3.1 Kargil and its Tribes

Map of Jammu & Kashmir State
(Source: www.mapofworld.com)
Fig: 2

a) Introduction to Kargil

The present study is conducted in Kargil District of Ladakh region of J&K State. Ladakh is divided into two main districts, Leh and Kargil. Kargil District is located at a distance of 205 Kms from Srinagar and 235 Kms from Leh. Population of Kargil district as per census 2011 is 1, 43,388 having density of 7 persons per Sq.Kms. against the average of 59 persons per Sq. Kilometres at State level, of which 99% of population belongs to Scheduled Tribe (Tourism Department Kargil, 2011). Majority of the population are farmers and also involved in rearing of domestic animals. A small
segment of the population is engaged as seasonal labourers and some are employed in government and semi government offices. A countable number is also engaged in trade and other private businesses. The altitude varies from 9000 to 14,000 feet above sea level with an extremely cold and dry climate. Kargil district consists of nine blocks namely Sankoo, Kargil, Chiktan, Shargol, Tesuru, G.M Pure, Lungnak, Drass and Zanskar. There are around 157 villages in Kargil District. Winter begins right from mid November and ends in mid April. During winter season the highway road (Zojila Pass) remains closed because of heavy snow fall and as a reason the region remains cut off for six months from rest of the world. Regarding education this sector got much importance after 1979 both in government and private sector. Today in addition to a few private schools the district has one Degree College, 14 Higher Secondary Schools, 44 High Schools, 256 Middle Schools and 232 Primary schools run by the State Education Department. The overall literacy rate of the District as per 2011 census stands at 74.49%. Kargil has an average literacy rate of 74.49% (slightly more than the national average of 74.04%) with male literacy at 86.73% and female literacy at 58.05%. The District presents a composite culture of Balti, Ladakhi, Purki, Dardi, Bodh and Shia cultures. Irrespective of cultural identity, all speak the Kargali language.

b) Tribes of Kargil

The tribes in Kargil include Brogpas, Baltis, Purig, Shinas and Bodh (www.kargil.gov.in, 2010). The bulk of the Kargil population consists of Purigpas. Originally, Kargil was known as “Purig” and the Purigpas, the original inhabitants and their descendant have been named after their original place. One is that it is a contraction of the Tibetan phrase ‘pot reeks’, which means ‘of Tibetan origin’. It probably dates to the time when a Tibetan dynasty first established a government in most of Purig. Another interpretation is that Purig means ‘tube’ which refers to the tubular valleys that make up the inhabited parts of the region. Currently, Purig tribe population is spread disproportionately in all villages of Kargil specially in Kargil town, the Suru Valley, Shakar Chiktan, Pashkyum, Bodh Kharbu, Sankoo and Mulbekh blocks except for some villages of Kargil block (Tourism Department, Kargil 2011). They
profess Islam and their dialect is a mixture of Ladakhi and Balti. The main occupation of this population is agriculture and they grow barley, wheat and peas. Literacy rate of Purig community is 52.5%, with 60.9% males and 44.2% females being literate. Balti are also Shia Muslims believed to be the product of the admixture of Dards and Mongoloids. The Baltis are originally from the Skardu area of Gilgit–Baltistan region of Pakistan (Bhasin, 2005). 95% of Balti tribe is inhibited only in some villages of Kargil block like Hardas, Latoo, Chanigun, Karkichu, and Kargil town itself. In addition, smaller populations also exist in certain pockets of Leh district. The literacy rate of Balti population is 53.7% (Male 62.1% and Female 45.4%) which is comparatively higher than Purig tribe. There is a hazy racial recollection of the language once having had a script and this date from Buddhist time. However the population being Muslim; Urdu, and Persian characters are also used for writing. Their main occupation is agriculture and agriculture labour. Horticulture and animal husbandry are sometimes marginally undertaken.

### 3.2 Sample Description

#### a) Sample and Sample Size

The sample for the study was divided into 3 groups:

**Group I: Adolescent Girls:** The core group of the study comprised of 320 unmarried adolescent girls in the age group of 14-18 years, who were selected equally from Balti tribe and Purig tribe of Kargil District. The entire group of selected girls were currently enrolled in high schools and in higher secondary schools of the district.

**Group II: Mothers:** This group consisted of 100 mothers (50 from Purig tribe and 50 from Balti tribe) who had at least one adolescent daughter, who were again selected randomly and equally from the two tribes.

