some of the people still associate their earthquake experience as a punishment bestowed upon them for their sins. Most of the women in Chipa called it punishment for their sins. In contrast, there were some adolescent girls and young women, who interpreted the holistic approach of Islam and religion in their narration such as; giving importance to prayers that helped them throughout the process and still helping them. For instance, Aisha aged 21 responded to the question about how she deals with her fears:

“I pray to Allah not to have another similar kind of earthquake. Help us. Then I recite some verses from Quran and after that, I feel much better” (A: 2:30).

In the above extract, Aisha is narrating her lived experience in the first phrase ‘another similar kind’. Whereas in the second phrase she is narrating her coping strategy ‘recite some verses from Quran’, also using phrases like ‘I feel much better’. Another example of such firm religious beliefs quotes here. As many of the participants (women and men) in their interviews mentioned:

“We did not break our fasts; whatever problem was there we could not do anything about it. However, we could not upset Allah and therefore Alhamdulillah! We have been fasting even in such kind of situation” (F, 2: 54-56).

The above excerpt very clearly depicts the religious beliefs of girls and women’s faith in God, which aided them as a coping strategy.

8.6 Social Capital

8.6.1 Village Organization

According to the current preliminary data analysis of this research, there are few village organizations in Chipa village, AJ&K where girls, adolescent girls and women were interviewed. Two young women who were the heads of an organization were interviewed who willingly cooperated and were content with their lives. They were both pleasant personalities, as compared to other local adolescent girls and women whose lives were confined to home. These village organizations were developed after the earthquake for the earthquake survivors, where women also got opportunities to work. Such kind of opportunities provided them confidence, a higher self-esteem, and a positive attitude towards life. According to Shabnam from Chipa it aided her throughout the process as she earns money now, has a better relationship with her husband and people know that she is there to help them. On the other hand, she has to face issues at home with her mother in law who does not like her being independent and meeting other people. However, Shabnam was still determined and persistent with the personal transformation she developed after the earthquake according to her. Bringing money home, helping her husband financially provided her more of a resilient frame of mind and psychosocial wellbeing. In short, her life-world expanded after this earthquake and is not only surrounded or limited to the family life. Instead, she is also active towards the issues and problems of the village people.

8.6.2 Vocational Organizations for Girls in Chipa

There are many small Vocational Training organizations developed after Pakistan earthquake 2005 for girls and young women only. Different INGOs and the Government of Pakistan develop these organizations, especially for housewives and home-based girls and adolescent girls. It is thoughtful of the Government of Pakistan and other INGOs who invested even in very small, invisible, inaccessible villages such as Chipa. Their aim is to provide opportunities to the young women and girls, which also serves as one of the coping strategy that helps girls in recovering from trauma. However, it also focuses on providing only limited support to learning skills such as sewing, stitching clothes and cooking food at these organizations. The household women and adolescent girls seem to be generally content with this mode of socialization. Moreover, considering the highly patriarchal society and culture many young women attend these organizations just in order to socialize with their peers and friends. As, mentioned earlier that there is no social life for girls and young women in Chipa village, which is truly unfair according to the girls' and women's viewpoint. The quotation below is from one such vocational training Organizations:

“I also have now this vocational training Organizations where I can come only to socialize with my friends, to talk to them, to share our feelings. By doing so I feel better mentally and physically. I do not have any other way but this to meet with other people outside the house” (A, 4: 23-26).

In the above quotation, Alia is talking about the Vocational Organizations as a source of socialization and feeling glad about it. Talking with friends, eating with them and meeting them provide her a sense of wellbeing and a better self-esteem mentioned above. This shows a strong relationship between the psychological and social factors that impact the wellbeing of adolescent girls, girls and women after a disaster.

8.7 Other Coping Mechanisms

Social support plays a vital role in the recovery process and emergency management after the disaster. The research participants appreciated and acknowledged the support they received from families, teachers and different village organizations as discussed earlier.

Family has supported the girls and women throughout the recovery phase. Whereas, teachers have also proved to be helpful in some cases especially narrated by many adolescent girls in their interviews:

“One of the factors towards the change in the teacher’s attitude was that most of the teachers have also lost their children in the earthquake. Which is why, they have developed a better mutual understanding with students after the earthquake. It has brought a big difference in their attitude; they are more caring and loving now. They even teach us and prepare us to take care of our families in the future disasters” (R: 3:74-77).

In the above quotation, Saima is narrating her response towards one of the categories that of this research findings; ‘change in attitude’ where she is describing the positive change in teacher’s attitude after the earthquake. It also shows that the teachers played an important role in the recovery phase of the trauma after the earthquake in 2005. Almost, all of the participants including adolescent girls and women appreciated and talked about the positive change in the teacher’s attitude. It also means that young people, adolescents (growing age) value the teachers or guardian’s behaviour and attitude towards themselves when dealing with daily routine matters, providing them a better sense of wellbeing when treated accordingly.

8.8 Continuation of Education

During the complete process of recovery, phase that initiated right from earthquake in 2005 until now different people value different components and psychosocial factors in moving on, towards an adaptive mode of life. Even those who were not allowed to move to bigger cities continued studying from home and it assisted them as a helping aid towards the journey of transformation. It is not only about enhancing the professional profile by attaining the educational degrees, but the brain’s occupation in a healthy activity helps a growing mind (adolescents) make sense of their psychological wellbeing. According to psychologists, any healthy activity that occupies your brain will help promote a sense of wellbeing, promoting psychological wellbeing of an individual. However, this study does not aim to understand the neurological or developmental phase of a female adolescent from a Clinical perspective.

8.9 Influx of NGOs and INGO's in Rural Villages

There has been an influx of NGOs, INGOs in AJ&K. It is worth mentioning here that Pakistan Army and Government was also quite active during the period of response and recovery; the Army was the first one to be there immediately, after the earthquake. There were many organizations that came, stayed there to help out which brought a positive impact on people in general. However, this also resulted in cultural imbalance according to some of the research participants, including both women and men. The people of Kashmir follow strict rules of *pardah* (covering themselves from strangers) and some of the women and girls were not even allowed to leave their homes before the earthquake. Yet, the exposure to INGO's and NGO's, especially from Islamabad, brought a significant change in the environment and in the lives of adolescent girls and women. Some people still felt offended talking about this topic. In contrast, most of the women participants acknowledged the immediate support school items distributions, and shelters distribution (some items that they did not even know how to use) they received. One of the positive changes that came along with the disaster long-term impacts on survivors was the 'job opportunity' immediately after the influx of the organizations in Chipa. It made a huge difference in the lives of the adolescent girls and young women especially. On the other hand, the boys stated their helplessness and miserable condition in terms of getting job opportunities. Shaheen (23) narrates her experience in a very friendly and pleasant mood:

“I worked with them for about 5 years, but after that they went to Pakistan for a flood project. They are still working there on flood project. They called me again for Charsadda project but because of kids, I could not go there. Now I am jobless but I prioritize my children over the money I was getting and bringing home. The good thing is that even though I do not work anymore, but I have understood my self-worth, self-respect and self-identity, which I never had before earthquake. For me this earthquake brought a lot in positive” (S: 7: 35-37).

Shaheen came from a restricted home environment, whose life transformed completely after the earthquake. In the above quotation, she is narrating her experience with the job for the past 5 years. This shows her psychological wellbeing that was enhanced after getting opportunity. Although Shaheen never moved out of her village, yet getting a better career opportunity, earning money herself, meeting her colleagues on a daily basis, helped eliciting her psychosocial wellbeing. On the other hand, other girls' lives developed miserably with the passage of time due to the earthquake primarily. Most of them were due to lack of financial resources and support (Matawo, 2014), and lack of family support, loss of close family members, other relative's support and relative's migration to bigger cities immediately after the earthquake for their children's education and a better life.

