

CONCEPT OF POWER AMONG BURUSHO AND SHIN WOMEN:

A CASE STUDY OF DANYORE GILGIT



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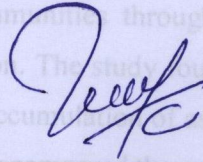
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ABSTRACT

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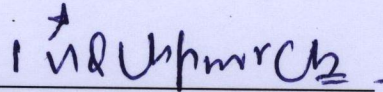
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ABSTRACT

This study aims to explore the concept of power in women across two sects, Shin and Burusho community at District Gilgit Danyore. The study includes the indicators of education, income, mobility, exposure, religion and asset accumulation along with some other important indicators. This study has collected data from two ethnic sects of Gilgit Baltistan (GB), where one is Shin community and other is Burusho community from Danyore. Focus group discussion was also conducted with working women in Danyore, GB. The researcher has used descriptive statistics and indices for purpose of analysis. Women power index is calculated for both Shin and Burusho women. The determinants of women power are explained for both communities through regression analysis, followed by the results of focus group discussion. The study found that the number of male kids, education, income sources, *purdah*, accumulation of assets, and exposure are reflective of power among women. This study has compared the power indices calculated for Burusho and Shin women, which highlights that the Burusho Women score is high than Shin Women and the detailed reasons for this are briefly explained.

Keywords: Burusho community; Danyore, Gilgit; Shin community; Women Power,

DEDICATION

This research is dedicated to my supervisor and my mother for their support and help throughout my study.

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ABBREVIATIONS

AKRSP	Aga Khan Rural Support Programme
BISP	Benazir Income Support Programme
CEDAW	Convention on The Elimination of All Forms of Discrimination Against Women
GB	Gilgit Baltistan
ICSB	International Council for Small Business
ILO	International Labor Organization
LSO	Local Support Organization
NGOs	Non-Government Organizations
NRSP	National Rural Support Programme
SDGs	Sustainable Development Goals
SRSP	Sarhad Rural Supports Programme Management
UNDP	United Nations Development Programmed
US	United States

CHAPTER 1

INTRODUCTION

House wives are productive in term of home economics management and it is the women, who must manage, and plan survival strategies, especially in case of decreasing household income level and rising market prices (Chant, 1992). Women are also engaged in multiple productive works. Women make basic earnings through agriculture, labour services and small businesses for the future of their families. These women take responsibilities at community level to allocate scarce resources in the interests of their households. The triple role of women is not yet acknowledged in community management (Kabeer, 1999). The position and responsibilities of women are determined through traditional norms, socio-economic dynamics, and religious understanding of any society regarding their population and gender rights, however rules, listed, for women's life and their status in these societies do not reflect the religious preaching (Ali S. S., 1999). Women are subordinates considering clear commands from the Qur'an, the Hadith, and examples from the history of Islam, but in many instances, women have considered as inferior because of the patriarchal set up of the society and the family structure.

In Pakistan, women take permission from male head of household to enter in the formal or informal employment. Women join the field of employment due to the decisions taken by men in male-controlled system of the society, which acts as a depressing factor in restricting their decision-making power on various matters, both inside and outside their households. Similarly, restrictions over access to control resources lead to disempower women (Shahid, 2007).

According to International Labour Organisation (1994) most of the economic activities of women are invisible. Women work in agriculture or other family-run businesses, in the domestic economy, or elsewhere in the informal sector. Annual Human Development Report (1995) estimated that the under valuation of women's economic contribution stands at \$11 trillion total burden of work, women carry on average 53 percent in developing countries and 51 percent in industrial countries. On average, about half of this total work time of both men and women is spent on economic activities in the market or in the subsistence sector (Goheer, 2003).

In South Asia a larger ratio of women workers is involved in informal sector's labour force. This is because of their low level of education, lack of other income opportunities, cultural barriers and religious restrictions have also compelled many women to this category of work. Women still find themselves struggling to reach the level, as gender equals. Despite the acknowledgment of women productive potential and their different economic roles, Pakistani women still face isolation and exclusion due to socio-cultural norms based on patriarchy, which denies them access to the benefits of development. Multifaceted factors contribute to the subservient role of the women in the Pakistani society, which also lead to conservative society and perpetuate vicious cycle of poverty, under-nutrition and low level of education amongst women. Women's sole experiences as mothers and caregivers are the basis for new insights into power.

In remote areas women feel depressed of their lives. This impression on their livelihood remains dominant and their power rests invisible but looking into the demographic variables and socio-economic factors, the power of a woman might be different across different communities. Gilgit is in the northern part of Pakistan, where culture and religious values still matter a lot to sustain in the community. Women are still in *purdah*, covered properly and very restricted to walk, talk and interfere in society. On the other hand, Gilgit still holds the prestige of women power and are valued in their societies. To define these in context of norms and values surrounding these communities, it is interesting to investigate the concept of power across two communities, where religious and socio-economic factors vary, and also which leads to differentiate the women power across them.

This study focuses on the concept of power in Danyore Gilgit and the influencing factors of women power¹ in Danyore Gilgit. More specifically this study determines the

¹ Power is often defined only in negative terms, and as a form of domination, but it can also be a positive force for individual and collective capacity to act for change (VeneKlasen, Miller, Budlender, & Clark, 2002). Power which has to do with finding common grounds, among different interest groups and building collective strength. Based on mutual support, solidarity and collaboration, power with multiplies individual talents and knowledge. 'Power with' can help build bridges across different interests to transform or reduce social conflict and promote equitable relations.

difference of power concept in two communities, Burusho² and Shin³ women. The study furthermore investigates the perception regarding their socio-economic empowerment in both the sects in Danyore Gilgit. It is quite interesting to study that, where women power is manifested in the working areas and at household level decision-making levels.

1.1 Statement of the Problem

The concept of power in developing communities seems interesting to be explored. Power is seen desirable in human nature. The understanding of power is always different, derived by many factors, and influenced by multiple dynamics. More specifically women power is quite different as compared to power in society and it plays a significant role to shape the society. Gilgit Baltistan still consists of un-connected or minimum connected communities. However, the development has touched GB on different fronts. There are many religious communities and sects living in GB together for many years. The development of each community seems correlated to socio-economic status of individuals inside that community. Shin community has different set of rules and life pattern and Burusho community has different ways to follow. Based on different socio-economic characteristics, the concept of power amongst women of these two communities seems different. The mobility factor is quite high in Burusho as compared to Shin women, which is also observable. These disparities lead to conceptual disagreements on social values. It can also affect their social connectivity which is linked to the power of community's women. To elaborate the insight of women power and compare it among different ethnic communities of Gilgit Danyore, I have decided to conduct my research, narrowed my topic down to '**Concept of Power among Burusho and Shin Women: A Case Study of Danyore Gilgit**', and operationalized my research topic into following research questions and objectives:

² Burusho (those women who belong to Hunza speak Burushaki Language). In Danyore diverse ethnic communities of people are living, like Ismaili and Shia. The Ismaili people came from Hunza who are called Burusho.

³ Shin is those women who belong from Bagrote and Jalalabad and speak Shina. The orthodox form of Islam Shiism practiced traditional belief (their sect is Shia. (Shin) Shia people, which are called Shin, who came from Bagrote, Jalalabad and other area The Bagrote, women are called *Bagoreh* or Shin women.

1.2 Research Questions

This research intends to answer the following questions

- 1) What are the influencing factors of women power in Danyore Gilgit?
- 2) What are the perceptions of common women regarding their socio-economic empowerment?
- 3) Is there any difference in the concept of power between Burusho and Shin women?

1.3 Objectives of the Study

The objectives of the research are to:

- 1) Explore how Burusho and Shin women understand power.
- 2) Explore influencing factors of women power in Danyore Gilgit (Burusho and Shin women).
- 3) Explore women's perception regarding their socio-economic empowerment and highlight the differences in the way power is conceptualized in Burusho and Shin women.

1.4 Purpose of the Study

This research is conducted in the area, which is still backward and unexplored as compared to 95% of cities and rural areas of Pakistan. However, the NGOs and other sponsors are trying to ensure better future for the residence of Gilgit Danyore. The population of women is 48% in Gilgit Baltistan; their contributions to the wellbeing of society around however, remained undervalued and largely unseen. Their needs and aspirations often remained unrecognised. Prevalence of male dominancy and women suppression has affected women's life in different ways.⁴ Moreover, this study is based on the idea, that women in the rural areas are facing some restrictions to find the place of skill acquisition, or skills implication and utilization to get some economic benefits. The main aim is to investigate all those possible factors, which influence the women power. Most important thing is to know what really they think or perceive about women power. Therefore, it is important to explore and evaluate those factors, which are important to shape the development of women in rural areas. The comparison between

⁴ (Zhu, Ali Khan, & Ilyas, 2012).

two different ethnic communities of Shiite and Ismaili communicates a message of determining factors of power in remote areas based on specific justifications.

1.5 Organization of the Thesis Write-up

The thesis starts with introduction of the research, followed by the review of literature. In methodology chapter data collection techniques (research methods), sample size and estimation techniques are briefly explained, which is followed by the results of this study. After that, results from Shin community are explained in-detail, and in the culmination, results based on Burusho community are given in same format. The results of models are given in the end of the section on results and in last focus group discussions are briefly explained in this study. After results conclusion is given and questionnaire is also provided after the references of the study.

