

Women Empowerment in Gilgit-Baltistan: A Case study of GBRSP Endeavours



Maira Qayyum

**Quaid-i-Azam University
Department of Anthropology
Islamabad - Pakistan
2021**

Women Empowerment in Gilgit-Baltistan: A Case study of GBRSP Endeavours



Maira Qayyum

Thesis submitted to the Department of Anthropology, Quaid-i-Azam University Islamabad, in partial fulfillment of the degree of Master of Science in Anthropology.

Quaid-i-Azam University
Department of Anthropology
Islamabad - Pakistan
2021

Formal declaration

I hereby, declare that I have produced the present work by myself and without any aid other than those mentioned herein. Any ideas taken directly or indirectly from third party sources are indicated as such.

This work has not been published or submitted to any other examination board in the same or a similar form.

I am solely responsible for the content of this thesis, and I own the sole copyrights of it.

Islamabad, 27 September 2021

Miss. Maira Qayyum

Final Approval of Thesis

Quaid-i-Azam University
Department of Anthropology
Islamabad - Pakistan

This is to certify that we have read the thesis submitted by Miss Maira Qayyum. It is our judgment that this thesis is of sufficient standard to warrant its acceptance by Quaid-i-Azam University, Islamabad for the award of the degree of “MSc in Anthropology”.

Committee

Supervisor:

Dr. Waheed Choudhary

External Examiner:

Dr. Hafiz Ur Rahman

Incharge:

Dr. Aneela Sultana

ACKNOWLEDGEMENT

First and foremost, I thank Allah Almighty for giving me courage to complete this thesis.

I want to acknowledge the efforts and help of my Supervisor Dr. Waheed Choudhary. He remained very supportive and encouraging throughout this study. I also want to say thanks to Dr. Anwaar Mohyuddin, Dr. Ikram Badshah, Dr. Inam Laghari and Waqas Saleem for their help in understanding the concept of research methodology and encouragement throughout my degree.

I want to say thank you to my dear family, especially my Parents and my brother. Lastly, I owe a bundle of gratitude to two of my classmates and friends. They also helped a lot in this study.

DEDICATION

**This thesis is dedicated
to my parents and loving
brother
Mirbaz Khan**

Table of Contents

List of tables.....	xii
List of figures.....	xii
Abstract.....	xiii
Chapter 1: Introduction.....	1
1.2 Statement of the problem.....	3
1.3 Objectives.....	3
1.4 Significance of the study.....	4
1.5 Operationalization of key terms.....	4
1.6 Locale.....	6
1.7 Structure of Thesis.....	7
Chapter 2: Review of literature.....	9
2.1 Role of Women across the world.....	9
2.2 Women empowerment.....	11
2.3 Types of Empowerment.....	12
2.4 Gender Gap.....	15
2.5 Injustices against women.....	16
2.6 Pathways of women empowerment.....	20
2.7 Barrier to women empowerment.....	25
Chapter 3: Research methodology.....	28
3.1 Respondents.....	29
3.1.1 Access.....	29
3.2 Observations.....	29
3.3 Socio-economic Census.....	30
3.4 Key Informant.....	30

3.5 Sampling techniques	31
3.5.1 Sample size	31
3.6 Tools for Data Collection.....	32
3.6.1 Semi structured Interviews	32
3.6.2 Fully structured Interviews	32
3.7 Focus group discussion.....	32
3.8 Jotting.....	33
3.9 Filed notes	33
3.10 Photos and videos	33
3.11 Voice recordings	34
3.12 Data analysis	34
3.13 Research ethics.....	35
3.14 Personal experiences	35
Chapter 4: Area and Respondent profile.....	37
4.1 Area Profile.....	37
4.2 Area and population.....	38
4.3 History of Gilgit Baltistan.....	38
4.4 Research Settings	38
4.4.1 Oshikhandass	39
4.4.2 Danyore.....	39
4.5 Languages of Danyore and Oshikhandass	40
4.6 The climate condition of Gilgit.....	40
4.7 Food patterns.....	41
4.7.1 Nasaalo.....	41
4.8 Literacy rate	42

4.9 Modern facilities	42
4.9.1 Electricity	42
4.9.2 Communication.....	43
4.9.3 Health facilities	43
4.10 Economic actives of people	43
4.11 Dress patterns.....	43
4.12 Religion.....	44
4.12.1 Religious festivals.....	44
4.12.2 The religious festivals of Ismaili community	44
4.13 Pattern of marriages	45
4.14 Demographics of respondents.....	45
Chapter 5: Perception of Women toward empowerment.....	47
5.2 Social Empowerment	48
5.2.1 The alteration of social status of Women through GBRSP programs.	49
5.2.2 Role in family matters.....	49
Case study	50
5.2.3 Decision making	51
5.3 Agency	51
5.3.1 Gender awareness	51
5.3.2 Domestic dominion.....	52
5.3.3Courage.....	52
5.4 Educational empowerment.....	53
Case study	53
5.5 Political empowerment	54
5.5.1 Khushan Market as a place of political affairs.....	55

5.6 Psychological empowerment	55
5.6.1 Relief from stress, burnout, and depression.....	55
Case study	56
5.7 Economic empowerment	56
Case study	57
Chapter 6: Empowerment of Women	59
6.1 Baltistan Rural Support program	59
6.1.1 Aims and objectives of Gilgit Baltistan rural support program.	59
6.2 Economic development.....	59
6.2.1 Process of selecting the member of GBRSP’S projects.....	60
6.2.2 Programs of GBRSP	60
Case study	62
6.2.3 Agriculture programs and its process	63
6.2.4 Sewing and handicraft.....	65
Case study	67
Chapter 7: Transformation of Women’s status	69
7.1 Transformation in women’s rules	69
7.2 The demographic characterises of respondents.	69
7.3 Changes in responsibilities in social realm.....	71
7.3.2 Changes in division of labour based of Gender.	72
7.3.3 Changing gender responsibilities within household	72
7.4 Children and Infants expenses	73
7.4.1 Paying children school fees.	73
Case study	74
7.5 Expanding their business.	74

Case study	75
Chapter 8: Summary and Conclusion	76
8.1 Summary	76
8.2 Conclusion	78
Bibliography	80
Annexure.....	86
Interview guide	86

List of tables

Table 1: Lingual Division	46
Table 2: Sectarian Division.....	46
Table 3: Sources of perception	47
Table 4: Items provide by GBRSP.....	66
Table 5: Respondents distribution by Age.....	69
Table 6: Respondents distribution by Marital status.....	70
Table 7: Respondents's Distribution by educational level.....	70

List of figures

Figure 1: Map of Gilgit Baltistan.....	37
Figure 2: Danyore	40
Figure 3: Traditional Food Naasalo	41
Figure 4: Govt Degree College Danyore	42
Figure 5: Salgira Festival Preparation.....	45
Figure 6: Meeting of women and GBRSP's officials.....	55
Figure 7: Vegetable and fruit process for pickle making.....	61
Figure 8: Jam Making	62
Figure 9: Women's training in vocational training centres	66
Figure 10: Respondent's shop in Khushan Market	68

Abstract

This study entitled “Women Empowerment in Gilgit Baltistan: A case study of GBRSP Endeavors” is meant to explore the changes in gender role and responsibilities brought by income generating activities among women in Danyore and Oshikhandass. This study carried three objectives. First objective is to figure out the perception of women regarding women empowerment. Second objective is to explore in-depth into the projects of GBRSP and women’s participation in these projects and final objective is regarding exploration of the changes in gender role and responsibilities in household.

This study has been conducted while using qualitative paradigm. Purposive and convenience sampling techniques have been used, and the sample size of this study was 35. This study has been conducted between June to September 2020. The locale of this study was Danyore and Oshikhandass. These are two villages in Gilgit district, and they are at 9 kilometers distance from each other.

Women perceived empowerment as essential factor for addressing their issues and for eliminating discrimination and prejudice against them. Empowerment was categorized into four types, educational empowerment, social empowerment, psychological empowerment, and economic empowerment. The projects of Gilgit Baltistan rural Support programs enhance the level of satisfaction and brought prosperity among women. These projects redeemed the role and responsibilities of women in the household. Women shifted their concerns to those responsibilities which were associated with men. So, in this study the researcher has tried to figure out the multiple dimensions of women empowerment.

Chapter 1: Introduction

A society cannot survive in a stand still position. For survival, a society needs to move forward. In some societies the isolated nature of their culture makes their progress difficult. Those societies serious measurements for progress and prosperity. The adaptation of modern means is necessary for progress nowadays. The basic issues of adaptations and progress of society, need to be addressed in proper way.

In the past three decades, we have witnessed a steady increase in awareness of the need to empower women through measures to increase social, economic, and political equality, and broader access to fundamental human right, improvements in nutrition, basic health, education, and self-group (SHGs). Even in the light of heightened international awareness on gender issue, it is a disturbing reality that no country has yet managed to eliminate the increasing gender gap. Several countries that do not capitalize on the full potential of one half of their society are misallocating their human resources and undermining their competitive potential in their development quest (Zahidi, 2021).

Empowerment of women is considered as an extremely pivotal point of the process of change in the rural areas. Women's participation in the decision-making process can alleviate their political deprivation. Women's participation through women's groups has proven to be an effective means to bring about a change in their way of life in terms of economic well-being and adoption of new technology (Gram, Morrison, & Worrall , 2019).

The growing social awareness across the globe has brought a number of issues to the fore among which gender equality and empowerment of women are very significant. Discrimination against women in the form of male female differentiation constitutes the core of the gender biased system(Fedotov, 2021).

Now it is a need of time to empower women so they can do their duties in appropriate way. How can someone expect progress if 50% percent of population of that society stays at home. We have an example of Bangladesh. The numbers of working women are almost 20 million and Bangladesh now holds 47th position in gender gap position, other neighbor countries like India, Pakistan, Sri Lanka are far behind from Bangladesh in this regard. The economy of Bangladesh is boosting because of these initiatives(Islam, 2014).

There are lots of example of women who become the leader of the countries and empire. An ancient past we have an example of a Celtic leader Boudica who led a rebellion against the Roman empire in Britannia. She was an astonishing leader and many historians admired her(Bélo, 2019). Joan of Arc led a rebellion against cruel British empire. She died for her cause, but France got independence from British slavery due to her vision(Khan, 2019). Bloody Mary and Her sister Elizbeth the first have ruled England in 16th century(Cooper, 2013). Margarete Thatcher the iron lady is among well-known female leaders of the world on 20th century (Cunningham, 2015). Benazir Bhutto is the first prime minister of Muslims world(Weiss, 2001). So, it means that women can be a good leader if there are provided with oppotunities and there are lots of women have ruled over the nations.

As it is known that women are the major contributor to economy. They are contributing to rural and agricultural economies, but their contribution is not that acknowledged by their male counterparts as they deserve. Men have much more oppotunities than women, women are facing numerous problems, for example they have less access to achieve their goals as compared to men. They usually do not have access to resources, no proper training is provided to them and they tend to have little knowledge of modern equipment despite having half of the population women especially rural areas do not exercise any sort of power even sometimes their voices are suppressed(Ospina & Roser, 2018).

So, in order to heard the voices of women and to empower them in social, economic, political, and psychological sphere, serious initiatives are recommended by the experts. International Fund for agricultural development is trying to eliminate those issues which are faced by women. In Gilgit Baltistan, Gilgit Baltistan Rural Support Program initiated various projects with cooperation of local government to empower women. GBRSP is promoting gender equality through its intervention. It is helpful in reducing rural poverty and improving food security(Ahmed, 2021). In order to alleviate women's deprivation and for the sake of women empowerment, GBRSP has launched different programs for improving the life standards of women in Gilgit Baltistan. These programs have shown impressive results in recent years. Women have encouraged to participate in economic activities now a large number of women are self-sufficient. The researcher had tried to

figure out the women empowerment in Gilgit Baltistan through Economic transformation initiatives which are projects of Gilgit Baltistan rural support program.

1.2 Statement of the problem

Women empowerment is one of the most significant issues that are the spearhead of the upgrowth practitioners in almost all the developing countries. Women's status and involvement in decision making is very low despite of having 50 % of population share. Women are often confined by social cultural structures in male dominant societies. Women have not merely restricted in access to material resources like credit, money, and property but they have also been constrained from social resources like education and knowledge. GBRSP is also contributing with government of Gilgit Baltistan in order to secure the rights of women and try to make women capable of initiating their own businesses through their project. This aim of the project of GBRSP is to empower women.

The empowering of women through the projects of GBRSP was researcher's topic of concern. Various aspects of this programs were examined. What are the cultural impacts of these projects, is it compatible with culture of that region and what economic impacts of this program these all issues were supposed to figure out through this study?

What kind of specialization are learned in this program? GBRSP is trying to enhance the abilities of women by providing them technical learning so how effective is this learning what further improvement can be done in order to serve better. GBRSP has also initiated some programs in which they are providing loans to those women who are needy and who need money to establish their own business. In this study the researcher tried to ensure what kind of benefits women were getting from these load programs.

Lastly the researcher tried to figure out the socio-economic impacts of this program. What are the social impacts of this program? The economic impacts of these programs were also be examined. The depend on women on their male member of the family was impacted through this program or not. In short, all aspects of this program which meant to empower were studied.

1.3 Objectives

The objectives of this study are following

1. To explore the perceptions and attitudes of women toward empowerment.
2. To explore the projects of GBRSP and women's participation in these projects.
3. To figure the changes brought by the projects in social domain.

1.4 Significance of the study

This study has its importance in various fields. Empowerment of women is very concerned issue of modern time and this study provides a ground report in the domain of women empowerment. The progress of society and country is embedded in the empowerment of women in socio-economic and political terrain, and through this study the researcher has tried to figure out the outcomes of GBRSP in in order to secure the right of women.

This study provides personal advantages to researcher. The researcher accomplished lots of task during this study and she achieved great amount of knowledge regrading women empowerment. There are lots of studies conducted on women empower but most of those studies are in the domain of economics, sociology, and gender studies. The studies conducted on women empowerment using anthropological methods are not that much and one of the biggest significances of this study is that this study has been conducted through anthropological lenses.

This study turned beneficial for the women who were associated with GBRSP in Danyore and Oshikhandass. Some of the respondents were skeptical and they were having no experience of interviews before. So, this study provided them an opportunity to face interviewer and to answer their question.

This study has its own significance for student and other researcher who want to conduct study on this topic. This study can be used as part of their literature as well as ground report for their further studies.

1.5 Operationalization of key terms

Some terms used in this study needed operational explanation in order to clarify their meaning and to make them reader friendly. Original meaning sometime differs from contextual meanings so, therefore the researcher has illustrated their contextual meanings below.

- **Economic empowerment**

To begin with, the term Economic empowerment have been dozens of times. By economic empowerment, the researcher means those economic activities which were performed by women in order to achieve economic independence. This independence was seen in oppose to their male counterparts. When a woman was no longer subjugated based on her income and when she was able to run her own economic affairs, for that stage of woman's accomplishment the term "economic empowerment" has been used.

- **Social empowerment**

Social empowerment has been used at multiple occasions and it means the self-sufficiency of woman in social affairs. The elimination of restriction imposed on social mobility on women, and for her capability to deal her social and personal concern more adequately has been termed as social empowerment.

- **Political empowerment**

Political empowerment has also been used at various occasions in this study. The term used in this study has nothing to do with state, provincial or district level politics. This term carries the meaning of emboldening of women to decide for her own self. In other words, it means the accomplishments of women to achieve political independence in society. Taking the matters of societal politics and authority of decision making in their own hands has been term as political empowerment.

- **Psychological empowerment**

Psychological empowerment has used for mental well-being and overcoming psychological disorders through income generating activities.

- **Agency**

The empowerment dimensions of agency have been referred to ability of women to define and interpret their own goals and act upon them.

- **Pre-empowerment Time**

This term has been used various times in this study and it means that time when women were completely relying on the male members of family for economic, social, political activities.

- **Post empowerment time**

This term is the opposite of pre-empowerment time, and it has been used on few occasions. By post-economic time the researcher means that time when females were able to achieve their economic independence and self-sufficiency in social and political affairs. The time after females joined GBRSP'S project and begin to generate income is regarded as post empowerment time.

- **Women**

Females whose ages were above 30 years are included in this category. All the married, widows and divorced females are enlisted in this category.

- **Girls**

Those females who were singles and whose ages were 30 years or below have been termed as girls.