**Group III: Grandmothers:** This group consisted of 100 grandmothers (50 from Purig tribe and 50 from Balti tribe) who had at least one adolescent granddaughter experiencing menstruation drawn randomly from the selected tribal villages.
b) Sample Locale

The entire sample was drawn from Kargil district of Jammu and Kashmir state. Kargil district is divided into 09 blocks namely Sankoo, Kargil, Chiktan, Shargol, Tesuru, G.M Pure, Lungnak, Drass and Zanskar. The sample for the study has been drawn from 2 blocks of Kargil district, i.e. Kargil block and Sankoo block. Kargil block, where the district headquarter is located is the biggest block comprising of 22 villages where as Sankoo block is a populous block known for its scenic beauty located at the confluence of Nakpo- Chhoo (Black water), Barso Nalla and Suru River and comprises of 11 villages.

Table No. 1
List of Schools and Villages from which Sample was Selected

<table>
<thead>
<tr>
<th>District</th>
<th>High schools</th>
<th>Higher Sec. Schools</th>
<th>Villages Selected</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kargil</td>
<td>Govt. High school, Hardas</td>
<td>Govt. Girls Higher Secondary school, Kargil.</td>
<td>Hardas village</td>
</tr>
<tr>
<td></td>
<td>Govt. High school, Chanigond</td>
<td>Govt. Higher Secondary school, Kargil.</td>
<td>Latoo village</td>
</tr>
<tr>
<td></td>
<td>Govt. High school, Badgam</td>
<td>Govt. Higher Secondary school, Achamal</td>
<td>Karkitchu village</td>
</tr>
<tr>
<td></td>
<td>Govt. High school, Baru</td>
<td></td>
<td>Chanigun village</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Balti Bazar</td>
</tr>
<tr>
<td>Sankoo</td>
<td>Govt. High school, Minji</td>
<td>Govt. Higher Secondary school, Sankoo</td>
<td>Barso village</td>
</tr>
<tr>
<td></td>
<td>Govt. High school, Saliscot</td>
<td>Govt. Higher Secondary school, Sankoo</td>
<td>Trespone village</td>
</tr>
<tr>
<td></td>
<td>Govt. High school, Tambis</td>
<td>Govt. Higher Secondary school, Trespone</td>
<td>Sankoo village</td>
</tr>
<tr>
<td></td>
<td>Govt. High school, Lankercy</td>
<td></td>
<td>Thasgam village</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Karpokhar village</td>
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</tbody>
</table>
c) **Sampling Criteria:** Different set of criteria were formulated for the selection of girls; and their mothers and grandmothers.

**The following criteria are followed for selection of Adolescent girls**

- Only those adolescent girls were selected who fell in the age group of 14-18 years.
- Adolescents who were menstruating for at least past six months were selected.
- Adolescents who were currently enrolled in high schools / higher secondary schools of Kargil District were selected.
- Only unmarried adolescent’s girls were selected.
- Only those adolescent girls were selected who belong to either Balti or Purig tribe of two selected blocks of Kargil District.

**The following criteria are followed for selection of Mothers/Grandmothers**

- Mothers/grandmothers who had at least one unmarried female adolescent daughter/granddaughter experiencing menstruation were selected.
- Only those mothers and grandmothers were selected who belonged to either Balti or Purig Tribe of Kargil district.
- The selected samples were resident of the two specified blocks of Kargil district and 50% of sample females were the followers of Balti culture and 50% of sample females were the followers of Purig culture.
- Only those sample mothers and grandmothers were selected who are willing to actively participate and provide required information to the researcher.

**d) Sampling Technique**
In the present study, a combination of random and purposive sampling technique was used for selecting the sample. Among the 09 blocks of the Kargil District, Kargil block and Sankoo block was selected purposively because these 02 blocks have a high concentration of the desired tribe (Balti and Purig tribe). A list of government high schools and higher secondary schools located in the two selected block was obtained from Education Department of Kargil district.

A total of 12 schools, 6 from Kargil block and 6 from Sankoo block were the source of core sample for the present study, leading to a total sample of 320 adolescent girls (160 of Purig tribe and 160 adolescent girls of Balti tribe).

