

Empowering Women Through Non-Traditional Occupations

CIQAM Project



Student:

Zyn Al Abidin Baig

Supervisor:

Wolfgang Zank



AALBORG UNIVERSITY

May 2021

Table of Contents

Abstract.....	4
Introduction.....	5
CIQAM Project: A Skill Based Approach to Women Empowerment.....	7
Problem Statement	7
Background.....	8
Context of the Research Area	8
Introduction to the Aga Khan Rural Support Programme (AKRSP)	10
Development Model of AKRSP	11
CIQAM-A women Social Enterprise	13
Literature Review	15
Theoretical framework.....	19
The theory of Intersectionality	19
The Concept of Empowerment	21
Understanding Power	21
A gendered Analysis of Power	23
Understanding Empowerment	24
Alternative Approaches to Empowerment:	26
Methodology	29
Choice of Research Problem	29
Choice of Theories and Concepts.....	30
Intersectionality	30
Power	30
Empowerment	30
Research Strategy.....	31
The Ontological Assumptions	32
The Epistemological Assumptions	33
Primary Data.....	34
Data Collection	35
Sampling Approach	35
Permission for Conducting the Research in the Study Area	36
Interviews and Interview Protocol	37
One-on-one Interviews Setting.....	38

Interviewer and interviewee	39
Transcribing the Data	40
Ethical Considerations	40
Validity and Reliability	41
Limitations	42
Analysis	43
Financial Status.....	44
Women’s Occupation	45
Access to Education	46
Women Empowerment at Personal Level	47
Women Sense of Self	48
Individual Capability and Personal Autonomy	49
Women’s Opinion: Economic role & Women Rights	51
Women Empowerment at Relational Level	52
Control over Household Resources and Household Expenditure.....	53
Contribution to Household Income and Decision Making.....	54
Care Responsibilities	56
Women Empowerment at Environmental Level	57
Break Stereotypes	57
Influencing Other Women	58
Safety and Mobility Outside Home	58
Discussion	59
Women in Non-traditional Job: CIQAM Carpenter’s	59
CIQAM Role in Women’s Empowerment	60
Conclusion	63
Bibliography.....	67
Appendix.....	69
Appendix 1: Respondents Interviews	69

Abstract

There has been a lot of research being done on empowerment especially in the context of South Asian countries but there is a dearth of scholarship on women in non-traditional jobs and how it affects the women empowerment. We have tried to ground this phenomenon in the context of Pakistan through focusing on a case study in the remote region of Altit Hunza, Pakistan.

The case study we choose was a women social enterprise under the name of CIQAM which is established in the Altit Village of Hunza, Pakistan. This was implemented by NGO called Aga Khan Cultural Support program (AKCSP) in 2008. The main objective of this project was to provide a source of income for women from marginalized households at the same time empowering them in the process.

In this study we examined the reason behind women going into non-traditional jobs and what role did CIQAM played in the empowerment of women in Hunza. Through this research we found out that one of the few reasons why they went into non-traditional jobs was due to household financial issues. This project played a significant role in the empowerment of women in this region. At all levels of change, Personal, Relational and Environmental, the women involved positives and transformational change in their lives

Introduction

The adoption of Beijing Declaration and Platform for Actions (BDPA) by 170 member states was a groundbreaking agenda for achieving gender equality and empowerment for women and girls worldwide. A review of 25 years of BDPA shows some of the progress that has been made but it also points to the fact that not much progress has been achieved contrary to what was expected. The report highlights one very important aspect of gender equality paradigm which is the increasing participation of women in economic activities which is crucial to the gender equality and women empowerment which has been purported by the review of BDPA (UN Women, 2020). According to the report women spend 3 times as much as men in the unpaid work and reproductive work which limits their access to better paying jobs and additionally, half of the global women workforce are in informal economy (Ibid). The global gender pay gap stands at 16 percent, and in some countries women are paid 35 percent less than men (Ibid). And in case of marginalized women this situation is exacerbated even more.

The economic inclusivity of women is more dire in the context of Pakistan. Gender inequality is a mainstay in the lives of the women in Pakistan which is evident in every aspect of their lives. In all of the socio-economic indicators Pakistan performs poorly. According to the Global Gender Gap of 2020, prepared by World Economic Forum, Pakistan ranked third from the last on gender equality at 151 out of 153 (AKU, 2019). The key areas under study to calculate Gender Gap are economic participation and opportunity, educational attainment, health & survival and political empowerment (Saranjam Baig et al., 2020). This pertains to the fact that Pakistan has to work diligently to empower women and girls by providing them access to higher education, better health facilities, and complement that with providing economic opportunities so that they could be equal citizens in the development of the country. This fact is supplemented by one of International Labor Organization (ILO) finding that if Pakistan is able to reduce the gender gap in its labor market by 25% then it will give a boost to its economy upwards of \$139 billion (AKU, 2019). If we zoom in on the 2017 Census of Pakistan, women comprise half of the population of Pakistan with 101.332 million out of 207.77 million. And out of the total population of

women, 64.89 million live in rural areas and the rest in Urban areas (Survey, 2018). This points to the fact that in order to improve the plight of the women, more resources should be vested in the development of women from rural areas who are deprived of the basic amenities and if they are incorporated in the workforce then it could have a multiplier effect on Pakistan Economy.

One such rural area which we will look at closely in our study is the Hunza District of Gilgit-Baltistan region formerly known as Northern Areas, which is situated in the extreme north of Pakistan. Gilgit-Baltistan is a mountainous region which has one of the highest mountain ranges in the world with Himalaya, Karakorum and Hindukush converging at this point (Fazlur-Rahman, 2007). This region has achieved great leaps in terms of development from being stricken with severe poverty in 1980s to becoming a vibrant and progressive community with a literacy rate upwards of 90% that is one of the highest in Pakistan. This is a testament to the work being done by Aga Khan Rural Support Program, a non-governmental organization development agency working under the umbrella of Aga Khan Development Network, in collaboration with local government agencies, which implemented its rural support program in 1980s. This NGO initiated its program with a rather different approach which was inclusive of the local people in its identification of projects and planning, implementation and monitoring process. It is this bottom-up approach which made local people equal partners in this program which ultimately led to it being a success (Fazlur-Rahman, 2007). This is a brief summary of the transformation this region has seen in the past 40 years that we will look into in more detail in the later sections.

Although the rural support program did alleviate poverty in this region significantly, women are still faced with barriers to their development and empowerment which is indicative of a patriarchal society such as in Pakistan. According to Mumtaz and Salaway (2007), Pakistani society is an extremely patriarchal society with a very discrete gender roles for men and women (Aurat Foundation, 2016). The oppression of women can be seen at both macro and micro level. At macro level, the resources are not distributed equally among men and women which are supported by regressive Islamic laws that produces class and gender hierarchies (Aurat Foundation, 2016). At the micro level, marriage occupies a central role in women's lives and affects them in myriad ways because they are arranged within the family members or amongst the neighboring tribes (Ibid). And the society operates in such a way that it is important for women

to have sons so that they can carry on family's patrilineal lineage and additionally she can live securely in her marital home(Aurat Foundation, 2016) .In this traditional culture gender roles are clearly defined where men are the primary 'breadwinners' and holds the decision making power and women are dependent on their male spouse who are considered as the 'homemaker'. Though variations exist if we move from southern region to Northern region. In Hunza, and Gilgit Baltistan at large, these femininities are less rigidly defined, and the communities are less conservative comparatively but still there are considerable barriers which impinges on the empowerment of women.

CIQAM Project: A Skill Based Approach to Women Empowerment.

For this study we have chosen 'CIQAM' project as our case study to explore in detail the women's space in economic activities and its impact on women's empowerment in Hunza, Gilgit-Baltistan region of Pakistan. CIQAM formerly known as Women Social Enterprise (WSE), was a pilot project which was implemented by Aga Khan Cultural Service Pakistan (AKCSP). The main objectives of the project were to engage women from marginalized households of Hunza and adjacent areas in income generating activities through working in heritage development projects for AKCSP. They were given training in mapping of the historical villages in Hunza. Seeing the potential of their agency, this project was further expanded to give training to these women in technical skills so that they can earn a livelihood in non-traditional jobs such as carpentry, plumbing and masonry, which are regarded by large men's professions, thus changing the perceptions around the discourse of femininities. With the funding from Royal Norwegian Embassy (RNE) and World Bank, this project has further expanded to include hospitality into their future projects. We will go into more detail about the history of this project in the following sections.

Problem Statement

The CIQAM project raises many questions related to the agency of 'Women'. In the context of Hunza, one would ask why women are marginalized in the first place and why they choose an occupation which is dominated by men and which is contrary to the defined gender roles in Hunza, and at large in Pakistan. Secondly, this raises the question that whether the induction of

women in non-traditional jobs have a positive impact on women empowerment. Considering the aforementioned points, we will formulate the following research question:

“Why are marginalized women working in non-traditional jobs in Hunza and what role does it play in women’s empowerment: A case study on the CIQAM project in Hunza, Pakistan.”

Background

It is important that we should situate our study in the context of Hunza (Valley in the Northern part of Pakistan) and the developmental work that took place over the last four decades. In this regard AKRSP (Aga Khan Rural Support Programme), a NGO, role in the development of this region is monumental. Therefore, we need to give a historical background of this programme which is pivotal in understanding current dynamics of this region. Furthermore, we also need to give a historical background of the CIQAM project which was implemented under the stewardship of Aga Khan Cultural Support Programme (AKCSP), another development agency of the wider Aga Khan Development Network (AKDN).

Context of the Research Area

Hunza valley is situated at the northern tip of Pakistan in the Gilgit-Baltistan region, formerly known as Northern Areas. The valley runs along the Hunza river, a tributary of the Indus river, from the town of Gilgit, which is at the southern end of the valley and at its northern end is the Khunjerab Pass which connects Pakistan with China (Leinenger, 2016). The main villages of central Hunza lie on average of 2500 meters above sea level. One can easily see these soaring mountains from a high point of a rooftop which are above 7000 meters, such as Rakaposhi (7788m), Pasu sar(7,476 m) and Ultar sar(7,388 m) (Ibid). The total population of Hunza is 243,324 according to the Wikipedia (we had to rely on wiki statistics due to unavailability of information on government forums). Hunza is divided into three subdivisions along the lines of ethnolinguistic and geographical characteristics (Ibid).

The southern part of the Hunza is called the lower Hunza, majority comprising of people who speak Dardic Indo-Aryan *Shina* language and they call themselves *Shinaki* (Leinenger, 2016). Shina is the most common language spoken in various other districts of Gilgit-Baltistan. They also

make up the majority of people in Gilgit, which is the administrative capital of Gilgit-Baltistan (Ibid).

The northern part of the valley is known as Upper Hunza or widely known as Gojal which comprises of people who speak Wakhi language which is a language originated from the Wakhan valley of present-day Afghanistan (Ibid).

Central Hunza, which is the focus of my research study, is populated by speakers of Brushaski language, who refer to themselves as Brusho or Hunzokutz (Leinenger, 2016). An estimated 90,000 people speak Brushaski in varying dialects in Nager and Yasin valley's which are situated to the south of Hunza (Ibid). Attempts have been made by many scholars to determine the origins and linguistic categorization of Brushaski but it remains to be an isolate: a language which has no association or similarities with any other language (Ibid). Central Hunza was the center of the former princely state of Hunza. By 1800s, there were only three settlements known as Altit, Baltit (present day known as Karimabad) and Ganish (which is the oldest settlement of Hunza) (Ibid).

M. Leinenger (2016) in his research paper writes about one of the transformative periods in the history of Hunza in the early 1980s. During this time there was sustained International Development efforts, most significant of which was Aga Khan Rural Support Programme (AKRSP), which we will talk about at length in the succeeding section. The majority of the people of Hunza, all three ethnolinguistic groups (Shinaki, Brusho and Wakhi) -around 85 percent- belong to the Nizari Isma'ili (or Imami) Shi'i Muslims (Leinenger, 2016). The rest of the population-15 percent- are Ithna'ashari ("Twelver") Shi'is (Ibid). The Nizari Ismaili or most commonly referred to as Ismaili's, is a sub-branch of the Shi'i branch of Islam (Ibid).

The Ismaili School of thought believes that Muslim *ummah* (community of believers) should be guided in spiritual matters by an *Imam* (spiritual leader) who is descended from Prophet Muhammad through nephew and son-in-law Ali. So Ismaili's presently believe in *Imam* whose line of succession trace back to Prophet Muhammad (Leinenger, 2016).

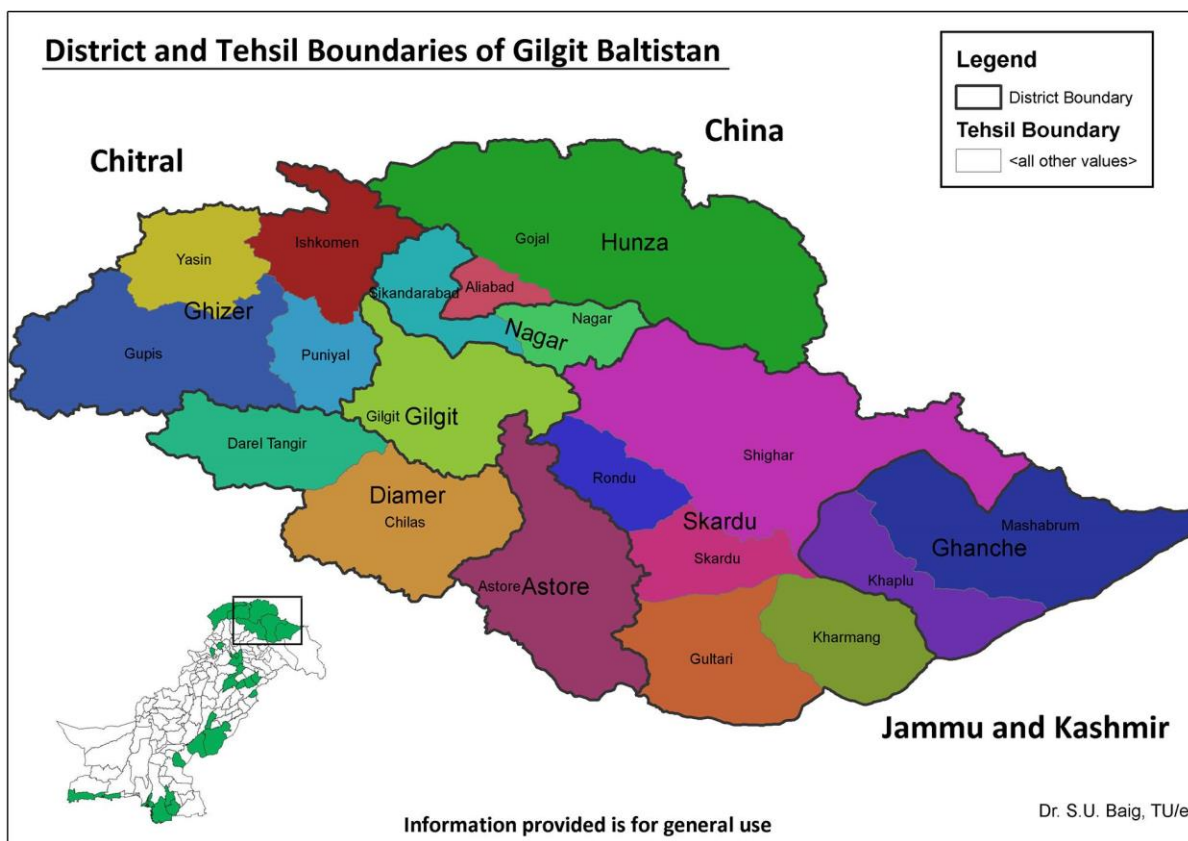
The present Imam, 49th Isma'ili Imam is Shah Karim al-Husseini, also known as the Aga Khan, succeeded his grandfather in 1957 (Leinenger, 2016). These two Imams were instrumental in the period of decolonization and post-colonial nation-building, which was marked by great

transformation for ismaili's of South and Central Asia, Middle East and East Africa (Ibid) .The two imams also played a pivotal role in transforming religious authority and leadership into the formal and bureaucratic structure, called *Institutions of Imamate* which covers all aspects of religious and worldly matters(Social ,Economic and Political)(Ibid).

The current Imam of the *ismaili*, founded the Aga Khan Development Network(AKDN),which is a network of interconnected NGOs which covers various aspects of development :Aga Rural Support Programme(AKRSP),Aga Khan Education Support Programme(AKESP),Aga Khan Health Services (AKHS),Aga Khan Trust for Culture(AKTC) and Aga Khan Cultural Support Programme(AKCSP).This institutionalization of the Imamate in the AKDN and its vision of development is the key to understanding the current dynamics which are at play in Hunza.

Introduction to the Aga Khan Rural Support Programme (AKRSP)

In the early 1980s, non-governmental organizations started developmental programme in the Gilgit-Baltistan, formerly known as Northern Areas of Pakistan in order to fill the vacuum that emerged when princely states in this region were abolished (Kreutzmann as quoted by Fazlur-Rahman, 2007). AKRSP was one of the main NGO's that initiated its program in this region (Fazlur-Rahman, 2007).This programme was established in the Gilgit district of Gilgit-Baltistan region in the early 1980s (Ibid).At present AKRSP is working in the six districts of Gilgit-Baltistan i.e Gilgit, Hunza, Nagar , Diamer, Ghizer , Ghanche, Astore and one district from Khyber-Pakhtunkhwa province-Chitral(Ibid).This programme had the financial backing of its parent organization called Aga Khan Development Network(AKDN) of which AKRSP was one of the organization. Other organizations from the developed countries such as Gesellschaft für Technische Zusammenarbeit (GTZ), Canadian International Development Agency (CIDA) and Department for International Development (DFID) also extended their financial support to the rural uplift projects of AKRSP in



this region (Ibid).

The AKRSP came up with a unique strategy which ensured the inclusivity of the local population in all aspects of the planning process, from identifying the projects and approval to implementation and monitoring (Ibid). This NGO worked towards building a resilient and sustainable community by first successfully completing the projects through putting in practice a participatory development model and then entrusted the maintenance/management responsibilities of the projects to the respective village communities and to the village organizations (VO) (Malik et al. as quoted by Fazlur-Rahman, 2007).

Development Model of AKRSP

AKRSP achieves its development objectives through Village and Women Organizations which are the grassroots or village level institutions. The Village organizations (VO) is comprised of the residents of a particular village whose economic interests are met through organizing as an

interest group (Fazlur-Rahman, 2007). The VO serves the purpose of self-sustaining development institution that is at the grassroot level of village which is accessible to all residents of the village. This organization of people into an VO makes it convenient for the development agencies to enter into partnership with the villages (Ibid). They act as cooperative where people meet regularly to review the needs and performance of the organization. AKRSP set a condition where every member has savings deposit at the meetings (Ibid). This is central to the functioning of VO through which they access loans by keeping the savings as collateral for the funding of the development project in the villages (Khan et al. as quoted by Fazlur-Rahman, 2007).

Initially AKRSP targeted Small scale developmental projects called Productive Physical Infrastructure (PPI)- a term popularized by AKRSP that included link roads and irrigation channel. These projects were agreed upon by reaching a consensus through the platform of VOs (Ibid). The conditions set forth by the NGO in order to grant these projects were: to have a VO with maximum participation of households (at least 70%). Further, it was mandatory for the members of the VOs to deposit a fixed amount of savings at regularly held meetings. The money collected through savings were deposited in a joint bank account. When these conditions were met, only then VO got loans from AKRSP (Ibid) using the savings as a collateral (Ibid). Through this process people were mobilized and engaged at a grassroot level, through a bottom-up approach, which resulted in residents of villages taking ownership of the development projects. With the passage of time, development projects for VO and WOs (Women Organizations) were expanded to include natural resource management, afforestation programme, capacity building projects (such as CIQAM project) (Ibid).

AKRSP was successful in establishing VO in these regions which numbered 2371 with membership of over 94000 people. And these VOs savings amounted to 317 million rupees (World Bank as quoted by Fazlur-Rahman, 2007).

Women Organizations (WO) on the other hand had to contend with some disparities in terms of the number of organizations as well as the numbers in terms of participation (Ibid). The main purpose of the WOs was to make sure that women of this region have access to the resources/products that they produced and processes, instill in them the agency and

empowerment to have control over the profits of their work (Fazlur-Rahman, 2007). Achieving these results meant redefining the traditional roles of women, which is prevalent throughout the region, due to age old traditional customs, traditions and values (Ibid). In relation to VOs only one district outperformed all the other districts i.e Hunza. Mainly because the inhabitants of Hunza valley belong to the Ismailis (a subbranch of Shia Islam) who were very open towards the operationalization of the WOs in their villages. The districts which were dominated by Sunni and Shia (main branches of Islam) were conservative towards having WOs in their villages (Ibid). Even in Hunza as Ives notes, only the well-off women had the membership of the WOs and the poor peasants were marginalized in the process as they were not able to deposit a fixed saving to be a part of the WO (Ives as quoted by Fazlur-Rahman, 2007).

But overall engaging women through WOs meant that they were partners in the development process, although not at par with men, and the resource management activities which was steppingstone for women's empowerment in the years to come. Through this process more than 47000 women became members of WOs and saving from these organizations amounted to 110 million rupees in the Gilgit Baltistan-Region.

We presented a very brief account of the model that was adopted by this NGO in the mountain villages of the Karakoram and Himalayan regions. It was through this initiative that the people of Hunza were able to build social capital and the capacities, especially amongst women, which made it possible to implement a revolutionary project centered around giving skill-based training to women in non-traditional jobs. In the next section we will deliberate on the focus of our study which is the CIQAM project, implemented under the stewardship of Aga Khan Cultural Support programme (AKCSP).

CIQAM-A women Social Enterprise

If we look at the history of this enterprise, we see that this was made possible through a series of initiatives taken up by Aga Khan Cultural Support Programme (AKCSP), a development agency which is a part of larger Aga Khan Development Network (AKDN), in order to build the capacities of the local women which will enable them to participate in the economic activities. AKCSP is heavily engaged in the Northern part of Pakistan in order to improve the living conditions in the

impoverished parts of this region. In this capacity, AKCSP work focuses on using cultural heritage as resource for community development(AKCSP, 2005). This NGO work include the conservation and restoration of landmark monuments, rehabilitation of historical settlements through incorporating a community-based approach and inventory of cultural and architectural heritage. Through this work they conducted restoration and rehabilitation of the two historical forts of Hunza, Altit fort and Baltit fort which is 900 and 700 years old respectively.

In 2003 AKCSP engaged the local women of Hunza by training them in plane table survey and employing them on daily wages to conduct survey of historical villages (AKCSP, 2005). In the following year another group of women hailing from Altit and Ganish villages were given training in tracing and digitizing the Sacred Rocks (having Buddhist inscription) of Hunza and they were also involved in developing an inventory of the historic villages in Hunza valley (Ibid). After the success of engaging women in economic activities, AKCSP capitalized on this newfound agency to engage women in the documentation of Altit Fort in 2005 (Ibid).

Seeing the readiness of the local women in participating in the public domain, this NGO expanded the scope of this project to include non-traditional jobs (carpentry and plumbing) into their fold. This project was initially known as Women Social Enterprise (WSE) (Ibid).Later this enterprise evolved into CIQAM ,which means “Well-being” in the local Brushaski language (AKCSP, 2005).This project was funded by the Royal Norwegian Embassy (RNE) which resulted in developing a small group of women from marginalized families who were given training in non-traditional jobs so that they can be economically independent (Ibid).These women were given on job training in skills such as topographic and building surveys, carpentry, masonry, electrician, plumbing, paint & polishing and hospitality (AKCSP, 2005).

With the passage of time, carpentry, hospitality and surveying turned out to be the leading skill development programme which could provide a regular source of income for these women. Later during the course of the project, AKCSP with the funding from RNE were able to give 6 women and men exposure of receiving carpentry training in Norway which further consolidated this project. Currently CIQAM project employs 110 women of which 6 are head carpenters who provide apprenticeship to the new recruits.

Literature Review

So far, we have given a background and the context to our case study in question. Furthermore, we need to ground our research in the existing body of literature on women's labor force participation, women in non-traditional jobs, impact of women's paid work on their lives and how women's economic inclusivity translates into women's empowerment in the grand scheme of things. In our literature review, we will include literature from the Indian Sub-continent (Pakistan, India, Bangladesh) since all the countries share similar socio-cultural characteristics.

