

Disability Rights Activism: Concerns, Issues, And Challenges Of Visually Impaired Activist

(A Case Study of Pakistan Association of The Blind)



Mohammad Waseem

Department of Anthropology

Quaid-I-Azam University

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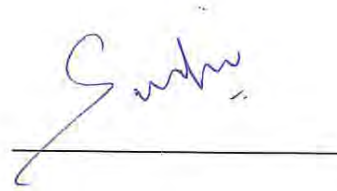
(Department of Anthropology)

Final Approval of Thesis

This is to certify that we have read the thesis submitted by Mr. Muhammad Waseem. It is our judgment that this thesis is of sufficient standard to warrant its acceptance by the Quaid-i-Azam University, Islamabad for the award of the Degree of M.Phil in Anthropology.

Committee:

1. Dr. Saadia Abid
Supervisor



A handwritten signature in blue ink, appearing to read 'Saadia', written above a horizontal line.

2. Prof. Dr. Hafeez-Ur-Rehman
External Examiner



A handwritten signature in blue ink, appearing to read 'Hafeez-Ur-Rehman', written above a horizontal line.

3. Dr. Aneela Sultana
In-charge
Department of Anthropology



A handwritten signature in blue ink, appearing to read 'Aneela', written above a horizontal line.

Abstract

Pakistan Association of the blind is a representative organization of visually impaired people in the country. That been doing work since 1960 with the aims of education, training, and safety of blind communities throughout the country. That is an organization that runs the disability rights movement at the national level. Several other national and local organizations existing in the country, are struggling for the rights of impaired people. This organization is only focusing on visually impaired people. That is part of the international disability rights movement. Because of association has remained meshwork with Asian blind union, World blind union and other global and regional organization of disabled people. The researcher has conducted 20 in-depth interviews with the activist of blind association. In which those respondents who have played a significant role in the movement. They are or were carrying top positions in the blind association. The major finding of the research is the background of the disabled rights movement in the subcontinent, foundation of blind association, goals, and structure of association in the country. Furthermore, tactics of activism have been used by the association during the movement. That is included in the finding, such as protests, lobbying, awareness sessions, and socio-economic integration of blind people through education, training, and employment.

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Chapter 1. Introduction

At the beginning of the chapter, major obstacles or reasons are described those were the cause of disability rights activism because this study focuses on that. Those are socio-cultural, physical, and political-legal barriers Disabled people have various concerns, issues, and challenges for the resolution of those concerns they initiated activism. Major challenges were the social and cultural status of differently able in the social behavior and attitude of the general public with impaired people. In the different cultures several stereotypes and stigma. Depiction of disabled people was an issue in society.

Another physical/ environmental and infrastructural barrier those were restricting the disabled in society. They had no accessible facilities. For instance, a physically impaired person cannot move except a wheelchair but he or she who had a disability that cannot walk at the steps, because proper facility of lifting was not available. A blind white stick user cannot move without the assistance of visual add techniques as acoustics and cues.

Other concerns of the disabled were political and legal in which socio-economic policies of the country. Disable people were absent from those policies and legislation. Those were the main concerns and issues of disabled people.

What is disability rights activism? Disability rights activism is an organized movement of those people who were impaired. Which began based on shared identity, collective issues, and challenges of all disabilities, self-affirmation, cooperation on the international and national level for achieving more or less similar goals. That was the emancipatory struggle of disabled people rights activists for their rights.

The self-help movement inspires by personal relations and mutual add. That is a social change agent. People generate self-help volunteer groups for the welfare and support of the community. In the United States of America 10 million people participate in self-help groups and 500 self-help organizations are doing work under self-help and shared cooperation. (Hurwitz, 2016, p. 02)

The disability rights movement kicked up early 20 century and late 19th centuries. Initially, disability is understood through biological science with the support of medical knowledge. It is understood disabled are sick and non-productive. They could not

contribute to society. It had seemed modern discourse. Due to that discourse disabled were socially deviant because they were not part of society. That was a functionalist view was selected by the industrial capitalist system and the powerful hegemony of that era. That perspective was restricting impaired people at the hospitals' shelter shops and nursing care centers. We cannot understand disabled rights movement except the concomitant movements of black people and the feminist movement. In 1960 political ideology changed due to the impacts of the second world war. Activists saw social aspects of disability in the light of material theories of Marxism. In 1970 disabled activists propounded the social model of disability in opposition to the medical model. They described social aspects of disability and power structure of modern capitalism which was showing handicapped people socially deviant and only medical pathology for the society. At that time the independent living movement was going on in the United States of America, the United Kingdom, and Scandinavian countries of Europe. The main objective of that activism was the integration of disabled people into the mainstream of society. As they want to choose the living style. They must provide fundamental rights of life, liberty, education, accessible living, and transportation facility. (Bernal, Vanessa Gomez; Roca, Beltran, 2016)

Disability rights movement is a transnational movement that is organized at local, national, regional, and international levels. Most activism for disabled people does by non-government organizations owned by normal people. Few disabled people organizations are representing movement on the intercontinental level, those are disabled alliance, disabled people alliance and others. United Nations covenant on the rights of persons with disabilities has done strength international and national activist groups of disabled people. Under the human rights perspective, those activist associations are giving training, technical and legal support to national movements of disabling. That human rights instrument has given voice to more than one billion voiceless people around the world. Now universal rights are applied around the globe. Disability people activist groups are initiating new local activist groups and improving reports for the rights of the disabled. That is megaphone with the coordination of echo chamber means national and local activist organizations of disability. Per article 33 of the covenant, these associations activists can complain United nations for the assessing conditions of disabled people in

any country or region of the world. Through that capacity of disabled people organizations has enhanced, which has also ultimately affected the disabled rights movement national and transnational levels. (Meyers, Global Civil Society as Megaphone or Echo Chamber?: Voice in the International Disability Rights Movement, 2014, p. 07)

Pakistan was part of the subcontinent before 1947. It remained under the British empire, which has put various impacts on this region. They gave new educational, judicial, and administrative systems. Due to colonialization Christian missionaries did the project of welfare in royal India. Historically subcontinent has remained a plural society. There is a diverse culture, political system, and religion. Britishers had also familiarized special education system in Subcontinent.

Differently able people historically enjoyed mutual life among the common people of India. They had never been confined in the special institutions. But treatment and attitude have varied at different times. In the Great epic of Mahabharat king Dhritrashtra was blind he was king of all India. Special education was initiated in the subcontinent after the British colonization, Christian missionaries opened special education institutes after 1880. For the visually impaired first school was established in 1887, for the deaf children in 1888, and for the mentally handicapped in 1934 according to this paper. More work happened on special education after the independence of 1947. Last half of twenty century more special education institutes are established in India. (Das, Ajay; Shah, Rina, 2014, p. 04)

The ethnological term of “otherness” makes it a natural discipline that compels anthropologists to study disabled persons. Anthropologists perceive disability as other means different not of us it is a social construction rather than real. Because of that disability ideas vary from culture to culture. (Casnitz, et al., 2001, p. 02)

Socio-cultural and medical anthropology have much to contribute to “disability study” within the discipline of anthropology. Pioneer of anthropology Ruth Benedict conducted the first Seminal study on disability cross-cultural conception of epilepsy in 1936. Furthermore, contributions were added by Jene and Lucien Hanks around 1948 in which

he highlighted cross-cultural social factors impacting disabled individuals. Margaret Mead in 1953 viewed further that all Americans should also study including impaired people. Sociologist Erving Goffman's notion of stigma provided strong support in this area of study 1963, 1967 Robert Edgerton conducted the first anthropological research on mentally retarded people. Moreover, Robert Murphy wrote a book on disability titled "Silent body 1990". Louise Duval Head began a newsletter on culture and disability in medical anthropology quarterly since 1987. Joan Ablon, Diva Casnitz, and Russell Shuttleworth are prominent authors of disability study in anthropology. (ruby, 2009, p. 05)

The current study and topic is the exploration of the disabled rights movement: concerns, issues, and challenges of visually impaired activists. Under that topic, the researcher has found concerns, issues, and challenges of visually impaired people. The main objectives of the research were to find out the aims and objectives of blind's association with the blind which is representative of that activism in Pakistan. Different activities and methods of activism. Legal rights of differently able persons and implementation. The researcher has employed a non-probability sampling method. Tools of data collection such as focus group discussion, online, offline, and in-depth interviews have been used. The key informant and participant observation were also part of the research methodology.

1.2 Statement of Problem

Visually impaired people including the rest of disabled persons are marginalized, vulnerable, and socially segregated minorities in the world. To get out from the sense of marginality, they initiated activism for their natural, social, cultural, and economic rights. Hence, the statement Problem is to find out that how do they organize activism in different ways i.e. lobbying, advocacy and demonstration? Did their position change from their previous position of perceiving stigma, stereotyping attitude, and behavior due to movement? What have they achieved after organizing self-recognition and self-deterministic campaigns? What is the status of their enclosure in the social, cultural, and economic realm? What are the methods of their demonstration, lobbying, and advocacy

with governmental institutions and private entities? Have they achieved the purposes of their movement? Currently, what are the main hurdles and barriers in the way of visually impaired persons' movement in Pakistan? If they have not accomplished their goals then, how will they attain those objectives? Can Visual impaired people's social movement realize their plight on the different forums through self-organized movement?

1.3 Research Objective

1. To find out the aims, objectives, and organizational structure of the visually impaired person movement.
2. To find out tactics of activism and socio-economic integration.
3. To find out the legal rights of persons with different abilities and implementation.

1.4 Significance of Study

This research will generate new knowledge for the researchers and students. The government may apply it in the policy for special persons. This study will help the blind community to evaluate their strategies and actions of activism in Pakistan. Visual impaired activist activism is a new area of inquiry because many studies are not conducted on this topic as compared to other socio-political movements in Pakistan for instance, women's movement, the environmental movement, ethnic movement human rights, and so on. Many researchers may have researched the socio-economic and cultural exclusion and educational issues of visually impaired persons earlier. This will be an important study of the activism of blind people in Pakistan.

Chapter 2. Research Methodology

Research methodology is a practical activity aimed at answering the research question. Research methodology is implied for the data collection and analysis. Any research design is used for the data obtaining and analysis of that data. (Kelly, 2011, p. 16)

This is a qualitative study on the activism of visually impaired people.

2.1 Entering the Field

After entering the field researcher introduced himself, and his topic of research. The researcher told them that he is an MPhil student department of anthropology Quid-I-Azam University, Islamabad. The researcher is exploring visually impaired activism. that is necessary for his M.Phil. degree requirement.

2.2 Rapport Building

Rapport building is an important part of the research. The researcher had built rapport during the research field. Trust between researcher and community is necessary because both fields are easy to speak with one another. Rapport building is based on mutual trust, confidence, and acceptance. (Kapur, 2018, p. 09) report building is a technique of research. The researcher will use it in fieldwork. Through that technique, the researcher has got firsthand data. the researcher first built rapport with leaders of the association and general body members. After he began to conduct the interviews.

2.3 Participant Observation

Participant observation is a significant method of ethnographic research. Researchers have participated daily lives of the community through that procedure. The researcher can produce rich data with clarification and key informant intervention. during participant observation in the field, the working researcher will only focus on the objective of the research. Due to covid-19 researcher passed some time with the respondent. Through social media and mobile phones, the researcher remained to connect with the respondent.

2.4 Key informant

The key informant is an experienced and knowledgeable person in society. He or she if is a key informant that has special knowledge about the community. In the Anthropology

discipline, the key informant is used as a technique of research. For the receiving and verifying knowledge about the community. In this research, the researcher had selected one key informant. His key informant was Riaz Hussein Memon he is a braille teacher of special education and general secretary of the Pakistan Association of the Blind National. In the whole field work, he helped the researcher.

2.5 Sampling

In the limited resource and time, researchers cannot cover the whole population. Sampling is a based solution for that purpose. The researcher chooses a few types of nonprobability sampling for the gating data during the research field. The researcher selected judgmental or purposive sampling. Purposive sampling is an easy way to conduct the field with limited time. According to that researcher will select respondents by researcher his own will. Who will be provided with suitable knowledge for that research topic? Interviews were conducted by them.

2.6 Data Collection Tools

In social research, various data gathering tools are used by researchers such as interviews, questioners, and in-depth interviews. These tools combine three different types. These are structured interviews, semi-structured interviews, unstructured interviews, structured, semi-structured, and unstructured questioners. Definition of interview: An interview is a process in which a researcher and participant engage in a conversation focused on questions related to a research study the purpose of interviewing, to allow us to enter the other person's perspective. (Merriam, Qualitative research guide, 2009, p. 83)

2.7 In-Depth Interview

An in-depth interview is a goal-oriented tool of qualitative research design. It permits the respondent to speak if he or she completes his answer. The researcher cannot do stop the respondent. That is a flexible conversation among researcher and respondent. The researcher has conducted 20 in-depth interviews in his research field.

Defining in-depth interview: In-depth interview is a subjective examination procedure that includes directing serious individual meetings with a few respondents to investigate their points of view on a specific thought, program, or circumstance. For instance, we

may ask members, staff, and others related to a program about their encounters and desires identified with the program, the considerations they have concerning program activities, cycles, and results, and about any progressions they see in themselves because of their association in the program. (boyce, Carol; neale, Palena, 2006)

2.8 Telephonic Interview

Interviewing is a tool of data gathering through that asking oral questions according to selected interview type. Telephone interviews are similar to face-to-face interviews, only here telephone is the medium of collecting data. (Block, Emily S.; Erskine, Laura, 2012, p. 04)

Growing technology has provided alternative sources for conducting online interviews. In the online interview's researcher can use audio, video, and email technique. During conducting interviews researcher can utilize both ways of communication synchronous and asynchronous or real-time or non-real-time. (Busher, Hugh; Halita, James, 2016, p. 05)

the researcher used the tool of the telephonic and online interview during fieldwork, because of the covid-19 pandemic situation, lockdown, and caring of standard operating procedures due to a hazardous condition. Telephonic interviews were conducted by a telephonic conversation with the relevant respondent of the research topic. Online interviews can conduct through the internet in which the researcher can use real-time and non-real-time resources. For instance, email is the asynchronous source, and video or audio calling through different social media tools are the synchronous sources, in that method both speak to one another in actual time.

