



Psychological Resilience among the Settled and Unsettled Squatters

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Abstract- Over one billion people worldwide are living beneath the poverty with immense ravenous, squeezing, beggary and penuriousness circumstances. The condition of the urban poor are much vulnerable than to the rural one who silently swallow the insult and are forced to live in slum and squatter areas with open breathing space, ramshackle circumstances, infirm structure, faulty alignment of the streets with gross inadequacy of basic civic amenities. It seems that the poverty is mother of all the diseases in general and insult, discrimination and torture in general and prejudices and stereotypes in particular. As a result, the squatters are called with derogatory remark worldwide like the people of Galicha or Amchi Wasti in India Huho Sngkvo, Tentomuro, Hin-min kutsu and Dambo muro in Japan; Taldongne and Sandongne in Korea; Katchi Abadi in Pakistan; Palbath, Muddukku, Polwatta and Kurundwatta in Sri Lanka; Chumchon Bukberk in Thailand; Nhaatam bo in Vietnam; Sukumbashi in Bangladesh etc. According to a conservative estimate of WHO their number will likely to grow up to 2 billion by the year 2030 if unchecked can cause turbulence. In India the squatters are living with extreme hungry embrace with dearth basic needs swallow the insult silently at every choke point of life and cultic people force them to perform degradable task and advertently exclude them from the society. It has casted at a stereotype image with a heavily negative bias-a 'rash' on city landscape a 'blot on civilization' overcrowding, fifth, substandard housing, substance uses and abuses, drug addiction, alcoholism, corruption, violence, theft, snatching, terrorism, and HIV-AIDS. It might be due to the apathy, hate, dominance and non-acceptance of the local people who till today considered them as 'illegal eyesores', packed with 'parasites'. Despite this the squatters don't bother their predators rather channelize their frittered energy toward their work thereof bounce back the stressor and maintain and improve their psychological resilience. In the present study an attempt has been made to explore the psychological resilience among the squatters both unsettled and settled one of Parwanoo and Baddi area in H. P. where they are fond in mammoth. The study has been conducted on a sample of 240 subjects (80 unsettled squatter + 80 settled squatters + 80 Non-squatters). These groups were further sub-divided into two comparable half based on their gender. In this respect there were six groups with N=40 subjects in each who were tested qualitatively (observation, interview, FCM and Case study) as well as quantitatively (Resilience Scale). The result based on quantitative data revealed a significant difference between unsettled, settled and non-squatters $F(1, 234) = 7.36, p < .01$ population. The Unsettled squatters were found better in psychological resilience (111.66) as compared to their settled squatters (105.16) and non-squatter (92.60) counterparts. The qualitative findings however revealed that the squatters experienced a more socio-psychological pain that threatened their resilience; however their sincerity, punctuality and business towards work normalized it. Some of the squatter reported that it is nobody uses to express our grief because nobody is sincere to hear our grief and none of the elite population wants our welfare, thereof believe in hard work that in turn has promoted their psychological resilience. However to promote such population humanitarian approach and significant policies are required so as to promote the nation in near future.

Keywords- HIV-AIDS, psychological, squatters, diseases.

1. INTRODUCTION

Since the inception of planet earth, "the human beings on it have been sticking, inquiring, wondering" (Bhattacharya, 2006) and striving for accomplishing "La Dolce Vita" an Epicurean philosophy of passing sweet and gentle life. The characteristic feature of their life is their effort to make this as a wholesome by applying their brain processes for reciprocating and sharing while bouncing back the stressors in order to prove their physical, social, mental and spiritual current of well-being. According to Hastir (2011), "for achieving happiness and tangible benefits, the human beings even do not hesitate to exploit other" (July 20). For the same, "they may use their inner resources for achieving crude worldly pleasure"

(Anandamurti, 2011) despite being tormented by the environmental stimuli. The endeavor to accomplish such affable aspirations however were slower in Stone Age or Lithic period due to their underdeveloped mental processes led by various socio-psychological factors such as poverty, deprivation, illiteracy, lack of information, communication and knowledge those "fueled and progressed with the advent of science and technology" (Box & Englehart, 2006) in the contemporary scenarios. Now the present civilization is moving from 'eopolis' (village community with permanent habitation) to dynopolis' (not only for the man but also for his cars, airplanes, helicopters and rockets) by crossing 'metropolis' (mother city), 'megalopolis' (social decline of human community); and 'tyrannopolis' (formation of ghost town) stages as



well as 'invisible city', a product of revolution in communications and electronic transmission. It has been proving as a milestone for promoting the well-being of the people across the country. Beside caste some of them suffer from rootlessness, landlessness and houselessness problem from time immemorial and prolonged deprivation cause them to jump even in the profession of sex worker, junk/rag picker, theft and drugs smuggling (Jadhav, 2011) in order to extinguish their stomach fire. It seems that only the wearer knows where the shoes pinch that only extreme poor can realize.