CHAPTER 2

REVIEW OF LITERATURE

2.1 Women Status in Asia

In India, Pakistan and Bangladesh women are given low status than men. If women challenge the authority of her husband or head of her husband's family or even her own family, it is expected to be punished by the rules of the community. Women who now control resources with their attendant power (*shakti*) may not face gender inequality at all levels. Their activities may help other women to change themselves or their perceptions about their weak status (Obeng, 2014).

In Pakistan, women are facing double burden of work for supporting their families. Women are working on domestic level as well as keeping, small businesses at houses and also outside to generate income. But women are generally not considered very productive members of the society. However, while women's involvement in labor has provided a sign of women's increasing contribution to the valuable economy. They have poor working conditions. Women are also affected by the social, economic and cultural set up of the society to a great degree. In a study of the rural areas in Pakistan, where the 'additional' activities of the women include collecting fire wood and bringing water, growing vegetable, grazing cattle, caring for domestic animals, and working in the agriculture fields. When women put live stock up for the sale, they give the money to their husband for the family's use. As a result, the income is considered the property of her husband's contribution to the family rather than the wife's (Hassan & Azman, 2014).

Working at public place make them face various socially created restraints. It has become an alarming situation that women have depressed lives and they are unable to bring about a positive change in their lives despite contributing towards their national economy as well as household economy. Women roles are shaped differently within their respective households. The women are not always empowered through income generating activities they want to find out that kind of opportunities or job, which can help them to build their self-development and can make them more influential. But the social institutions and religious leaders appear inclined in making women oppressed and disempowered (Parvin, Ahsan, & Chowdhury, (2004).

Kabeer (2001) argued that women manifest power, when they make planned choices and face the results of those choices. They manifest their power because they are previously disempowered and to get out of these suppressions, it is required. The women of Bangladesh, who used their newly gained power to break with norms and cultural expectations holding their back succeeded in transforming the informal and formal institutions that supported patriarchy and religious conservatism.

In Qur'an, the law referring to the dignity of labor has been laid down in an explicit way. In Muslim countries, the lower social and legal position of women is because of the misinterpretation of the Qur'anic teachings, which encourages patriarchy and portrays women as vulnerable without the protection of men (Shahid (2007). Saadawi (2007) presented a view that the subjugation countered by women is not basically due to religious principles and beliefs; in fact, its roots originate from the patriarchal and class system of the society. Karmi (1996) is doubtful whether Islam supports patriarchy, but believes that Islam has been wrongly applied by patriarchal culture to legalise its prejudice towards women. Rights which support women appear to be limited to theories but the realities are completely different. Women are prohibited from participating in the labor market by their male kin. Women stop working because the male members in their household do not allow them to work at any public place.

2.2 Status of Women Power in Pakistan

Power mean, who decides whose interests are served. It symbolizes relations of authority and control (Kabeer, 1997). The word power is used to highlight the ability to make choices. For women, it is the development of autonomy in obtaining several actions. Empowerment constitutes some of the basic elements such as agency, self-worth, self-assurance, and understanding of gender power composition. While talking about the women power status is important to highlight. *Ruli* is used in local Burushaki language for authority of the woman. The literal meaning of *ruli* is to have authority. The eldest woman of the house had *ruli* authority of the house from many years in rural areas (Chaudhry & Dinar, 2015).

She would keep things for different occasions; it was also her responsibility to distribute food equally among all the members of the family. They always saved the best food for their sons and husband as they were the earners of their family. The women, who had preserved enough food for rainy days, were praised by all people and this would give her

husband honor in the community. In Pakistan Gender segregation with deep rooted gender roles and expectations and unequal gender power relationships are prevalent. Local variant of Islam, usually leads to strict rules regulating the behavior of girls and women whose comportment, is linked to the family honor (Ashraf, 1996). It is because of social constructivism, based on Power, which is the combination of tangible and intangible resources and that is unequally distributed between men and women in many societies of the world. As a relation of domination, feminists have often used different terms to refer to this sort of relation, including subjugation and patriarchy. I use the term 'domination' simply to refer to oppressive power-over relations.

Men's roles are to be producers, providers and decision makers. They occupy the outside home spaces. Women occupy the household domain and their roles of care giving and domesticity are highly important to everyone around. Women's lives are very complicated due to harsh geographic conditions as well as their additional involvement in agriculture activities (Pardhan, 2011). But some policies and exposure have alternated their past views, in the form of creating small business and taking part in domestic jobs. According to a report by the United Nation's Convention, on the Elimination of all Forms of Discrimination against Women, the category of 'self-employed' women in Pakistan has increased from 11.7 percent in 1997-98 to 15.7 percent in 2001-02 (CEDAW, 2005).

A study undertaken by the International Labor Organization (ILO) on the sample of 150 women entrepreneurs in Pakistan, found that 39 percent of women are engaged in small business and 9 percent of women are in medium-size enterprises. Women entrepreneurs in Pakistan consider gender-related issues, which are the most challenging in business start-up process. Around 28 percent of the women challenges identified were related to marketing, 26 percent women issues were family related and 16 percent of women, issues were government related. Women in urban areas are in a better position to foster businesses due to easier access to opportunity and information. 73 percent of the women entrepreneurs started their businesses from personal savings and over 50 percent belonged to upper tiers of education.

However, most women entrepreneurs tend to work in traditional sectors, such as boutiques, parlors and bakeries, along with apparel, handicrafts, jewelry and other similar businesses (Goheer, 2003). Structural barriers in earlier research have identified various challenges to women's entrepreneurship in Pakistan. These challenges range from lack of access to education, information and finance to patriarchal and gender inequality

traditions and routines rooted in the society. These factors tend to harshly inhibit women's ability to develop leadership skills and to own and manage their own businesses (Roomi, 2005).

In Pakistan, women's full economic potential is not being highlighted due to deeply rooted inequalities in socio-cultural values and traditions. The United Nations Development programme (UNDP, 2006) points out a strong inside and outside dichotomy in Pakistan, where women are restricted to the 'inside' space of their homes and households. This 'inside' reference restricts females from access to education, and these women are concentrated in low-paid work, and their work is most of the time, less valued for being unskilled or semi-skilled workers and lack of opportunities. The role of women as managers of productive assets has still not recognized officially or we can say worldwide women have not received enough recognition (Kelkar & Jha, 2016).

There has been very less focus on lived experiences of Pakistani girls and women and their daily compromise of gender roles and identities in their schools' families and communities (Ali, Krantz, Gul, Asad, Johansson, & Mogren, 2011). In this culture, where most of the major decisions making are done by men and women are encouraged to say little, some women wanted the male members of the household to speak on their behalf. Women are rarely given such opportunities to share their experiences with others (Goldberger, Clinchy, & Belenky, 1997).

The interventions for increasing women economic space, which increased their income, basically do not empower them because they have no control over their earning or income on the other side, increased income of a woman may even lead to an increase in domestic violence for her in many societies (Goetz, 1996).

In the cultural context of Pakistan, women's wage work is considered a threat to the male ego and identity. Women's engagement in multiple home-based economic activities leads to under remuneration for their work. In some areas of the country, Pakistani girls and women spend many hours fetching water for domestic use, doing laundry, preparing food, and carrying out agricultural duties. Not only, these tasks are physically hard and demanding but also push out girls, of the opportunity to study and make bright career. The nature of women's productivity in the labor market is largely determined by cultural and economic factors. Women do not enter the labor market on equal terms vis-à-vis men. Their occupational choices are limited due to social and cultural constraints, inherent gender bias in the labor market, and lack of supportive facilities such as child

care, transport, and accommodation in the formal sector of the labor market. Women's labor power is considered inferior because of employers' predetermined notion of women's primary role as homemakers.

Because of discrimination against female labor, women are concentrated in the secondary sector of labor market. Their work is low paid, low status, casual, and lacks potential upward mobility. Women are overwhelmingly concentrated in the agriculture sector, which employs 79 percent of female labor force as compared with 57.3 percent of male workers. Nearly 36–38 percent of economically active is of due to rural women work on their-own family farms (Federal Bureau of Statistics 1999). Pakistani women are in favor of privacy and exclusion due to socio-cultural norms based on patriarchy, which ultimately denies access to benefits of development. One of the main factors, which curtail the empowerment and autonomy of women in Pakistan, is the male perception about role of women (Isran & Isran, 2012). While Islam provides equal status to women and she has an independent personality, which cannot be subjugated.

The Holy Qur'an has disclosed the origin of humankind and has addressed men and women as complementary components of species, who together can maintain the survival of human race. Islamic teachings support women involvement in the decision making at home, community and other levels.

However, they are not consulted in decision concerning the number of children even if they are not in a sound health situation. At times their role is just to produce as many children their husband and other family member's desires. The book addresses both men and women in same manner i.e. *Annas, Al Insan, Al Bashar and Al momin* (Khan, 2004). Unfortunately, over a period of few decades, the aspect of equality has been replaced with gender discrimination and inequality in Pakistan. More specifically nowadays SDGs have commitments on improving the socio-economic conditions of women in the country and promote gender equality. National Policy for Development and Women's Empowerment are consistent with international gender commitments. Legislation against gender-based violence has improved in Pakistan between 2000 and 2016. The government is committed to facilitate women so that they can play a positive role in the development of the country and special initiatives have been taken to ensure women empowerment.

