

**Socio-economic Analysis of Home-Based Women Entrepreneurship
Work at Khairpur Mirs**

(An Ethnographic study in district Khairpur Sindh)



Submitted by

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Faculty of Social Sciences

Quaid-i-Azam University

Islamabad Pakistan.

2022

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**Thesis Submitted to the Department of Anthropology,
Quaid-i-Azam University, Islamabad,
for partial fulfillment of the Master
of Science in Anthropology**

By

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2022

Formal declaration

I hereby declare that I conducted this study by myself under the direct supervision of my supervisor and without any outside help other than that specified in the acknowledgment. The ideas that were taken directly or indirectly from the work of a third party have been scheduled in the following sources at the beginning and end of the study.

I also informed and reassured that this study work had not been printed, published, or submitted for degree purposes in Pakistan or worldwide to any other educational institute, office concern, or board examination.

Finally, I am solely accountable for the content of my research paper, which is based on both primary and secondary sources.

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Final Approval of Thesis

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

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Saira Wassan

Abstract

The study looks at how home-based women entrepreneurship work at Khairpur Mirs. Women's entrepreneurship is vital for global economic growth and development that is inclusive. In underdeveloped nations, women's home-based companies are critical for women with limited mobility and work opportunities to make an income. This study examined the impact of home-based women's entrepreneurship on their family's financial situation.

Using a questionnaire/interview approach, I obtained data from 40 female entrepreneurs in Khairpur Mirs, Pakistan. The predictors of the family financial situation were studied using Chi-square and logistic regression. The findings revealed that the age, marital status, home ownership, rural versus urban location, household size, and company income of women entrepreneurs have a substantial impact on their family's financial situation. The data demonstrated that women entrepreneurs have a significant impact on their family's financial situation and welfare, as predicted by the multiplier effect.

Moreover, in this research qualitative method was used, and a thematic analysis of the data was created. During fieldwork, participants were interviewed in unstructured, organized, and in-depth formats. Data was collected using an interview guide and open-ended questions. The bulk of the participants was male and female who used the home-based entrepreneurship work.

Key words: Entrepreneurship, wages producing, home-based women craft, unprivileged.

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Chapter 1

Introduction

Home-based women worker contributes a major part of the production in a tiny business, it would be counted to the informal economy due to less data availability, in this way they are directly excluded from the policymaking and also not included in the national economy. The informal sector of Pakistan emerged as a major unit of source of income for people, due to poverty and gender disparity multiple units of production of various items to generate income for the prevailing household system.

Mostly in Pakistan women are providing different kinds of service as a home-based division; the families need to continue home-based work for their survival including maintaining their norms of the veil. It is a social consequence of powerless o informal employment in the exploitation of their effort through underestimation of the wages, then in the result of the supersession of their talent and art they were trying to show their work somehow to market in the area, also generate income through the second person, because of home-based worker did not come on the front the customer in the shape of her brother, father or husband being as mediator playing a vital role for her production selling (Shahid, 2020).

To explain the mechanism of the two notions, capitalism fosters the informal part of the economy, and patriarchy, and constructs informal home-based employment as a women's labor-intensive production connection. Home-based work is closely linked to the conventional employment system; they encourage individuals to work from home; yet, owing to cultural obstacles, women's movements are restricted in the traditional system, and women are not permitted to engage in the public realm.

It is the main question for women to get liberty wage work or any other kind on public places, such customs effects on human social life even they were not able to get education including other right was not enjoying as boys are, so home-based worker exploited by the many parties, first of all, they are paying to a middle man who is going to provide different services, on the other hand, they could not direct sell or purchase things as convince customers, the whole seller also manipulate them in

sense of the low cost of the production. No doubt the same things are being sold in the market at a double price but not benefited home-based women workers (Ateş, 2015)

Women's jobs are evolving from the kitchen to the cabinet of a country, from cleaning to flying in the air, and from washing to running a country in today's globe. Many women have become role models, including Late Benazir Bhutto (the world's youngest female Prime Minister), Mrs. Indira Gandhi (India's former Prime Minister), Ms. Hasina Wajid, Ms. Khalida Zia (Bangladesh's Grassroots Prime Ministers), Ms. Hillary Clinton, Nobel Peace Prize Winner Ms. Malala Yousafzai, Serena, and Venus Williams (Tennis World Queens) (Parmar, July-December 2017).

1.1 Artistic work in Sindh

In Pakistan, women who work from home make up most of the informal workforce. However, they have been virtually invisible for decades, and no government statistics on their socioeconomic situation are accessible. Females working in the shoe industry are overlooked and excluded from the mainstream economy. This lack of data not only keeps them out of the country's primary workforce but also prevents any policy creation about their rights and wages. According to the findings, most women augment their family's income, although poverty remains a static idea for them. According to reports, Pakistan's informal sector has become a key source of employment in recent years. It is made up of several units that produce various goods to earn revenue for individuals (Blunch, 2001) because the world is experiencing economic and financial turbulence, and the job market is not giving enough chances to individuals, resulting in a terrible scarcity situation all over the world. The economic collapse in third-world countries, such as Pakistan, is a crucial factor in this setback. Low-income families and persons from the lower classes are usually the ones who suffer the most because of the economic downturn. In such a situation, many people in Pakistan are looking for jobs in the informal sector to help support their families and get out of debt (Muhammad, 2017).