8.10 Migration for a Better Life and Education

Some of the adolescent and young women participants moved to Muzaffarabad from the small village of Chipa and got admission to the University; they started living in the hostel there striving towards better future. It assisted them a lot during the whole process. They moved towards a personal transition in her educational standards, lifestyle and personality (broadening thoughts, horizons) after this disaster. Psychological wellbeing developed with the passage of time. Although, as one participant reports, she remembered the disaster, yet she was not overwhelmed with those thoughts, but enjoyed the reconstructed self and personality that have actually kept her moving through all these years.

“This earthquake changed my life for good, I can say. I was studying in a small college before but I had to move to the big University for better education, which changed my perceptions and thoughts about things. I am glad to get this opportunity. I come home on some weekends, but otherwise, my family pays for the hostel as I am also teaching there” (R, 5: 3).

Also,

“We left our village completely, as everything was gone, broken in the earthquake. I could not sleep initially, was psychologically disturbed, but with the support of family and friends doing much better now. I can rather say that I feel much healthy psychologically. We are in Islamabad now, the environment is completely different here, and I like it. I am thankful to my family” (S, 7: 4).

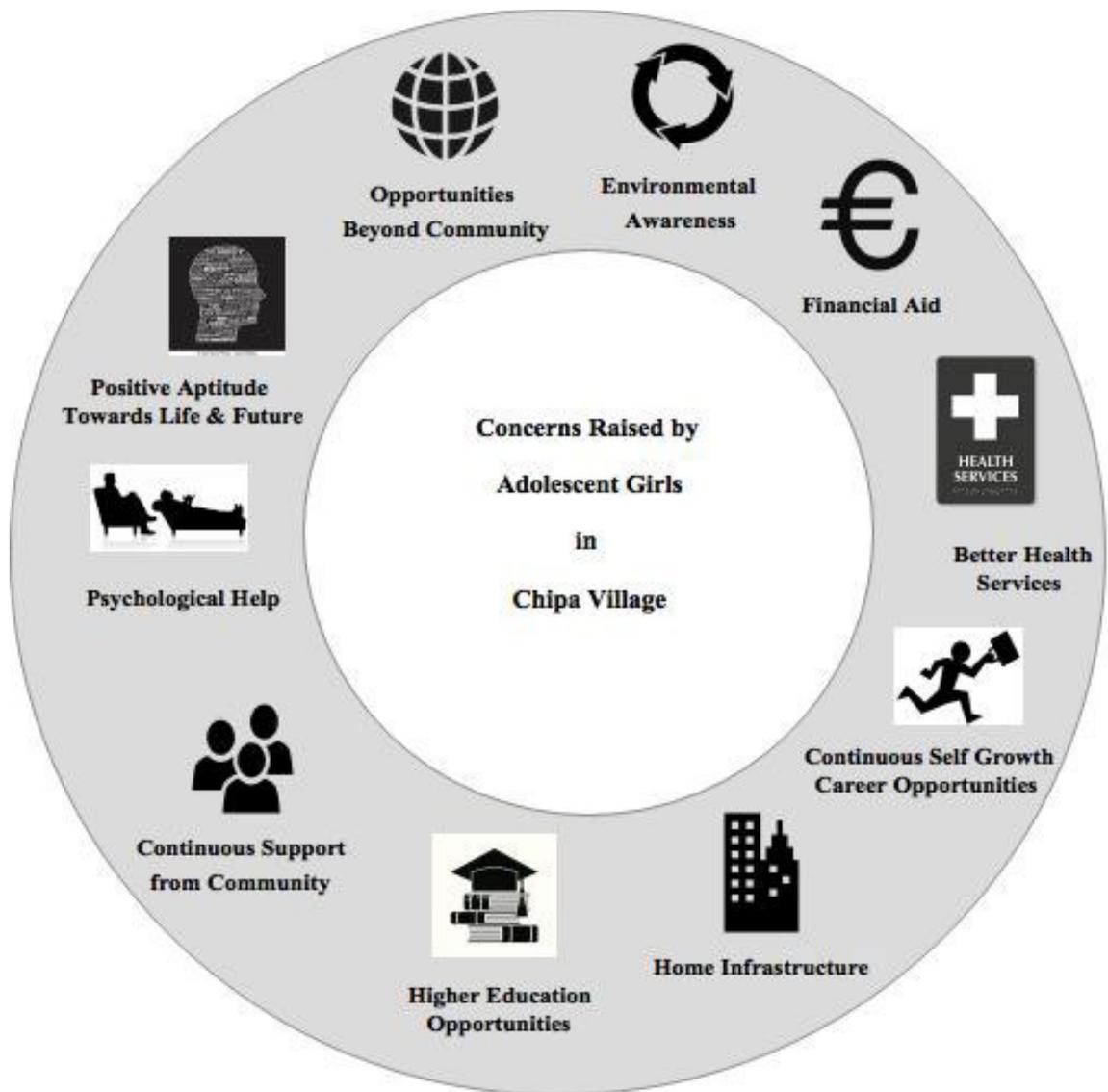
Both of the quotations present a brighter and holistic perspective of adolescent girls and young women’s migration from their village to a completely different city.

8.11 Discussion

The analysis of the psychosocial issues of adolescent girls and young women after October 2005 Pakistan earthquake shows that the participants tend to describe the positive impacts and resilient factors that played a major role in their lives with the passage of time. In relation to their professional life (school, college) that became better as compared to earlier, they developed a better understanding of dealing with life threatening and emergency situations (provoking disaster risk mitigation), identification and acceptance of the Pakistan Government’s cooperation and utilized the windows of opportunities for women. The coping capacities, strategies or mechanisms that adolescent girls and young women adopted during post and post-post disaster recovery phase allowed them to understand their issues and look after their needs with a limited number of

resources at rural region such as Chipa. The adolescent growing age girls in particular presented more of a resilient frame of mind through this research. In short, most of them ended their stories with a brighter perspective towards life. In their stories, they mostly talked about their interest in more social networking opportunities at village level. Figure 8.1 displays all the concerns they raised in their interviews.

Figure 8.1: Concerns Raised by Adolescent Girls in Chipa Village



Source: Author

Keeping in view the above points, this study served an altruistic purpose where adolescent girls and women realized their worth as a human, moving towards a transitional stage where they begin to understand their basic rights in the society. At the same time, its findings suggest therapeutic outcomes through different research methods that have been adopted for this study such as semi-structured interviews, timeline drawings and participant observation. Results of the study agree with the findings of Saito, (2012) where she, in her research on ‘women and 2011 east japan disaster’ describes the gendered issues, such as; lack of privacy, no room for drying undergarments, violence against women (VAW), and different available resources such as women’s organizations, women’s fire prevention clubs developed after March 2011 earthquake. Just like Pakistan, Japan has also faced large-scale earthquakes for the past 20 years but unlike Pakistan it has many more resources to deal with them.

Findings of this study supported the evidence that the social capital and social resources served as an aid for these women and assisted them in the recovery process (Saito, 2012). However, many problems still exist due to some of the pre-existing issues such as inequality even in such a developed country like Japan. In Pakistan, they are valuing religion and culture but at the same time already talking about the importance of social life, which in itself is a personal transition after the earthquake in Chipa village according to the life-world snapshots presented in Chapter 7. It is necessary to state that evidence was not enough to state the contradiction but rather show a spectrum of tension associated with socio-economic status, adolescent girls and young women’s access to external world and the strength of patriarchal fencing in an individual’s family.