2.3 Factors Affecting Women power in Pakistan

According to Thomas, Simpson and Fletcher (2000), the capability is an ability in an individual to control others so that individual can achieve the exact results. The most familiar form of the power is that how men can dominate a group, in society, which influences the thoughts and actions of women being oppressed and marginalized. Working women find themselves in another dilemma. They always feel that, home is their original domain, where they have to sustain in all circumstances. Women generally prefer to stay at home, and normally, do not opt for the job out of the social choices. But out of necessity, they always have a feeling of guilt for sparing less time for family and maternal responsibilities. This dual responsibility proves double burden on her, and resultantly, she must fight simultaneously on two fronts (Hyder, 2009).

Lasswell and Kaplan (1950) explained that power is used to control over some basic values and practices. These values are either the rewards or threaten to others in society. The power is further explained by anthropologist, who says that power is the part of culture, which is practiced in all societies. Power can be exercised within a family, when patterns of dominance and subjugation are established between male, female, and parents and spouses. Society also develops structures of power outside of the family to maintain peace and order among their members to organize individual to accomplish large scale tasks. Culture forces the individuals in society for adapting the conditions in which they live.

Decision making power at household level also depends on the importance of the issue and how significantly it affects the family budget, honor and reputation. Beyond the household domain, domestic activity and experiences have important implications. Both men and women are equally depending on each other economically, socially and politically. According to Bay (1982), it is the main cause of gender inequality between men and women in their socio-economic terms within household that is making the division between the public and private patriarchy. According to the report published in 2012 by the Institute of Interdisciplinary Business Research, the second patriarchal structure in economic level is that of patriarchal relations within paid work. It excludes women from the better forms of work and hence undervalues their own work. (Agarwal, 1997)

It is an alarming situation, that women simply accept the physical and geographical limitations placed on them in everyday life to the point of getting used to and level of their tolerance (Cook, 2005). Women lack opportunities in public spaces. Providing women with such spaces can effectively empower them to take on a more proactive role in the development of community (Tara, 2011). Many women feel empowered by participating in activities outside their homes, establishing networks, participating in public life and taking matters into their own hands. Poor transport system is adding to the problems of working women (Fernando & Porter, 2002). Public transport is costly, scarcely available and unpleasant.

Government is still unable to provide adequate transport facilities to the commuters. A peek into history shows the active role women have played in the past. The first canal system introduced in the region was by a woman ruler, Dadi Jawari (Ayman, 2016). The women of Gilgit-Baltistan have the potential and capability to come up with revolutionary ideas.

2.4 Details of Study Areas

According to AKRSP (BISP data set) Gilgit Danyore estimated household were 1721 in 2009 and 2417 in 2010. Estimated population in 2009 was 15488 and in 2010 it increased to 16109, where women population was 7893.41 and men population was 8215.59 respectively. In 2017 the total population is 32057, where men population is 16349 and women population is 15708. Current growth rate of population is 2.4. The population of society is quite balanced in quantity side but Due to the sectarian/ethnicity differences and restrictions, specifically male dominant society the shin women have lacked the culture of mobility outside their homes. Because of high restrictions about *purdah* as compare to Burusho women, the shin women, can't go outside without permission of male. Lack of education concept and high insist on early marriages, many kids, combine family concept, men have more involvement in household and outside decisions. Without male permission women can't movement outside of her home. Limited number of women is involved in development sector due to lack of education among shin women. Their activities inside home are to take care of family, cleaning, washing, cooking, combining family mostly, so take care of seniors of family, children, farming, livestock, agriculture, handicrafts and tailoring inside home. Also, it includes ladies running shops inside or near to home.

Burusho women are somehow more mobilized as compared to Shin women. They are working inside and outside houses and they are also working in small business, while, working inside home farming, agriculture, livestock, cooking, cleaning and washing etc are major responsibilities. They also work outside factories, such as woolen, handicraft, dairy milk, dry fruit, pattu factories, teachers, offices for support their families . As compared to Shin women Burusho women joint family is not as strong. Women have somehow taken decisions inside home as compared to Shin women. They wear *dupatta* on head and not *purdah*. The early age marriage of girls is less practiced as compared to Shin women.

2.5 Significance of the Study

There is an observable role of women in educated societies, but lack of aggregate level education and other factors may not recognize these facts. This is quite important that women status should be, recognized across all the societies. Looking into ground realities still women is facing barriers and challenges regarding their power acquisition and they have never retreated from work load they face every single day. Similarly, Gilgit is not highly developed area, where women work around the clock to serve their kids and family. It is important to investigate those areas, which are still not considered in many cases.

This study has specifically investigated the concept of women power, the barriers, and challenges, for women power, which ultimately influence the women power, where women power has been manifested in their society. This study has also examined their precious perception regarding their socio-economic empowerment to deal them in a constructive way. And finally, the study has compared the power concept developing the women power index for Danyore city. This index tells us, which areas women are more powerful and why.

CHAPTER 3

DATA AND METHODOLOGY

This chapter highlights all the relevant data sources, data collection methods used, sampling techniques, research design and Units of Data Collection (UDCs).

3.1 Methods and Methodology

The current study is a quantitative research, where indices are formed for two communities of Gilgit Baltistan. These indices are based on quantitative components. Research methods include indices, multiple, linear regression model through OLS ordinary least square method and descriptive analysis. Justification for these methods can be seen from the perspective of variables and the nature of concept. This study investigates the concept of power among two ethnic or religious communities and intends to look at what is power in their mindset, which community has more powerful women and where it is manifested more? These are possibly seen through indices of power, which are based on coding the components.⁵

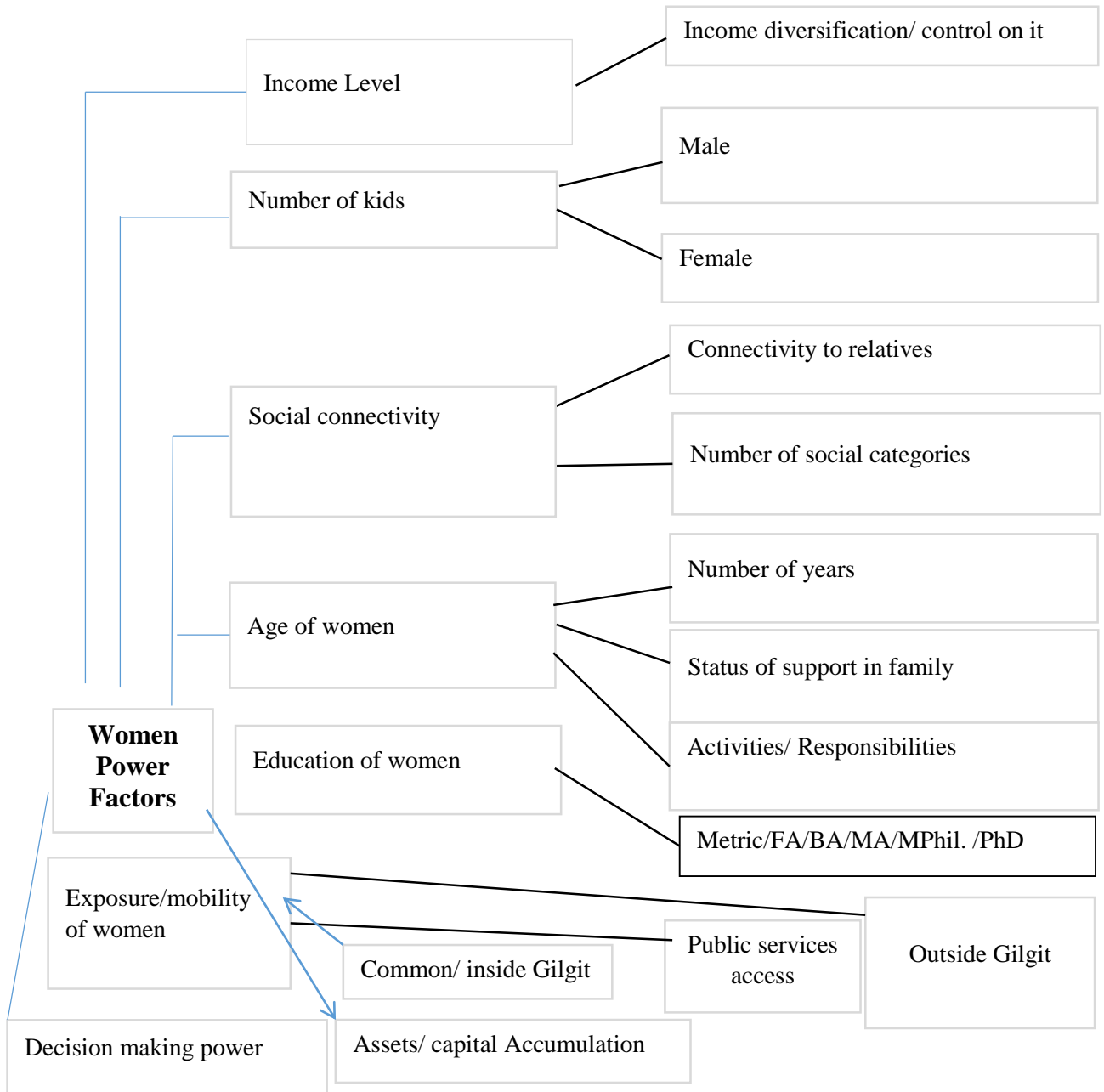
The power of women is defined by many authors according to their findings and investigations. The current study states that, women power index is more convincing approach in the context of understanding, the concept of power, between and across more than one ethnic group/s of a society.