Home-based employees are at the heart of the informal economy. These are employees that work from home for pay or remuneration by providing a service or product that the proprietor, employer, or business manager specifies (Carr, 2000). These workers are family members and own-account employees who are involved in

the provision of services within their living space because the manufacturing process is frequently carried out in their homes (Masuo, 1992).

According to the Kathmandu Declaration of Home Net South Asia, South Asia accounts for 50 million of the global total of 100 million home-based workers. More than 80% of the workers in this 50 million are women. However, (Doane, 2007) points out that the data available does not come from every region.

In Pakistan, the number of home-based employees is similarly uncertain, and it is typically represented by estimates of workers in the informal sector. The number of women working in the informal sector is estimated to be over 50%, with approximately 83 percent of these women working from home. In Pakistan, women's home-based job is a common source of income. It is vital to highlight that in the past, Pakistani families would not encourage women to work (Gul, 2000) The current scenario, however, has changed radically because of the financial crisis, which has forced women to leave their homes in pursuit of work. As a result, most firms prefer women as home-based workers because they have more flexibility in terms of working hours and pay (Dale, 2002). For a variety of economic and societal reasons, women workers make up a large portion of this category.

1.2 Statement of the problem

Regardless of the considerable gendered role of household economy, the household economic expenses prevailing system and maintaining the balance of gender contribution as a division of labor in the informal economy, so here would quantify socio-economic analysis of home-based women artistic work at Khairpur, highlight the main feature of the women artistic with the wall, the talent of women including the contribution of the household economy through informal business to be experienced capitalism and patriarchal system Pakistan in the global era. To know the familiarity with art.

in the local area as well as the main cause behind adopting the occupation by the females also exploring the contribution of the household economy on the other hand to know the position of artistic women in the family, village, and area.

1.3 Objective

Any research has some aims, objectives, and goals which keep the research on track. The present study attempted to examine the phenomena of the socio-economic status of home-based artistic women in Pakistan, including regarding the patriarchal experiences of women, to record the socio-economic analysis of home-based artistic women's work. Its contribution to the household economy includes the status of the home-based women workers in the family. Following are the objectives which I want to discuss during my research:

1. To find out the contribution of women in domestic development through home-based entrepreneurship work.
2. To explore socio-economic factors behind women's home-based entrepreneurship work.

1.4 Definition of topic

Home-based entrepreneurship is the center of the Casual industry. These are the employees who carry out work inside their homes for compensation or reward by providing benefits or items indicated by the proprietor, manager, or business manager. (Iwuji et al., 2016). Home-based work is an evident source of earnings for women in Pakistan. Home-based work is one of the finest wages producing sources in most of the creating nations, particularly for ladies in South Asian countries like Pakistan, India, and Bangladesh.

1.5 Significance of the study

As is the study of anthropology and it has scrutinized the issue more deeply, it can be utilized to understand the issues about women, specifically home-based artistic women workers, to know the basic reason behind the adoption of the work including fundamental causes of the women, how women are being faced difficulties in the patriarchy and capitalism articulation in each step of life in society.

To be touched on the gendered gap and societal disparity in developing countries. The societal structure adds epistemology applies on gender base in mainstream politics, to highlight the exploitation of women in the informal economy.

Chapter2

Review of the Literature

This chapter explains the research topic which already been conducted. In this chapter, the researcher tries to examine previous studies which are reliable to current research. “The major agenda of this chapter is found out gaps in previous studies and trying to fill those gaps in present research”

In the severe context of informal labor relations, the process of women's degradation evolved in the home-based division. Not only are women more vulnerable to exploitation in the home-based business, but it is also having a significant impact on their physiological, economic, and social well-being. All these points of view and ideas have significant socioeconomic ramifications.

Data from the GEM project, which began in 1999, show that women participate in entrepreneurship in substantial numbers, that their range varies greatly from country to country, and that, notwithstanding national variances, women participate in entrepreneurship. In most countries, women account for around two-thirds of all participation. According to these studies, many of the same variables that impact males also affect women. When it comes to making business decisions, there are several factors to consider. The systematically lower rate, on the other hand, the fact that there are some variations in female involvement demonstrates that there are some variations as well. Regrettably, the nature and origins of these discrepancies are unclear (Minniti, 2003).

Despite an increase in the number of female entrepreneurs, the proportion of women who establish firms remains low in comparison to their total participation rate. Female entrepreneurs, for example, account for around 30% of all entrepreneurs in the Western world, although female employees account for more than 40% of the workforce (Low, 2010).

2.1 Home-based women workers all over the world

Women's position is always observed lower in each society each works done by the female but direct credit goes to male because the gender is not participating openly,

also feminine gender looked marginalized each function of society sometimes political repression other time abuses by the men, women are facing a variety of ways in life, the violence of women right and male political dominance, Human advancement is a universally acknowledged aim, and hence provides a helpful foundation for redressing gender violence (Bunch, 1990).

(Jalbert., 2000) has researched the role of female entrepreneurs in the global economy. Women have a significant role in eliminating poverty, contributing to family income, and promoting women's business confidence in all economies, including established, developing, and transitional economies. This study indicates the necessity to establish a support network for obtaining financing, marketing, management, and HRD training, learning to use cutting-edge technology, and, most significantly, using their talents in global decision-making.

For centuries, the distribution of labor based on sex in the home and at the national level was deemed natural in various communities since it had remained relatively unchanged for generations (Boserup, 2007).