Farhan et al.(2013) in his analysis of women's labor force participation the in Pakistan, asserts that women's labor force participation as a percentage of total women's workforce as well as total country's workforce is below par if compared to other countries. The author explored the reasons behind the low labor force participation (Sarwar and Abbasi, 2013).As Pakistan has an agrarian society, most of the workforce is in informal sector, mostly in agriculture sector (Ibid).Women in Pakistan accounts for half of the population yet they represent one-fourth of the total labor force. According to the recent publication(2017-2018) from Pakistan Bureau of Statistics(PBS),Majority of employed women are working in agricultural sector which amounts to 66 percent of the total women labor force (Pakistan Bureau of statistics, 2018).And 26 % of women are working in non-agricultural sector with 18% women(Whole sale and retail Trade),16%(Manufacturing),7.6%(Education) and 2.3%(Health and Social work) (Ibid). We can also see that 67.5% of working women are married. Farhan Et al(2013) highlighted some of the factors that impedes women participation in labor force. Firstly, it is the reproductive work (household chores, children and elderly) that leaves women with no time to increase their human capital(skills development and education)(Ibid).Secondly Social norms also restricts women mobility into public space confining them within the walls of their homes which forces them into informal sector, which are characterized by unskilled and low paying jobs(Ibid).This paints a very bleak picture of women labor force participation in Pakistan that puts in the perspective of women going into non-traditional jobs which, is in the case of Pakistan , an anomaly.

Since our research focuses on women in non-traditional jobs and empowerment, we need to look into the major determinants of women empowerment in the context of women in Gilgit-Baltistan According to a research conducted into the socio-economic and socio demographic

determinants of women empowerment in the neighboring districts of Gilgit and Ghizer in Gilgit-Baltistan Region of Pakistan, education level shows a strong and significant correlation with both indexes of empowerment (decision making and women participation) amongst other variables (Saranjam Baig et al., 2020) . This study also indicates that there's a significant and positive relationship between women's decision-making power and the standard of living. This means that better standard of living translates into more empowerment for women.

Deliberating on the relationship between paid work and women empowerment in Bangladesh , N.kabeer et al.(2011) explores through conducting surveys and qualitative interviews to see the impact of paid work on various indicators of women empowerment which ranges from women's decision making prowess in intra-household and inclusivity of women public life(Kabeer et al., 2011).The research finds out that work which involves regular and relatively independent incomes has the greatest transformative potential for women (Ibid).

In the multivariate analysis of this study, authors drawing on the economic empowerment, states that women who are economically active in the sample showed higher likelihood of making decisions which directly related to their health, than those women who do not partake in economic activity (Ibid). Furthermore, women in paid work have greater economic autonomy, they are more likely to have life insurance and savings with their own name and are more likely to invest in an asset (Ibid). Other set of indicators that has effect on the health related decisions and savings include marital status, secondary education and membership of an NGO (Ibid).In terms of women's mobility in the public domain, marital status hold greater significance. Married women are less likely to mobility in the public sphere whereas single & divorced women and women headed holds experience greater mobility. Strongly related to this point is the women's secondary level of education which increases their access to health centers (decision making in health) as well as markets. Other factors which increases women mobility in public domain include membership of an NGO, regular viewing of TV and valued by family members but the association is rather weak (Kabeer et al., 2011)

The final set of regression in N.Kabeer et al.(2011) revealed attitudes and perception of the women in sample .The question of whether paid work commanded greater respect from the

family, female headed households responded with a 'yes' than the male-headed households. Other variables which were deemed important were TV viewing and being valued by family (Kabeer et al., 2011). In relation to acquiring respect from the wider community, female headed household and female in formal paid work responded affirmatively as did the women who were valued by family members (Ibid).

On the questions of having control over their lives, women who are in formal paid work and women in paid work responded positively with exercising more control over their lives. On the other hand, separated and divorced women have less control over their lives in comparison with married women (Ibid). However, female headed households commanded greater control over their lives than male-headed household, which meant that they were not subservient to authority of a male (Ibid). Education (primary and secondary), household wealth and being valued by family also enhances one's control over their lives (Ibid).

So far, we have incorporated scholarship of women's empowerment from an Indian sub-continent perspective, drawing from research being done in Pakistan and Bangladesh. In our literature review we also have to deliberate on women in non-traditional jobs since this is the main focus of our study with women's empowerment being the secondary focus. With regards to the literature on women in non-traditional jobs, there is a dearth of research in the context of Indian subcontinent. Therefore, we need to expand our scope of review to include literature from regions other than Indian sub-continent.

We turn our attention to research study conducted in the USA which focuses on women in non-traditional jobs as found in manual labor in "blue collar" jobs. This study is grounded in the personal experiences of the author as both, a "white journey level union electrician" living in United States as well as researcher, organizer and film maker of the problems faced by women in non-traditional jobs internationally (Price, 2016). The author draws her definition of the non-traditional jobs from the US Department of Labor's Women Bureau, which defines it as ones in which "women comprises just 25 percent or less of total employment" (Ibid).

The literature on non-traditional jobs draws from various disciplines. Theories which relate to women in nontraditional jobs include the role of economy, labor laws and technology, discourse

on international development, masculinity theory, gender stereotyping and intersectionality to name a few(Ibid).The author shed light on the division of labor along the lines of gender and race which relates directly to how labor is regulated and organized at national as well as local levels(Ibid).Feminist scholar Amot and Mathaei(1991) commenting on the structure of segmentation of employment ,draws distinction between formal and informal economy. Formal economy comprises of jobs in the secondary and primary sector. Secondary sector is characterized by temporary, lower pay and lower status than the primary sector where jobs is of permanent ,higher pay and higher status(Price, 2016).Formal sector is highly under state regularization and control .In contrast informal sector operates underground which is loosely regularized(Ibid).Large percentage of workers in the Global South work in informal sector and in Global North formal sector comprises majority of the workforce (Ibid).

When we talk about non-traditional jobs in Global-South, it takes a whole different meaning. In a country where labor is in abundance and is organized largely in informal sector, it would be very tradition to have more than 25 percent of women to be in male-dominated occupations. Vivian Price (2016) gives a historical background of women in the Global South who worked in male-dominated occupations in the Britain's pre-industrial era. In those times women and children worked along side men in coal mines in which labor intensive economies dependent on the work of whole family (Price, 2016).In developing countries especially in poor communities women and children work as a hard labor alongside men but are paid less through racializing and gendering jobs which works in the favor of employers in minimizing cost(Ibid).

In the developing and underdeveloped regions such as East and South Asia and Sub-Saharan Africa, majority of the people work in family-based agriculture. But during the fallow season they have to switch to other seasonal occupations. In India, Pakistan, Afghanistan, Nepal, China, Thailand, Myanmar, Vietnam, Japan, Singapore, and Korea, women have worked in construction sites as hard labor for many years(Price, 2016). Lahiri-Dutt and McIntyre's (2006) work on women in the mining industry gives us great insight into the women in the non-tradition labor intensive jobs. We can also see illustration of women breaking ore with a hammer and sieving the minerals from the dirt in the publication of Agricola's De Re Metallica 1556 (a European mining textbook). Even today women comprise of one-third of the mining workforce(13million) in 55 countries.

Similarly, in Asia women comprises less than 10 percent, in Latin America it rises to one-fifth and in Africa approximately half of the total miners are women (Ibid). In this industry women work involves carrying ore and water, hammering rocks, sieve but still their work is considered secondary to that of men who do the same job, who are paid more (Ibid).

Theoretical framework

In this section, we will be presenting the theories and concepts that we will make use of in order to answer our research question. Since our focus is on marginalized women taking part in non-traditional jobs, we will try to find the underlying and cross cutting factors which in the first place made these women marginalized and secondly, what prompted them to take on occupation which is dominated by men. This will be done through utilizing the concept of intersectionality. Furthermore, for the second part of the research question which begs the question that whether women working in non-traditional jobs can be empowering in the context of Hunza. The concept of Empowerment has a multitude of meanings and definition and it is pertinent that our framework encompasses a holistic approach to understanding women empowerment. That's why we will build a framework for women empowerment which would be informed by Naila Kabeer's and Linn Hortons theories on women empowerment.

The theory of Intersectionality

In this section we will introduce the concept of intersectionality by briefly explaining the historical background of the concept. Moreover, we will explain why the concept of intersectionality is relevant with regards to our research on the marginalized women working in non-traditional jobs in Hunza, Pakistan.

In broader terms, intersectionality is the idea that the disadvantaged or marginalized people are affected by multiple systems of oppression (e.g race, ethnicity, sex, age, marital status, religion etc). This concept was first used by American scholar Kimberley Crenshaw ,who focusing on the black women, studied how the intersection of social identities and discrimination restrain a person opportunities. This theory is grounded in Black women's experience and the multidimensionality of the systems of oppression and discrimination which were otherwise

distorted in single -axis analysis(Benard and Correll, 2015).In the 21st century many scholars have contributed to the scholarship of Intersectionality and it has diversified into various disciplines and academic fields thereby coming up with varied perceptions and definitions. However it is important that we incorporate a working definition of Intersectionality purported by Patricia Hill Collins and Valerie Chepp(2013,58):

“[I]ntersectionality consists of an assemblage of ideas and practices that maintain that gender, race, class, sexuality, age, ethnicity, ability, and similar phenomena cannot be analytically understood in isolation from one another; instead, these constructs signal an intersecting constellation of power relationships that produce unequal material realities and distinctive social experiences for individuals and groups positioned within them.”

The Concept of Intersectionality holds various doctrines, which locates varying feminist debates revolving around the comprehension of oppression and identities(Tormos, 2017). Further, Tormos contends that intersectionality sheds light on the policy silences and oppression faced by the marginalized groups, particularly those whose marginalization is the result of interacting systems of oppression and discrimination (Tormos, 2017).Secondly, intersectionality diverges from the essentialist notions of social groups by staying clear from the biological, fixed and additive notions of identity and suggest that social structures that locates people in different groups can have different lived experiences(Tormos, 2017). So intersectional analysis is a way of highlighting the suppressed voices, which have been suppressed in single-axis analysis, through finding the relationships between different identity categories (Ibid) .

According to Yuval Davis, intersectionality is described as a development of feminist standpoint theory ,which claims that it is important to account for the positioning of the social agent and challenges the ‘god trick of seeing everything from nowhere’ which legitimizes the masculinist positivist ‘positioning’ (Harcourt, 2016).Yuval also states that intersectionality doesn’t attempt to focus on a facet of social difference or unlike those who see the overlapping of social categories

in an additive way, rather intersectionality sees these categories as mutually constitutive (Harcourt, 2016).

The Concept of Empowerment

In order to conceptualize and build a framework of Empowerment, we need look through the multivarious meanings of “Empowerment”, especially in the context of Women Empowerment which is the focus of our research. According to Parpart et al. (2002), Empowerment was presented as an alternative approach to development with putting more emphasis on the grassroots and community-based approaches and initiatives thus showing their disregard for alienating nature of top-down approaches to development. In recent times, empowerment has been used by mainstream development agencies more so to improve the productivity of the status quo rather than for social transformation (Partpart et al., 2002). Due to multivarious nature of the term, Parpart et al (2002) argues that it has become “motherhood” term that has been used by agencies and institutions with very few agree upon a common definition (Ibid). This begs the question that why empowerment has different meanings and interpretation which points to the variability of the term ‘Power’.

In the first part we will be expanding on the relationship between Power and Empowerment in order to understand Women empowerment more deeply. In the second part, we will have a discussion through presenting the works of leading scholars on the concept of Empowerment such as Naila Kabeer, Rowlands and Parpart which will give us a holistic comprehension of the concept. Lastly, we will combine different aspects of this concept through exploring the interconnectedness of the components of empowerment namely economic, political and social empowerment.

Understanding Power

“Power is a key concept for an understanding processes of empowerment.”

(Corrêa Cavalieri and Neves Almeida, 2019)

In order to comprehend Women's Empowerment, we need to dig deep into the relation between power and empowerment. Parpart et al. (2002) states that to empower is the ability to exercise 'power over' people and resources. They argue that the word "empower" means to bring about a change in the world, overcome the resistance. On the other hand, Steve Lukes deviates from Parpart by defining power as wielded through controlling the minds and agendas of others. (Parpart et al.,2002).

According to Correa et al. (2019), the world of social relationships are the compound effect of the meanings and interpretations we give to the world and things around us. Likewise power is also inter-disciplinary, which translates into interactions and interdependence between those who wield more or less of the power (Bourdieu as quoted by Corrêa Cavalieri and Neves Almeida, 2019). This conceptualization of power is essential with regards to social intervention in which those who have less power should be mobilized for them to be not deprived of power and at the same time reducing vulnerability and increasing the power (Corrêa Cavalieri and Neves Almeida, 2019).

Norberto Bobbie, a philosopher dedicated to the concept of 'power', identifies in his book "Estado, Poder e Sociedade" ("State, Power and Society") (1985) three aspects of Power in political philosophy, from which derived three fundamental theories: substantialist, the subjectivist and the relational (Bobbie as quoted by Corrêa Cavalieri and Neves Almeida, 2019).

Substantialist theories states that power is an object which one can 'possess' that can be used as any other type of property whether it is the acquired wealth or a natural talent such as intelligence or strength that can be employed to achieve whatever one desires (Bobbie as quoted by Corrêa Cavalieri and Neves Almeida, 2019). Bobbie draws subjectivist conception of power from Locke who maintains that power depends on the an individual competences in achieving a result rather than power being an objective thing through which one can achieve a desired results (Corrêa Cavalieri and Neves Almeida, 2019). According to the same author the most agreed upon interpretation of power comes from relational concept of power which states that concept of power should be understood as relationship between two parties in which the one party tries to have some influence over the behavior of other party that wouldn't have been possible in the

absence of a measure of power (Ibid).The author also alludes to the fact that there is a correlation between 'power' and 'freedom'. That the power wielded by person A will result in less of a freedom for person B and vice-e-versa (Ibid).This type of Power, as Rowlands (1995) argues, is involved in decision-making processes ,conflict and force which could also be described as zero-sum : If person A has more power than person B will have less power(Rowlands, 1995).She also differentiate between other variants of 'power' which serves a rather different purpose that has very different effect on the society. These kind of power includes 'threat power' and 'economic power ' to name a few (Ibid).Rowlands (1995) states that most of the frameworks for comprehending 'power' is neutral as there is no deliberation on how power is distributed across society (Ibid) .She reiterates that there is a gap in understanding the power dynamics of race ,gender or other forms of oppression. This gap in knowledge is tackled by a number of feminist theorist which will be covered in the preceding section.

A gendered Analysis of Power

We need to incorporate feminist understanding of the term "Power" in order to understand different forms of oppression that impedes on women empowerment. Feminist contribution to the debates of Power is immense. Most feminist have question of the concept of Power as "power over" resources and people (Parpart et al.,2002). In this regard, feminist have tried to understand this phenomenon through public power of state as 'power over' with special attention given to the institutional power of the state in privileging male interests over female interests thus producing gender inequalities (Mckinnon as quoted by Parpart et al.,2002). Some feminist scholars have deemed it unnecessary to delve deep into the domain of state power in relation to feminist politics. Rowlands(1995) ,on the other hand, has juxtaposed the definition of power as domination and obedience by viewing it in generative terms : for example some exercise power to stimulate an activity in other thus raising their morale (Rowlands, 1995).She describes a model of power which is not a zero-sum: an increase in power of one person doesn't necessarily impinges on that of another. Which means that there is no conflict of interest and a group reaches its potential or achieve what it is capable of, and also setting their agenda collectively (Ibid).As Liz Kelly(1992) describes, 'I suspect it is "power to" that the term in

“empowerment” refers to, and it is achieved by increasing one’s ability to resist or challenge “power over” ‘ (Liz as quoted by Rowlands, 1995). In way power is described as a “process”. She argues that when power is described as “power to”, “power with” and “power from within” then empowerment takes on different meaning.

Understanding Empowerment

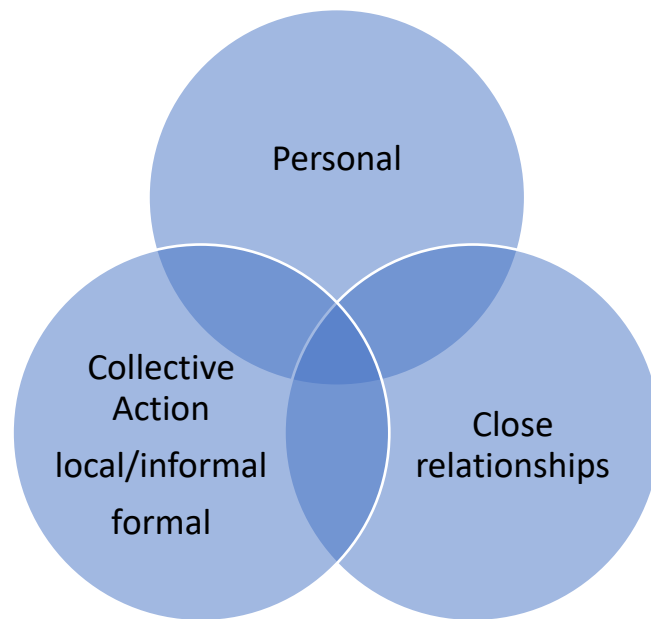
After going through different dynamics of ‘power’ we are now well situated to examine empowerment. By using the conventional definition of ‘power over’, empowerment is bringing people who are not part of the decision-making process into it (Rowlands, 1997). This way the emphasis is more on the participation in the political structure and formal decision-making and the economic sphere, whereby one can earn a livelihood that enables participation in economic decision-making processes (Ibid). So individuals are empowered when the opportunities available to them are maximized without any constraints (Ibid).

Rowlands in her book “Questioning Empowerment” writes about the generative interpretation of power. According to the generative, ‘power to’ and ‘power with’ interpretation of power, empowerment is more concerned with the processes through which an individual can become conscious of their own interests and how they relate to other’s interest, so that they can both participate decision making process from a greater position which will enable them to influence decisions (Rowlands, 1997) .

And if we employ feminist understanding of power then it gives a much broader interpretation of empowerment, as they not only talk about the institutional and formal definitions of power but they also incorporate the idea of ‘the personal as political’ (Rowlands, 1997). When we look at the interpretation of ‘power over’ from feminist perspective, it entails understanding the dynamics of oppression and internalized oppression (Ibid). This way empowerment is more than just being apart of the decision making processes, more so it should also include processes through which people are able to see themselves as able and entitled to make decisions (Ibid). So

the feminist conception of empowerment includes 'power to' and power 'from within'. It is inclusive of the full range of human capabilities and potential (Rowlands, 1997). As feminist theorist contends that empowerment should involve undoing the negative social constructions which will allow people to see themselves as having the capacities to act and influence decisions making processes (Ibid).

The dimensions of Empowerment



According to Rowlands (1997), empowerment is operating and experienced at three dimensions which are shown in the Venn diagram above:

- **Personal:** operates at individual level where one develops a sense of self, individual confidence and builds up capacities to reverse the effects of internalized oppression.
- **Relational:** to instill the ability and capacity to have influence over the nature of relationship and decision-making processes.

- **Collective:** this is where individuals organize themselves in a group to have a more extensive impact. This involves participation in political structures. Collective action could be at local level-at village or community level, or at institutional level such as the activities of national networks like United Nations (UN)(Rowlands, 1997).

I believe that there is a need to conceptualize the different dynamics of empowerment in the context of Pakistan but there is a dearth of scholarships on the discourse of empowerment so I will rely on the feminist scholars of India such as Naila Kabeer who has done extensive research on the concept of empowerment in Indian context. I believe that Pakistan and India share a lot of history as being part of greater India in precolonial era. Which means that there is a lot of cultural similarities between the two countries. This will work in my favor as I will try to situate the discourse on empowerment in the context of Pakistan.

Alternative Approaches to Empowerment:

“The ability to exercise choice incorporates three inter-related dimensions: resources (defined broadly to include not only access, but also future claims, to both material and human and social resources); agency (including processes of decision making, as well as less measurable manifestations of agency such as negotiation, deception and manipulation); and achievements (well-being outcomes).” (Naila Kabeer,1999)

Kabeer describes Women’s empowerment by redefining the term ‘power’ as the ability to make life choices. Therefore disempowered means to be denied choice(Kabeer, 1999) . She describes women’s empowerment as the “processes by which those who have been denied the ability to make choices acquire such an ability. In other words, empowerment entails a process of change”(Kabeer,p.437, 1999).In this regards we need to expound on the what it means by choice in this context. The use of the word” choice” here implies the possibility of alternatives, the freedom one has in choosing otherwise. The author contends that there’s a close association between poverty and disempowerment because the inability to meet one’s basic needs will hamper the ability to exercise choice (Ibid). Furthermore, the author alludes to the fact that not all choices hold significance in their relationship with the consequences for people’s lives. There for there is a need to differentiate between first and second order choices (Ibid).First order

choices are those strategic life choices which are necessary to live the lives they want such as the choice of livelihood ,to have children or not etc. Second order choices are those which have little consequences on life which might be significant for determining the quality of life but doesn't play a central role (Ibid). The ability to make strategic life choices can be viewed in terms of the three interrelated dimensions which are **resources**(pre-condition), **agency**(process) and **achievements**(outcomes).

Resources doesn't include only the material resources in economic sense, but it also pertains to the human and social resources which increases one's ability to make choices. In this broader sense, resources are acquired through various social relationships which takes place in different institutional domains of the society (such as community, market and family) (Kabeer, 1999).Access to these resources will largely depend on the rules and norms which administer the distribution or the allocation of resources in these institutional domains (Ibid).These rules and norms in turn gives authority to some individuals (actors) to ascertain the rules of distribution and exchange which embeds the distribution of "allocative" resources in the distribution of "authoritative" resources (Giddens as quoted by Kabeer, 1999).These actors who have access to authoritative resources includes heads of households, chiefs of tribes and elites in the community whose have the decision-making authority in a particular institutional context whose authority derives from their positioning within these institutions (Kabeer, 1999).

The second dimension of power which is agency, relates to the consciousness or the ability to define one's goal and see to it that they act on these goals. Agency for an individual is the meaning, motivation and purpose one brings to their action or activity (Ibid), being conscious of their agency or the "power within". Agency can have both positive and negative connotations. In positive sense in terms of "power to" it means an individual's ability to define their life choices and follow their life goals even in the face of adversity (Ibid).In the negative sense of "power over" it means the ability or the capacity of an individual or group of actors to impinge on the agency of others through utilizing violence, coercion and threat (Ibid).The author also describes the type of power which is present even in the absence of an explicit agency in the form of internalized systems of oppression which are the result of rules and norms which governs the social behavior which reproduces certain outcomes .These outcomes manifest itself as constraints

to one's ability to make strategic life choices (Luke as quoted by Kabeer, 1999).The author gives an apt example of this implicit power by turning our attention to the norms of marriage in South Asian societies where parents have the authority to choose life partners for their children, but would not describe it as a form of power('power over') until the such an authority is challenged (Ibid).

Amartya Sen refers to resources and agency as the capabilities : the capacity people have in order to direct and live the lives they want, acquiring the ability of achieving valued ways of "being and doing" (Sen quoted by Kabeer, 1999).

Kabeer argues that there's an issue with employing 'achievements' as a means of measuring empowerment ,due to which we need to expand on the our understanding of choice (Kabeer, 1999).In relation to the question of empowerment ,it is important that we turn our focus to the inequalities people face in their capacity to make choices. Consequently, there is a need for making the distinction between gender differentials in 'functioning achievements ' that arises from differences in preferences and that which arises from denial of a choice (Kabeer, 1999).As suggested by Amartya Sen, one way of measuring achievement would be to focus on the very basic fundamental functioning which constitute as primary functioning's such as good health, nourishment and adequate shelter(universal valued) then gender differences in these fundamental functioning achievements would be taken as evidence of inequalities in their capabilities (Ibid).This raises another question with regards to developed countries where fundamental functioning's seen as a given .This points to the fact that it is important for the measurement of achievements to focus on the opportunities women have from which to choose from(freedom of Choice) which is based on what they value instead of policy institutions trying to determine what is valued in the eye of women (Ibid).Naila Kabeer reiterates the fact that in moving away from fundamental functioning to involve more sophisticated conception of achievement such as political representation will result in incorporating less of the women's choices and more of the ones who are measuring, policy makers.

Methodology

In this section we will be drawing our attention to the methodology of the thesis. I will start by giving a brief account of the 'choice of topic' followed by choice of the 'Theories and concepts', 'Research Strategy', 'Epistemological and Ontological underpinnings', 'Data Collection', 'Validity and reliability' and 'Limitations'.

Choice of Research Problem

Over the years, I had always been fascinated by 'CIQAM' project and what it set out to achieve in region which not so long ago was stricken with severe poverty. As I belong to the Hunza Valley, I have experienced this development firsthand through my upbringing in this region which was in a transitional phase of coming out of depravity to becoming a prosperous and resilient community. From a very young age I was also exposed to the paradigm of 'grass root' Community development through my father, who worked in Aga Khan Health Service (AKHS) as a General Manager of the entire region of Gilgit-Baltistan. Sometimes I used to accompany my father on field visits to very distant and remote villages which was, as I reflect upon, my introduction to the discourse of 'Development Studies' and to this day this lived experience has shaped my view around how see 'International Development'.