1.6 Locale

The researcher selected Danyore and Oshikhandass as locales of this study. Danyore and Oshikhandass are two villages located in Gilgit district at ten minutes of drive. The projects of Gilgit Baltistan rural support program were initiated in Danyore and Oshikhandass, and good number of women were taking parts in those projects. Thus, it was quite relevant to the study.

In northern part of Pakistan there is a province (not officially) called Gilgit Baltistan formerly known as northern areas. It is most diverse region of Pakistan. Gilgit is the capital of the region while Skardu is the largest city of Gilgit Baltistan. Population of Gilgit Baltistan is around two million. It is divided ethnically, linguistically and religiously. It

shares border with Azad Kashmir to south, Afghanistan to north, Khyber Pakhtunkhwa to the west, Indian occupied Kashmir to east and northern east to Xinxiang province of china.

This research was conducted in Oshikhandass and Danyore Gilgit.

1.7 Structure of Thesis

This thesis has been divided into eight chapters. In the first chapter, the researcher has introduced the research. The introduction, the statement of the problem, the operational definitions of key terms and the significance of the study have been discussed in detail by the researcher.

In second chapter, the researcher has reviewed relevant literature. The researcher has divided the review of literature into various parts and then relevant articles, books, reports, and interviews related to each sub section have been reviewed. The researcher started from the role of women across the world, then the researcher discussed the definition and types of empowerments, the researcher then highlighted gender gap in socio-economic and political domain and the researcher review literature related to barriers to women empowerment and finally she highlighted pathways to women empowerment.

In third chapter the researcher has discussed the methodology in detail. She has mentioned, how she entered the field, how she built her rapport and what were her personal experiences. The researcher also discussed in detail the sampling procedure, sampling technique and sample size, and how she conducted interviews.

In fourth chapter the researcher has considered the area profile of the locale. This research was conduct in two villages of Gilgit namely Danyore and Oshikhandass. The researcher has discussed in detail the geography, climate area and population of Gilgit District. After discussing that the researcher has taken the settlement pattern, food pattern and dressing codes of the local population. Lastly, the researcher has described the religion and religious festivals of people over there.

In fifth chapter of this thesis, the researcher has mentioned the findings of the first objective of this study. The perception of women regarding economic, social, political, and psychological empowerment along with few case studies have been figured out.

Sixth chapter of this thesis deals with second objective of this researcher. In sixth chapter, the researcher has figured out the projects and programs organized by Gilgit Baltistan Rural Support Program to empower women. What kind of projects, and vocational training were given to the women has been discussed in detail? Finally, the researcher has discussed the process of micro finance loan, provision of seeds and tools in agricultural field.

In Chapter seven the researcher has figured out the finding of last objective. The researcher discussed in detail the distribution of respondents by age, marital status, and educational level. The researcher further figured out the changes in responsibilities in social realm, social mobility, changes in division of labor based on gender and changes in gender responsibilities within household. The researcher has discussed the usage of the money which were generated by the women through Gilgit Baltistan Rural Support program.

Last chapter is about the summary and conclusion of the researcher. The researcher has summarized the findings of this study in first part of last chapter and in second part of that chapter the researcher has concluded her research.

Chapter 2: Review of literature

Review of literature is very important part of every study. It provides a wide variety of information related to the study. Review of relevant literature provide the researcher in-depth knowledge regarding women empowerment, its importance and its rate of acceptability and its outcomes.

They are wide variety of studies concerning women empowerment. The findings of those studies provides diverging but interesting views. This chapter presents review of relevant literature written by the researcher.

2.1 Role of Women across the world

It is generally recognized that status of women varies from one society to another society. In some societies women are in clear subordinate position in their social relationship with men, in other societies the relationship between genders is more on the egalitarian side. Social scientists would generally agree that social stratification do exist to some degree in all societies (Ferraro & Andreatta, 2008).

Gary Ferraro and Susan Andreatta have discussed the gender definition and its stratification in their book “Cultural Anthropology”. The division of gender on the bases of labour is common stratification. They argued that every society divides the roles and positions of genders. In some societies the position is very clear but, in some societies, you must dig into to determine the role of each gender. Inegalitarian society women do enjoy some privileges while in stratified societies the existence of privilege is not that much as it is in egalitarian societies(Ferraro & Andreatta, 2008).

Rosaldo, Bamberger, and Lamphere (1974) argued that quite contrary to our society there are societies where women are equal or superior to men. It is clear and visible that modern prejudices based on sex and gender is not a natural phenomenon by studding Matriarchal societies. But on the contrary in patriarchal societies the activities of males are considered as predominantly important (Rosald, Lamphere, & Bamberger, 1974).

Women roles varies from society to society. In Nagovisi of Southern Bougainville Papua New Guinea, the status of women was referred to several things. The apprehension of

possession and self-rule was prominent. Women were in a position to tell men what to do and how to make a decision (O'Brien & Tiffany, 2021).

In archipelago located in the South of West African country Guinea Bissau there lived people called Bijagos. Isolated for centuries the Bijagos have managed to preserve their original culture. In the matriarchy of Bijagos the women preside over economy, spirituality, law, justice, and their family. One of the Island of this archipelago is called Ornago. It was originated by the Queen Okinka Pampa one hundred years ago. She granted power to women at unprecedented scale. Generation of women have picked a husband, build a house and organized work. Women are also believed to act as link between the world of dead and living (Bueno, 2021).

The role of women is undermined in most of society in Pakistan but quite contrary to the rest of the country the role of patriarchy is minimum in Hunza. Male does not serve the traditional role of dominating female. A manifestation of culture can be seen in Hunza where women are tour operators, mountaineers, and tour guides (Editorial, 2014).

This is certainly noteworthy, particularly for a country that is dominated by patriarchy, as most Pakistani women play a subservient role when it comes to household decisions. But the women of Hunza seem to have a brighter and more free-spirited future (Editorial, 2014).

Pakistan is the first country in Muslim world where a female was elected as prime minister but apart from these anecdotes women are marginalized in most parts of the country but in Hunza the situation is quite different. The female entrepreneurs of Hunza are beacon of hope for the rest of women of Pakistan (Editorial, 2014).

2.2 Women empowerment

The definition of women empowerment is ambiguous. Oxford dictionary defines empowerment as “The process of becoming stronger and more confident especially in controlling one’s life and claiming ones right.”

Empowerment are often used in various domain, but it is ambiguous term, and it can serve various meaning in various contexts. In popular culture empowerment “the degree of self-determination and autonomy in people and in communities”. The term empowerment was first coined by social scientist Julian Rappaport in 1981 (Rappaport, 1981) but its roots can be found in Marxist sociological theory (Kagan & Burton, 2015).

Empowerment may define in various ways; various societies neglect women’s point of view in worldly matter so accepting women point of view is type of empowerment. Women are often exploited and their basic rights like education are not provided to them. So, providing education is type of empowerment. Finally redefining gender roles which allow women to participate more frequently in social, economic and pollical affairs are the types of empowerments(Kabeer, 2015).

Empowerment of women means developing them as more aware individuals, who are politically active, economically productive, and independent and are able to make intelligent discussion in matters that affect them(Ahamad, Sinha, & Shastri, 2016).

The united nations population information network defines that women empowerment is based on five components; 1:women’s sense of self-worth,2:their right to have and to determine choice, 3:their right to have access to opportunities and resources,4: their right to have the power to control their own lives both within or outside the house, 5:and their ability to influence the direction of social change to create more social and economic order , nationally and internationally(Sexsmith, 2019).

According to Cheryl Saban (2009) women can achieve great position in society by acknowledging and recognizing the value of herself. Women can evacuate the global

mindset of operation and stereotyping of Women and it can give rise to new mindset which would encourage and promote women.

Sense of self-worth is very crucial in designating women's empowerment and self-worth, and these are achieved through few basic principles. First a woman should evaluate herself, second, she should care for herself, third, she should respect herself, fourth, she should accept herself and fifth, she should love herself. By considering these principles, women can enhance their self-worth (MacCutcheon, 2018).

2.3 Types of Empowerment

Women empowerment has various aspects and one of its core aspects is psychological empowerment. Psychological empowerment is a recent phenomenon, and it is based on personal control over oneself. Although psychological empowerment is associated with power within and power over resources but according to scholars it is more of a personal nature. Psychological empowerment has various dimensions. Self-esteem, positive body image, self-confidence and happiness are the outcomes of psychological empowerment (Joseph & Francina, 2013).

Olopido (2009) argued that ever since the programs of women's political and economic empowerment have been initiated across the world, the need of psychological empowerment has drastically increased because women are psychological beings and empowering policies should not be limited to social and economic domain, but rather multidisciplinary approaches should be taken into account for securing social, economic, political, and psychological satisfaction.

Without psychological empowerment, wrong attitudes and behaviours may be exhibited by the masses which may eventually hamper good government policies(Oladipo, 2009).

Olapido claimed that social and economic empowerment are neither desirable nor achievable without psychological empowerment. Through psychological empowerment women can adorn their attitude, cognition, and behaviour for their own good. For this

kind of empowerment mere programs are not sufficient but rather media, motivated individuals and government interventions are necessary(Oladipo, 2009).

According to Mandal (2013) one of the most important aspects of women' empowerment is their participation in societal, regional, national, and international politics. Participation in various decision-making entities is key to success for women in political sphere. Equal representation of women in political structure is a need of time.

Brill (1995) hold a view that women empowerment especially in realm of politics is utmost desired when it comes to gender equality in society. Equality, peace, and development are very difficult for women to achieve without participating in politics.

“Without our own voices being heard inside the government areas and halls of public policy and debate, we are without the right to accountability – a basic establishment of those who are governed(Brill, 1995).

Another type of empowerment is educational empowerment. Education is not privilege rather it is a basic right. Education is a key factor of prosperity and well-being of women but most of the time they are deprived of this right. Women are most likely to get education in order to overcome discrimination and social prejudice which are exercised against a vast majority of women across the globe (Sundaram, Sekar, & Subburaj, 2014).

Ahmad Bhat (2015) argued that empowering women in educational domain not only benefits the half of population but also bring propensity to household and outside. Education is solution for most of the obstacles but education of female by itself faces some barriers. There is a serious gender discrimination when it comes to female education. In most of the society's women are merely associated with house works(Bhat, 2015).

Economic empowerment is of great importance for women and providing enough economic opportunities to women is associated with national progress. Much of economic improvement have been seen in countries where government encouraged

women' participation in economic realm. Women empowerment is linked with transforming current system of economy. Few countries across the world like Bangladesh, Indonesia, and Rwanda have transformed their economic system and made it more compatible to women participation and these countries are among the rapid growing economies in the world (Jones & Bramm, 2019).

Women's economic empowerment covers lots of fields. The right to gain access to the resources, access to the assets and economic service, and access to good paid work. Unpaid work and burden should be addressed. Women should empower to make their own economic decisions in household, community, and local economy(Hunt & Samman, 2016).

Power over access to and control over financial, physical, and knowledge-based assets, including access to employment and income generation activities • Power with the ability to organise with others to enhance economic activity and rights (Hunt & Samman, 2016).

Last but not the least type of women empowerment is social empowerment. It is perhaps the most significant type of empowerment. Social empowerment is a process of gradually unfolding and growing sense of self-determination and self-assurance and act personally and communally to alter the social accords where men pre-occupies a high standard of life (Combaz & Mcloughlin, 2014).

There is an assumption that women are different from women in their social status. In most of the society these are not mere assumption rather there is practical implication of unequal social power relations. In patriarchal societies these are embedded in the social norms. In that regard social empowerment of women is very necessary in order to achieve equal social status.

Women's empowerment as an economic, political, and sociocultural process challenges the system of sexual stratification that has resulted in women's subordination and marginalization in order to improve women's quality of life (Chen & Tanaka, 2014).

Dr Sarwat (2014) argued that in male dominated societies like that of Pakistan, women are usually marginalized. She argued that historically women have been disempowered by the male because both were created equally. Women empowerment is relative term and in social domain it is compared in relation with men. So, it means that very scale of women empowerment is male centric. This bigotry is needed to eliminate if a nation want to wave the path of progress. So, in that regard social empowerment of women is essential (Rasul, 2014).

2.4 Gender Gap

Women across the world are deprived of their fundamental rights. The United Nations organization have adapted the Universal declaration of Human rights in 1948 but still human across the world are suffering from various injustices. Article 4 of Universal declaration Human rights has outlawed slavery but still 40.3 million humans are slaves and 71% of these slaves are females. Article 5 prohibits torture and degrading treatment but still hundreds of millions of women and girls across the world are tortured. Article 17 is regarding the right to own property, but 35 countries still do not have equal property rights for women. Finally, article 27 is about securing the right of women to participate in cultural life of community but still many women are denied to part in cultural life of their communities (Ott, 2017).

Global gender gap is still prevalent and some of the country's women participation are outnumbered by ten times. Women represent only 26.1 % in political spheres at national levels across 156 countries. Women's share in ministries are merely 22.6 %. 81 countries of the world had never appointed woman as head of the state. In economic sphere, women also suffer and only 27% of managerial position are in women's hand despite of having 50% of population share. 5% of women have lost their jobs due to covid-19 while the only 3.9% male have lost jobs so far. These gender gaps clearly indicates the disparity in political, economic, and social realm across the world (Zahidi, 2021).

According to world economic forum there are ten causes of gender inequalities. First is that in most of the society across the globe there are uneven access to education, second is lack of employment opportunities , third is job segregations, fourth is lack of legal protection, fifth is lack of physical self-determination, sixth is unsatisfactory medical care, seventh is bounding due to religious restrictions, eighth low political participation, ninth is gender biases, bigotry, misogyny and racism and last one is related to social mind set (World Economic Forum, 2019).

According to the world economic forum 2021 report, Pakistan is the fourth worst countries when it comes to gender disparity. Pakistan is only ahead of Afghanistan, Iraq, and Yemen. In 2006 the ranking of Pakistan in economic participation was 112th, 110th in education, 112th in health and survival but in 2021 the situation has gone severely worse and now Pakistan hold 152nd place in economic participation, 144th in education and 153rd in health and survival (Ahmad, 2021).

2.5 Injustices against women

McCracken, Unterhalter, Márquez, and Chelstowska (2015) submitted a report to European Parliament exploring the challenges and issues regarding the female education. In their report they argued that gender biases, poverty and institutional cultures are the main hurdles in the educational sphere of females.

The texts emphasise equal access to education for girls and boys, including actions to reduce drop-out rates among girls; equal access to education of the same quality, which draws attention to features of learning, teaching, assessment, and management. Empowerment is also associated with ensuring dignity and an interconnected framework of rights and wellbeing among children in education (McCracken, Unterhalter, Márquez, & Chelstowska, 2015).

The barrier for European parliament in implanting policies for addressing female education is current educational structure. The need of time is to come with proper policy that could impact women and girl's empowerment through education (McCracken, Unterhalter, Márquez, & Chelstowska, 2015).

The issue of gender disparity is shocking in Pakistan. The most prominent issues a Pakistani woman is suffering is related to their basic rights. Vani, honour killing, Watta Satta and Karo Kari are some of the concepts which have deprived women of their rights. Vani is a costume in which girls are given in marriage for dispute resolution. Watta Satta is an exchange marriage and Karo Kari is a custom of honour killing in province Sindh where a man and women accused of adultery are killed often with impunity(Iqbal, Afzal, & Inayat, 2012).

Raza and Murad (2010) highlighted discrimination against women economic sector and according to them, women in Pakistan provide their services mostly in unpaid sectors of economy. In certain areas of Pakistan, a decline in gender disparity has been witnessed. Certain social indications shows increase of women representation in health, education, and employment but most of the regions of Pakistan are yet to overcome from gender biased approaches.

The employment statistics show that employees and self-employed, respectively, account for 38 and 34 percent of the total work force followed by unpaid family helpers (27 percent) and employers (1 percent). Of the unpaid family helpers, females account for 56.9 percent and males account for 19.8 percent. More male workers are engaged in the category of self-employed employees and employers(Raza & Murad, 2010).

Muthasami Kumaran (2014) had tried to let the people acknowledge through her article about the social and government injustice against women in India. Gender injustice and the oppression of someone through caste system is very dangerous in India. Governments' failure to address gender inequalities and inequities in modern India gave the impetus for movements for the advancement of women.

Women's rights movement, in addition to condemning the social and economic structures that result in gender bias, also took the constitutional and other rights-based approaches to promote its reform agenda. Another stream, women's welfare movement, focused on

the welfare and rehabilitation of women who were victims of domestic and other violence against them(Kumaran, 2014).