It is a matter of great concern that the Planning Commission has told Supreme Court that the cut off for poverty in rural areas should be Rs. 15/- and in urban areas as Rs. 20/- even in contemporary scenario where prices of commodities have rise abruptly. There are approximately 41.8% poor in rural areas and 25.7% in urban parts of India who are deprived from economic sufficiency and cultural heritage need food, shelter and social benefits from the government for which the commissions criterion seems pretty low (Sethi, 2011, pp.1) in the contemporary scenarios where inflation has reached at a zenith. Thus, the poverty is a significant factor behind social discrimination that is practiced not only in India, but also in other parts of the developed and developing countries of the world.

Globally, more people now live in urban areas than to the rural areas. Over the past few decades, most low-income countries have experienced a rapid population growth without adequate expansion of public services, and many cities in the developing world lack the infrastructure necessary to support high levels of urban population growth. In the contemporary scenarios the world is indeed entering in an era of scarcity of water, food, energy and numerous others. The Squatter settlements in many of 21st century urban cities are inevitable phenomena. A squatter settlement can generally be defined as a residential area in an urban locality inhabited by the very poor who have no access to tenured land of their own, and hence "squat" on vacant land, either private or public. Security of tenure is a critical factor contributing toward people's housing processes around the world. In Bangladesh, they are known as floating population comes at mobile and vagrant category of rootless, also known as street dwellers. In India they are known as the people who lives in Galicha Wasti, Amchi Wasti, Hutment and zhompri. In Japan, they are the people with huho sengkyo (illegal occupation), tento muro (tent village), Hin-min kutsu (gang of poor people) and Dambo muro (cardboard village). In Korea they suppose to live in Taldongne and Sandongne (moon village) and (mountain village) and Pakistan known as katchi abadi. In Srilanka they are known as Palpath, Muddukku, Polwatta and Kurundwatta. Polwatta (coconut garden) and Kurundwatta. In Thai land they are known as Chumchon bukberk or Chumchon Aai-

aat communities. In Vietnam they are known as Nhaa o chuot (house for rats) and Khu nha o chuot (a settlement of rat's houses). Nhaa tam bo (temporary house) and Nhaa lup xup (precarious house); Nhaa ven song (house along the river) and Nhaa ven kinh rach (house along the canal). In Bangladesh, sukumbashi is the word for squatters, or people without shelter, and sukumbashi basti is the term for a homeless people's settlement. And a little North of Bangladesh, in Nepal, the word for shack or poor-quality house is chapro. Lots of the poor settlements in Kathmandu are occupied by members of the same caste and bear the names of their caste-inhabitants or that caste's traditional task, so there are sweepers colonies, butchers colonies, etc.

Defining criteria of a squatter settlement vary widely from country to country and depend on a variety of defining parameters. In general, it is considered as a residential area in an urban locality inhabited by the very poor who have no access to tenured land of their own, and hence "squat" on vacant land, either private or public. Psychological resilience is an individual's tendency to cope with stress and adversity. This coping may result in the individual "bouncing back" to a previous state of normal functioning, or simply not showing negative effect. A third, more controversial form of resilience is sometimes referred to as 'posttraumatic growth' or 'steeling effects' where in the experience adversity leads to better functioning. It is most commonly understood as a process, and not a trait of an individual. Recently there has also been evidence that resilience can indicate a capacity to resist a sharp decline in other harm even though a person temporarily appears to get worse. A child, for example, may do poorly during critical life transitions (like entering junior high) but experience problems that are less severe than would be expected given the many risks the child faces. There is also controversy about the indicators of good psychological and social development when resilience is studied across different cultures and contexts. The American Psychological Association's Task Force on Resilience and Strength in Black Children and Adolescents, for example, notes that there may be special skills that these young people and families have that help them cope, including the ability to resist racial prejudice. Researchers of indigenous health have shown the impact of culture, history, community values, and geographical settings on resilience in indigenous communities.