According to, home-based workers account for 10 to 25% of the non-agricultural employment in Guatemala (26%), India (16%), Kenya (15%), Mexico (17%), the Philippines (14%), Tunisia (11%), and Venezuela (18 percent). Women make up most home-based workers worldwide. It goes on to explain that in European nations such as Germany, Greece, Ireland, Italy, and the Netherlands, women make up 85 percent of house workers. Home-based women workers account for 85 percent of the workforce in Argentina's footwear and clothing industry. Women account for 80 percent of the 50 million homeworkers in South Asia (Bonnet, 2019).

The process of women's degradation evolved in the home-based division in the harsh framework of informal labor relations. Women are not only more prone to exploitation in home-based businesses; it also has a substantial influence on their physiological, social, and economic well-being. All these points of view and concepts have far-reaching social implications. Poverty limits their ability to compete because they lack access to technology, materials, and fresh ideas (Doane, 2007).

Ralli quilting was found to be the most popular craft among women, accounting for 65 percent of the total, and the most popular craftwork among craftswomen, accounting for 37.5 percent. Ralli is a Sindhi specialty that is gaining international

acclaim. Its practicality as a cozy quilt, as well as its flamboyance, could be the explanation. Hand needlework and sewing are the second and third most popular and important crafts, respectively. Customers may prefer hand needlework but sewing has a lot of advantages (Makhdoom, 2016).

2.2 Home-based women workers (HBWWs) in Asia

In many nations, home-based occupations account for a significant portion of employment, particularly in Asia, which is home to two-thirds of the world's 260 million home-based workers. Women make up 147 million of them (57 percent) over the world, and they work while caring for their children and taking care of their homes.

Home-based employees create items and services for local, national, and global markets inside or near their homes. Some work in the new economy (e.g., building microelectronics or providing IT services), while others work in the old economy (e.g., in the home industry) (textiles, clothing, and weaving). The term "home-based work" refers to a wide variety of activities. The majority of home-based employees work on a contract basis for a contractor, agency, or intermediary.

Home-based workers who work for themselves accept all the risks that come with being self-employed. They purchase all their raw materials, supplies, and equipment, as well as pay for utilities and transportation. They typically market their products and services on a local level. Individual entrepreneurs, factories, and businesses hire subcontracted home-based labor, frequently through an intermediary. Asia is the most populous and biggest continent on the planet (Karim, 2013) only 5% of Indian women, out of a total population of 50%, launch a small business or work from home. Rural women in India face quite different difficulties than urban women, and they require a specific policy to handle them. Bangladeshi women are younger than males; with an average age of 33, and 88 percent of women need help from family. Sixty-six percent work to support their families. Moreover, half of the women polled had never worked before (Sujata, 2010).

2.3 Home-based women workers (HBWWs) in Pakistan

Males are viewed as breadwinners in Pakistan and most South Asian civilizations; hence women's efforts go unacknowledged. In Pakistan, 80% of the population works

in the informal economy, of which 50 percent are women. Even young girls as young as six to fourteen years old were assisting their moms in manufacturing and completing tasks, as home-based employees account for 60% of Pakistan's female workforce (Azhar, 2016).

According to a study conducted in Khyber Pakhtunkhwa (KPK), residences are used as workplaces, and mothers and even their little children are working for a few rupees for 5 to 8 hours, sometimes even more. Most of them, 51 out of 60, began working because of poverty and unemployment among the family's male members. (Wassan, 2010) concluded from their study of the Hyderabad bangle business that Sindhi culture does not allow women to wear jewelry. Older females handle interactions with outsiders, such as trade, purchase of raw materials, and distribution. Access to the market, information, and the development of a wider range of skills is challenging for women.

Because it does not necessitate large capital investments or infrastructures such as machinery, buildings, and power, the Jammu and Kashmir home-based handicraft industry has contributed millions of rupees in foreign exchange and is globally renowned for its exquisite designs, utility, and craftsmanship (Dar, 2013).

Millions of women in Pakistan work from home, although they are not recognized as employees under national labor rules. Women employees experienced acute human instability, such as income insecurity, housing insecurity, and health insecurity. Formal vocational training enabled women to develop their abilities in line with market demand (Farhan, 2018).

Pakistan is one of the Asian countries with the greatest number of women working from home. The number of women employees is rapidly growing as the economy grows. Because of globalization and the necessity for low-cost labor, the industry has grown. According to approximate estimates, there are more than 100 million people who work from home. Over 50 million home-based workers make up the world's workforce. Women account for over 80% of the population in South Asia (Raza, 2009).

It is traditional in Pakistani culture to teach girls several crafts. Both educated and uneducated families follow this tradition, but uneducated ones place a greater emphasis on it. Embroidery, stitching, Ralli-quilts, appliqué, crochet, knitting, and

Chunri are some of the techniques used in some of the common crafts taught to girls. (Makhdoom, 2016).

According to the government, the country has 8.52 million home-based employees. Home-based employees account for 65% of all female workers, but only 4% of all male workers. These home-based employees contribute to the country's economic success. Pakistan manufactures 80% of the world's match-grade footballs and generates about \$50 million in foreign exchange from this industry alone. The majority of these women home-based workers, who account for 60% of the country's female workforce, are piece-rate workers involved in manufacturing and post-manufacturing tasks such as embroidery, carpet weaving, and handlooms, woodwork, and other handicrafts, bangle-making, date cleaning, and packing, prawn peeling and packing, and many other similar tasks. The Home-Based Aurat Workers Union Pakistan (HBAWUP), Pakistan's first women's union, was founded on August 22, 2008, during a national congress in Lahore. The program was organized in collaboration with the Women Workers Helpline, Labor Education Foundation, and Action Aid Pakistan. Over 600 home-based women workers from Punjab, Baluchistan, Sindh, the NWFP, and Azad Kashmir attended the congress (Malik, 2010).

