

Contextualising occupational justice and social inclusion: Using the Modified Occupational Justice Health Questionnaire to centre the narratives of marginalised women in rural India

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Research questions:

- What is the story of occupational injustice for marginalised women in rural India?
- To what extent is the Modified OJHQ suitable for research on the experiences of marginalised women in rural India?



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Developing a modified and contextualised Occupational Justice Health Questionnaire (OJHQ) for use with marginalised populations: A Delphi study

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ABSTRACT
 There are women and girls in southern rural India forced into illegal and ritualised acts of sexual servitude. Locally known as 'Joginis', these women experience social exclusion and discrimination, often deprived of human rights and meaningful occupation. Government, community, and health services respond to immediate needs and advocate for education and empowerment. However, there is a limited understanding of occupational injustices for women in the Jogini system from an Indian perspective. Occupational therapists and public health researchers in India identified the need to contextualise understandings of occupational injustice. Wilcock and Townsend's Occupational Justice Health Questionnaire (OJHQ) is a tool designed to explore the ability to engage in a variety of occupations, exercise basic human rights, and identify occupational injustices. This study aimed to understand the determinants of health and human rights within the OJHQ and consider their applicability to marginalised women in rural areas of Telangana and Andhra Pradesh. Three rounds of a modified Delphi were completed, and participant expert panellists with experience working with marginalised women in rural India reached a consensus that all determinants in the OJHQ were applicable in the southern Indian context. Participants identified examples for each determinant and limitations of the original version of the OJHQ. This led to the development of a Modified-OJHQ. Participants, project advisors, and the research team agreed that to further contextualise occupational justice research in India, the voices of marginalised women and communities are essential. This study highlights the necessity to expand occupational science research beyond 'Western' contexts and contributes to knowledge on occupational justice in India.

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MOTS-CLÉS
 science de l'occupation; justice occupationnelle; marginalisation; droits humains; Inde; femmes Jogini; Delphi

SCHLAGWÖRTER
 Betätigungswissenschaft; berufliche Gerechtigkeit; Marginalisierung; Menschenrechte; Indien; Jogini-Frauen; Delphi

PALABRAS CLAVE
 Ciencia ocupacional; justicia ocupacional; marginación; derechos humanos; India; mujeres Jogini; Delphi

关键词
 职能科学; 职能公正; 边缘化; 人权; 印度; 乔吉尼妇女; 德尔菲法

Modified Occupational Justice Health Questionnaire

Instructions: For Parts I-IV, consider each determinant and the context specific examples, and then indicate if the determinant is not relevant, or relevant as a current lived reality or if it is aspirational for a client or community (Section 1). If there are barriers for the client or community in accessing each determinant, indicate if this is due to impairment or illness, political, social, economic, or geographical reasons (Section 2). In Part V, highlight if one or more of the occupational injustices has impacted on the client or community. In Part VI, any other determinants that are relevant for the specific context.

Determinants	Examples	Section 1			Section 2				
		Not Relevant	Relevant Reality	Aspirational	Impairment/ Illness reasons	Political reasons	Social reasons	Economic reasons	Geographical reasons
Part I: Basic Needs (WHO)									
Shelter									
Education									
Food									
Income									
Sustainable resources									
Social equity									
Part II: Social, Physical and Mental Well-being (WHO)									
Life pattern									
Work									
Leisure									
Can realize									
Has regular physical activity									
Change/cope with the environment									
Validate personal experiences									
Part III: United Nations rights – Living standards adequate for health and well-being. Free choice to:									
Employment									
Rest									
Leisure									
Holidays									
The arts									
Scientific advancement									
Participate in government									
Education towards full development of personality									
Part IV: World Federation of Occupational Therapists (WFOT) Rights. As above, free choice to participate in:									
Cultural beliefs and practices									
Part V: World Federation of Occupational Therapists (WFOT) – The right to health and well-being through occupation is decreased because of:									
- Poverty									
- High unemployment									
- Gender discrimination									
- Limited education									
- Unhealthy lifestyles									
- Lack of health facilities									
- Lack of recreational opportunities									
- Natural/man-made disasters									
- Low incomes									
- Stressful work conditions									
- Social discrimination									
- Occupational discrimination									
- Political unrest									
- Human rights violations									
- Armed conflict									
Part VI: Any additional determinants relevant to the specific context									
Recommendations/Action									

Peace: Freedom for women from domestic violence and rape in their own homes.