Kumaran is of the view that government has been failed to ensure the rights of women. Fundamental rights of women are neglected by the officials so in that scenario NGOs took initiative to address these issues. These NGOs are led by women who were demanding for their rights. It started in 1960s and in 1970s its growth increased exponentially. They condemned those social structure which were responsible for their suppression of women, and which create gender bias. These NGOs have established rehabilitation centre for those women who face domestic violence. Share of women in economic growth was another motive. They tried to address three areas of concern. These areas were equal rights, welfare programs for women and economic independent of women(Kumaran, 2014).

NGOs in India are trying to alleviate gender-based bigotry and in Pakistan the bigotry in educational sector is still vital. Female in educational sphere also suffers from various issues in Pakistan. 32 percent girls primary age are out of school in Pakistan. Early marriages, lack of security, unsafe transportation and poverty are the primary factors of educational disparity among male and female in Pakistan (LaVopa, 2020).

Emy Blesio has discussed in her article about role of women today society. Women have always suffered violence from men but now the world is changing, and it might be end of violence against women.

Nowadays women are not perfectly playing their role. The position of women in the society, and particularly, in relation to man, has had over the millennia many facets. And now there seems to be a semblance of equality but fictitious. Constraints of a much too close past are too deeply rooted. Women find themselves suspended between real self-consciousness and the conditioning of a society that wants women adhering to the idea that this society has made of them(Blesio, 2014).

Blesio relate that even it seems that now every society is promoting gender equality and women is no longer a subject to violence, but this is far from reality. Women do not

enjoy that freedom which is granted to men. Women do not have enough access to ensure her rights. Women are stuck between the bias roles of society and their own consciousness. They must realize the society that it is made of women also(Blesio, 2014).

In no other field do ideas about the proper role of women contrast more vividly than in the case of market trade. To most Hindu and Arabs, the idea of female participation in trade is an abomination. Hindu and Arab women are not only absent from the sellers in the markets, but they are also in a minority even among the customs, since men do the shopping of both food and of women's clothing (Boserup, 1989).

Women are more subjugated in conservative societies. The oppression of women is clearly visible when it comes to market trade. In market trade the participation women are almost negligible in conservative societies. For example, among Arabs and Hindus it is considered immoral if a woman is doing some economic activity. Even they are not allowed to do shopping for themselves men are supposed to buy clothes and others for them.

Women participation in politics is also less from desires. Although most of the people would argue that women in west are participating in politics more adequately but patriarchy most of the time stops women from achieving high status. Jalalzai (2018) argued that in 2016 election of American presidency there was a clear gender gap. When we think of USA, we think that there will be equal opportunities to females but there some serious difficulties which female politicians faces(Jalalzai, 2018).

There are several layers and distinction within the issue of women's leadership and gender in the United Nations. First it important to understand the terminology related to gender and women. These terms are often poorly understood or falsely conflated, which can hinder the effective implementation of gender equality policies(O'Connor, 2010).

O'Conner argued that in United Nation the issue of women leadership is multidimensional. The notion of gender equality and women's leader is misunderstood by

people so first it is need of time to make those people better understand the notion of women leadership(O'Connor, 2010).

Women's ability to exercise agency over land and housing is determined by the interplay of laws-including statutory, customary, and religious laws and social norms (Klugman, et al., 2014).

Klugman is of the view that there are some social values, religious laws and customs which avoid women to enjoy equal rights especially when it comes to land ownership. Half of the population of women in this world but land ownership of women is not at quarter.

2.6 Pathways of women empowerment

Women empowerment is very much needed today than ever before. Innovations are barely discussed in order to address women's issues, but it is essential pathway. There are plenty of evidence of various societies across the globe where women got empowerment through innovative capabilities(Malhotra, Schulte, Patel, & Petesch, 2009).

By cultivating innovation to empower women and foster greater gender equality, business, civil society, government, academia, and women themselves have the opportunity to create and harness new solutions that offer fresh perspectives to difficult problems(Malhotra, Schulte, Patel, & Petesch, 2009).

According to the world Bank (2015) the fundamentals of empowering communities in general and women in particular underlies in community-driven development. Even if community driven programs may not have gender specific objectives but the participation of women are most likely to increase through these programs. Wherever world bank has established community driven programs the results were favourable, and women were the main beneficiaries of those the programs. The economic outcomes of community driven development increase in skills and improvement in livelihood. Increased voice and

decision making were its political outcomes while in increased in social capital and social cohesion were reported in social sphere (Bardasi & Garcia, 2015).

Robert Green (2004) argued that International migration is an empowering factor for women. Women usually tend to migrate from those areas regions where social restriction forbade them from participating in social, economic, and educational activities. They go to those places where they can enjoy freedom and autonomy. Women of El Salvador, Guatemala, Nicaragua, and Puerto Rico usually migrate to United states of America for economic opportunities.

The circumstances in which international migration is most likely to empower women—the migration is from rural to urban areas; the migration is not clandestine or undocumented; women work outside the home in the destination country; women move autonomously and not as part of a family group; they enter formal sector occupations; and the migration is longer term or permanent, rather than temporary(Green, 2004).

Migration can be a positive change for women in economic empowerment. In traditional societies women do not have enough access to participate in economic activities but the process of international migration provides them a chance to improve their economic condition. Most of the societies are patriarchal and role of women in decision making and economic activities as not that much so they can get benefits from this process of migration especially from rural to urban migration(Green, 2004).

Different countries have initiated different programs for empowering their women. The government of Bangladesh have arranged some remarkable programs for the empowerment of Bangladeshi women and the results of those programs are praiseworthy(Hoque, 2021). The microfinance strategy which was implied in Bangladesh alleviated poverty in rural areas. Microfinance overpassed the gap between the accessibility of microcredit and sustainable socio-economic development among poor rural women. Rural women with help of this strategy were able to own their income, cash saving and property. It increased their purchasing power and social mobility(Akhter & Cheng, 2020).

One of the biggest policies in order to ensure women empowerment is economic inclusion. Economic inclusion means that all gender should provide with equal opportunities to take part in economic activities. The results of economic inclusion are fruitful in most of the countries but there are some hurdles which are faced by women in that regard. These hurdles can be categorised in three classes. First one is hurdles in demand, second is hurdles in supply and final one is hurdles in legal and regulatory. Lack of bargain power of women, concentration in lower paying activities, and reduced mobility of women are demand side barriers. Unfair policies, incapacitate staff offering and unjust distribution channels are supply side barriers while barrier to obtain formal identification, lack of gender inclusive credit reporting system and hurdles in owning property are legal regulatory barriers (Holloway, Niazi, & Rouse, 2017).

In Pakistan lots of effort have been done and various governments launched programs for ensuring women empowerment and securing their rights. The article 25 (2) of constitution of Pakistan which was proposed in 1973 stated that there will be no discrimination based on sex and gender. The Pakistan National Policy for Development and Empowerment 2002 ensures women equal access to all development benefits and social services. Government of Pakistan have initiated 2025 vision and 11th five-year plan to provide ecosystem of equality to women across the country (Annual Plan, 2015).

Awan and Naqvi (2016) argued out women decision about education and decision about more children. They revealed that the share of empowered women was very minor, and their status was not on par with men.

Education level of women generally improves decision making capacity of a woman. Similarly, age, type of educational institutions and paid work proved to be significant factors of women decision about education. On the other hand, increasing number of children enhance the level of a woman empowerment in family(Awan & Naqvi, 2016).

Awan and Naqvi hold a view that education is linked with political empowerment. Educational, political, economic, and social empowerment are interlinked, and they cannot be achieved in isolation.

In Pakistan and other countries around the world governments and non-government organization initiated different programs for the sake of women empowerment. Mishra (2016) argued that psychological empowerment are usually forsaken in these programs. Role clarity, self-esteem and cognitive well-being are often neglected. Psychological empowerment are prone to barriers. According to Mishra these barriers are.

Some of these psychological hindrances are fear, insecurity, risk, lack of self-esteem, self-confidence, fear of failure etc. In some of the organizations lack information, lack of autonomy in decision making, lack of autonomy in work performance are the biggest barrier in psychological empowerment of women(Mishra, 2016).

Mishra Suggested that each program should contain training and counselling in order to improve mental well-being and psychological empowerment. Apart for this, strong power of recommendation is also necessary for cognitive improvement of women.

In Gilgit Baltistan, Agha Khan education service Pakistan is second biggest guardian of women rights and empowerment after the Government of Gilgit Baltistan. Agha Khan education service provide instruction and training to women in remote areas of Gilgit Baltistan through group advancement activities. Aside from Akes Marafi Establishment and Pakistan Training Board (PEC); National Instruction Establishment (NEF); USWA State funded Educational system and numerous other littler NGOs are working private school segment. 441 school are working under private segment while Agha Khan Education service has set up 256 in Gilgit Baltistan in which 4 are higher educational schools (Shigri, 2014).

Local supportive organization are also providing services in order to empower and embolden women. The major contribution of local supportive organization is to enhance

economic capabilities of women. The outcomes of this step is fruitful, and it has alleviated poverty to some extent.

It has led toward self-reliance and self-confidence of women (empowerment). The services of LSOs are provision of agricultural inputs, livestock's, credit, and many trainings related to capacity building (business skills, Technical skills etc.) and raising awareness towards women role in the community(Khan & Ali, 2016).

Khan and Ali suggested these if programs has launched at national level and majority of population will be driven out of poverty. They further suggested that knowledge development and capacity enhancement are effective tools for poverty alleviation so, in future there must be training and awareness programs to maximize the potential of women(Khan & Ali, 2016).

Economic transformation initiative Gilgit Baltistan has launched various programs in Gilgit Baltistan for empowering women in economic sectors. Karim Ud Din of Chikskot Gilgit initiated dairy farming business to empower business. He first collaborated with two women and then after one month around 20 more women joined his initiative. In 2014, a team International fund of Agricultural development visited his farms and in 2017 Karim signed an agreement with IFAD's economic transformational initiative. IFAD provide machinery to Karim for enhancing his business which was meant to empower women. Karim and IFAD's team are trying to register at least 1000 women in order to make them economically self-sufficient(Din, 2019).

Asifullah and Amjad Ali (2014) conclude that there are many firms for women that provide economic empowerment opportunities through different activities. However, activities related to garments and drying fruits remain important sources of women economic empowerment in Gilgit-Baltistan.

These firms also play an important role as income generating source by providing her different opportunities to prove herself recognize her abilities and enhance her

employment level. The following are some of the firms that aimed at empowering women in Gilgit (Ali & Ullah, 2014).

Asifullah and Amjad Ali concluded that in Gilgit Baltistan there are lots of profession for women to choose for their stability in economic conditions. Women are participating in many economic activities, but garments and dry fruit business is most common women. These fields play a vital role in women's empowerment. They have mentioned those areas where women are doing their own businesses. There are various centres of technical and vocational training such as Danyore Gilgit Hunar Gah, Danyore Gilgit Aftab Blanket center, Jutial Gilgit Shining Light Vocational Center. Aside from these centres women are encouraged to initiate their own business fruits. North Pole Fruit Traders, Oshikhandass Mountain Fruit Pvt Ltd, Jutial Gilgit North Pole fruit Traders Menawar Gilgit are owned by women.

2.7 Barrier to women empowerment

Butt and Shahid (2012) hold a view that in Pakistani society the rule of women have been undetermined. Women are often exploited in socio-cultural, religious, and economic domain. Although the constitution of Pakistan has granted right to women, but the patriarchy have kept them away from their right.

Pakistani culture is largely based on and influenced by the Hinduism, since it shares its history with Indian subcontinent. Hinduism regards women as inferior creature and born to serve; thus, making women to be subordinate and dependent on men (Butt & Shahid, 2012).

There is a need of hour that Pakistani social values should be re-organized in local and global requirements. Women can only enjoy equal rights and freedom if the value system of Pakistani society is set upon reorientation (Butt & Shahid, 2012).

Gilgit Baltistan is diverse region, and the status and rule of women are also diverse. Women play a significant role in uplifting the society in some of the areas of Gilgit Baltistan. Women over there are enjoying equal right but there are certain area where

they are deprived of their basic rights. The ratio of female education is not on par with male although with the beginning of twenty first century the literacy rate of women have been increased but in some parts of Gilgit Baltistan, parents and society are not in the favour of their education. Women over there are not given the choice of marry rather the parent decide for them who to marry. Aside from these women also face domestic violence. This repression is more prevalent in rural areas (Ali , 2011).

Although Pakistan was the first Islamic country to elect female prime minister, but lay women are still suffering mental and economic chaos. Male dominancy is most parts of the country prevent women from achieving economic independent. Cultural and religious misinterpretation of female education often prevent female from getting education. Social prejudice are held against women in cultural sphere and media often portray them in negative way. So, these are some major barriers in achieving women empowerment (Menhas, Jabeen, Akhtar, & Yaqoob, 2013).

In various regions of Pakistan women face lots of trouble in securing their political right. In Lower Dir district of Khyber Pakhtunkhwa women were not allowed to cast their votes in previous elections. There is cultural belief in various part of Khyber Pakhtunkhwa that women should be followers of men not leaders. Lack of family support is biggest barrier to women empowerment. Family member broke their ties with women who want to earn or take part in politic. These barriers prevent thousands of women from being empowered (Khan A. , 2017).

Review of literature has been categorized in various sections. In first section of review of literature, role of women across various cultures has been studied. This section was mostly specified for Books, articles, reports, and films in Anthropological domain. Role of women in both patriarchal and matriarchal societies were studied. Second section was for defining and interpreting women empowerment in social, economic, and political domain.

Third section was for explaining various types of women empowerments. Literature related to economic empowerment, social empowerment, political empowerment, and psychological empowerment was studied. Fourth section of literature review was specified for gender gap. In that section the ratio of men and women in social, economic, and political sphere was studied and relevant literature was reviewed.

Fifth section was exclusive for social prejudice and injustices against women across the world. In fifth section of review of relevant literature the researcher reviewed books, articles, report, interviews, and blogs proposing pathways for empowering women. Apart from pathways the researcher also reviewed the outcomes of various programs initiated by Governments and Non-government organization women's independent in various walks of life. Finally, the in last section, the researcher reviewed the hurdles and barriers to such issues in religious and cultural spectrum.

Chapter 3: Research methodology

Research methodology is an accumulation of channels and approaches used to analyse, identify, select, and process the topic. Methodology deals with data collection, generation, analyzation. Research methodology is the specific procedure through which the researcher solves his/her trouble thoroughly while research methods include all the techniques and methods which have been taken for conducting the study.

In this field the researcher explains himself with the different steps generally taken to study a research problem. Hence, the scientific approach which is adopted for conducting a research is called methodology (Alok & Mishra, 2011).

The most common methods are qualitative and quantitative methods. Quantitative allows a researcher to test out hypothesis in a consistent manner of generating and analysing data. Quantitative method deals with numerals and statistics but qualitative method on the other does not deal with statistics and numbers. Qualitative method provides in-depth information about the ideas, experiences, social functions, and other day to day tasks (Bernard, 2006).

This research was meant to be conducted by following qualitative method. In Anthropological research, qualitative method is usually used, and this research was conducted in Anthropological domain so, the researcher opted for qualitative method.

Various Anthropological tools and techniques were used by the research in order to collect data.

The anthropological field work therefore must have a number of research tools in his or her tool kit unlike the situation in laboratory science research tools in anthropology involve relatively little in the way of hardware and gadgetry but require great sensitivity and self-awareness on the part of investigator (Pelto & Pelto, 1978).

Anthropological research is most of the time conducted in the field so, the tool kit mentioned by Pelto and Pelto is very necessary for getting relevant and saturated data.

3.1 Respondents

A total of Thirty-eight women were requested for interview in which three of them refused due to their shyness and lack of trust. The researcher used her own judgements for selecting suitable respondents. The reason for the selection of respondents based on personal judgements were various. The main reason were because it was time saving, labour efficient and money saving approach.

Fourteen out twenty-eight respondents interviewed in training and vocational centres. Eight respondents were related to agricultural work so, there were investigated in their crops and fields while others were interviewed in their shops in Khushan Market.

3.1.1 Access

Before starting the research, it appeared that the researcher has good policy for determining those things which were valid and relevant to the research. The research planned to start with determining accordant subjects through social channels and resource persons. The researcher planned that she have to visit those places where she can come across with respondents which according to researcher's judgement were best suited for the research. The researcher was most likely to explain the procedure and purpose of the research. The researcher planned to move slowly from recording their everyday tasks and financial activities, but it was that easy as it was made in researcher's mind.