2.4 Kinds of home-based work (HBW) perform in Pakistan

Home-based work involves both expert and unskilled labor in manufacturing and commodity generation. However, a new industry or sort of home-based employment, notably information technology, has evolved in recent years, with highly qualified individuals commonly engaging. Women in Pakistan who work from home today operate in a range of businesses. Many of these ladies are paid on a piece-by-piece basis. These women work in manufacturing and production, weaving, sewing, football production, incense stick production, carpet production, prawn shelling, basket production, embroidery, handicrafts, bangle production, date cleaning, and packing; and the majority of these women work for well-known multinational corporations (Raza, 2009). Other operations included weaving Benarsi cloth, making counterfeit jewelry, manufacturing artificial flowers and other decorative products, as well as more mundane chores like opening cement bags and packing other items like cookies, handkerchiefs, and so on (Shahnaz Kazi, 1989).

These women who work in this industry are frequently regarded as low-skilled, earning poor earnings, and performing physically demanding tasks (Kahn, 2005).

Ralli quilting was determined to be the most popular craft among women, accounting for 65 percent, and the most popular craftwork among craftswomen, accounting for 37.5 percent. Ralli is a Sindhi specialty that is gaining international acclaim. Its practicality as a cozy quilt, as well as its flamboyance, could be the explanation. Hand needlework and sewing are the second and third most popular and important crafts, respectively. Customers may prefer hand needlework but sewing has a lot of advantages (Raza, 2009).

2.5 Home-based women workers (HBWWs) in Khairpur Mirs

(Ram, 2011) performed a study on the creation of SMEs in the upper Sindh area with the participation of women the primary purpose of this study is to look at the challenges that female entrepreneurs confront in small firms. The information was taken from Sindh's five upper districts (Dadu, Shikarpur, Kashmore, Nawab shah, and Jacobabad). Pakistani women in rural areas are denied their rightful status. The dominant social order confers power on males who wield control over women's life. They are not treated equally to males in any part of rural Sindh. Men, who are regarded to be superior in every way, are granted complete authority over women's lives. When there are women in the household, the situation is significantly worse. Because they are confined within four walls, they are oblivious of their basic rights and absorb the entire system of inequity, exacerbating all their difficulties. The goal of this study is to give data about housewives, their position, and the amount of empowerment that women have in their homes (Wassan N. A., 2010).

2.6 Home-based women workers

The term "home-based employees" refers to a sort of worker who works in the informal and unorganized sectors, as well as at his or her own home or other premises of choice rather than the employer's workplace. In 2015 this expression is defined by the International Labour Organization (ILO) as follows:

"The term 'home-based worker' refers to a broad category of employees who conduct remunerative labor within their homes or on their property." It has nothing to do with either unpaid or compensated homework. There are two types of home-based

workers: those who work for themselves (the self-employed) and those who work for others (mainly as industrial outworkers). The term "homeworker" refers to a subset of home-based employees: "industrial out-of-home workers who conduct paid work from home"

Furthermore, according to the ILO, "it is vital to distinguish, both conceptually and numerically, between the following two groupings (and related terms):

Home-based workers are defined as anyone who does market labor at home or on surrounding grounds or premises, whether as a self-employed individual or as an employee.

Homeworkers are defined as "those home-based workers who conduct paid labor for firms/businesses or their intermediaries, frequently on a piece-rate basis." The term "home-based worker" is so wide in this context that it also encompasses "home workers."

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Chapter3

Research Methodology

This chapter discusses more about the research methodologies, research tools, and techniques that I have used during my fieldwork for collecting data to make effective research. Each scientific subject has its own set of rules and procedures that must be followed. Anthropology is a discipline that uses a variety of tools to study. The precise approach by which the researcher properly solves his or her problem is known as research methodology, whereas research methods refer to all the instruments and methodologies employed to conduct the study. The researcher describes the many processes that are commonly utilized to study a research problem in this sector.

Every researcher employs methodology in their research, and without methodology, it is difficult to attain research objectives. A research design is a plan, structure, and strategy for researching to find solutions to research questions and problems. It explains the research design, as well as how you intend to gather information from your respondents, how the information will be collected, and how it will be analyzed.

I collected data for my research using the qualitative research approach, and I employed the following anthropological instruments and procedures to obtain accurate and valid data.

3.1 Research Methodology

A research methodology is a road map that guides a study from its inception to its conclusion. A methodology is a tool or approach that is utilized in research. It provides researchers with a framework to work inside during the study process. The procedure is the systematic knowledge and logic in the use of the ways, each scientific study has its techniques for gathering fact data. In Anthropology we also use certain unique approaches to data collection. The Anthropological fieldwork therefore must have several in contrast to the situation in laboratory sciences; research instruments in anthropology include relatively little in the way of hardware and gadgetry but need significant sensitivity and self-awareness on the part of the investigator.

A case study and interviews with artisans comprise the mixed-method research. To collect data, the researcher uses different methodological tools, which are the following: In this research, mixed data has been used collected by certain methods through technique data been collected with the use of this methodology could be sought out very huge knowledge and most authentic material concern to the problem, qualitative methodology tools and technique has been used for collecting in-depth information about this topic.