The figure number 3.1 shows that, women power is defined by their income level, income diversification and hold on her income, that she can use it by her own choice, number of kids that they have, where in Gilgit male kids are preferred over female kids and the women with higher number of male kids are considered more powerful in society. The power of a woman is also determined by her connectivity in society, with her relatives, her brothers and sisters. Furthermore, age is also one of the most important factors of woman power in Gilgit Danyore, which brings more power to a woman over the time. Power index includes the education of women. High education leads to perception of high understanding, gives them opportunity to be responsible, and inculcate among members of the community matters on understanding different external issues. The

⁵ Savitri Abeyasekera chapter 18 multivariate methods for index construction

current study also includes the concept of mobility, where it is considered as an indicator of power.

Figure 3.1 Features of Women Power Index



Above diagram shows decision making and assets or capital accumulation in the end rectangular shapes of women power factors, where decision making is very important determinant of women power in Danyore Gilgit. This factor is defined in multiple steps, where first step to gain decision making power is, to involve in family meetings, study

has focus either she is allowed in family meeting or not and on what status she is allowed, only seat taking in a meeting is not enough. If she allowed participating as well, she is powerful comparatively to the first one. On third step if her words are considered as well, then she is more powerful comparatively to the previous one, and if she has hold on the decision making than she become really the more powerful one in family.

Capital accumulation on household level is taken as if she is saving money, her score is positive, she is accumulating capital and this conduct is appreciated in Gilgit Danyore but if she has to pay loans to somebody than her index score is negative and if she is neither saving nor she has to pay loans than she is a normal lady. This indicates that capital accumulation is positively associated with women power in Danyore Gilgit. Quantitative approach is used for both the qualitative and quantitative factors, included in this research, while constructing the power index, hence quantitative method as the choice of research strategy was adopted for the current research. For the current research I have chosen case study as the research design. According to Paltridge and Phakiti (2015), case study research design gives a detailed analysis and explanation of a case. The authors also explain that choice of a case is critical which is chosen through 'questions, puzzles and curiosities' about any person or a social process (which is chosen as a case). For the current research, my cases are the women from two sects whom I have constructed power index for which I have described in-detail in this and subsequent chapters. To facilitate this analysis, multiple UDCs and research methods were used. The choices of UDCs are detailed in the forthcoming text:

3.5 Units of Data Collection (UDCs)

The units of data collection for the current study are:

UDC 1: Working women from Danyore Gilgit, all those women are possibly selected for the samples, who are working outside the home along with their homework or tasks they perform daily.

UDC 2: Expert opinion is taken from the experts working on women studies and empowerment, (SRSP Sarhad Rural Supports Program Management) (AKRSP Aga Khan Rural Support Programme)

3.6 Sampling Technique

This study has used stratified random sampling. It is widely recognized as an applied method of sampling, where researcher collects data from respondents who are sampled randomly from different strata. To conduct current research two strata were outlined; stratum one was Sharote (Danyore) and second stratum was Amphari Chowk (Danyore). From each of these two strata women were sampled randomly.

3.7 Sample Size

The data has been collected from 100 women, who are working outside as well as at home. This sample size is based on limitation that as a female student, one cannot afford to collect data from too many households without any financial support or hired enumerators. This data is based on two ethnic sects in Danyore city, which are Burusho and Shin.

3.8 Important Variables of the Study

Age	This variable is taken as continuous variable in no of years
Income	Taken in 1000s as a continuous variable
Income diversification	If the person is earning from more than one sources, take the value one otherwise zero
Education	Taken as, No of years
Religion	This variable is based on 2 dummies If the person is Shia takes value one otherwise zero If the person is Ismaili takes value one otherwise zero
No of kids to serve	No of kids taken as continuous variable
Matrimonial status	If the person is married takes value one otherwise zero
Mode of transportation for work	If the person use own car takes value 1 otherwise zero
Distance from work place to own house	In meters and kilometers
Power Index Score	Average for all the index indicators for each respondent is taken is dependent variable
Decision making power	If the person has the decision power at home takes value one otherwise zero
Mobility	If the person is free to movement takes value one otherwise zero

3.8 Data Analysis

Women power index along with descriptive statistics and regression is used, as the dependent variable of the study is the average score of index for all the indicators. This is the reason, which allows us to estimate the magnitude of factors that are determining the women power. That's the reason we have used regression and indices to bring the data inform of conveyable and policy relevant message.

3.9 Women Power Index at Shin⁶

Variables	Scaling of variables or values label	Index score	Description
Age	21 to 30 years	1	This index shows that age regarding power index increases up overtime because in rural areas decision makers are often highest years of age in the family
	31 to 40 years	2	
	41 to 50 years	3	
	51 to 60 years	4	
	61 to 70 years	5	
Education	Zero	0	Increasing education leads to higher index value, which ranges from zero (0) to +4. Close to 4 higher education
	1-5 years of	1	
	6-10 years	2	
	11-15 years	3	
Income	Above	4	The income of women is taken in given ranges, where higher index values shows higher income respectively
	1000-5000	0	
	5001-10000	1	
	10001-15000	2	
	15001-20000	3	
	20001-30000	4	
Income Diversification	30001-40000	5	Index score increase with increasing no of sources for earning.
	40001-50000	6	
	No(zero) Source of Income	0	
	One Source of Income	1	
	Two Sources of Income	2	
Local Mobility	Three Sources of Income	3	If the lady is allowed to go outside with on its own choice, takes the value one otherwise zero
	Four Sources of Income	4	
	Five Sources of Income	5	
	Not allowed	0	
	Allowed	1	
Distance from Work Place	Close to home	+2	As the women get a job closer to her home, she is more comfortable and easy to attain the office and less distance to job make them regular as well.
	100 meters to 500 meters	+1	
	1 km to 2 km	0	
	2.1 km to 4km	-1	
	4.1km to above	-2	
Decision Making Power	Not allowed to set in meetings	-2	If the women are not even allowed in meetings regarding any decision making has comparatively less power to those allowed in meeting but participating women is more powerful than not allowed to
	Allowed but no interference	-1	
	Participation allowed	0	
		+1	
		+2	

⁶ The detail of each and every component is given within same column titled as description

Variables	Scaling of variables or values label	Index score	Description
	Considering women words in advice or meeting Hold on decision making		participating women and if the women word is considered that's indicating her power in decision making and lastly the most powerful is the woman who has hold on decision making at family level
Assets Accumulation	If she must pay loans If she is free of financial liabilities If she saves some money	-1 0 +1	The positive value shows woman is free of loans and she is saving something for future and zero shows that she is neither saving nor she has to pay some loans and negative value shows that she has to pay loans
Exposure To Outside Gilgit	Never gone outside Once in life 2-5 times outside GB More than five times to different cities Often to different cities Foreign	-2 -1 0 +1 +2 +3	Higher movement across cities and countries show higher value it ranges from -2 to +3
Religion	If she does not studies religion If she is a student of religion If she teaches religion	Zero +1 +2	
Purdah	If she wears simple dupatta If she wears scarf If she wears burkah/hijab with covered face	Zero +1 +2	

Same index is developed for Burusho women to compare the women power across two communities. However, the indices are a little bit different in terms of components hierarchy, otherwise these two ethnic groups are living in a same community most of the components are same theoretically as well as practically.

3.10 Women Power Index at Burusho

Variables	Scaling of variables or value labels	Index score	Description
Age	21 to 30 years 31 to 40 years 41 to 50 years 51 to 60 years	1 2 3 4	This index shows that age regarding power index increases up overtime because in rural areas decision makers are often higher age family members. It ranges from +1 to +4. (4 higher age and +1 is lower age)
Education	Zero 1-5 years of 5-10 years 10-15 years Above	0 1 2 3 4	Increasing education leads to higher index value, which ranges from zero (0) to +4. Close to 4 higher education
Income	1000-5000 5001-10000 10001-15000 15001-20000 20001-30000 30001-40000 40001-50000	0 1 2 3 4 5 6	The income of women is taken in given ranges, where higher index values shows higher income respectively
Income Diversification	No(zero) Source of Income One Source of Income Two Sources of Income Three Sources of Income Four Sources of Income Five Sources of Income	0 1 2 3 4 5	Index score increase with increasing no of sources for earning
Local Mobility	Not allowed Allowed	0 1	If the lady is allowed to go outside with on its own choice, takes the value one otherwise zero
Distance from Work Place	Close to home 100 meters to 500 meters 1 km to 2 km 2.1 km to 4km 4.1km to above	+2 +1 0 -1 -2	As the women get a job closer to her home, she is more comfortable and easy to attain the office and less distance to job make them regular as well.
Decision Making Power	Not allowed to set in meetings Allowed but no interference Participation allowed Considering women words in advice or meeting Hold on decision making	-2 -1 0 +1 +2	If the women is not even allowed in meetings regarding any decision making has comparatively less power to those allowed in meeting but participating women is more powerful than not allowed to participating women and if the women word is considered that's indicating her power in decision making and lastly the most

Variables	Scaling of variables or value labels	Index score	Description
			powerful is the woman who has hold on decision making at family level
Assets Accumulation	If she must pay loans If she is free of financial liabilities If she saves some money	-1 0 +1	The positive value shows woman is free of loans and she is saving something for future and zero shows that she is neither saving nor she has to pay some loans and negative value shows that she has to pay loans
Exposure to Outside Gilgit	Never gone outside Once in life 2-5 times outside GB More than five times to different cities Often to different cities Foreign	-2 -1 0 +1 +2 +3	Higher movement across cities and countries show higher value it ranges from -2 to +3

This study has managed the data for two components of analyses. The first part of data supports the modeling and second part of the data is composed for indices.