8.12 Conclusion

This study is psychosocial at its roots but seeks to understand the lived disaster experiences of adolescent girls and young women more broadly through the lens of social, cultural and human relations in rural regions such as Azad Jammu and Kashmir through a feminist lens. The study also provides a theoretical and conceptual framework for adolescent people in disasters particularly in context of age and gender. It is crucial to have an adequate balance amongst the four components of life-world to ensure psychosocial wellbeing. Community wellbeing in context of providing psychosocial support to the adolescent girls and women is the crucial component of the life-world conceptual framework this study proposes.

The conclusion of this research study is that suffering through the disaster trauma and uncertainty is mainly part of an individual’s life-world; considering their living standards and wellbeing. Having a better understanding and awareness of self and self-care leads to better psychosocial wellbeing. At the same time, adequate amount of support, care and love from family members including parents, siblings and relatives are proven therapeutic in wake of trauma. Community and Beyond Community plays a vital role in psychosocial wellbeing of adolescents and young

women in particular. Provided enough socializing opportunities, participation post disaster activities and home reconstruction only leads to greater psychosocial resilience. This is evident from the finding chapters discussed and analyzed thoroughly above, that all of these four components are crucial to draw upon the psychosocial resilience resulting in wellbeing and self-awareness of young women. The big gap that exist in current theory of community resilience by Norris *et al.*, (2008) is disaggregated and bridged through this study by combining the psychological self and home-family components of life-world framework, with an expansion out to life-world analysis of individuals' disaster lived experience.

A lot of research has been conducted in this regard by psychologists, anthropologists, development experts and other scholars mainly focusing around the trauma and posttraumatic impacts, violence, rape and torture. However, individuals and the communities ignore the most important aspect of psychosocial wellbeing of disaster survivors, considering the way the disasters are experienced. The study offers recommendations for local agencies, NGOs and INGOs to inform their policy and practice by recommending greater levels of assistance and revision in their policies concerning adolescent girls and young women. This could only be possible by listening to their voices, their issues, and lived experiences. It can always develop new opportunities to deal with the issues of the adolescent girls and young women by being mindful of various ways to deal with their uncertainties.

Chapter 9

Recommendations and Propositions

9.1 Introduction to Recommendations for Organizations

9.1.1 Post Disaster Psychosocial Reconstruction

The findings of this study suggest that decisions on the location, rebuilding and new house reconstruction needs to be reviewed by the government of Pakistan. For instance, houses near riverside or hilltops are even more vulnerable for the immediate physical as well as psychosocial impact of natural disasters (Wisner *et al.*, 2012). It is also recognized that poverty and low socio-economic status generally do not allow the local people to change their existing locations and move to some less risky geographical counties. Even those people who received some stipends from the GoP immediately after the earthquake in 2005, were still not able to move out and build new houses because of their poor socio-economic status. The families already belonging to a better and established financial background were able to move out of the riskier regions in AJ&K, or reconstruct new houses for their families, through their own savings and including the financial support that they received from GoP. Moreover, some of them even left the village and moved out to bigger cities like Islamabad and Rawalpindi. However, there are many families still surviving the repeated set of disasters, having no other choice but to live there and cope with the situation through limited set of skills and resources available. This study emphasized the importance of Psychosocial Support and care, some of which has been provided by different organizations to support adolescent girls and young women and their families, which is also one of the supporting research questions. In order to attain a holistic outcome of disasters; it is necessary for the support mechanisms and psychosocial services to be available immediately after, and continue some years after, the disasters to reduce the psychosocial negative impact.

It is critical to emphasize the life-world of disaster survivors as a whole, before disaster, during the disaster, in the recovery phase and post-post disaster that is years after the disaster. The results suggest that people having better and a reasonable amount of support from Home-Family, Community and Beyond Community with a range of multiple available resources, as well as a set of self-individual skills and capacities will better cope with the situation. At the same time, those adolescent girls, and young women in the village coming from an underprivileged background and poverty might be suffering even years following a disaster, due to a range of psychosocial factors such as the pre-existent patriarchal constraints and boundaries, with or without any disaster. Also, the socio-economic status of adolescent girls and young women before the disaster will identify her position in her Self, Home-Family, Community and Beyond the Community.

Being in a job or having a reasonable means of earning has proved to be helpful while dealing with a stressful or conflicting situation. Similarly, in this study, Shaheen and Alia, mentioned in their narratives, belonged to a financially stable family background and thus were able to take care of themselves, through family support. Alia even left for abroad with her father and male siblings, only a few weeks after the 2005 earthquake. Thus, Alia went through a drastic positive Self Transformation in her life through family and kinship support and due to her well-off financial status even before the disaster in 2005.

The next section will provide a discussion around the lessons learnt over the ten years from 2005-2016, in the context of implementation of disaster management and sustainability.

9.2 Ten Years of Disaster Lived Experience (2005-2016): Lessons Learnt

9.2.1 Disaster Risk Reduction Approaches in Pakistan

This section elaborates and discusses the different techniques and approaches adopted for Disaster Risk Reduction (DRR) in Pakistan. There is a dire need for a sustainable and coherent strategy based on long term planning, in order to deal with the disasters in Pakistan. Whereas, the most severe impacts of climate change and hazards are being felt through major disasters, less dramatic events go unnoticed creating disasters' invisibility and causing chaos on local livelihoods (Keating *et al.*, 2017; Walsh *et al.*, 2016). In the highly disaster-prone regions of AJ&K, climate change might be even more aggravating towards the social vulnerability of disasters at a local level, in particular. According to recent humanitarian and disaster development policies in Pakistan, climate change and disaster risk reduction (DRR) policies, diverge at the operational level (Rahman *et al.*, 2015).

Considering the importance of DRR approaches in reducing impacts of disasters, an evaluation of the Disaster Management Act 2010 in Pakistan for provincial Disaster Management Research Authority Act (PDMA) emphasized mainly on institutional building and action plan development for mitigating disasters in the country (Rahman *et al.*, 2015). The Act does not directly mention disaster risk reduction and there are no directions with regard to the budgetary mechanisms and extent of funds from disaster risk management (DRM) in the country. The DRM in Pakistan is reactive and there is a need for revision of PDMA founded in 2010 to make it proactive (Ahmed, 2013).

The table 9.1 provides evidence about the role of different organizations such as United Nations Agencies and Pakistan Government, local and national NGO's that are connected to disaster mitigation, prevention, and sustainable management activities.

According to the evidence gained through this study, the majority of organizations are actively involved in aiding towards the physical impact of disasters on an immediate basis, mainly focusing around the issues of physical health of disaster survivors such as injuries, deaths, other diseases. Only six organizations interviewed put emphasis on the Psychological Self of individuals in relation to gender. According to the evidence collected through this study, there is no real understanding about the term 'adolescents' in the context of Pakistan. The term adolescence is always confused with being a woman, as an adult in a Pakistani cultural context. So, a female in a Pakistani culture is either a child or a woman, there is no luxury of adolescence for her in that particular region. She is not allowed to behave as a growing child or young individual.

The second component Home- Family is mostly understood as a sole responsibility and initial place of psychosocial support and reconstruction for the adolescent girls and young women in disasters. However, the focus around the importance of home-family environment and its support during and after disaster has not been considered enough by the organizations that are involved in disaster management emergency management. The third component that needs to be focused on in disasters is Community in Disasters. This is one of those life-world's components that has gained increased attention of policy makers and researchers (Altay and Green, 2006) to focus on the development of society's capacity to withstand disasters. It aims to assist in the facilitation of damage reduction to both human and materialistic resources.