3.2 Rapport building

Rapport building is the compulsory and initial technique to use in field research, to establish good relations with key informants and responds as friendly, they feel comfortable to discuss, they also free their activity such kind are creating an environment. Because you are going to a new community for getting information about their native point of view, it is a major part of the research; it is a way to engage in social activity when I went first time for an interview that community did not agree to give me any data related to my research. However, I created a friendly environment for them for getting information that concerned my research topic.

3.3 Key Informants

It is a non-observational approach that was used to gather information. The key informant was a member of that local community or someone extremely close to the respondents, where the researcher works while maintaining within the scope of his investigations. It was the primary source of information on a certain socioeconomic culture.

I selected a key informant as a source of access because the people of the community did not participate and avoided discussing this topic. It was very difficult for me to meet directly with my respondents. Therefore, key informants were a must for me to access them. Owing to this fact, the good informant was a cultural broker between the respondents and me. They were reluctant to give an interview because they did neither know me nor were aware of my research work. Therefore, a key informant is necessary for any researcher who can get you in touch with them easily. To create a relationship on the behalf of this person.

3.4 Participant Observation

Participant observation is a methodology that allows the researcher to immerse himself in the daily lives of the people, giving the researcher an excellent chance to gather qualitative data in the community. Participant observation is the daily interaction between the researcher and the responder. This strategy is used to obtain detailed and accurate information about the situation.

I became a member of this community and participated in their everyday activities. This strategy was utilized to acquire genuine data, thus I had to interact with them by creating a nice atmosphere, so they didn't feel uncomfortable. I spent most of my time with them. This is the best way to understand the way, I conducted research data by this technique.

3.5 Formal interviews

A collection or sequence of questions from the interview schedule consists of structured interviews. Formal interviews are a fundamental method of gathering data in qualitative research in response to a research question, in which a researcher participates less and listens closely during an interview according to their schedule. I also conducted structured interviews with some of my respondents who are willing to become a part of my study and can send me relevant data.

3.6 Sampling Design

Sampling is also an important method for anthropological research because the researcher cannot study the whole community unless he takes a sample of the community. The basic idea behind the sampling is to select and choose a certain number of responses and key informants who provide proper information about their topic or relevant that.

The researcher has used the non-probability method of sampling in which each member of the sample from the universe does not have an equal chance. When the number of items in a population is unknown or cannot be determined individually, a non-probability sampling design is utilized.

3.7 purposive sampling

This sort of sampling is utilized in qualitative and quantitative research when the number of respondents is fixed, and the researcher only visits those people who supply the most useful information for your study. Researchers employ purposeful sampling when they want to target a certain set of people since all survey participants are picked because they fit a specific profile. During my research, I collected data via judgmental/purposeful sampling.

3.8 Base-line Survey

The baseline survey is a descriptive cross-sectional survey that primarily gives quantitative information on the state of a certain scenario in each population on whatever research topic it is. It seeks to determine and quantify the distribution of various variables in a research population at a specific moment in time.

3.9 Interviewing

This is also a very important and basic technique of data gathering. In this method, people are interviewed face to face. This method is used to get deep and reliable information and local perception of the people. The researcher just tries to recall discussions heard throughout the field course. This necessitates frequent jotting and daily sessions. Consequently, interviews are appropriate in circumstances when you have basic knowledge of the research topic but want to obtain a greater understanding of it. When a respondent is uncomfortable or does not feel comfortable discussing topics in front of a group of people, interviews might be used to acquire information.

In-depth, interviews are very effective for exploring details of research goals. The study has been conducted in in-depth informal interviews with active members of the community who related to the research topic and from their other respondents. The major purpose of in-depth interviews is to understand customer behavior and make informed decisions. Businesses can design marketing strategies based on the information obtained from respondents. They can also learn about expected demand and customer sentiment.

For the collecting of research data, I conduct in-depth interviews. We study new concerns and modify the process's direction as appropriate through in-depth

interviews. It is a self-contained research strategy that may apply a range of strategies based on the study objectives.

3.10 Semi-Structured Interviews

Semi-structured interviews are a combination of structured and unstructured interviews in that a researcher would prepare a list of questions to be asked during the interview, but he can also ask follow-up questions depending on the respondent's response to generate further information or explanation. This type of interview is often used in the health care industry during research, with the interviewer dictating what participants should discuss. This allows the participant to provide accurate information. Begin interviews with questions about which people are comfortable discussing, rather than sensitive or difficult-to-answer issues. You may make the respondent feel more at ease and confident as a result, allowing them to provide you with useful data that will allow you to prolong your interview.

3.11 Data Collection

In the pattern of the qualitative data collecting approach, the researcher asks open-ended questions to the respondents in the respondents' native language. Data gathering tools explain the methods and sources used to collect data in both qualitative and quantitative ways. This is a quantitative kind of data collection since this research is quantitative. The open-ended question was constructed with parts based on the study goals. Initially, demographic inquiries were asked to learn the name, age, education, employment, and income.

Data collection is the systematic acquisition and measurement of information on variables in the study to answer specific research questions, test hypotheses, and assess outcomes. Data collection is a component of research that is shared by all fields of study, including physical and social sciences, humanities, and business. While procedures vary by discipline, the emphasis on gathering accurate and honest data remains consistent.