Through this exposure, I have also realized that how critical it is for women to be as equal partners in development as men which is quite evident especially in the context of Hunza Valley. This ultimately led me to do specialization in 'Gender Studies'. I also believe that investing in the agency of women have made it possible for Hunza Valley to develop drastically in couple of decades but still there's a lot of room for improvement especially in terms of economic inclusivity of women. This aspect of women empowerment has been stressed upon through CIQAM project, therefore I was curious to explore what it means for the women of Hunza to be economically independent and what role does it play in women empowerment.

Choice of Theories and Concepts

In this section we will justify our reasoning for choosing the theories which have been utilized in analysis part of the thesis. We will explain why we think that these theories and concept will help us in answering our research question:

Why are marginalized women working in non-traditional jobs in Hunza and what role does it play in women's empowerment: A case study on the CIQAM project in Hunza, Pakistan.

Intersectionality

The first concept that we have used in our analyses is the theory of intersectionality to bring into the contention the different 'social identities' women of Hunza occupy and how these identities such as race, gender, age, marital status, class, religion are compounded to produce systems of oppression and gender inequality which resulted in women of Hunza to pursue an occupation which is traditionally associated with men. We will be able to analyze how these social identities overlap to produce inequalities that will affect the processes of women's empowerment.

Power

Power is a very important to understanding the concept of women's empowerment, therefore we have given its due space in our research paper. We have expounded on this concept through looking at the works of Parpart, Rowlands, Steve Luke's and Liz Kelly in order to capture the variations of the term 'Power'. We have leaned heavily on the Rowlands conception of power ('power from within', 'power to', 'Power Over') which gives us a gendered lens through which we comprehend women's empowerment.

Empowerment

As this is one of the focus of our research, exploring the impact of non-traditional jobs on women empowerment, we incorporated the work of various scholars in order to compensate for the multidimensional nature of 'Empowerment' and come up with a holistic understanding that will cover different aspects of it.

Firstly drawing from the work of Rowlands we explored the relationship between power and empowerment. According to the Rowlands Power can be described in four different dimensions: power within, power to, power with and power over. Accordingly, these four dimensions can

interact at three levels of change, that we have explained previously as well, which are personal, relational and collective. We will be using these levels of change (personal, relational and collective) in order to see the impact of the CIQAM project on empowerment of women in Hunza valley.

Thirdly, we also included in our framework the work of Naila Kabeer, an Indian scholar, who has done extensive work in India and Bangladesh which means that we can bring cultural context into our research. She defines women empowerment through redefining the term power as the ability to make strategic life choices. Her framework for women's empowerment entails that the ability to make strategic life choices will depend on the interrelated dimensions of **resources** (pre-condition), **agency** (processes) and **achievements** (outcomes). We will look for these indicators in our analysis of data in order to determine the impact of working in non-traditional jobs on women empowerment.

Research Strategy

In our thesis we are employing a qualitative research strategy in order to explore in depth the why and what of the research problem by focusing our analysis on a single case study of CIQAM project. For that we have conducted semi-structure interviews from the eight carpenters who have been a part of the CIQAM project. Through semi-structured interviews we will be getting in depth answers that will cover the identified themes. Interviews also helps us in touching on the sensitive topics that could be possible through making sure that respondent's confidentiality and security is respected.

Prior to conducting interviews, it was important for us to have a solid base which could inform the rest of the thesis. In this regard we did an extensive literature review in order to explore the topics of non-traditional jobs and women's empowerment in Pakistani Context. Through this process we were able to formulate our problem and hence the research question. Then we were able to decide upon the theories of empowerment and intersectionality to use in our analysis of the research question.

In the analysis of the research question, we have divided the research questions into two parts: in the first part we are focusing on "**Why are marginalized women working in non-traditional**

jobs in Hunza". Through the literature review and theoretical framework, we identified themes deductively and through interviews we were able to identify some themes inductively by examining the data we collected. Then we used these themes as headings for the analysis part: "financial status", "economic resources", "marital status", "education" and "gender". We analyzed how these social stratifiers overlap each other which results in marginalization of the women that ultimately resulted in them going into non-traditional job such as carpentry. For the second part of the research question, we are more interested in the role non-traditional job, such as carpentry, plays in the empowerment of women in Hunza: **what role does it (non-traditional job) play in women's empowerment**". We analyzed this question through operationalizing the empowerment framework, through incorporating different empowerment scholars, that we developed earlier. We framed our question into three separate themes deductively:

The Ontological Assumptions

In order to describe what type of ontology we have used in our study we need explain what ontology really is. Ontology according to Crotty is the study of "being" (Crotty as quoted by Levers, 2013) which raises questions like what is the nature of reality and human beings in this world (Denizen et al. as quoted by Levers, 2013). Guba and Lincoln describes ontological assumption as those which relates to the enquiry of 'what is there that can be known'? or more directly what is the nature of reality? (Levers, 2013). The ontological debate corresponds with whether reality exist independent of human consciousness and experience or is it a part of it (Levers, 2013).

After coming up with a working definition of ontology we will now proceed to define our ontological point of departure for this study. Here we are employing relativist ontology as opposed to absolutist ontology. Relativist ontology is the belief that the subjective experience of human being is a finite one and that nothing is outside of our consciousness (Denizen et al. as quoted by Levers, 2013). In such a world, researchers have to remind themselves they are investigating a world where every human being have their own thoughts, meanings and interpretation, in other words every human being have their own distinctive realities or subjective experiences. So in the "purpose of science from a relativist ontological perspective is

to understand subjective experience of reality and multiple realities”(Levers, 2013).It informs our research perfectly where we want to know the subjective experience of women who are working as carpenters in the CIQAM project in Hunza. We are very much interested in their interpretation of the reality through conducting semi-structured interviews which we will be going to extrapolate in the preceding sections.

The Epistemological Assumptions

Likewise, we need to explain what we mean by epistemology. It is the study of knowledge, in the words of Crotty it is “a way of understanding and explaining how I know what I know”(Crotty as quoted by Levers, 2013).Denzin et al.(2005) looks at the epistemology as the relationship between the knower and the knowledge and asks the question how do I know the knowledge(Levers, 2013).There are two epistemological stances : Objectivism and subjectivism(Levers, 2013).For the purpose of this study we will contend ourselves with the subjectivism. It is the belief that “always filtered through the lenses of language, gender, social class, race, and ethnicity”(Denzin et al. as quoted by Levers, 2013).Therefore subjective epistemology is regarded as the knowledge that is “value” laden (Levers, 2013). In this epistemological stance “observations are influenced by the observer and observer is influenced by the observed” (Ibid).

This ontological beliefs and epistemological stance informed our decision to choose a paradigm which will be in line with the beliefs about the nature of reality. In this study we have chosen constructivism. It is the belief that human beings construct meaning as they engage with the world they are seeking to interpret(Creswell , 2008) .In this view meaning is created through an interaction of the interpreter and interpreted(Levers, 2013),According to Lever(2013) interpreter is independent of the phenomenon observed and the meaning is constructed through the interaction of phenomenon and society (Levers, 2013).Likewise, Crotty describes constructionism “as a world where meanings are bestowed upon human beings by their culture and a researcher seeks to understand the setting of the participants by personally gathering information to use it for an analysis shaped by the researchers own experiences and backgrounds”(Crotty as quoted by Creswell, 2008).

In this study, constructionism means that as a researcher we hold a subjective perspective when we try to interpret both, the collected data and the context of the studied area (Creswell,2003) which in our case is Hunza. This means that we as researchers see the concepts of gender, gender roles, sex, femininities as a social construct. According to Detel (2015), there is the possibility that these social constructs, such as gender and femininities can be reversed through social constructions (Detel,2015). Therefore, we will also analyze various gender discriminating norms and practices that can impede on women's empowerment which can be altered to promote women empowerment. In order to understand the empowerment of women in Hunza we have to understand the norms and culture so that we can understand the interviewees settings. The gathered data is then interpreted through the researchers own experiences, culture, norms and background as well as cultural background, norms and settings of the women in Hunza. Constructivism makes it possible to interpret the complexity of the chosen case study through asking open-ended questions.

Primary Data

In this study, we have conducted 6 individual interviews from women carpenters in the CIQAM project. In our sample we have categorized participants according to their marital status and for that reason we have chosen equal number of married and unmarried women carpenters. We will give an overview of the certain characteristics of women interviewees in the following table.

Date	Interview participant	Age	Name of the Village	Marital status	Length of employment at CIQAM	Setting
01/05/2021	Inara	19	Mominabad	Unmarried	3 years	At CIQAM workshop Display room
01/05/2021	Gulsuri	26	Garelth	Unmarried	10 years	At CIQAM workshop

						Display room
1/05/2021	Rizwana	40	Altit	Unmarried	9 years	At CIQAM workshop Display room
01/05/2021	Asia	36	Altit	Married	16 years	At CIQAM workshop Display room
30/04/2021	Shahida	40	Altit	Married	10 years	At CIQAM workshop Display room
30/04/2021	Bibi Amina	36	Ahmedabad	Married	13 years	At CIQAM workshop Display room

Data Collection

In this section we will elaborate on different processes that are involved in collecting data from deciding on sampling method, asking for permission, tools of data collection, protocols of recording information and ethical considerations in doing qualitative research.

Sampling Approach

As we are employing a qualitative strategy in our study, before collecting data we need to decide the sampling strategy. According to Creswell(2005),the idea behind qualitative inquiry is not about generalizing to a population rather it is an in depth inquiry of the phenomenon in

question(Creswell, 2005).Thus a qualitative researcher employs a purposeful sampling in order to intentionally select individuals and sites that can be helpful in understanding the central phenomenon(Ibid).So in our study we will employ a purposeful sampling in order to get an in depth understanding of women in non-traditional jobs in Hunza by focusing on a single case-study of the women carpenter's in the CIQAM project.

There are different types of purposeful sampling and we need to choose a type which best suits the needs of our research problem understudy. Through looking at different types of purposeful sampling, we narrowed down our choice to “maximal variation sampling”. The idea behind this approach to sampling is to bring into the light the complexity of the studied phenomenon by presenting different perspectives of the individuals. So therefore,” Maximal variation sampling is a purposeful sampling strategy in which the researcher samples cases or individuals that differ on some characteristic or trait (e.g., different age groups)”(Creswell, 2005).In this regard, we need to find the characteristics and then the next step is to find the individuals or cases that shows different dimensions of that characteristics(Ibid). In our study, in order to understand the complexity of phenomenon we have categorized interview participants according to their marital status in order encapsulate the different perspective and experiences of women based on this categorization and how it interplays with the central phenomenon of “women in non-traditional jobs in Hunza”.

Permission for Conducting the Research in the Study Area

After deciding on the topic for my thesis project, I immediately contacted CIQAM manager Miss Aqeela Bano to give permission to conduct my research. I got into contact with CIQAM manager through telephonic call where I outlined the objective of the thesis project & the research problem. Furthermore, I also inquired about the possibility of getting secondary data on CIQAM project from its inception to its completion. So, it was really important for me to identify a gatekeeper in the initial stages of this study. A gatekeeper, according to Hammersley et al.(1995),is an individual who occupies an official or an unofficial position at the site, grants permission to enter the site, identifies people for researchers and helps in identifying the places

of study(Hammersley et al. as quoted by Creswell, 2005). In my case it was Miss Aqeela Bano who was manager at CIQAM.I was able to establish a level of trust and cordial relationship from the very start by discussing at length why their site was chosen, how will I conduct the research and what would I accomplish through this study. As per my sampling strategy, she identified four married and four unmarried women who would best serve the purposes of the research study.

Interviews and Interview Protocol

In qualitative research, one has to contend ourselves with the type of data that needs to be collected in order to provide answers to our research questions. In our study we have decided to collect data through one-on-one interviews from the participants. In qualitative research, interview is where the researcher ask open-ended questions from one or more respondents and records their answers(Creswell, 2005).After the interviews have been taken then the recorded data is then transcribed into words and put into a computer file for analysis(Ibid).An open-ended questions allows researchers to get an account of the respondents experiences which are unconstrained by the perspectives of researcher(Ibid). Some of the advantages of interviews is that the researcher is able to get detailed personal information which they cannot do through observations. Furthermore , researcher is able to command greater control over the type of information that is needed by asking specific question that can elicit this information(Creswell, 2005).

As we were conducting one-on-one interviews, we needed to formulate an interview protocol which will give structure to the interviews and the researcher will be able to take careful notes. It is very helpful during the interview process as it reminds you of the questions needed to be asked and it also gives the researcher the option to take notes where it is necessary(Creswell, 2005) .All in all ,interview protocol is a form that guide the interview process through carefully thought out guidelines for asking the questions (Ibid).

In this study, we referred to the The Donor Committee for Enterprise Development(DCED) practitioner brief: Rapid Qualitative Assessment Tool for Understanding Women’s Economic Empowerment Results .The Qualitative assessment tool can be utilized “to better understand the results of the gender targeted or gender mainstreamed Private Sector Development

(PSD)”(DCED, 2016).It was designed specifically to incorporate sex-disaggregated data in order to include household level indicators which will give a holistic picture of the often complex gendered results of PSD programs(Ibid).

We adapted this qualitative assessment tool to our research problem by adding our own set of questions through which we were able to get answers to the first part of the research problem which is:” Why are marginalized women working in non-traditional jobs in Hunza?”. We divided the interview guide into separate sections, each focusing on a specific theme, which is shown in the following table:

Interview Guide Sections	Description
A. Survey Details	Project name, interviewer, country, village etc.
B. Background & Demographic Profile	Age, marital status, village etc.
C. Context of Joining CIQAM	Circumstances of joining CIQAM
D. Contextualizing Empowerment	Empowerment in Hunza Context
E. Income	Access to income
F. Household Decision Making	Decision making regarding expenditures, assets and investments.
Division of Labor and Workload	Division of labor & Household responsibilities.
H. Gender Perceptions and Attitudes	Gender norms, men and women perceptions towards gender roles
I. Freedom and Restriction of Mobility	Ease of mobility within community
J. Unintended Consequences	Negative outcomes borne out of the project
K. Confidence	Sense of self-worth and Confidence

One-on-one Interviews Setting

In total 8 individual interviews were taken at the CIQAM woodwork workshop in Altit village, Hunza. Soon after arriving in Ahmedabad (Hunza) ,I immediately contacted the Miss Aqeela ,who we identified as our gatekeeper, to put in place a plan for conducting the interviews. The manager

at CIQAM told me to visit the site from 10:00 Am to 2:00pm. On 30st of April 2021, I visited the CIQAM woodwork workshop in Altit where I met Miss Aqeela, the manager at CIQAM, and briefed her about my thesis project and gave her an outline of the objectives of this study. After hearing me out, she identified interview participants and also briefed them about the purpose of my visit. The interviews were conducted in two days.

Our gatekeeper also suggested us the place for conducting the interviews. The room was a display room for the furniture which was adjacent to the manager's office. It was a perfectly lit room with large windows with a view of the workshop where one can see women carpenters engaged in their routine work. This made the respondent very comfortable during the interviews as they were able to give detail account of their experience. The room was relatively quite but you can still hear the machine's working in the background as it was not possible to shut that noise out. It would have been advisable to conduct interviews in a separate room, away from the noise and disturbances but in this context these factors worked in our favor because that gave them a sense of comfort that would not have been possible if we conducted interviews in separate room considering the fact that I am a man. In some of the interviews, their colleagues would come into the room to talk to the respondents about work related issues but there were very few occurrences.

Interviewer and interviewee

As interviewer I was well placed to conduct interviews from women carpenter due to various reason. Firstly, I am from Ahmedabad, which is a small village which lies at a 30 minutes' drive from Altit village where CIQAM workshop is situated. That meant that I was well familiar with cultural norms and traditions which are prevalent in this region. Secondly, I am very fluent in the native language of the people of Hunza, which is Brushaski, which meant that I could easily communicate with the interview participants. According to Kline et al.(1980) & Zelueta(1990),researcher found out that when interviewees speak in a second language they feel less confident, happy and intelligent(Kline et al. & Zelueta as quoted by Murray and Wynne, 2001). This also resulted in building a sense of trust and reliability between myself and the interview participants. Furthermore, they were very comfortable in voicing their experiences

because we shared certain similar socio-cultural characteristics such as religion, ethnicity and language.

In addition, during the interview process I was also able to know whether respondents had understood the questions or not and then wait for them to finish their answers so that I can rephrase the question in a way that they could understand. My familiarity with the cultural norms and traditions made it possible for me to touch on the sensitive topics in a more mannered and nuanced way as well.

Transcribing the Data

In this study we decided to record the interviews through using a mobile. Beforehand, we checked the quality of the audio recording by running a test recording which came fairly good, so we decided to go ahead with recording through a cell phone. After we conducted all the interviews, we transferred the audio file onto a computer to transcribe the audio recording into text data. We decided to do the translation of the audio recording directly into English in order to *“correct the natural limitations of our memories”* (Bryman, 2008, p. 482). There are a lot of languages which cannot be translated to English verbatim and if we try to translate word by word then the meaning of dialogue will be lost in translation. So therefore, I occupied the role of researcher as well as translator at the same time and since I had the knowledge and understanding of the language, I was better positioned to interpret the data and translate it into English.

We used a specialized computer program called MAXQDA which is designed specifically for qualitative analysis. We made full use of this software by efficiently doing the transcription of the audio file with the time stamp. We also managed to use this software in myriad of ways in the analysis of data through writing memos and assigning codes.

Ethical Considerations

In academia there is a lot of significance given to the ethics of research or ethical research and no matter how good your research is, but if it is not conducted on the ethical grounds then it will lose its credibility. In this section we will talk about ethics of doing our research. But first we need to define what is meant by ethical research. It is about fully informing the people associated with

research : respondents, research staff or gatekeepers ,about the purpose of the study, methods, possible uses of this research and finally what their participation entails(Silverman, 2013).

The first thing to consider in a research is get an informed consent from the participants of the research. In this study we gave as much information about the study as possible so that they can voluntarily choose to be part of this study. This we did this first through our gatekeeper who we brief thoroughly about objectives of this study and in what manner we would conduct this research. Secondly, we talked with the participants individually so that they can make an informed decision. On the hindsight one thing that went amiss here is that we didn't get a written consent from the participants rather consent was taken verbally.

Second most important thing to consider in social research is to safeguard the confidentiality of the respondents information and respecting the anonymity of the research subjects(Silverman, 2013).As a researcher we took the responsibility to keeping the respondents information(audiotapes and transcripts) confidential and by no means we share the content with any other person.

Third point to consider here is that the research participants should participate in the research on their own accord or voluntarily and by no means it should be done through coercion(Silverman, 2013).As we made it clear upfront that interviews will be conducted in their native language, they on their own accord decided to be part of the research.

Validity and Reliability

In order to ensure that the validity and reliability of the research is maintained throughout the study we incorporated the criterion set out by Yardley (2016) where she has laid down procedure for enhancing the quality of research. This can be grouped into four dimensions: "Sensitivity to context; transparency and coherence; commitment and rigor ;and impact and importance"(Yardley, 2016)

In order to ensure the sensitivity of the context, my knowledge of the cultural norms and traditions with fluency in the Brushaski language and also being a local resident gave me a priori knowledge. But we maintained an open mind and tried to explore more about the living conditions and social mechanism of women carpenters by talking with the manager of CIQAM.As

we were engaged with women during the interviews, we got to know the context of their working life and how the non-traditional aspect of it has shaped their lives. In qualitative research one has to make sure that the sensitivity of the data is maintained by doing the interpretation of data carefully and avoiding pre-conceived categories on the data(Yardley, 2016).

Secondly, Commitment and rigor can be demonstrated through an in depth understanding of the central phenomenon which we made sure by doing ample amount of desk research where we reviewed the literature on women empowerment and non-traditional jobs. It is also shown through the process of data collection where we have given a lot of consideration in acquiring the data and then interpreting the data which has been clearly outlined in the data collection section.

Thirdly, in order for the qualitative research to have validity and reliability we have to see how transparent the data collection method has been and how did we interpret the data. This has been demonstrated through our ontological and epistemological underpinnings where we have shown the position, we have took in order to generate knowledge. This has informed our approach to the interpretation of the collected data which has been done systematically through employing a software tool called MAXQDA.

And lastly, the importance of the research refers to the requirement that the research should generate useful knowledge and contribute towards existing literature or give way to generate new knowledge. In the literature review that we have conducted we didn't come across a research paper in the subcontinent context which focused on the women in non-traditional jobs and women empowerment. So that why we had to rely on western sources especially in the case of women in non-traditional jobs. So that tell you that there is dearth of scholarship in the domains of non-traditional jobs and women empowerment.

Limitations

Although we have specified in the previous section some the challenges and limitations that we have encountered such as being a male researcher. According to the feminist standpoint

epistemology, women has an epistemic advantage over men in phenomenon in which gender is concerned (Anderson et al.,2020).

Secondly, one of the constraints we faced was the time we had to complete this thesis. Therefore, we had to narrow down the scope of data collection. It would have been ideal if we would have conducted a Focus Group Discussion in order to see how they view the issues as a member of a group as opposed to being an individual. This could have supplemented our individual interviews as in focus group discussion participants can hear out each other views which they could not have thought about and voice their agreement or disagreement accordingly. This could also have been used to cross-validate the data as well.

Analysis

In the first part of the we will analyze why marginalized women in Hunza are going into non-traditional jobs. We will structure our analysis by first focusing on the first part of research question where we have identified certain themes: “Financial Status”, “Women’s occupation”, “Access to education. “One point to note here is that we have included in our sample equal numbers of married and unmarried women in order to capture the dynamics of both aspects of women lives. But to analyze the first part we will not go along these lines because these women were not married at the time of joining CIQAM, except only one woman.

In the second part of the analysis, we will do the analysis of the second part of our research question which is: What role does CIQAM play in the Women’s empowerment in Hunza. In this section we will focus of Jo Rowlands (1997) dimensions of empowerment: Personal, Relational and Environmental. Furthermore, we will under these dimensions operationalize Naila Kabeer (1999) framework of women empowerment to see the impact of CIQAM in relation to women carpenters in Hunza. In the second part we will analyzing the empowerment of women through looking at women experience on the basis of marital status in order to capture both aspects of women lives. Therefore, in our sample we have six women out of which three women are unmarried.

Financial Status

One of the main reasons for joining non-traditional jobs such as carpentry was due to financial stress they were experiencing at their household. As we have observed through the interviews that these women belong to poor households or lower social class that produced inequalities which prompted them to take on the profession of carpentry. One of the participants, Gulsuri, talks about the financial issues at her household when she was young. She states that *“Nobody at my household had an income from the very start”* (Gulsuri, Pos. 33). Her mother used to borrow money from her brothers in order to pay the school fee of one of her sisters. And due to their financial issue, she was not able to get education at all. Due to which she opted to join CIQAM as carpenter in order to provide for her family. Another participant, Inara, who mentions that *“after completing metric I was at home because my mother was ill due to which I was not able to continue my education. So, I took care of my mother”* (Inara, Pos. 20). So, the strategies they choose when their household came under financial stress was to look for employment which would provide regular flow of income. Here the intersection between gender and social class has restricted their pursuit of education and forced them to take on occupation which is considered to be non-traditional.

Another participant who shared her experience about joining CIQAM stated that *“my father died long time ago when I was 3 years old that’s why I started out this work”* (Bibi Amina, Pos. 109). Here again the main reason for joining CIQAM was because financially they were weak. Although she is married now but at the time of her joining CIQAM she was not married, and her mother was head of the family. Here the inequality her household faced is gendered in the sense that her precarious situation was because of her father’s death which later informed her decision to join CIQAM as carpenter. Here various themes are in play. Firstly, her experience of inequality is different from that of other women because in a patriarchal society such as in Pakistan, men are considered to be breadwinners who go out into the public to earn a living whereas women are associated with reproductive work and care responsibilities. These systems of oppression which are defined by society which ascribes gender roles to men and women. And in the case of Bibi Amina’s household, their only source of income died, her father, which produced inequalities that reinforced their vulnerabilities.

Women's Occupation

We also have to look at the opportunity's women have in terms of earning an income or engaging in economic activities in the context of Hunza. Through the interviews we found out the most common occupation that women are engaged in order to earn a living.

Most of the interviewees said that majority of the women engage in farming activities which is quite self-evident as Hunza has an agrarian society. Though only one participant recognized farming as viable option for earning an income, as she said *"If you can do farming than it is good as well, but we don't get time to do so. Yes, most of the women work on land. Some women engage in sewing, some of them have their own businesses."* (Shahida, Pos. 46). But some of the interviewees were skeptical about earning a living from land as she explained *"Apart from our house, we had a lot of land, but we were not able to get full benefit out of that land because what we used to earn through farming, we would inject that income back into the land"* (Rizwana, Pos. 115). Working in farming activities means that women don't get remunerated for the work and it is not a means through which they can get access to resources or it doesn't result in enhancing the ability to make strategic life choices for women.