Education: Access to enrolling and engaging in free education, including safe travel to and from the place of learning.

Food: Food and clean water for all members of the household and access to government funded supplements (e.g. vitamins and iron tablets)

Income: Opportunities for safe and secure livelihood with adequate income to provide for the family.

Work: Safe, secure and satisfying occupations of productivity (e.g. paid and unpaid work, work in the home, caring for others).

Leisure: Participating in occupations that are enjoyable and provide a relief from stress.

Validate personal uniqueness: Awareness of human rights and promoting the voice and role of women in their families and in society.

Rest: Opportunities for women for rest or relaxation, and time to recharge.

Community cultural life: Women feel accepted, invited and welcomed to opportunities to engage in community life, including Jatras and Hindu festivals.

Education towards full personal development: Prevention of practices that inhibit and restrict personal development (e.g. child marriage and abuse) that lead to exploitation.

Original source: Source: Wilcock, A.A. & Townsend, E.A. (2014). Occupational Justice Health Questionnaire (OJHQ). In B.A. Boyt Schell, G. Gillen, & M.E. Scaffa (Eds), Willard and Spackman's Occupational Therapy (12th ed., pp.548-549). Philadelphia: Lippincott Williams & Wilkins.

Collecting the narratives

Woman forced into ritualistic sexual servitude



Vijaya amma

Woman with a physical disability



Samara amma

Woman who is HIV positive and a widow



Sandigdha amma

Vijaya amma

“I was ten years old when I was forced into sex slavery”

“They would torture me like that. If I had a husband, nobody could say that”

“I sweep the house, clean dishes, wash clothes, cook food and fetch water“

“There is space in my house to take a bath, but no toilet. Most of the houses in the village don't have a toilet. We go outside, all the women together, at around 7:00 am.”

“I have been working and working. At some point my human body will get tired.”

“Sometimes if we sit together, talk and make jokes, the tension inside us eases out.”

“Back then I was scared... After joining the NGO, I gained knowledge. I learned new things”

“We can face anyone as a committee”

“After we know how it feels to be tortured, we can't allow our kids to go through the same”

“So I committed to the cause... everyone is getting their girls educated”



Understanding injustices (George and Stanley 2018)

Occupational Deprivation

“a state in which a person or group of people are unable to do what is necessary and meaningful in their lives due to external restrictions”
(Wilcock and Hocking 2015).

Occupational Marginalisation

“occurs when people are not afforded the opportunity to participate in occupations and to exert choice and decision making related to occupational participation”
(Stadnyk et al 2010).

Occupational Imbalance

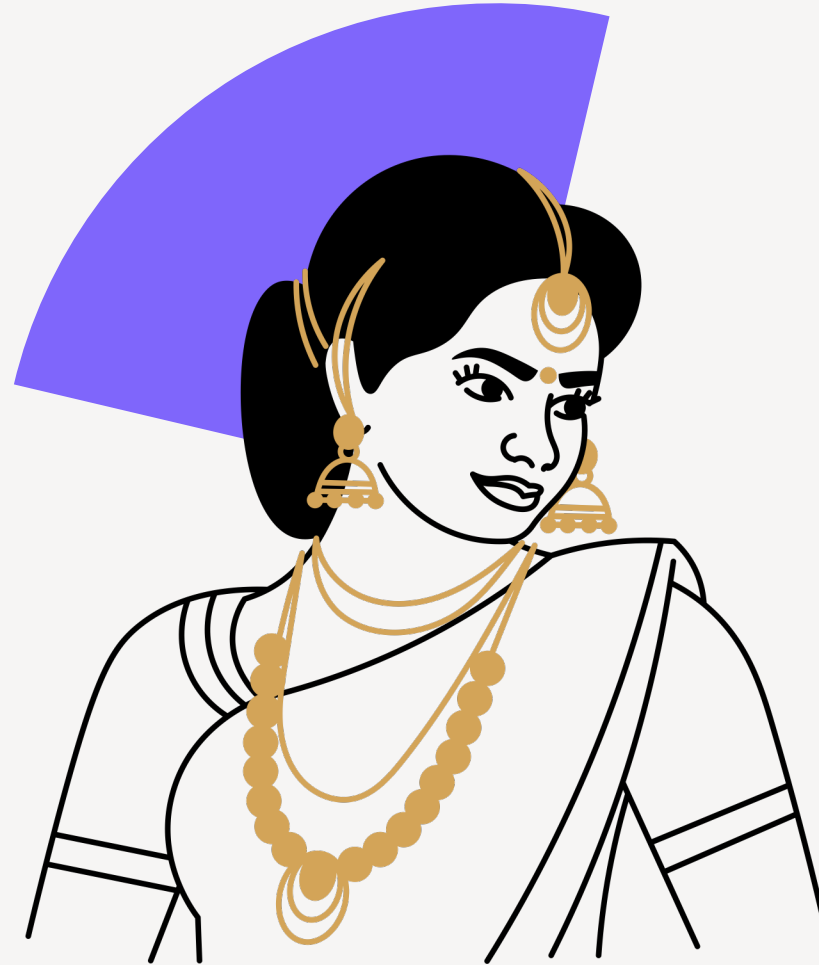
“experienced when someone is over-occupied, under-occupied or un-occupied”
(Durocher, Gibson & Rappolt 2014).