3.12 Field Notes

The field notes method is very important in a qualitative research study. By this technique, the researcher should have to note and write down on his daily field notes diary. Through this technique, a researcher would note down valuable information

during research work. The writing of field notes allows the researcher to brush up on the events and modes of interaction held with respondents and the general public that are instructive during the thesis writing process. All the data gathered in the field by using different methods was written systematically to analyze them.

3.13 Audio Recording

When the researcher had a significant conversation with any key informants or other community members, he employed this strategy. During interviews researcher mostly recorded the data by using a voice recorder the use of this technique. As a researcher, I collected sufficient and required data without any difficulty. For the audio recording, I used two tools a recording tape recorder and a mobile phone. This refers to the recording of participants' contributions to research via audio and video media. In market research, audiotape recording is normal in all but the most extreme instances, but video recording, even outside of viewing facilities, is becoming increasingly prevalent.

Commercial researchers aggressively exploit the opportunities offered up by new digital technologies and ever smaller and less invasive equipment, such as photographing participants, their houses, and even the insides of their cabinets and fridges. The requirements of the appropriate codes of conduct and data protection laws apply throughout all situations. Respondents must be made aware of and consent to just being recorded, and they must be given the option to withdraw their consent at any time. Recording of minors and recording in public locations, such as in various kinds of observational studies, are subject to special laws.

3.14 Photography

The camera is one of the major items of Anthropology's luggage. Direct preservation of the event is possible only through photography. I also captured some photos of relevant things, events, and persons at the time of artistic work activities and interviews. The researchers used photography throughout the entire period of the field research. As a nonverbal mechanical and to pick up and record informal details about people's life and the surrounding area Photography is the main part to get the pictorial evidence. With the help of photography, I was able to draw attention to the different scenes and references and offer it as a part of my field research and it was easy to

perceive the condition described. Mostly I had taken the photograph, with the consent of respondents while they were using and updating activities on social media.

3.15 Daily Diary

I mostly used a daily diary in the fieldwork to record my data. It helps me to remember what is done on the day and the planning of fieldwork. It is another key approach for keeping the record straight and free of mistakes that anthropologists used when obtaining data for research objectives in an unfamiliar culture. It's been like a science of a practical notebook in which I keep track of my research notes on daily activities and experiences. In my daily notebook, I jotted down a few issues and my observations.

3.16 Secondary Sources

It is very difficult for me to collect all the data from a primary source that's why I used secondary sources for the collection of data for my research work. In Anthropology most of the information is collected through participant observation, interviewing but the information is also collected through secondary sources that include locale, non-governmental organizations (NGOs), Internet, newspapers, magazines, journals, books, articles, and various related organizations which already are working on this topic. This research starts collecting research data from secondary sources and takes the data from related books, articles, and online websites.

3.17 Case study method

A case study refers to detailed knowledge about an individual; the case study method is a very reliable approach to understanding complex issues through analysis of a single-person case, after using this method I would be able to understand the broad information about the community. I have conducted many case studies during my fieldwork, and I understood different issues that are being faced by artisans in Sindh Khairpur. Therefore, I have used this technique for collecting and presenting some individual events and cases.

3.18 The ethical foundation of field research

The ethical concept of research carried out multiple dimensions research ethics also depend on the study's topic. The ethical foundation of research aims to identify the

study and the researcher himself in the field. If you are working for donor projects, you must be shown that never hide it. Both interviews and discussions were conducted with the will of the respondents. Photographs have been captured with the consent of respondents not forcibly trying to convenience. Similarly, Interviews have also been conducted according to the will of the respondents. In some situations (in critical research) respondents want hidden and as good researchers our responsibility to hide their position. Continuously if any respondent is busy in the personal moment you wait for that in an ethically way (as my research was with the health practitioners, they usually said for the wait) and major ethical consideration of research is you must be never realized to the respondent to I am superior to you.

DRSML QAU

Chapter4

Area profile

4.1 Location of Khairpur

The locale that I have selected to conduct ethnographic research that is in small towns of district Khairpur Mirs province of Sindh which is named Kumb. This district has eight taluka (Tehsil) and eighty-nine union councils. Khairpur District is in the Sukkur Division of Pakistan's Sindh province. According to the 2017 census 2.4 million residents in Khairpur Sindh, was the province's sixth most populous district, following the four districts of Karachi metropolis. Khairpur is the district's administrative center. Khairpur taluka (Tehsil), Mirwah Tehsil, Kot Diji Tehsil, Kingri Tehsil, Sobho Dero Tehsil, Gambat Tehsil, Faiz Ganj Tehsil, and Nara Tehsil are the eight sub-districts of the district.



Figure 1, location of Khairpur Mirs Sindh, (source) Retrieved from the google map.

My location is Kumb city which is situated in a taluka Kot diji and it is union council. According to research on the topic, the case study is a socio-economic analysis of home-based entrepreneurship in Kumb empirically. It had been exploring the contribution of women and the reason behind socioeconomic entrepreneurship reason. A researcher will study and document the true information about the selected topic.

The Kumb is 22 kilometers away from headquartering of a district (Khairpur city) and it is agricultural land. Around twenty-three thousand are the population of the town and almost are local inhabitants. The latitude of Kumb is 27.303232, and the longitude is 68.612808. It is situated in Pakistan nation in the Towns place class with the GPS directions of 27° 18' 11.6352'' N and 68° 36' 46.1088'' E (*Khairpur, M. S. M & Directions, M.2021*).