The resilience is best understood as a process. It is often mistakenly assumed to be a trait of the individual, an idea more typically referred to as "resiliency. Most research now shows that resilience is the result of individuals being able to interact with their environments and the processes that either promote well-being or protect them against the overwhelming influence of risk factors. These processes can be individual coping strategies, or may



be helped along by good families, schools, communities, and social policies that make resilience more likely to occur. In this sense "resilience" occurs when there are cumulative "protective factors". These factors are likely to play a more and more important role the greater the individual's exposure to cumulative "risk factors". The phrase "risk and resilience" in this area of study is quite common. Psychological resilience refers to an individual's capacity to with stand stressors and not manifests psychological dysfunction, such as mental illness or persistent negative mood. This is the mainstream Psychological view of resilience, that is, resilience is defined in terms of a person's capacity to avoid psychopathology despite difficult circumstances. The study of Ogale (2003) on squatter and slum settlements in Mumbai concludes that most of the people here are from rural India who migrated to Bombay to gain economic stability to nourish their families suffer from mental health problem. Poverty is particularly high in slums of Mumbai. There are those who have no access to basic amenities such a toilets and clean water, and others who live in a hazardous, hostile and insecure environment mostly affect their health. Similarly Vigil (2003) also found ecological, socioeconomic status, socio-cultural, and socio-psychological factors behinds urban street gang violence and youths unrest behaviour. Poor social support from family may be one of the reason. The study of Srivastava and Rastogi (2004) investigated quality of life in slum women of Lucknow city (U.P.) on a sample of 200 slum women with age ranges from 18-45 years. Result revealed a poor quality of life of slum women because of being under the shadows of neglect, sufferings, ignorance or alienation. The squatter female reported more suicidal attempts as compared to their counterpart, non-squatter male. Srivastava and Rastogi (2004) on Lucknow slum found that their quality of life is very poor. They suffer from neglect, ignorance and alienation problems. Such anxiety disorder might prove significant with suicidal behaviour and idea.

In their study Sareen, Cox, Afifi, de Graaf, Asmundson, Have, and Stein (2005) examined whether anxiety disorders are risk factors for suicidal ideation and suicide attempts. A study was conducted by Kumar, Jeyaseelan, Suresh and Ahuja (2005) to determined the association of domestic spousal violence with poor mental health. The population of 9938 women ranges from 15 to 49 was sampled. Finding indicated a strong association between domestic spousal violence and poor mental health and underscores the need for appropriate intervention. Kafetsios (2006) revealed that the structural and functional aspects of social support may not have the same palliative role as usually observed in the international literature. The purpose of Carter (2007) study was to explore the psychological and emotional

effects of racism on people of Color. Psychological models and research on racism, discrimination, stress, and trauma will be integrated to promote a model to be used to understand, recognize, and assess race-based traumatic stress to aid counseling and psychological assessment, research, and training. The study of Zinta (2008) observed that socio-economic status can be the panacea for promoting their health. Marimuthu, Meiter and Sharma (2009) observed the role of socio-economic and demographic factors in Delhi slum. So at one stage the families of the squatters become so disappointed and helpless and for satisfying their livelihood they even do not hesitate even to depute their children on the work that perhaps disrupt the later life of that particular children. The study further conducted by Zinta, Verma and Thakur (2009) explored psychological wellbeing among the squatters of Shimla town. The study was conducted on 200 subjects(100 squatter 100 non squatter) sub dived in to two part(50male 50 female) of middle aged group. These subjects were assists on the dimension of health and anxiety. **The result** revealed that the squatter were found poor in well being similarly women poor in well being. Further the squatter reported to grater anxiety as compare the man squatter. In their study Marimuthu, Meiter and Sharma (2009) observed the role of socio-economic and demographic factors in the people of Delhi slum. Study was conducted on 1049 households those consist of 5358 individuals. Result revealed that overall 15.4% morbidity (14.7% for male and 16.3% for female). Respiratory system was found higher among slum dwellers. Types of toilet pits and open defecation were found as important environmental factors for higher morbidity pattern from the slum areas. Similarly the study of Parkar, Nagarsekar, and Weiss (2009) also observed influential role of social, cultural, and environmental conditions while studying the slum people. Thus, the urban sociology is a troubled field, its doleful state epitomized by the common use of its name to cloak the study of multifarious social problems to the slum and squatter people.