Occupational Alienation

“prolonged experience of disconnectedness, isolation, emptiness, lack of sense of identity, a limited confined expression of spirit, or sense of meaninglessness”
(Braveman and Bass-Haugen 2009)

Occupational Apartheid

“systemic and often legalized integration of occupational injustices across a community, culture or nation”
(Kronenberg et al 2005).



Woman forced into ritualistic sexual servitude

Vijaya amma



Woman with a physical disability

Samara amma



Woman who is HIV positive and a widow

Sandigdha amma

Occupational Deprivation

Barriers to education

“I studied til tenth class. I wanted to study further...
I used to know how to read and write, but I forgot everything now because of the stress caused by my husband” (Sandigdha amma)

Lack of resources

“I don’t have a toilet at home, so I go out in the open. The place has become smelly and bad and I don’t feel like going there. We have to sit too close to the road and get up whenever a car or bike approaches. We feel very embarrassed.”

(Sandigdha amma)



Occupational Marginalisation

Discrimination

“My mother told him...
“Don’t marry her, she is disabled. If you marry her, you might complain later about her disability...”
... He would hit me with whatever he could get his hands on, be it a stone or a stick...
I only have my breath left now”
(Samara amma)



Occupational Imbalance

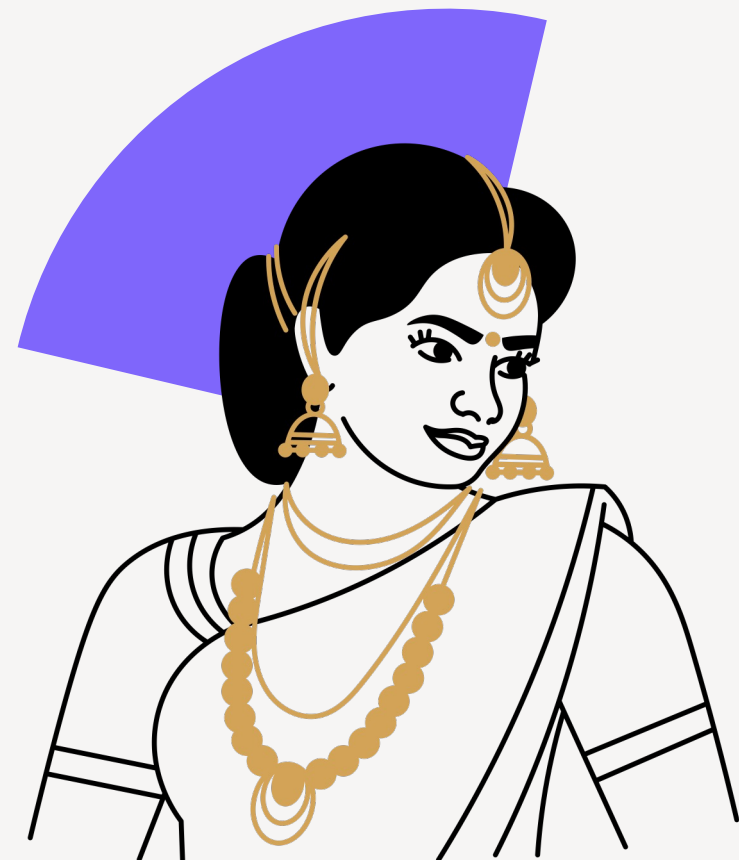
Daily wage labour

“I have been living my life, working as a daily wage laborer. I don’t do anything much.