2.9 Focus Group Discussion

That is an important tool of qualitative research because similar backgrounds and similarly experienced people can provide in-depth data about the research topic. The researcher only plays the role of moderator or facilitator in the focus group discussion. The researcher conducted two focus group discussions during fieldwork.

2.10 Case study

The case study is an in-depth description and analysis of a bounded system. The case study is an empirical inquiry that investigates a contemporary phenomenon within its

real-life context. (Merriam, Qualitative research guide, p. 38) the researcher will conduct case studies about the achievement and failures of blind people activism stories in Pakistan.

3.11 Audio Recording

Audio recording is a technique through which the researcher will record interviews and discussions on his research topic. The researcher used his mobile phone after the permission of the respondent.

Chapter 3. Literature Review

Amartya Sen was Nobel laureate economist 1998 he proposed the most significant work of capability approach. In which he discussed individual freedom, the human development model against the economic development model based on the gross development product, and two categories of approach capabilities and functioning. (Kuhumbba, 2018, p. 15)

Amartya Sen was a noble winner in economic 1998. He proposed the most influential work of capability approach. His capability approach integrates various academic fields economics, political science, medical care, poverty, and famine. Sen's approach influences on world bank, the United Nations development program, and other non-governmental organizations because that changed its policies. Sen's approach focuses on individual freedom, it portrays individual and collective freedom of groups. Freedom is an essential part of human development. Human development is not only related to gross domestic product increase but also high industrialization. The first capability approach appeared in the human development report 1990. It changed direction from economics to a people-oriented human development index based on life expectancy, education, and health. Capability or freedom is the primary end and principle of human development. Social, political, and economic freedom is important for human growth and arrangement of these institutions, and It very concerned with human beings. The capability approach leads towards two themes of human development capabilities and functioning. Capability is the ability of an individual in which he/she can perform valuable acts freely without any disturbance. Capability is a lifestyle through which every person chooses a different path of life, he or she comes out of their troubles. Functioning is derived from verb function means an act. That is an achievement which one individual gains in their life: that satisfy social, political life away from any morbidity and safe from unexpected mortality, functioning relates with standard lifestyle. Aspects of freedom and process opportunity are capabilities in which individuals participation in social and political decision making. Opportunity is an achievement of the necessities of life. The process is another aspect of freedom person becomes independent in the political process as in a democracy. Well-being and agency wellbeing is relating to individual nourishment, and

healthy. Agency is a significant factor in an individual life because an individual an agent in the agency or those who are in an agency have responsibilities to accomplish their commitments and obligations. Political activeness and social participation are necessary for society.

The capability approach was propounded by Amartya Sen and further worked out by Martha Nussbaum. That explains liberty of individual agency, equal equity is necessary for the socio-economic and political development of every human being, two subtypes of capability approach capability and functioning. (Buzzeli, 2015, p. 12)

The capability approach was described by Amartya Sen and further worked out by Martha Nussbaum. The basic point of the capability approach is individual freedom. That focus on individual agency, for human development, is not necessarily economic equality but equality of opportunity. Every individual has full freedom to participate in their capabilities. The primary two subtypes of capability approach capability and functioning. Political independence, social participation is an action of an agent which individual agent performs in society.

The right of peaceful assembly is an international and basic human right. Every human including the impaired can gather peacefully without any illegal activities. That is described in the Universal human rights declaration. (United nations organization, Universal declaration of human rights, 1948, p. 05)

The right of peaceful assembly is the fundamental right of every human being according to article 20 universal declaration of human rights that are given to all without discrimination. Every individual form and run an association. Anyone cannot compel to join his or her organization regarding this basic human right.

The right of peaceful assembly is a civil and political right of human beings. Without damaging the national interest and morals of society anyone can join and form an organization for individual growth. (United nations organization, Covenant on the civil and political rights, 1976, p. 11)

The right of peaceful assembly is recognized by the covenant of civil and political rights. Every human can join assembly without damaging national interest and general public

order according to moral of society he or she has that right. Per that same covenant article 22 an individual forms association for their progress and promotion except for national security forces army and police. The organizer of association cannot provide harm to national interest and public order by the law he or she can run their association. The right of liberty is the inherent and inalienable right of every human being. United nations organization human rights instruments are better for the freedom, justice, and peace of all humans.

According to the constitution of Pakistan 1973 assembly is the right of the citizen of Pakistan. That is explained in article sixteen. Article seventeen permits the formation of association and union without harming the security and integrity of the nation. (National Assembly of Pakistan, 1973, p. 11)

National law permits every citizen freedom of assembly according to the constitution of Pakistan article sixteen. Article 17 (11a) of that constitution says anyone forms union or association. Legal requirements are imposed by the sovereignty, integrity of Pakistan, public order, and morality.

Social activists claim social activism can bring cultural, social, political, and individual change. Activists of activism perform in a different position. Some mobilize inside institutions, other form organizations, and some of them resist or mobilize in an individual capacity. Activists challenge and protect the existing power structure of society. (Cross, Remy; Snow, David A., 2012, p. 03)

A social movement can make diverse claims these movements can assume multiple changes individual, social, cultural, and political. Social change may proactive and progressive as the civil rights movement in America. All activists share different characteristics they are challengers and defenders of some degree of institution structure and system of power. They are collective rather than individual. Some activists act outside institutions and organizations, another link with organization and inside of institution do activism these are the various degree of action of the activist performance.

The social movement is collective behavior that is arranged by the marginalized people for mutual goals. Through that movement they raise voices. Excluded non-political

people form organizations, they discuss the social issues. According to scholar's social activism is a realm between society and politics. (Imhonopi, 2013, p. 08)

Social activism is a type of collective behavior which arranges on the mutual purpose. It is a formal association of ordinary or marginalized masses. That provides a platform for excluded people to raise their plight on the political level. Social activists participate in that movements in a larger form through proper membership. That movement display organizational goals and a series of arguments happen among the activist. A social movement is a group of people who change, resist, and maintain any social and political issue. Modern era activists use technology circulating campaign purpose and wearing people about the assumption of their organization. Some scholars say the social movement is between politics and the social arena, which is a social group that shares identity. Those active in that activism are non-political powerless ordinary people. They struggle for social change.

Social activism is a complex system of actions in the distinguish time and place. The relationship is very important in that types of movements. Activists use relationship, identity, and friendship as subsistence. A similar type of objective-oriented individuals and organizations support one another. In the movement, activism activist applies different tactics and methods during activism. (Diani, Social movements, contentious actions, and social networks: 'from metaphor to substance, 2003, p. 15)

Social activism is a complex network of activities across time and space. That works differently in the different locations, cultures, and societies. In that activism private and public relationships, friendships and identities are used as a subsistence. Individual and collective resources are very significant for the organization. Similar types of organizations cooperate during the movement. Mutual goal-oriented individuals and associations gather on the same platform. Individual and collective identity contributes to the social movement, which is a diverse kind of network which have many layers for the completing cause of the organization. Social movements use different methods for the advancing agenda. These are protest, advocacy, lobbying, and other legal and, socio-political resources.

A social movement is based on the individuals and groups, that are organized on the political basis and cultural basis through a network and platform. Shared identity is a major aspect of social movement. Mutually they participate in the socio-political struggle. (Tilly, 1994, p. 07)

In this paper author Charles Tilly defines the social movement. He articulates social movement is an informal network of people which is based on large numbers of individuals and groups. They engage in any political and cultural struggle based on shared identity.

A social movement is a social change activity as women march which initiated from Quebec, then it happens in Montreal. Initial meeting participant identified woman's issue. Finally, that moved 17 October and 8 March respectively violence against women day and international day of women. The further author elaborates beginning of the social movement and theoretical change at different times. (Elsa, 2006, p. 14)

Social movement as a social change begins on the local level, regional and international level. In this article, the author discusses the world march of women. That initiated from Quebec 1995 after that feminist international meeting and international marches. Different international ground the globe arranged meeting Montreal than gathered at New Delhi 2003. Those feminist groups protest in New York. That transnational feminist forum is a founding member of the international council of the social forum. Initial march in Quebec participant of march head identified major two issues of women, these are poverty and violence. That social change movement is allocated the eighth march on the International day of women and seventeen October international day of violence against women. The social movement began collective behavior and social change for eighteen centuries in sociology after 1970 and 1980 it is studied by resource mobilization theory and new social movement theory.

Advocacy and activism cannot distinguish from each other. But activism needs more personal commitment. The anthropologist is the collector of cultural knowledge. It is the responsibility of the anthropologist he or as an anthropologist do not to harm culture and community. Anthropologists have to accomplish dual and multiple loyalties with

community, government, and funding agencies. (Low, Setha M.; Saly, Merry Engle, 2010, p. 14)

Advocacy and activism cannot differ from activism. But activism needed more personal commitment in violence and hazardous situation. Anthropologist Barbara rose Johnson says in *Anthropological citizen* an Anthropologist documents human abuses partner in advocacy and activism. At a similar time, they are responsible for people and knowledge of their culture anthropologist committed for the human liberation. Charles hale defined activist research methodology allow people to shape phases of activism. Activist researchers have dual loyalty to the academy and political struggle. Further loyalty distributes among non-government organizations, fundraisers, and contractors. Well, publishing work on the activism is *Engaged Observer: Anthropology, Advocacy, and Activism*, edited by Victoria Sanford and Asale Angel-Ajani and Shannon Speed's 2006 work with an indigenous community in Chiapas, Mexico where she found indigenous community has the issue of land safety. That is said political and economic divided communities cannot live separately. Many articles have been published on that human rights advocacy and activism are similar types of work. Human rights activists simply write his or her work except for heavy jargons. Finally, the author wrote about ethics and dilemmas working with Government, military, and development agencies.

Activism is present in the concept. Psychology and social development mechanisms investigate through casual relation between individual thoughts and actions. It arises at a specific place and diffuses throughout the globe. (Svirsky, 2018, p. 10)

Activism is present in the shape of a concept it can arise through thought and action. Psychology and the social mechanism used in political psychology for investigating structural causality between individual thoughts and action. Such as parental inculcation, principled education, political morality, universal moral duty, and social altruism. The power of acting is not something to be found in a personality of this and that type. Nor one specific environment rather than another. Sole action is based on our essence of knowledge; sole affirmation draws out through activism. Novel setup of democracy in western, their activism is civil society resistance. Activism is intervention in social and

political change. It may convert into a revolution. That arises at a specific time from a place and diffuse gradually around the globe.

Social work activism does for the improving lives of individuals, groups, and communities. Promoting human rights and the injustices. Currently new global movements local to international level for the social work activism. Different Nongovernmental organizations are doing work for social welfare. (Prathipati, 2013, p. 04)

Social work activism is a degree of improving the lives of individuals, groups, and communities, who have perceived any kind of injustice and violation of liberties of human rights. Social work happens on the local, regional, continental, and global levels. The social worker uses multiple disciplines for that purpose anthropology, sociology, economics, psychology, and others. Promoting social work strong activism is needed. Social work provides a platform to peer groups and the public arising their opinions for the current issues of globalization which are environmental devastations, unemployment, and poverty. Globalization pressurizes social workers to constrain arising global issues. Social work activism happens around the world through social, political, environmental, and economic problems. For instance, the social activism green peace India campaign, and the human rights campaign in India raising awareness and curbing issues. History of social work activism tells informal system of charity. Which was run by the church. Church head helped poor masses and provided the necessities. Monasteries head accomplished similar type of work till the 19th century. After demolishing informal charity work-initiated movements in the United States of America and Britain. The social welfare departments established and started work for the poor section of society. United nations organization started work for the peace and development of human beings after the second world war. The state is not soil but people whatever activities happen in society only for joy and happiness of society. Social activists fight for humans, not for country, place, and technology. Activism is my revenge. Activism is my rent for living on the planet. Non-governmental organizations NGOs are not organized and owned by the government. Those serve poor people and the weaker section of society. One opinion is that after the failure of the government; NGOs took place for the welfare of society.

Other scholars do not accept that. Global south non-government organizations are growing for self-dependency and self-growth. Local to international organizations are working on the different aspects of humankind's welfare and sustainability.

Resources are necessary for the running organization without that any organization cannot perform activities. Five types of resources are essential for the organization. Those are taken from the theory of mobilization by McCarthy and Zald. Those are Moral, socio-cultural, organization, human resource, and material resources. (Snow, David A.; Soule, Sarah A., 2004, p. 123)

Resources are significant in the social movement. Without these resources, any social movement cannot run its activities. That is taken from the McCarthy and Zald theory of resource mobilization. In this chapter, the author has defined five types of resources. Which are an amoral, cultural, social organization, human, and material. Moral legitimacy is necessary. It is obligatory for any social movement that makes it attractive on the moral ground. That moral ground provides sympathy and support from the public. The second is a cultural resource that relates to the moral resource. When any movement uses any cultural ideology and material symbolic resource people aggregate around their banner. The third one is a social organization in this type organizer create relation with social powerful groups. The author further divides the social organization into three categories these are infrastructure, social network, and organization. Infrastructure is based on social institutions and public spaces, for instance, roads and grounds. The organization is the social structure through that people belong with one another as kinship, neighbors, and similar ethnic nation people. Human resource is the fourth type which is necessary as labor, expert, and financial contributor. A social movement can utilize these resources on any opportunity during the movement. Material is the last component of resource mobilization. That is a tangible resource in the shape of money. According to the author, any social, political, and religious movement cannot run excepting these resources.