The study conducted by Podymow, Turnbull, Islam and Ahmed (2010) focused on the health and social conditions of 100 heads of household represented 511 people from Dhaka slums. Result revealed that habitation in slums was due to economic migration. The total number of subjects had 296 children, 89 of whom died due to less protein consumption. Most of the children in slum area (81%) suffer from schooling and 68% adult with contraception. Acute and chronic health condition was reported by the squatter groups. The major conclusion that emerges from this study was the subjects bears important social and health consequences. The majority described migrated to Dhaka for economic reasons, and once there had unacceptable levels of malnutrition, hygiene and health, deprivation of



essential services, and financial instability. Further study of Ishitiyaq and Kumar (2010) on the slums of Delhi reveals that smaller size of slum clusters is more in number where a major chunk of slum population live in those are prone towards HIV, TB, malaria, influenza and other diseases (Garrett (2010). The unawareness of the squatters about these pandemic may harm their life.

This study of Babaei, Ahmad and Gill (2012) aims at to determine the effect of bonding, bridging and linking social capital in the psychological empowerment among squatter settlements in Tehran, Iran. The sample comprised 328 poor people in two communities from Iran, which were randomly selected for the study. A self-administered questionnaire was used as the data collection method and the stratified random sampling technique was employed. The results revealed the significant effect of bonding, bridging and linking social capital on psychological empowerment among squatter settlements. Bonding social capital had the largest beta coefficient than other dimensions, such as bridging and linking social capital in predicting psychological empowerment among squatter settlements.

This article presented by Ungar (2013) presented an elaborated review to explore the relationship between factors associated with resilience, and aspects of the individual's social ecology (environment) that promote and protect against the negative impact of exposure to traumatic events. It is shown that the Environment $\times$ Individual interactions related to resilience can be understood using three principles: (1) Resilience is not as much an individual construct as it is a quality of the environment and its capacity to facilitate growth (nurture trumps nature); (2) resilience looks both the same and different within and between populations, with the mechanisms that predict positive growth sensitive to individual, contextual, and cultural variation (differential impact); and (3) the impact that any single factor has on resilience differs by the amount of risk exposure, with the mechanisms that protect against the impact of trauma showing contextual and cultural specificity for particular individuals (cultural variation). A definition of resilience is provided that highlights the need for environments to facilitate the navigations and negotiations of individuals for the resources they need to cope with adversity. The relative nature of resilience is discussed, emphasizing that resilience can manifest as either pro-social behaviors or pathological adaptation depending on the quality of the environment.

The purpose of Panchal, Mukherjee, and Kumar (2016) study was to explore the relationships between optimism, well-being, resilience and perceived stress among undergraduates. The sample consists of 181 students (77 male and 104 female) within age range of 18 to 25 years. Perceived Stress Scale (PSS, Cohen,

Kamarck, & Mermelstein, 1983), Warwick Edinburgh Mental Well-being Scale (WEMWBS, Tennant et al., 2007), Optimism/Pessimism Instrument (OPI, Dember, Martin, Hummer, Howe, & Melton, 1989) and Resilience Scale (Wagnild & Young, 1993) were administered to all the respondents. The data were analysed by using descriptive statistics i.e. mean and SD, Pearson product moment correlation and step wise multiple regression. The results revealed optimism to have a significant positive relationship with well-being and resilience. Well-being was found to be significantly positively correlated with resilience. The step wise regression analysis found that resilience is a predictor of well-being.

More recently Kumar and Zinta (2016) explored the socio psychological trauma and resilience among homeless landless and rootless squatters of Parwanoo and Baddi areas. The study has been conducted on the squatters with age ranging from 25 to 50 years by using the qualitative as well as quantitative measures. The qualitative approach revealed that the squatters are facing extreme socio-psychological problems which are compelling them to remain in the state of trauma while the quantitative approach revealed that women's are the majority over men who are in the state of trauma. It seems that there are no body to hear the pathetic state of the squatter. The elite people even hesitate to contact to them and hearing their grave problem. So how is it possible that a person enmeshed in poverty can be more happy and relaxed rather it seems that it is the hypothetical statement of the elite scholar that the poor people enjoy their life a lot and do not bother the frustrated situation a lot. During field study it was observed that the squatters have deep emotional pain in their heart. They have also their family and some other wants to pass their life more effectively for which they struggle a lot. The hard work done by some of the squatter have proved effective and some of the squatter are now settled and live in their house and have some business to pass their life smoothly. After all we all are human being with mind and body. Everybody have cognition and emotions including behavioural manifestation. Most of the squatter have emotional problem but believe in work as laborer and other petty job to alter their negative emotion on their work. If somebody want to work sincerely for upgrading the situation of the slum their humanitarian approach in policy formation is required and their participation in politics, electoral as well as their representation in Panchayati Raj and Municipality need special reservation. They need to be compulsorily be educated by the government up to matriculation and plus to level by bearing their all tuition fees and clothing and eating charges.