Some of the other occupation that women engage in were Sewing & embroidery and small business where women mostly sell fry breads (a famous local bread.). We learned through the interviewees account that a lot of women have recently been engaged in entrepreneurial work in order to earn a living. One of the respondents referring to women in business line stated *"When they show me their financial statements than I see that there is a lot of money in this line"* (Bibi Amina, Pos. 45). But then she also went on to say that she wants to setup her own small business, but she is unable to grab hold of money as what she earns is expended. So, the access to resources is a barrier for women to venture into entrepreneurial work.

Majority of the respondents were of the view that there is a lot of money in other professions which are mentioned above, and they also think that the salary that they are getting through carpentry is not enough. One of the interviewees mentions that *"There is a lot of money in businesses that I have mentioned above than we get here in CIQAM"* (Shahida, Pos. 50). Some of the interviewees talked about CIQAM as their own business and stressed that there is a potential

for them to earn even more if " *we work harder ,and since we are in a business as well ,from that perspective Income is higher* (Asia, Pos. 46)

In terms of economic opportunities in Hunza, it is very limited for women as they have to choose from very limited no of alternatives. But it also depends upon the resources one has in terms of setting up a small business. We have to remind ourselves that the women who have been inducted into CIQAM belong to marginalized household and they joined CIQAM due to financial vulnerabilities and inequalities. Through working in CIQAM they get paid throughout the year which gives them a security over their income whereas farming and small business are seasonal.

Access to Education

All of the respondent talked a lot about the role education plays in their lives or the lives of their children. They see education as a human resource and recognize the transformational role it can play in their lives. Majority of the participants were educated with only two who were not able to get education at all. Below is a table showing the educational level of the respondents and their spouses:

Name	Age	Educational Level	Marital Status	Spouse educational Level
Gulsuri	26	Illiterate	Unmarried	X
Rizwana	40	Illiterate	Unmarried	X
Inara	19	10 th	Unmarried	X
Shahida	40	10 th	Married	12 th
Bibi Amina	36	12 th	Married	10 th
Asia	36	8 th	Married	8 th

Most educated respondent in our sample has education level of 12th grade. And the spouses of the married women are all educated with highest education level of 12th grade. Among the unmarried, one of the respondents who is illiterate said that she was not able to get education due to the financial issues at home. Another respondent who has completed her education till

10th grade stated that *“Before coming into CIQAM I didn't do anything. After completing metric, I was at home because my mother was ill due to which I was not able to continue my education. So, I took care of my mother”* (Inara, Pos. 20). Last of the unmarried women in our sample who also didn't receive education at all.

Amongst the married women, all of them received education along with their spouses. One of the married women said that after completing 12th year of education *“I was a fresh college candidate, I was doing nothing at home”* (Bibi Amina, Pos. 29). Since her household had *“at that time our source of income was zero* (Bibi Amina, Pos. 31) she was not able to continue her education and due to her compulsion to provide for her family she joined CIQAM in order to earn a living. Although majority of the women were able to get access to education, but they were not able to utilize this resource.

If we for an instance zoom out a little bit and talk about gender on a national level, we see that patriarchy pervades every aspect of women in Pakistan and shows total disregard for women. Women are thought of as second class citizen .Their plight is tied with that of men and they cannot raise their voice against them i.e. fathers, brother, after marriage, husbands ,in-laws (Bhattacharya, 2014).Although there might be variation in Hunza, but some elements of patriarchal society pervades the society. So, the intersection between the gender and social class produces systems of oppression that restrains a woman which is quite evident in CIQAM women carpenters who despite getting education are not able to utilize it and thus forced into take up an employment that is in unknown to them or society.

Women Empowerment at Personal Level

According to Rowlands(1997) personal dimension is where women develop a sense of self and confidence in order to reverse the internalized oppression(Rowlands, 1997).We have structured the personal dimension in various themes: *“Women Sense of Self”,* and *“Women's opinion: Economic Role and Women Rights”*

Women Sense of Self

Here we are looking at Change that is taking place along the dimension of power which is “Power from Within” that is the ability of the women to have sense of worth or pride in oneself and the self confidence in one’s abilities and skills.

Most of the women in our interviews talked about how becoming a carpenter in CIQAM has contributed positively towards their self-confidence and self-esteem. When we asked the question “What do you mean by empowered women”, most of the respondents associated it with self-confidence as one participant stated *“She should have a strong will. She should step forward in everything. She should not think that this work is bad, or this work is good. She should work hard and should step forward in everything. She should also not think about what other people will say about me or things like that* (Shahida, Pos. 60). So according to interviewees to be empowered is to have confidence in your abilities. So, the accounts of both married and married women were similar in this regard with no variations in it. All of the interviewees talked about how they lacked self confidence and self esteem before joining CIQAM as one respondent mention *“My life has been better since coming here. I learned how to talk with other people”* (gulsuri, Pos. 27). Before she lacked even the ability to talk to people but after joining CIQAM she is now able have conversations with people. This was common theme in other unmarried women as well where they said that their ability to hold conversations with people has improved which is evidence of gaining self-confidence. One of the participants talked about gaining the self confidence through their routine work and interacting with people.

When they started working in CIQAM, majority of the participants talked about their doubts about accomplishing the task at hand related to carpentry. One participant shared her experience in these words” *When I first came here i thought to myself that I won't be able learn this work and I often used to tell myself that I will not come here again. But with the passage of time i got used to it. Now I work here with a lot of passion”* (gulsuri, Pos. 119). According to Rowlands(1997) alludes to the point that work needed to be done in order to raise the confidence and self-esteem of marginalized women in a way that enhance their abilities to have control over their own needs(Rowlands, 1995).

Majority of the women interviewees also talked about providing education to their family members with a sense of pride in themselves. For instance, one of the married women stated *"My wish was that to put my kids in DJ school. Then I sent my kids to DJ school, I spent money on their fees through my own choice"* (Shahida, Pos. 72). This was the case through other participants they valued education as a human resource which can have a transformational effect. In Naila Kabeer (1999) framework of empowerment this could be seen as achievement because it will transform her daughter's agency which will consolidate their "power within". It will also enhance their ability to make strategic life choices.

In terms of decision-making process within the household, 4 out of 6 respondent voice their view about getting more involved in the decision making, and they agreed that they should be more involved and that they are capable enough to make decisions. For instance, an unmarried interviewee said that *"yes I do feel like I should be more involved in the decision-making process. I want my father to listen to me as well"* (gulsuri, Pos. 78). This shows that she values herself in her ability to make decisions.

Individual Capability and Personal Autonomy

In terms of personal autonomy and individual capability, the impact of CIQAM on married women are more pronounced than unmarried women. Let's first talk about personal autonomy. One of the married women said that the decision to join CIQAM was taken independently by her in order to provide for her children. Married women were also able to show personal autonomy in decisions with regards to food, their children education and savings. One of the respondents shared her view *"In my household we are free, and we make decisions at our will. I do what I think best for me, my husband does what is best for him and my mother"* (Bibi Amina, Pos. 73). In Kabeer (framework), positive meaning of agency in terms of empowerment is not just making choices actively but to do this in a way which challenges existing power relations (Kabeer, 2005). In unmarried women, the personal autonomy to be involved in decision making is less pronounced. Two of the unmarried women said that their father makes most of the decision at home as one respondent stated that *"No I am not involved in decision making process. My father makes the decisions"* (gulsuri, Pos. 71). Another unmarried interviewee responded by saying that *"When it*

comes down to education, I take the decisions” (Inara, Pos. 64). Agency in the case of negative sense “power-over” means that their father overrides their agency by exercising authority over them.

In term if individual capability there is a bit of variation amongst married and unmarried women in terms of their individual capability. Amongst the married women that we interview we noticed that they were more able apply to their agency in terms of resources they had whether financial resources or human resources. Two of the married women said that they were able to save money in the form of a *personal Term Deposit (TDR)* “(Bibi Amina, Pos. 59) and other women who bought an insurance stated that *“I spent for the future of my children, I have bought an insurance for my daughter which was made possible because of CIQAM* (Shahida, Pos. 41). So, she is planning ahead in the future that her daughter will be able to have resources at her disposal if in case she dies. This also shows agency which is transformative where she has bought an insurance for her daughter keep in view that she won’t be able to inherit land as she says referring to her son *“as for my son he will inherit land from his father”* (Shahida, Pos. 41). She clearly realizes that there exist patriarchal structures which impedes women access to land.

Amongst the unmarried women only one woman was able to save money and the rest were not able to do so. That is because they spent all of their income on household expenditure as is noted by one participant *“after her death I am now providing education to her two children. Because of that I am not able to save money. It is enough for their fees”* (Rizwana, Pos. 43) Whereas two of the married women husbands were generating some income which allowed them to save a bit of money. But she was able to show individual capability in providing education to her sister’s children again showing the transformative value of education as a resource. In relation to this, another unmarried respondent showed her individual capability by providing education to her sister *“I have been able to provide education to one of my sisters who has completed her masters now”* (gulsuri, Pos. 16). Individual capability and personal autonomy is associated with “power to” dimension of power which is a generative power which formulate and take part in new forms of activity (Rowlands, 1997). Rowlands states that these changes at personal level has an effect on collective empowerment which grants more ability to participate and formulate opinion, taking

active role in the wider economic activities with exercising more control over time a women can take more active role group activities, with her family and the community(Rowlands, 1997).

Women's Opinion: Economic role & Women Rights

This Indicator corresponds with the "Power from within" dimension of power on a personal level in terms of how women perceive themselves and the people around them. Majority of the women in our sample stressed the importance of women working outside home and recognized this to be beneficial to them and their family then sitting at home or working at farms. Two of the married women said that it is beneficial for them to work in CIQAM because they are able to support their children and family. And due to their earning, they are able to contribute towards their children fees. One respondent said that women of their age don't want to engage in farming because as she says *"If am just a simple carpenter and I am done with working on farms. And a woman who is in business, she won't work on farms anymore"* (Bibi Amina, Pos. 37), emphasizing the importance of engaging in economic activity. The other married woman said that she didn't wanted to be a burden on her mother as she explains *"when I joined CIQAM I was not a burden to anyone instead I made them happy as well. I provided for myself and my children"* (Shahida, Pos. 37).According to Naila Kabeer(1999) resources are the medium through which a woman exercises her agency and if a woman has access to resource as a dependent member of family then her ability to make strategic life choices will be restrained(Kabeer, 1999).By working in CIQAM and earning an income she is exercising her agency to provide education to her children. Amongst the unmarried woman, one respondent voice her opinions by comparing paid work and unpaid work. She says that if she gets more work at CIQAM then she will be able to generate income but if they don't get more works she says *"what will we do at home. We are able to support our family, this work is good for us"* (Rizwana, Pos. 67). Clearly, they find a lot of value in their economic activity and wants to do more in order to generate more. In another instance she reiterates the point *"At home we get nothing for our work, we just get wasted on our land"* (Rizwana, Pos. 83). She sees her human capital as a valuable resource and if this human resource is utilized at land than there's an opportunity cost involved.

In terms of women rights we find only one instance where an unmarried woman in our sample voiced her opinion about women rights. She said that they are told to remain inside homes and

that preferential treatment is given to boys. She thinks that “equal priority should be given to both boys and girls. A woman should be strong and active, and she should know how to deal with the society” (Inara, Pos. 40). Amongst the married women we noticed that they have a lot of awareness and knowledge about their rights. One of the married women deliberately exercising her own agency bought an insurance for her daughter saying that *“I put a fixed amount every year for my daughter insurance. As for my son he will inherit land from his father”* (Shahida, Pos. 41). As a woman she knows the systems of oppression produced by the intersection of gender and socioeconomic status restricts which woman agency and that through her financial resource she is providing for her daughter in order to safeguard her future. As for her son she knows that he will inherit his father’s land. Another married woman who said that through CIQAM they have attended sessions on women’s rights, and she mentions that *“in order to stand against all these people I decided to marry a person according to my own choice. I said to the people that it's my marriage, so I am the one who has the final decision”* (Bibi Amina, Pos. 129). According to Naila Kabeer (1999), the agency this woman has shown is the transformative agency where a woman challenges the prevalent norms and internalized oppression such as marrying their daughter without their consent.

So far, we have analyzed women empowerment on a personal level through the power dimensions of “power from within” and “power to”. Now we will do the analysis of empowerment on relational level through the power dimensions of “power with” and “power over”.

Women Empowerment at Relational Level

In this section we will do the analysis of CIQAM women carpenter on the relational level.” Power with” and “Power over” dimensions of power are of relevance here. They both refer to the changes taking place in the women’s surrounding in terms of her power relations. In analyzing these power relations, we will structure our data into following themes:” Control over Household resources and household expenditure”,” Contribution to Household income and decision making” and “Care responsibilities”.

Control over Household Resources and Household Expenditure

Now we will turn our attention to dynamics and power relations within the household. One of the married women who lived with her mother, husband and son had considerable amount of control over the household resources. She had a saving account where she put fixed amount and saves some money (Bibi Amina, Pos. 59). So, she had access to her saving which is a vital economic resource. This she explains is the result of started working in CIQAM. The accumulation of economic resource through her saving, she jointly with her husband bought a car which became a source of income for her household. She explains it herself *“The financial help we got from getting the income which meant that I was very careful in spending my income and keeping aside a part of income for saving. This way I was able to improve my life. Before our living standard was very poor, we were living in a horrible condition. This has completely changed now and we managed to buy a car* (Bibi Amina, Pos. 67). This in Naila Kabeer's (1999) empowerment framework is an achievement in itself. She has exercised 'transformative' forms of agency which doesn't only resolve the current inequalities rather it starts a process of change that can have long-term effect in the structures of patriarchy (Kabeer, 1999). Another married women who had full access to her income because she lived separately from her husband and lived with her mother brother's family so she had full access to her income which she spent on her children's welfare such as education, clothes and food. She also managed to have an insurance for her daughter saying that *“I have bought an insurance for my daughter which was made possible because of CIQAM* (Shahida, Pos. 41). For instance a women having an achievements in one sphere of life can become the basis on which achievements can be gained in other spheres of life (Kabeer, 1999). This is one such example where she was able save money through the medium of her economic resource with her own agency *“power over”* to gain an achievements, such as insurance for her daughter.

Among the unmarried women none of the women had any other economic resource apart from their income. Two of the unmarried had some health issues at their household which restricted their agency. So, we can assume that their first order choice is restricted due to their expenditure on health. Keeping this in view one of the respondents mentioned that *“No we haven't. My sister had health issue, she had cancer, so we spent a lot on her treatment. After her death I am now*

providing education to her two children. Because of that I am not able to save money” (Rizwana, Pos. 43). This was the case with other unmarried women where their agency was restricted due to spending their income on school fee of their siblings such as this woman who states *“From my income I pay school and van fee for my sister. I think my father saves a bit of money from his salary”* (Inara, Pos. 44).

In terms of household expenditure there is a lot of disparity among married and unmarried women. We can see that unmarried women encounter restrictions on their agency to obtained first order choice. For example, one respondent, after joining CIQAM spent her income mostly on food and treatment of her sister had cancer. And after her death *“I am now providing education to her two children”* (Rizwana, Pos. 43). Similarly, another participant who was 19 years of age had a similar story where due to illness her mother died. She explains that *“We spent a lot of money on my mother's illness. Apart from that we spent money on the education of my siblings”* (Inara, Pos. 48)

Contribution to Household Income and Decision Making

In terms of contribution to household income there is some variations along the lines of marital status, and it impacts a lot where a woman is married or not because that determines in, Hunza context, the economic resources at your disposal. Amongst unmarried women one of the women had only one source of income that was herself. The other two women also had two sources of income at their household. Amongst unmarried is Rizwana who is 40 years old, she stated that. *“Me and my sister who has a job as well. We are the source of income at our house”* (Rizwana, Pos. 41) which means that due her gender she won't be able to get hold of resources which could be available to male headed household, as in the case of female headed household, they suffer from poverty a lot more than female headed household. The other married woman had a similar situation where she is the only source of income, she describes her situation as: *“I am the only source of income at home. Right now, my father does not have an income. My brothers are still small. The younger one is in 3rd grade and the older one is in 9th grade”* (gulsuri, Pos. 54). Clearly their contribution is far greater in terms of the share of the household income than the married women. Amongst women who are married, have a healthy financial situation at their household.

Two of these woman's husband also have jobs due to which they have higher access to these resources directly or indirectly if you compare it with unmarried women.

In terms of decision-making processes, all of the participants indicated that their involvement in decision making at household level has increased if we compared it with before joining CIQAM. Amongst unmarried women there is still room for improvement where one of the participants stated a question of her involvement in decision making that "No I am not involved in decision making process. My father makes the decisions" (gulsuri, Pos. 71). In another example where another unmarried woman was asked the same question where she stated that "Me and my father. If my father is not at home than i take these decisions" (Inara, Pos. 50). She also mentioned that when it comes to expenditure on food and health, she makes the decisions jointly with her father and she only made decisions independently when it is related to her sibling's education. Amongst the married women. were more involved in decision making processes at household level. One of the married women talked about her decision-making patterns where she mentioned that mostly she and her husband are involved in decision making. She also stated that in terms of her involvement "My husband, I mean its equal in some matters my husband asks me a lot" (Asia, Pos. 91). This goes on to show that she is able to exercise her agency in terms of her ability to negotiate about spending within the household. She also mentions that her involvement prior to joining CIQAM was none. In the case of another married women, also enjoyed a lot more agency in her ability to make decisions not only related to more commonly reproductive roles that women are associated with, but she had equal involvement in other matters as well. In terms of paying the fee for her son she stated that "Sometimes he pays for the fee altogether and sometimes I pay the fees as well. We both do it equally as well. (Bibi Amina, Pos. 87). One of the respondents identified the reason for her involvement in decision making which she attributed to CIQAM where she says "yes if you compare it with before. Anyhow I spend some money on household expenditure, so I am now involved in decision making process. Before my involvement was zero" (Shahida, Pos. 84).

Care Responsibilities

Overall, the care responsibilities have decreased for all the respondents after joining CIQAM as carpenters. But they are still expected to perform these even though they work at CIQAM from 9:00am-5:00 pm. This is due to the fact that care responsibilities are still considered to be associated with women role and in a patriarchal society such as Pakistan, these structures maintain these inequalities even though women are taking an active role in economic activities. One of the unmarried explained that she has to go to work and back home on foot due to which she gets really tired and stated that “I am not able to work at home” (gulsuri, Pos. 88). Here the reason for her decreased unpaid work at home is not due to her own agency rather it is because she is unable to work and that her sister takes the burden of reproductive work. This is the form of disempowerment where she is denied choice for instance, she states that “Sometimes when I do work, I make the chapatis(bread), not more than that” (gulsuri, Pos. 98). This was the case with other unmarried women as well where they went home and did some reproductive work. Amongst the married women, they also take on care responsibilities when they get back home. A married women in our sample stated that *“I do not get any extra time because the nature of work has changed before I used to work at home now I work at CIQAM more than I do at home. When I go home, I cook food and on Sunday I take the time to do chores such as washing kids’ clothes etc.”* (Shahida, Pos. 114). But one of the married women shared her account of her husband doing the house chores if she gets late from work. She said that *“at home my husband helps me in chores as well for example if i come late from work and house is not clean then my husband does the vacuum cleaning or sometimes does the dishes. He doesn't think that its only women work. He is a very good husband. If he is at the house then he helps me a lot”* (Bibi Amina, Pos. 99). This shows that she is able negotiate power relation at her home and that this is empowering in the sense that her husband shares a bit of care responsibilities with her husband. But still in another instance she said that *“Sometimes i get angry with the work but at the end I have to do this work”* (Bibi Amina, Pos. 101). This also shows that due to work outside and work at home women agency is restricted over their control over the time.

Women Empowerment at Environmental Level

Change at environmental level refers to the ability of women to work collectively to achieve a more wider impact than each could have done individually (Rowlands, 1997). Collective action here implies action at local level in terms of groups acting at village or community level (Ibid). We will do the analysis in this section through looking at three themes: “Break Stereotypes”, “Influencing other Women” and “Safety outside Home : Mobility”.

Break Stereotypes

At the time of joining of CIQAM, people in the community had very stereotypical view of role of women. In the initial years of CIQAM faced verbal abuse and harassment from people in the community. One respondent stated that *“When I was working at the gate as gatekeeper for two years, people harassed me a lot by saying ‘you are a woman why are you a gatekeeper at CIQAM distributing tickets’”* (Rizwana, Pos. 103). She further stated that now the people’s perception about gender has changed and those people who used to say such things now apologize to them by saying *“we were wrong things”* (Rizwana, Pos. 105). Another respondent alluded to the fact that things were not like what they are at the present. She explains *“yes it was not like this before as we were bound within the homes as we were told that we are women we should not go outside on your own. Now I have grown old as well and with time people’s perceptions has changed as well. Now we can go independently on our own”* (Asia, Pos. 147). This in itself is an achievement in terms of Naila Kabeer (1999) empowerment framework where women have shown transformative agency in challenging the patriarchal values which defines women as having less value than men. Here in our case, women by working in CIQAM in the individual capacity as carpenters have managed to collectively change the perceptions and attitudes of people about women roles in at the household as well as community level.

One married woman who had great pride in saying that she is *“first female carpenter who started working in this profession in 2008”* (Bibi Amina, Pos. 27). It is challenging the gender stereotypes in the sense that women in Hunza are generally associated with domestic work or reproductive work and when a woman becomes the first female carpenter than she is challenging these patriarchal structures which are at play. Now people have come to accept that women need to play a more active economic role in the society.

One thing that we identified through analyzing the interviews is that all of the respondents talked about their work and experience by referring to themselves as “we” rather than “I”. From which we can deduce that these women carpenters have consciously, or sub consciously have managed to forge a group mentality or a collective.

Influencing Other Women

As these women worked in CIQAM in the capacity of carpenters, they were able to collectively influence other women in Hunza. One of the married women gave her account of how at the time of joining CIQAM they faced a lot of backlash from people in the community but *“but those people who were against us at that time now approach us in order to induct their sisters or their daughters into CIQAM project because now they have realized the importance of our work”* (Asia, Pos. 149). In another instance a married respondent talked about the impact CIQAM had on the wider community in terms of invigorating in women the entrepreneurial work. She stated that *“CIQAM has turned out to be a role model for other women who looking at the potential of women started out their own small business”* (Bibi Amina, Pos. 27). This is the collective empowerment that we talked about earlier where these women carpenters were able to have wider impact on a community where before it was not even possible for women to go out in to the public sphere and they were told to stay at home and work at home. This is the transformative change that took place from the inception of the CIQAM project to what it is now .

Safety and Mobility Outside Home

In the analysis of our data, we identified that it is very safe for women in terms of their mobility outside their homes. And their ability to go to places has improved a lot if we compared it with before joining the CIQAM project. And generally, all the respondents deemed Hunza to be safe to go to places independently. The most common places these women visited were Markets, Relative’s home, CIQAM workshop, Gilgit(town). One of the unmarried respondents talked about her ability and the mobility within her community. She said that *“When I go to Gilgit, I go with my family and when I go to school, I go by myself/independent”* (Inara, Pos. 94). As she is 19 years of age, which will have an influence over her mobility as she says that she a company’s her father

when she has to go to another town. In another instance she also said that when her mother was around *“It was easier back then but now we don’t go”* (Inara, Pos. 102).

If we talk about married women, they gave us their account of how their ability to go to these places has changed considerably as they have grown old, and the perceptions and attitudes of people have changed as well. Alluding to this point one respondent shared her thoughts: *“Now I have grown old as well and with time people's perceptions has changed as well. Now we can go independently on our own”* (Asia, Pos. 147). Another married woman gave her account about her mobility in her community: *“Most of the time I travel by myself or with my son. He is six years old. If I go on a picnic, then I go with my friends or when go funerals then I go with my family. But when I go to health center, market or school (parents teacher meeting) often I go by myself”* (Bibi Amina, Pos. 115).

Discussion

In this section, we will discuss some the findings of our analysis in relation to our research question. In the first part of this section, we will focus on first part of the research question in trying to find out the motivations behind women in Hunza going into non-traditional job such as carpentry. In doing so we will focus on the themes that we have introduced in our analysis: “Financial Status”, “Women’s Occupation” and “Access to Education”.

In the second part we will discuss some of the findings of our analysis in relation to the second part of our research question that is the role of CIQAM in women empowerment. In doing so we will operationalize the framework that we have formulated in our theoretical framework. In our discussion we will focus on Personal, Relational and Environment level of change and then zoom in on the phenomenon through Naila Kabeer (1999) framework of empowerment.

Women in Non-traditional Job: CIQAM Carpenter’s

In our analysis, we identified themes that had a bearing on women opting to go into non-traditional job such as carpentry. We found out that one thing that cuts across all the respondents lived experience is that they all belong to marginalized and poor households. Their household prior to joining CIQAM were under a lot of financial stress. This cloud be categorized by their

lower social class which can intersect with gender identity to produce systems of oppression that impedes women agency in choosing strategic life choices. The vulnerabilities of the women were expounded by loss of a head of the family. One of the respondents stated that she lost her father when she was 3-year-old which meant that her mother took the responsibility of taking care of the household. So, she decided to join CIQAM as carpenter in order to earn a living and take her family out of poverty. This would fall under the category of “stress labor”(Kabeer, 1999) .