The process of research was undisguised and after three weeks researcher realized that she was on right tract. The researcher went to Danyore to figure out the outcomes of GBRSP among women and girls. The researcher started looking concerned subjects in her friendzone and family sphere. There were some relatives and family friend of the researchers who were participating in vocational training organized by GBRSP. The researcher asked them to provide access to field and help her overcoming barriers and hurdle in research process.

3.2 Observations

Observation is source of data collection in qualitative research. In observation five senses are used to gather the information about the field and respondents. It is very important in order for a researcher to secure valid and accurate data.

As a matter of fact, observation may be regarded as the basis of everyday social life for most people; we are diligent observers of behaviours and of the material surroundings. We watch, evaluate, draw conclusions, and make comments on interactions and relations(Ciesielska, Boström, & Öhlander, 2018).

The researcher observed the daily activities of the respondents in the crops, in training and vocational centres and in Khushan Market. The researcher observed how women were performing their duties in agricultural field, what was processing of fruits and vegetable plucking and what was procedure of their selling. In training and vocational centres, the researcher observed how women and girl were trained by the professionals to sew clothes and embroidery works. Finally, the researcher observed the selling of different items in Khushan Market with great care. The researcher also observed the bargaining skills of women over there.

3.3 Socio-economic Census

"The field worker should try to make an enumeration of family units and their membership (or a random sample of such units) near the beginning of field work." (Pelto P. G., 1978).

Socio-economic census was used to collect quantitative facts. It was used to find out demographic, social, and economic aspects of Danyore and Oshikhandass. Technique of Census survey was applied for figuring out statistical aspect of villagers. Through the help of these census forms, quantitative data was collected. Forms were filled to measure education level, names, marital status, sub-tribal group, family structure, occupation, income, and economic situation.

3.4 Key Informant

A key informant provides fundamental sources of knowledge about the field and community where a researcher conducts his/her study. Key informant should be chosen with great care because he/she will be the person who will guide the researcher about social values and norms of the society. Key informants are those individuals who have lots of knowledge about the society and who provide assistance to the researcher in investigating the respondents.

The Key Informant of this research was Sir Amjad Ali. He was head of the program of Gilgit Baltistan rural support program in Danyore. He helped the researcher out during her researcher. He arranged some meeting with other member of GBRSP. Aside from arranging meeting he discussed the whole process of loan. He discussed training and vocational activities provide by GBRSP in Danyore and Oshikhandass and he discussed the channels of provision of tools and seeds to landowners.

3.5 Sampling techniques

Sampling is process of selecting respondents from a target population. The respondents who are selected through sampling are assumed as representative of the whole community.

The entire set of cases from which researcher sample is drawn in called the population. Since, researchers neither have time nor the resources to analysis the entire population so they apply sampling technique to reduce the number of cases(Taherdoost, 2016).

The researcher used two types of sampling. First the researcher used convenience sampling. A convenience sample simply includes the individuals who happen to be most accessible to the researcher(McCombes, 2019). Those individuals who were family friends and relative of the researcher were interviewed here.

Secondly, the researcher used purposive sampling. Purposive sampling is also called as judgemental sampling because the respondents are selected through researcher's judgements. The researcher selected those respondents who according to her were more appropriate and suitable for her research.

3.5.1 Sample size

Sample size of this study is 35. 35 respondents were investigated for sake of data collection and getting in-depth information. 7 among them were widows, 11 were unmarried girls, 16 were married while one was divorced.

3.6 Tools for Data Collection

Every researcher should have methods in order to collect data. These methods should be appropriate and capable of collecting data which could address the desired findings. This study employed semi structured and fully structured Interviews, observation, and focus group discussion. The methods of data collection have been discussed in detail below.

3.6.1 Semi structured Interviews

In-depth interviews were conducted during this study. Researcher took in-depth interviews into consideration for the sake of valid and accurate data. These interviews were very crucial for this researcher and researcher classified these interviews into two categories.

In first phase the researcher conducted semi structured interview. The researcher guided respondents and then with the help of semi structure interview guide she conducted semi structure interviews. The researcher asked simple question in first phase of the interviews.

3.6.2 Fully structured Interviews

After conducting semi structured interviews the researcher then opted for fully structured interviews. The researcher used fully structured interview guide and with the help of that interview guide she investigated all 35 respondents thoroughly. Fully structure interviews provided in depth information about all the activities of the respondents.

3.7 Focus group discussion

Focus group discussion were also conducted during this research. In order to listen various views and opinions, the researcher opted for focus group discussion. Two focus group discussion were made during this study.

First focus group discussion was conducted in fruit and vegetable farm of 55 years old respondent. One of the relative of the researcher arranged that focus group discussion. That 55 years old owner along with three other women who work at her farm for the sake livelihood were interrogated. They shared their experience, their work process, their earnings, and future of Gilgit Baltistan Rural Support programs.

Second focus group discussion was held at Khushan Market. With the support of GBRSP, few women were running their businesses in Khushan Market. They were selling blankets, pads, and bed sheets over there. The researcher asked about their opinion

regarding their business, and they discussed their experience, their collective achievements, and their future plans.

3.8 Jotting

The researcher also used jotting during her research. Instantly writing something on a piece of paper is called jotting. The researcher kept a pocket size diary with herself and whenever she realized that this phrase, words, or idioms carries some special meaning in that particular context she was liable to write it down in the diary. Researcher was able to save the date with help of daily diary. Jotting was helpful in keeping data without errors.

3.9 Filed notes

A researcher is advised to note down bits and pieces of information regarding the research. The researcher also used noted down every nitty gritty detail of this study. The researcher was able to discuss almost every point with her respondents. The researcher carried few blank pages with herself and when she was conducting interview or discussing something she was more likely to write it down on those pages.

3.10 Photos and videos

The technique of capturing photos and recording videos are used in making documentary films. It is mostly used by those researchers who are sponsored by tele vision channels or production companies in order to do researcher and to make documentary film.

The researcher used her smartphone to capture photos and record videos. Through this, researcher took photos of relevant scenes. The researcher captured photos of those agricultural forms which were economically supported by GBRSP, the researcher took some snaps of the processing of food items like Pickle and Jam making. Finally, the researcher took some snaps of the shops of those women who were getting loans from GBRSP in Khushan Market.

Approval of the respondents was essential for capturing photos and recording videos. The researcher took all the photos and videos after getting approval from the respondents.

3.11 Voice recordings

In order to keep data safe and without errors the researcher opted for recording the interviews of respondents. Some respondents were not willing to record their interviews so, instead of voice recording the researcher noted down their interviews in her daily diary.

3.12 Data analysis

The researcher analysed the data using qualitative analysis. Most of the data was preserved in field notes and audio recordings. It contained information regarding women empowerment, its various dimensions, and its outcomes in socio-economic and political life. Qualitative study collects large amount of data in different pieces. In order to clarify and provide a good picture of what the researcher intended to find out, the data should be brought together.

There are various approaches through which data are analysed like ground theory, thematic analysis, narrative analysis, critical discourse, and qualitative content analysis. In the analysis of the data collected the study thematic analysis was used. Thematic analysis does not have distinctive cluster of techniques from other methods of data analysis since the use of themes has been applied in most approaches to qualitative data analysis. Most of the people are used to coding, so for researcher theme is also more or less the same as coding.

Reading and rereading of the field notes and listening the recorded audio produce thematic analysis. The researcher constructed themes and sub themes from the questions. The themes and sub themes were the products of the repeated statement of the respondents which were assigned to the data.

As it is known that qualitative data collect huge amount of data, so the researcher made sure that she sort each piece of collected data on either daily or weekly basis. The data which was generated form the themes was later on categories according to the themes. The recorded interviews were transcribed daily in order to avoid accumulation and mixing up of notes and recordings because it was important to understand which respondent said what, and on which occasion. This process made it easier for the researcher to connect data with literature while presenting. The researcher also applied

simple quantitative researcher in determining the numbers and percentage of the respondents.

3.13 Research ethics

Research ethics are very important aspect of every research. A researcher must follow all the ethics of the research. The researcher tried to follow all the research ethics.

First, the researcher ensured the respondents that their identity will not be revealed to anyone. After ensuring them the respondent were in position to allow the researcher to conduct their interviews.

Another issue was related to the privacy of the respondents. The respondents were reluctant to give the researcher an interview because they were afraid that their privacy might be under threat due to this, but the researcher promised and ensured them that their privacy will not be revealed, and she will take care of their private affairs.

The researcher seek permission of the respondents before taking snaps and recording videos. The interviews of those respondents were recorded who granted permission to the researcher to do so. Some respondents were feeling uncomfortable when the researcher tried to record their interviews so, their researcher wrote down interview instead of recording.

Finally, the researcher used pseudo name in the case studies in order to hide the identities of the respondents and to their privacy. In short, all the process of interviewing, photos, videos, and voice recording was consensual.

3.14 Personal experiences

Any research being conducted in rural setting without having experience of rural life and without previous background of research is indeed a difficult task. It requires lots of patience and Knowledge. The worth of personal independence, the abstraction of not meddling in the business of others, class difference, education and social upbringing plays a crucial role in person's decision to participate in any study. Unlike urban areas where people are very heterogenous, the people of the locale shared common goals and values.

Researcher faced initial issues in the form of unfamiliarity of the respondents. The researcher tried hard to build a rapport in order to collect relevant data. The researcher

was helped a lot by her family friend who was seeking vocational training over there. She introduced the researcher to the respondents and shared her topic with the respondents. Initially the respondents seemed sceptical about the study which was meant to conduct by the researcher but after consecutive visiting and pleading for interviews, the respondents welcomed her. The researcher spent two weeks in rapport building. After building rapport the research was relatively easy for the researcher and after third week of the filed work the researcher realized that now she is going toward her destination.

Chapter 4: Area and Respondent profile

4.1 Area Profile

For the purpose of conducting the current study Danyore and Oshikhandass Gilgit were selected as a locale. These are situated in the extreme north of Pakistan, which are 15 minutes away from Gilgit city and both two villages are part of Gilgit district. In northern part of Pakistan there is a province (not officially) called Gilgit Baltistan formerly known as northern areas. It is most diverse region of Pakistan. Gilgit is the capital is the region while Skardu is the largest city of Gilgit Baltistan. Population is around two million. It is divided ethnically, lingually and religiously. It shares border with Azad Kashmir to south, Afghanistan to north, Khyber Pakhtunkhwa to the west, Indian occupied Kashmir to east and northern east to Xinxiang province of china.

This research was conducted in Oshikhandass and Danyore Gilgit.



Figure 1: Map of Gilgit Baltistan

4.2 Area and population

The area of Gilgit Baltistan is 72,971 sq. km which is equivalent of 28,174 sq. mi. Gilgit Baltistan is divided into three divisions, Gilgit Division, Diamer division and Baltistan division. There are five districts in Gilgit division, Gilgit, Gupis-Yasin, Nagar, Hunza and Ghizer. Diamer division has four districts, Astore, Diamer, Darel and Tangir. Baltistan division have five districts Skardu, Khaplu, Ghanche, Kharmang and Shigar. Gilgit and Skardu are the principal administrative centres.

The population of Gilgit Baltistan was estimated around 1 and quarter million in 2013. In 2015, the population was estimated around 1.8 million while capital Gilgit city have about quarter millions of people.

4.3 History of Gilgit Baltistan

History of Gilgit Baltistan is around 2000 years old. There are rock carvings in various places of Gilgit Baltistan but the most among these carving are found in Passu which are around two thousand years old. It shows that Gilgit Baltistan was inhabited in around the start of common era. Gilgit Baltistan has been under rule of various empires and dynasties for millennia. In 6th century the region was taken by Chinese Tang dynasty, but Tang dynasty was defeated by Tibetan empire and Gilgit Baltistan gone under the control of Tibetans. In 7th century CE Umayyads took control of Gilgit Baltistan and around one-thousand-year Gilgit Baltistan was under the rule of various Muslim dynasties and empires. In 19th century Zorawar Singh a Dogra commander captured Skardu and Dogra raj was established in Gilgit Baltistan. After two and half months of partition of sub-continent, the people of Gilgit Baltistan rebelled against Dogra Raj and on 1st of November 1947 they got independence and the people of Gilgit Baltistan joined Pakistan.

4.4 Research Settings

This study has been conducted in two locales of Gilgit district namely, Danyore and Oshikhandass. The members of Gilgit Baltistan Rural support programs are very active in these locales. Danyore is a tehsil of Gilgit District while Oshikhandass is a village part of Danyore Tehsil. Danyore is 9.5 kilometres away from Gilgit City.

4.4.1 Oshikhandass

Oshikhandass is a village in Gilgit Baltistan. It is east of Gilgit city. Oshikhandass is part of the Bagrot valley and had approximately 7,200 inhabitants in 2011. Approximately 55% of the populations belongs to the Shia Imami Ismaili sect of 45% are Shia Isna Ashri Muslims, also known as Twelver Shia.

The historic name of Oshikhandass was “Punal Dass”. The name of this village Oshikhandass evolved from two languages. “Oshi” means wind in Shina language “Khan” means town in the Brushaski language and “Dass” means uncultivated land in both languages. This land was under custody of the valley. It was cultivated by the people who came from Bagrot valley and Hunza in July 1937 led by Khuda Amman. The water channels are linked to the river which comes from Glaciers of Karakorum through Bagrot valley. Most of the water of Oshikhandass comes from the Bagrot valley.

4.4.2 Danyore

Danyore is a city in the namesake subdivision in Gilgit District lies across the river Gilgit in the outskirts of the capital of Gilgit Baltistan. It is known for its green field and poplar trees. The world’s highest paved road Karakorum Highway (KKH) passes through its landscape.

The Shrine of Shah Sultan Ali Arif above the Danyore tunnel the Chinese Graveyard near the Karakoram Highway and the rock inscriptions in the Chikas Locality are the widely visited tourist attractions. The Danyore suspension Bridge, which was constructed over a half century ago, is quite a wonder; it connects with Karakorum International University campus to the city. The Danyore end of the Bridge enters single lane tunnel.



Figure 2: Danyore

4.5 Languages of Danyore and Oshikhandass

Danyore and Oshikhandass are different in term of region, languages, and ethnicity. Two major languages are being spoken in Gilgit Baltistan which are as follow: Shina and Brushaski.

In Danyore city mostly people spoke Shina and Brushaski language. Shina is mother tongue of most people. People live in Gilgit city mostly speak Shina language. Danyore and Oshikhandass are villages who came the jurisdiction of Gilgit district administration. Shina is spoken primarily by Sunni community and good number Shia Community while Brushaski are spoken by Ismaili community and some section of Shia community.

4.6 The climate condition of Gilgit

The climate condition of Gilgit is favourable in the summer season and very cold in winter. Sometimes heavy snow fall in Gilgit. Therefore, people store thing like meat, fruit, and dry fruits and they use also use nuts oil to warm themselves and dry leaves for their domestic animals because the temperature reaches -9 -20. Summer season is totally different form winter season temperature goes to 35- 40 degree in summer and the whole valley is converted into lush green because of a very pleasant weather and greenery both local and international tourist visited Gilgit city during summer and autumn.

4.7 Food patterns

Food pattern is different in every society. People in Gilgit city every morning people use to homemade bread called Phiti. The items in their breakfast include salty tea homemade bread, butter, eggs, and Arzoq¹. In winters people use dry fruits, oil of almond, apricot, and walnut in their food.

4.7.1 Nasaalo

Nasaalo is dried meat which are stored in massive quantity in winter. People slaughtered cow or a goat and cut the meats into small pieces then meat is separated from bones and then it is kept on a rope or on a long stick. After drying meat, it can preserve for months. Nasaalo is consumed throughout the winter. People use the dry meat eat in winter so that they can keep self-warm.



Figure 3: Traditional Food Naasalo

Apart from Nasaalo there other traditional foods also for example Giyalin, Burus, Chapsharo, Diram Phiti, Sharbat. Gurr, Maltas cha giyalin, Burum hanik, Diram, and Butuk. These are consumed throughout the years there lots of varieties of each specific food.

¹Arzoq is lined bread which are served mostly in breakfast. Flour, Egg, milk, and cooking oil are its main ingredients.

4.8 Literacy rate

The majority of people of Gilgit are educated. 88 percent of children in Gilgit district are getting education in schools. There ten collages in Gilgit city. Govt Degree college Danyore, Al-Asr public schools and collage, Al-Mustafa public school and collage, Apex Anglo oriental school and collage and Army public school and collage are among those. Aside from colleges there is one International University in Gilgit city, Karakorum International university.