The study of Corburn and Sverdlik (2017) explored the urban slum upgrading evaluations from cities across Asia, Africa and Latin America and found that few captured the multiple health benefits of upgrading. With the Sustainable Development Goals



(SDGs) focused on improving well-being for billions of city-dwellers, slum upgrading should be viewed as a key strategy to promote health, equitable development and reduce climate change vulnerabilities. We conclude with suggestions for how slum upgrading might more explicitly capture its health benefits, such as through the use of health impact assessment (HIA) and adopting an urban health in all policies (HiAP) framework. Urban slum upgrading must be more explicitly designed, implemented and evaluated to capture its multiple global environmental health benefits.

More than one billion people worldwide are living under the clutch of poverty with great ravenous, squeezing and underprivileged beggary, destitution and extremely penuriousness circumstances. The condition of the urban poor is much vulnerable than to rural one who are focused to live in slum and squatter areas with open breathing space ,ramshackle circumstances , infirm structure , faculty alignment of the streets with deprived physical and social structure, gross inadequacy of basic civic amenities and communal facilities . According to a conservative estimate of world health organization their number will likely to grow to 2 billion by the year 2030. One third of the global poor reside in India with extreme hungry embrace with dearth of food ,clothes, shelter ,safe drinking water school education and employment and material possession. They swallow the insult silently at every choke point of life and cultic people force them to perform degradable task and advertently exclude them from the society. It has casted at a stereotype image with a heavily negative bias-a 'rash' on city landscape a 'blot on civilization' 'over crowding, fifth , substandard housing, substance uses and abuses ,drug addiction, alcoholism, corruption, violence, theft ,snatching ,terrorism , HIV-AIDS like pandemics , apathy and hate those hardly aroused any sympathetic feeling therefore are considered as ' illegal eyesores' , packed with 'parasites'. The gap between rich and the poor has become so wide that the rich generally leads to dismiss the slum people as 'undesirables' and victims of 'God's will. No Indian city is livable and the phenomenon of urban poverty has altered the landscape, social fabric and overall character of the Indian cities. Central question of urban psychology is concerned with how the distinct characteristics of the people and place make up urban environment and how it can give rise to particular type of experiences, behavior and particular consequences for mental health and overall wellbeing. A positive attitude and humanitarian approach is needed as they are the 'component' of city evolution , an 'element of urban complex' , and important sources for ' transitional; settlement' with low wages labor force. Need is to frame favorable policies to protect their interest in general and promoting health and mental health in

particular (Zinta & Thakur, 2017) .A study by social psychologists shows that people can reliably tell if someone is richer or poorer than average just by looking at a neutral face without any expression. This is due to visibility of the positions of muscles that become etched in the face over time as a result of repeated life experiences (Bjornsdottir & Rule, 2017).

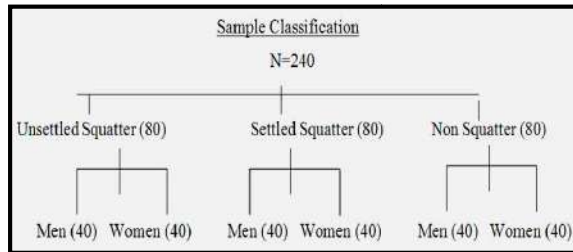
Objectives of the present study: Exploring the level of psychological resilience among the squatter (unsettled + and settled) is really an arduous task. Such population are found worldwide in a soaring state. In India such people lives in Basti where peoples attitude toward them is not fair. In Himachal Pradesh such population are expanding rapidly due to their search of work. They found this state as very peaceful as a result prefer to dwell here. Some of the squatters here are living for very long period of time and example is Baddi and Parwanoo area which is also known as industrial area of Himachal Pradesh. The squatter here are workforce and cheap labour for the industry. These believes in work but most of them have no work to do thereof faced a serious setback for their survival. They can not afford rented house therefore squat on a private and government land. For maintaining their survival they are in a search of daily work. The wages they earn on daily basis spent to their food without experiencing stressor. Therefore knowing psychological resilience even after living in adverse and stressful conditions is really an interesting task that present study has undertaken. The objective of the study therefore was to find out the difference between settled squatter and un settled squatter men and women population of Parwanoo and Baddi areas of Himachal Pradesh on the measure of resilience. Following methodology has been used to explored the squatters by comparing them with the non-squatter of same place to make the study as more scientific.