Both the tables indicate non-existence of a policy for the welfare of adolescent girls and young women in the organizations interviewed. It clearly indicates the existing gap in policy and practice in particular. The tables 9.1 and 9.2 describes and identifies the level of involvement of NGOs and INGOs along with the government sector's involvement in disaster emergency relief activities, disaster preparedness, sustainability and management. Both the tables reflect the number of professional interviews conducted for this study's investigation towards adolescent girls and young women before, after and years after disaster. It was also seen that some of these organizations mentioned at least the girls' empowerment in their projects conducted post disasters. However, there was a conflict in their statements based on the evidence drawn from the interview transcripts of both the disaster survivor participants as well as the organization officials, confirming the realistic state of adolescent girls and young women's psychosocial wellbeing post disaster. Moreover, the evidence emerged in interviews, how the different domains assisted or did not assist some of the adolescent girls in disaster.

Table 9.1: INGOs Active in Pakistan in Disaster Risk Reduction

Names	Area Covered	Follow up Interviews	Policy Active in Village	Physical Health	Girl's Psyche	Home/ Family	Community	Beyond Community
United Nations Agencies								
UNDP	Environmental Protection	1	0	0	0	0	1	1
UN Women	Women Empowerment	1	0	0	0	1	1	1
UNOCHA	Emergency Response	1	0	0	0	0	1	1
UN Habitat	Post Disaster Relief	1	0	0	0	1	1	0
UNESCO	Disaster Management	0	0	0	0	0	1	0
Other International Organizations								
Care International	DRR Emergency Preparedness	0	0	0	0	0	1	0
Oxfam	Girls Education, Disaster Recovery	1	0	0	0	0	1	0
Relief International	Immediate Disaster Relief	0	0	0	0	1	1	1
Plan International	DRR Gender	0	0	0	0	1	1	0
Total		5	0	0	0	4	9	4

Yes: 1; No: 0

Source: Author

Table 9.2: NGOs Active in Pakistan in Disaster Risk Reduction

Names	Area Covered	Follow up Interviews	Policy Active in Village	Physical Health	Girl's Psyche	Home/ Family	Community	Beyond Community
Bedari	VAW Trafficking	1	0	0	0	0	1	0
ERRA	Disaster Management	1	0	0	0	0	1	0
JAGO Welfare Society	Flood Relief	0	0	0	0	1	0	0
NDMA	Post Disaster Management	1	0	0	0	0	1	0
Tribal Women Welfare Association	Gender Inequality, Education Sector	0	0	0	0	0	0	0
Shirkat Gah	Women Resources Organizations, Reproductive Health	0	0	0	0	1	0	0
Social Welfare AJ&K	Women & Girls Empowerment	0	0	0	0	1	1	0
Shaheen Aftab Foundation	Disaster Emergency Preparedness	0	0	0	0	0	0	0
Omer Asghar Khan Foundation	Disaster Response	0	0	0	0	0	0	0
Total		3	0	0	0	3	4	0

Yes: 1; No: 0

Source: Author

To understand the gendered dimensions of adolescent girls and young women in disasters, it is important to understand the issues of young men and adolescent boys as well in disaster. Regarding the issue of masculinity amongst adolescent boys and young men in Pakistan, their society does not allow them to express their fears, concerns and issues being a boy or a man. As mentioned by Bradshaw and Fordham (2013) there is no mental outlet for them, to express their emotions and vulnerabilities being a male in that particular conservative society (Drolet *et al.*, 2015). Maria, a gender advisor from Shirkat Gah organization who has mainly been involved in gender projects for the past ten years in Islamabad, Pakistan gives her view.

“Well honestly speaking, working with them and knowing them closely I have figured out the gender is often confused with women and girls only. To understand gender better there needs to be studies conducted on men and adolescent boys’ issues as well. Girls and women always have remained a hot topic of discussion for the disaster researchers in particular but I would like to make one thing clear from my experience is that disaster also brings domestic violence and one of the major reasons behind it lies in the lack of understanding towards men and boys’ issues. They get violent in order to take their frustrations out on someone and that someone is always weak women and girls who are bound and restricted in home walls. Therefore, my point is that men and young boys should be treated and listened as well immediately after or years after the disasters” (Maria, Shirkat Gah).

According to Maria, to understand the gendered psychosocial life-world more broadly, and thoroughly, it is critical to consider psychosocial wellbeing and understand the issues of men and adolescent boys as well. For instance, if men’s and adolescent boys’ issues are being heard and understood in the wake of trauma, there is a possible mechanism for a decrease in GBV particularly that following a disaster. The notion is not to position them in a defensive mode, rather listen to them as well as the adolescent girls and young women. Maria also mentioned that one way to control the existing violence against women and other psychosocial vulnerabilities of adolescent women and girls would be to provide opportunities as much as possible for their self and personal growth. Similarly, all government projects whether on livelihood, economic sector and reconstruction of homes must incorporate gender as a compulsory element. That is how the situation will improve and women will gain more confidence in order to be ready to face the situation.

A research like this could provide ‘good policy suggestions and recommendations’ she stated in her interview. Maria, Nazia and some other gender advisors also mentioned that the process of data collection needs to be continued in order to ensure the psychological wellbeing of adolescent girls and young women in that particular region where they are completely invisible.

“Well, knowing the importance of mental health issues and concerns it’s a shame that psychological health has been completely ignored by many national and international organizations. They don’t even consider it as an issue or matter of concern for women and girls unless there is a sexual abuse, rape case or gender based violence” (Maria, Gender Advisor).

Mental health is often ignored by some people worldwide. In a country like Pakistan, some people confuse religion with culture and live all of their lives with this conflict. Unless someone is brutally raped family, community and friends might not take the victim of a murder attempt seriously. For instance, when a woman or a girl is victimized and she develops some kind of mental health issues, she is understood to be possessed by some kind of supernatural or evil powers instead of having developed psychological and psychiatric disorders. Moreover, in one interview with one of the male gender advisors, Akram concerning post disaster impact on adolescent girls and young women in AJ&K, he negated the idea of young women and adolescent girls’ empowerment. It is critical to note here that although Akram works at an international organization he belongs to AJ&K himself and has been born and raised there in the same cultural set up. Similarly, generally in conversation, people use the word ‘people’ to mean both women and men, and yet men are prioritized and come first always according to the cultural and the political system followed in Pakistan. Women are treated as secondary citizens and growing age adolescent girls are invisible in this society, where she is taught and trained to be subjugated first at her parent’s home, then her husband’s home and in the last stage of her life at her son’s home. Most of the people have accepted this harsh reality and are living with it and do not discuss it, or they might even fear to discuss it or even talk about ‘transformation’. Yet, there are some bright women like ‘Shaheen’ whose lives have been completely transformed and changed for good after Pakistan earthquake in 2005.

Young women and adolescent girls are often immensely affected by natural disasters (Nishat and Rahman, 2017). The focus of research interest is beginning to move around the human geography of adolescent girls, in particular in context of gender, age and culture (Hopkins and Pain, 2007; McDowell, 1992; Pain, 2004; Stern, 2004; UNICEF, 2007). However, the gap is still existent around the knowledge of adolescent girls’ lived experiences and in-depth analysis of their world. In light of the above discussions, this study attempts to fill the gap by providing evidence in the form of adolescent girls’ life-world analysis, their social and human geography in context of

gender and age, patriarchy and feminism as a lens through which to understand how they have coped and lived through their disaster experiences.

Considering the increase in disasters (Mazurana *et al.*, 2013), due to environmental degradation and climate change, urbanization and mainly poverty, it is fundamental to assess how the psychosocial needs and issues of the adolescent girls and young women are addressed and dealt with by the humanitarian and development sector (Plan, 2013). Convention on the Rights of the Child (CRC) has identified three main categories in relation to adolescent people: rights to protection; development through education and participation. This study finds that three of these categories have been largely non-existent in the context of DRR in Pakistan. The lowest priority is given to this age group and they often receive the least funding in the humanitarian community (Plan, 2013), leaving them psychologically vulnerable.