Social activism is studied in social science Sociology, Anthropology, and Political science. It changes the paradigm from time to time its head begins from the theory of mass behavior then it converted in resource mobilizations and political process or

political opportunity theory. When antiwar, students and labor activist-initiated protest. The new social movement began in 1960, At that time major movements were environmental, racial justice, and feminist marches After 1970 John McCarthy and Zald propounded the theory of resource mobilization, in which they described five types of resources of movement. In the last of 20th century and beginning of 21-century globalization, the movement began, that was based on audiology, identity, culture, symbolism, and information. (Edelman, 2001, p. 28)

In this article, the author discusses changing paradigm of social movement. He has described the social movement in social science as anthropology, sociology, political science. Social movement discussion begins from mass behavior then it changes in resource mobilization political process or political opportunity and last new social movement. The author said an antiwar, student, laborers, and other protest kicked off 1960. That struggle adopted active momentum. Environmental, racial, feminist movements activists strongly ran their movements. In 1970 it converted the paradigm. John McCarthy and Zald propounded resource mobilization theory. According to their theory moral, cultural, social organization, human and material resource is necessary for the social movement. Per the view of the author new social movement theory is based on symbolism, information, and culture. It is also based on audiology and identity. As information increased social movement has adopted transnational mode. In the last of the 20th century and the beginning of the 21st-century global social activism effectively have increased.

Jamaicans disable self-recognition movement initiated in 1970 they organized blind association, combine disabled forum, deaf association, and mentally retired people association. Struggling for equal rights and opportunities of employment. In 2000 Government of Jamaica issued a National policy of disabling. They provided some concessions in that. (Annisia Gayle, Derrick Palmer, 2005, p. 18)

In this article, the author discussed the Jamaican movement of persons with disabilities. That began in 1970 they organized a protest for equal rights. They formed a Jamaican blind association, combine with disabled forums, deaf organizations, and mentally retired people organizations. In 2000 government of Jamaica announced a national disabled

policy. In that policy, many concessions were declared for persons with disabilities. Still, 100 % of Jamaican disabled cannot achieve education and employment, but the situation changed for the disabled. The attitude of the general public is modified toward disabled people. They have gained a lower level of employment. Jamaican disabled head adapted social model of disability. According to the model of social participation and economic stability are major issues. Cultural narratives and attitudinal behavior are also a hindrance to the development of the disabled in Jamaica. Inaccessibility of technology, vehicles, and physical public buildings is a new issue in that movement. Constantly they are struggling for their rights.

Defining social activism or movement social activism is initiated because of shared identity, cooperation, and mutual benefit. In which all participants of activism take part collectively due to social attachment and same condition and status. (Diani, The concept of social movement, 2011, p. 08)

disabled people decided to move from the marginality for change in their social, cultural, and economic condition. They initiated self-help associations for their rights. The main purpose of these movements is self-recognition, self-realization, self-determination attitudinal behavioral change provision education, employment, health, and equal human rights. What is social activism or movement? It can be defined as a social movement based on shared identity, collective goals, and mutual benefits.

Difference between social and political movement social activists do work for the necessities of human education, health, sanitation, pure drinking water, human rights, women rights, differently able rights, environmental devastation, and social change. Political activists struggle for political change reforms in the country and way of governance. (Chuma, 2016, p. 10)

Social and political activism are tricky different civil society groups perform differently according to time and situation. These are acting through a political party for political change and political demands. Those are political activists. Social activists do not cooperate with political parties, they demand equality and life standard, providing clean water sanitation, a pollution-free environment, employment, rights of women, and rights of persons with disabilities. The major difference between both types of activism political

and social activism is that political activist conceptualized their movement for political change and state reform. The social activists struggle for social change, change for those people or groups of humankind who are vulnerable and marginalized. Because They are socially excluded due to different abilities, gender, caste, and creed.

A social and political grassroots movement in Brazil and Chile there are agriculture movement, ethnic movement, and civil liberty in Latin America. Since 1970 2500 N.G.O currently 25000 N.G.O working for the welfare of common masses earlier church head done similar work. (Foweraker, p. 08)

In this paper, the author describes political activism and social development in Latin America Brazil, and Chile. There are 20 republic states in South America. Authors compare only Brazil and Chile grassroots movement historical, social, economic, and political aspect. People of both countries initiated the agriculture movement, ethnic movement, the movement for the rights of women, the civil liberties movement, and others for the social development political reforms. Here discuss both types of movements social and political. As he says legal and political rights can happen basic human rights and rights of the vote for all people who are in these countries. The non-government organization was 250 before 1970, now the number of these organizations is 25000 in Latin America. As economic order changed after 1990 these non-governmental organizations started work according to funding agencies. The early church and other local organizations head done welfare of the society. Rising urbanization in the recent era new issues have emerged for the society as the rising cost of the house, and other necessities.

Last century social movement meaning-making has been changing several times. That is analyzed through different theoretical frameworks. A social movement is a comprehensive topic it studies by anthropologists, sociologists, and other disciplines of social sciences. Human being conceptualizes and understand whatever is around them and make meaning according to their thinking as moral understanding right and wrong and cognitive understanding true and fall. (Kurzman, 2008, p. 10)

Over the past century, the field of social movement has moved several times toward the recognition and analysis of meaning-making by social movement participants. It may be

time now to make a new leap in this direction. What would happen if we not only recognized meaning-making as an important side of social movement mobilization but privilege it as the central feature of such a phenomenon? This special section explores several implications of this leap. What do we mean by meaning-making? The concept is a broad one that draws on multiple traditions in Anthropology, Sociology, and other social sciences. At its root is a plan that humans constantly seek to understand the world around them, and that imposition of meaning on the world is a goal itself, a spur to action, and a site of contestation. Meaning includes moral understandings of right and wrong, cognitive understandings of true and false, perceptual understandings of like and dislike, social understandings of identity and difference, aesthetic understandings of attractive and repulsive, and any understandings that we may choose to identify through our academic process of meaning-making. Meaning-making might be conceptualized in two distinct and complementary theoretical registers.

For the methodological individualist, to refer to human perception and response. Humans may identify, value, engage with identical perceptual inputs in quite different ways, depending on the meanings that we associate with these inputs. Meaning-making in this regard is the mental processing that makes sense out of the senses. It is both idiosyncratic to each person and each movement, and at the same time patterned across ever-changing sets of population and occasions. For culturalists, by contrast, meaning-making refers to collective contests over interpretation. Institutions, repertoires, and rituals offer a set of ready-made although always contradictory interpretations that allow people to assimilate information to establish categories of understanding. The recognition of human sufferings, for instance, may be interpreted in the terms of inequality or stratification, exploitation or ability, responsibility, or inevitability, and so on. It may lead to collective action to reduce suffering, or not, and the action to reduce suffering may take any number of forms, depending on the meaning associated with the phenomenon. Most societies have ready-made categories for individuals and small groups who make meanings outside dominant cultural set: visionary's, prophets, and persons with mental illness and like. Meaning-making is not limited to social movements. All actions involve meaning-making, just as all action involves argument. However social movement may be conducive side to privilege meaning makings because their activities foreground

resistance to the dominant norms and institutions of society. They raise question possibility of an alternative worldview and alternative of dispensation, in so doing they challenge participants and observers to rethink meanings that are too often taken for granted. Social movements actively make meanings, challenging established meaning.

This article is written on the resistance work in the discipline of anthropology. Earlier political anthropologists wrote ethnographies on the resistance. After the second world war that was studied in the context of the post-colonial and Marxist view. Eric Wolf and Sidney Mintz studied it in 1980. Michel Taussig, Comar of Lila Abu Lughod, and Saba Mahmood wrote about the resistance. The last author mentions global or transnational movements in the twenty-first century and the role of technology in contemporary movements. The symbolic and spiritual aspect of resistance is also discussed here. (Fiona, 2016, p. 16)

This essay is written on resistance in the anthropological context. It begins with political anthropology. When early anthropologist-initiated work on the anti-colonial movements in the twentieth century. After the second world war condition of the world changed. Anthropology has always considered resistance against the powerful from the suppressed and subaltern and marginalized people. 1954 Max Gluckman ritual of rebellion in South Africa in that study he saw how Zulu, Tsongi, and Swazi people resist breaking different rituals. After that other another contribution of his student Victor Turner. Victor Turner's head conducted fieldwork in Ndembu of Zambia. He saw their ritual. After he propounded concepts of liminality, community, and rite of passage. Per that, a person cannot remain stagnant on the one status in life, but he changes status. As an individual change his or her status similarly other social status, roles and other things convert into new form according to time and situation. After those anthropologists studied resistance in the framework of Marxism and post-colonial terms Eric Wolf and Sidney Mintz studied local cultures' inequalities in political and economic fields in the 1982 and 1985 eras. 1980 Michel Taussig studied devil and commodity fetishism in South America. He saw the relation of the local economy with religion and capitalism and resistance of daily wages labors. Moreover, this essay mentions work of James Scott's everyday resistance, the art of resistance, and weapons of the weak. Scott's head conducted his fieldwork from 1980 to 1990

in Malaysia. Where he saw how common people who do not resist physically and verbally before their owner. But in private gossip and other activities, he shows resistance. Furthermore, the author describes resistance in the form of symbolism and spirit possession their writer provides two examples from ethnographic studies. First was done by Jean Comaroff and other Aihwa Ong. According to a Study of Comaroff Tishbi people of South Africa in the Zionist church perform different rituals. They thought their economy and government-run by foreign people. Another study which conducted on Malay women's behavior in the factory. On the factory floor, these women show their spirit possession as they do not do more work. Because that is a form of resistance against the patriarchy. Women's bodies and reproduction are controlled by men. More authors give examples of different other ethnographies as the Romance of resistance of Lila Abu Lughod and the Muslim women piety movement in Egypt which is written by Saba Mahmood. The last writer says contemporary movements are global movements against economic inequality, racial and gender disparity. Technology particularly social media is contributing to virtual activism.

Anthropologists studied social activism for the change of power structure in the favor of marginalized people. After the second world war Eric Robert Wolf, Eric Hobsbawm, Stanley Diamond, and Elenore Leacock were active in feminist civil rights movements. Antonio Gramsci was dissident intellectual his work has been described by Stuart Hall organic intellectual hegemonic and antihegemonic concepts Gramsci was active in movements. His concepts were applied to the civil rights movements, women movements, and environmental movements. (Susser, 2015, p. 15)

Anthropologists study social movement as a social transformation for contributing justice in the society like Stanley Diamond editor of dialectic anthropology. Post-war era anthropologists and historians saw themselves as political activists as Eric Robert Wolf and Eric Hobsbawm. Eleanor Leacock was involved in the civil rights movement of feminism. During the 1960 and 1970 authors and intellectuals, themselves considered how can they advance the power of ordinary people. Dissident intellectuals are those who write and active a movement. As Antonio Gramsci, he was not only an intellectual, but he participated in the going movement. Stanley Diamond said Gramsci was not an

ideological reductionist he was a describer of actual position in society theoretical way. Stuart Hall analyzed major terms of Gramsci's work. He explained organic intellectuals' main role in the class, they form alliances across the classes. Hegemonic and antihegemonic concepts have multiple uses in the different movements, for instance, climate change movement, labor movement, women's rights racial movement extra. Industrial production and reproduction labor union movement were on the top level in the neoliberal time new movements have emerged or old movement reshape with new set up as Black Lives Matter new racial movement. Migrants, refugees, and other movements are running beyond the national boundaries on the global level.

Anthropologist participator and observer of social movement. As she has provided an example of Pierre Bourdieu's book of activism and Arjun Appadurai's work in India. The author has criticized neoliberalism. Further, she said humans construct and destroy society through acts. All anthropologists produce good ethnographies of seniors and juniors. More she has given an example of a direct-action network in New York and 2011 demonstration in the street wall in these movements poor and marginalized people participate. (Ortner, 2016, p. 17)

The author has begun a discussion of resistance and activism literature in Anthropology by Pierre Bourdieu. He wrote the first book on activism in anthropology that was acts of resistance. He was himself active in anti-globalization and antiliberal resistance. Further, she says humans create the world to produce and reproduce society and culture through acts. Humans are makers and unmakers of the world around them. All social movements are feminist, environmental, indigenous, racial justice, and disability part of that social movement. She emphasizes the anti-global and antiliberal movements in 21 century. Moreover, the author focuses on the transitional movement on a global scale. For instance, she has given an example of a New York city-based direct-action network and Arjun Appadurai work in India, etc. She recognizes all scholars' seniors and juniors are doing well ethnographic work on activism. Anthropologists are themselves participants and observers of social movement as she put 2011 demonstration of the street wall. In these movements, those people are actors who are poor and marginalized. They are equal in society regarding various terms.