CHAPTER 4

RESULTS AND DISCUSSION

This chapter provides results of the collected data from the study area. It starts with explaining descriptive statistics of important variables followed by the results of indices for selected study areas, for Shin and Burusho women. This also includes the model results of both areas, and in the end analyses of Focus Group Discussions are presented.

4.1 Descriptive Results of Important Variables

The results of table no 4.1 show that minimum age of the study respondent starts from 22 years for Shin and 24 years for Burusho women, which is quite mature age to understand the context of power. However, the average age of shin is higher than Burusho community women. The statistics shows that education in Shin women is lower as compared to Burusho women. Average income of Burusho women is greater than Shin women in GB Danyore. The data shows that shin women utilize almost equal sources to earn income for family on average but the other way we can say shin women's income is less diversifying as compare to Burusho women. Study results indicate that, on average Shin women have high no of kids and high number of kids is not only the sign of powerful women but also indicates higher responsibilities on the part of a woman, because is responsible for many of these tasks. The descriptive statistics of these variable shows that shin women have lower education, lower income, few income sources and high no of kids, as compared to Burusho women in district Danyore GB; however, the power index will explore these communities deeper.

Table No: 4.1 Descriptive Statistics of Important Variables

Variables	Minimum		Mean		Maximum	
	Shin	Burusho	Shin	Burusho	Shin	Burusho
Age	22	24	37.04	35.91	53	45
Education	0	4	8.65	8.71	14	16
Income PKR from single job	7000	7000	16040	16591	27000	40000
Income sources	1	1	2	2	3	4
No of kids	0	0	5	4	6	5

4.2 Descriptive Results of Women Power Index

The table no 4.2 results show the mean, minimum and maximum values of women power index components. According to the results of our study, local mobility is greater in Burusho women as compared to Shin women in Gilgit Danyore. This indicates that Burusho women are more mobilized locally, which is due to the influence of NGOs, working as beneficiaries of Ismaili community and Burusho women are mostly Ismaili sect. The other reasons of high, local mobility in Burusho women is less restrictive environment of their families. But the most important factor is the *purdah* system in Shin Women. This is because mostly of Shin women are Shia and as compare to Ismailia's, Shia women care more about *purdah*. According to (Gratz, 1996) *purdah* is especially interesting because *purdah* practice and the concept of gender space are intimately connected. *Purdah* behavior demarcates the boundaries between men's and women's spaces. Transition from one territory to other can be told by observing the accompanying *purdah* behavior. The demand and necessity to perform *purdah* is itself one of the strongest limits to women's mobility.

There comes religious factor. Decision making power is the process of combine family meetings in Danyore GB. The researcher has also decomposed the decision making into some relevant components of this process according to the study area findings.

The results indicate that, women words consideration as an advice or suggestion is higher in Burusho community as compare to Shin community. This might be the result of their high social interconnectivity and education. The data shows that exposure to outside Gilgit in both sects' women is very rare on average if we can see; almost once in a life Burusho and Shin Women go outside of Gilgit. The trip outside Gilgit is often due to health issues or due to some family social activities. This is never planned to let them see the outside world but to fulfill the needs of time. Both the communities are close to their religion on average every house has at least one girl or boy to study religion in their respective system. Age is important factor of women power, as woman's age grows she gets power in family. Shin women respondents were of high age as of Burusho women. The reason behind this might be the fact that, Burusho women can move, work and education in early ages as compared to shin, where women cannot go outside alone, when she is young. Even for work, even for education and even to hospital. So we found younger women more frequently in work places, belonging from Burusho community.

That's why the age average of Shin is high in working women list in Danyore GB. Furthermore, the study results show that income diversification is also high in Burusho community as compare to Shin women. In Burusho community the income sources are 4 at maximum while in Shin women community maximum sources of income are 3.

On average Burusho women income is highly diversified as compare to Shin women in Gilgit Danyore. Fascinatingly, In GB Male kids are the sign of power and they really consider it as power. Results shows that, Shin women on average have five male kids and Burusho women has four male kids, however in both communities the maximum number of kids in a single household were, seven from shin and five and from Burusho. On minimum level, every working woman was not the mother of a male kid but almost seventy percent women from both sects were mothers of more than four kids. So, the power of women using the indicator of male kids is in favor of Shin women in GB Danyore because their average is higher in our study results.

Table No: 4.2 Descriptive Statistics of Women Power Index Components

Women Power components	Minimum		Mean		Maximum	
	Shin	Burusho	Shin	Burusho	Shin	Burusho
Local mobility	0	0	0.53	0.57	1	1
Decision making power	-2	-2	0.10	0.12	2	2
Exposure to outside Gilgit	-2	-2	-0.83	-0.65	2	2
Closeness to religion	0	0	1	1	2	2
Age	1	1	2	2	4	3
Income Diversification	1	1	2	2.41	3	4
No of male kids	0	0	5	4	7	5
Assets accumulation	-1	-1	0.54	0.56	1	1

4.3 Descriptive results for Concept of Power Among Burusho and Shin Women.

The table 4.3 reports the results of power concept, which is intended to explore their perception on concept of power, what is exactly power for these communities. The results show that out of 50 respondents from community of Shin women 49 respondents answered that, high number of male kids is the power of women in society. On the other

side 45 respondents out of 50 from Burusho community women argued the same indicator of power in society but in Burusho girls are also warmly welcomed in the family. 70 percent women from Shin community and 80 percent of Burusho Community women think that education is the power of women. Less people consider mobility is indicator of power in shin community but in Burusho community most of the women argued and considers mobility as an indicator of power. More than 80 percent women argued that mobility is the sole freedom and power for women. 90 percent of Shin women perceive decision making as a power but more than that in Burusho community perceive about power as decision making. Furthermore, 100 percent of women in communities think that full autonomy is the real power for women, when she is not liable to answer or accountable to anyone. In other words, self-made decision in every aspect of life is basic power of women. In the end assets accumulation is also considered as an indicator for women power. 80 percent of shin women perceive that assets of women are their power and 96 percent of Burusho women perceive that assets of a woman are her power.

Table No 4.3 Descriptive Statistics for Concept of Power among Burusho and Shin Women

Perception about power What is power?	Shin women (%)	Burusho women (%)	Frequency of Shin women N=50	Frequency of Burusho women N=50
High No of kids	98	90	49	45
Education	70	80	35	40
Mobility	50	84	25	42
Decision making	90	96	45	48
Autonomy	100	100	50	50
Assets	80	96	40	48

4.4 Income Distribution of Shin Community

The descriptive statistics for all the above tabulated indicators shows that power indicators vary across respondents of the study. The reason for variation of this perception across the respondents and community of Shin and Burusho women depends upon their geographical dependency, their understanding about their work and life standards and religious factors as well. However, there are still undiscovered factors that also contribute to their social structure. Table no 4.4 shows the index of shin women for

specifically income indicator, where income range is given a specific rang and score. The results show that only 14.3 percent Shin women earn within range than 5000 to 10000 thousand, which is the lowest income, rang. The study shows that maximum no of women in shin community are earning income of 10 to 15 thousand. 26.5 percent women earn 15001-20000 only 14.3 percent women out of 50 employees earns 21 to 30 thousand PKR on monthly basis. On the other side only 8.2 percent women out all, are earning, the income of 30001- 40000 thousand and above. The employees in Hunar Gah and dry fruit factory are earning more than other workers because this is a place, where more time spent will defiantly give you more return, it is commission-based work and also over time give them more earning.

Table no 4.4 Income Distributions of Shin Women

Income index Score					
Index score		Frequency	Percent	Valid Percent	Cumulative Percent
	1= 5001-10000	7	14.3	14.3	14.3
	2=10001-15000	18	36.7	36.7	51.0
	3=15001-20000	13	26.5	26.5	77.6
	4=20001-30000	7	14.3	14.3	91.8
	5=30001-40000	4	8.2	8.2	100.0
	Total	50	100.0	100.0	

4.5 Income Diversification in Shin Community Women

The table 4.5 shows that 4 income sources were utilised by only one woman in Shin community followed by 3 income sources, which were utilised by only 10 women in the same society. Furthermore, 57.1 percent of women have 2 income sources, which include Hungar Gah and agriculture, followed by the 20.4 percent women, who have only one income source, which is Hunar Gah.

Table No 4.5: Income Sources of Shin Women

Income Sources		Frequency	Percent	Valid Percent	Cumulative Percent
	1	10	20.4	20.4	20.4
	2	28	57.1	57.1	77.6
	3	10	20.4	20.4	98.0
	4	1	2.0	2.0	100.0
	Total Number of observations	49	100.0	100.0	20.4+57.1=77.6+20.4=98.0 etc.

4.6 Assets Accumulation Status in Shin Women Community

This is indicating, that if a woman must pay loans takes the value -1, which is only 8.2 in shin community. Women who neither must pay loans and nor they save any percentage of income for future are 67.3 percent. These women spent their money regularly, as they receive from their boss or from their businesses. Only 24.5 percent of women in shin Community are saving for future, which is expected to be used for their kids' education and family health. And saving for daughters' marriages they have less concept of higher education as compare to Burusho).