The focus around gender and disaster has been accepted for the past several years now. The gender and disasters researchers such as Enarson and Chakrabarti (2009) Bradshaw and Fordham (2014) have been advocating towards the aim of gender mainstreaming, gender inequality mitigation and preparedness, and sustainability and development in the context of natural disasters. However, the gap is still existent in exploring the actual long-term lived experiences of adolescent girls and young women in disasters. Poverty is a major psychosocial impact that leaves young women in the most vulnerable state of mind post and post-post disaster (Amaratunga and Haigh, 2011; Paganelli, 2011; UNISDR, 2015) making it sometimes, impossible to forget the disaster lived experiences. The literature review suggests a growth in research on the psychosocial impact of disasters, but the gap remains in knowledge around the lived experiences of adolescent girls and young women. Unfortunately, gender inequality is deeply rooted and embedded in our lives on a routine basis.

9.3 Methodological Contribution

This study, unlike many studies focused on psychological matters, followed a free-flowing narrative interviews format, allowing the participants to describe their life-worlds through their own lens and understanding. The notion is to understand and further explore the life-world and psychosocial issues of adolescent girls and young women, through self-descriptive dimensions, providing information in context of what they actually think of themselves (Yardley and Honess, 1987).

9.4 Taking Female Adolescents into Account

The thesis reveals the buried strengths and aptitudes that adolescent girls hold in particular, despite suffering and surviving different kinds of unethical and violent behaviour, on a regular basis. Although often being silent sufferers, they are gifted with so much inner strength and psychological resilience that aids them throughout the disaster's recovery phase. Additionally, it elaborates different coping strategies adopted by adolescent girls and they to be even more effective as compared to those of men and boys regarded young women after disaster.

“I think we girls are even stronger as compared to boys. Being a girl, I consider myself to be stronger, considering the kind of cultural and religious limitations I have, still have been able to join University after the disaster. I remember cooking food and cleaning house after the earthquake. Boys are not required to cook food or clean the house. They are like free birds, wandering around outside, allowed to make friends and come home late. All boundaries are around us. I also remember, praying and getting everyone together at one place as when there were any after effects. Cooking food and serving it to other disaster survivor's families was one the coping strategy that I adopted. Cooking has been therapeutic for me. I felt good about myself in helping others in any possible manner I could” (R, 5: 59-65).

The core theme of the research gives voice to ‘psychosocial resilience’ as a means for the adolescent girl and young women’s personal transition with a possible conflict with the village cultural environment.

9.5 Policy Practice Contribution

In context of Pakistan’s earthquake, the social vulnerability resulted in developing a better psychological wellbeing through the provision of opportunities by different organizations from abroad. Thus, social scientists need to focus around the immediate and long-term impact of social vulnerability, both in context of disaster risk reduction and resilience. The findings of this study provide an orientation for future research and provide a greater understanding and assessment of the life-world and psychosocial issues of adolescent girls and young women in relation to their social capitals and coping capacities. Thus, this research contributes to the existing field of human-geographical, socio- geographical and socio-cultural knowledge to provide a deeper understanding of the psychosocial wellbeing of adolescent girls and their psychosocial resilience.

9.6 Ensuring Community Risk Reduction through Safeguard Measures

Community according to this study, is understood to be, not just a place but a group of people that are somehow related to each other by sharing a common bond through a particular event or disaster they might have experienced at the same time, same place or as their geographical location (Hawtin *et al.*, 2007). However, that one experience might be faced in a relatively different and unique manner by each individual considering the diversity in the community as well as the individual differences that we all have. Similarly, the discussions and critique around community resilience also suggests that the “whole is more than the sum of its parts,” meaning that a collection of resilient individuals does not guarantee a resilient community (e.g., Pfefferbaum *et al.*, 2015; Rose, 2004). As perceived by Brown and Kulig (1996/ 97, p. 43), “People in communities are resilient together, not merely in similar ways.” The researcher argues the four necessary components of an individual’s life-world that comprise of Self; Home- Family; Community and Beyond Community; are all equally important in promoting psychosocial wellbeing of an individual in a growing age in particular. There needs to be a balance between four of these components. Chipa village, considering its location (most risky region, disaster prone with lack of basic facilities) has proved to be an enlightening example for supporting such a critique. Adolescent girls and young women post-disaster are being promoted for education, better health options, and movement to bigger cities. However, they are only allowed to do so on the basis of certain conditions and norms imposed by their parents or guardians. These conditions are:

- She is allowed to continue with her education, but will need to be accompanied by a brother or any other male member of the family to take her to school or college.
- She is not allowed to leave the house without a male sibling or male family member. She is not allowed to shop for herself in the village market, not even in the company of brother or father. People doesn’t respect those families whose daughters, sisters or other female members are seen in the market. So, she must produce a list of items she needs including sanitary pads, makeup and the male family members will take the list to the market and shop for her and she’ll have to accept it without having any choice.

One hazard or disaster can present different dimensions for each individual in the community considering their gender and individual differences. For instance, the 2005 earthquake in Pakistan was a blessing in disguise for some adolescent girls and young women at the time. It transformed their lives in a positive manner after the earthquake by providing them with opportunities to be able to think beyond the household chores such as cooking, child rearing and cleaning. With the help of international organizations, some adolescent girls and young women were allowed the

opportunity to participate in post disaster activities. The post disaster activities included aiding in home reconstruction with left over bricks and pieces immediately after the earthquake. In addition, not only limited to that but there were job opportunities in the INGOs that stayed for a while in earthquake hit regions of Azad Jammu and Kashmir. According to UNISDR (2015), the importance of building community resilience is encouraged by HFA 2005 to 2015 and CDM 2007 to 2012, in order to achieve and sustain development.

9.7 Key Propositions

In context of Pakistan's earthquake, the social vulnerability resulted in some developing a better psychological wellbeing through the provision of opportunities by different organizations from abroad. Thus, social scientists need to focus around the immediate and long-term impact of social vulnerability, both in context of disaster risk reduction and resilience. This thesis suggests a number of recommendations for further development of the organizational sector in context of Emergency Relief Distribution, Disaster Preparedness, Disaster Psychosocial Resilience, Disaster Adolescent Wellbeing and Disaster Management.

As suggested by Bradshaw and Fordham (2013), gender and age disaggregated data collection and data analysis needs to be promoted, through systematic inclusion of gender and age in research, and that monitoring and evaluation frameworks do not ignore the impacts and on girls and women, but also give a particular emphasizes on investments in them. In addition, considering the prevalence of domestic abuse and violence against women and girls that becomes prominent in the wake of disasters, there needs to be further studies, and actions taken through the active and persistent involvement of the Government sector, NGOs and humanitarian agencies. This study also suggests a particular emphasis around the understanding of adolescent girls and young women's psychosocial issues, within a particular country context and geographical region, to give voice to those so often ignored.

The equal and dignified distribution of funds, materialist support and other social resources need to be gender and age sensitive, considering and prioritizing the growing age adolescence which has previously been invisible. One way for practical implementation is introducing post disaster field based trainings, workshops and programmes that are purely based on the psychosocial resilience.

9.8 Future Research Avenues

9.8.1 Policy and practice data collection

This study opens up different avenues for future research in the same location or around the research location in Azad Jammu and Kashmir (AJ&K). Considering the risky and hazard prone geographical eminence of the research location, there is still a lot that needs to be considered by the researchers, and the organizations in the field.

9.8.2 Absence of Policy on Adolescent People in Disaster

As discussed in literature review that there are some groups of people identified as more vulnerable as compared to the general population: very young, very old, religious groups and minorities (Blaikie *et al.*, 2014; Williams *et al.*, 2008). In this regard, the emphasis of the latest and forthcoming research programmes that provide equal rights to survivors, instead of leaving them vulnerable. This could be possible through adequate time planning for the inclusion of vulnerable groups such as adolescent people, women and children, assessing their needs and issues through a psychosocial lens and thus further promoting future psychosocial resilience.