Figure 4: Govt Degree College Danyore

4.9 Modern facilities

Roads in Gilgit city are very good. There are not proper transport system in Gilgit. Government does not provide any proper setup for public. Some places public vehicles are used in which women are discriminated. Most people have their own vehicles. The KKH road pass through Gilgit city with the advancement in the economy high flow of tourist and construction of roads like Karakorum highway people can easily sway.

4.9.1 Electricity

There was issue of two decades ago many of places were without electricity but with advancement of society government inaugurated many hydro power plants in Gilgit city. Including Hassan Abad power plant, Guro power plant, Naltar power plant, Nomal power plant. These power houses are highly efficient in summer to with the high flow of water

from mountain but there is light problem in winter due to lack of water. Light break in winter therefore local use gas cylinder, generator, and some UPS during winter season.

4.9.2 Communication

The means of communication in Gilgit city is well advanced. There is system of wi-fi network internet. Most of places SCOM 4Gis allowed service in Gilgit city. In some areas in Gilgit there is any proper net system only in main city net facility is available now in this global pandemic most of student take online classes but some places there is not any proper internet. So that is why in this time faced lots of problem.

4.9.3 Health facilities

There are few government hospitals in Gilgit city. While private clinic are in large number. Both private hospitals and clinics are playing an immense role in providing health care facilities to local people. These are some hospitals of Gilgit city.

- Aga khan health service (AKHS)
- Central military hospital (CMH)
- Family health hospital
- District head Quarter (DHQ)

4.10 Economic actives of people

Agriculture is the main substances of local people. Danyore, Oshikhandass, Nomal, Baseen in these areas people mostly depended on agriculture. These people fulfil their household and educational expenses by selling fruit, and crops like potatoes. Tourism is main resource of northern areas most people depended on tourism. Tourist come from different places to Gilgit city by increasing economic stability.

4.11 Dress patterns

Women wear shalwar kameez and dupatta. The senior citizen women wear shalwar, kameez and handmade cap.

The senior citizen wear shalwar kameez and traditional woollen cap. The cap is symbol of our culture. Youth mostly wear jeans shirt and also wear shalwar kameez.

4.12 Religion

The religion of Gilgit city are Muslim who believe in Allah, his last prophet and holy book Quran. They are further divided into three sect the Twelver Shia, Sunni, and Ismaili Shia. In Gilgit city large number in Shia and second Sunni and very few Ismailis.

4.12.1 Religious festivals

The religious festivals and ritual which are celebrated in Gilgit city. These are some religious festivals:

- Eid ul-fitr
- Eid ul-Azha
- Eid ul-Qadir
- Eid Milad ul Nabi (PBUH)
- Nowruz
- Chehlum
- Shahadat Hazrat imam Ali

The religious festivals which are only celebrated the Shia community in Gilgit areas as below.

- 13th Rajab (celebrated the birthday of imam Ali)
- 3rd Shaban (celebrated the birthday of the imam Hussain)
- 15 Shaban (celebrated the birthday of imam Mehdi the imam of current era they believe he is hidden (ghaib from naked eyes).

4.12.2 The religious festivals of Ismaili community

- 13 December Salgira (birthday of prince Karim Aga khan)
- 11 July Salgira (Imamat transfer from his highness sultan Muhammad shah to Hazir Imam price Karim Aga khan)
- 23 October Salgira (the first visited of imam to northern areas).



Figure 5: Salgira Festival Preparation

4.13 Pattern of marriages

Marriage pattern is divided into two types one is exogamy and endogamy. Endogamy means marriages within families and exogamy means marriages out of family or caste. Both of marriages patterns are follow in Gilgit city. People who are educated prefer to do love marriages, but conservative people still oppose to love marriages and prefer to arrange marriages. In Gilgit city people usually arrange marriages are appreciated.

4.14 Demographics of respondents

The respondents were different based on their demographics. They belonged to different Religious sects and they spoke different languages. As mentioned earlier by the researcher that Shina and Brushaski are main language spoken in Gilgit District. Same was the case with the respondents. 19 out of 35 respondents spoke Shina language while 16 spoke Brushaski. 8 respondents were bilingual and 7 out of these 8 respondents' mother tongue was Brushaski so, the tendency of bilingualism was more prevalent among Brushaski speaker. The reason to this was due to Shina as provincial language although it is not an official language, but Shina is major language of Gilgit Baltistan.

Table 1: Lingual Division

Respondents' language	Number of respondents	Percentage
Shina	19	54.3%
Brushaski	16	45.7%
Bilingual	8	22.8%

Majority of the respondent belong to Nazari Ismaili sect of Shia Islam. More than half of the respondents were Nazaris. 13 respondents belonged to Twelver Shiite while merely 4 respondents belonged to Sunni Islam.

Table 2: Sectarian Division

Respondents' religious affiliation	Number of respondents	Percentage
Twelver Shia	13	37.2%
Ismaili Shia	18	51.4%
Sunni	4	11.4
Total Respondents	35	100%

Chapter 5: Perception of Women toward empowerment

Perception is phenomenon of thinking of a person about something and then providing an idea about the nature of that particular thing. In this study, the process of attaining awareness and understanding of sensory information of women regarding empowerment has been called perception. The process of perception was women about empowerment was categorised into three stages. The first stage of the process of perception was selection. Second stage was organization and final stage was interpretation.

In the stage of selection, women selected information which according to them were meaningful, means they selected the source and authenticity of that information in order to perceive utility of GBRSP's projects and empowerment. In the second stage, women Organized information which they got from outside world in a proper manner. In this stage women putted people and other source of information into categories. Final stage was interpretation. As its name suggests in this stage women gave meaning to the information. The meaning varied from respondents to respondents, but the process was more or less the same. Here is a table which shows the sources of information regarding GBRSP's projects and women empowerment, and then converting these sources into perception.

Table 3: Sources of perception

Sources of perception	Number of respondents	Percentage
Peers	10	28.5%
Documents	6	17.1%
Social Media	19	54.3%
Personal experience	0	0%

The perception of women was based on peers, documents, and social media platforms. Peer's suggestions, advises, and impression led 10 respondents of this this study to take part in GBRSP's projects. According to them their peer were engaged in the projects of GBRSP and their attitudes about these were very positive. They suggested to those respondents to participate in these projects.

GBRSP's official distributed pamphlets and booklets among women in order to engage them in vocational training and income generating activities but most of the women lack basic education so these pamphlets, documents and booklets turned useful only for those women who were in a position to understand those documents.

Last but not the least was social media platforms. The officials of Gilgit Baltistan rural support programs launched various social media campaigns for the sake of women empowerment. These programs were carried on YouTube, Facebook, and twitter. Majority of women argued that the message of GBRSP was delivered to them via social media platforms and their perception was based on these platforms.

The empowerment of women was perceived differently at societal level among women. Women empowerment was perceived as multi-dimensional phenomenon and each dimension was perceived separately. Economic empowerment which was achieved through income generating activities was perceived differently than transformation of status in socio-cultural domain. Similarly, education was perceived as empowering factor, but its dimension were different than economic and social empowerment.

Apart from educational, social, and economic empowerment, there were other types of empowerment also and those were perceived differently. Having decision making authority, and overcoming hurdles and barriers, in their activities were regarded as Political empowerment while relief from anxiety, stress and depression and maintain mental well-being were enlist as psychological empowerment by the respondents.

5.2 Social Empowerment

Social empowerment are referred to the enabling force which strengthens women's social relations and their position in social structures. Social empowerment addressed the social discrimination existing in the society based on sex, social status, and gender. GBRSP launched a project which gave loans and funds to women to initiate their business. Through these projects' women were able to run their own business and earn money. Women of Danyore claimed that GBRSP have made them socially empower. Through their project women achieved social stability. With the help of these projects, they socially empower themselves, they learned how to talk with peoples and how to behave. Most of the projects were based on groups, and women were related to similar field of income, same was the case with GBRSP's microfinance project.

Microfinance was organized on group bases. 20000 of interest free loans were granted to each member of programs and programs include 15 members. Most of the members meet with others, through these meetings their network of connection was keep on expanding with the inclusion of new member in the microfinance loan program. This improved the relationship among women.

This improvement was not merely in social domain, but it was having some practical implications also. Women were more likely to unite for their case in social affairs. One respondent claimed that we all help each other's in a time of need and if someone have difficult times at home or in a society, we all try to help her out.

5.2.1 The alteration of social status of Women through GBRSP programs.

The projects of Gilgit Baltistan Rural support program transformed the social status of those women were engaged in certain activities with GBRSP. The increase in social resources was the most influential part of the women empowerment. The projects of GBRSP brought the women closer and these projects connected women with each other. There homes were far apart in the Danyore and Oshikhandass and they barely got opportunity to interact with each other, they merely interacted with each other on some special occasion like wedding or any religious festival, but the situation was different in post empowerment era.

GBRSP provided them a platform where they could meet, discuss their situation, and share good time. Many of the respondent women were of the view that social resources are very important for their empowerment, and the meetings and gathering have fetched social cohesion among them. Women sometimes helped other women and they were cooperating in the hour of need. The happiness and prosperity of these social activities were clear and visible.

5.2.2 Role in family matters

The projects of GBRSP come in handy determining the role of women in family matter. Women after engaging with GBRSP, enjoyed some sort of autonomy in family matters. Unlike previously they were not fully under the decision of their male and elder. Income was the main determinant of their role in family matters. Asking about the role of women in family matter, one respondent replied that GBRSP have provided them with opportunity to determine their own role in social and family matter. Before they were

having no source of income, they were having no role in family affairs and but ever since they started earning, their opinions have valued and sometimes, they alter the decision of their elders.

Case study

Ashraf Bibi was 40 years old widow. She was married at the age of 19. After few years of marriage her husband got injured in road accident. The accident was so, severe that her husband was not in a position to earn. She had three daughters and after the accident of her husband she was supposed to earn in order to feed her daughters and her husband.

Ashraf Bibi tried to seek help of GBRSP, and she was provided with financial assistance. She got loan from GBRSP and she set up small shop outside of her house. She used to sell mattress, pillows beds and bed sheet. Her shop was a source of income for other needy people. Few women asked Ashraf Bibi that if she provide her material, they can make those items in her shop so, instead of buying from other places and selling, they will make it here and then she can sell those items. Ashraf Bibi took their suggestion seriously and purchased material at mass quantity. Those women used to work and got money on daily wages. Four women were associated with Ashraf Bibi's business and they fulfilled the basic needs of their families. They made local beds, bed sheets mattress, pillows, and Quilt etc. In short time she was able to run this business. She fulfilled all the basic needs of their family and also cooperate other women for working.

She stated that “Ja guty dukaan beshayam shuro lo but ar lo bayam guty akoxarimi k bacham nusy. Ja khali eskan ayugshan baan ayaan k apai oway ogatanasy gane guty duro shuro ataam. Adimaty guty duro shuro atabayam shuro shua guxars k men duchanum gushinanx baam k oway k aka otaam moo kaa numa me guty duro khuda yar shukro shua guxar chila. **Translation:** “when I started a business and rented a shop, I was very afraid about the success of the shop. I have three Daughters, and all are studying and now thanks to Allah I am able to make enough money to fulfil their needs.

Ashraf Bibi was controlling all the affairs of her family.

5.2.3 Decision making

Women getting funds and loans from GBRSP were embolden by these projects in determining their own future and making their own decisions. Few respondents were widows, and they were earning for their children. One widow claimed After the death of her husband, she approached GBRSP, and they helped her to initiate her own business. She started earning on her own, she made all the important decisions of her house. In pre-empowerment era, she did not have that right because she was dependent on earning of her in-laws and her in-Laws were then having the authority of decision making about her and her children's future. Now, she takes all the decisions of their house.

Women empowerment is all about equipping and allowing women to make life deterring decisions through the different problems in society and it seem feasible in post empowerment era in Danyore and Oshikhandass.

5.3 Agency

The ability of women to describe their goals and ambitions, and how to accomplish their goals were referred to empowerment magnitude of agency. Agency also enterprises aspect of meaning motivation and aspiration of the action to fulfil their ambition and as well as keeping in mind the feasibilities of their goals. After conducting in-depth interviews, the researcher comprised agency into various categories. Gender Awareness, domestic influence and confidence were dimension of agency.

5.3.1 Gender awareness

Respondent were of the view the gender awareness is a policy which can eliminate discrimination based on gender. Practical skill and apprehension is needed for everyday survival but in order to eradicate those roles, norms, and mores from the society and within the family which create prejudice and social unfairness, gender awareness is well suited strategy.

Women were divided into two groups based on gender awareness. Those women who were having their own businesses and they were economically self-sufficient argued that that easily overcome their issues and usually they do not have social issues but on the other hand those women were in training and vocational centres were still depending on their family's income. They argued they still have issues. Although they were aware of

their duties, responsibility, and rights but economic dependency was barrier in solving out their issues.

5.3.2 Domestic dominion

Holding grip over assets, decision making capabilities and attempting an augmentation were important spectrums of women's agency. These capabilities, control over assets and work contribution were both within and outside the household. In these areas, women were arbitrating power in relationship to their male counterparts so, these areas were categorised as areas of domestic dominion.

Around one third of the respondents claimed that ever since they joined GBRSP their control over resources have been increased. They referred it in the context of freedom of spending those money which were earned by them. It empowered them at household level but on the contrary women argued that relative control over resources are not much increased as compare to their male counterparts.

Those women who were widows or whose husbands were handicapped argued that have full autonomy in domestic realm.

5.3.3 Courage

Women are usually stuck in their homes for most part of their lives. Getting out of their house was matter of great significance and as an essential component of their empowerment. Empowerment was not available in home and GBRSP provided them a ground outside their homes where they could initiate their business and enjoy personal freedom. Developing confidence and courage was one of the primary results of women empowerment.

One of the biggest outcomes of the participating of women in GBRSP projects were in the form of developing courage. Being talk to GBRSP's officials and men of authority was referred as an achievement by the women. Asking about the confidence one women stated that she was shy, and she was having lack of confidence to talk with men. She used to cover her face due to her shy nature it was difficult of her to talk to a stranger but after she joined GBRSP improved her way of talking. She stated "the confidence of being able to talk with strangers and men of authority has altered her behaviour in public places.

Women perceived confidence as an outcome of women empowerment and GBRSP's role in development of confidence and courage was very vital. Although some women were

illiterate, but they knew how to complain if they were having issues in public or private sphere or if someone was not behaving well.

5.4 Educational empowerment

Gilgit Baltistan Rural Support Program enabled women to step forward in various aspects of life. GBRSP provided them with opportunities to excel in realm of education. With the help of these projects' women educated their children. As it was mentioned earlier that there were good number of widows and they were having no sources of income to educate their children so, GBRSP was their sole hope in that regard, and they were able to pay the school dues of their offspring.

Those women who were getting training, or entrepreneurs or landowners argued that GBRSP have enabled them to provide education to their offspring and other family members especially female members.

Education was perceived as key to empowerment. Asking about the role of education one respondents stated "I do have any qualification and I feel it whenever I go to hospital, government or any other institution. I go here and there in search of required stuffs. So, in that time I feel the importance of education because if I were educated then I was supposed to get required thing by just reading the signs and bills".

Case study

Tabassum Bano was 35 years old lady. She was married at the age of 21. After five years of her marriage, her husband got injured in road accident. She admitted her husband into a hospital but his there was no hope of his complete recovery. After two weeks the doctors told her that it would be better to cut off the leg of her husband otherwise the infection is more likely to spread across the left side of the body. She stated "jamaaat otis churok atas sanas bilum abashy awa sanam jar ar ety ginx mo kha yaad bila abashy awa sanam". **Translation:** It was indeed very difficult to take such a big step but any how after discussing with my husband we decided to do so, and the doctors cut his leg.

After discharging her husband from hospital, Tabassum faced lots of troubles. Her husband was the sole earner of the family and after his accident their economic activities were stopped and their economic situation as in critical position.

After few months Tabussam started working in the farms of women who was having big piece of land. Tabussam was supposed to work in farms and sometimes she was supposed to sell vegetables. She was able to collect money by doing this.

After few years when her first child turned 5, she admitted her into a school nearby. She stated “*Agar ja duro ayatabayam k ja lay thum bsn api duro achar na thum mne jar bsn jochar bam etay xum ja guty duro shuro atam bes k akayuwa ogatanas bilim*” **translation** if I was not doing any sort of job then I might not be able to provide education to my daughter because no one was ready to help me back then.