Another important factor that we found in our analysis was lack of women’s economic opportunities. Through our interviews we found out that most of the women are engaged in farming activities which is followed by embroidery, sewing and small businesses (selling fry breads etc). All of these occupations are associated with women’s traditional roles of caring and reproductive work. Many of the interviewees pointed to the fact that their human capital is wasted on land because what they earn through farming is invested back into the land and that it is associated with reproductive work for which they don’t get any reward. So, gender plays a huge role in the of work one engages and how much of the income one generates. So, this intersection between gender and employment which produced gender inequalities that prompted women in Hunza to take on an occupation that would make sure their financial security.

Third factor that was instrumental for these women was their access to education or lack thereof. Majority of the respondents had received education and had access to, but they were not able to utilize this resource. Two of the respondents didn’t received education at all. Although they all stressed the importance of getting education which was evident as large part of their income was spent on the education of their children or siblings. But due to lack of resources and precarious financial situation at their household all of the educated women had to drop out of their school in order earn a living to avert the effects of poverty.

CIQAM Role in Women’s Empowerment

In the analysis part we have focused on the personal, relational and environmental level of empowerment where change can take place.

On the personal level of change we found out that the experiences of married and unmarried women were found to be similar. All of the respondents that we interviewed agreed that after joining CIQAM as carpenter, there has been significant change in terms of their self-confidence and self esteem which is associated with “power from within” dimension of power. According to Mosedale (2003), the internalization of women’s sense of worthlessness produces women’s oppression and therefore development interventions tries to bring about changes at this level (Mosedale, 2003). In this regard all of the respondent showing characteristics of high self-esteem. Most of the respondents pride themselves at providing education to their children or their siblings. This was prevalent in all of the interviews where they spend a lot on school fees. We can assume that they give high value to education as a human resource and by educating their children and siblings they are showcasing the transformative agency through which are able to educate them which can have long-term effect into generations to come. Through this agency they make sure that their children will have agency to exercise first order choices. And all of the respondents unanimously attribute this change to CIQAM.

They also showed personal autonomy in terms of access to resources, mainly their income and secondly in decision making processes. In our analysis we realized that married women more personal autonomy than unmarried women due to their household dynamics and their age. One respondent linked her personal autonomy to her age as well as the changing attitudes of people in terms of women’s role in society.

Overall CIQAM project has managed to instill in them the self-confidence and self-belief through which they are able to exercise their agency in making strategic life choices to get the desired outcome.

On the relational level of change we found married women are more able to have access to financial resources than unmarried women. In terms of saving, they showed a lot of transformative agency where they were future oriented in order to provide for their children. For example, one of the respondents bought an insurance for her daughter. This according to Naila Kabeer (1999) is an achievement through which her daughter won’t be restricted in her agency to acquire first order choices. Some of the themes that we focused on during analyses were: “Control over Household resources and household expenditure”, contribution to household

income and decision making” “and care responsibilities”. These themes relate to “power over” dimension of power and agency in the framework of Naila Kabeer. The analysis showed strong evidence that married women were able to take part in decision making at their household and had access to their income where they showed considerable personal autonomy in the form of their personal savings and insurance. Unmarried women were restricted in their agency due to the financial strain their household was on. They spent all of their income on household resources and education. And many of the respondents were not able to save money due to this reason. In terms of decision making, they were restricted in their agency to make decisions independently due to “power over” of the their father authority which was a source of disempowerment. Despite this they showed some autonomy in the resources they had where one respondent was able to renovate her house.

CIQAM project has been instrumental in reshaping the power relations within the household in terms of women access to and agency over resources. But is room for improvement in terms of their ability to have control over their time. Majority of respondents were not able to negotiate within the household the amount of work (reproductive work) they did at home, over which they didn’t had control of.

At the environmental level, women were able to bring about a collective change in the wider community. First of all, since its inception there has been a lot of change in terms of people attitudes towards economic role of women. Prior to CIQAM as mentioned by majority of respondents mentioned that they were not even allowed to go out of their homes. And people had very typical conceptions of gender roles which are prevalent in Pakistan’s society. People over time looking at the women working in these capacities were able to realize the economic role women can play in their society. There was a significant difference in terms of their mobility within their community. Married women were more likely to be mobile and independent than unmarried women. This is due to the prevailing cultural norms where unmarried women is seen as a repository of a household “respect” which is disempowering towards young women and which will result in restricting their agency and their strategic life choices. Married women showed greater independence and mobility within as well as across communities. They are more confident and assured in their demeanor. On a collective level they lack the political agency,

where not a part of community organizations or any other women groups which can have far greater impact on women empowerment.

To summarize the impact of CIQAM on women empowerment, one has to see whether this project was able to transform the lives of these women who belonged marginalized and vulnerable households. And it did have a transformative effect on the lives of these women. First of all, CIQAM was able bring about the change from within, referring to “power from within” which is the first step in realizing the internalize systems of oppression which impinge on women. ‘s progression. All of the respondents were able to gain self-confidence and self -belief more so visible amongst married women. Secondly, CIQAM was able to give these women the ability to renegotiate power relations at household level. Where through their access to economic resource that is their income, they were gain the agency to make strategic life decisions which they couldn’t have done without this resource. And thirdly on the environmental level, CIQAM was able to change the perceptions, attitudes and behavior of the people around these women who from objecting to their working as carpenter to trying ti induct their daughters and sisters into the CIQAM project.

Conclusion

In this study we wanted to examine the women in Hunza, Pakistan about their decision to go into non-traditional job such as carpentry and what role did it play in their empowerment. In this regard we formulated our research question:

“Why are marginalized women working in non-traditional jobs in Hunza and what role does it play in women’s empowerment: A case study on the CIQAM project in Hunza, Pakistan.”

In answering this research question, we conducted 6 qualitative interviews from the women carpenter in CIQAM which is a women social enterprise that trains and employs Women in various non-traditional fields and carpentry was one of the fields. We build our theoretical framework around the theories of empowerment of Naila Kabeer and Jo Rowlands and the theory of intersectionality.

From the collected data we were able to analyze the factors that resulted in the women going in CIQAM and work as carpenter. We found out that one thing that cuts across all the respondents' lived experience is that they all belong to marginalized and poor households. Their household prior to joining CIQAM were under a lot of financial stress. This could be categorized by their lower social class which can intersect with gender identity to produce systems of oppression that impedes women's agency in choosing strategic life choices. The vulnerabilities of the women were compounded by loss of a head of the family.

Another important factor that we found in our analysis was lack of women's economic opportunities. Through our interviews we found out that most of the women are engaged in farming activities which is followed by embroidery, sewing and small businesses (selling fry breads etc.). All of these occupations are associated with women's traditional roles of caring and reproductive work. Many of the interviewees pointed to the fact that their human capital is wasted on land because what they earn through farming is invested back into the land and that it is associated with reproductive work for which they don't get any reward. So, gender plays a huge role in the type of work one engages in and how much of the income one generates.

We also found out that CIQAM had a huge role in empowering the women who participated in the project. On the personal level of change we found out that the experiences of married and unmarried women were found to be similar. All of the respondents that we interviewed agreed that after joining CIQAM as carpenter, there has been significant change in terms of their self-confidence and self-esteem which is associated with "power from within" dimension of power.

On the relational level of change we found married women are more able to have access to financial resources than unmarried women. In terms of saving, they showed a lot of transformative agency where they were future oriented in order to provide for their children. There was a strong evidence that married women were able to take part in decision making at their household and had access to their income where they showed considerable personal autonomy in the form of their personal savings and insurance. Unmarried women were restricted in their agency due to the financial strain their household was on. They spent all of their income on household resources and education.

At the environmental level, women were able to bring about a collective change in the wider community. First of all, since its inception there has been a lot of change in terms of people attitudes towards economic role of women. Prior to CIQAM as mentioned by majority of respondents mentioned that they were not even allowed to go out of their homes. And people had very typical conceptions of gender roles which are prevalent in Pakistan's society. People over time looking at the women working in these capacities were able to realize the economic role women can play in their society. There was a significant difference in terms of their mobility within their community. Married women were more likely to be mobile and independent than unmarried women.

Bibliography

AKCSP, 2005. CIQAM -Green Solutions.

AKU, C., 2019. A conference of international change-makers leading the way for gender equity in the workplace.

Aurat Foundation, 2016. Femininity in Pakistan.

Benard, S., Correll, S.J., 2015. Normative discrimination and the motherhood penalty. *Work. Am. Contin. Conflict, Chang. a New Econ. Era* 1989, 271–282.
<https://doi.org/10.4324/9781315631011-38>

Bhattacharya, S., 2014. Sanchita Bhattacharya 1. *J. Res. Soc. Pakistan* 51, 179–211.

Corrêa Cavalieri, I., Neves Almeida, H., 2019. Power, Empowerment and Social Participation- the Building of a Conceptual Model. *Eur. J. Soc. Sci. Educ. Res.* 5, 174–185.
<https://doi.org/10.2478/ejser-2018-0020>

Creswell, J.W., 2005. *Planning, Conducting, and Evaluating Quantitative and Qualitative Research.*

DCED, 2016. *Practitioner Brief : Rapid Qualitative Assessment Tool for Understanding Women ' s Economic Empowerment Results.*

Fazlur-Rahman, 2007. The role of Aga Khan Rural Support Programme in rural development in the Karakorum, Hindu Kush & Himalayan region: Examples from the northern mountainous belt of Pakistan. *J. Mt. Sci.* 4, 331–343. <https://doi.org/10.1007/s11629-007-0331-x>

Harcourt, W., 2016. *THE PALGRAVE HANDBOOK OF GENDER* Edited by Wendy Harcourt, 1st ed. Palgrave Macmillan, Hampshire.

Kabeer, N., 2005. Gender equality and women's empowerment: a critical analysis of the third Millennium Development Goal. *Br. J. Radiol.* <https://doi.org/10.1259/0007-1285-62-734->

- Kabeer, N., 1999. Resources , Agency , Achievements : Re ` ections on the Measurement of Women ' s Empowerment 30, 435–464.
- Kabeer, N., Mahmud, S., Tasneem, S., 2011. Does Paid Work Provide a Pathway to Women's Empowerment? Empirical Findings from Bangladesh, IDS Working Paper.
- Leinenger, M., 2016. A Spiritual Development : Islam, Volunteerism and International Development in the Hunza Valley, Northern Pakistan Permalink. UC San Diego Electron. Theses Diss. 290, 214.
- Levers, M.J.D., 2013. Philosophical paradigms, grounded theory, and perspectives on emergence. SAGE Open 3. <https://doi.org/10.1177/2158244013517243>
- Mosedale, S., 2003. IMPACT ASSESSMENT RESEARCH CENTRE Assessing Empowerment 1–23.
- Murray, C.D., Wynne, J., 2001. Researching community, work and family with an interpreter. Community. Work Fam. 4, 157–171. <https://doi.org/10.1080/713658930>
- Pakistan Bureau of statistics, 2018. EMPLOYMENT TRENDS Government of Pakistan. Pakistan Bur. Stat.
- Price, V., 2016. Women in Non-Traditional Work Fields. Wiley Blackwell Encycl. Gend. Sex. Stud. 1–8. <https://doi.org/10.1002/9781118663219.wbegss546>
- Rowlands, J., 1997. Questioning Empowerment: Working With Women in Honduras 196.
- Rowlands, J., 1995. Empowerment Examined. Dev. Pract. 5, 101–107. <https://doi.org/10.1080/0961452951000157074>
- Saranjam Baig, Salma Nusrat, Salma Bano, 2020. Socio-economic and Socio-demographic Determinants of Women Empowerment: Empirical Evidence From the Districts of Ghizer and Gilgit, Northern Pakistan. J. Bus. Soc. Rev. Emerg. Econ. 6, 81–98. <https://doi.org/10.26710/jbsee.v6i1.1031>
- Sarwar, F., Abbasi, A.S., 2013. An in-depth analysis of women's labor force participation in Pakistan. Middle East J. Sci. Res. 15, 208–215. <https://doi.org/10.5829/idosi.mejsr.2013.15.2.2367>
- Silverman, D., 2013. DOING QUALITATIVE RESEARCH 68–70.
- Survey, P.E., 2018. Population , Labour Force & Employment, Pakistan Economic Survey 2017-

18.

Tormos, F., 2017. Intersectional solidarity, Politics, Groups, and Identities 5, 5:4, 707–720.

UN Women, 2020. Gender Equality: Women's Rights in Review 2020, Gender Equality:

Women's Rights in Review 2020. <https://doi.org/10.18356/90ff6c86-en>

Yardley, L., 2016. Demonstrating the validity of qualitative research. J. Posit. Psychol. 12, 295–

296. <https://doi.org/10.1080/17439760.2016.1262624>

Appendix

Appendix 1: Respondents Interviews

Saturday 01 May 2021

Interviewer: Zyn Al Abidin Baig(A)

Interviewee: Asia (R)

Interview Place: Altit Village (CIQAM Workshop)

Audio Length: 24:32 Minutes

1	[0:00:00.0] I will introduce myself, I am Zyn and I am from Ahmedabad (Hunza),I have a university project and my topic for the project is CIQAM project so I will ask you some questions so I will start now
2	I: First of all,Can you tell me your name?
3	R: Asia
4	I: Which village do you belong to?
5	R: Altit, but i have been married to Rahimabad(Hunza)
6	I: How old are you?
7	R: 36

8	I: At what age did you get married?
9	R: Its been two years since i got married..... at 34 years
10	I: And what was the age of your husband at the time of marriage?
11	R: He is now 38 years old
12	I: So at the time of marriage he would be 36 years old right?
13	R: yes
14	I: who is living with you in your household?
15	R: At my in-laws house?
16	I: Yes yes
17	R: only my father in law .
18	I: DO you have children?
19	R: no
20	I: What does your husband do?
21	R: He is in GB house,he's is in cooking line
22	I: What is the level of your education?
23	R: Middle(Secondary school)
24	I: And what about your Husband?
25	R: He has also completed middle i think
26	I: How long have you been apart of CIQAM project?
27	R: From 2005
28	I: Ok.if your asked a question to describe CIQAM project,how would you describe it and what significance it has for you?
29	R: i will describe CIQAM in this way that before women were not allowed to go outside,means that it was allowed but no to this extent(refering to working in CIQAM wood workshop),since inducting into the CIQAM project and started working as carpenter people at that time pointed fingers at us but now thanks god there no such problems so it is great now thanks god.
30	I: And what importance this(CIQAM) has in your life?
31	R: for me this has a lot of importance because due to this project a lot of my problems have been resolved
32	I: Ok that's great, What work did you do before coming into the CIQAM project?
33	R: Before coming into CIQAM,I was at home
34	I: Can we say that you worked on farms?

35	R: I don't know if i can say i worked at farms because at my mother house i didnt do such work but i would just say that i was at home.
36	I: Okay okay
37	I: Okay, before coming into CIQAM, what was the source of income at your household?
38	R: hmmmmy brothers had small jobs (referring to the before marriage)
39	I: Mostly, what did you spent your income on?
40	R: At that time, we spent mostly on education
41	I: Okay, so what type of work most of the women do in Altit Village?
42	R: Mostly they do farm and some are in education
43	I: Are there other opportunities through which women can earn a living here?
44	R: sewing and embroidery and some women make local fry breads which they sell(small businesses)
45	I: [0:04:51.9] Do you think that there is higher income in carpentry than some of the work that women engage which you have mentioned above such as sewing, embroidery, selling fry breads (small businesses)?
46	R: [0:05:04.1] If we work harder, and since we are in a business as well ,from that perspective Income is higher but because of our weakness these other works that women engage in have higher chance of earning a higher income than us.
47	I: [0:05:21.5] What do you mean by weakness?
48	R: [0:05:24.1] means that we have our own business but in this regard we don't put much effort into our work okay whereas women who engage in sewing and embroidery or selling fry bread, have an idea that they will earn a certain amount of money If i look at them than i feel this way.How is that chief(refering to her manager of CIQAM) am i i saying it right?I think this way
49	I: [0:05:57.9] Okay, are you a member of a Committee, cooperative or in volunteer committee
50	R: [0:06:06.3] No i am not
51	I: [0:06:07.7] Okay that's fine
52	I: [0:06:30.0] Okay,so when you hear the word empowerment,what words come into your mind?
53	R: [0:06:40.1] I dont know what to say
54	I: [0:06:41.1] when we say empowered women we mean a woman who has the awareness and able enough to make her own choices and decisions with regards to her life, a strong women
55	R: [0:06:48.4] its just that when i was at my parents home before marriage,this was the case but when i got married and went to my in-laws house my responsibilities grew as well
56	I: [0:06:59.7] Okay so you are able to make your own decisions?
57	R: [0:07:01.3] I make my own decisions.

58	I: [0:07:02.0] What type of women comes into your mind when we say empowered women or a strong women?
59	R: [0:07:08.2] Just as a strong men makes his own decisions or asserts his position i think an empowered women should be like that.
60	I: [0:07:15.9] So women should be like that where they go out of their homes to make a living just like men?
61	R: [0:07:21.3] Yes absolutley.
62	I: [0:07:24.1] Okay,so what is the source of income of your household now?
63	R: [0:07:27.7] hmhhh iwould say 30,000 Pkr,including me and my husband toghether.
64	I: [0:07:32.4] Okay so meaning your job and your husband job?
65	R: [0:07:35.1] Yes yes
66	I: [0:07:54.0] OKay so in the past couple of years have you been able to save some money?
67	R: [0:07:59.5] yes a little bit
68	I: [0:08:02.3] Have you been able to save some money personally from your income?
69	R: [0:08:07.6] Yes
70	I: [0:08:12.3] Okay so if you think that your are able to save money now,how much of the role does the CIQAM project played in you being able to save money?
71	R: [0:08:27.2] yes from this project?
72	I: [0:08:27.7] Yes as your are saying that before your were not able to save money but now your are able to save money.So do you think this is beacuse of the project?
73	R: [0:08:35.6] Yes absolutley because this has become a business now,our own business, and we think that we can get something out of this which is always on our minds.
74	I: [0:08:51.9] And how do you think that project has helped in this regard?
75	R: [0:08:56.1] project helped us?
76	I: [0:08:57.2] yes yes ,how it helped you in saving some money?
77	R: [0:08:59.6] Project helped us this way that when I got my income i was able to put aside some money from my income but before i used to spend my money on household expenditures due to neccessitation.From that perspective i thank god that my brother are financially able enough and my sister has got a job as well due to which i was able to save money.And when i got married i was able to save money as well because of my husband job.
78	I: [0:09:32.0] okay so are there any things that your were not able to buy before and that your are now able to buy those things.Can you name those things.
79	R: [0:09:41.4] Oven ,fridge.yes yes we can buy these things.
80	I: [0:09:52.0] Okay so what about expenditure on education or health?

81	R: [0:09:57.9] Yes absolutley we can now spend more on these things.
82	I: [0:10:11.9] Okay so can you name 3-4 things on which you have spent the most in the past couple of years?
83	R: [0:10:24.4] I the past two years i have spent alot of money on my wedding
84	I: [0:10:32.5] Apart from your wedding?
85	R: [0:10:35.9] what can i say now,apart from my wedding,we spent alot of money on food.And when I went to my in-laws i spent alot of money on household items
86	I: [0:10:55.6] Okays so can you name those people at your home who have a lot of say in decision making process at your household?
87	R: [0:11:01.9] At my in-laws house,yes me and my husband
88	I: [0:11:19.9] So are there any other member at your hosehold who have a say in making decisions?
89	R: [0:11:26.0] My fahter in-law
90	I: [0:11:37.8] How involved are you in the decision making process.Who has more say in making decisions you or your husband?
91	R: [0:11:47.2] My husband ,i mean its equal in some matters my husband asks me alot
92	I: [0:11:53.9] He asks you when buying some thing ?
93	R: [0:11:57.8] Yes he asks me in every matter
94	I: [0:12:03.1] When you decide to spend money on something,how do you make such decisions?
95	R: [0:12:09.3] Me and my husands we talk with each other and give each other suggestions what to buy and what not to buy.
96	I: [0:12:18.6] Has there been any change in your ability to make decisions after inducting into CIQAM project?
97	R: [0:12:23.1] Yes,there was no such thing before as i was young back in 2005 but now i am an adult so thats why i need to be consulted in making such decisions.Before i didn't know how to talk to people but since coming into CIQAM working with other women i have learned to talk to others people .There has been a change in almost every aspect of my life.
98	I: [0:12:57.9] As you have mentioned some things which you have bought or spent in the past couple of years such as oven,fridge and education,do you think that you should be more involved in decision making process with regards to these items?
99	R: [0:13:13.0] Yes absolutely because women knows whats best and what is needed at home ,in that regard women should have more say in decision making process.
100	I: [0:13:21.1] As you have said that you and your husband make decisions equally but do you think that you should have more say in these decisions?
101	R: [0:13:26.9] Yes absolutley,just like he makes his own decisions ,i think it is our right that we should make our own decisions just as my husband makes his on decisions too.It should be like that.

102	I: [0:13:35.4] Do you think that you are able to discuss this with your husband or your father in-law that we should have more say in decision making process as you think that you know better ?
103	R: [0:13:47.2] When we are able to earn an income than we are also able to make these decisions i think.
104	I: [0:13:54.5] So you think you can discuss this at your household?
105	R: Yes yes
106	I: [0:14:16.7] so you said that most of the income in your household is spent on food,health and other things.So with regards to food who makes the decisions
107	R: [0:14:44.2] Yes i make these decisions
108	I: [0:14:48.7] Your husband also ask you when buying food items
109	R: [0:14:52.2] Yes
110	I: [0:14:56.7] What about decision relating to health(going to health centers etc)
111	R: [0:14:59.9] Who gets ill ,that person makes the decision
112	I: [0:15:03.1] How do you make that decision?
113	R: [0:15:07.7] By consulting with each other
114	I: [0:15:13.6] with regards to buying fridge,oven or Iron,how do you make decision?
115	R: [0:15:19.4] By consulting with each other
116	I: [0:15:27.0] Has there been any change in amount of work you do at home as well as outside the home.Did it increase or decrease or has it been the same?
117	R: [0:15:41.3] At my home theres not that much work even in CIQAM workshop i do less work because i do polishing of the furniture .When i get the order for furniture then i get to work.Otherwise when i go home my work mostly involves cooking.
118	I: [0:16:02.3] It means that workload has remained relatively same over the past years?
119	R: [0:16:02.9] Yes yes it has remained the same.
120	I: [0:16:07.5] And what do you think about the workload that it has remained the same?Do you think it is good for your or not or whether you think there should be more work at CIQAM?
121	R: [0:16:19.3] I think there should be more work at CIQAM but on the other hand when i get work then i get really busy,it depends on the orders.But i feel that it is better for me that i get more work.
122	I: [0:16:39.6] Has there been any change in the type of paid work you do over the years ?
123	R: [0:16:47.7] Before i used to do simple polishing but then i went for a training in Lahore where i learned a lot of skills and now i am expert at polishing
124	I: [0:17:17.3] Has there been any change in reproductive work you do at home?
125	R: [0:17:22.9] work at home has remained the same like cooking and cleaning.
126	I: [0:17:29.9] How do you feel about the work you do at home? whether its should be less or not?