4.2 Location

Khairpur's atmosphere is typical of the upper Sindh environment. Around the year, there are two sorts of seasons: hot and cold. The warmest months are May, June, and July, with the lowest and maximum temperatures of about 42°C and 27°C, respectively. On the other side, February, January, and December are the coldest months of the year, with maximum and lowest temperatures of 25°C and 7°C, respectively. The average annual rainfall in the district is 5.47 inches (139 mm) 2. Furthermore, the climate of the Khairpur district is almost the same in northern Sindh. The summers are very hot and dry, the winters are short and cool, and it's dry and mostly clear year-round. Over the year, the temperature typically varies from 46°F to 112°F and is never below 40°F or above 117°F. From 21 April to 28 July is the hottest weather and December to February is the coolest season in the region. And close to July to August is here rainy season (Sindh,1879).

4.3 History of Khairpur Mirs

Before 1783 Khairpur was a small village named Bawa. And this area became under the rule of many rulers like Arab, Soomra, Samma, Mughal, Argon, Turkhan, Afghan, and Kalhora. After the period of Kalhora here state was built by the Talpur in 1783 and his pioneer king was the Sohrab khan. The historical background of the district Khairpur Mirs is very richest and archaic. Khairpur is the third biggest district by area as far as the region and the fifth-most crowded district of Sindh territory in Pakistan. It has eight taluka and eighty-nine union councils and fifteen towns; the overall population of it is 2.4 million according to censuses of 2017. Before 1955 Khairpur was an autonomous state of Talpur (Mirs). Khairpur is additionally called Khairpur Mirs, and it's situated in the Sindh area, Pakistan's south-central region Mir Sohrab Khan founded Khairpur in 1783 along the Khairpur East Waterway, 11 miles (18 km) south of the Indus River. Moreover, Talpur came from Iran, and they belong to the

Baloch tribes. After the partition of the subcontinent Khairpur until separate state and it was integrated into Pakistan in 1955.

The headquarter of district Khairpur mirs is Khairpur city. In the region are many cultural heritage spots and tourists visit them, such as the Kot diji fort, Faiz Mahal, Sheesh Mahal, Kot diji archeological site, and hills. And the other hand Khairpur is known as the place of shrines. Because there are many progressive and rational Sufi saints such as Sachal Sarmast, Rohal Faqir, Badil, and Mehdi Sain that are symbols of peace.

4.4 Area and Architecture of Locale

In region has almost permanent settlements and modern structures. Here for the most part houses are made with bricks, mud bricks, wood, mud, iron, bamboo, and blocks. But in regional cities housing is different from village settings. Moreover, the places of wealthy individuals in towns are built with blocks and bricks with limestone plaster. Populace individuals with a normal lower efficient class constructed their homes with (kacchi) mud blocks and mud.



Figure 2, Area and Architecture of Sindh, (source) Retrieved from Twitter.

Here are sufficient planning arrangements for drainage, airing, and lighting. The houses for the most part comprise four to six rooms, one corridor (Verandah) toilet, and a kitchen. In village settings, one room is additionally given for the most part to each house as a visitor room (Oataq) and in-town visitor houses are separate and away from homes. Houses in towns are also made of kacchi bricks and are protected by

timber, wood reeds, and grass. The yards are enclosed by a thick bramble barrier. These are carelessly constructed and are not in reduced squares. The impoverished laborers and peasants live in reed houses that are protected by our grass. In rural areas, there is minimal concern for hygiene and drainage.

4.5 Industry

The Khairpur Mirs district is an agricultural region therefore here approximately industrialization lies in agricultural products. District exports cotton, wheat, and dates revenue within a country and out of the country. Trades in-country linked to rail and road. Here are no large-scale industries but small-scale industries are here common. Like in Khairpur city are many dates industries and labor worked there. Even in seasons of cotton and wheat cultivation, many outers came here. Another hand in the district is many crash plants, floor mills, cotton factories, ice factories, and seed plants.

4.6 Language and Tribes

Most of the population speaks here Sindhi language because here masses are affiliated with the Sindhi ethnic group. The rate of language is the frequency of communication in Sindhi is the language (95.15 percent). Balochi is spoken by 2.70 percent of the population, Punjabi is spoken by 1.16 percent, and Urdu is spoken by 1.7 percent. Few people mention Siraiki. Karachi is Pakistan's most ethnically diverse city. Urdu speakers are the majority, with Pashto coming in second. Sindh made up 8.1 percent of the population of Karachi; a figure that has risen due to rural Sindh migrating to the city for jobs.

Sindh's two main tribes are the Soomra descendants of the Soomra Dynasty, which governed Sindh from 970 to 1351 A.D., and the Samma descendants of the Samma Dynasty, which controlled Sindh from 1351 to 1521 A.D. These tribes have a common progenitor. Sindhi Rajputs include Bhuttos, Kambohs, Bhattis, Bhanbhros, Mahendros, Buriros, Bhachos, Chohans, Lakha, Sahetas, Lohanas, Mohano, Dahars, Indhar, Chhachhar/Chachar, Dhareja, Rathores, Dakhan, Langah, Junejo, Mahars, and others. Sindhi Rajput communities in India include Rajasthan's Sindhi-Sipahi and Gujarat's Sindhi Muslims. Sindhi Jats are closely related to Sindhi Rajputs and live primarily in the Indus delta region. Tribes, on the other hand, do not have the same

importance in Sindh as they have in Punjab and Baluchistan. Sindhi identity is mostly characterized by shared values.