Table no 4.6 Assets Accumulations in Shin community

Shin Women Assets accumulation status					
		Frequency	Percent	Valid Percent	Cumulative Percent
	If she must pay loans = -1 If she doesn't save and has not pay loans = 0 If she saves = 1				
	-1	4	8.2	8.2	8.2
	0	33	67.3	67.3	75.5
	1	12	24.5	24.5	100.0
	Total	49	100.0	100.0	

4.7 Mobility of Women in Shin Community

Mobility of a woman is considered as power of woman. Women with high mobility are always perceived autonomous and well-informed. Women always move through those walking tracks, which are aside from men community. Table no 4.7.1 shows that, 46.9 percent of Shin women are not allowed to move out after working time or without work, they are not allowed. While 53.1 percent women in shin community have high local mobility, as they are allowed on their own to move across the streets and villages according to their needs and wants. On the other side exposure to outside GB is very important, which is explained by the results of table no 4.7.2. The results show that exposure to Outside Gilgit is very low. 32.7 percent of women in shin community have never gone out of Gilgit, even once in life. They have spent their whole life inside GB. Around 27 percent of Shin women have seen outside GB just for only one time in their life. 22.4 percent women in shin community have seen outside GB, I mean other than GB, 2 to 5 times in their life. Only 12.2 percent women in shin community, go outside often to different cities, for health, and education purpose and family activities.

Table No 4.7.1 Local Mobility in Shin Women

Yes =1 No =2		Frequency	Percent	Valid Percent	Cumulative Percent
	0	23	46.9	46.9	46.9
	1	26	53.1	53.1	100.0
	Total	49	100.0	100.0	

4.7.2 Exposure to Outside Gilgit

Exposure Index Score labels		Frequency	Percent	Valid Percent	Cumulative Percent
	Never gone outside = -2	16	32.7	32.7	32.7
	Once in life = -1	14	28.6	28.6	61.2
	2 to 5 times = 0	11	22.4	22.4	83.7
	More than 5 times = 1	6	12.2	12.2	95.9
	Often to different cities = 2	2	4.1	4.1	100.0
	Total	49	100.0	100.0	

4.8 Decision Making Power in Shin Community Women

Table no 4.8 shows that, 10.2 percent women of Shin community are not even allowed for taking seat in the family meeting regarding any decision making. 28.6 percent women can seat in the family meeting but are not allowed to participate in any case. 30.6 percent Shin women can take participation in meeting of family regarding any decision making. Only 30.6 percent, women in Shin community say that their words are considered for decision making in their family. And finally, only 10.2 percent Shin women have hold on decision making in their family, which is very low on community level. However, the decision-making meetings are not even called in many families but working women in the family is always taken care regarding her opinion.

4.8 Decision Making in Shin Women

Decision Making Index Score labels	Frequency	Percent	Valid Percent	Cumulative Percent
Not allowed in family meetings = -2	5	10.2	10.2	10.2
Allowed without participation = -1	9	18.4	18.4	28.6
She is allowed, and she can participate = 0	15	30.6	30.6	59.2
Her words are considered = 1	15	30.6	30.6	89.8
She has hold on decision making = 2	5	10.2	10.2	100.0
Total observations	49 ⁷	100.0	100.0	

4.9 Determinants of Women power in Shin community

There are several important factors that explains women power in the society, where variable many income sources, is often very great importance, which is statistically significant and positively associated with women power. It can be said, that higher income sources of women indicate higher power in society and family. No of kids is also sign of power for a woman, where male is preferred over female in kids. Women with high assets accumulation is more powerful as compare to others with no assets accumulation. Local mobility is positively and significantly associated with women

⁷ One is missing due to SPSS automatic results provision, when there is an issue in any observation than SPSS drops it

power in GB Danyore, specifically in Shin women community. The result shows that women, with high exposure outside GB are more powerful as of restricted and non-mobilized women in the society. High distance from place is associated with high women power, reason behind this is, women working on high distance from home are strength enough to sustain in more stressed situations. Decision making is positively associated with women power, the results shows women decision making is indicating high women power.

Table No 4.9 Results of Regression for Index Score Average of Shin Women

ANOVA ^a						
Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	5.964	7	.852	433.899	.000 ^b
	Residual	.081	41	.002		
	Total	6.045	48	R2 .984a		

Coefficients						
Model		Un-standardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.039	.034		1.146	.258
	Income Sources	.132	.012	.262	11.399	.000
	No of Kids	.114	.005	.478	21.574	.000
	Assets Accumulation	.127	.012	.198	10.286	.000
	Local Mobility	.126	.015	.179	8.383	.000
	Exposure to Outside Gilgit	.118	.006	.388	20.371	.000
	Distance from Work Place	.133	.008	.309	16.529	.000
	Decision Making	.121	.006	.393	19.666	.000

a. Dependent Variable: index average

SECTION B: SUB-INDICES RESULTS FOR BURUSHO WOMEN

4.10 Income of Burusho women In Danyore GB

The study results show income level of Danyore women community, where on average 22.4 percent women have 10 to 19 thousand of monthly income and 34.7 percent women have 20-29-thousand-month income, followed by same percentage with 30 to 39 thousand incomes on monthly basis. Just 8 percent women in Burusho community have high income level of 40-50 thousand. The income level of Burusho community is based on factory work, agriculture and handicrafts and tailoring. Income of women is daily, weekly, monthly and season wise from different occupations.

Table No 4.10 Income Index of Burusho Community

Income index					
		Frequency	Percent	Valid Percent	Cumulative Percent
1=10000 PKR to 19000 PKR					
2=20000 PKR to 29000 PKR					
3=30000 PKR to 39000 PKR					
4=40000 PKR to 49000 PKR					
	1	11	22.4	22.4	22.4
	2	17	34.7	34.7	57.1
	3	17	34.7	34.7	91.8
	4	4	8.2	8.2	100.0
	Total	49	100.0	100.0	

4.11 Income Sources of Burusho Women in Danyore GB

The table no 4.11 shows that only one woman in Burusho community has only one income sources, which is Factory work. 24.5 percent of women in this community have 2 income sources, which includes agriculture and factory work. Furthermore, 55.1 percent women in Burusho community have 3 income sources, where first time they work at factory, after that agriculture work around their houses and fields and at night most of them work on handicrafts or tailoring and finally 18.4 percent of Burusho women have 4 income sources. This indicates that Burusho women have explored many income sources and spend more time in earning activities.

Table no 4.11 Income sources of Burusho women in Danyore

Income sources	Frequency	Percent	Valid Percent	Cumulative Percent
1	1	2.0	2.0	2.0
2	12	24.5	24.5	26.5
3	27	55.1	55.1	81.6
4	9	18.4	18.4	100.0
Total	49	100.0	100.0	

4.12 Status of Assets Accumulation in Burusho Community

The results of the study in table no 4.12 show that, only 8.2 percent women in Burusho community has to pay loans, which took for business purpose and also few individuals loans. 69.4 percent of women in this community have neither taken loans nor have they saved any of their earnings. Means, they are free of loans. Whatever they earn, they spent for their regular consumption basket, which includes food, clothing education and health. Only 22.4 percent women in Burusho community save income for future expenses. Most of the women, who were saving income, were those, with multiple income sources. However, the saving behavior in Burusho is not that much intense as compare to shin women in Danyore GB.

Table No 4.12 Assets accumulations in Burusho Community

Pay loans = -1 No loans no savings = 0 Saving = 1	Frequency	Percent	Valid Percent	Cumulative Percent
-1	4	8.2	8.2	8.2
0	34	69.4	69.4	77.6
1	11	22.4	22.4	100.0
Total	49	100.0	100.0	

4.13 Mobility of Burusho women in Danyore

The results of table no 4.13 show that most of the women in Burusho can move for their jobs, family activities and other personal issues. More as compare to Shin women because, the organization like: AKRSP, HASHOO Foundation and NRSP and other NGOs have trained Burusho community in many training seasons at local level. These women are entrepreneurs and they work across the district. Furthermore, Burusho women are not that much restricted due to their sect and ethnicity. Table no 4.13.1 shows the exposure of Burusho women outside GB, where 30.6 percent of Burusho women have never gone outside the GB in their whole life. 28.6 percent of women in Burusho community have traveled outside GB only one time; the purpose of their travel was mostly health issues they faced in past. 22.4 percent of Burusho women have traveled 2 to 5 times outside GB, which includes the winter traveling. 12.2 percent of women have traveled for training and business to different cities in Pakistan and only 6.1 percent Burusho women have traveled outside world to different countries.

Table No 4.13: Local Mobility

Not allowed=0 Allowed = 1	Frequency	Valid Percent	Cumulative Percent
0	21	42.9	42.9
1	28	57.1	100.0
Total	49	100.0	

Table no 4.13.1 Exposure to outside Gilgit

Exposure Index Score ⁸	Frequency	Valid Percent	Cumulative Percent
-2	15	30.6	30.6
-1	14	28.6	59.2
0	11	22.4	81.6
1	6	12.2	93.9
2	3	6.1	100.0
Total	49	100.0	

⁸ Detailed in 4.13 text section

4.14 Decision Making Power in Burusho Women

The decision-making power of women in Burusho community is divided in few stages and interaction with family members. If the women are not even allowed to take seat in decision making meetings of family, that takes value -2 and results show that, only 4 respondents were not allowed in their family meetings, while 18.4 percent were allowed to set but they were not allowed to interfere in family matters regarding decision making process. 36.7 percent of women in Burusho community were allowed to set and participate in family meeting and decision-making process but only 28.6 percent women claimed that their words are considered as advice and suggestion for decision making at household level. Most importantly only 8.2 percent women in Burusho community have hold on total decision making in household level. These decisions are related to kids, property and social connections.