127	R: [0:17:39.1] The work i do at home is less and i have no issue with that.And I think it should remain like this .
128	I: [0:17:57.2] Do you think your are able to manange both work at home and work outside home?
129	R: [0:18:03.4] yes i am able to manage and there is no problem in this regard.
130	I: [0:18:09.6] Do you wish to do some other thing for which you donot have time due to the work you do at home and outside home?
131	R: [0:18:26.8] No there is no such thing.Since i have been working in CIQAM for a long time i dont think of any thing and i think that this is the only work we do and i dont focus on other things apart from my work.
132	I: [0:18:36.7] So you dont get extra time?
133	R: [0:18:38.1] No idont get time either as i go home from my work at 5:00 pm and then i do some work at home into the night.
134	I: [0:18:43.7] Since when did you start working outside home?
135	R: [0:18:50.0] In carpentry,from 2005.At that time it was AKCSP .And CIQAM project started from 2008.
136	I: [0:19:02.2] Did your family member supported you when you decided to go into the CIQAM project?
137	R: [0:19:07.0] yes my family supported me.My brothers and my mother supported me.
138	I: [0:19:11.2] Who supported you the most?
139	R: [0:19:12.4] My brothers
140	I: [0:19:27.9] Can you name 2-3 places where you often go such as going to the market,to relatives or health center etc?
141	R: [0:19:41.9] i often go to my in-laws house,market and i also go to my mothers family home.
142	I: [0:20:10.9] When you go to these places do you go often independently or you go with your family members or frriends?
143	R: [0:20:24.3] I often go by myself.
144	I: [0:20:31.8] And how do you make decisions to go to these places?
145	R: [0:20:34.3] At home i tell my mother that i am going to this place because it is important to tell where are you going and thats it.
146	I: [0:20:43.6] What do you think about your ability to go to these places when you compare it with before joining CIQAM?
147	R: [0:20:53.2] yes it was not like this before as we were bound within the homes as we were told that we are women we should not go outside on your own.Now i have grown old as well and with time people's perceptions has changed as well.Now we can go independently on our own.
148	I: [0:21:14.0] Since working outside the home, have you faced any verbal abuse or abusive behavior from other people in your village?Have you experience these things?
149	R: [0:21:30.8] When i started working in 2005 as a surveyor ,i recieved a lot of backlash and verbal abuse from people and when i started work as a carpenter people also said bad things .But those people who were

	against us at that time now approach us in order to induct their sisters or their daughters into CIQAM project because now they have realised the importance of our work.
150	I: [0:22:08.0] After started working as carpenter in this project do you think that you are more confident?
151	R: [0:22:16.2] Yes immesnsely
152	I: [0:22:18.5] How did this happen?
153	R: [0:22:21.9] i mean that before i used to feel awkward even going outside my home ,i also felt awkward when talking to people now thanks god that i am able look people in their eyes and talk to them and i don't know i mean i have a lot of self belief in myslef.
154	I: [0:22:43.3] Do you think CIQAM project had contributed a lot in bringing about this change?
155	It contributed to this change alot.Before i used to be afraid of going out of my home as i feared that people will say things about me but now i dont feel such things .Now we can go out into the public just like men do
156	I: [0:23:17.5] NOW are you able to talk to your superiors with ease if you compare it to before?
157	R: [0:23:27.1] Yes i can easily talk with my superiors .Before i use to feel awkward when talking to my superior such as Mr.Saifullah.Now i can face him whenever i come across him .Even i used to felt awkward talking to my manager.I used to think that how am i going to talk to her(manager) and i used to fear that what if she scold me and things like that. Thanks god that feeling has gone now.
158	I: [0:24:04.1] Do you have your own bank account?
159	R: [0:24:06.3] yes i have.
160	I: [0:24:07.4] You take out your money yourself?
161	R: [0:24:10.9] Yes i do have an ATM as well
162	I: [0:24:19.7] Thank you so much for your time .If i have offende you in any way i am really sorry
163	R: [0:24:27.8] Not at all and thank you as well

Friday 30th April 2021

Interviewer: Zyn Al Abidin Baig(I)

Interviewee: Bibi Amina (R)

Interview Place: Altit Village (CIQAM Workshop)

Audio Length: 39:51 Minutes

1	[0:00:00.0] I will introduce myself,My name is Zyn and I am currently pursuing my masters from Denmark.For my final thesis project I have selected CIQAM project.I am going to ask you some questions relatiod to this project.
2	I: [0:00:26.4] Can you tell me your name?
3	R: [0:00:26.7] My name is Bibi Amina
4	I: [0:00:37.4] Where you from?
5	R: [0:00:38.2] Ahmedabad(Hunza),but i have been married to Ghizer(a distric of GB)

6	I: [0:00:55.9] How old are you?
7	R: [0:00:57.6] 36 years old
8	I: [0:01:05.0] At what age did you get married?
9	R: [0:01:09.5] I was married at the age of 28
10	I: [0:01:14.1] What was the age of your husband at the time of marriage?
11	R: [0:01:17.9] I think he was 26 years of age,hes 2 years younger than me.
12	I: [0:01:30.4] who is living with you in your household?
13	R: [0:01:33.7] For now i am with my husband,son and my mother.
14	I: [0:01:55.0] are there any children who lives away from you?
15	R: [0:02:00.4] No, I have only one son
16	I: [0:02:04.4] What does your husband do for work?
17	R: [0:02:08.6] Before covid he was out of the country,now he makes his living through his car(probably tourism)
18	I: [0:02:19.7] Is he a tourist guide?
19	R: [0:02:23.7] No he drives,he has a toyota prado TZ.
20	I: [0:02:28.4] What level of education do you have?
21	R: [0:02:30.6] I have done FA(College level 12 grade)
22	I: [0:02:37.8] And what about your husband?
23	R: [0:02:40.1] He has done metric(10 grade)
24	I: [0:02:49.2] How long have you been a part of CIQAM project?
25	R: [0:02:51.8] i am here from 2008
26	I: [0:02:57.8] Ok.if your asked a question to describe CIQAM project,how would you describe it and what significance it has for you?
27	R: [0:03:06.3] CIQAM project is a project for Women which was developed by AKCSP.This project is for development of women and progression of women.Further more it is project which works for women rights.For these reasons AKCSP developed this project.In this project i am the first female carpenter who started working in this profession in 2008.For me this project is for marginalised women and this project is like father and mother for us.This projects help women who are oppressed.CIQAM has turned out to be a role model for other women who looking at the potential of women started out their own small business.This is a wonderful project for women which works for development and progression of women which helps them in making their own decisions and sustain themselves.This is how i ll describe CIQAM project.
28	I: [0:04:15.5] Before coming into CIQAM what work did you do?
29	R: [0:04:19.1] I was a fresh college candidate,i was doing nothing at home

30	I: [0:04:36.8] Before coming into CIQAM what was the source of income at your household?
31	R: [0:04:42.0] At that time our source of income was zero because of that i joined CIQAM in order get my family out of poverty and support them and to be helpful towards them
32	I: [0:05:00.7] What type of work most of the women in Ahmedabad(Hunza) engage in?
33	R: [0:05:11.1] In this place all that work which is associated with carpentry.For example if we a are working on laying the roof ,we start off by cutting the wooden log then we cut wood into wooden planks and then with hammer we put them in their place.And if we are making furniture then it has its own process.
34	I: [0:05:31.4] If we talk about the general women in your locality ,what most of the women do?
35	R: [0:05:43.6] There are women who are in the business line such as food processing and selling tea or fry breads.Most of the women do sewing and embriodery.Some women also have shops where they sell clothes.THere are women who have beauty parlor.
36	I: [0:06:14.8] Dont you think that most of the women here are enage in farming activities?
37	R: [0:06:22.0] Here women of my age(yooung),as i have seen,dont engage in farming activities.Women of my mother age and autny's engage in farming activities .Its been a long time since i have worked on the farms.If i dont work on farms then how would other women engage in farming activities.If am just a simple carpenter and i am done with working on farms.And a women who is in business,she wont work on farms anymore.
38	I: [0:06:48.5] What other oppourtunities are there through which a women can earn a living?
39	R: [0:06:55.0] A poor Women like me can do small businesses such as laundry .If one can set up a good laudary service that it can have a lot of potential.A apart from that there is a boom in tourism in our area and if women capitalise on this than they can earn a lot .This can result in women being independant.These are some of the things i think.
40	I: [0:07:22.3] What are some of the oppourtunies do you think women have now ?Y<u>O</u>u have said it right that women should be in the hotel industry because of a boom in the tourism industry but what are some of the oppourtunities that women presently enage in?
41	R: [0:07:50.3] As i have said earlier if we can have a large laundry setup which will be beneficial for people because there are a lot of tourist and hotels are running well so people provide unprofessional laundry services.If we can train some women and setup a large laundry service than it will be very beneficial.Especially for women ,entering into the hotel industry are strictly not allowed by our society saying things like you are a woman.There is no harm if a woman works in the room service.If people keep an open mind than it will turn out to be good.
42	I: [0:08:27.6] Is there any change in the attitudes and behaviour of people about women working in your capacity.Did you face backlash from people when you started working as a carpenter?
43	R: [0:08:38.8] It is different with different people, just like our fingers are not equal in length same is the case with people ,they are not all the. same.Some people still hurls abuses on us and there are some people who resisted us at the start of the project but they have come to appreciate our work and also admit that they were wrong in diregarding our work.People are different with different mindset ,we cannot force them to change there mind.What can i say i mean, there are some people who are not ready to change their minds.But if i look back at the start of this project in 2008 then there is a lot of change.There very few people

	who are against us but majority of people support us and say that women should be given oppourtunities like this and also think that woman should be in work equally along side men in runnig a household.
44	I: [0:09:32.4] Do you think that working as carpenter pays more than the other work in which most of the women engage in such as sewing,farming and embriodery?
45	R: [0:09:49.1] Pay here is not that high,but at a low point in my life CIQAM has turned out to be really helpful that's what i think and the exposure we got through having interviews on tv channels.But apart from that there are some other work in which women engage in which pays a lot such as in businesses where you have daily wages whereas here you get paid monthly.I talk to some women in Altit village who have their shops and some women who sell sewing and embriodery products.When they show me their financial statements than i see that there is a lot of money in this line.But then its seasonal whereas we work throughout the year.But what they make in a season is equal to what we make in a year.
46	I: [0:11:23.7] Are you a member of an NGO ,Village Organization,Cooperative etc?
47	R: Some time ago i was a board member of a local hydro power project in Ahmedabad village(hunza) but now it has gone down a bit.
48	I: [0:13:37.6] What role did AKDN or AKCSP played in your decision to join CIQAM?
49	R: [0:13:47.0] The organization had 100 % role in my decisions because it was their project and at first we though this was mainly mens occupation but then they convincced us that this project will go on to be very beneficial for women and that we will be shareholder in this business in the long term.
50	I: [0:14:08.2] when you hear the word empowerment ,what words comes into your mind?
51	R: [0:14:18.6] what comes into my mind is that in our society if a man has land,a house and has every thing then he is considered to be a strong man and empowered man who can make his own decisions.I think this is wrong because if la work ghard and i am able to make my own decisions then i am also empowered because i am able to make my own decisions and i have a my own thinking and outlook
52	I: [0:15:00.5] What type of women comes into your mind when we say empowered women or a strong women?
53	R: [0:15:11.2] If a woman makes her own decisions and she is competent enough to go to which ever place she wants and to show her work she is an empowered woman.That she is able to make her own decisions rather than being told to do things. This is for me is an empowered woman.
54	I: [0:15:34.8] Now i am going to ask you some question about your income.What is the source of income at your household?
55	R: [0:15:44.9] My home right now is very stable because my husband also earns an income and i earn a living as well.Sometimes we also take of our family as well because my family is financialy sound now.So sometimes as an obligation we spent some money my parents but largely we spent most of our income on ourselves.
56	I: [0:16:19.1] Have been able to save some money over the last couple of years or after joining CIQAM?
57	R: [0:16:29.4] Yes we did a lot of saving
58	I: [0:16:32.0] Have you been able to save personllay?
59	R: [0:16:40.6] Yes i have made a personal Term Deposit (TDR) and saved some money.

60	I: [0:16:42.7] Have you been able to save more this year then the last year?
61	R: [0:16:48.1] I used to save before but now i dont.
62	I: [0:16:52.5] What are the reasons for this change?
63	R: [0:16:54.5] The reason for this change is because of inflation which has made everything expensive.Secondly beacuase of the cost of transport .Thirdly,i am living on rent in a house in Ahmedabad.Due to these reason i was not able to save any money.
64	I: [0:17:21.8] How can you compare the saving you did before and after joining the CIQAM project?
65	R: [0:17:30.6] BEofe joing this project we didn't had any savings but after joining the CIQAM I was able to saving some of my income and which changed my life as well.
66	I: [0:17:38.9] How did this happen(ability to save)?
67	R: [0:17:41.6] The financial help we got from getting the income which meant that I was very carefull in spending my income and keeping aside a part of income for saving.This way I was able to improve my life.Before our living standard was very poor ,we were living in a horrible conditions.This has completely changed now and we managed to buy a car and bought other things as well Which improved our lives.
68	I: [0:18:23.9] After joining CIQAM project were you able to buy certain things which you were not able to buy before .and Can you name those things?
69	R: [0:18:36.3] Yes .These things included land , Car and bank saving.Apart from that we were able to travel to some places of our choosing and to spend some money on our choice of clothes.
70	I: [0:18:59.2] Can you name 3-4 things that you spend mostly in your household?
71	R: [0:19:05.6] Presently ,we spend the most of food,clothes and paying fee for my son's education and i also send my son to tuition as well and keeping my son happy .Thats it.
72	I: [0:19:22.5] At you household who's invlove in decision making process in buying the things?
73	R: [0:19:32.6] In my household we are free and we make decisions at our will.I do what i think best for me,my husband does what is best for him and my mother as well,who has her own pension so she is not depended on anybody.Each member of our family is free to make his/her decisions.
74	I: [0:19:50.9] So you are invloved in all the decisions that are made at the household?
75	R: [0:19:55.5] I dont interfere with other decisions.If i think some thing is wrong than i tell others as well and they tell me as well.I tell my husband i think something is not right and he tells me as well.But when it comes down to my mother we donnot interfere.
76	I: [0:20:13.4] As you have mentioned the things that you spend most on such as land,car and clothes .How involved are you in decision making process regarding these expenditures?
77	R: [0:20:29.4] When it comes down to savings ,i make the decision alone.Me and my husband both owns the car.And land is also my own,my husband was not involved in it.
78	I: [0:20:56.6] Has there been any change in your ability to make decisionson any of the listed expenditures(assets,health,education,grocery items,childern clothes)?

79	R: [0:20:56.9] At the very start i used to give my income straight to my mother because at that time we were in a dire situation.With the passage of time as i was financially strong and my salary increased then i got the exposure and i saw the world then i was able to sit and talk with my superiors.I also got an understanding of the financial aspects such as how to do costing.And then from 2011 with this understanding i discussed with my mother and then i started getting invloved in decision making processes.Now i take toatally invloved in making decisions.
80	I: [0:22:24.4] How invloved are you in making decisions regarding food.So do you make decision alone or with your husband or your husband takes the decisions?
81	R: [0:22:41.2] My husband doesn't know a thing about food so i alone take these decisions.Even i do the shopping for him.He tells me that we should go together.
82	I: [0:22:57.1] How invloved are you in making decisions regarding land?So do you make decision alone or with your husband or your husband takes the decisions?
83	R: [0:23:06.3] The story about land is different .I bought the land but it has been transferred to my brother Sana Khan.
84	I: [0:23:23.2] How invloved are you in making decisions regarding Car?So do you make decision alone or with your husband or your husband takes the decisions?
85	R: [0:23:28.7] My husband share the deatils of the money spend on car's feul or any other spending related to the car maintenance.He also shares what he earned and costs incurred as well.He also shares with me the expdenditure he has done whether spending on relatives etc .So yes he discusses with me before doing these expenditures.
86	I: [0:24:07.2] What about expenditure on eduation?
87	R: [0:24:09.6] Sometimes he pays for the fee altogther and sometimes i pay the fees as well.We both do it equally as well.
88	I: [0:24:24.1] After joing CIQAm,how much change ther has been in amount of work you do in a week if you compare it with last year?
89	R: [0:24:40.4] At the very start of the project most of the work we did was manual(cutting wood).If we compare it with now our life is failry easy going.We do everything with machines.Now it takes less time in the production .
90	I: [0:24:59.4] What do you think about this change?
91	R: [0:25:02.0] I think that if we employ some the machines that are used internationally in carpentry,which i have seen,then it will make our lives much easier.If we get this technology then everything will be easier.
92	I: [0:25:21.5] HAs there been any change in the amount of work you do at your houslehold(reproductive work and care work)?
93	R: [0:25:28.8] Yes as i have told you earlier our living condition was horrible so after joining CIQAM i made wooden cupboards at my house and people from my neighbourhood used to visit my house to see what i have done.
94	I: [0:26:00.5] Has there been any change in the amount of work that you do at home such as cooking and taking care of childern.Did it increase or decrease after joining CIQAM project?

95	R: [0:26:20.3] It depends on the which situation we are in.At one point in time i didn't know what was been cooked at my home because there were people at home who used do these things.There were no tensions at that time about cooking or doing laundry but now the thing is that there are not enough people at home that why i do all these work when get home from my work.
96	I: [0:26:55.9] So the amount of work you do at home has increased?
97	R: [0:26:56.8] Yes i would say that.
98	I: [0:26:59.6] So what do you think about this change(crease work)?
99	R: [0:27:05.4] If we are living in a joint family then there will be people who will support you but right now although we have joint family but my house is a bit further .But at home my husband helps me in chores as well for example if i come late from work and house is not clean then my husband does the vaccum cleaning or sometimes does the dishes.He doesn't think that it's only women work.He is a very good husband.If he is at the house then he helps me alot .
100	I: [0:27:54.6] So your workload has increased.So are you able to manage both work outside home and work at home?
101	R: [0:28:02.5] Sometimes i get angry with the work but at the end I have to do this work.
102	I: [0:28:12.8] Are there things that you wished you had time for ,but that you can no longer do because of the increased work?
103	R: [0:28:19.3] I want to setup a small business but the thing is that i am unable to grab hold of money as I spend quite .
104	I: [0:28:36.5] When did you started working outside of home?
105	R: [0:28:40.8] I started working outside from 2008
106	I: [0:28:48.1] When you decided to work,was your family supportive?
107	R: [0:28:55.0] Yes they were supportive
108	I: [0:29:09.5] Who has been most supportive to you when you started out your[CIQAM] work?
109	R: [0:29:15.1] My mother,my father died long time ago when i was 3 years old thats why i started out this work
110	I: [0:29:32.2] Name 3-4 places where you go most of the time(e.g market,health center,relatives etc)?
111	R: [0:29:46.2] I go to the meetings when called upon,i go to the workshop.Other than that i often go to Gilgit to my relatives ,and sometimes i visit Islamabad as well.
112	I: [0:30:14.2] Have you visited these places in the last year?
113	R: [0:30:16.6] Yes i did.
114	I: [0:30:21.7] When you go to these places do you go with your family members,friends or relatives?
115	R: [0:30:28.9] Most of the time i travel by myself or with my son.He is six years old.If i go on a picnic then i go with my friends or when go funerals then i go with my family.But when i go to health center ,market or school(parents teacher meeting) often i go by myself.

- 116 **I: [0:30:55.5] When you go to these places how do you make these decision to go ?**
- 117 **R: [0:31:05.8]** If i have to go some place i have to take permission more from office than home.Because we have to dicuss with our colleagues first in order to tell them beforehand and planned our visit.I dont have any problem from my home .
- 118 **I: [0:31:28.3] HAs your ability to go to these places have changed since joining CIQAM?**
- 119 **R: [0:31:34.0]** Yes a lot.Before we used to get permission from my Uncle,mother or my mother but now they realise that only i can make these decisions not others.My husband also has no issues with me going to these places.
- 120 **I: [0:32:01.9] Since working in CIQAM have you experienced any abuse from people or have they said bad things such as'why are you doing this mens work' things like that?**
- 121 **R: [0:32:21.9]** At the very start of the project,people had objections about our work as they thought that this is men's work and told us that you should work at home such as embriodery and sewing or farming but because we had the backing of a big NGO(AKCSP) which instilled in us self-belief and confindence .Before i were even not able to answer them back .We would easily back down to others people opinions and were subservient.But then we had to do something about our poverty so we used to hide from these people on way to work.With the passage of time we acquired the ability to take a stand against these type of people.
- 122 **I: [0:33:21.7] What sacrifices have you made in order to be in this project?**
- 123 **R: [0:33:27.2]** In the begining i used to walk to my workstation from my village(8 km).One day some young boys stop me to tell me that why am i doing this work,they told me that i should be at home.They threatened me that they will do this and that.Then i answered them back by telling them that i work hard to earn a living of 6000 rupees and support myself and to do the things i want and value.And if you give me 6000 then i will sit at home .Apart from that alot of people said bad things about AKCSP but then we also fought back against this resistance from people.We have put alot of time in the beginging and at that time we didnt think much about our salary,the only thing that we thought at that time was to make this project a success.Now we have realised that we as a woman should also be earning an income.I don't know sometimes i think we have become selfish(hahaha)
- 124 **I: [0:35:18.6] Do you feel like your confidence has changed since joining CIQAM peoject?**
- 125 **R: [0:35:22.0]** Before joining this project i didn't even know how to tell other people my name that my name is Amina but now not only i give a proper introduction but i also define CIQAM project what it stands for and what are its objectives.ANd even if somebody ask me any other questions I give answers with full confidence.
- 126 **I: [0:35:51.4] Would you say that this project has contributed a lot to this change?**
- 127 **R: [0:35:55.6]** Project has contributed immensely.Right now what i am is because of this project
- 128 **I: [0:36:02.2] CAn you tell me a story or give me an example about how your confidence has changed,and why?**
- 129 **R: [0:36:21.8]** Firstly there has been a financial change.It is my view that if some one has money than he/she free from barriers which manifest itself through religion or culture.That person has freedom.On the other hand.If someone is poor than relegious and cultural barriers will impinge on them.There is a platitute that if someone is financially sound and wealthy than that person is free.Before the norms for woman was like "put scarf on your head you are a girl" , "dont wear tight pajama etc".I didn't wanted to wear tight pajamas but in

protest i wore them to tell the people that it's the right of the poor people as well to wear pants and shorts. I have personally done all in order to change the perceptions and attitudes of the people towards women. Secondly if you have money in our bank account than you have respect everywhere because then you spend and give money to other people. This is what people look at. They don't look at us and say things like we are also human and to treat us humanly. When i am talking about humanity than i am a carpenter and you are well educated, as a human being we are both equal. I possess my own competences and you possess your own competences. People do not look at this this way. There are two categories wealthy people and poor people. If someone is poor than he/she is oppressed in everything whether it is religion or culture and that person is repository of family's respect as well. So this project has tried to eliminate all these things. They also conducted sessions about women rights as well. Apart from that in order stand against all these people i decided to marry a person according to my own choice. I said to the people that it's my marriage so i am the one who has the final decision. People said things like 'are men from Hunza have all died that you are marrying a person from Ghizer (a district in GB)'. My family members resisted my decision to marry this person. This was my own decision and I took stand against all those people who opposed my decision.

130 **I: [0:38:39.0] How do the people around see the current situation and how they react to what you have achieved now. Whether their attitudes and perception have changed now ?**

131 **R: [0:38:54.1]** Some people due to their ego, don't show their feelings about admitting that i had taken a good decision by coming into CIQAM. But some people do say that I took a very good decision and that it turned out well for me. And there are those people who behind our back say good things about us but due to their ego they don't show such feelings towards us. This is the world we are living in Zyn.

132 **I: [0:39:28.7]** Thank you so much. You answered every question in some detail. If you have been offended by any question I am really sorry.

133 **R: [0:39:37.3]** Not at all. I have given many interviews to other people but they used to take interviews in Urdu language, but you are the first one who has taken interview in brushaski language (native language)

Saturday 01 May 2021

Interviewer: Zyn Al Abidin Baig(I)

Interviewee: Gulsuri (R)

Interview Place: Altit Village (CIQAM Workshop)

Audio Length: 26:22 Minutes

1 [0:00:00.0]

2 [0:00:04.8] can you speak a bit louder please.

3 **I: [0:00:09.2]** I will introduce myself, My name is zyn and I am from Ahmedabad. Currently i am working on thesis project and i have chosen CIQAM to be the topic of my research. So i will ask you questions related to it.