2. METHODOLOGY

STUDY AREA: There exists slum and squatter population in Himachal Pradesh (NSSO, 2002). According to the Municipal Corporation, in Parwanoo there are approximately 503 slum pockets housing, 1972 households/ structures with 11874 population as identified by Government of Himachal Pradesh in these areas. Therefore, the study was conducted in Parwanoo and Baddi towns of the Himachal Pradesh. The slum pockets therefore were identified keeping in view the records of Municipal Corporation, Census and Statistical Department as well as with the help of local communities.

SAMPLE: In the study those squatter who have been provided housing by the H.P govt. have been taken as settled group whereas those residing in make-shift housing (jhuggies) have been taken as unsettled squatter. The study will be conducted on a sample of N=240 (80 unsettled squatters and 80 settled squatter and 80 non-squatters). These three groups will be

divided into two categories based on gender i.e. men (N=40) and women (N=40). The age range of sample will be 25 years to 50 years. IN this manner there were six groups with N = 40 in each that comprises of aforesaid sample. However the appropriate sampling design of the study is as follows:



3. QUANTITATIVE ANALYSIS

RESILIENCE SCALE: It was developed by Gail, M.Wagnild and Heather, M. Young (1987). It has 25 items in a seven point scale ranging from "1" (Strongly Disagree) on the left to "7" (Strongly Agree) on the right. The score ranges from minimum of 25 to the maximum of 175. More the score more will be the psychological resilience. The scale is reliable and valid.

4. PROCEDURE

The objective of the present study was to assess psychological Resilience among homeless landless and rootless squatter of Parwanoo and Baddi areas. For attaining the goal the study was conducted on the squatters of Baddi and Parwanoo towns with age ranging from 25 to 50 years. As a result 240 subjects (80 unsettled squatters + 80 settled squatter and 80 non squatter) were selected from the town based on NSSO, municipality and Revenue department's statistics. These sample were subdivided into two comparable based on their gender that compares N=40 subjects in each six groups. They were observed and interview and qualitative information were collected by maintain by interaction. Before entering the area necessary Permission was taken from the Mayor and Commissioner. During study it was observed that in the slum areas the people either expect that the elite scholar has been giving them food, clothes and money as in some areas they do not cooperate and sport their fighting. The researcher very tactfully approached the areas and provided record of their plight. The result based on qualitative data revealed that the squatter are facing socio-psychological traumas. They are facing with basic amenities like food, water, electricity, and shelter including clothing and sleeping beds and materials. further the level of education is also not appropriate. The employment opportunities in government sector is zero but they are working effectively in private and industrial sector in small job. It is catering their need

and family is getting hand to mouth to survive better. They have little concept of thinking idle. They pass their time in wandering and working therefore might experience less scale. Beside qualitative analysis quantitative analysis was also applied by giving self part measure such as resilience scale. Thus 3 x 2 x 2 Factorial design was followed and six groups, were formed first group was named as unsettled squatter male, second as unsettled squatter female, third as settled squatter male and fourth settled female, fifth as non squatter male and sixth as the non squatter female each group comparison of 40 subjects that the from a complete sample of N-240 subjects results have been presented separately for each measure. These subject were assessed with the help of 3 x 2 x 2 ANOVA. The result is as follows:-

4.1 Results

The objective of the present study was to assess the psychological resilience amongst the settled squatter, unsettled squatter and non-squatter. The squatters despite the extreme stress adapt effectively to their socio-cultural environment by bouncing back to their stress and distressing situations. In the present study 3 x 2 x 2 ANOVA was applied. The result is as follows:-