Social movement and any struggle become strength due to shared cultural value, moral and emotional attachment sympathy, and belonging. Decentered movements are running in different parts of the world. these movements keep a dialogical view. In this article, the author describes three case studies. (Holland, Dorothy; Fox, Gretchen, 2008, p. 26)

In this article, the author discusses the social movement. Here social movement is described as a collective identity decentered and dialogical perspective. The author has taken three case studies from the three distinct cultures. Based on different cultures participants of movement build collective identity. Collective identity and belonging form and reform in activism. Belonging and identity are based on shared cultural values and artifacts, emotional, moral, and solidarity. The author explains the first case study of the Mi'kmaq people of Canada. They were launched in Canada. They were aboriginal fishermen. They wanted to give the right to fishing as they could earn their livelihood. The Supreme court of Canada gave a verdict in 1999. That is known as the sparrow decision or marshal decision. In that decision fishing rights were provided to the fisherman community. During the campaigning for that right, they make up collective identity. Through that became successful. The writer of this article narrates alternative identity. That is the identity of those people who were opponents of that movement. After the court verdict government provided them money for purchasing the necessary equipment. Then after not only do they earn livelihood but use it as commercial economic activity. The second case study of Scotland author states there is the concept of global justice police, law enforcement agencies, and protesters clash. This case study is about the G8 summit in Gleneagles city of Scotland in British 2006. Where million people did protest the G8 summit. A third case study is written on the women's movement in Nepal. In the Nepal Naudada area, women gather they sing songs mutually against patriarchal behavior. They also dance. That is a form of resistance. Which songs they sing are tij, dukkha, and rajina. These songs condemn male dominancy and the elaborate tyranny behavior of patriarchy. Songs are cultural artifacts that are a resource of resistance in the women's movement in Nepal. These three case studies are taken from different places. These social movements use different cultural artifacts and create a decentered collective identity. But the dialectical view of this movement is similar, that is

equal inherent rights and emancipation. Visually impaired people in Pakistan want their basic rights. So that they began activism.

Social activism happens based on collective identity and common goals. Similar culture, geographical and historical backgrounds strengthen the social movement. Organization, concentration, and dialog are necessary for movement. Collective resistance and protest may succeed social movement. (Flora, 2011, p. 09)

Territories of difference: place, movement, and life author said social movement arises in a specific time and place. First of all, the social movement is that collective identity and common purpose. As he provides an example of biodiversity movement on the Columbian coast. Their local people developed collective consciousness; that raised political power then challenged regional and global forces. Three things are required for any movement: organization, concentration, and conversation. Similarly, historical, territorial and cultural backgrounds produce strong resistance within society. Through political participation in demonstrations and protests, social movements may gain success.

In the recent decade movement of disabled people has gained attention in political areas and academic circles. Legislation is happening social model has replaced the medical model. That movement was inspired by black and against Vietnam war protests. Initially, that movement began in America and the United Kingdom. (Shakespeare, 1993, p. 04)

In recent decades disability movement gained high momentum in the political arena and academic circles. Segregation, charity, and welfare now the legislation is happening antidiscrimination beyond the discrimination, Due to new social model of disability and academic debates the disabled people demand education, accessibility, and employment. Practically disabled persons ensure self-determination and independent living. Those reactions of disabled communities change the definition of disability. The United States of America and the United Kingdom became respective movements. For example, in America's 1960 women's civil rights movement, the Vietnam war effectively young they demanded self-reliance. Other campaigns ran in America for the accessible traffic and patronage campaigns. In Britain, disabled people struggled for political autonomy and participation in the democratic process. They organized a protest a different times in

various cities of British. As time passed disabled movement adopted different types of protest and sit in for their demands. In these campaigns' disability appeared as a social relation, not a medical issue. Disable prejudices inspired disable they began self-determination movements in America and Britain.

A study is conducted in India on the disabled rights movement. Disable people organizations are effectively working for the rights of disabled people. Per that study provision of education, health care and other services have improved. In the disabled people, movements disable themselves motivate people and become part of the organization. They encourage new members through success stories. (Grill, 2020, p. 05)

Due to the struggle of disability rights activists live style of disabled people has improved in India. Through a study, good effects of activism have appeared. Disabled have achieved basic facilities of education, health, and others. Activists of the disability movement become part of activism through successive stories of other disabled people. That is also a technique of activism. Which is used by disability activists in their campaign for rights.

The term self-determination first time was used by American president Woodrow Wilson in 1918 in his fourteen points. Per the self-determination means regulating political national government. When it is used by disabled people. It is self-realization, self-recognition, and self-autonomy. (Wehemeyer, 1998, p. 05)

Self-determination is used for disabled people in this article. The author describes and its usage in history the first time. He said the first-time term self-determination was used by American President Woodrow Wilson in 1918 in his fourteen points for Europe. President said about self-determination for the European nations. There is a term used for political, collective, and nation self-government. When it uses for disabling it means - efficacy, self-regulation, self-realization, and decision making.

The theoretical background of the disabled rights movement can understand through functionalism and Marxism. Another side of medical science defined disability as an issue of morbidity. That criticized disability social model activists. Capitalism and powerful class discouraged impaired people after second world war new thinking

emerged by the marginalized people of the globe. (Bernal, Vanessa Gomez; Roca, Beltran, 2016, p. 05)

The disability rights movement kicked up early 20 century and late 19th centuries. Initially, disability was understood through biological science with the support of medical knowledge. It is understood disabled are sick and non-productive. They could not contribute to society. It had seemed modern discourse. Due to that discourse disabled were socially deviant because they were not part of society. That was the functionalist view selected by the industrial capitalist system and powerful hegemony of that era. That perspective was restricting impaired people at the hospitals' shelter shops and nursing care centers. We cannot understand the disabled rights movement except the concomitant movements of black people and the feminist movement. In 1960 political ideology changed due to the impacts of the second world war. Activists saw social aspects of disability in the light of material theories of Marxism. In 1970 disabled activists propounded the social model of disability in opposition to the medical model. They described social aspects of disability and power structure of modern capitalism which was showing handicapped people socially deviant and only medical pathology for the society. At that time the independent living movement was going on in the United States of America, the United Kingdom, and Scandinavian countries of Europe. The main objective of that activism was the integration of disabled people into the mainstream of society. As they want to choose a living style. They must provide fundamental rights of life, liberty, education, accessible living, and transportation facility.

definition of disability: disabled people who have long-term physical, mental, intellectual, or sensory impairment due to that disability he or she cannot effectively fully participate in society and equal with other people. (United Nations Organization, 2006, p. 7)

United nations organization passed covenant on the rights of persons with disabilities in 2006. Per that human rights instrument defined disability in the first article according to that those people are disabled who have a long time any impairment. Because of that, they cannot participate in social and cultural life.

In the first phase of the movement activists found out primary issues and challenges. In the second phase, they tried to solve those problems. Final phase new issues and challenges are raised in the response of the solution. They also redefined disability. (Allan, 2003, p. 06)

The fundamental purpose of the disabled rights movement was that activists sought out issues and challenges of disabled people. Such as marginality, oppression, attitudinal or behavioral challenges, physical or environmental issues, and institutional barriers. Per the author they found and define challenges and issues in the first phase. In the second phase initially, they strived mutually for the solution of those plights. Aftermath solving early quandary due to that reaction new issues and challenges raised for the disabled people in the third phase of the movement. Activists of the disabled rights movement differentiated marginality and stigma, disability, and impairment.

The American disabled rights movement was raised in 1960. Activists of this movement were a participant in other social movements. Those were black, feminist, students, and against the Vietnam war. Associations are organized by the disabled and for the disabled. The main purpose of those organizations is social change and the fundamental rights of impaired people. (Scotch, 1989, p. 20)

The disabled rights movement was initiated in the United States of America in 1960. That was the earliest time of new social movements in the world. Differently able activists have participated in other movements, that were going on at that time In America. Such as the black movement against racialism, feminist marches for women's rights in America, students' protests in colleges and university campuses and outside, and the opposition of the Vietnam war. Differently able activists organized national and local organizations, for instance, the National Federation of the blind, the American veterans association, the association of retarded people, National Association of deaf local level organizations such as Disable in action which small groups built by Judy Heuman in Island college in Brooklyn. Per the author view two types of organizations those doing work for the differently able people in America. One organization of disabled people those organized and led by the disabled people. Second, are those organizations that work for the rights of differently able people. The differently-abled people movement was for

social change. They wanted to finish socio-cultural biases, stigma, and stereotypes through education, legal forum, and political pressure. They demanded the right to education, health, job opportunity, accessible transport. They have run campaigns persistently. In 1973 they blocked traffic of President Richard Nixon in New York because he had done veto the bill of rehabilitation. Due to continuous struggle, they passed of education for all handicapped children bill, developing disability bill, revised rehabilitation bill in 1978, and American disability act 1990. In 1972 independent live center was established at the University of California, founder of that center was Ed Robert, he active activist of the racial movement. The purpose of those types of centers was that those centers provide knowledge, training, and equipment for the differently able people. As they can initiate independent life till 1980 300 independent centers were established in the United States of America. Organizations built a coalition for the same cause and similar issues of differently able people. They claimed rights on the behalf of all people of differently-abled. Although all differently able persons did not take part in the movement. As all women did not participate in feminist marches but leaders of that movement demanded right on behalf of all women. Differently able people are socially diffused Fundamental purpose of the disabled rights movement was that activists sought out issues and challenges of disabled people. Such as marginality, oppression, attitudinal or behavioral challenges, physical or environmental issues, and institutional barriers. Per the author they found and define challenges and issues in the first phase. In the second phase initially, they strived mutually for the solution of those plights. Aftermath solving early quandary due to that reaction new issues and challenges raised for the disabled people in the third phase of the movement. Activists of the disabled rights movement differentiated marginality and stigma, disability, and impairment. community, they are segregated from one another.

The theoretical background of social movement that initiates with the theories of collective movement and resource mobilization in the Europe new social movement kicked up in 1960 which was a transformative period of activism industrialist and Marxist to post industrialist, post-colonization. (Buechler, Social movement, 1995, p. 05)

New social movement theory appeared in Europe in 1980. That was the transformation of collective behavior and resource mobilization theory. Actual initiation of a new social movement by 1960. That is the postindustrial, post-modern, and post-colonization approach. Before its old social movement was going on between industrial and non-industrial or between Marxism and capitalism. That is class base movement but, the new movement begins on ethnicity, race, human rights, environmental protection movement, and gender rights movement.

Initial disability rights activism was initiated in of 19th century. that was diffused movement in the different parts of the world. In an organized way, it began 1960. United nations organization provided energy to the activism. Through disabled year and decade celebration in 1981 and 1983 to 1993. (Sabatilo, 2013, p. 18)

Disability activism is not a new phenomenon, which began in 1960 or 1970. But that movement had begun in the mid-19 century. Initially, it was a pluralistic movement. After 1960, it was organized by disabled peoples' organizations in different parts of the world. United nations organization energized it through different celebrations and human rights instruments as disable the year 1981, the decade of impaired people 1983 to 1993, and the Vienna declaration 25 June 1993.

After North America, disabled people's activism diffused in Europe. Through different tactics of diffusion and top-down approach of European nations. Further, disabled people organizations ran a campaign for equal rights. 33 countries have done legislation for the rights of the impaired population. (Lisa, 2015, p. 22)

Diffusion of disability rights in Europe from last 20 years. In this article, the author describes the top-down approach and four types of diffusion. The top-down approach means rights of disabled persons spread west Europe to east Europe. The further author defines ways of diffusion these are coercion, persuasion, learning, and emulation. Coercion and persuasion are push factors of diffusion. Learning and emulation or mimicry are pulled factors of diffusion. In the coercion and persuasion, military power and financial strength or developed countries use military and economy for the adopting certain policies of powerful countries. These are external tactics of diffusing policy on another country. Learning and emulation are requirements and internal tactics for the

adaptation of new policy according to the need of time. Moreover, in this paper author mentions 33 countries of Europe that have done legislation for the equality of disabled people and against the discrimination of the disabled. Those are the United Kingdom, Austria, Germany, France, Netherland, Sweden, Malta, Norway, Cyprus, Denmark, and extra. Disabled people face physical and social barriers, exclusion from mainstream society, and prejudicial attitudes of society. Discrimination of disability is distinctions from racial discrimination and another type of discrimination. European Union ratified the United Nations covenant on the rights of persons with disabilities in 2010. Social activism was a major factor for that legislation in Europe. National and local level differently able people established disabled people organizations. Those organizations persistently ran a campaign for the equal rights of disabled people. The author argues in this article. The medical and charity model has changed in the human rights model. Because of the medical model disabled were excluded in education and working place. That model depicted the disabled differently. Due to legislation differently, able people received facilities of education, employment opportunities, and accessible transportation.

Global north and global south are different regions of the globe, these are not equal in the terms of development, economy, and human rights. Universal human rights have come global north. Covenant on the rights of persons with disability passed 2006 it put a significant effect on the disabled people organizations. (Meekosha, Helen; Soldatic, Karen, 2011, p. 17)

Global North and the global south because of cultural values, customs, traditions economic mode, and political structure. So those Universal laws and policies are distinguishing from the third world. The South part of the globe is traditional and less developed. As much human rights do not enforce as the northern side of the world.

United nations organization covenant on the rights of persons with disability passed by the united nations December 2006. That was the first human rights document for the differently able persons. One billion people differently able people live around the globe. That is a large minority of humans. These are socially marginalized financially vulnerable populations. They have no achievement in education and better facility of health service. They are backward people who do not know their fundamental rights. This

paper discusses the global south case of disability and the role of differently able movement and the response of southern governments after United nations covenant on the persons with disability. Per the author global south is used in this paper due to inequalities between the north and south. Colonizers had colonized the southern part of the globe. During the colonization, they captured land and looted the economic resources of the global south. They destroyed the land structure of the south and used people as bonded labor. Due to famine, malnutrition drastic looting resources and physically abusing native people that is the cause of disability in the global south because of 80 % disabled live in developing and under-developing countries. The further author describes universal rights. Universal means western types rights because that is neoliberal society, there is the mode of production is a change from the southern world. Global south traditional society and mode of production are agriculture and livestock. Social activism is embedded in national and connected on the global level. Many differently able organize associations and form alliances on the local and global level. They are doing activism and advocacy. Due to the struggle of differently able people medical and charity model of disability model has changed in the social model. That happened due to political pressure. It is not happening due to human rights. Now a day's different non-governmental organizations are doing work for disabled people in the development sector. United Nations covenant signed by various countries. That provided platform to differently able people organization exerts pressure on the national governments as governments take initiatives according to the covenant. these governments make legislation and formulate policies. as a disabled community can draw out from social, cultural stigma stereotypes, financial dependence, and enjoying equal rights as a citizen of that country. Social activism put political force on their government. those compel for the providing rights to differently able population.