Thus, the projects of GBRSP proved opportunities to women in order to secure the future of the offspring and to empower them in field of education.

5.5 Political empowerment

Participation of women in the political field and in various decision-making bodies is an important tool of empowerment. Gilgit Baltistan Rural support program give the platform to women to initiate their own business and taking their decision without getting help from anyone.

Political empowerment was not on par with social empowerment and the beneficiaries of GBRSP were not involved in political activities at district or region level but the influences in political affairs of their families as well as society were transformed. Women were in the position of authority in Khushan market in Gilgit. They made their decisions, and they were in full control of political ecosystem of that market.

They negotiated the Government officials, they solved their issues of electricity, sewerage, and water. One woman who owned a shop in Khushan Market argued that she along with her fellow shop owners make future plans to enhance their business with consolidation of GBRSP’S officials and member of other Government and non-government organization. Political empowerment have marked a good impression in their lives and people around them respect them due to their influence.



Figure 6: Meeting of women and GBRSP's officials

5.5.1 Khushan Market as a place of political affairs

Khushan market is situated in Sonikot Gilgit. Where only women run their own businesses. In market there are different shops, for example clothes shops, garments shops, saloons. Women over there have the decision making in their house and even at market also.

5.6 Psychological empowerment

Psychological empowerment was yet another domain of empowerment according to the respondents. Having mental satisfaction, overcoming stress and depression and tension free mind was regarded as psychological empowerment.

Through psychological empowerment women not only transgressed the traditional and patriarchal taboos and social obligation but they also transform their selves and subjectivities'. Women faced some of psychological problems caused by burden of work especially within the home. Housewives faced lots of psychological problems because they spend all time at home and having no social activity but after participating in the projects of Gilgit Baltistan rural support programs they able to empower themselves psychologically.

5.6.1 Relief from stress, burnout, and depression

Women due to their poor economic situation faced mental disorders like stress, anxiety, and depression. More than half of the respondent stated that before engaging GBRSP's

project they faced mental turmoil. Their agony was due to economic crisis and lack of cooperation from other family members but ever since they initiated their own economic activities their mental dissatisfaction have been vanished and they have sound mental health. Training and vocation and different activities for generating income enabled them to get relief from stress, burnout, and depression.

Case study

Lal begum was 35 years old and B.A pass. Her husband died at the age of 40 after 15 years of marriage he died. After the death of her husband was in post-traumatic² stress disorder and her mental health was degrading by each day. She was on the verge of mental collapse. She was supposed to earn to fulfil the needs of their children thus, these circumstances galvanized her mental torment.

She had a sewing training. She was expert in clothing and stitching so in order to fulfil the needs of her children and to overcome her agony, she enlisted herself in GBRSP project. GBRSP provided her interest free loan. Apart from this, she also took debts from her relatives and she opened sewing training center. She used to train girls, as well as sewing and stitching was the main function of that centre. After few months she was able to pay back the debt which she took from her relatives and after one year she also returned GBRSP's loan. She begin to generate good amount of money through she was able to fulfil all basic needs such as food, education, and other needs.

She was providing opportunities to other women and girls also through her skill so, they could gain some money for fulfilling their family need. Laal Begum argued that after starting to sew center her mental health have improved and now she is happy because Allah have made her as a source for other women and girl to improve their incomes.

5.7 Economic empowerment

Economic empowerment is the crying need of this hour. "Wage employment means economic power". "Economic empowerment is a powerful tool against poverty".

Gilgit Baltistan rural support program helped to empower women economically. GBRSP's main motive was economic empowerment and economic empowerment was

²A type of mental disorder which occurs in people who experienced or witnessed a terrible event like road accidents, violent act, rape, or serious injury. It can occur in case of death of family member of beloved.

interrelated with all other types of empowerment. GBRSP have different projects which provided women with lots of opportunities to work and earn money.

The most important type of empowerment according to the respondents was economic empowerment. Economic independence was much needed for women in order to achieve social, political, education and psychological empowerment. So, economic was core of other sorts of empowerment.

Case study

Dilshad Begum she was 55 years old lady. She had three children, her husband died a few years after the marriage, her economic condition begin to deteriorate after the death of her husband but fortunately her husband owned some land and Dilshad pledged that she need to utilize the land of her husband if want to eradicate her poor economic condition.

She stated that “jawani lo ee ja oyar daal manawan shuro muxum but abashn nushy akayowa oyunko otan zameen but ety xum sabzi me natan khas na guxara achabayam bashal bas guxra maibilum bashal GBRSP jar shua guno jonu dilk mewmi ety xum bad sabxi men oyaan but shua manixan ja aya sabxi mne dukaan bila NLI market lo gunz Suzuki ty subha sabxi min xun ghass achai. Me har bsn shuro shua bila pela muxum”

Translation: Dilshad Begum’s husband died in his young and she lived in condition of hand to mouth. She inherited lots of land from her husband she was unable to cultivate her land due to lack of work force and money. She cultivated vegetable on some of her land and she was barely able to fulfil the basic needs of family. Dilshad heard from her relative that GBRSP provides good quality seeds and fertilizers so, she approached the officials of GBRSP. GBRSP helped her cultivating vegetable at intensive level. GBRSP provided her agricultural tools like sickle, shovel and GBRSP also provided her good quality seeds and fertilizer. Dilshad cultivated her land and few other women approached her for the sake of employment. Dilshad hired those women and thus Dilshad begin to grow crops and vegetable in her farm. She then were having good amount of surplus while her son owned a shop at NLI Market Gilgit city where he sold the vegetable of his own farm. He used to carry vegetable in his Suzuki in morning and he returned in evening usually selling all of his vegetable.

Dilshad Begum improved her economic condition and enjoyed economic empowerment. She thanked GBRSP very much because it would not be possible with the help of GBRSP to achieve economic empowerment.

Chapter 6: Empowerment of Women

6.1 Baltistan Rural Support program

Gilgit Baltistan rural support Programme (GBRSP) was developed in 2012. Under section 42 of the company's Ordinance 1984 as a non-profit organization by the Government of Gilgit Baltistan. GBRSP started its formal operation in 2016 after receiving an endowment fund from the Government of Gilgit Baltistan (GoGB) to supplement and complete GOGBS long lasting struggle for development and scarcity alleviation in Gilgit Baltistan.

6.1.1 Aims and objectives of Gilgit Baltistan rural support program.

GBRSP's main objective is to promote productive and peaceful society in Gilgit Baltistan. Its main aim is improving the quality of lifestyle of the communities or through participatory development. Specific objectives of GBRSP are:

- promote community owned institution.
- community development
- Generate human, physical social, financial, and knowledge-based capital for the poor and downside groups in Gilgit Baltistan through struggle of sustainable development goals (SDGs)

6.2 Economic development

GBRSP played a huge role in economic development. It works to stable different areas economically especially rural areas of Gilgit Baltistan. GBRSP is providing help to develop infrastructure of rural areas like Danyore, Oshikhanzilbishdash. These area side areas of Gilgit where the researcher conducted her study, the researcher find out that with the help of GBRSP's projects the women of areas enhance their capabilities economically. GBRSP program provide loans and equipment in agriculture sector and with help of these loans they women of rural areas were able to earn their livelihood. Another important aspect of GBRSP was the huge role of these projects in livestock, dairy, fisheries, forestry etc. They provide all the basic needs to women in order to initiate their business. There were lots of women in Danyore and Oshikhandass who started their own businesses. One of the most profitable business in dairy farming. Through these different programs women able to earn money and helping their families.

6.2.1 Process of selecting the member of GBRSP'S projects.

The process of selection of members was relatively easy. Each candidate was supposed to go through four stages. In the first stage, the candidate was interviewed by the officials. Candidates were interviewed in order for the officials to know their background, their skills, their assets, and their commitment to their empowerment. In second stage, the candidates were asked about their future planning regarding their business. In third stage, the officials asked the reason behind their participating in their projects. For example, why she want to be the member of GBRSP's project and what kind economic difficulties she face. In fourth phase officials asked their educational status and their perception regarding education. Most of the rural women were granted membership who were seeking financial assistance.

6.2.2 Programs of GBRSP

GBRSP provide many programs which played vital role in women empowerment and in also community development. These programs included food processing, agricultural and vocational training.

6.2.2.1 Food processing

Food processing was the training where special training was provided to needy and unemployed women. GBRSP gave training to women for making jam and pickle. In those trainings usually 20 to 25 women formed a group who were selected during interviews. The officials of Gilgit Baltistan rural support program then arranged items like vegetable, fruits, and bottle. a trainer or sometimes few trainers were then summoned in order to train women.

6.2.2.2 Pickle Making

A group of 20 to 25 women were provided with training for pickle making. The making of pickle was at large level and women who were being trained were earning a good amount of money through it. The process of pickle making was relatively slow and it took two weeks to get pickle ready for consumption. The ingredients of pickle were green chiles, carrot, green beans, cabbage, mustard oil, turmeric powder, fennel, and salt. Two types of pickle were processed over there, oil pickle and vinegar pickle.

Women took fresh vegetable; they cleaned those vegetable with fresh water and cut it in long pieces. Then green pepper were added, and all these stuffs was cooked for 5 to 6

minutes until it turned pale and then these were put on the roof for 3 to 4 hours in direct sunlight. Women and girls added spice to red chilies, zeera, salt and turmeric, and they mixed those items well. After mixing it, they added garlic ginger paste, vinegar and sunflower seeds and again carried mixing process. Mustard oil was added instead of vinegar in oil pickle. After mixing all the ingredients they fill airtight bottles of it and for two week those bottles were kept in sun light at the roof.



Figure 7: Vegetable and fruit process for pickle making.

6.2.2.3 Jam Making

Making of jam was also taught in food processing training. A group of 20 to 25 women and girls were in this training process. The tenure of this training was six months³. There was master trainer who trained them for six months. Different types of jam were made over there but most commonly apple and mix fruit jam (apple, pear, and apricot) were made. Ingredient of jam were apple, pear, apricot, sugar, cardamon, pectin, and lemon juice. 1 gram of Sodium benzoate⁴ were used to preserve one litter of apple pulp.

Each one of the groups were making their own jam. One kg of apples or one kg of mix fruits (apple, pear, and apricot) were washed and cut into small pieces. Water was added

³Although the during of this research was 4 months but the researcher revisited the training center in September 2020 again and this training program was ended in September after providing training to 13 women and 8 girls.

⁴Sodium Benzoate is a substance produced by sodium hydroxide with benzoic acid. It is mostly used for pickling food and as preservative agent.

and then it was cooked until it became soft. Fruits were then grinded, and sugar was added to it. After adding sugar this mixture was cooked for 20 to 25 minutes on low flames. After cooking, these were packed in glass or plastic bottle but most of time they used glass bottles and then it were placed in a cool place.



Figure 8: Jam Making.

Case study

Gulsuri was 48-year-old and middle pass. She want to earn money in order to help her husband. Her husband was a labour, and his monthly income was not enough to fulfil basic needs of their children. Although her husband was having a piece of land with apricot and cherries, but he was unable to utilize his land and make profit of it. So, Gulsuri decided to set up her own business and she was very multi-talented woman and hard working.

She stated that “ja jamaat mazdouran bai enakamai maar puraao mayabil ajaakay waxa ruriyatine gane jashua school lan lo agata ya guty duroshu roata bayam me zameen lo tomeechan but bexanmoja GBRSP guty honarai kenas k jamo jai haly e jam dasmaya ba xuu k giloos sa jam dasmanghasachaba or arboskamaemainila”.

Translation: *“My husband is a laborer and his income is very low, and I wanted my children get good education. We had a piece of land with apricot and cherries I got*

training from GBRSP where taught a process of jam. Now I am sitting at home and run the business of apricot and cherry jam”.

She discuss her ideas with her friends about her plan of apricots business and her friends got impressed with her business plan. She wanted to start apricot jam business with her friends, and GBRSP helped Gulsuri and her friends in skill training and provided micro credit to purchase different materials which were used in making apricot jam.

With the help of this project every year she sold dry apricots, fresh apricots, apricot oil, apricots nut, and fresh apricot jam and benefit in this business.

Now she get her own identity and she was economically stable in society. She gave credit to GBRSP’s projects because she was able to fulfil all basic needs through this project.

6.2.3 Agriculture programs and its process

GBRSP was providing assistance in order to empower women by boosting agricultural yield of their land. For that purpose, GBRSP initiated model vegetable farms in Danyore and Oshikhandass. Model Vegetable farms were carried two objectives. First objective was to enhance skills of rural women and introducing them to modern means of agricultural for securing economic prosperity while second objective was to create economic opportunities and self-employment opportunities to those women were affiliated with agriculture.

The aim of Agricultural program was to train 300 women in various agricultural activities. In order to make rural women economically empower GBRSP initiated various activities for boosting the production of tomato, garlic, potato, turnip, onion spinach, pepper, peas, and cabbage.

6.2.3.1 Loan for small scale agriculture

GBRSP provided interest free loan in agricultural sector to rural women. There were 15 women in agricultural programs and each one received 20000 rupees. These loans were given at the time of cultivation of crops and vegetables and women were supposed to return it after getting yield from the farms⁵.

⁵Each woman was given fifteen thousand Rupees in March 2020 when the researcher started her research, and they were supposed to return the loan in August after selling their vegetable and crops.

So, the system of the small-scale loans was overall very beneficial for rural women associated with agriculture. This small-scale business project abolished scarcity of agricultural yield in Danyore and Oshikhandass. The loans given were expected to be returned after harvesting of their products.

6.2.3.2 Provision of Seed, tools, and equipment

Another important aspect of agricultural project was the supply of seeds. In that regard, GBRSP play very vital role. GBRSP's official supplied high-quality seeds to each member of agricultural program. Each of farm owner was provided seeds of 6000 rupees. The amount of money varied depending on the piece of land and price of seeds. For example, those women owned less land were given seeds of 5000 rupees and those who cultivated tomatoes and onion mostly were also provided less money due to cheapness of the seeds.

Aside from seeds, each member of agricultural program was provided with eight tools and equipment which were used on the daily basis. Four units of shovel, trowel, sickle, rake or grass collector, trimmers, gloves, moulded plastic stool, and Kudal⁶ were provided to each member.

Each unit of Shovel costed 530 rupees, trowel costed 190, sickle costed 340, rake costed 421, trimmers costed 430, gloves costed 150, plastic moulded stool costed 340 and Kudal costed 220. The total cost of these items was 10,484 rupees.

6.2.3.3 Training

GBRSP give one day training to the members in collaboration with ALF department, government of Gilgit Baltistan if required. GBRSP not only provided training but also gave stipend. The honoraria of master training was 4000 and refreshment was 3000. If the participants needed stationary, they paid 1000 rupees extra for stationary. GBRSP total paid 8000 rupees during agricultural training.

6.2.3.4 Purpose of training

The purpose of training was to utilize the agricultural yield with its maximum potential. The purpose of this training was to train women in order to enhance their different kinds of skills related to fruits and vegetables and to run their business from their houses. Through this project women became able trade with others indirectly via middlemen or

⁶ A tool with a flat blade attached at right angles to long handle. It is used for digging.

by sending their products to broker. This training was very fruitful for housewives especially those women who were uneducated.

6.2.4 Sewing and handicraft.

GBRSP provided another training in which sewing, and embroidery were taught to the participants. This training project was also fruitful for women and around 25 to 30 women were getting training of 6th months in the vocational training centre. Gilgit Baltistan rural support program also gave 3000 rupees to each participant as a monthly stipend.

There was one master trainer in vocational training centre. Master trainer was also lady who gave training to women and girls. The training was consisting of 6th months during this time period the master trainer provided proper training of dress designing, stitching and other handicrafts related to clothes.

Those girls who did not got education due to poverty and family issues were mostly engaged in vocational training centre. The training was very beneficial for these women and main objective of vocational training was to empower women.

6.2.4.1 Centre of Vocational Training and its output

In order to provide rural women vocational training and to empower them, GBRSP established vocational training Centre in Danyore. This vocational training centre was meant to provide business and self-employment opportunities. 30 females were engaged in cutting, stitching, sewing, and designing of clothes. This training was enhancing the skills of females in order to establish linkages in private markets. Short term training program whose tenure was from 2months was under progress while the official claimed that soon they will start long term program which will last for 1 to 3 years.