Table No 4.14 Decision Making

Decision Making Index Score labeling	Frequenc y	Percen t	Valid Percent	Cumulative Percent
Not allowed in family meetings = -2	4	8.2	8.2	8.2
Allowed without participation = -1	9	18.4	18.4	26.5
She is allowed, and she can participate = 0	18	36.7	36.7	63.3
Her words are considered = 1	14	28.6	28.6	91.8
She has hold on decision making = 2	4	8.2	8.2	100.0
Total	49	100.0	100.0	

4.15 Determinants of Burusho women power in District Danyore

The results show inverse relationship between age and women power, but statistically insignificant. The reason behind negative relation between power and age is, that mobility of women decreases with increasing age, income starts declining and so many power factors are affected negatively, that why age reduces the overall power of women.

Even mental level weaknesses are caused over the time, which ultimately reduce power index score women. Income sources and women power shows positive association, which is statistically significant. This indicates that, increase in sources of power will lead to high women power in Burusho community. Increasing no of male kids will lead to high power index score for Burusho women in Danyore GB. It is reality of our study area; the model results perfectly match with real life perception of Danyore Burusho women. The relationship is positive and statistically significant.

The perception of community about power also includes the assets women have, where results show that increasing the assets accumulation will lead to high index score for Burusho women in Danyore GB. Women power is also indicated by mobility of women and her exposure to outside GB, where both the factors have positive relation/association with women power in GB. The relationship between decision making and power is positive, and all the variables are statistically significant with 98 R square, which is explained variation and more important our model is good fit. We can also see that F value along with all the variables except age are significant and show positive association with women power in Danyore GB.

Table No 4.15 Regression for Burusho women Power Index Average

Model Summary					
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	
1	.993 ^a	.985	.982	.0515720	
ANOVA ^a					
Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	6.942	8	.868	326.264	.000 ^b
Residual	.104	39	.003		
Total	7.046	47			
Coefficients					
Model	Un Standardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
(Constant)	.082	.047		1.739	.090
Age Score	-.003	.015	-.005	-.191	.849
Income Sources	.117	.015	.201	7.889	.000
No of Kids	.119	.006	.541	19.703	.000
Assets Accumulation	.123	.015	.173	8.383	.000
Local Mobility	.101	.018	.130	5.661	.000
Exposure to Outside Gilgit	.118	.007	.373	18.084	.000
Distance from Work Place	.123	.009	.259	13.046	.000
Decision Making	.125	.008	.347	16.194	.000

4.16 Results of Focus Group Discussion

4.16.1 Ethics

As a researcher we have taken good care of study ethics, when I went to data collection specifically for focus group discussion, I asked for permission from the head of ⁹(Hunar Gah Danyore). First time he didn't allow me because that was their working time. After that in second round he allowed me on specific times and we discussed the issues and related links. Every respondent or focus group member was given the proper time to

⁹Places, where female workers utilize their skills for handicrafts tailoring and other work on daily basis. Their work and tasks are divided on the basis of their skills they have to complete a work.

speak. We spent more than 3 hours in one discussion and willingly let them go who wanted to go.

This section of the chapter provides evidences and results of focus group discussion. The results are explanatory, where important aspects are as given as the respondents argued during the discussion. Age limit of the respondents was from 22 years to 48 years. The education of focus group discussion was around 0 to metric. The number of widows and divorced women were 4 out 12 members. The results of focus group discussion are very interesting, when ask about the reason of stating work.

4.16.2 Burusho Women Discussion

The first respondent of focus group discussion was from Chikas Danyore, which is 3 kilometers away from her working place called Hunargah. She walks for 50 to 60 minutes from home to work place every day. Many women from Burusho walk around 1.5 KMs for work. A woman named Rabia, argued that her husband is drug addicted and she is the victim of violence, that the reason she started working in Hunargah. She said work is the only option to sustain in these circumstances and stay out of violence for few hours. She argued that she can't trust her husband for income generation and better utilization, so whatever she earns her purchases goods after finishing her work. This respondent said that education of her kids is very important to her and that's the reason she work and she wakeup early at 5 am to finish home work every day and go to sleep after 11 pm, whenever body at home is asleep.

She says male work his shifted to women workers in many aspects. In the end she said that I am uneducated, I want my female kids to be educated in the future and I want them to be more aware and more powerful in decision making regarding their life, which I couldn't managed to poverty of parents. Power for women in Burusho society is

education and hold on decision making regarding their daily life but male kids are the most amazing power for a woman.

The second important respondent of this discussion was Haji BIBI. She was also from Chikas Danyore. Haji BIBI and Rabia were working partners and good friends, she also walk to work and to home every around 50 to 60 minutes. She argued that I started working because husband is in army and we often face the issues of expenses for our kids' education and other needs of home. Haji BIBI is a hardworking woman, she works late night for extra income to support family and husband. Haji BIBI argued that power not a single thing outcome. But it is the outcome of many things like education, age, and religion. She said that closeness to religion is powerful, but mobility is power for her. Because she loves to go outside of village and Gilgit, she also argued that if it was my choice, I would have gone to each place in Pakistan to know the world. Nabila 39 years old she was Burusho, she has 5 kids, and her husband is working in wooden factory as labor. So, they can't affords expenses, she started work when their husband couldn't afford the school expenses of children she came to factory on walk which take more than 50 minutes from Amphari chowk to that factory she don't take transport due to lack of money and don't want to spent it instead of spend on transport she utilize in to fulfill kids school needs. (Sharote Danyore Gilgit) The respondent named Nazara was of Age 32. Her working area was cattle work, woolen work, handicraft, tailoring even during pregnancy and many other small tasks. She never left working, because she supports her own self, she was a widow. She argued that for her power is support of family and kids. She stated that her male kids are her power, her assets are her power. She also argued that freedom is amazing power but without support freedom doesn't mean anything to a woman. Sultana Bibi had four kids. Her working area was staring from skills of Hunar

Gah to land and cattle's work. She argued that her husband was running a small shop of glossary. Recently her husband died in car accident.

According to Sultana Bibi power is a composed of many things, where most important for a married woman in her power is support of her husband and kids. Hold over earning is also power of a woman but it brings higher level of responsibilities to part of that woman. She said violence in a society is very actual cause of losing woman power, because conflicts in form of domestic violence restrict the thinking of a woman to think for development or success in such male dominant society. However, education and income are also important components for woman to gain power in a family or society. Lal begum was divorced in 37 years of age in peak of her beauty and power; she argued that her 2 kids are also given to her. She said that her husband supports her kids. According to Lal begum Peaceful relationship with family is power but education and skills are most important components for women power.

4.16.3 Shin Women Discussion

The discussion of shin women was a little bit different from the women community of Burusho the first respondent of the discussion MS. Saima, age was 29 years. She works at Hunargah as well as in her agriculture fields. Her working activities also include cattle grazing and taking care of kids. Her brother drops her in Hunargah for work, due to the financial crisis she started working. Without her paid work it's impossible to give education to her kids. When she goes for work she always covered her face. She argued that power for women is her kids. Looking forward for the better future of her kids is just like increasing her own power in the coming future. She argued that transport is the biggest issues of these workers because, this factory never gives us transport and health facilities. They get only 20 rupees per piece of uniform and they must spend many hours

to get more money, while keeping the walk after work in their minds, which is always very struggling and hard for them after work.

Another respondent named Bano Bibi argued that her husband doesn't allowed going in fort of male without purdah. She was 16 years when she got married. She was not educated but she was very sensitive about her kid's education. She argued that education is the real for women, where she can explore the whole world through education and information. She said, she cares about her girl's education most importantly as she miss her schooling very much. She was also victim of violence and she argued that more time spending in factory is relief from violence but a very intensive worry for kids, Bano Bibi said that, she works whole day, but her mind is always focused on her kid's activities, education and care.

In the end, she said her husband is drinker which has suffered them a lot and the only option to sustain is work, support and keeps patience on hope of good days. The concept of power is almost alike between Burusho and Shin women in terms of indicators, but it varies across these sects regarding their perception on each factor value. Both the sects consider, power as high no kids, many income sources, high mobility, exposure and better education, where score for these factors varies across sects.

The study found that average income and education in Burusho women is higher than shin women in Danyore. I also found that mobility and exposure is also high in Burusho women as of shin community. Decision making power of Burusho women is more than Shin women, as high percentage of Burusho women have complete hold on Family decision making. And higher percentage of Burusho women words is considered as suggestion and advice to their male decision.

From the model results we confirmed the factors under controlling for error, where all the variables are significant but only age is negative and insignificant in both the models of study. However, magnitude of coefficient for Burusho women, are high than Shin women. It indicates high power index for Burusho women as compare to shin women in Danyore GB. Only saving as power of factor is higher in shin community as compare to Burusho women. The reason behind is that Shin women save for their Cultural expenditure during Marriages and other ceremonies. However, some indicators of power across these sects are totally alike,

CHAPTER 5

CONCLUSION AND POLICY RECOMMENDATION

5.1 Conclusion

Determining the concept of power across two different sects is very challenging and very important. This study was specifically designed for Gilgit Danyore, where two sects of Burusho and Shin community lives together and several socio-economic indicators explain their concept of power. Women power is never acknowledged on community level in remote or unconnected areas but somehow it is very important for family to grow. The study mainly found that concept of power is very much same in both sects only shin community is closer to religion factors, where they do very much Purdah and Burusho community do not restrict their females on high level Purdah. Decision making power in Burusho women was high, where at least maximum no of women reported that they can participate in family level decision making process.