Disability activism has put an impact on the policies and legislation process of countries. Different nations have passed legislation for disabled people. For instance, Canada, the United States of America, and the United Kingdom. That legislation protects the fundamental rights of disabled people by the legislation and inclusion in the policies. (Prince, 2010, p. 14)

Disability movements have put a significant impact on the social and political policies of countries. Those nations made legislation for the protection and promotion of the rights of disabled as Canadian act of disability, 2008, American disability act which is revised by congress 2008, discrimination disability act of Australia 1992 and equality act of the United Kingdom 2006. This legislation has protected medication, education rights accessibility transport employment, and accessible telecommunication facilities.

Disable people organized conference in Singapore. They were inspired by the black people and women's movement in America. United Nations celebrated the decade of disabled people, social model of disability was introduced in the state of that medical model. Disable cooperated with United nations for the drafting covenant on the rights of persons with disability. That passed 2006, 173 countries have ratified that covenant. (Zahra, 2017, p. 13)

In this article, the author defines disability within the human rights framework. He discusses the disabled people organization movement since 1960. Disable people globally organized an international conference in Singapore. Handicapped people issued a paper on the social model of disability. First, the disabled are perceived as an individual factor as a medical-biological issue in Europe and elsewhere in the world. 1982 to 1992 United Nations celebrated a decade of disabled people. They head to hold an international conference in Canada and other parts of the world. Disable movement inspired by women movement of 1960 in America and black people movement. They coordinated with the United Nations for the drafting covenant on the rights of persons with disabilities since 2002. That international covenant was ratified by 173 passed in 2006. It is internationally guaranteed to disable people human, social, civil, economic, political, and natural rights. That document combines the 50 articles, which speak about the different rights of persons with disabilities all over the world without any distinction of caste, creed, culture, color, society, and geography.

National Federation of Blind in America is a local branch of an organization advocating for their rights, employment, and accessibility. Some members work at shelter shops and teach blind pupils. They organize mobility training and protest for legislation and lobby for rights. (Carol, 1984, p. 11)

This paper describes the advocacy movement of the blind community how do they become united? Through common identification, they are struggling for their fundamental rights. This paper discusses a local branch of the National Federation of the Blind in America. Their blind people are doing advocacy for economic independence. Some community members do work as a teacher for blind pupils and sheltered shops. The blind community organizes protests and demonstrations for employment accessible transport. They arrange mobility training for their community. They are lobbying and striking for the legislation in their state. That is the advocacy movement of blind individuals they are themselves running it for self-recognition and self-determination.

High prevalence of disability in developing countries. There are 80 % of disability Japan, India and Pakistan have provided some concession to disable. In Pakistan 2.49 disabled population per the 1998 census. The first time 1921 International labor organization raised voice for those people who become disabled during any labor work. (Amanat ali jalbani, Khalid salahuddin;, p. 07)

This article discusses the disabled citizen prevalence in low middle developing countries and Pakistan, per that 80 %. Disable live in developing areas of the world like Asia, Africa, South America, and Caribbean Island. Disable people are a vulnerable and marginalized population, per the census of 1998; 2.49% differently able in population in the country. In Pakistan more male disabled than female author gave her a chart of disabled in Pakistan. Punjab has a high ratio of differently able persons. The further article explains international labor organization contribution for the working disabled and those people who lose any organ during working hours. The first time ILO raised its voice was in 1921. They emphasized the vocational training of disabled people. Moreover, the author compares the disabled situation of Japan, India, and Pakistan. In Japan 1.8 employment ratio in the private sector and 2 % in government services. They have a free facility for education and health. Parliament of Japan passed legislation for accessible building in 1996. Indian persons with disabilities moving toward progress. Indian government reserve a 3% quota for the disabled. Government arranges vocational training along with disabled organizations. Indian railway and air charge less 75% and

50% respectively. In Pakistan condition of the disabled gradually improving although several challenging's for disabled individuals.

Pakistan Association of Blinds is the representative organization of the blind in the country. It found 1960 after abolishing the one-unit association increased network. That is doing activism for employment, education, and training. (Pakistan A. o., 2020)

Pakistan Association of Blind is a representative organization of visually impaired people in the country. That was founded in 1960 after a one-unit organization created provincial branches in Dacca and Lahore. Now it has become the leading representative leading association of blind people, organization has 34 district chapters and 4 provincials. That does work for the education, training, and rehabilitation of visually challenged members. That associate with World blind union and Asian blind union.

Article 38 D constitution of Pakistan describes food, cloth and shelter these are the responsibility of the government. The first rehabilitation and employment ordinance were issued for disabled citizens in Pakistan. Pakistan has ratified the United nations' rights of persons with disabilities. (Pakistan M. o., p. 05)

Providing fundamental necessities to all citizens of Pakistan is the responsibility of the government of Pakistan. According to the constitution of Pakistan article 38 D government has to deliver food, clothes, and shelter without any difference of caste, creed, gender, and disability. First ordinance for the disabled employment and rehabilitation 1981. After the eighteenth amendment provinces passed legislation in the shape of an act. The Ministry of human rights has organized some workshops for the awareness of disabled rights. Pakistan has signed the United Nations covenant right of persons with disability fifth July 2011.

Social movements rise not only injustices and grievances but that arise due to social, economic change and scientific development, and urbanization. Social movements have spread globally and transnational level. Technology has provided a new platform for social networks. (Menocal, 2016, p. 06)

In this paper, the author describes how and why social movements emerge? According to the author social movements do not arise due to grievances and injustices but due to rapid

urbanization, political, economic issues, and quick scientific change. Social relations and collective consciousness cause social change because people want to change the attitude of their government institutions now. Political parties and parliaments accept their voice. Information technology, particularly the internet, provides a new platform where people form digital social networks. The further author says these social movements have generated the shape of transnational and international currently social movements have not limited in a specific community and area. Finally, the author talks about the donor approach and behavior towards social movements. Nowadays everything is going on in the competition. Almost all corners of world movements are running for human rights, women's rights education, health, and other important issues.

Chapter 4. Profile of activist

With a dream of "instruction, preparing and restoration of outwardly hindered people with the superb target to make the visually impaired individual collective self-depending good and useful individual in the general public by making a feeling of equivalent cooperation among them in all parts of life" and with the goal of "gathering and assembling each visually impaired Pakistani at one spot for the fulfillment of more joyful and free life by improving their financial condition through self-improvement and collected efforts Pakistan Association of the Blind was established by the all-around well-reputed woman Late Dr. Fatima Shah and set up on third of January 1960. Later, it was registered under the volunteer Social Welfare Agency Ordinance (Regulation and Control 1961) Govt. Of Pakistan and its administrative center was set up in Karachi due to unknown reasons. Presently the Pakistan association of the blind Head Office Karachi is arranged in its own Project Building estimating 2040 squares yards and situated in the central area of Karachi city address of the association is House ST-10, Sector 11-L, North Karachi. After registration work and demanding endeavors, the Association spread over its organization all through the country and set up Provincial Branches as Dacca and Lahore, however, following to finishing one unit, 4 Provincial Branches were set up in every province of Pakistan with a government headquarter which are as under Pakistan Association of the Blind Sindh Provincial Branch based at Karachi. Pakistan Association of the Blind Baluchistan Provincial Branch based at Quetta. Pakistan Association of the Blind Punjab Provincial Branch based at Lahore. Pakistan Association of the Blind Khyber Pakhtunkhwa Provincial Branch based at Peshawar. Pakistan Association of the Blind Federal Zone is based in Islamabad. Later, the association spread its organization at the district level under the domain of its provincial structure. Provincial Branches with full control of association Head Office Karachi throughout the country. So far, the Pakistan Association of the Blind National has 52 (47+5) Provincial and District Branches all through the country. The rundown of locale branches, undertakings, administrations, and offices are given in the table. Status of National and International Level Since its beginning in 1960 to date, the Pakistan Association of the Blind is working for government assistance and improvement of the visually impaired local area. It has an association with the Asian Blind Union and World Blind Union and other

individuals from the International organizations of disabled and the visually impaired. It has the advantage to hold the President both of Asian Blind Union and honored official of World Blind Union and having alliance pretty much with every one of the global NGOs of disabled people too. Strength of Blind Members of Pakistan Association of the blind National Pakistan Association of the Blind has the strength of about over 37,000 individuals in the country and 10% of similar strength are undertaking responsibilities as Professors, Lecturers, Social Welfare Officers, representatives in various Govt. Departments, Braille Teachers, Musicians, Telephone Operators, Telephone Attendants, Chair Knitter, musicians and so on in various huge/little reservations of Private and Govt Sectors, which uncovers the true endeavors of the visually impaired by making them useful individuals in the general public. Nonetheless, other visually impaired people are trying to land positions, for which the Association is battling hard to oblige an impressive number of visually impaired in Private/Government Departments against the allocated quota of jobs for the disabled.

4.1 Pakistan Association of The Blind District Branches

S#	Branch	S#	Branch	S#	Branch
1	Karachi.	17	Multan.	33	Banu.
2	Central District Karachi	18	Bhakkar	34	Mansehra
3	South District Karachi	19	Khanewal.	35	Lakki Marwat
4	East District Karachi	20	D.G Khan	36	Mohmand
5	West District Karachi	21	Faisal Abad.	37	Pashin.
6	Malir	22	Mandi Baha Uddin	38	Quetta.
7	Jacobabad	23	Mianwali.	39	Jaffar Abad
8	Kambar ShahdadKot	24	Jhang.	40	Mirpur Khas.
9	Dadu	25	Sargodha.	41	Shikarpur.
10	Nawab Shah.	26	Lahore.	42	Jamshoro.
11	Thatta.	27	Sialkot.	43	Bahawal Nagar.

12	Noshuoro Feroz.	28	Bahawalpur.	44	Mardan.
13	Larkana.	29	Khushab	45	Swabi.
14	Khairpur.	30	Sheikhupura.	46	Swat.
15	Ghotki.	31	Abbottabad.	47	Battagram.
16	Sukkur.	32	Haripur.		

Projects of Pakistan Association of the Blind

Pakistan Association of the Blind is running various projects in many parts of the country in its structure wherein various administrations and exercises are being delivered like:

4.2 Project Buildings

Fatima Shah Secondary School for Blind Girls/Resource and Training Center at House, ST-10, Sector 11-L, North Karachi, Sindh Province. Silver School for hard of hearing and visually impaired youngsters at House, 3-C/28, Nazimabad No. 7, Karachi, Sindh Province. Asset and Training Center of the Blind Women, Latif Abad, Haider Abad Sindh Province. Eight Grade School for Blind, Nousheroferoz, Sindh Province. Computer and Literacy Center for Blind, Larkana, Sindh Province. Center School for Blind, Nawab Shah, Sindh Province. Recovery/Vocational Center for Blind (Male/Female), Quetta, Baluchistan Province. Specialized and Vocational Center for Adult Blind, Pishin, Baluchistan Province. Muhammad Bin Qassim Blind Welfare Complex, Multan, Punjab Province. Al-Mahfouz Center for Blind, Bahawalnagar, Punjab Province. Al-Faisal Center for Blind Children, Faisalabad, Punjab Province. Darakhsan Model School for Blind Students, Jhang, Punjab Province. White Cane Center for Blind Persons, Sargodha, Punjab Province. Beacon Center for Blind Girls, Abbottabad, Khyber Pakhtunkhwa Province. Adult Blind Education and Technical Center, Peshawar, Khyber Pakhtunkhwa Province Administrations/activities Scholastic Services:

Arrangement of Education-Primary essential, Middle and Higher Education to the Blind Male/Female. Instructional classes offered: Phone Operator's Training. Computer Training Course CIT endorsed/enrolled by Govt. Board Male/Female board. Braille

Literacy mobility Training. Professional SKILLS: Sewing/Cutting, Hand and Machine Embroidery for Blind Female. Dress Making, Knitting, Macrame, Tissue Boxes/Wall Hangers (Female). Cooking and pressing and so on Services/Activities academic Services: Provision of Education-Primary basic, Middle and Higher Education to the Blind Male/Female. Training Courses Offered: Telephone Operator's Training. Computer Training Course CIT approved/registered by Govt. Board Male/Female board. Braille Literacy Mobility Training. Vocational Skills: Sewing/Cutting, Hand and Machine Embroidery for Blind Female. Dress Making, Knitting, Macrame, Tissue Boxes/Wall Hangers (Female). Cooking and ironing etc.

Cultural Activities: Several different types of cultural programs are arranged to promote the potentials of blind persons.

4.3 Facilities

- Provision of free hostel accommodation Boarding and Lodging for trainees. Pick and drop facility for the blind female students only.
- Library for the blind equipped with Braille/Talking Books with cassette copying facility.
- Supply of specialized equipment to the blind free of charge or at subsidized rates.
- Medical aid/treatment during training.
- 1% Employment Ordinance 1981
- Exemption of all sorts of fees in different Secondary Boards, Colleges, and Universities on account of Admission fees, Tuition Fees, Examination Fees, etc.
- Paved way for Visually Impaired Persons to avail the opportunities to apply/appear for the test for CSS, PMS, PSC, etc.
- The facility of opening a single bank account, availing ATM/Debit/Credit Cards after having a meeting with Governor State Bank of Pakistan.
- 50% discount in Airfare by PIA to Visually Impaired Persons along with 25% concession to his / her sighted guide.
- 50% discount in fare for Govt. And Company's Transport
- 50% discount in fare on all classes of Railways along with a sighted guide.