... There’s no certainty in the daily wage work—we get work sometimes, and sometimes we don’t.” **(Sandigdha amma)**

“I have been working and working. At some point my human body will get tired.” **(Vijaya amma)**

“If my hand and leg were alright, I would have gone for work, but I am staying home because I have this disability. I am interested to learn tailoring, but people tell me, “**How can you stitch with this disability?** I tell them that I can try because I can do it sitting. **Still, nobody calls me.**” **(Samara amma)**



Occupational Alienation

Loneliness

“I get bored. I just stay home. Sometimes people stop by my house and speak to me because they know I am a single disabled woman, and they want to know if I am doing okay. But no one spends much time with me.” **(Samara amma)**

“I sometimes feel very sad. I feel very lonely. I am raising my daughter all alone... If it was a boy, I wouldn't have worried so much, but ... I'm concerned for her. Boys can survive easily in the world, but how can a girl live by herself? If I had a son, he would look after me like my husband did.” **(Sandigdha amma)**

Occupational Apartheid

Caste

“We are Madigas. We belong to the Scheduled Caste category. **Everyone in our caste suffers** because we do not have enough money. I feel I wouldn't have suffered so much if I was born into a family from another caste. I would probably have studied further, would not have been married off at an early age and would be financially well-off. I would have really liked that. I think I would have become a teacher.” **(Samara amma)**

Gender

My brother confronted my husband. My husband told him **“She's my wife; I'll hit her and do whatever I want.”** **(Samara amma)**



Understanding courage and collective strength

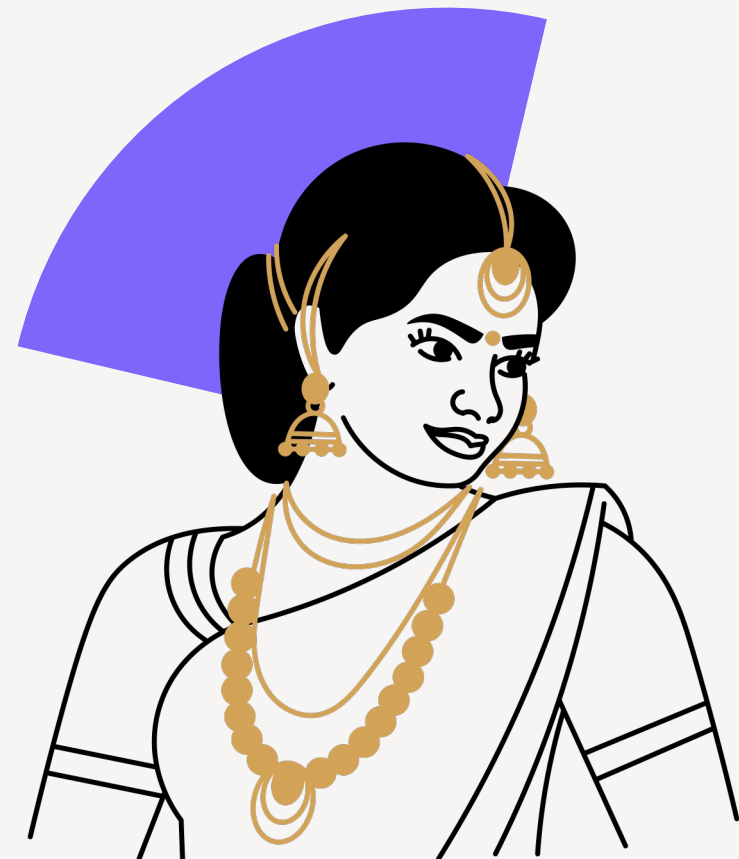
“[The NGO] used to guide us saying “This is how we should go forward now, we should talk and raise our voice, we shouldn’t be afraid, we should be brave and face what comes with strength.”

That’s how I got my strength.

Earlier, I didn’t have that kind of courage...

...**Things have changed now. My neighbours address me with respect, sometimes they even call me madam.** They know that we are not afraid of them anymore, and that we speak with courage. They treat us with respect”.

(Vijaya amma)



“Recently, I started to realise I have to be brave and live...