Figure 9: Women's training in vocational training centres

Vocational training center was equipped with 8 sewing machines, 2 standing machines, 3 larges scissor and 3 small scissors, 2 pocket of machine needles and 1 box of hand needles, 8 measuring taps, one box of tailor’s chalk, 10 bottles of machines oil, 1 cutting table, 1 iron, 3 tables for machine, 1 white board, 1 roll of training material and 2 sets of standing machine tools.

Table 4:Items provide by GBRSP.

Item Name	Quantity	Unit Cost	Total Cost
Machine (Sewing)	08	7000	56000
Machine (Standing)	02	10000	20000
Scissor (Large)	03	500	1500
Scissor (Small)	03	300	900
Machine Needle	01 Packet	100	100
Hand Needles	01 Packet	100	100
Measuring Tap	08	50	400
Tailor’s Chalk	01 Box	500	500
Machine Oil	10 Bottles	250	2500

Cutting Table	01	5000	5000
Iron	01	5000	5000
Table (For Machine)	03	3000	9000
White Board	01	1500	1500
Training Material	01 Roll	5000	5000
Standing Machine Tool	02 Sets	1500	3000
Total			110,500/-

6.2.4.2 Socio-economic implications of vocational training

Getting training and enhancing skills were very crucial for economic transformation among females. Through these skills were able to operate their more precisely. Most of respondents were doing part time jobs in tailoring and embroidery shops and they were collecting healthy amount of money.

Money collected through these skills were more likely to spend on education of their offspring and siblings. One respondent stated “her father have diabetes and he cannot perform his duties. Due his diabetes he spend his earning on his medicines. Her younger brother was studying in ninth class and their economic condition was poor so, she opted for vocational training. She was in her 5th month of training and she was working at tailoring shop nearby. She was able to pay the schools fees of her brother through this.

Apart from education, the income which they accumulated through these training were spent in health also. Few females of vocational centres argued that have been to provide health care assistance to their family member through their earnings.

Case study

Sameena was 37-year-old lady and middle pass. Her husband income was very low, so she wanted to do something to help her husband. She rented a shop where she used to sell shoes and sandals of females, but it did not end quite well and lost some of her money in this. She keep on finding job, but she found no job which could make satisfy economically.

One day she asked one of her friends for suggestion and friend told him that Gilgit Baltistan rural support program (GBRSP) are given training to women where all the sewing of dresses, dress designing, and handicraft will be taught. Sameena decided to get this training of the GBRSP. Samina spend six months in vocational training centre in order learn dress designing, stitching and embroidery work. After getting training, she rented a shop in Kushan market.

Khushan market is market where only women run their own businesses. So, she open her own shop in market where she used sell, stich, design and sew clothes. To initiate this business GBRSP also provided loan her. Samina was among the successful businesswoman, and she was having high authority in family. She return the loan within few months, and she was thankful to GBRSP's project for being trained and able to initiate business.



Figure 10: Respondent's shop in Khushan Market

Chapter 7: Transformation of Women's status

7.1 Transformation in women's roles

GBRSP's loan was very vital in bringing changes in gender responsibilities at household level. The changes in gender role and responsibilities were drastic in almost every walk of the life. Women's role was redetermined and the economic activities which were performed enabled them to redefine their role and status. The income generating activities which were monopolized by men in past, was on beginning of transformation. The economic self-sufficiency of women was redefining their social as well political status in society.

In pre-projects era there was a hierarchy of social order where men were at the top and women at the bottom. This was mainly due the men having control over resources and assets but in post project era the social status of those household where women were performing income generating activities, was more likely to be egalitarian. Apart from social status the role of women in family and societal politics was also transformed.

7.2 The demographic characteristics of respondents.

This research was completely based on females, by design. The respondents were categorized on various demographic characteristics. Age, marital status, and educational background were the aspects of categorization.

Table 5: Respondents distribution by Age

Age category	Frequency	Percentage
20 year to 30	9	25.7%
31-40	7	20%
41-50	12	34.3%
51 plus	7	20%
Total	35	100%

GBRSP was providing loans and vocational training to females who were above 18. Most of the girls were in vocational training centres while women were mostly the beneficiaries of microfinance loans in agricultural and self-employment sectors. In the first category of the table showed above was girls who were learning sewing, stitching

and embroidery works in vocational. Along with there were girls and women who were food processing activities like jam and pickle making.

The first category was of those girls who were in vocational training centres. None of the girls below 30 years was in microfinance programme. Women over 31 years age participated in all field of GBRSP. They were vocational training centre as well as they initiated their own business in Khushan Market. Women over 41 years were in participating in all activities including agricultural work.

Table 6: Respondents distribution by Marital status

Marital status	Frequency	Percentage
Single	11	31.4%
Married	16	45.7%
Widows	7	20.0%
Divorced	1	2.9%
Total	35	100%

Respondents were having various marital status. The girls who were mostly in vocational training centres were unmarried. Almost half of the respondents were married and their provided assistance to their spouses in economy of household. 3 respondents were sole earner of the family.

Apart from married respondents there were widows and divorced women also. The widows completely relied on their own income for the fulfilment of the needs of their families. Aside from widows one respondent was divorced and she also generated income through GBRSP's projects.

Table 7: Respondents's Distribution by educational level

Educational level	Number of respondents	Percentage
Primary	11	31.4.%
Secondary	7	20%
Higher Secondary	2	5.7%
Graduation	1	2.8%

Never attended school	14	40%%
Total	35	100%

This table shows the distribution of respondent based on their education level. This table shows the highest percentage of women who never attended schools. Most of those women whose ages were above 40 years never attended schools, but the level of education did not have any relationship with access to GBRSP’s micro finance loan or vocational training.

A quite good percentage of women were merely having primary education, but they were granted access to vocational training and microfinance loan, nevertheless. GBRSP’S project were having a target to empower those women who lack educational qualification to empower themselves. The participants of GBRSP were mostly uneducated or they were having education at primary and secondary level. The main beneficiaries of Gilgit Baltistan rural support program were uneducated and less educated women.

7.3 Changes in responsibilities in social realm

Participation in economic activities brought various changes in responsibilities in social realm. Increase in women’s income was more likely to improve the livelihood performance of women. Women performed functions as brokers for good health, nutrition, and education of other household members. Various changes have been occurred in social lives of women ever since they started participation in economic activities. The social mobility of women was increased, the division of labour based on gender was transformed and the gender responsibilities within household was changed.

7.3.1 Social mobility

The projects of GBRSP’s increased social mobility among the women. Through participation in economic activities women frequently visited each other’s houses, GBRSP’s office, vocational training centres and other places nearby. This affiliation bring women across the village closer, and their communion was most likely to expend through those activies. They more frequently accorded in social gathering, rituals, and ceremonies.

Asking about changes in social life one respondent argued that her mobility was highly restricted before he joined GBRSP, she was supposed to seek permission from her father and after marriage her husband before going to attend any social event but now she can go wherever and whenever she want to go without seeking permission of their guardian all she need to do is to inform them that she is going there. She further narrated that her income generating activities has changed the mind of her spouse regarding her social position.

7.3.2 Changes in division of labour based of Gender.

Another big change occurred due to women empowerment was in division of labour based of gender within household. Women in pre-empowerment era were associated with children nurturing and household work while men were supposed to perform economic activities. Aside from agricultural work women used to stay at home while their male counterparts were busy in income generating activities but due to GBRSP's women empowerment programs the women of Danyore and Oshikhandass witnessed a great transformation in gender-based division of labour.

One respondent who owned a shop at Khushan market stated that in pre-empowerment era she performed household tasks. She was supposed to take care of her children, cleaning house, making meal, and washing clothes etc. But after post-empowerment times she runs her business in Khushan Market while some of her tasks are performed by her husband. She further narrated that her husband use to cook lunch, and wash clothes. So, this empowerment has transformed the gender-based labour quite a much.

7.3.3 Changing gender responsibilities within household

In Danyore and Oshikhandass Males were responsible to provide household necessities. Males were providing the quality education to their offspring. Nutrition and good health was provided by males to the members of household, but the situation was quite different in those household where women was earning some sort of livelihood through empowerment projects. The lines between gender reasonability in those households were blurred.

As it was mentioned earlier that there were widows and divorced women so, the changes in gender responsibilities was predictable in those households because they were the

guardians of their household, but serious changes occurred in married women's household because in pre-empowerment time their spouses were sole responsible for fulfilling the necessities of the house. In post empowerment time women took responsibility of providing needs of family. They used to pay electricity bills, children and infants 'expenses and children schools' expenses.

7.4 Children and Infants expenses

Empowered Women were most likely to bear the cost of children and infants' needs. Women as it is known perform different activities for boosting their incomes so, they were taking responsibility of taking care of their offspring.

Asking about the expenses of infants and children one women replied *"I bought all the items and stuffs for my children. I bought one big pack of small size diapers for my nine month's son and one big pack of medium size for my three-year-old daughter. I purchase three big packs of infant formula and three big packs of Nido for my daughter on first day of month"*.

She further argued that her husband was not in a position to bear the cost of children's nurturing so, she opted for initiating business and now she can afford every need of her family.

7.4.1 Paying children school fees.

Respondent were enabled to afford the schools expenses of their children through those projects.

Although the Government of Pakistan and Government of Gilgit Baltistan established primary and secondary education programmes which granted children to free access to education but in Danyore and Oshikhandass the standard of Government schools was not satisfactory. Aside from substandard level of education, free education was not free at all. There were lots of factors which were taken into consideration before admitting child into school. Uniforms and other scholastic material were supposed to purchase by the parents. So, parent were somehow paying to study their children.

Most of the respondents argued that they want to enrol their offspring and siblings in English medium school and Government schools lack this facility. So instead of

admitting them in a government it is better to enrol them private schools where they can enhance their capabilities more precisely.

So, the amount generated through economic activities with help of GBRSP was spent in paying the schools fees, uniform and books expenses and other dues.

Case study

Maha Gul was 33 years old married woman. She was having three children. One was infant while the others were school going. Her husband was a driver who used to deliver goods to Astoria. His earning barely fulfilled the basic necessities of the household. Maha's Children studied in Government school, but she and her husband was not satisfied with academic results of their children.

So, Maha decided to seek employment. She was having secondary education, but she did not get any job. One day of her friend advised her to join GBRSP for sewing and designing. She approached the officials, and she was soon included into vocational training session. After getting six months of training, Maha started her own designing shops, and she was able to earn good amount of money.

Maha stated "My husband's salary was not enough to fulfil all the needs of the family and I was very concerned regarding the education of my children. Now I have enrolled my children in English Medium school, and I am able to pay school's expenditure of offspring. I literally joined GBRSP's project to facilitate my children with better education.

7.5 Expanding their business.

Women are pre-empowerment time were bound to domestic chores like fetching water from springs, food production, cooking, cleaning, and caring for children but after in post-empowerment time women were on the front set of economic enterprises. Just like Herbert Spencer's survival of the fittest⁷ the women tried to expand their business in order to survive. Expanding business was the main reason for borrowing microfinance loan and seeking vocational training.

⁷A phrase originated from evolutionary theory of Charles Darwin which means that those who better adaptabilities will survive in harsh ecosystem.

According to most of the respondents “staying at home and setting behind domestic chores has no importance. Women ought to empower herself financially. Financial empowerment brought social, political, and psychological empowerment with itself.

Case study

Farida Khanum was a 42 years old married woman. She had four children. Her husband was Government employ of class four. In 2019 she approached GBRSP for financial assistance and she was granted loan by GBRSP. She started a business to sell bed sheets, blankets, pads, and pillows. Initially her income was not on par with demands of her family but after four months she became able collect enough money to handle the needs of her family. She was bearing the school fees of her children as well as other necessities of household. In August 2020 she expanded her business by renting another shop. That shop was for keeping cotton and cloth which were used to make pillows and pads.

Farida hold a view that “if I have enough money, I will expand my business to other cities. My husband have given me the authority to do whatever I want to do with my money. He does not borrow any money from me because I manage to accumulate enough money to bear the necessities of family.



Figure 11: Respondent's shop of Bed sheet, pillows, and pads

Farida owned two shops in Khushan Market, and she argued that she wants to further expand her business by renting another shop where she should sell furniture like tables, chairs, stools, beds, and other stuff.

Chapter 8: Summary and Conclusion

8.1 Summary

This study was carried out to find out women empowerment through the projects of Gilgit Baltistan rural support programme in Gilgit district. The lives of the women who participated in the project of GBRSP were changed drastically. The changes were clear and visible in their economic situations. Their income was drastically increased through these projects and they enjoyed economic sufficiency. The changes were also visible in social domain. Women's role in social affairs were redetermined and there was transformation in social status of the women. Political changes were also noted by the researcher. Women were enjoying decision making authority and political rights and this was all due to the projects of GBRSP. Apart from these changes, the mental wellbeing, and psychological satisfaction was also interlinked with income generating activities of the women.

This was conducted while using qualitative method. The researcher spent almost four months in the field. Researcher collected data through observation and in-depth interviews. The researcher used two types of sampling namely purposive sampling and convenience in order to get valid data and accurate information.

This research was carried out in two villages of Gilgit District. These two villages were Danyore and Oshikhandass. These two villages were 9 kilometres away from each other. Most of inhabitants belong to Ismaili sect of Islam however Twelver Shia and Sunni also lived over there. The villagers were having their unique food items like Nasaalo and Arzoq. People of Danyore and Oshikhandass celebrated various religious and cultural festivals like Eid, Salgira and Nowruz.

The projects of Gilgit-Baltistan Rural Support program were bringing crucial changes in the role and status of women. The perception of Women of these projects were more on the essential side. Women perceived empowerment not in a single phenomenon rather it was perceived as an ambiguous term. There were different types of empowerments, and each type of empowerment was perceived differently. Social empowerment was perceived as key to transform social status and duties. The role of women in family matters and societal affairs was changed due to the projects. The projects were responsible

for providing gender awareness among women. The aspect of domestic dominion and element of courage was consummated by these projects.

The perception was educational and political empowerment was detected as essential components of the progress of society and country at large. Psychological empowerment fetch tranquillity among women. Women were able to over the anxiety and depression through the projects because most of their anxieties and depression were due to poor economic conditions.

Gilgit-Baltistan rural Support program was contributing to various walks of life which come in handy for women to enhance their lives standards. Three main projects were launched by GBRSP in Danyore and Oshikhandass. First was providing assistance to women in agricultural domain, second one was regarding the food processing and third one was vocational training for women. Microfinance loan and tools for example shovel, sickle, gloves, and trowels were provided to those women who owned land or who were associated with agriculture. In the second project the official of GBRSP along with trainers trained women to make pickle and Jam. Finally, the last project was related to vocational training. Stitching, sewing, designing and embroidery skills were thought to the women.

The respondent were mostly women whose ages were above thirty years. Most of them were married and around quarter of them were widows or divorced. The educational level of the women were not on par with need of time but they themselves provided education to their offspring and sibling through income. The women who participated in these projects were able to transform their fates in socio-economic realm.

Social mobility of the women was increased and the restriction which were imposed by their male counterparts were averted. Their changes on labour-based gender. Women were associated with nurturing the children, fetching water, and cooking but through projects they transformed their role and changed the labours. Most of the time their spouses were given the responsibilities to take care of the children while women were doing businesses. Women paid the schools fees and other expenses of their children.

So, indeed the project of Gilgit Baltistan rural Support program was shifting the paradigm in Gilgit and it was observed through this research.

8.2 Conclusion

Half of the world population is consisted of women and yet they remain to be the poorest faction of the world. In most of the societies across the world, women are compelled to household works and thus they are left with little or no opportunities to enrol themselves in financial activities. Most of the time the patriarchal societies fail to provide basic human rights to women and the narratives of bigotry and misogyny are perpetuated by certain pressure groups in those societies. This highlights gender gap and women's marginalization in society. It is suggested that women's participation in financial actives accounts to more prosperity to the family and society at large.

This study aimed figure out the women empowerment through the project of Gilgit Baltistan rural support program. During the past years, the empowerment of women as become a global phenomenon and it has been argued as universal remedy for eliminating the marginalized position of women. Women of Danyore and Oshikhandass were showing keen interest in financial actives launched by GBRSP and their perception toward these actives were more on the positive side. By participating in financial actives women were able to generate enough money to provide education to their children, especially their female children. Educational empowerment can be achieved through income generating actives. All sort of empowerment were interdependent and interlinked with each other. Psychological empowerment can be achieved through boosting income and boosting income further led toward political independency. Same is the case with social empowerment, so in short one type of empowerment triggers another type of empowerment.