- 60 to 80 % discount in fare is provided on account of Health Facilities in different Govt. / Private Hospitals Agha Khan Foundation Hospital, Zia-ul-Din Hospital Karachi, Al-Shifa Hospital Islamabad, Rehman Medical Institute Peshawar.

Chapter 5. Aims and objects and organizational structure of the association.

When any social, political, and religious organization is found it is based on clear-cut aims and objects. The organization also defines its organizational structure. Similarly, the Pakistan Association of the blind chooses a few objects and builds up the structure of the association.

5.1 Background of differently able activism

Differently able people are deprived and marginalized portion of the human population in history. They have not been given equal positions or basic rights by society. In this region where we are residing our homeland, it was part of the British empire before the 1947 partition of Pakistan and India. When British colonial masters came into this region. They saw the education system of India. In that education system differently able were ascent, they had not gained any type of education. Late 19th century and early 20th century began special education institutions by the Government of British India, and some institutions were established on a charity basis by the philanthropist. In which Sunrise school of Lahore, Kandeel school in Kohati Bazar Rawalpindi, Bahawalpur school for the blind, a school in Mumbai, Poona, Ahmedabad Adult blind center in Karachi, and Ida Rieu. Those were primary-level schools, institutions, or centers. Those heads provided basic education. Girls got primary education and sit in homes. Those were shelter-type institutions. Along with the education, those institutions gave food and clothes to the differently able people. So that differently-abled spent more part of their lives in those types of institutions.

The continuity of education and other services was affected after the division of the subcontinent. Kandeel school of Rawalpindi and Adult blind center was established in 1958. The adult blind center followed the same path as an earlier institution. The social side remained to weaken differently able people could not adjust in socio-cultural life. Independent living and personality identity could not appear in society. In the Social and cultural arena, differently able remained marginalized and vulnerable. Financially they were dependent on other people or institutions. Shelter education institutions were not

beneficial for the differently able people because they cannot change their socio-cultural and economic life. So that Dr. Fatima Shah and Dr. Isabelle Grant along with other visually impaired people in Karachi initiated a self-help organization. Through this platform, blind people tried to raise their voices, presented demands before the relevant authority, and spread awareness in society. They are part of this society. They must give equal and appropriate status in society. In such a way this activism grows gradually in Pakistan.

5.2 The foundation story of Pakistan association of the blind

Dr. Fatima Shah was founded by the Pakistan Association of the Blind on third January 1960, she was the founder of the association. She was born in 1914 in Bhera her father Abdul Majeed was the former chairman of the mathematics department at Aligarh University. She got medical education from Lady Hardinge college Delhi. During the partition in 1947, she came to Pakistan from India along with their two daughters Rehana and Gazala. She was an active and founding member of the All-Pakistan women association along the begum Rana Liaquat ali khan. 1956 she became blind, then after she combines on the bed. Dr. Isabella was vice president of the American national blind foundation and Ph.D. Holder. She visited Pakistan in 1959 she had brought two purposes for visiting in Pakistan first was that purpose, she had to introduce braille in Pakistan second purpose was that she had to establish a blind association in our country as that purpose she had visited 56 countries all around the world.

For the first purpose, she ran braille classes for the introduction and teaching of braille in Pakistan. the second purpose she fulfilled in this way. She listened to the dr. Fatima Shah was a medical doctor. She has become blind. Dr. Isabelle got knowledge about the home of Fatima shah. One day she reached the home of Fatima Shah and knocked it. Fatima shah herself opened the door, that time She was alone at home. Dr. Isabelle introduced herself and informed her about her purpose in coming home. Dr. Shah asked her. How have you come here? Dr. Isabelle replied I have come here with my Oscar. Dr. Fatima's Shah again asked where is Oscar? Dr. Isabelle gave her a stick, which she is calling Oscar. She told through that stick help I have come here and come from the United States of America. At that time Dr. Fatima Shah had lived on Victoria Road currently which is

called Abdullah Haroon Road Karachi. Dr. Fatima Shah essentially denied the foundation of the association, she said which association run by visually impaired people. Dr. Isabelle Grant emphasized that point you are well educated you have experience of the organization from earlier. You can establish an association. I am reaching you a message of Professor ten Broek he was chairman of the American National blind foundation at that time, his message was that if you do not stand up for your rights another cannot give your rights. You form an organization that raises your problems and demanded your fundamental rights.

Finally, Dr. Fatima Shah agreed with Dr. Isabelle Grant. She sought members for the association. Mostly differently able people were begging that time, their begging places were allocated in Karachi. Dr. Fatima Shah meets with them a few sober members head joined association as Badruddin Qureshi and Syed Shahadat ali. Dr. Fatima Shah and Dr. Isabelle Grant decided on three January 1960 the inauguration of the organization at the home of Dr. Fatima Shah. Then she visited the United States of America, she was a founding member of the International blind federation and the World blind union. She remained a national council member in the Parliament of Pakistan during the General Zia ul Haq era. She remained president of the Pakistan Association of the blind for 24 years. Dr. Fatima shah wrote her autobiography Sunshine and shadow and her other book is disability self-help and social change. She passed away on Twelve October 2002.

5.3 Registration and working area of the association.

Pakistan Association of the blind did work sometimes without proper registration. According to a respondent who was a founding member of the association told researcher, that time two organizations were doing work Pakistan resource teacher association and the Pakistan Association of the blind. From the Pakistan resource teacher association two females, Abida Rizvi and Naseem Hamdani head done work with the Pakistan Association of the blind due to personal interest. Karachi branch registered according to social voluntary agency ordinance 1961, it registered 27 November 1964 with the registration application signature of Syed Shahadat Hussein, Basher sadiqi who was left blind in his life, and some other members. Before it 1962 Lahore branch had registered, which was the headquarter of west Pakistan. At that time Pakistan was divided

into two parts west Pakistan and East Pakistan. Four Provinces were included in one province west Pakistan because one unit was imposed in west Pakistan provinces position was abolished by the government. Dacca branch of association established 1966, that was called east Pakistan branch. The main and active leaders of the Dacca branch were Dr. Shafique, Kamal Ahmed, and Ashfaq Ahmed. After the removing one-unit order first July 1970, West Pakistan redivided four provinces. January 1973 a meeting was called by General secretary Shahid Hussein Memon in Faisalabad. They decided on the establishment of new provinces. Although west Punjab at that time head become provincial branch automatically other provinces were established after that decision.

5.4 Provincial branches initiation

This is a national-level movement that has spread from center to district level. Since the initiation of the association in January 1960 Karachi has remained the headquarter association as earlier is mentioned about the foundation of the association during the one-unit period. At that time two provincial branches Dacca and Lahore were working under the headquarter Those were called west and east Pakistan. The structure of the national executive committee at that time in Headquarters had combined on the 13 members of the executive committee seven from Karachi and six from the whole country. After the one-unit new provinces were established. Due to that change now the basic unit of association was the district, not the province or divisional headquarters. Now district branches began to register separately per the law that provided basic membership of the association to any person.

5.5 Punjab

West Punjab which made up automatically province after the one-unit Ashfaq Ahmed Siddiqui sahib was a very talented person, he had done B. A from Punjab University 1942 latter he became blind. Miraj din Dogar was a long-serving general secretary in Punjab provincial branch with sadiqui sahib. he was employed in Punjab social service board after he joined the association and do work with Ashfaq sahib. Punjab has sixteen district branches. Those are Sialkot, Gujranwala, Multan, Mianwali, Faisalabad, Jhang, Lahore, Rawalpindi, Dera Gazi Khan Sargodha, and others. These are those district

branches which established at different times currently these are functioning in the province.

5.6 Sindh

The Sindh branch of association was established after 1970. The first office of the Sindh branch was in Lee market Karachi, January, or February 1993 general secretary Shahid Hussein Memon purchased a building in Osmania Karachi, the current Sindh provincial branch headquarters in North Nazimabad # seven Karachi. Under the provincial branch 19th district branch these are currently functioning excepting Hyderabad branch. These are Karachi West, Karachi East, Karachi central, Mali Karachi, Larkana, Naushahroferoze, Sukkur, Nawabshah, Thato, Dadu, Jacobabad, Shikarpur, Khaerpur, Jamshoro and Kambar ShahdadKot.

5.7 Khyber Pakhtunkhwa

When Khyber Pakhtunkhwa provincial branch established? It was founded nineteen December 1973. It had been inaugurated by Shahid Hussein Memon Sahib at that time he was general secretary of Pakistan association of the blind national. The main founder of the Khyber-Pakhtunkhwa branch was Mahmood Shah sahib after he migrated from Peshawar to Quetta. where he founded the Baluchistan branch of the association in 1981. Khyber-Pakhtunkhwa branch registered 31 January 1977. Ten district branches in Khyber-Pakhtunkhwa province These are currently functioning 1 Lakki Marwat, 2. Benu 3. Swat, 4. Mardan, 5. Swabi, 6. Haripur, 7. Mansehra, 8. Batagram 9. District Muhammad and 10. Abbottabad.

5.8 Balouchistan

Baluchistan provincial fourth branch of Pakistan association of the blind because it combines the three district branches Quetta, Pashin, and Khuzdar. It was established by Mahmood Shah in 1981 when he shifted from Peshawar to Quetta.

5.9 Initial Founders of association

Dr. Fatima Shah, Alef Khan, Moen Din, Ghulam Muhammad, Sarfraz Din Abbasi, Ghulam Ahmed, Zaki Alam, yonis Jahangir, Badardin Qureshi, Syed Shahadat ali, and Basher Ahmed sadiqi sahib Mohatarm Qaim ali Kirmani was present that time, but he

was not a founding member of the association. Those are initial members and leaders of this activism. The first ad-hock committee of the association was established after the administrative structure of the organization was prepared in which Dr. Fatima Shah was the first president of the association and Badurdin Qureshi was the first general secretary of the association.

5.10 Aims and objectives of the association.

In this section aims and objectives of the association will be described according to the constitution of the association then provide the opinion of respondents about the aims and objectives of the association. Per the constitution of the Pakistan Association of the blind aims and objectives of the association. The first object is that gather blind people on a single platform. A happier and independent life standard can get through self-help and coordinated actions. Institutions that institution, which are built for visually impaired individuals, will be provided education, guidance for vocational training, and strive to generate employment opportunities for the blind. For that above purpose, those institutions will arrange suitable types of equipment and assistance. A blind individual can become useful and self-sufficient. As blind and normal people develop a better understanding of society. The organization will cooperate with local, national, and international agencies for the welfare of the blind. The further association will promote principles of unity, integrity, self-reliance, and self-help. Cultural and recreational activities opportunities will be produced for the blind. the association will draw the attention of federal and provincial authorities for the legislation of differently able and visually impaired individuals. As social evils can diminish and improve the life of differently able people in Pakistan.

One respondent said: Throughout the country same objectives of the Pakistan Association of the blind, our basic slogan is education, training, and safety but along with this technical education, health and employment are part of association purposes.

Another respondent said: The main purpose of association foundation was that we became enable to blind people they happen independent morally improve, socially conscious and equal citizen and members of society. Job for the blind was a bleak concept everyone thought they spend their lives on charity. Association tried to employ in

the different private factories such as donor companies, Sanaullah company and biscuit's making companies. Blind of that time did work in those factories and proved that blind people can do work. That is told about the early years of association. When the visually impaired had done work in private factories. This is standard life and rehabilitation program for visually handicapped people.

Another respondent said: the pivotal goal of association unites blind people on the one platform as they solve their problems because that is the rule of the world and Quran Shareef says the same thing. (if you change your situation Allah does not change.) Rehabilitation awareness about their problems and how these will solve. Blind must think themselves. When they do so they generate socio-economic status in society. Otherwise, shelter, food, and education provide other institutions. Before initiation of the Pakistan Association of the blind.

Another respondent said: when Pakistan was established in 1947, That time some schools were present for blind people for instance son rise school was established in 1906, Kandel school Rawalpindi, Bahawalpur blind school, and Ida Rieu school in Karachi. We need association separately as we raised our issues. Those schools which were early established, the schools were shelter model schools only receiving funds from a philanthropist. That was told by dr. Isabelle grant to Doctor Fatima shah. Unless you do not demand your rights others will not do anything.

Another respondent said: I think whatever reasons of activism in any society and community, but inequality in society, the emotion of living alive and struggle for the decreasing deprivations from society those are major components of activism in any society, such way activism began by the blind people-initiated activism here.

Another respondent said: fundamental purpose of that association rehabilitation but they include education and training because at that time few schools of blind or disabled people present in Pakistan such as two schools in Lahore Emerson school of blind and son rise one in Karachi Ida Rieu, one in Peshawar and Bahawalpur, one in Rawalpindi Kohati Bazar Kandeel and a small school in Shekhupura Mandi Farooq Abad. Before 1960 most schools were only primary level, girls completed primary education and went home. boys had joined shelter shops. Many clever boys could not get further education.

For equal social and cultural status, we initiated that activism. Blind people receive their fundamental human rights. Socially they adjust understand their problems and solve them, leading their organization to the solution of their problems in society.

5.11 The constitutional structure of the association

This is a national level organization of the visually impaired people in Pakistan which combine the four provincial chapter Punjab, Sindh, Khyber Pakhtunkhwa, and Baluchistan, and fifty districts' branches. The current constitution of the association combines the 21 articles in which name of the association, address of National headquarter, organizational structures national executive council, and national executive committee. The further constitution mentions responsibilities of officeholders, election, and condition for the membership and condition for the contesting election. National Executive counsel of association choose members from each province according to the population as in national executive council 26 members from Punjab, 22 members, from Sindh, 18 members from Khyber Pakhtunkhwa, and 14 members from Baluchistan.