Table 1.1: A 3 x 2 ANOVA performed on the Measure Of resilience Among Unsettled, Settled and Non-Squatter Men and Women of Parwanoo and Baddi Areas

Source	SS	df	MS	F	p
Total	2812046.000	240			
P	15025.208	2	7512.604	7.365	< .01
G	1.067	1	1.067	.001	n.s
P G	5156.858	2	2578.429	2.528	n.s
Error	238694.050	234	1020.060		

From the table 1.1, it is quite clear that the main effect of population on the measure of resilience was found $F(1,234) = 7.365$, $p < .01$ as statistically significant. It shows that there are significant difference between un-settled, settled and non-squatter men and women of Parwanoo and Baddi area of H.P.

More appropriately, the average score of Unsettled squatter on the measure of resilience was found as 111.665 whereas the average scores of Settled Squatters as 105.165 and Non-Squatters as 92.60. From the average score it is crystal clear that the Unsettled squatter found very high in resilience whereas the Non-squatter were observed least in the said resilience.

The main effect of Gender on the measure of resilience was found $F(1,234) = .001$, as statistically non-significant. It shows that there are significant difference between men and women of Unsettled, Settled and Non-Squatter Men and Women of Parwanoo and Baddi Areas of Himachal Pradesh.

More appropriately, the average score of unsettled male in the measure of resilience was 103.07 where as the average score of female was 103.21. It is shows that the females are high in resilience as compared to their male counterpart. The average score of un - settled male in the measure of resilience was 117.83 where as the average score of female was 105.50. It is shows that the males are high in resilience as compared to their female counterpart.

The average score of settled male in the measure of resilience was 103.75 where as the average score of female was 106.58. It is shows that the females are high in resilience as compared to their male counterpart.

The average score of Non-squatter male in the measure of resilience was 87.65 where as the average score of female was 97.55. It is shows that the females are high in resilience as compared to their male counterpart.

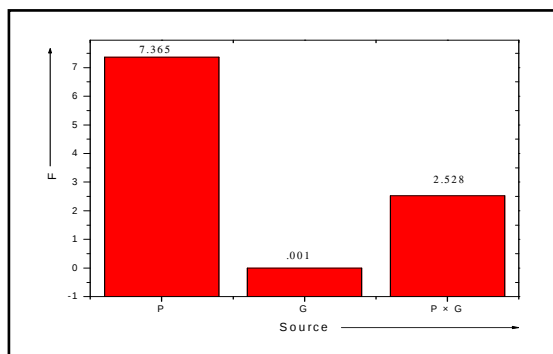


Fig. 1.1: F-values of Unsettled, Settled And Non-Squatter Men And Women of Parwanoo and Baddi Areas on the major of resilience.

However, the two way interaction between P & G was found $F(1,234) = 2.528$, as statistically non-significant that perhaps negates the high degree of trauma among men and women un-settled and settled and non-squatter group.

Table 1.2
Average Score of Unsettled, Settled and Non-Squatter on the Measure of Resilience

Groups	Men	Women	Average
Unsettled Squatter	117.83	105.50	111.665
Settled Squatter	103.75	106.58	105.16
Non-Squatter	87.65	97.55	92.6
Average	103.07	103.21	103.14

From the table 1.2 it is quite clear that the Average score of unsettled squatter male on the measure of resilience was found 111.665. More appropriately average Score of Unsettled squatter men was 117.83 whereas women as 105.50. It shows that women have more resilience as compared to the men .Average score Of Settled squatter was 105.165. Settled squatter male was 103.75 whereas women 106.58 . It shows women have more resilience. Average score of Non Squatter was 92.6, men 87.65 women 97.55. It shows women have more resilience. Average score of men was 103.07 whereas of Women was 103.21 It shows that Women have more resilience as compared to men. Similarly Unsettled have more resilience (111.665). whereas non -squatter were found least in resilience.

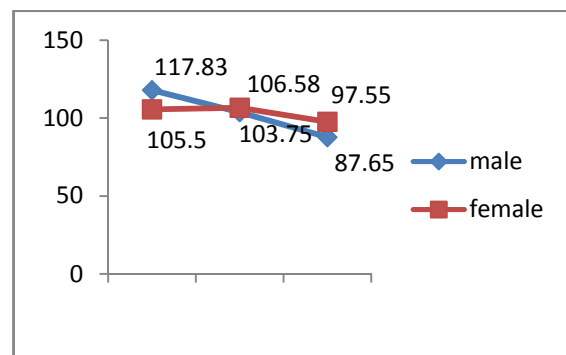


Fig. 1.2 Mean score of Unsettled, Settled And Non-Squatter Men And Women Of Parwanoo And Baddi Areas on the measure of resilience.