... **I found some courage and took back my gas cylinder.** I told him, “When you ask me to leave your house, I will take my things with me,” and I got my cylinder. I told him, “This is not yours, this is in my name, only I can keep it.”

(Samara amma)



“My daughter is thirteen now, studying in seventh class at a school close by. She studies well and is a good student.

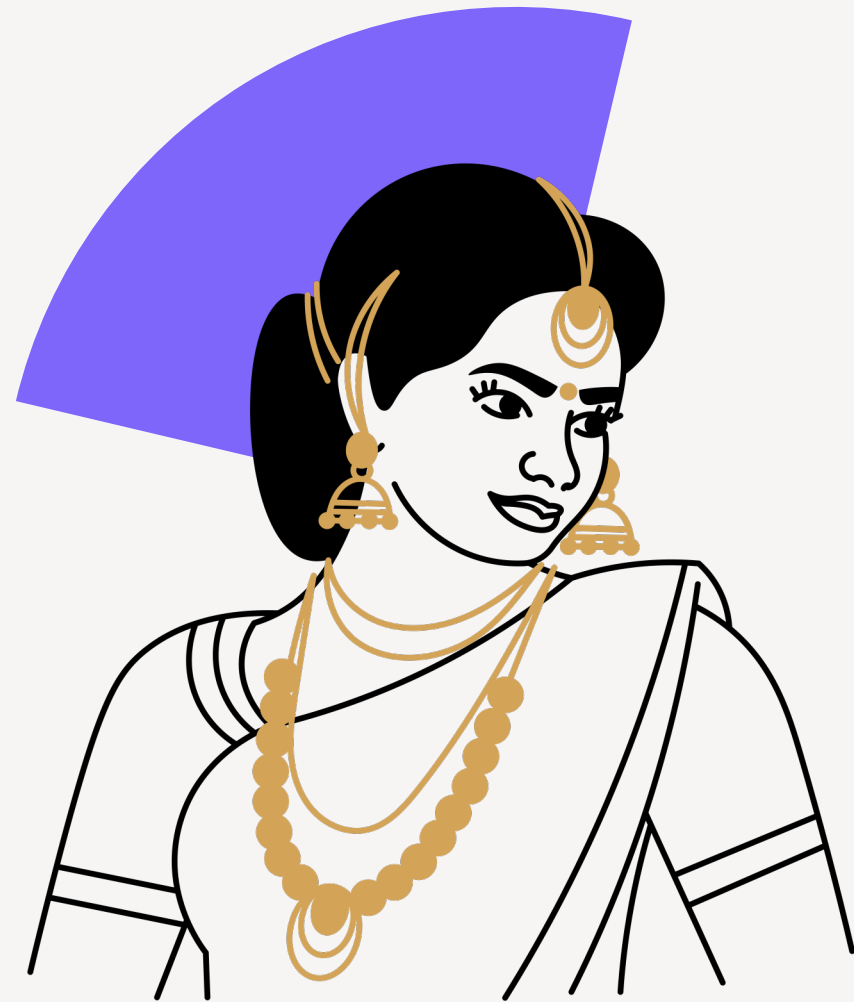
Once she grows up some more, and if she is smart enough to get into a college, **I want ... her [to] continue her studies... I keep telling her to study well and get a good job in the future...** I would like her to take up some work in an office, maybe to write something, or become a doctor or a police officer. She should do something comfortable, without any physical stress. She shouldn’t have to run here and there.”

(Sandigdha amma)



Answering the research questions:

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- To what extent is the Modified OJHQ suitable for research on the experiences of marginalised women in rural India?



*Woman forced into ritualistic
sexual servitude*
Vijaya amma



*Woman with a
physical disability*
Samara amma



*Woman who is HIV
positive and widow*
Sandigdha amma

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Upcoming project:
**Transforming our lives: Marginalised women's stories
of bravery and social inclusion**

This project celebrates stories of marginalised women in rural Southern India who have bravely transformed their lives from injustice to inclusion and belonging. Through community-based participatory action methodologies, a collection of written narratives will be adapted for a major creative output, showcasing examples of transformation and social inclusion.

- Phase 1: Co-creating with marginalised women
- Phase 2: Collecting narratives of marginalised women
- Phase 3: Collating narratives with marginalised women
- Phase 4: Adapting written narratives for a creative output

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