The National counsel prepares policies for the association, electing the National executive committee and auditing expenditure of association further work of the association is done by the national executive committee. National executive committee twelve members of the national executive committee are chosen from provinces each province select four members of National executive committee remaining nine members of the association are office-bearers these are President, first vice president, second vice president, general secretary, joint secretary, secretary of treasure, secretary of education and secretary of rehabilitation and press. After Every three years elections are conducted for the National executive council and national executive committee. Any office bear cannot receive a salary from the association National to District branch. All office-bearers, members of the National executive council, and National executive committee provide services volunteer. But according to the association constitution, President and general secretary can elect those members, who can expend pocket money five thousand and three thousand in a meeting of the association. This is social welfare organization led by the visually impaired and chosen by visually impaired people. The financial structure of the association is based on government grants, support of the business community, and

other philanthropists. Association is not a permanent resource of financial support but for the difference, it should seek individuals for the donation.

Case study #1

One respondent told the researcher the establishment story of Ida Rieu school for the blind and deaf in Karachi. He said Ida Rieu school was established by a British lady in 1922 her name was Ida. At that time her husband Mister Rieu was commissioner of Karachi. First, she went to different villages of Sindh for the collection of donations from the (Wadera) chief of villages there she collected one lakh and forty thousand rupees thirty thousand rupees her husband Rieu commissioner gave his madam from the official account. That after she established an institute for the education of blind and deaf children in Karachi. Many people got an education and learned music there before the partition of Pakistan and India. Many talented teachers, musicians, and students left that institution during the Partition of 1947. It is working still in Karachi.

Case study #2

The adult blind center was the second institution that was established in Karachi. Misses Ghulam Ahmed wife of the Ambassador she was an educated female. She gave the concept of adult blind center to the Wife of President Iskandar Mirza. It was inaugurated by that time president of Pakistan Iskandar Mirza on 14 August 1958. That institution was providing education, food, and clothes to the student. It was a shelter-type of project. Which ran by Nahid Iskandar mirza. She had established the National Federation for the welfare of the blind including with another normal companion.

Case study #3

Society of begum Farooqi that society established a school for visually impaired children in Rawalpindi Kohati Bazar. Initially, it began work on temple Kalyan das. Initially, it was a primary level school now it has upgraded secondary level that was the first school in the region for visually impaired children. That society kept 104-acre agricultural land for agriculture in Mandi Farooq Abad Sheikhpura, there was a school and medical dispensary. That society head run by Madam Saeeda Habib Farooqi unfortunately excepting Kandel school which Nationalized 1972 by the government another project of

society could not remain functional. It was banned by the government due to mismanagement. Because for those purposes that were established those purposes could not fulfill. People had used it for personal interest finally it was closed by the government.

Chapter 6. Tactics of activism and socio-economic integration

Projects

This chapter will be discussed awareness sessions, lobbying, advocacy, and protest. In activism, different techniques are adopted for the achieving goals of organization when a differently able organization was established under the objectives of education, training, and safety of blind community it approved few methods of activism.

6.1 Awareness sessions

In this first technique of activism Pakistan association of the blind arrange awareness programs on different occasions such as organizing conferences, and awareness walks. Two annual programs celebrate almost every branch of the association, one happens in October concerning International White Cane Safety Day, and the other program is held third of December concerning the International Day of Persons with Disabilities. Other awareness sessions happen from time to time. In these sessions are discussed the issue of differently able generally and visually impaired people particularly. The social condition of differently able people, the behavior of society, cultural barriers education, and other relevant issues are raised on that platform. Government officials, media persons, and different prominent people of the area participate in these programs including members of the association. In the awareness, walk display a playing card about the rights and demands of the association. That was the complaint of the respondent about the media. They said the media give little attention toward differently able issues. Conferences are organized by the association. Different socio-cultural and economic issues related to the visually impaired in the country are discussed there. Different people debate in these programs and present their papers in conferences.

6.2 Lobbying and advocacy

Lobbying is a technique of political and corporate communication used during activism for influencing and showing the significance and value of the relevant issue. It is an intervention between the government and the public. Advocacy is change agent activity, collaboration is necessary during advocacy between the activist and community. Because advocacy grows based on current knowledge and conditions of the community, this organization mostly communicates through corresponding; they write letters to different officers for the resolution of the problem. They begin from district-level officers to the secretary of the department to the minister and chief minister. One respondent told the researcher they had gone to different offices in the shape of groups. Dr. Fatima Shah had sent them. She was a very influential personality because she had done work with begum Rana Liaquat ali in the All-Pakistan women association. Another thing or reason was that people had thought blind people only can-do begging and recite Quran Shareef. Through the letter and discussing demands with the officer's association fulfill their demands.

Another respondent said first when we began that work of the association. Officers had not met with us. They denied us when we had gone to their offices they had hidden in the bathroom or behind the door. Lower staff had said us Sahib is not present here. Due to our struggle much change in the perception of social and official levels. Now officers meet with although they resolve our issue or reject it. They listen to our opinion now. Because of the activism of the Association special education institution increase in the Khyber Pakhtunkhwa in the period of Ayyub khan only one special education school was built-in 1962. Association representative had met with Martial law administrator Lieutenant general Fazal Haq he provided 15 jobs to differently able people and granted special education school for girls In Swat and another school in Marden district. 1991 when Amir Gulistan Janjua was governor of province association representative had met him. He increased the number of special education institutions in the province. Currently, 11 special education schools are doing work in the province two are matriculation level schools. Perception of society has changed due to the spread of awareness. first people did not leave normal girls for education. now differently able girls are getting educated.

Another main source of advocacy which was adopted by Dr. Fatima Shah appointed blind people schoolteachers for schools and lecturers in the different private colleges in Karachi before the Nationalization of 1972. They taught their subject of braille. Through those colleges disseminated our message in society particularly through the female student of those schools and colleges. One respondent told the researcher he had taken a braille class in the medical college in Karachi. Through Begum Rana Liaquat Ali Dr. Fatima Shah had arranged that class. I went their weekly basis. Approximately 20 medical students learned braille mostly those were female students currently they are medical practitioners. Those are tactics of social change agents through those tactics' association change perception of differently able people in the society. Braille is an approved optional subject by the Karachi board, that teaches in the colleges of Karachi. Different visually challenged people teach there that is a way of advocacy through education. Education institutions grew our positive perception in society.

According to a respondent first of all we wrote a letter through that we had tried to convince relevant institutions or individuals about our purpose. We did more focus on the negotiations. Because this is a socio-economic welfare organization, this is not a trade union or political group so that lobbying and advocacy are appropriate techniques for pursuance our aims and objectives. We have strived to accomplish our goals. Alhamdulillah's improvement is occurring in the society, socio-cultural and economic perception is changing gradually. Many blind people are doing jobs in different departments. Some visually impaired have passed the competitive exam. Now visually challenged people are getting university-level education. That is the success of our association inclusively.

6.3 Protest

Protest is an effective technique of any socio-political movement. Different social and political activism is used efficiently, it is the source of street power, blockage of roads, raising slogans, sit in and ways of appearing in the public place. Protest and its different forms erupt. when lobbying and advocacy cannot become successful. The protest appears in various meanings such as opposition, complain, criticize extra. When the researcher asked the respondent about the protest tactic. They told him it is last chance in activism to

organize any protest. We have gone through that process various times. But we write letters and try to solve our issues through the negotiations. If any relevant institution or individual does not reply properly then we will call for the protest. Showing street power is not the purpose of this association. This is social welfare organization do work on the self-help social, cultural, and economic change in society. One respondent gave example early protest in Karachi in 1967, which happened on the Shahar-e-Quaidian Karachi under the leadership of Dr. Fatima Shah. Further, he said police head used a baton on visually impaired people. The next day newspaper had published that news police torture blind people. (Police Tashdid Andho Pe). At that time communist block was strong student's organization had participated in that protest. That allegation was attached with Dr. Fatima Shah She is an agent of the communist bloc.

Another protest happened in March 1998 at the Karachi press club. It was for the implementation of jobs and ending unemployment among the differently able people. That told a respondent to the researcher. That was a big protest in his thirty years of experience in the association. Another respondent who is president of the association told the researcher. He arranged a protest at the Peshawar Press Club in May 2018. Further, he said the government was not fulfilling their demands. Some days they sat on the press club anyone did not ask by the government side. One day area inspector came toward us. That day we blocked both sides of the road. Because he said core commander Sahib will cross from this root. We denied it, he said the senior police officer will meet with you. When the core commander came himself, we did not the open road. Then he inquired who are your leaders? They sit in my vehicle I meet you with the chief minister. When the researcher asked about the protest of the visually impaired in Lahore. He said those are different groups of visually impaired people. They have left the association. When police head used a baton on the visually impaired people in Lahore. The President of the association head registered to complain through the citizen portal. After that Police officer contacted the president. He provided the opinion of the association.

6.4 Socio-economic integration projects

Differently able people are marginalized and vulnerable segments of society. In the social, cultural, and economic arena, they are excluded because of the perception of

abnormality and prejudices, and stereotypes. Society may not be accepting differently able people. Social integration is necessary for the habilitation of differently able people in society. If they cannot get educated and vocational training, they will not raise positive perceptions in society. Without earning and employment they cannot be appropriate citizens. Pakistan Association of the blind and its branches not only do activism for the rights of their members. But they initiated education and vocational training. At different times Pakistan association of the blind begins different courses. In the head office of the association are arranged braille course, computer course, and telephone operating course. There is a school for visually impaired girls.

A respondent told the researcher those courses are running since Dr. Fatima Shah. The most important effort of DR. Shah she had signed an agreement with foreign blind associations. Norwegian association of Blinds helped with the Al-Makhdoom library in the national head office, a resource training center for the let blind females, Women vocational training center in Hyderabad, and Dar-ul-Azam center in Rawalpindi. Dar-ul-Azam Rawalpindi, the resource training center for female and women vocational center Hyderabad has closed due to laziness of mismanagement of administration. Association representatives put the responsibility on the local leaders of the association. She had signed another agreement with German blind mission generally is called C.B.M through that agreement telephone operating project was installed in 1986. After 1985 telephone operating courses happen every year. Other institutes are arranging education and vocational training courses. These are the Multan Institute of Muhammad bin Qassim, Al/Faisal Markazi Nabina Faisalabad, and Sargodha institute. Nawab Shah branch of association which had established in early 1970, had arranged eight class education, music learning, hand looms, and chair cane making training. Per the respondent's view, they are repairing the Nawab Shah institution with the support of the provincial branch. Soon they will do functional again that institution.

Case study #1

Some respondents told the researcher the active advocacy of Dr. Fatima Shah. In this case study, we can know how Dr. Fatima Shah provided services for the differently able people in Pakistan. That is a story of late 1970. When General Zia ul Haq came into the

government in 1977 that he visited Karachi. He had met with a civil society where Dr. Fatima Shah was also invited in that meeting. When General Zia ul Haq was about to deliver his speech. Dr. Fatima Shah stood up. He did not know that she is a blind or normal woman. Dr. Fatima spoke with the general sahib. She said you will deliver a speech you listen to everyone. But we are disabled people and citizens of this country first you listened to us she briefed the problems of differently able people in Pakistan. That is the courageous action of Dr. Fatima Shah. When General Zia ul Haq established National council in the Parliament of Pakistan; generally, it was called Majlis-e-Shura Dr. Fatima Shah was the first visually impaired selected member of Parliament. In the Parliament, she spoke about issues of differently able persons. Due to the continuous struggle of Dr. Fatima Shah Employment and rehabilitation ordinance 1981 passed was the first legal draft for the differently able persons in Pakistan. That legal draft was prepared by Dr. Fatima Shah. A lady her name was Dr. Feroza. She was an officer of the federal government. She had told seniors DR. Shah spoke I had written a draft of disabling employment and rehabilitation.

Case study #2

Visually impaired person first English lecturer in Pakistan. That is an interesting story of his appointment. Sheikh Muhammad Iqbal was the First English lecturer in the government college Faisalabad, he was from Sargodha, he was appointed in 1967. When he applied for lecturer post secretary of education of west Pakistan said. We cannot appoint a visually impaired lecturer still governor of west Pakistan relaxes in the rules of west Pakistan. At that time General Musa was governor of West Pakistan. Captain Mashiat Rahman was in the Pakistan army. He had blind during the service. But his friend and batchmate was Muhammad ali sahib. captain and Sheikh Iqbal went to his home Lahore. Captain Sahib told about the appointment problem of Iqbal sahib. Muhammad ali sahib was the nephew and married his daughter. He said he will relax rules from the governor sahib. Otherwise, governor sahib will take his daughter from my home. Without any long procedure and discussion, General Musa relaxed the rules of west Pakistan appointment in the education department. Sheikh Iqbal was appointed As an English lecturer. During his teaching career, Iqbal sahib produced thousands of

students. Many students joined civil bureaucracy. Through that our positive perception is raised in society.

Chapter 7. Legal rights of persons with differently able persons and implementation

United Nations organizations have been supporting persons with different abilities through human rights instruments. They have celebrated a year of disability and a decade of persons with disabled people from 1983 to 1993. These human rights instruments also backup up the rights of persons with differently able. Such as fundamental human rights documents, the covenant of civil and political, the covenant of socio-economic and cultural rights, and extra. Supporting reason for these instruments of united nations human rights because these are speaking about the human being with any distinction among human caste, creed, color, nationality, ethnicity, sect, and disability. Only they focus on mankind. So that these instruments are equally applicable for persons with disabilities.