In the second stage, 2 higher secondary schools and 4 high schools were selected randomly (through lottery method) from each block. Since there were 3 to 4 Higher secondary schools in each block, for uniformity of sample, 2 Higher secondary schools each were selected. In the third stage, 4 sections each of 11th and 12th standard from selected High secondary schools and 2 sections each of 9th and 10th standard from selected High schools were drawn. This was done purposively to ensure proportionate drawing of sample, as the number of high schools was twice the number of higher secondary schools. In the fourth stage 5 girls from each chosen section were selected again through lottery method. The chits containing the names of each eligible girl satisfying sampling criteria were prepared and through draw of lots, 5 girls were selected from each section of a given class/standard. This procedure was repeated for all the selected sections of each selected class till the required sample was obtained i.e. 40 girls from 11th standard, 40 girls from 12th standard of Higher secondary schools; and 40 girls from 9th, 40 girls from 10th standard of High schools. Systematic replacement of those sample units which did not meet the sampling criteria was also carried out. The same process was repeated for the other block as well.
In the fifth stage, 5 villages were selected purposively from Kargil blocks namely Hardas, Latoo, Karkitchu, Chanigun and Balti Bazar and similarly, 5 villages were selected purposively from Sankoo block block namely Barso, Trespone, Sankoo, Thasgam and Karpokhar. These selected villages were known to have high concentration of Purig and Balti tribe respectively. Then from these selected villages, 10 mothers and 10 grandmothers were selected by snowball sampling technique. A total of 100 mothers and 100 grandmothers were selected from these two selected blocks.

For drawing out the required sample of mothers and grandmothers the researcher first contacted the head of the respective village (nambarder) and explained the scope of the study. The village head/ nambarder provided the basic information about a particular village. The initial participants who fulfilled the sample criteria were recruited through the local nambarder. Homogeneous groups of sample women who were matched in age, culture, tribe and social class, were created. Snowball sampling was also used to identify subsequent participants who met the inclusion criteria by asking the participants if they knew of other mothers and grandmothers who could participate in this study. Also door to door surveys were conducted till the target sample was drawn. All the female participation in the study was entirely on voluntary basis.
Socio-Cultural Construct Related to menarche and Menstruation among Tribal Adolescents of Kargil District

Research Methodology

Fig: 3

Sampling Framework

Kargil District

Purposive Sampling

Kargil block

Sankoo block

Random Sampling

Random Sampling

Purposive Sampling

Govt High Secondary School (n=4)

Govt High school (n=8)

5 villages each (n=10)

Random Sampling

Random Sampling

Purposive Sampling

11th class (n=16)

12th class (n=16)

9th Class (n=16)

10th class (n=16)

Mothers (n=100)

Grandmothers (n=100)

Girls (n=16x5=80)

Girls (n=16x5=80)

Girls (n=16x5=80)

Girls (n=16x5=80)

Mothers & Grandmothers (n=200)

Total girls (n=320)
3.3 Tools for Data Collection

Following tools were used for data collection

a) **Interviews**: Interview method was predominately used for data collection from the female respondents. Interviews were used mainly because many of the elder respondents were illiterate and hence could not read and write. Different interview schedule were checked for content validity and inter rater reliability

i. **Interview Schedule I**: An interview schedule was prepared for use with females to understand the constructs related to menarche and menstruation among their tribe. This schedule was used to gather data on how these important physiological processes are conceptualized and visualized. The schedule was divided into two parts.

   a. The first part focussed on deciphering the menstrual beliefs and myths. A set of 20 statements related to various prevalent myths and beliefs on menarche and menstruation was prepared on the basis of the pilot study and review of relevant literature. All the statements of this tool were answered in true, false and not sure.

   b. The second part pertained to taboos and restrictions imposed on a menstruating female. A set of 15 menstrual taboos comprised the schedule. The items of the schedule were closed, with responses being obtained in true, false and not sure.

ii. **Interview Schedule II**: A self structured interview schedule was used to assess the knowledge of sample females regarding menarche and menstruation. The menstrual knowledge instrument consisted of 22 multiple choice questions related to meaning of menstruation, causes of occurrences, average age at menarche, average duration of bleeding, average duration of menstruation cycle, premenstrual symptoms, psychological and physiological symptoms during menstruation, menopause and other similar aspects.

iii. **Interview Schedule III**: A self structured interview schedule was also prepared to gather information regarding the experiences of the sample females at
menarche and with menstruation. The major components of interview guide were: age of menarche, first reaction to menarche, physical and emotional changes experienced during menstruation, source and type of information received about menstruation, type of protective material used, the terminology used for menstruation, hygiene practices followed during menstruation. This schedule contained both open as well as close ended questions.