In terms of forthcoming research, more public policy and implementation research needs to be conducted on the lived experiences of adolescent people. Professionals from different active organizations in the field clearly mentioned the absence of any policy for adolescent people. Moreover, Pakistan is badly impacted by the disasters natural or human-made (terrorist activities), affecting the adolescent and young people pretty badly. It is crucial to understand the psychosocial issues, stories, life-world narratives, and life histories and give voice to the unheard voices.

9.8.3 Adolescent Girls' and Adolescent Boys' Viewpoint

Many professionals from different organizations in their interviews specified the need to understand and give voice to the issues of adolescent boys and young men, in order to ensure effective DRR globally. Gender is often confused with women only and considering only their issues. However, men and boys are also trapped in their own selves because of the constraints of a masculine identity that does not allow them to cry in front of someone or to express their fears. Research can also be expanded to the psychosocial impact of disasters in rural mountainous remote counties with insufficient basic facilities.

9.8.4 Life-world conceptual framework needs testing

“It’s the day of judgement and the world is about to end now”

(A: 23)

When disasters seem to signify the end of the world, how do adolescent girls survive, cope and adapt to a new reality? The life-world conceptual framework that this study has proposed needs to be tested on the ground for verification and validation, not only limiting it to girls and women: the adolescent boys and young men’s psychosocial issues and life-worlds can also be understood and explored through this framework. By introducing and incorporating this ‘life-world conceptual framework’ in policy and practice, at government, non-government and organizational level might aid towards an enhanced understanding of adolescent and young individuals in context of disaster preparedness, disaster prevention, disaster sustainability and management, disaster psychosocial resilience thus promoting awareness around disaster, gender and age.

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Appendices

Appendix 1: Glossary of Terms

1 Adaptation

In human systems, the process of adjustment to actual or expected climate and its effects, in order to moderate harm or exploit beneficial opportunities. In natural systems, the process of adjustment to actual climate and its effects; human intervention may facilitate adjustment to expected climate. Adaptation assessment (IPCC, 2012 p.556).

2 Adaptation Assessment

The practice of identifying options to adapt to climate change and evaluating them in terms of criteria such as availability, benefits, costs, effectiveness, efficiency, and feasibility (IPCC, 2012 p.556)

‘Adolescence’ is defined in phases, considered as one of the most crucial phase of an individual’s life, despite of whatever gender. Adolescence is a period characterized by physical, social, emotional and personal growth, involving new responsibilities, developed sense of ‘Self’ and wellbeing and understanding. It is one of those transitional phases that aids in developing an individual’s personality and habits for the lifetime (Cobb Leonard and Scott-Jones, 2010).

3 Allah ka Azab

Allah is an Arabic word, simply meaning God. Meaning of God might be different to everybody. However according to Islam, it means there is only one God and that is Allah who is the Universal and eternal power. In addition, that nobody holds the power He holds, of controlling the Universe. ‘Azab’ is an Arabic and Urdu word again, meaning ‘punishment’ and is always used in context of Islamic perspective. ‘Allah ka Azab’, used in the research means in context of natural disaster that people suffered as a ‘Punishment from God’.

4 Beyond Community

Beyond Community is one of the approaches adopted by disaster survivors. As the name suggests, it is the support provided and accepted beyond the community location, such as from international organizations, family friends and other relatives living abroad who might help in sending funds from abroad. This represents the world outside a girl’s usual environment (home and community). It represents opportunity and growth for adolescent girls and young women. It also represents a

higher level of social capital such as professional job opportunities in international organizations that enters the field immediately after the disaster.

5 Community

A group of people, often living in a defined geographical area, who may share a common culture, values and norms, and are arranged in a social structure according to relationships which the community has developed over a period. Members of a community gain their personal and social identity by sharing common beliefs, values and norms which have been developed by the community in the past and may be modified in the future. They exhibit some awareness of their identity as a group, and share common needs and a commitment to meeting them.

6 Capacity

Capacity is understood as the existing skills and abilities of an individual to deal with a difficult or challenging situation, even before any event or disaster occur. Those particular ways and actions that are adopted to deal with the tough or challenging situation is known as capacity. The availability of all required resources, attributes, and strengths within a community to organize, manage and reduce existing as well as new risks by strengthening resilience (UNISDR, 2015).

Comment: Capacity also includes life's necessary components such as; infrastructure and physical institutions, community coping skills, existing knowledge around issues, hazards and management of existing issues.

7 Day of Judgment

The day when the world will end forever and people will be judged and answerable in front of Allah/God, for their deeds (good and bad). Every living creature on earth will die on the 'day of judgment' according to Quran and Bible. This will be the end of the world and start of the life after death.

Comment: Qayamat is Urdu and Hindi language word, meaning day of judgement, particularly in context of the end of the world. As described above, 'day of judgement'. On Qayamat day, every living being will die and the world will end.

8 Home/Family

'Home' according to this study means a place where an individual has a better emotional and moral support and general support in every aspect of life. That support is provided through family

members in particular, such as siblings and parents. A good home and family means a good primary support, and adolescent might rely on blindly. Family processes and relationships including financial support, which again, is provided through parents are all linked to an individual's contentment in adolescence in particular (Antaramian *et al.*, 2008).

9 Life-world

According to this thesis, life-world means 'lived experiences of a particular phenomenon' in particular surroundings, around four major components of an individual, despite of whatever gender. The four components are Self, Home/Family, Community and Beyond Community. How an adolescent individual move in her community, home environment and what kind of support she has in and around her surroundings.

Comment: According to this research it can only be understood by being and living in or around the life-world of the adolescent individual to make a sense of her life-world.

10 Resilience

The ability of a system and its component parts to anticipate, absorb, accommodate, or recover from the effects of a hazardous event in a timely and efficient manner, including through ensuring the preservation, restoration, or improvement of its essential basic structures and functions (IPCC, 2012 p.563).

11 Self

The psychology of self is the study of an individual's cognition and presentation of her identity as a human being. According to this study, self means the psychological being, the thoughts, perception, personality type and priorities of an individual in her life. All of these factors are the major components that define Self (Cobb Leonard and Scott-Jones, 2010).

Appendix 2: AJ&K Population Snapshot 2014

Projected population of AJ&K	(2014) 4.361 million	
Male population	(2014) 2.194 million	
Female population	(2014) 2.167 million	
Sex Ratio (Number of males per 100 females)	101	
Average Family Size	6.7 Members. (MICS2007-08)	
Urban-Rural Ratio	12: 88	
Growth Rate	2.41 %	
Population Density 1998 Census —	258	Persons/Sq. Km
2014 projected	328	Persons/Sq. Km
Literacy Rate	74 %	
Religion	100% Muslims	
Projected on the basis of 1998 Census		

Source: AJ&K at a Glance, 2014

Appendix 3: Some Images Taken from the Field

Researcher with Chipa Village Children



Source: Field Photo 1

Appendix 3 Continued

The place in Chipa village where researcher stayed



Source: Field Photo 2

The place where researcher stayed, throughout her field stay, was badly damaged with some broken doors and cracked walls in the 2005 Pakistan Earthquake. The researcher found it a bit scary to stay at that house. However, it was thoughtful to stay at a house that was badly impacted in 2005 earthquake in Chipa village. It further envisioned the researcher to feel and understand the lived experiences of earthquake survivors in a mountainous unreachable rural region like Chipa. Chipa is the village that is unreachable within 24 hours of natural disaster considering its geographical stance. This is one such picture of the home infrastructure in Chipa village that has still not been refurbished since 2005. Most of houses, the researcher visited in the field were almost in the worst or same condition.