4 **I: [0:00:20.0] What is your name?**

5 **R: [0:00:22.1]** My name is Gulsuri

6 **I: [0:00:28.4] Which Village do you belong to?**

7 **R: [0:00:31.6]** I am from Garelth

8	I: [0:00:36.7] What is your age?
9	R: [0:00:39.2] 26 years
10	I: [0:00:43.1] Are you married?
11	R: [0:00:47.2] No i am single
12	I: [0:00:52.3] who is living with you in your household?
13	R: [0:00:57.2] Me,my parents.My Dad has married twice.Shall i tell you from the start?
14	I: [0:01:09.7] No no just tell who is living with you in your household?
15	R: [0:01:15.5] My father has married twice.I have my mother and i had a brother who died in an accident.When he died my father married a second woman and she borne two sons.And when my mother and step mother were not getting along,then they seperated and lived in a seperate home .Now i live with my mother and my father lives in the other house.
16	I: [0:01:57.6] What level of education have you achieved?
17	R: [0:02:04.7] I haven't recieved education.Actually we had a lot of issues at home due to some necessities so thats why i didn't get education.After coming here i have been able to provide education to one of my sister who has completed her masters now.She is married now.All of my sisters are married now except me.I came here to earn a living and take care of my mother as well.I take care of my step-brothers .My father sometimes gets work and some time don't .
18	I: [0:02:40.8] What kind of work your father does?
19	R: [0:02:45.5] He used to work as a mason and hard labour but now due to health issues he doesn't work anymore.
20	I: [0:03:06.9] How long have you been a part of CIQAM project?
21	R: [0:03:10.8] I joined CIQAM in 2011.
22	I: [0:03:16.2] Ok.If your asked a question to describe CIQAM project, how would you describe it and what
23	Significance it has for you?
24	R: [0:03:23.8] ARE you talking about our work here
25	I: [0:03:29.8] Yes about CIQAM project,what it is and What are its objectives?
26	R: [0:03:33.4] WE come here to earn a living and resolve the issue we have at our household
27	I: [0:03:43.2] What significance it has in your life?
28	R: [0:04:05.4] My life has been better since coming here.I learned how to talk with other people.
29	I: [0:04:19.7] Before coming into CIQAM what work did you do?
30	R: [0:04:22.6] I did nothing
31	I: [0:04:41.2] Did you engage in reproductive work,care ,responsibilities or farming?
32	R: Yes i used to enage in care responsibilities and farming at home

58	I: [0:11:25.6] if the amount of money that you saved has increased ,how do you think the project led to the changes that you describe?
59	R: [0:11:36.8] I have been able to save only this amount.As i said earlier that i had a lot of issues at my home and I am providing education to my sister .
60	I: [0:11:56.5] After joining CIQAM project were you able to buy certain things which you were not able to buy
61	before .And Can you name those things?
62	R: [0:12:12.2] Yes i did bought some things.See mu house is pretty old .There were some animal stable adjacent to my house so i dismantled the stables and build them away from home .And in that space i have built a room,store and washroom.
63	I: [0:12:51.0] Can you name 3-4 things that you spend mostly in your household?
64	R: [0:12:59.0] on food items
65	I: [0:13:08.0] What about expenditure on health,clothing or on assests such as Iron etc?
66	R: [0:13:21.3] we usually spend on food items.And i often have some health issues so i spend on my health as well.
67	I: [0:13:34.9] PLease name the people at your household or family who are involved in decisions about whether to buy or sell each of the things listed?
68	R: [0:13:37.3] My father.
69	I: [0:13:46.0] Are there others in the household who also make decisions?can you please name those people?
70	R: [0:13:52.2] No
71	I: [0:13:54.2] How much involved are you in the decisions to spend money on each resource /asset?
72	R: [0:14:06.0] No i am not involved in decision making process.My father makes the decisions.
73	I: [0:14:16.6] PLease explain how people in your household decide to spend money on each asset ?
74	R: [0:14:32.5] My father does not discuss with us about spending on the assets.He takes decisions independently.
75	I: [0:14:52.7] Has there been any change in your ability to make decisions on any of the listed
76	expenditures(assets,health,education,grocery items,childern clothes)?
77	R: [0:15:07.7] Yes there has been some change.Now i do get invovle in decisions making process.Before they didn't listen to me at all but now my father do listen to me and acts on it.
78	I: [0:15:23.9] Would you like to be more involved in decisions on any of the listed expenditures in the future?
79	R: [0:15:38.0] yes i do feel like i should be more involved in the decision making process.I want my father to listen to me as well.

80	I: [0:15:58.2] If yes is this something your are able to discuss with your father?
81	R: [0:16:05.0] Yes i am able to talk about this with my father
82	I: [0:16:25.1] If yes and you are not married ,is this something that you will be able to discuss with your future husband?if not why?
83	R: [0:16:42.4] I am engaged now and soon i ll be getting married.And yes i will be able to discuss with my future husband .
84	I: [0:17:16.5] How involved are you in making decisions regarding food?
85	R: [0:17:21.3] At home whenever we ran out of food items ,i buy these thing such as salt tea,flour etc
86	I: [0:17:39.0] How invloved are you in making decisions regarding education?
87	R: [0:17:50.2] My father takes the decision regarding expenditure on education.
88	I: [0:18:06.1] Has there been a change in the total time you work each week compared with a year ago?has it increased,decreased or stayed the same?
89	R: [0:18:30.1] When i get a lot of work here at the workshop then i am not able to work at home.I get really tired.In that sense work that i do at home is less now.Before we used to have pick and drop service for us but now it is not so i have to walk to by workstation and at the end of the day i walk back to my home .So thats why i get really tired and i am not able to work at home.
90	I: [0:19:00.9] Has there been a change in the amount of work you engage in each week(at CIQAM) compared with a year ago?Has it increased ,decreased or stayed the same?
91	R: [0:19:16.3] It has remained the same over the past year.
92	I: [0:19:25.0] How do you feel about this?
93	R: [0:19:33.4] It is better that we get a lot of work.
94	I: [0:19:38.0] Why do you think that you should get more work?
95	R: [0:19:40.8] Because we will get our income regularly and our kitchen will run properly.We get upset when we don't get work and when we do get work we become happy.
96	I: [0:20:01.2] Unpaid work:Has there been a change in the unpaid care activities you do each week compared with before the CIQAM project?Have they increased or decreased?
97	R: [0:20:10.8] It has decreased in fact after going home i am not able to work.
98	I: [0:20:16.1] Why did it decreased?
99	R: [0:20:22.0] As I said earlier after working here at CIQAM and then when i get home i get really tired.Sometimes when i do work i make the chappatis ,not more than that.
100	I: [0:20:27.1] How do you feel about this change?
101	R: [0:21:12.5] If I look at my situation then it is good.
102	I: When you decided to work , was your family supportive?

103	R: [0:21:15.0] Yes.
104	I: [0:21:18.0] Who has been the most supportive to you as you started your CIQAM work?
105	R: [0:21:22.4] My sisters.Two of my sisters are elder than me and one is younger than me.
106	I: [0:21:39.9] List 2-3 places within the community where interviewees are likely to go(e.g workplace,markets,fairs etc)?
107	R: [0:21:43.4] I go to Aliabad most of the times,i visit my sisters and an occasional visit to the hospital.
108	I: [0:22:07.6] When you go to this place ,how do you get there? (1)on your own/independently (2)with friends or family members ,if with others who?
109	R: [0:22:18.8] If a girl accompanies me then i go with her otherwise i go to Aliabad on my own.
110	I: [0:22:30.6] How do you make the decision to go? (1)Yourself (2) together with family member?
111	R: [0:22:36.9] I othen tell my mother when i want to go to these places
112	I: [0:22:55.6] Has your ability to go to this place changed over the past year?if yes why has it changed?
113	R: [0:23:08.2] Yes there has been a change.
114	I: [0:23:23.1] Since working in CIQAM have you experienced any abuse from people or have they said bad
115	things such as'why are you doing this mens work' things like that?
116	R: [0:23:35.5] When I first started working at CIQAM everybody made fun of me and then with the passage of time the very same people came up to me to ask me to get them into the CIQAM.
117	I: [0:23:56.8] Have you made any sacrifices in order to be a working women in CIQAM?
118	R: [0:24:04.2] NO
119	I: [0:24:12.3] Do you feel like your confidence has changed since joining CIQAM project?
120	R: [0:24:23.4] WHen i first came here i thought to myself that i won't be able learn this work and i often used to tell myself that i will not come here again.But with the passage of time i got used to it .Now i work here with a lot of passsion.
121	I: [0:24:35.5] Why has your confidence change?
122	R: [0:24:42.0] I learned the craft.And through working i got used to it and i started believing in myself as i felt that i am capable of doing this work.
123	I: [0:24:57.7] Do you think the project led to the changes that you describe?if yes ,how?
124	R: [0:25:03.0] Yes.
125	I: [0:25:22.5] Do you feel that you have greater confidence in talking with superiors and coworkers than you did last year?
126	R: [0:25:29.3] Yes i am able to talk to my superiors.When i get any problem i can share it with Ma'am Aqeela.
127	I: [0:25:55.0] SO thank you so much this was my last question.If you have been ofended by any of the question ,i apologize for that.Thank you so much for taking the time.

128 R: [0:26:18.6] Not at all .

Saturday 01 May 2021

Interviewer: Zyn Al Abidin Baig(I)

Interviewee: Inara (R)

Interview Place: Altit Village (CIQAM Workshop)

Audio Length: 24:12 Minutes

1	[0:00:00.0]
2	I: [0:00:02.1] I will introduce my self ,my name is Zyn and I am fro Ahmedabad(Hunza) and I here because of my University project.The focus of my thesis is CIQAM.I am going to ask you some questions related to CIQAM project.
3	I: [0:00:14.7] Would you like to tell me your name?
4	R: [0:00:18.6] My name is Inara.
5	I: [0:00:24.4] Where are you from?
6	R: [0:00:25.8] I am from mominabad(Hunza)
7	I: How old are you?
8	R: [0:00:36.3] I am 19 years old
9	I: [0:00:40.0] Are you married or not?
10	R: [0:00:41.6] No I am not.
11	I: [0:00:52.3] What level of education do you have?
12	R: [0:00:55.4] I have completed metric (10th grade)
13	I: [0:01:04.2] How long have you been a part of CIQAM project?
14	R: [0:01:05.9] I have joined CIQAM in 2019
15	I: If your asked a quesꝰon to describe CIQAM project,how would you describe it and what
16	significance it has for you?
17	R: [0:01:21.3] I donnot know much about CIQAM i have joined recently.Since coming here there is a "Green Revolution" here.I joined CIQAM due to some neccesitation back at home.
18	I: [0:01:43.7] What importance does CIQAM has in your life?
19	R: [0:01:47.2] This is very good for me personally i get a salary by working here.
20	I: [0:02:08.2] Before coming into CIQAM what work did you do?
21	R: [0:02:10.2] Before coming into CIQAM i didn't do anything.After completing metric i was at home because my mother was ill due to which i was not able to continue my education.So i took care of my mother.
22	I: [0:02:34.8] Before coming into CIQAM what was the source of income at your household?

23	R: [0:02:40.2] Before ,my father was the only source of income at our household.He was a security guard at a bank in Gilgit(administrative Capital of GB)
24	I: [0:03:08.4] What did you mostly spent your income on before joining CIQAM?
25	R: [0:03:08.7] My father spend most of the income on my mother who was ill for four years
26	I: [0:03:21.4] What about other expenditures such as foof etc?
27	R: [0:03:23.6] Yes we spent our income on food as well as paying the school fees for my siblings.
28	I: [0:03:43.2] Who lives within your household?(husband,childern,parents,siblings)?
29	R: [0:03:47.1] My mother died so right now I am the eldest of my siblings I have a sister,a brother and my father .
30	I: [0:04:00.1] What work does most of the women in your area(mominabad) engage in?
31	R: [0:04:06.1] Mostly women engage in farming activities.
32	I: [0:04:12.1] What about other areas in which women work?
33	R: [0:04:14.7] Yes they also enggage in schools as teachers.
34	I: [0:04:25.2] What other oppourtunities does women have in terms of earning an income in your area?
35	R: [0:04:32.3] There are no other work in our area .Some women work as janitors at our local school.Some women engage in sewing and embriodery as well.Some women have small businesses at home home where they sell fry breads etc.
36	I: [0:05:05.3] Do you think working as carpenter pays more than the other more traditional jobs(e.g farming,sewing,embriodery etc)?
37	R: [0:05:15.6] I think the pay here is higher than the other work women engage in.
38	I: [0:05:27.8] Have you been a member of a committee or an NGO?
39	R: [0:05:31.4] No i am not.
40	I: [0:05:44.2] When you hear the word empowerment ,what words comes to your mind?
41	R: [0:06:10.0] We are told that women shouldn't go outside their homes instead they should sit at home.Priority is given to boys over girls.We think that equal priority should be given to both boys and girls.A woman should be strong and active and she should know how to deal with the society.
42	I: [0:06:44.6] What are the source of income at your household?
43	R: [0:06:50.6] Me and my father.
44	I: [0:07:07.7] Has your household has been able to save money over the past year?
45	R: [0:07:14.6] From my income i pay school and van fee for my sister.I think my father saves a bit of money from his salary.
46	I: [0:07:42.7] Are there things that you have bought over the past year that you would not have been able to buy previously(or before joining the project)?

47	R: [0:08:09.5] Since joining CIQAM I haven't bought anything . I have only invested in the education of my sister.
48	I: [0:08:20.4] I: Please name 3-4 important things that your household has spent money on in the past several years (education,health,food,clothes,assets etc)?
49	R: [0:08:24.7] We spent a lot of money on my mother's illness.Apart from that we spent money on the education of my siblings.
50	I: [0:08:54.6] Please name the people in your household or family who are involved in the decision amking processes regarding the expenditure ?
51	R: [0:09:00.3] Me and my father.If my father is not at home than i take these decisions.
52	I: [0:09:20.0] Can you tell me how involved you are in in the decisions to spend money on expenditures?
53	R: [0:09:38.2] My father discusses with me before making any decisions to buy or sell a resource or asset.
54	I: [0:09:53.5] Has there been any change in your ability to make decisions about these expenditures from before CIQAM project?
55	R: [0:10:05.6] Before joining CIQAM i was not involve in decision making process but now i am more involved in these matters.
56	I: [0:10:16.7] Would like to be more involved in the decisions making processes at your household?
57	R: [0:10:21.9] It depends on my father .If my father thinks that way then we have to do accordingly.
58	I: [0:10:42.4] Is this something that you are able to discuss with your future husband?
59	R: [0:10:59.0] I dont know about that.
60	I: [0:11:05.5] How is the decision maker when it comes to expediture related to healthcare?
61	R: [0:11:54.9] My father takes the decision with regards to healthcare expenditures.
62	I: [0:11:57.7] How is the decision maker when it comes to expediture related to food?
63	R: [0:12:02.5] I joiuntly make the decision with my father.
64	R: [0:12:19.5] Who is the decision maker when it comes to expediture related to education?
65	I: [0:12:20.3] When it comes down to education ,I take the decisions.
66	I: [0:12:36.3] Has there been a change in the total time you work each week compared with a year ago?Has it decreases,increased or stayed the same?
67	R: [0:12:45.8] I do most of the work here .At home there is not much work.My sister work most of the time at home.The amount of work has remained the same over the last year.
68	I: [0:13:01.6] What do you think about this change?
69	R: [0:13:24.4] i feel like its is the same for me.If i have work here at CIQAM workshop then i have work at home as well.So the amount of work is equal .
70	I: [0:13:30.6] Has there been a change in the type of work you engage compared with a year ago?

71	R: [0:13:36.3] I have been in the polishing work from the very start but sometimes i also help my colleagues in woodwork as well.
72	I: [0:13:51.2] Has there been a change in the quantity of paid work(at CIQAM) you engage in each week compared with a year ago?Has it increased,decreased or stayed the same?
73	R: [0:14:01.7] No it hasn't change over the past year.
74	I: [0:14:05.9] How do you feel about this(stayed the same)?
75	R: [0:14:15.9] I feel like it would be great for us if we get more orders from people because we will be doing more work which is beneficial for us and that we wont remain idle in the workshop.
76	I: [0:14:36.2] Has there been a change in the unpaid work care activities you do each week compared with before the CIQAM project?
77	R: [0:14:45.1] Since joining CIQAM ,I feel like work i do at home has decreased.
78	I: [0:14:53.1] Why did it decrease?
79	R: It decreased because i have a sister who does all the unpaid work now.So when i get home from work she prepares everyhting for us .Thats why i dont get to have any tension about work at home.
80	I: [0:15:01.1] How do you feel about this change?
81	R: [0:15:27.3] I mean i don't get that much of free time when i get home .After i relax for a bit than i hep my sisters inmaking tea and preparing food for my father.
82	I: [0:15:44.9] Are there anything that you wish you had time for ,but that you can no longer do because of the increased work?
83	R: [0:15:53.8] Yes i want to continue my education further but i don't get time to do so
84	I: [0:16:09.3] If the workload has decreased overall(at home and at work),how are you using your additional time that you no longer spend working?
85	R: [0:16:24.4] In the extra time i get i study college books and i also go to a guy(refering to him as brother) who gives me lessons.
86	I: [0:16:40.5] When did you started working outside your home?
87	R: [0:16:47.7] From 2019.
88	I: [0:16:50.2] When you decide to work outside ,was your family supportive?
89	R: [0:16:53.8] Yes yes ,my family told me that I can work anywhere I want to.So I told them that i want to work in CIQAM as they are other women who are also working there.
90	I: [0:17:10.4] Who has been most supportive to you as you started out your CIQAM work?
91	R: [0:17:15.0] Of all the people my father supported me the most
92	I: [0:17:25.8] Name 2-3 places with the community where you are likely to go?(like e.g going to markets,health clinincs or to relatives home etc)

93	R: [0:17:45.4] We often go to oshikhun(A village in Gilgit),where two of my aunt lives there.Sometimes i go to my brothers school to enquire about how my brother is doing.Other than that i donot go to other places that much.
94	I: [0:18:10.8] When you go to these place,how do you get there?(1)on your own /independent (2)with friends or family members ,if with others who?
95	R: [0:18:16.3] When i go to gilgit ,i go with my family and when I go to school ,i go by myself/independent.
96	I: [0:18:29.8] When you go to market ,do you go independently or with someone else?
97	R: [0:18:32.6] I go to market with my sister.
98	I: [0:18:43.8] How do you make the decisions at your household to go to these places?
99	R: [0:18:47.9] When my father comes ,he tells us that we are going to this place so get ready.Aprt from that when i go to school i often go independently
100	I: [0:19:03.0] Do you make decision to go to school by yourself?
101	R: [0:19:04.9] Yes i make this decision myself
102	I: [0:19:13.1] Has your ability to go to these places changed since joining CIQAM?
103	R: [0:19:26.2] Not really ,i donot go to these places because before my mother was with us when we used to go to these places .It was easier back then but now we donnot go.
104	I: [0:19:54.6] Since working in CIQAM have you experienced any abuse from people or have they said bad
105	things such as'why are you doing this mens work' things like that?
106	R: [0:20:13.3] Uptill now nobody has reacted in such a way with me
107	I: [0:20:19.0] What sacrifices have you made in order to be in this project?
108	R: [0:20:34.9] I cannot think of anything.
109	I: [0:20:59.1] Do you feel like your confidence has changed over the past year or since joining CIQAM?
110	R: [0:21:03.9] Yes absolutley,before i didn't even know how to talk to other people.Since coming here i have built a lot of confidence
111	I: [0:21:14.8] If yes, in what ways?
112	R: [0:21:17.4] By working with people ,learning from them in how to talk with others and how to go about our business .
113	I: [0:21:24.5] Do you think the project led to the changes that you describe ?if yes ,how?
114	R: [0:21:47.8] Yes it did.When i begin working here i worked in the same way as i did at home but with the passage of time i got used to working with others and through that i learned the craft from them.They also taught me how to do my work and to forget my earlier habits.
115	I: [0:22:23.6] Can you tell me a story or give me an example about how your confidence has changed ,and why?

- 116 **R:** [0:22:45.3] I can't think of anything .Our chief(referring to her boss) made me understand dos and donts of my work.My master also helped me in building my confidence
- 117 **I:** [0:23:08.6] **Do you feel that you now have a greater confidence in talking with superiors and co workers than before?**
- 118 **R:** [0:23:28.6] Yes yes,but still there is abit of fear from before in talking with people but i can talk with people .I am very comfortable in talking with my colleagues but when somebody comes fro outside then there is a bit of hesitation in talking.`
- 119 **I:** [0:23:53.3] **This was my last question thank you so much.If you have been offended by any question i am really sorry**
- 120 **R:** [0:24:05.5] Not at all.Thank you.

Saturday 01 May 2021

Interviewer: Zyn Al Abidin Baig(I)

Interviewee: Rizwana (R)

Interview Place: Altit Village (CIQAM Workshop)

Audio Length: 27:28 Minutes

- 1 [0:00:00.0]
- 2 **I:** I will inttroduce myself ,I am Zyn and i am from Ahmedabad(Hunza).Currentlty I am pursuing my masters degree from Denmark.Right now i am working on my thesis project and i have chosen CIQAM project as topic.So i will ask some questions related to CIQAM project.
- 3 **I:** [0:00:17.4] **First of all tell me your name?**
- 4 **R:** [0:00:18.9] My name is Rizwana
- 5 **I:** [0:00:25.8] **Where are you from?**
- 6 **R:** [0:00:27.0] I am from Altit(Hunza)
- 7 **I:** [0:00:32.1] **How old are you?**
- 8 **R:** [0:00:35.1] I am 40 years old.
- 9 **I:** [0:00:39.2] **Are you married?**
- 10 **R:** [0:00:40.5] No i am not.
- 11 **I:** [0:00:45.8] **Who lives within your household(husband,children,parents,siblings, etc.)?**
- 12 **R:** [0:00:51.6] I live with my parents,two sisters,2 brothers.I had a sister who died and she left behind 2 girls who i i support through providing education.They are 6 & 9 years old.I support them in their education.
- 13 **I:** [0:01:18.2] **What is the level of education that you have completed?**
- 14 **R:** [0:01:20.6] I am illetrate .I haven't studied at all.
- 15 **I:** [0:01:25.2] **How long have you been apart of CIQAM project?**

16	R: [0:01:27.1] I am here from 2012
17	I: [0:01:34.1] If someone ask you to describe CIQAM project,how would you define it and what it means to you?
18	R: [0:01:43.1] When I came into CIQAM project i had many issue and problems which CIQAM has managed to resolve during these years.Thats why we named this Project CIQAM because it has made us CIQAM.it has really made us CIQAM.The issues and problems we had at our household such as providing education to my siblings or doing something for ourselves.All these issue and problems have been resolved here.
19	I: [0:02:20.4] What did you do before joining CIQAM (e.g reproductive work)?
20	R: [0:02:23.4] I used to work at home like farming and doing care activities at my home.
21	I: [0:02:39.3] Before joining CIQAM ,what was the source of income at your household?
22	R: [0:02:45.8] i had a brother,infact three of them who are living separately now,they used to help us and my father used to help us as well.Now he is old so now we support ourselves.
23	I: [0:02:55.8] What did your father do for living?
24	R: [0:03:00.8] He was a farmer and did nothing other than that.
25	I: [0:03:06.0] What did you mostly spent your income on before joining CIQAM?
26	R: [0:03:10.5] At my home ,3 indivisuals used to study and we used to spent on that .Other than that we spent some money on food as well
27	I: [0:03:27.8] What work does most of the women in your area engage in?
28	R: [0:03:38.6] In Altit village most of the women do farming.And there's not much to do.
29	I: [0:03:40.8] What other oppourtunities do you think women have in terms of earning an income in your area?
30	R: [0:03:53.2] Most of the women provide education for their children.Some husbands support them and some don't.In that repect there are a lot of problems for women in Altit.Women who have come here have some how been able to do something about it. Other than that in some household ,they face issue in providing education to their children.In this regard they do farming and sell dairy products, such as milk,in order to advance their children .
31	I: [0:04:22.4] Do some women engage in other activities through which they can ear a living?
32	R: [0:04:31.6] Not that much,some women earn a living and getby by selling fry breads
33	I: [0:04:38.4] Like for example embriderory and sewing.....
34	R: [0:04:41.4] Women donnot enage in sewing that much especially in Altit,Women usually sell fry breads and phiti(bread).Before women didn't even do these things but now somehow they earn a living to get by .Women donnot enage in sewing and embriodery anymore.
35	I: [0:04:57.1] Do you think working as carpenter pays more than other more traditional jobs(e.gfarming,sewing,embriodery etc.)?