iv. Interview Schedule IV: A self structured interview schedule was prepared to gather information regarding the hygiene practices of the sample females at menarche and during menstruation. The major components of this interview schedule were: frequency of bathing and cleaning of genitalia during menstruation, type of protective material used, frequency of changing protective material during menstruation etc.

b) Checklist I: A Checklist was developed to see the adaptability of female adolescents with socio cultural constructs of menarche and menstruation. The respondents were required to mention whether they completely follow, partially follow or do not follow, the various prevalent beliefs/myths; and taboos/restrictions. The respondents were requested to place tick mark in the boxes accordingly.

c) Checklist II: A separate checklist also prepared in order to check the dietary consumption of the females during their monthly cycles. The foods specifically taken or avoided during monthly periods were noted. The checklists were prepared based on the available literature and was checked for content and face validity.

d) Psychological Test: Adolescent Menstrual Attitude Questionnaire (AMAOQ) developed by Janice, Morse, Kieren and Bottorff (1993) was used to assess the attitude and opinion of female adolescents, mothers and grandmothers towards menstruation. The scale includes 58 items involving six subscale;, Acceptance of menarche, Attitude towards menstrual Symptoms, Openness about menstruation and Positive feelings, Negative feelings and Living with
menstruation. Using a five-point likert scale (1 = strongly disagree, 2 = disagree, 3 = neutral, 4 = agree and 5 = strongly agree), participants rate their level of agreement with each statement. The total possible score ranges from 24 to 120, with higher scores indicating more positive menstrual attitudes. The AMAQ items used had good internal consistency reliability with an alpha coefficient of .81.

e) **Focus Group Discussion:** Focus group discussions were also conducted with mothers and grandmothers to study the intergeneration continuity and transition in the menstrual knowledge, attitude and practices of sample tribal females as well as to document the socio cultural constructs related to menstruation. FGD was used as research has shown that person feel more supported when in a group and with peers compared to one on one discussion (Uskul, 2004). FGD helps to get a deeper and more meaningful understanding of participant ideas and experience, how they think about a particular issue, and their beliefs and understanding of a problem in question. As a method of more in-depth qualitative research, focus groups provide a means to obtain greater insights into the settings.

In order to draw out the sample for focus group discussion firstly the investigator contacted the head of the village (Nambardar) and requested to inform all the women to gather at a central village place on a particular day for data gathering. The members for these groups were of mothers and grandmothers whose daughters and granddaughter fell in the age group between 14 to 18 years. Homogeneous groups of 7 to 10 mothers and grandmothers participants were created to facilitate collection of relevant data. The participation in each focus group discussions was completely voluntary and they were at liberty to leave the discussion at any time.

The location where the interview and discussions were conducted was carefully selected. It was calm, quite and a private place so that participants could speak without being overheard or seen by others. The setting was comfortable and easily accessible for the respondents. Seating was well arranged.
to encourage participation and interaction, preferably in a circle where all respondents could see each other and the moderator, that is, the researcher. When the group of respondents gathered for the discussion, the moderator gave a brief introduction to put everyone at ease. The researcher explained the purpose of the discussion, and also explained that the discussion was confidential and participants should respect each other’s right to privacy by not discussing with others outside the group. Then an in-depth conversation was conducted with the help of an interview guide. Five focus group interviews were conducted with adult women from each block respectively.

f) Secondary Source of Data: Content analysis of religious books namely ‘Resala’ and ‘Tohfa-Tul-Awam’ was also carried out to analyses religious practices followed by the females of Kargil during menstruation.

3.4. Data Analysis

Data gathered through the use of various techniques was subjected to quantitative and qualitative analysis depending on the nature of data generated.

Data gathered through the use of interviews and focus group discussion was subjected to content analysis. The responses of the female were noted for major trends and inferences. Their awareness was highlighted in terms of majority responses to understand how menarche and menstruation are conceptualized. The technique was used to form and interpret the meaning, ideas, perceptions, and statements made by participants, in the form of words, sentences and phrase regarding the topic.

Content analysis of religious books was also done to make inferences about the content of religious books namely ‘Resala’ and ‘Tofhat-ul-Awam’. The relevant content and material on the concerned topic of these books was critically analyzed.

The data gathered through checklist and rating scale, was systematically coded, tabulated and percentages were drawn. Statistical procedures such as mean, standard Deviation and Chi-Square were also applied to highlight the significant differences between the tribes and across generations.