Average score men was 103.07 and women as 103.21. It shows that women have more trauma as compared to men. More appropriately average Score of unsettled squatter Men was 117.83, average Score of settled squatter men was 103.75 and average Score of non-squatter was 87.65 . It shows that unsettled men have more trauma whereas non-squatter least trauma. More appropriately average Score of unsettled squatter women was 105.50 ,average Score of settled squatter women was 106.58 and average Score of non-squatter was 97.55. It shows that settled women have more trauma whereas non-squatter has least trauma.

Over one billion people worldwide are living beneath the poverty with immense ravenous, squeezing, beggary and penuriousness circumstances. The condition of the urban poor are much vulnerable than to the rural one who silently swallow the insult and are forced to live in slum and squatter areas with open breathing space, ramshackle circumstances , infirm structure , faculty alignment of the streets with gross inadequacy of basic civic amenities. It seems that the poverty is mother of all the diseases in general and insult, discrimination and torture in general and prejudices and stereotypes in particular. As a result,



the squatters are called with derogatory remark worldwide like the people of Gallichia or Amchi Wasti in India Huho Sngkyo, Tentomuro, Hin-min kutsu and Dambo muro in Japan; Taldongne and Sandongne in Korea; Katchi Abadi in Pakistan; Palpath, Muddukku, Polwatta and Kurundwatta in Srilanka; Chumchon Bukberk in Thailand; Nhaatam bo in Vietnam; Sukumbashi in Bangladesh etc. According to a conservative estimate of WHO their number will likely to grow up to 2 billion by the year 2030 if unchecked can cause turbulence. In India the squatters are living with extreme hungry embrace with dearth basic needs swallow the insult silently at every choke point of life and cultic people force them to perform degradable task and advertently exclude them from the society. It has casted at a stereotype image with a heavily negative bias-a 'rash' on city landscape a 'blot on civilization' 'overcrowding, fifth , substandard housing, substance uses and abuses ,drug addiction, alcoholism, corruption, violence, theft, snatching , terrorism , and HIV-AIDS. It might be due to the apathy, hate, dominance and non-acceptance of the local people who till today considered them as ' illegal eyesores' , packed with 'parasites'. Despite this the squatters don't bother their predators rather channelize their frittered energy toward their work thereof bounce back the stressor and maintain and improve their psychological resilience. In the present study an attempt has been made to explore the psychological resilience among the squatters both unsettled and settled one of Parwanoo and Baddi area in H. P. where they are fond in mammoth. The Unsettled squatters were found better in psychological resilience (111.66) as compared to their settled squatters (105.16) and non-squatter (92.60) counterparts. The qualitative findings however revealed that the squatters experienced a more socio-psychological pain that threatened their resilience; however their sincerity, punctuality and business towards work normalized it. Some of the squatter reported that it is nobody uses to express our grief because nobody is sincere to hear our grief and none of the elite population wants our welfare, thereof believe in hard work that in turn has promoted their psychological resilience. However to promote such population humanitarian approach and significant policies are required so as to promote the nation in near future. There is a great need to impart free education among the slum and squatter population. The NGO's should come forward for their welfare and government should take strong and bold step by laughing and implementing significant policies. There is need to given them the five Bighas of land in rural areas so that they might survive better. In urban area these people be given some plot nearby the bazaar to run their small business. Education in general and technical education in particular is required so as to grow better. Reservation in educational sector and in vocational sector including in employment is

required. Further some stringent steps to prevent their population is required. One chance should be given to them to grow with judicious approach. Both positive and negative reinforcement is required to make them perfect human being in near future is required. The government should check the access of policies and programmes being run for their welfare whether they are really reaching to them or not or misused. In this manner follow up should be the mandatory. Similarly the NGO should took active role by forgetting their insult to reach to that particular place. Interaction with them is required so as to understand their problem. Finally sympathetic approach is required by following firefighting approach. One need to modify their cognition by forgetting dominance, discrimination and differentiation so as to promote them effective for the welfare of the nation.

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