36	R: [0:05:09.2] Niether i would say it is higher nor i would say it is lower.It is enough that we can meet our necessities.I am grateful.
37	I: [0:05:20.1] Have you been a member of a committe or an NGO etc?
38	R: [0:05:20.4] No i am not.
39	I: [0:05:30.3] When you hear the word empowerment or when we talk about empowered women what type of women comes in your mind?
40	R: [0:06:16.4] I think she would be a good women.She will be able to make good and sound decisions
41	I: [0:06:46.1] What is your source of income at your household?
42	R: [0:06:51.5] Me and my sister who has a job as well.We are the source of income at our house.
43	I: [0:07:14.2] Has your household has been able to save money over the last couple of years?
44	R: [0:07:18.1] No we haven't.My sister had health issue ,she had cancer so we spent a lot on her treatment.After her death I am now providing education to her two children.Because of that i am not able to save money.It is enough for their fees.
45	I: [0:07:59.6] After joining CIQAM project were you able to buy certain things which you were not able to buy
46	before .And Can you name those things?
47	R: [0:08:09.1] For the time being situation is the same because here in CIQAM our income has not been increased over the years but it is enough to meet our demands .other than that i am unable to do savings.
48	I: [0:08:23.9] for example after joining CIQAM were you able to spend more on lets say education ,health or buying an asset etc
49	R: [0:08:34.3] no we didn't spen on an asset.As i told you earlier we did spent a lot on my sister treatment.Other than that we spent on my father ailing eyesight and also on treatment of his leg when he injured himself.Other than that there is not much we have spent.
50	I: [0:08:56.5] What about expenditure on food ,do you spent more than before?
51	R: [0:09:02.7] No no.The expenditure on food has remained the same.
52	I: [0:09:11.1] Plase name 3-4 things that your household has spent money on inthe past several years(education, health, food,clothes,assets etc)?
53	R: [0:09:29.5] we spent quite a bit on health as i mentioned earlier other than that we donnot spent that much on food or clothes etc
54	I: [0:09:45.4] Please name the people in your household who are invovled in decision making process?
55	R: [0:09:54.7] I dont ask them when taking decision on how to spent because they are younger then me so i take the decision independently.
56	I: [0:10:11.3] please explain how the people in our household decide to spent money on each asset(tangible or intangible)?
57	R: [0:10:17.6] We three talk with each other and dicuss and then we make the decisions

58	I:H [0:10:25.3] as there been any change in your ability to make decisionson any of the listed
59	expenditures(assets,health,education,grocery items,childern clothes)?
60	R: [0:10:35.9] now there has been a difference because before joining CIQAM my father used make things work at that time.Secondly since joing here i am taking these decisions myself.
61	I: [0:11:12.2] Who is involved in decision-making for expenditure related to food?
62	R: [0:11:17.0] We three do it togther
63	I: and what about expenditures related to health?
64	R: [0:11:31.5] In that case i have two brother infact three who live separte from us.I call them and discuss with them and then we make these decisions.The final decision is mine .Its just that i have to ask them before taking these decisions
65	I: [0:11:51.3] Has there been a change in the total time you work at home as well as at CIQAM during the past year?Has it increased ,decreased or remain the same?
66	R: [0:12:11.7] If you compared it with before the work has been great.If you talk about work at home ,like always we do same amount of work at home as well.there has not been a visible change i think.
67	I: [0:12:24.6] What do you think about this?
68	R: [0:12:29.9] I think if we get more work here then it will continue to generate income for us.If we dont get work what will we do at home.We are able to support our family, this work is good for us.
69	I: [0:12:51.7] how do you feel about the work you do at home?
70	R: [0:12:53.6] We do work at home there is nothing to it
71	I: [0:12:58.9] Has there been a change in the type of work you engage in compared with a year ago?
72	R: [0:13:04.7] i do work on planning the wood with wood planner.If you compared it with in the begining of the project it has changed a lot.I started working in CIQAM by working as door women for two years after that i started working in carpentry.
73	I: [0:13:30.9] Has there been a change in the quantity of paid work you engage in each week compared with a year ago?has it increased ,decreased or stayed the same?
74	R: [0:13:34.4] Absolutely,it has increased
75	I: [0:13:40.3] Why did it increase?
76	R: [0:13:42.8] because we get a lot of orders from customers thats why we work more
77	I: [0:13:49.5] How do you feel about this change?
78	R: [0:13:53.5] It is good that the quantity of work has increased because it is beneficial to us and when it is less than it is a loss
79	I: [0:14:10.6] Has there been a change in the unpaid care activities you do each weekcompared with before the CIQAM project?Have they increased or decreased?
80	R: [0:14:25.3] Yes ,the work at home has decreased now before i used to work a lot at home

81	I: [0:14:33.7] Why did it decrease?
82	R: [0:14:35.0] becuase my brother took their share of the land thats why it has decreased
83	I: [0:14:41.0] HOf do you feel about this change?
84	R: [0:14:49.9] IT is really good that work at home has decreased.I feel like i should get more work outside because my income depends on that.At home we get nothing for our work,we just get wasted on our land.
85	I: [0:15:07.7] If the work has increased overall (at home and at work),do you feel like it is manageable for you?
86	R: [0:15:12.5] Yes completely.i dont have any issue in that.
87	I: [0:15:20.2] Are there things that you wished you had time for ,but that you can no longer do because of the
88	increased work?
89	R: [0:15:30.9] no there is no such a thing.
90	I: If the workload has decreased overall(at home and at work),how are you using your additional time that you are no longer spending working?
91	R: [0:15:48.9] Somehow or the other we still got to work on our lands in altit.Although the work has decreased ,before we had to work a lot ,but still we get to work on land although less than before.So in doing these things i donnot get much time .
92	I: [0:16:18.3] when did you started working outside the home?
93	R: [0:16:28.3] scince 2012.
94	I: [0:16:32.4] When you decide to work ,was your family supportive?
95	R: [0:16:35.9] yes absolutely,i have five brothers.I talked with them and my parents as well .I asked them for their permission to work and they agreed to it and they were happy to sent me here
96	I: [0:16:47.9] Who has been the most supportive to you as you started your CIQAM work?
97	R: [0:16:50.9] My father and my mother supported me the most
98	I: [0:17:05.5] Name 3-4 places where you go most of the time(e.g market,health center,relatives etc)?
99	R: [0:17:13.8] No i donnot go to any places other than which is related to my work such as field visits to project area e.g puting the roof of a house.I donnot go to places which are away from my house like market or any other place excep that which relates to my work.
100	I: [0:17:49.2] Not even going to market?
101	R: [0:17:51.9] No no i dont have a life like that.
102	I: [0:18:05.9] Since working in CIQAM have you experienced any abuse from people or have they said bad
103	things such as'why are you doing this mens work' things like that?

- 104 **R:** [0:18:12.6] Yes people have said many things about us like "they won't get anything done ".When i was working at the gate as gatekeeper for two years,people harassed me a lot by saying "you are a woman why are you a gatekeeper at CIQAM distributing tickets".But my family supported me a lot especially my mother and father due to advise from my brothers.I never had any problem from my family.In those initial 2 years people have verbally harassed me alot but that didn't deterred me.
- 105 **I:****How do those people react/feel now?** [0:18:48.3]
- 106 **R:** [0:18:49.1] Now the very same people come to us and apologize to us saying we were wrong things like that.At the very start people used to stop us on our way to work to asked us questions.But we didn't buge because we were given permission by our parents and brothers and only that mattered.
- 107 **I:** [0:19:18.9] **so do you think that the attitudes and behaviour of people have changed ,if you compare it with before?**
- 108 **R:** [0:19:24.2] Yes absolutely,now they have come to understand the importnace of our work.
- 109 **I:** [0:19:30.9] **What sacrifices have you made in order to be in this project?**
- 110 **R:** [0:19:35.4] Nothin as such has happened .I came here to earn a living and went my way thats it.
- 111 **I:** [0:19:46.6] **Do you feel like your confidence has changed since joining CIQAM peoject?**
- 112 **R:** [0:19:56.8] There has been a significant change in my confidence.
- 113 **I:** [0:20:00.8] **If ,yes in what ways?**
- 114 **R:** [0:20:02.6] Because i am currently providing education to one sister,i tried to provide provide treatment to my other sister unfortunately she died but i am able to provide education to her two kids and thats why i am really proud of myself.
- 115 **I:** [0:20:19.7] **Why has your confidence changed?**
- 116 **R:** [0:20:35.5] Since coming to CIQAM I was able to earn an income which i spent on my sisters and brother education and supported them.This has brought a lot of changing in my family .When i was at home , although we used to work a lot on land(farming).Aaprt from our house,we had alot of land but we were not able to get full benefit out of that land because what we used to earn through farming ,we would inject that income back into the land.But when i came here to CIQAM ,my starting salary was 3000 rupees and since joing CIQAM ,there has been a lot of change in my household.Even they gave me only 3000 but it was enough to bring about a change in my household.No matter how much i be grateful it won't be enough.
- 117 **I:** [0:21:24.1] **Do you feel that you now have greater confidence intalking to your superiors and coworkers than you did last year?**
- 118 **R:** [0:21:51.2] Yes i am able to talk with my superior such as Maam Aqeela very comfartably.WHEN i need something or want something i can easily talk to her and she listens to every word i say.Apart from that as i am illetrate i am not good at talking to people other than my superiors such as guests or visiting staff
- 119 **I:** [0:22:29.2] Thank you so much for taking the time to answer my questions with patience>Please forgive me if i have offended you any way
- 120 **R:** [0:22:46.1] Not at all may you have success in your life

Friday 30th April 2021

Interviewer: Zyn Al Abidin Baig(I)

Interviewee: Shahida (R)

Interview Place: Altit Village (CIQAM Workshop)

Audio Length: 31:03 Minutes

1	[0:00:00.0] I will first introduce myself, my name is Zyn and i am from Ahmedabad (Hunza).Currently i am pursuing masters from a Denmark university .I have chosen CIQAM project to be my thesis topic.My main research question " Why are marginalized women working in non-traditional jobs in Hunza and what role does it play in women's empowerment: A case study on the CIQAM project in Hunza, Pakistan ".
2	I: [0:00:46.1] Can you tell me your name?
3	R: [0:00:49.1] Shahida
4	I: [0:00:52.9] Where you from?
5	R: [0:00:58.5] I am from Altit but i have been married to Danyore(Gilgit)
6	I: [0:01:02.0] How old are you?
7	R: [0:01:03.7] I am 40 years old,
8	I: [0:01:07.1] Are you married?
9	R: [0:01:11.3] Yes,I have a son and a daughter
10	I: [0:01:17.5] At what age did you get married?
11	R: [0:01:21.5] I was 25 years old when i was married
12	I: [0:01:22.7] What was the age of your husband at the time of marriage?
13	R: [0:01:26.1] I am completely separate from him since 9 years .Because of problems related to him ,i have joined CIQAM project and because of this I am able to provide education to my daughter and son.Currently my son is in Islamabad(Capital city) and my daughter is studying in the DJ School(local school).I am doing hard work for them.Because of problems at home and lack of support from my husband ,i have provided education to both my children.My husband had some mental Issues.I have a son and a daughter and i do whatever i can to provide education to them.
14	I: [0:02:04.3] who is living with you in your household?
15	R: [0:02:07.1] I live with my elder brother and his wife and their two children.
16	I: [0:02:17.3] How many children do you have?
17	R: [0:02:19.2] two,a son and a daughter
18	I: [0:02:24.8] are there any children who lives away from you?
19	R: [0:02:28.7] yes they live with me
20	I: [0:02:32.4] What does your husband do for work?
21	R: [0:02:36.9] He doesn't do anything .Uptill now he hasn't contributed towards us.I have done the hardwork thats it

22	I: [0:02:50.9] What level of education do you have?
23	R: [0:02:54.2] I have done matriculation(10th grade)
24	I: [0:02:59.3] And what about your husband?
25	R: [0:03:01.1] I think he has done inter (12 grade).He didn't continue his education
26	I: [0:03:08.8] How long have you been a part of CIQAM project?
27	R: [0:03:10.4] From 2011
28	I: [0:03:14.9] Ok.if your asked a question to describe CIQAM project,how would you describe it and what
29	significance it has for you?
30	R: [0:03:21.4] It has a lot of importance in our lives.It resolved my problems .I mean,when thinking back,in the begining i was in a lot of stress so i came to my mothers home,anyway brothers have their on future to contend with.Then i heard about carpentry work which was going on so i decided that i will provide for my children in whatever way possible.So i came here in 2011 and when i joined here in CIQAM and started my job i already felt like a strong women . At that time i felt that i am capable of providing for my children and to work for their betterment.As for my future what has happened has happened.
31	R: [0:03:58.7] You have to put 0.45 inch gauge(instructor her colleague in the background).You have to put it once ,i have done that already.
32	I: [0:04:05.1] And how would you define CIQAM,what is CIQAM project?
33	R: [0:04:07.9] What can i say, i am really thankfull to CIQAM project,Because of this ,i mean like we feel and have become powerful.Other than that CIQAM is really good and we are very happy.Although since starting my work in 2011 ,my pay is less but still i am really happy.I am statisfied.
34	I: [0:04:31.9] Before coming into CIQAM what work did you do?
35	R: [0:04:34.3] I was in a lot of stress about what to do and how to provide for my children.All of my focus was on my children at that time .
36	I: [0:04:47.2] Were you involved in farming activities?
37	R: [0:04:48.5] Yes i used to work on land for my mother.I used to do work for them.It was okay that they provided food for my children but to pay the fees would have been too much for them.I didn't wanted to be a burden on my mother and when i joined CIQAM i was not a burden to anyone instead i made them happy as well.I provided for my self and my children.Through my hardwork i have come this far.Because of that no matter how much i say thanks to CIQAM it would be less.
38	I: [0:05:18.9] Before coming into CIQAM what was the source of income at your household?
39	R: [0:05:23.7] Before our source of income was my father who was a Army retired .He took care of us and my children through drawing money from his pension.Then my father died but still my mother supported me.After that through my hardwork i provided for myself and my children.My father supported me and my children a lot .At the end our parents are the ones who are affectionate towards their children.Brothers on the other hand have their own future to contend with.Thats why i decided that it is better for me to provide for myself and my children .

40	I: [0:06:09.1] What did you mostly spent your income on before joining CIQAM?
41	R: My children fees,on their food.I spent for the future of my children,I have bought an insurance for my daughter which was made possible because of CIQAM.I put a fixed amount every year for my daughter insurance .As for my son he will inherit land from his father.My husband brother are really good as they support us as well.But i personally provide for myself more than any others.I buy stationery and clothes for my kids and some times i will help my brothers as well by buying groceries like flour.
42	etc
43	I: [0:07:02.3] What work does most of the women in your area(Altit) engage in?
44	R: [0:07:07.9] Some women do teaching,some are in offices .There are a lot of women in CIQAM as well.Some women also work in Serena hotel and some of them are working in Altit fort(main tourist attraction).
45	I: [0:07:24.9] Do you think that most of the women are engage in farming activities or its not the case?
46	R: [0:07:32.8] If you can do farming than it is good as well but we donnot get time to do so.Yes most of the women work on land.Some women engage in sewing ,some of them have their own businesses.
47	I: [0:07:56.4] What other oppourtunities do you think women have in terms of earning an income in your area?
48	R: [0:08:14.2] women do business like selling fry breads,sewing and embriodery,have grocery shops.Some women are also enage in diary farming such as selling cow milk.They also generate some income from farming as well.
49	I: [0:08:32.0] Do you think working as carpenter pays more than other more traditional jobs?
50	R: [0:08:43.7] There is a lot of money in businesses that i have mentioned above than we get here in CIQAM.
51	I: [0:08:53.6] Have you been a member of an NGO,Committee etc?
52	R: [0:09:10.6] No i am not a part of any NGO.But indirectly i can say that we are a part of AKCSP(NGO) because CIQAM is a project of this NGO.
53	I: [0:09:34.6] If yes to what extent did it influence your decision to join CIQAM?
54	R: [0:09:51.9] our Sir Safaiullah who is from Ahmedabad,he supported women a lot.
55	I: [0:10:07.8] On what bases did you make this decision to join CIQAM?
56	R: [0:10:21.2] I only knew that this is a Norwegian and AKF funded project .I didn't knew the details of the project that much.I thought about my children future .At first i talked about this project with my family but they stayed quiet but then gradually they also allowed me as well.
57	I: [0:10:48.3] When your hear the word empowerment what comes into your mind?Do you understand what empowered women means?
58	R: [0:10:50.8] Empowered women means powerful and strong women
59	I: [0:11:05.2] When you envision an empowered woman ,what do you envision?
60	R: [0:11:18.1] She should have a strong will.She should step forward in everything.She should not think that this work is bad or this work is good.She should work hard and should step forward in everything.She should

	also not think about what other people will say about me or things like that.She could be fearless.She should do, without any fear what is best for her.She should be able to make her own decisions independently.
61	I: What are your sources of your income?
62	R: [0:13:01.8] Most of the income is generated from farming activities such as selling fruits such as Apples and selling dried apricots.Other than that we do subsistence farming for ourself.With regards to my income,they told me to spend my income on myself and my children .I have two brother ,one has his own business and the other works in Aga Khan University hospital(AKU).
63	I: [0:13:12.3] Has your household have been able to save money over the last couple of years?
64	R: [0:13:17.2] Right now i am not able to save money.At one point I used to save some money
65	I: [0:13:22.2] Have you been able to personally save some money?
66	R: [0:13:26.7] Yes i did save some personal income
67	I: [0:13:27.0] Do you have a personal bank account?Do you have access to this account and are you able to draw money from this account?
68	R: [0:13:35.3] Yes i do have access to this account and i personally withdraw money from my account.
69	I: [0:13:43.4] If the amount you saved has increased,how do you think the project led to these changes that you describe?
70	R: [0:13:53.3] CIQAM has a huge role in my savings.Before coming here i didn't had a single penny
71	I: [0:14:09.2] Are there things that you have bought over the past year that you would not have been able to buy previously (or before the start of the project)?
72	R: [0:14:50.0] In the beginning i used to say like i should put my children in government school because fees was a bit low in these schools .My wish was that my children should study in good schools.My wish was that to put my kids in DJ school.Then i sent my kids to DJ school,i spent money on their fees through my own choice.And i provided to them what ever they wanted.I didn't wanted my kids to tell me that we didn't had this and that.SO thats why what ever i had i spent it on my kids.Till now i spent mostly on my kids.
73	I: [0:15:28.5] What are the some of the expenditure that you spent your income on?what are the important ones?
74	R: [0:15:29.3] Stationery(copy,pencil),fees ,food,clothing.I buy whatever food my kids wants.
75	I: [0:15:50.4] Have you spent money on assets such as TV,Iron etc?
76	R: [0:16:01.7] No i donnot spend any money on these things.My brother in law bought such things like ipad and laptop for my kids.
77	I: [0:16:12.6] Please name the people in your household or family who are involved in making decisions about whether to buy or sell each of the things listed?
78	R: [0:16:21.1] My sister in law and my brother and i myself are involved in decision making process
79	I: [0:16:29.7] How involved are you in making these decisions?

80	R: [0:16:35.9] My involvement in these decisions is enough.When i say we should buy a certain thing they say yes as well.we make home decisions equally amongst us.
81	I: [0:16:46.4] Please explain how the people in your family decide to spend money on each asset ?
82	R: [0:16:52.1] We ask my elder brother when we decide to spend money on a particluar thing
83	I: [0:17:11.0] Has there been any change in your ability to make decisions about these expenditures from before the CIQAM project?
84	R: [0:17:16.9] yes if you compare it with before.Anyhow i spend some money on household expenditure so i am now involved in decision making process.Before my involvement was zero.
85	I: [0:17:36.8] Would you like to be more involved in decisions on any of the listed expenditures (health,education,grocery items ,children clothes etc) in the future?
86	R: No no i donot want any further involvement in decision making at my household.We should be able to make decision with regards to our children.Its alright if its personal and relates to my children.
87	I: [0:17:50.1] So you alone make decision regarding your children and your is the final decision?
88	R: [0:18:01.1] Yes i am the sole decision maker.I do what seems better for me.
89	I: [0:18:10.3] As you said you spent most of your income on education,food,?
90	R: [0:18:15.0] fees,clothes etc.
91	I: [0:18:28.1] In terms of decision related to education,who makes the decision?
92	R: [0:18:30.1] Yes i make the final decision.My husband is not involved in these decisions
93	I: [0:18:39.8] What about decisions related to food?
94	R: No ,he is not involved in the decision making process.Uptill now he didn't even contributed a single penny towards us.
95	I: [0:18:49.5] has there been a change in your husnband with regards to making decision before and after project?
96	R: [0:19:01.4] No he was not in decision making process before and even now ,he tries to do so but i donnot allow him because he didn't fullfill even a single demand by their children then why should i allow him to make these decisions.I don't allow him .If he pays his kids fees and takes care of them then he can take part in decisions related to his kids otherwise its not an option.Till this day,i have provided to my children.Even my children dont allow him to make decisions for them.
97	I: [0:19:38.0] Since joining CIQAM,has there been an increase in the work load you do compared with before?HAS it increased,decreased or remained the same?
98	R: [0:19:56.3] For a period the work was a bit low but know it has increased
99	I: [0:20:04.6] Why has it increased recently?
100	R: [0:20:07.7] Actually the construction has risen significantly because of that the demand has increases .
101	I: [0:20:14.1] How do you feel about this change?

102	R: [0:20:16.4] The workload should increase i think because it will benefit us if the demand is high.It is beneficial for CIQAM that means that it wont go into a loss.
103	I: [0:20:25.5] Has there been a change in the type of work you engage compared with a year before?
104	R: [0:20:33.9] Before CIQAM was running on a fund due to which we worked according to our own wish.Now this is our own business thats why we have to put more effort.So if you compare it to before now we have more work.
105	I: [0:21:11.2] Has there been a change in the unpaid care activities you do each week compared with before the CIQAM project?Have they increased or decreased?
106	R: [0:21:14.5] It has decreased .Before i used to do alot of work
107	I: [0:21:21.4] Why did it decreased?
108	R: Because we get busy working here from 9:00 am to 5:00 pm and after there's isn't much work at home.On sunday i get to work at home a lot.Other than that i spent alot of time here in CIQAM.
109	I: [0:21:32.4] How do you feel about this change?
110	R: [0:21:36.2] It is okay.When i work at home i donnot get any money.Here it is somehow better
111	I: [0:21:53.5] So you like to spend more time where you get something out of that work e.g pay?
112	R: Yes yes where I get the oppourtunity to earn some money.I think that is right .
113	I: [0:22:03.4] Are there things that you wish you had time for ,but that you can no longer do because of increased work?
114	R: [0:22:23.7] I donnot get any extra time because the nature of work has changed before i used to work at home now i work at CIQAM more than i do at home.When i go home i cook food and on sunday i take the time to do chores such as washing kids clothes etc.
115	R: [0:23:29.4] I have a wish that i want to do something for my kids such as buying a house or making a kitchen.He has a house there .So that is something i cannot do.
116	I: [0:23:37.1] You are not able to do so because of lack of resources?
117	R: [0:23:42.0] due to lack of time as well as lack of resources as well
118	I: [0:23:49.0] When did you start working outside the home?
119	R: [0:23:54.2] From 2011
120	I: [0:23:58.8] When you decided to work ,was your family supportive?
121	R: [0:24:02.5] Yes they did support me.They told me that go do some hardwork for your children.Actually before the start of my job my mother died .After that my father died in 2015.He used to support me a lot
122	I: [0:24:35.0] Name 3-4 places within the community where you are likely to go (e.g market,health center,relatives etc)?
123	R: [0:24:39.0] I often go to Danyore.I also go to relatives house.I have a niece i often go to visit her .other than that i go to market and sometimes go to school for parents teacher meeting.And i also go to Aliabad to run some errands

124	I: [0:25:12.5] Have you visited these places in past year?
125	R: [0:25:22.3] yes i have been to these places.I often go to case offices
126	I: [0:25:31.5] When you go to these places do you go with your family members,friends or relatives?
127	R: [0:25:37.6] I go to these places through my own decision and i visit these places independently but sometimes i go with my sister in law as well. Mostly i go by myself.
128	I: [0:25:49.6] How do you make the decision to go?yourself?Together with family member?
129	R: [0:25:53.8] Yes i always inform my sister-in law or my brother before going to these places
130	I: [0:26:00.4] Has your ability to go to these places changed since coming into CIQAM?
131	R: [0:26:07.5] Yes it has an affect on my ability to go to these places a lot.Before i didn't used to go to these places at all.After joining ,i was able to go out to buy stuff for my Kids.
132	I: [0:26:25.0] Do you think women who work outside have are at risk of abuse from other people?
133	R: [0:26:34.9] Such a thing has never happened to me
134	I: [0:26:40.3] Have you made sacrifices in your life in order to be economically idependent and to be a working women through CIQAM project?
135	R: [0:26:49.3] I mean it has been very beneficial for us marginalised women and i want women like me to join this project because ther are a lot of women who are in this situation .The only sacrifices i have made is towards my children because they suffer from me not available at home.They suffer especially when they were small but when they grew up it is not a big issue.They have suffered a lot.Sometime they would not get food on time ,or due to reporting to my work in the morning ,sometimes i was not able to prepare lunch for my kids.
136	I: [0:27:56.3] Do you feel like your confidence has changed from before joining the CIQAM project?
137	R: [0:28:00.4] Yes a lot.in the begining I used to get anxious even reporting to my work.Now there is a lot of improvement in how i talk to people .A lot of guest from different places visit us and i am able to talk and deal with these people.Now i have belief in myself and i am much more confident.
138	I: [0:28:33.3] If yes ,in what ways?
139	R: Just because since coming here we got to work with different people and learned from their experiences .And over the years we have grown used to these habits.
140	I: [0:28:40.0] Do you think that project led to these changes?
141	R: [0:28:41.4] It is because of this project that we are able to communicate our selves with others.In 2017 we went to Lahore for training which gave us exposure which ultimately helped us.
142	I: [0:28:54.1] Can you tell me a story or give me an example about how your confidence has changed and why?
143	R: [0:29:28.5] In my routine work when i was grinding the wood through a machine where i had an accident after which i was really upset and i was fed up with the work .But i build up the courage to continue working again and i learned from this experience and assured myself that i should never give up and these things

happen.It was really horrible as my scarf was caught up in the machine and it was tightening against my neck due to which i had bruises in my neck.I never gave up thats the main thing.

144 **I:** [0:29:58.8] **Do you feel that you now have a greater confidence in talking with the superiors and coworkers than before ?**

145 **R:** [0:30:06.9] at first we used to hide away when certain guest would come to visit CIQAM .I used to get really nervous but now i am very comfortable in talking to them

146 **I:** [0:30:45.4] Thank you so much for your time and thank for give me a comprehensive account of yourself.And i apologize if you have been offended by any question

147 **R:** [0:30:59.8] Not at all .