Appendix 3 Continued

House of a research participant



Source: Field Photo 3 Chipa Village AJ&K

Researcher with school children in Chipa Village



Source: Field Photo 4 Chipa Village AJ&K

These snaps have been occupied from the researcher's field photography with notes taken from the Research Journal. It indicates the current existing socio-economic status of some of the households, built and environment and schools in rural villages. Also, briefly shows the life-style of rural adolescent girls and girls in AJ&K Pakistan. This picture was taken seven years after the 2005 earthquake in Chipa village. It labels the existing status of the educational standards and schools in rural region followed years after the disaster. Moreover, there was only one toilet for students including boys and girls. Hygiene and Sanitation is still poor and not improved largely even through the exposure and influx of INGOs in these unreachable regions.

Appendix 4: Questionnaire for the Organizations

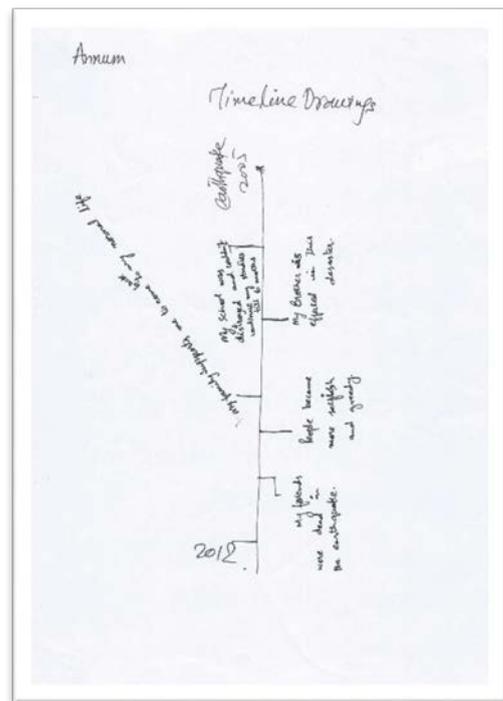
1. What kind of projects your organization is currently involved in?
2. What do you think is the status of people living in AJ&K several years after Pakistan earthquake in 2005?
3. Have your organization focused on the issues of the adolescent girls and young women in rural regions for the past seven years. Do you have a written policy on this?
4. Which sectors are covered by your organization in order to rehabilitate the wellbeing of the adolescent girls and young women in rural regions?
5. What are the existing issues related to their health, mental health, society and culture in a rural context?
6. Has the provision of social resources provided by your organizations helped the adolescent girls and women during the disaster recovery and post recovery phase?
7. How many follow up visits were made by your organization in order to reassure the wellbeing of the young women and adolescent girls' survivors in rural regions after the earthquake?
8. What challenges you have to come across while working in rural AJ&K as an outsider after earthquake?
9. Have you provided any training to the local people on disaster risk reduction?
10. Do you acknowledge any training provided to the staff working in rural regions on disaster risk reduction (DRR) in the local community?

Appendix 4.1: Interview Schedule for Organizational Officials

Interview Schedule for Organizational Officials	
General Questions	<ol style="list-style-type: none"> 1) Do you work locally at Chipa village? 2) Do you know anything about the lived experiences of adolescent girls in rural region (Chipa village) of AJ&K?
Self	Psychological Wellbeing- Self-Identity
	<ol style="list-style-type: none"> 1) To what extent your organization focuses on health and psychological wellbeing of adolescent girls in rural context? 2) To what extent your organization consider the physical and emotional wellbeing of young women in general?
Home-Family	Support from Family Members, Relatives
	<ol style="list-style-type: none"> 1) To what extent your organization focuses on the Home-Family situation in a rural patriarchal context? 2) Do you work with adolescent girls as a part of family group or on individual basis? 3) How much of your work revolves around the adolescent girls' family and home environment in rural areas?
Community	Support from Community
	<ol style="list-style-type: none"> 1) Do you work with adolescent girls in community in rural Pakistan? 2) How much of your work is involved with adolescent girls and young women at a community level?
Beyond Community	Support from Families/ Relatives Living Abroad and Bigger Cities
	<ol style="list-style-type: none"> 1) Do you work with adolescent girls and young women in context of 'windows of opportunity' provision locally and internationally?

Appendix 5: Timeline Drawings

2005	Earthquake survivor	Poor self-image	Support from Family Kinship Friends	Exposure to international NGOs	No Psychological Support
2007	Post disaster recovery	Struggling to find herself		Better understanding of INGOs	
2010	Resilience				
2013	Psychosocial Reconstruction	Psychosocial wellbeing, Transition			

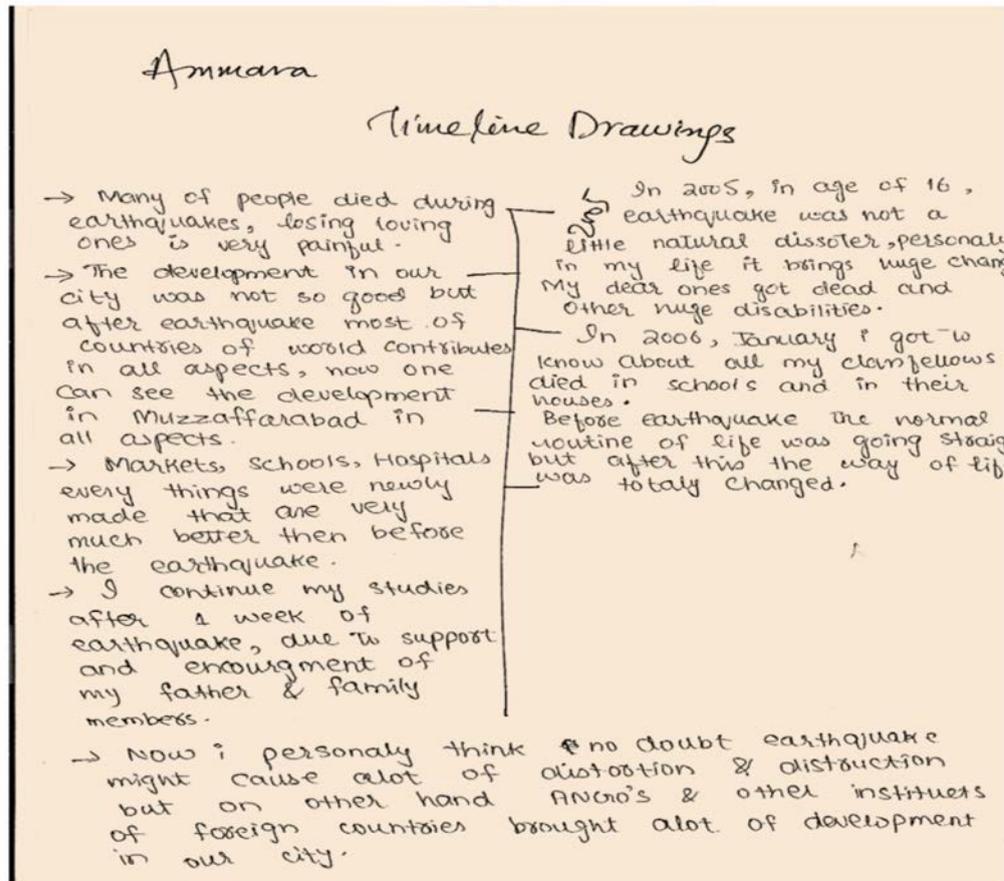


Annum mentioned the importance of home and family and kinship in her life, by claiming that mainly it has been through her family that has helped her to recover from the negative impacts of disaster. Without the family's support, she could never have gained her senses again. Secondly the importance of 'Education and Education Facilities' is depicted from her timeline drawing, she couldn't continue with her studies after the 2005 earthquake as her school was completely damaged and parents were not comfortable in sending her to far flung areas for studies, due to several psycho-cultural fears such as; rape, kidnapping, sexual assault, and bringing shame on family.