7.1 United nations organization covenant as international law

In 2006 United nations organization passed a covenant on the rights of persons with disability. That is directly referred to differently able people. That covenant of rights of persons with disability ensures inalienable, indivisible, universal, and inherent rights of disabled people. That covenant provides a guarantee to differently able persons socio-cultural rights, political rights, legal rights, and equal respect and dignity among humanity. (United Nations organization, 2006, p. 05)

7.2 National act of rights of persons with differently able persons (2020)

That act of law gives a guarantee to differently able persons freedom of movement as article 15 constitution of Pakistan, further that says barriers will be removed those are hinder for the movement of persons with differently. Easy accessibility and signage will be provided to disable. Exclusive parking will be generated according to this law. Equity of transport facility will be provided including allocated seats for the differently able people in the public transport. Moreover, that act defines equity in education and health will be given to disabled people. Rehabilitation institutions will be built, and disaster situation special help will be arranged for the protection of differently able persons. (National assembly of Pakistan, 2020, p. 20)

7.3 Sindh act of empowerment of differently able (2018)

That is the legal act of the Sindh provincial government for disabled people. After the eighteenth amendment of the constitution of Pakistan. Disability became a provincial matter. Each did some legal arrangement for the differently able persons. Similarly, way provincial Assembly passed that law for the differently able persons. That law gives these rights to differently able persons right of movement or mobility, removing all barriers. Accessibility construction according to accessibility code of Pakistan 2006. Further, that speaks about easy accessibility, allocation seats in public transport, and rehabilitation projects as differently able people become useful citizens of the country. It gives guarantee equity of education, health, and accommodation facility in the housing projects of public and private. The Sindh government has allocated a 5 % job quota for the differently able persons. This law ensures to differently able people government will protect them in the situation of disaster or national emergency condition. (Sindh provincial assembly, 2018, p. 24)

7.4 Baluchistan act of persons with disability (2017)

This act has passed by Baluchistan provincial assembly in 2017. It defines the legal rights of persons with disability. Accessibility and mobility or movement are fundamental rights of disabled people as those rights is also given to all citizen of Pakistan article 14 in the 1973 constitution. Baluchistan will provide 50 % relaxation in education 5 seats are reserved for the disabled in every department and institution of education. They will receive 50 % concession health facilities from the public and private medical centers and hospitals. Per this bill, the government has allocated a 5 % job quota for the disabled. In the housing schemes, they can gain benefits. The government will protect them from hazardous situations of disaster and emergency circumstances. (Baluchistan provincial assembly, 2017, p. 14)

7.5 Punjab and Khyber Pakhtunkhwa disable employment and rehabilitation act

Punjab and Khyber Pakhtunkhwa adopted the 1981 disabled employment and rehabilitation ordinance. That ordinance was issued by the president of Pakistan 24 in December 1981. At that time President of Pakistan was General Zia-ul-Haq. It was

published gazette of Pakistan on 29 December 1981. During the research field researcher, senior respondents, and leaders of disability activism told the researcher. That draft was prepared by DR. Fatima Shah. She was a member of the national council (Majles Shora) and same time president of the Pakistan Association of blind. After the eighteen amendments when the federal government devolves its power. At that time new departments were given to provinces. For the differently able became new legislation happened. Punjab and Khyber Pakhtunkhwa adopted that ordinance as a legal act in 2012. That ordinance describes the national and provincial rehabilitation council, definition of disability, fund for disability, and registration of differently able persons. Moreover, that ordinance provided employment opportunities for the differently able persons first time in the country. After that government-initiated education and rehabilitation institutions all over the country.

7.6 Accessible infrastructure

Freedom of movement is a fundamental right of every person according to the constitution of Pakistan. That right is recognized in international law. Differently able have right of free movement but accessible is miss from the infrastructure of the country. Differently able people do not move themselves excepting accessibility. They face various hinder in the free movement. They have required accessible roads and public buildings. Due to barriers, these impede the differently able. Physical barriers are a major barrier for the community alleviators are necessary for wheelchair users. Those are not present in the existing infrastructure. Landmarks, cues, and acoustics are essential for visually impaired people. Signage add is need of deaf and dumb those facilities are in existence in the system. The researcher went to a job interview in the official institution. There had been announced disable job quota, but sign add instructor was not present. Their officials are not understanding the sign language of deaf and dumb candidates. The system is not sustainable because the movement of differently able is restricted through inconsistent infrastructure. The meaning of infrastructure is that here. All buildings, although those are in the public sector or private sector for instance schools, colleges, universities, hospitals, banks, and roads extra.

A respondent told me once he visited Australia there were accessible roads when a visually impaired crossed that time whole traffic block. After reaching the road a bell ring then traffic resumes again. But here roads are not clear due to encroachment. Carelessly public park their cars on the sides of the road. Venders install their businesses or shopper keepers keep their selling items on the footpath. How can differently able walk along the road? There any normal persons cannot walk.

7.7 Right of Education

Education is a fundamental human right without any distinction of caste, creed, color, sect, nationality, ethnicity, and disability. It is an inherent and inalienable human right. That is described in the universal declaration of human rights. national law is also accepted education is right of every child. Government is responsible for providing education to the masses. National and provincial laws say education will be provided to the differently able people. Differently able children get initial education from the Special education schools up to middle and matriculation level. After that, they take admission in the public or private educational institutions. Special education is a separate education system in the country only for the differently able people. In special education, major issue are quality education, proper training of teachers, and insufficient equipments for education. When they cross the special education levels, they get education from common educational institutions. There is a scarcity of accessible educational material as notes, books, and audible learning material, particularly for visually impaired students. Financially some educational boards and universities administration give concession in the fees. Karachi and universities located in the Punjab province those universities provide education to differently able free of cost. Other universities do not charge an only tuition fees. Another side educational boards does not charge exam fees from grade nine to intermediate grade. That is a positive step for the differently able people on the education side.

Initially differently able come out from the special education institutions they take some time for the inclusion within common institutions and students. Because in the country no proper knowledge to the common educational institution's faculty how to deal with

differently able students. Due to many barriers and in appropriate circumstances, they have completed higher education.

7.8 Right of health

Health is a fundamental universal and legal right for all human beings. That is the constitutional responsibility of the government to provide health facilities to the public. Differently able are also a citizen of the country. According to the act rights of persons with disability, government will be provided health facilities to the differently able people on an equity basis in the country. The government health sector is free for all public. But major health services are provided by private institutions of health in the homeland. In the government institutions issue of the huge presence of general masses and carelessness. There is no special facility for the differently able persons. As we can say there is much care of this community. Better medication and treatment of diseases is the right of every citizen of the country as well as all human beings. The public sector is poor in the effective health care facility per the universal health coverage and ethics of health. Some prominent private hospitals are giving 50 to 60 % concession in the fees. As researcher has done experience himself. He went to a private hospital for the medical report in the private hospital for the medical report. He paid half. An original fee of that report was 8000. That institution that are giving relaxation to the differently able Rahman baba medical complex, Zaiden hospital Karachi, Shifa medical hospital Rawalpindi.

7.9 Right of employment

Employment is also the basic right of humans as an individual earn livelihood for himself and their family. That is a given right in law. Government is responsible provide employment sources private and public sectors. Sindh and Balouchistan law of differently able rights in the employment act is allocated 5 % job quota in the public and private sector.

Case study # 1

Getting a disability certificate is a cumbersome process for the differently able persons in the country. That is also the process of registration to the differently able people throughout the country. During the field research. One respondent told his own story. He said it is the long and tiring procedure for us. Because that form has to get from the Special education in every district. After that, we must present before the medical board. That medical board is conducted by the chief medical officer of the district. It happens once a month. They do not give proper time although we wait a month for that purpose. Doctors do not come punctually to the medical board. So that administration reply relevant doctor is not present today. You have to come, next medical board. After the cumbersome procedure of medical that document goes to the director-general of Empowerment of differently able authority. He signs on it. Then district office issues a certificate. Before that Social welfare office fill a form, it was signed by any doctor who was present in the relevant ward of the hospital. Then we collect our certificate in a day. Now we have to wait month or two months. He said I request the to government make it an easy process for the differently able persons.

Case study # 2

Transport is a basic necessity for everyone because we move from one place to another place through public transport. Differently able use similar public transport. According to 50 % charge from them. But many private transport owners do not apply to their service. That is a lack of implementation, due to government inattention. Public transport of Islamabad, Rawalpindi, Lahore, and Gujranwala are implementing that law. But in Sindh, Baluchistan, and Khyber Pakhtunkhwa public transport does not follow the legal right of persons with differently able. Government should give attention there. All people of differently able are a citizen of the same country. They must avail that opportunity. As a differently able person researcher has analyzed the difference in implementation. When the researcher goes to Sindh. He charges 50 % for ticket to public transport. But when he returns toward Islamabad. He pays 65 to 70 % ticket. Why does that difference happens in public transport. We are living in the same country.

Summary

The research was conducted on the oppressive inhabitants of the globe. They are disabled people, their population according to the world health organization one billion. The research topic of this study was the disabled rights movement: concerns issues challenges of visually impaired. Under that topic researcher researched related issues and challenges of the blind community. In Pakistan. In the first chapter, the researcher has described the social, cultural, and economic hurdles of disabled people. Further, he explained similar movements in the United States of America, the United, kingdom and other parts of the world. Under the disabled rights movement. What is marginality? It is defined in this first section. Moreover, social activism is discussed in that chapter. Legal achievements about disability rights in North America, Canada, and Britain are also mentioned in this part of the thesis. Finally, research methodology has been told shortly for the readers. The next part of the chapter is about the statement of the problem of research. What was an issue so that that topic was selected for the inquiry? The main problem was that the visually impaired had faced various hurdles in society. They initiated activism. What those hurdles overcome; they are drawing out from the troubles due to the campaign of rights. the third section of the introduction chapter is declaring the objectives of this study. The first is about the activist organization's aims and objectives, the organizational structure, second objective is about the techniques of activism used by activists and the social integration of the visually impaired. The third objective of this study is the legal rights of different able and implementation. Lastly, the significance of the study is given by the research.

Chapter second of the thesis is about the research methodology per that research methodology research was conducted. That is the qualitative methodology of research. The first researcher has defined researcher methodology. Then he entered the field how he introduced himself and his research topic before the respondent in the research field. Further, he built a good rapport with the respondent during the field research. Important of participant observation is defined in this part. According to coved-19 researcher has conducted a study so that he could not take part in the community. He selected online

sources attached to the understudy community. He did little participant observation in the field. Key informant technique is very significant in Anthropological research. The researcher had done this research with the help of Key informant. More sampling is discussed researcher has carefully chosen purposive sampling according to the nature of the topic and due to feeling comfort by the researcher. In the data collection portion, he mentioned interviews, in-depth interviews, telephonic interview focus group discussion, and case studies. The audio recording technique was used by the researcher. The third chapter of the research is about the literature review. In that chapter, the researcher has done literature through the previous work on that topic. He defined definitions of social movement, described disabled rights movement, and provided examples from the disabled rights movement in America, Britain, and extra. The further researcher has elaborated on issues and challenges of disabled people. The fourth chapter of the thesis is given about the profile of activists. A comprehensive introduction of blind association is explained shortly in that chapter. Branches of visually impaired organizations are mentioned. Educational, vocational training, and rehabilitation centers and institutes are also stated in that chapter.

The fifth chapter of the thesis is about the aims and objectives of the association and organizational structure. Which discusses the background of the disabled movement in the subcontinent further it describes the foundation story of association. The registration process of the association and its working area is provided. Moreover, that chapter explaining about the provincial branches, aims, and objectives of the foundation of blind people organization. The next part states the constitution and structure of association and case studies. The sixth chapter of this research gives knowledge of the tactics of activism. Further, that describes every tactic separately. Those are awareness programs lobbying, advocacy, and protest. The next part of that chapter discusses the social integration of visually impaired persons through education, vocational training, and rehabilitation. Finally, that chapter describes two case studies.

the final chapter of this study is on the legal rights of differently able people and their implementation in Pakistan. That chapter describes the United nations organization covenant on the rights of persons with disability. Further, it defines act rights of persons

with disability, Sindh empowerment of differently able act 2018, and Baluchistan rights of persons with disability act 2017. Moreover, the chapter discusses the employment, rehabilitation, and welfare act of Punjab and Khyber Pakhtunkhwa 2012. That chapter explores these rights of disabled people accessibility, education, health, employment, and protection in a disaster situation. Including two case studies.

Conclusion

Disability rights movement: concerns issues challenges of visually impaired that was topic of this research. Three objectives of study one aims and objectives of the organization and organizational structure and second tactics of activism and socio-economic integration. Third is the legal rights of differently able and implementation. That is a global movement organized and led by impaired people. But in this study researcher tried to find socio-cultural, marginality. Economic situation, including other issues and challenges visual impaired, have been tolerated in Pakistan. Have Those concerns been reduced due to the self-organized struggle of the blind? First of all, the researcher tried to seek out organizational goals of visually impaired people organization and its structure. Moreover, which tactics and techniques they have used since the initiation of association. Which methods and practical projects they have launched for the social integrations. Those legal rights they have received after a long struggle, are implemented in the country. They are taking relief from their legal rights. How has activist suffered during activism? Further, this research work combines the research methodology chapter, a chapter of literature review, and activist profile including three finding chapters, summary, and conclusion.

Suggestions

- first unity is necessary for the strength of the movement, other individuals and non-organizations can use the personal benefit.
- second personal disagreement must end for the mutual welfare of the blind community in Pakistan.
- Third activists should utilize assistive technology the enhance the struggle.
- Fourth social integrations and other projects should also facilitate technology as new and coming generations can compete with current time necessities.
- The fifth activist must draw attention to government and other institutions, as they ensure sustainability, inclusivity, and accessibility in every social and economic development project.

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