The officials of GBRSP launched various programs for ensuring the women empowerment and participation of women showed the success rate of each programs. Women in large number were getting benefits from their projects in agriculture and self-sustaining business. Microfinance loan and provision of tools and equipment turned very useful for the women and their level of mental satisfaction, economic self-sufficiency, political activeness, and social status were most likely to increased. In Danyore and Oshikhandass women's participation in GBRSP projects were at satisfactory level and it is need of hour that government as well as non-government organization ought to launch such projects for sustainable economic and women's empowerment across the country.

This study revealed that women were able to rewrite their roles in household. There is common benchmark in almost all societies in Pakistan that male are supposed to take responsibility of family needs but the women of Danyore and Oshikhandass have successfully reverted this norm by providing basic necessities to family member in some case generated more money than their male counterparts. Women were most to increase their mobility and thus it means more social empowerment. Women in most of the cases took responsibilities of fulfilling the needs of their children and infants. Women tried to expand their businesses and Government assistance was required in order to do so.

So, let's conclude it, women empowerment brought fruitful results to the household and society. The financial activities of women brought drastic changes in household economics and it can further bring changes in societal, regional, and national level. So, in order to get economic, social, and political prosperity the empowerment of women is essential.

Bibliography

- Ahamad, T., Sinha, A., & Shastri, R. K. (2016). Women Empowerment through Skills Development & Vocational Education. *Journal fo School of Managment Sciences Varanasi*, 2(2), 76-81.
- Ahmad, A. (2021, March 31). *Pakistan loses two spots on Global Gender Gap Index, slides into ranks of worst four countries*. Retrieved from Www.Dawn.Com: <https://www.dawn.com/news/1615651#:~:text=The%20report%20found%20that%20Pakistan's,worst%20countries%20for%20gender%20parity.&text=In%20the%20South%20Asian%20region,countries%2C%20Afghanistan%20being%20the%20lowest>.
- Ahmed, M. (2021, Feberuary 14). *Between the social titans*. Retrieved from Www.pamirtimes.net: <https://pamirtimes.net/2020/02/14/between-the-social-titans/>
- Akhter, J., & Cheng, K. (2020). Sustainable Empowerment Initiatives among Rural Women through Microcredit Borrowings in Bangladesh. *Journal of Multidisciplinary Digital Publishin Insitute*, 12, 1-19.
- Ali, A., & Ullah, A. (2014). Role of small firms in women economic empowerment: A case study of Gilgit Baltistan. *International Journal of academic research in economics and management sciences*, 22-24.
- Ali, S. (2011, March 8). *Status of women in Gilgit – Baltistan*. Retrieved from Www.Pamirtimes.net: <https://pamirtimes.net/2011/03/08/opinion-status-of-women-in-gilgit-baltistan/>
- Alok, S., & Mishra, S. B. (2011). *Handbook of Research Methodology: A Compendium for Scholars & Researchers*. New Delhi: Educreation Publishing.
- Annual Plan. (2015). Gender and Women Empowerment. *Annual Plan for Gender and women empowerment* (pp. 1-2). Islamabad: Ministry of Planning Development & Special Initiatives.
- Awan, A., & Naqvi, S. H. (2016). Determinants of Women Empowerment in Pakistan: Some New Evidences From PSLM (2011-12). *Journal of Kashmir Economic Review*, 25, 31-44.
- Bardasi, E., & Garcia, G. (2015). New York: World Bank Group.

- Bélo, T. P. (2019). Boudica: Warrior woman of Roman Britain. *Women's History Review*, 28(3), 1-2.
- Bernard, H. R. (2006). *Research methods in Anthropology*. Lanham: Altamira Press.
- Bhat, R. A. (2015). Role of Education in the Empowerment of Women in India. *Journal of Education and Practice*, 6(10), 188-191.
- Blesio, E. (2014, November 12). *The Women: The role of women in today's society*. New Delhi: International Yog Confederation,. Retrieved from Research Gate: <http://www.researchgate.net/publications/268189223>
- Boserup, E. (1989). *Women's role in economic development*. London: Earthscan publishers.
- Brill, A. (1995). *A Rising Public Voice: Women in Politics Worldwide*. New York: Feminist Press.
- Bueno, R. (Director). (2021). *The powerful queens_of Orango* [Motion Picture].
- Butt, K. M., & Shahid, J. (2012). Position of Pakistani Women in 21st Century: A Long Way to Go. *The Journal of Political Science*, 30, 69-98.
- Chen, Y. Z., & Tanaka, H. (2014, May 21). *Women's Empowerment*. Retrieved from [Www.springer.com](http://www.springer.com): https://link.springer.com/referenceworkentry/10.1007%2F978-94-007-0753-5_3252
- Ciesielska, M., Boström, K. W., & Öhlander, M. (2018). *Qualitative Methodologies in Organization Studies*. Thousand Oaks: SAGE Publications.
- Combaz, E., & Mcloughlin, C. (2014, August 24). *Social and economic empowerment*. Retrieved from [Www.gsdr.org](http://www.gsdr.org): <https://gsdr.org/topic-guides/voice-empowerment-and-accountability/supplements/social-and-economic-empowerment/>
- Cooper, J. (2013, May 25). *The Tudor Monarchy*. Retrieved from [Www.gale.com](http://www.gale.com): https://www.gale.com/binaries/content/assets/gale-us-en/primary-sources/intl-gps/intl-gps-essays/full-ghn-contextual-essays/gps_essay_spo16_1_cooper1_website

- Cunningham, J. (2015). Margaret Thatcher: The Authorized Biography. Vol. 1, Not for Turning, by Charles Moore. *Canada's Journal of Global Policy Analysis*, 70(1), 172-174.
- Din, K. U. (2019, September 8). ETI-GB Empowering Women through Dairy Farming in Gilgit Baltistan. (A. Amin, Interviewer)
- Editorial. (2014, October 26). *Women of Hunza*. Retrieved from [Www.tribune.com](http://www.tribune.com): <https://tribune.com.pk/story/781505/women-of-hunza>
- Fedotov, Y. (2021). *Startegy for gender equality and the empowerment of women*. Vienna: Untied Nations Organization.
- Ferraro, G., & Andreatta, S. (2008). *Cultural Anthropology*. Belmont: Wadsworth Cengage Learning .
- Gram, L., Morrison, J., & Worrall , J. S. (2019). Organising Concepts of ‘Women’s Empowerment’ for Measurement: A Typology. *Social Indicators Research*, 143, 1349–1376.
- Green, R. (2004). *2004 World Survey on the role of women in developept*. New York: United Nations Publications.
- Holloway, K., Niazi, Z., & Rouse, R. (2017). *Women’s Economic Empowerment Through Financial Inclusion: A Review of Existing Evidence and Remaining Knowledge Gaps*. New Haven: Innovations for Poverty Action.
- Hoque, H. (2021, March 21). *Gender Equality and women's empowerment*. Retrieved from [Www.usaid.com](http://www.usaid.com): <https://www.usaid.gov/bangladesh/gender-equality-and-womens-empowerment>
- Hunt, A., & Samman, E. (2016). *Women’s economic empowerment: Navigating enablers and constraints*. London: Developmentprogress.org.
- Iqbal, H., Afzal, S., & Inayat, M. (2012). Gender Discrimination: Implications for Pakistan Security. *Journal of Humanities and Social Science*, 1 (4), 16-25.
- Islam, M. S. (2014). Women's Empowerment in Bangladesh: A Case Study of Two NGOs. *Social Science Research Network Electronic Journal*, 24-34.
- Jalalzai, F. (2018, March 30). *A Comparative Assessment of Hillary Clinton’s 2016 Presidential Race*. Retrieved from [Www.journals.sagepub.com](http://www.journals.sagepub.com): <https://journals.sagepub.com/doi/full/10.1177/2378023117732441>

- Jones, L., & Bramm, A. (2019). *Women's Economic Empowerment: Transforming Systems Through Development Practice*. Rugby: Practical Action Publishing.
- Joseph, M. V., & Francina, P. X. (2013). Women Empowerment: The Psychological Dimension. *Rajagiri Journal of Social Development*, 5(2), 163-176.
- Kabeer, N. (2015). Gender equality and women's empowerment: A critical analysis of the third millennium development goal 1. *Journal of Gender & Development*, 13(1), 13-24.
- Kagan, C., & Burton, M. H. (2015). *Towards and beyond liberation psychology*. London: Routledge & CRC Press.
- Khan, A. (2017, August 11). *Barriers to the Political Empowerment of Women in Dir Lower*. Retrieved from www.swgi.lums.edu.pk:
https://swgi.lums.edu.pk/sites/default/files/user376/asif_khan_-_panel_7
- Khan, M. M. (2019). Forgotten History of Empowered Women. *International Journal of Women Empowerment*, 5(1), 35-42.
- Khan, M., & Ali, Q.-U. A. (2016). Socio-economic Empowerment of Women in Pakistan; Evidences from Gilgit Baltistan. *International Journal of Asian Social Science*, 6(8), 462-471.
- khan, n. (2008). empowerment. *interational forum of studies*.
- Klugman, J., Hanmer, L., Twigg, S., Hasan, T., McCleary-Sills, J., & Santamaria, J. (2014). *Voice and Agency: Empowering women and girls for shared prosperity*. Washington: World Bank Publications.
- Kumaran, M. (2014, August 15). *Roles, Responsibilities, and trends of NGOs in women empowerment*. Retrieved from <http://pdfs.semanticscholar.org>:
<http://pdfs.semanticscholar.org/4215/7dbfe360e99cad39d5793722c30879.pdf>
- LaVopa, J. (2020, October 20). *The Fight Against Education Inequality in Pakistan*. Retrieved from www.borgenproject.org: <https://borgenproject.org/education-inequality-in-pakistan/>
- MacCutcheon, M. (2018, August 29). *Women and Self-Worth: 5 Steps to Improving Self-Esteem*. Retrieved from www.goodtherapy.org:
<https://www.goodtherapy.org/blog/women-and-self-worth-5-steps-to-improving-self-esteem-0829184>

- Malhotra, A., Schulte, J., Patel, P., & Petesch, P. (2009). *Innovation For Women's Empowerment and Gender Equality*. Washington: International Center for Research on Women.
- McCombes, S. (2019, September 19). *An introduction to sampling methods*. Retrieved from Www.scribbr.com: <https://www.scribbr.com/methodology/sampling-methods/>
- McCracken, K., Unterhalter, E., Márquez, S., & Chełstowska, A. (2015). *Empowering women and girls through education*. Brussels: Committee on Women's Rights and Gender Equality.
- Menhas, R., Jabeen, N., Akhtar, S., & Yaqoob, M. (2013). Cultural Barriers of Female Empowerment. *Afro Asian Journal of Anthropology and Social Policy*, 4(1), 1-10.
- Mishra, G. (2016). The Psychological Facets of Women Empowerment at Workplace. *International Journal of Recent Trends in Engineering and research*, 2(11), 224-228.
- O'Brien, D., & Tiffany, S. W. (2021). *Rethinking Women's Roles: Perspectives from the Pacific*. Berkeley: University of California Press.
- O'Connor, K. (2010). *Gender and Women's Leadership*. Thousand Oaks: Sage Publications.
- Oladipo, S. E. (2009). Psychological empowerment and development. *Edo Journal of Counselling*, 2(10), 119-126.
- Ospina, E. O., & Roser, M. (2018, March 20). *Economic inequality by gender*. Retrieved from Www.ourworldindata.org: <https://ourworldindata.org/economic-inequality-by-gender>
- Ott, M. (2017, December 8). *Four Human Rights Women Are Still Deprived of Disproportionately*. Retrieved from Www.womenforwomen.org: <https://www.womenforwomen.org/blogs/four-human-rights-women-are-still-deprived-disproportionately>
- Pelto, P., & Pelto, G. (1978). *Anthropological Research: The structure of Inquiry*. Cambridge: Cambridge University Press.
- Rappaport, J. (1981). Praise of Paradox: A social policy of empowerment over prevention. *American Journal of Community Psychology*, 9 (1), 1-25.

- Rasul, S. (2014). Empowerment of Pakistani Women: Perception and Reality. *Journal of National Defense University*, 113-124.
- Raza, A., & Murad, H. S. (2010). Gender gap in Pakistan: a socio-demographic analysis. *International Journal of Social Economics*, 37(7), 541-557.
- Rosald, M. Z., Lamphere, L., & Bamberger, J. (1974). *Woman, Culture, and Society*. Stanford: Stanford University Press.
- Saban, C. (2009). *What Is Your Self-Worth?* Carlsbad: Hay House, Inc.
- Sexsmith, K. (2019). *Leveraging Voluntary Sustainability Standards for Gender Equality and Women's Empowerment in Agriculture: A guide for development organizations based on the Sustainable Development Goals*. Winnipeg: International Institute for Sustainable Development.
- Shigri, I. (2014, November 17). *Women Empowerment in Gilgit Baltistan*. Retrieved from Www.academia.edu:
https://www.academia.edu/26167175/_Women_Empowerment_in_Gilgit_Baltistan_
- Sundaram, M. S., Sekar, M., & Subburaj, A. (2014). Women Empowerment: Role of Education. *International Journal in Management and Social Science*, 2(12), 76-85.
- Taherdoost, H. (2016). Sampling Methods in Research Methodology; How to Choose a Sampling Technique for research. *International Journal of Academic Research in Management*, 5 (2), 18-27.
- Weiss, A. M. (2001). Social Development, the Empowerment of Women, and the Expansion of Civil Society: Alternative Ways out of the Debt and Poverty Trap. *The Pakistan Development Review*, 40(4), 401-432.
- World Economic Forum. (2019, January 25). *10 Causes of Gender Inequality*. Retrieved from Www.humanrightscareers.com:
<https://www.humanrightscareers.com/issues/causes-gender-inequality/>
- Zahidi, S. (2021). *Global Gender Gap Report 2021*. Geneva: World Economic Forum.

Annexure

Interview guide

Name

Age

Marital Status

Source of Income

Religious affiliation

Mother Tongue

1. How do you perceive empowerment?
2. What is role of GBRSP in women's empowerment?
3. How would you differ women empowerment from empowerment in general?
4. What are the categories of Empowerment according to you?
5. How do perceive economic empowerment?
6. What are your view on social empowerment?
7. How do you see education in order to achieve empowerment?
8. How can empowerment brought mental satisfaction?
9. In what kind of activity, you participate?
10. Do you own any business?
11. What are your future plans?
12. What is your perception about GBRSP?

13. What kind of support are being provided by GBRSP?
14. Are the members of GBRSP doing enough efforts in order to address women's issues?
15. What are the behaviours of GBRSP crew?
16. Are there any loans programs launched by GBRSP?
17. Did you ever apply for loans?
18. What was the procedure of loans? Easy or difficult?
19. How much loan did you get through their programs?
20. Did you invested that loan in business activity or in any other activity? Specify.
21. Does any type of skills are development among women in GBRSP?
22. Are you satisfied with skill development through GBRSP?
23. What opinion your family have regarding your work?
24. What kind of support are they providing you in your work?
25. Does your spouse have any concerns about your works? If yes, then specify.
26. Do you still depend on your male members of family for economic needs?
27. What are the main sources of income in household and what is the role of women is generating income?
28. In what type of economic activities women do engage?
29. Do women have decision making power?
30. Does economic independent leads toward decision making power?
31. Who in your household own property?
32. What society thinks about women empowerment?
33. Did you ever any issue from society regarding your work?
34. Is the phenomenon of women' empowerment socially compatible?

35. What major barriers are faced by the women?
36. What kind of social barriers are faced by women in this regard?
37. What religious barriers are faced by women in this regard?
38. What psychological barriers are faced by women?
39. Does anyone of your family tried to stop you from working?
40. How did you overcome these barriers?
41. What type of financial services are available for women?
42. Do women have same sort of access to financial services as of men?
43. Does GBRSP initiative promotes gender equality? If yes, then how?
44. How are gender issues addressed through GBRSP initiative?
45. Is GBRSP initiative good enough for women to become self-sufficient?
46. How Women make decisions regarding household expenditures?
47. Do both genders men and women understand how and why GBRSP initiative targets beneficiary?
48. How do men and women perceive this process of targeting beneficiaries?
49. Does GBRSP engage with man and women in the same way?
50. Is economic independent enough for gender equality?
51. What are factors which can brought gender equality in the society?
52. What is your opinion is the best way for gender equality?
53. What was the situation of women in pre-empowered time?
54. What is the current situation of women after GBRSP?
55. What are the changes in women's self-sufficiency through GBRSP?