Source: Author's Journal- Fieldwork

Appendix 5: Continued

Figure 2: Timeline showing and validating organizational support received in disasters and the level adolescent girls and young women's contentment in that context.



Source: Author's Journal-Fieldwork

Participants' also created the continuous line timelines as shown in one of the figures (original Timeline drawing). They drew a line, and made some spikes and angles in their drawings to represent their lived experiences including positive and negative dimensions. Most of the lines drawn by the participants were horizontal with spikes alongside. However, some of the participants completely relied on writing instead. They wrote alongside the wavy horizontal line that depicted the state of their wellbeing in and after disaster. As portrayed in fig 2 'original timeline drawing of Ammara, student of geography at Muzaffarabad University and a bright young woman aged 22 years old, at the time of interview and 16 years old, at the time of 2005 earthquake. Ammara made spikes alongside the horizontal line she has drawn, by making it prominent with presentation of years since 2005. Therefore, 'losing loved ones' in the face of trauma has been one of her concerns, that she recalled and memorized even several years after the 2005 earthquake. She mentioned the experience to be 'painful'. She also

mentioned about losing the loved ones in her own family, and other relatives that developed physical disabilities as a result as accompanied by her interview. Therefore, 'Home-Family and interpersonal relationships' are important for her that is what is signified from her timeline drawing and interview. Not only limited to home-family relationships but peer and kinship, is also one of the essential components to define her life-world even before the disaster.

Ammara also mentioned that the way of life was completely changed after the disaster both from a negative or positive perspective. When recounting the negative impacts of the disaster on her life-world, she mentioned the change in her 'routine of life' that was disturbed for a little while, being homeless, and inaccessible to acquire the routine basic needs and facilities such as good food, or 3 times a day food, clothes and medicines. Ammara stated in her timeline drawing that the overall development of Muzaffarabad city, in context of home infrastructure; markets, hospitals, government buildings and schools were never good and adequate before the earthquake in 2005. Which was one of the reasons of flattening the city not only psychosocially but also in context of built and environment on a huge scale. Most of the countries of the world contributed in all aspects, in such a positive manner that anyone can find the difference in the state of development by comparing earlier Muzaffarabad with the current one, which is years and years after the earthquake in 2005. There are better and newly built hospitals, University, schools and markets some of houses newly built in the town are earthquake resistant.

Appendix 6: List of Participants-Anonymized with Pseudonyms

List of Participants- Pseudonyms							
Sr. no.	Pseudonym	Gender	Age in 2005	Age at Present	Participant Location	Occupation/ Status	Socio- Economic Status
1	Alia	F	15	22	Chipa	Housewife	Average
2	Shaheen	F	18	25	Chipa	Housewife	Politician
3	Rafia	F	16	23	Chipa	Student	Average
4	Maimoona	F	18	25	Chipa	Student	Below Average
5	Nabila	F	14	21	Chipa	Farming	Average
6	Nailaa	F	13	20	Muzaffarabad	Student	Average
7	Sahar	F	16	23	Chipa	Student	Average
8	Ambreen	F	12	19	Chipa	Student	Above Average
9	Rifat	F	14	21	Chipa	Student	Below Average
10	Irum	F	15	22	Chipa	Housewife	Average
11	Sanila	F	17	24	Muzaffarabad	Student	Above Average
12	Shamsa	F	13	20	Chipa	Student	Average
13	Zubi	F	12	19	Muzaffarabad	Student	Average
14	Chanda	F	15	22	Chipa	Housewife	Below Average
15	Zoya	F	17	24	Muzaffarabad	Teacher	Average
16	Tehmina	F	14	21	Muzaffarabad	Student	Above Average
17	Tania	F	13	20	Muzaffarabad	Student	Average
18	Nosheen	F	14	21	Chipa	Housewife	Average
19	Sadia	F	18	25	Muzaffarabad	Teacher	Average
20	Merium	F	13	20	Muzaffarabad	Housewife	Above Average
21	Sobia	F	33	40	Muzaffarabad	Teacher	Average
22	Shabni	F	49	56	Chipa	Housewife	Below Average
23	Tahira	F	44	51	Muzaffarabad	Housewife	Average
24	Nanhi	F	41	48	Muzaffarabad	Housewife	Above Average
25	Sumaria	F	38	45	Chipa	Politician	Above Average
26	Jameela	F	37	44	Muzaffarabad	Housewife	Average
27	Maria	F	46	53	Muzaffarabad	Housewife	Average
28	Hafsa	F	50	57	Muzaffarabad	Doctor	Average
29	Barira	F	45	52	Muzaffarabad	Nurse	Average
30	Muniba	F	37	44	Muzaffarabad	Housewife	Below Average
31	Mariyam	F	35	42	Muzaffarabad	Nurse	Average
32	Zoya	F	33	40	Muzaffarabad	Doctor	Above Average
33	Tazeem	F	45	52	Chipa	Housewife	Below Average
34	Kishwar	F	33	40	Chipa	Housewife	Below Average

Sr. no.	Pseudonym	Gender	Age in 2005	Age at Present	Participants Location	Occupation/ Status	Socio-Economic Status
35	Aneela	F	44	51	Chipa	Housewife	Below Average
36	Jaber	M	17	24	Chipa	Student	Below Average
37	Aslam	M	17	24	Chipa	Student	Below Average
38	Khalid	M	16	23	Chipa	Student	Average
39	Khizer	M	17	24	Chipa	Student	Below Average
40	Hayat	M	15	22	Chipa	Farmer	Below Average
41	Ansar	M	14	21	Chipa	Mechanic	Below Average
42	Ehtisham	M	18	25	Chipa	Student	Average
43	Saima	F	15	22	Chipa	Student	Average
44	Fakhira	F	14	21	Chipa	Teacher	Average
45	Furqan	M	15	22	Chipa	Student	Average
46	Junaid	M	16	23	Chipa	Regional	Average
47	Usman	M	17	24	Chipa	Student	Below Average
48	Nouman	M	15	22	Chipa	Painter	Below Average
49	Basharat	M	14	21	Muzaffarabad	Army Officer	Average
50	Taqi	M	16	23	Chipa	Taxi Driver	Average
51	Naeem	M	13	20	Chipa	Student	Average
52	Saleem	M	15	22	Chipa	Student	Above Average
53	Saqib	M	16	23	Muzaffarabad	Student	Average
54	Shoaib	M	14	21	Chipa	Farmer	Average
55	Zulfiqar	M	13	20	Chipa	Student	Average
56	Nouman	M	35	42	Muzaffarabad	Student	Below Average
57	Ali	M	36	43	Muzaffarabad	Teacher	Average
58	Jazib	M	37	44	Muzaffarabad	Mechanic	Average
59	Touseef	M	45	52	Chipa	Manager	Average
60	Mughal	M	49	56	Chipa	Lecturer	Above Average
61	Touqeer	M	48	55	Chipa	Driver- NGO	Average
62	Ileyas	M	51	58	Muzaffarabad	Farmer	Average
63	Rangzeeb	M	44	51	Muzaffarabad	Farmer	Average
64	Hameed	M	42	49	Muzaffarabad	Real Estate	Average
65	Ayaz	M	41	48	Chipa	Real Estate	Above Average
66	Shah	M	39	46	Muzaffarabad	NGO Official	Average
67	Naseer	M	38	45	Chipa	NGO Official	Above Average
68	Daniya	M	37	54	Muzaffarabad	Farmer	Below Average
69	Anjum	M	36	43	Chipa	NGO Official	Average
70	Nouman	M	33	40	Chipa	NGO Official	Average