The mobility of women is very important, which let them get high exposure around. Shin women are less mobilized, and exposure is restricted because of their norms and values and religion. Shia is totally Shin community, which is stricter as compare to Burusho community with maximum no of people from Ismaili. Shia women are more connected through teaching and learning religion and society respect them a lot. The study concludes that Burusho women are powerful based on selected indicators as compare to Shin women in Danyore GB. Danyore provided opportunity to both sects equally but due to family, religion and other interesting factors the power varies across them. Still the area of study is underdeveloped, but the pace of development is high as compare to past days, where we believe NGOs have contributed a lot to the welfare of this society. Government of Pakistan has contributed, by providing loans through (BISP) income support programs and Government has also provided trainings to locals for exploring their skills and opportunities. However, society is self-motivated for their future and development.

5.2: Recommendation

- Base on the findings of this research, it's our suggestion to increase education facilities, small jobs and facilitate the population of working women in GB by providing better transport, which is the biggest issue of the time for these working women.
- Recognition of women education came after their entrepreneurship struggles and small businesses they did, for years and years, so it's very important to facilitate and motivate these women groups for entrepreneurship and local education.
- Many people in our study mentioned their other sources of income is agriculture, where it's very important for government of Pakistan to train these women for climate smart farming and to train these for, how to take care different things during agri businesses, which could be done through extension workers.

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QUESTIONNAIRE

Instruction

The information will be used only for an MPhil academic research work. The research is based on women power index. I request to fill each blank very carefully

Questioner:

Topic Concept of Power among Burusho and Shin Women: Case Study of Danyore Gilgit

Personal profile

1. Interviewee Name:	M	Index score
2. Gender		
3. Age		
4. Education		
5. Marital status		
6. No of kids		
7. Income		
8. Occupation		
9. Religion		

Domestic and Professional work of women

1. What is the nature of your work?
 - Clinical
 - Teaching
 - Agriculture
 - Handicraft making
 - Tailoring
 - Entrepreneurship

2. How many hours do you work daily?
3. Does anybody support, if you are alone to do all the work? Yes No
4. Who is more supportive?
5. Have you ever been restless do you work burden? Yes/No
6. What are types of work and tasks you must do every day?

Describe

Agriculture

Cleaning home

Washing clothes

Ready Breakfast for family then ready kids for school and drop them in school

Feeding cattle's

Woolen fabric work

Tailoring

Tasks women perform inside home:

- Farming
- Livestock and animals feed
- Cleaning house
- Preparing food
- Ready kids for school
- Washing clothes.
- Take care of family members

Tasks women perform outside home

Tailoring

Handicrafts

- Entrepreneurship
- Honey work
- Palour work
- Running ladies shop
- Dry fruit packing

1. Do you work for government? Yes No
2. How many days per week if it's daily based work? No if days.....

3. How much hours you work daily? No of hours-----
4. What are the returns on work?
Economic-return Non-economic return
5. Do you feel this much economic or no economic returns can support your life?
Yes no
6. If no how much is required more to make it sustainable?
Rs Other facility you need

Women power index

Age	21 to 30 years	+1	Mark the score here
	31 to 40 years	+2	
	41 to 50 years	+3	
	51 to 60 years	+4	
Education	Zero	0	
	1-5 years of	+1	
	6-10 years	+2	
	11-15 years	+3	
	Above	+4	
Income	1000-5000	0	
	5001-10000	+1	
	10001-15000	+2	
	15001-20000	+3	
	20001-30000	+4	
	30001-40000	+5	
	40001-50000	+6	
Income Diversification	No(zero) Source of Income	0	
	One Source of Income	1	
	Two Sources of Income	2	
	Three Sources of Income	3	
	Four Sources of Income	4	
	Five Sources of Income	5	

Number of kids	Zero kids	Zero	Male takes value + Female takes value -
	One kid	1	
	Two kids	2	
	Three kids	3	
	Four kids	4	
	Five kids	5	
Local Mobility	Not allowed	0	
	Allowed	1	
Distance from Work Place	Close to home	+2	.
	100 meters to 500 meters	+1	
	1 km to 2 km	0	
	2.1 km to 4km	-1	
	4.1km to above	-2	
Decision Making Power	Not allowed to set in meetings	-2	
	Allowed but no interference	-1	
	Participation allowed	0	
	Considering women words in advice or meeting	+1	
	Hold on decision making	+2	
Assets Accumulation	If she has to pay loans	-1	
	If she is free of financial liabilities	0	
	If she save some money	+1	
Exposure To Outside Gilgit	Never gone outside	-2	
	Once in life	-1	
	2-5 times nationally	0	
	More than five times to different cities	+1	
	Often to different cities	+2	
	Foreign	+3	

Closeness to Religion	If she doesn't studies religion	Zero	
	If she is a student of religion	+1	
	If she teaches religion	+2	
Purdah	If she wears simple dupatta	Zero	
	If she wears scarf	+1	
	If she wears full Burkah/hijab	+2	
	with covered face		

1. What is power in your opinion? Explain please
2. What restrictions are you facing while working in society?
3. Can you restrict family members from, what is not good for them? Yes no
4. Do you have any role in decisions making outside your home? Yes no
5. Have ever been considered by neighbors for solving any issue for them? Yes no
6. Who is managing house expenditures at household level?
7. What are factors that you believe for making you more a power full woman?
8. Do you think if you were more educated you might had more influence on family or society? Yes/No
9. Do you think if you were more religious you might have more influence on family or society? Yes/No
10. Do you think land or money is your power? Yes /No
11. Do you think your family/sons is your power? Yes /No

Decision-making:

1. Do you have a say or involve in decision-making within the household?
Yes/No
2. If yes, then please specify what type of decisions are you involved in?
Do you First take permission from husband then take decision?
3. If no, then what do you think are the possible reasons for non-involvement in decision making?
4. Do you have decision making power in your house?

No

5. What kind of decision making power you have?
6. Are you at top three persons at your family to conclude any decision on any issue?
7. Who makes the decision of your involvement in an income generating activity?
8. Who makes decision about how your income will be used?
9. If it's by you then how you decide to spend your income on yourself or on your children if married?
10. By whom the household daily expenditure decisions are made?
11. Who take kids marriages decisions?

Autonomy/Mobility:

1. Are you feeling free to visit any place or event you want?
No
2. If no, why do you think your mobility is restricted? What are reasons behind that?
3. Do you feel comfortable being unaccompanied while going outside the home?
No
4. If no, then elaborate the reason that why don't you feel comfortable?
5. Do you wear Burkah/hijab while going outside?
Yes/No
6. Is it easy for you to visit a market place and bring work for you that can possibly help you in earning income?
Yes/No
7. If yes, then what type of work is available to you?
8. If no, then how do you get a work and does this restriction has affected your work and earning ability?
9. How do you obtain the material and deal with the clients?
10. What is your personal choice apart from social restriction?
 - a) Burkah
 - b) Hijab
 - c) Nothing
 - d) Others

Control over Earning:

1. Who decide on how the money should be managed?
2. Do you control over how to spend your own income?
3. If yes, then where do you like to spend your income most? If no, then what are the possible reasons?
4. Has your husband or other family members ever try to take your income away from you?
5. As a way of retaining control did information regarding your income is being withheld by someone in a family?
6. Do you manage your income independently or it is merged under common management within household?
7. Who has predominant control over the household income?
8. Do you have right of access to use this income?

Women Subordination/Disparity:

1. Has earning an income reduced the level of discrimination between men and women? If yes, then how and if no then why do you think like this?
2. Do you think that due to the work, your father/brother/husband ever abused you?
 Yes No
3. If yes, then what type of abuse you face:
4. Has earning an income helps in strengthening your opinion over different matters with other household members?
5. Is there a decrease in domestic responsibility after starting work?
6. If yes, then who share these responsibilities with you? If no, then what do you are the possible reasons?

Status of Women:

1. Can you compare your level of economic dependence on husbands or other family members before and after earning income?
2. How much do you contribute to the household income and has this contribution helps you in raising your position within the household?
3. If no, then what do you think are the possible reasons?

4. Do you have economic security in the form of cash saving which makes you self-dependent?
5. How much positivity you developed after earning an income? Do you own any assets?
6. If yes, then this ownership came after earning an income?
7. How do you observe an improvement in your social network (relation with friends, relatives or neighbors)?
8. Have you ever tried to access court if something wrong happened to you at work or inside the family?
9. If yes, then in which matters you took assistance?
10. If no, then what are reasons for this inaccessibility?

Attitude Change:

1. Do you think that earning an income helps in changing your attitude towards women work?
2. If yes how please explain?
3. Have you ever fight with husband or brother or anybody in the family? Yes
no
4. Have you ever beat some one? Yes no
5. If no than have you ever got beaten from someone?
6. If yes from whom you got beaten and why?

FOCUS GROUP DISCUSSION

Introduction

1. What is power according to you?
2. How do you manage time for tripe work?
3. How much time do you take to complete your work?
4. Discuss your involvement in household decisions?
5. Discuss your level of power /mobility after earning an income?
6. How effective control you have over your work and earning?
7. Have you experienced any inequality based on your gender inside the household?

Yes no

8. If yes, then: Have you witnessed any change in inequality between men and women due to contribution in the household? Yes no
9. How the level of economic independence on other household members changes after earning income?
 - Completely independent, Partially independent, Still dependent
10. Have you ever faced domestic abuse in any way? Justify
11. Which do you think is better for women, to stay at home or to work? Explain the behind the opinion?
12. What is happiness to you?