4.7 Agriculture, Flora, Fauna in Sindh

Khairpur is known for its fertile fields and high agricultural output. Cotton, dates, wheat, vegetables, bananas, and sugarcane thrive in this area's clay. Because of the dry hot climate, which is suitable for the natural things manufactured here, the organic product is sweet, elegant, and pleasant. Wheat and gram are the main crops planted during the Rabi season, whereas cotton, oilseeds, and sugarcane are grown during the Kharif season. The most prevalent fruits include dates, bananas, mangoes, guavas, oranges, and lemons.

Khairpur, Gambat, and Kot diji talukas are home to the plantations. Date palms are well-known across the region. Furthermore, dates were sold to the United States, United Kingdom, India, Canada, Germany, and other countries, and the region produced a variety of grasses. In the region are various types of surviving most inhabitants of urban settings are businessmen with daily wages, and jobs in government and private sectors. And the other hand rural population depends upon agriculture, and livestock and some have a job. Almost in the villages, both worked males and females survive. The major areas of the district are under the village settings so therefore here economies depend upon domestic animals.

The Green Revolution, brought about by technical advancements, resulted in a variety of developments in Khairpur. It not only enabled self-sufficiency in food but also improved growers' socioeconomic situations. Alterations in agriculture resulted in new changes in the social interactions between landowners and land farmers. In Khairpur, where there was generally favorable weather and plenty of sunshine, suitable crop types produced bumper yields. The meteorological circumstances favored the new kinds, particularly the wheat cultivars. Rust, for example, was the most frequent ailment. Because the temperature and relative humidity did not favor the growth of these diseases and caused less harm to the crops, leaf rust and stem rust occurred in Khairpur and Sindh soon before the conclusion of the cropping season. However, the research findings revealed that the seeds might be treated with fungicides, and foliar sprays may be prepared to control the spread of these diseases. Thus, scientific studies assisted farmers in increasing output and improving their

living conditions. Farmers' ability to extend farming was increased by these crops. Importantly, progressive farmers developed as a new agricultural force in Khairpur, eager to adopt new techniques rather than struggle with the traditional ways of farming. Farmers could previously only operate in the fields during daylight hours, but with the introduction of machines, they were now allowed to labor at night. Farmers who had recently entered agriculture trailed behind the progressive farmers. Their success stories had a stronger influence on the district's surrounding communities.

4.8 Political Economic Condition

The primary resource of earning for the people in the city is the commerce of different natures and small-scale industry, while in rural territories agriculture is the core of the economy. In rural regions, individuals keep domesticated animals in their homes to fulfill basic needs like butter, milk, and yogurt, and in an emergency, they sold animals. Furthermore, in the district, many people worked at crash plants and daily wages. In urban settings, most people have small-scale businesses and many both urban and rural have a job.

Reforms were implemented in the 1950s to rebuild the political system. The state had a fifteen-member legislature, fourteen of whom were chosen by the people of the state in 1950 elections based on the concept of adult franchise. On the assembly's opening, Pakistan's first Prime Minister stated, "Khairpur had a distinction in holding elections." Therefore, an elected cabinet of ministers was created to support the states, Chief Minister. The state has therefore reached the age of maturity in terms of political and economic stability, after a lengthy journey. To some extent, the political system was modified in the 1950s. Elections for fourteen members of the Assembly were held in 1950. Unexpectedly, the fifteenth member was not elected. Nonetheless, he rose to the position of State Chief Minister. Thus, the mandate of the people was not respected in principle to pick a chief minister democratically from among the elected members rather than to submit elected people to an undemocratically chosen chief minister. The Chief Minister was generally selected by the Government of Pakistan in the same way as the British did during colonial times. The Chief Minister also served as the state's representative in Pakistan's Constituent Assembly. The minister acted as an autocrat and was not answerable to the elected legislature. It is

even more startling to learn that the incumbent is not a native of Khairpur state; he came to the state as a city worker in 1948. He did, however, get a residence certificate from his junior official and therefore fraudulently claimed to be a native citizen of the state. Thus, authoritarianism was imposed under the garb of democracy. Even under the Mirs, it is reasonable to say that Khairpur state did not stay an independent state. It had subordinate status both during British administration and under their successors. Khairpur, on the other hand, was able to rebuild its political institutions and organize a democratic system of administration. Sindh and other portions of Pakistan were not yet completely equipped for these reforms. As a result, the state advanced in democracy faster than Sindh and other provinces of the country.

4.9 Religion, Sect, and Caste

In the region a mass of the inhabitants belong to the Muslim religion i.e., 96.86%, and next Hindus are 2.93%. But there are many sects in Islam that are prominent such as Shia – Islam, Sunni- Islam, and Sufi orders. In the district is the famous shrine of Peer Sain Pagara and it has Dargah (school of Islam). Furthermore, many people here are affiliated with Sufi- Islam and there are many shrines of saints.

Furthermore, in Kumb towns most of the Shia sects are. In Khairpur district are various casts and almost they are local inhabitants of the region, in village settings population are settled on the farm of tribes and cities area, and many casts lived to gather. The prominent casts of the district are Talpur, Wassan, Syed, Mirjat, Chandio, Phulpoto, Rind, Kaladi, Memon, Sheikh, Gopang Mahesar, Sahito, and many Hindus are settled here. Similarly, for some decades many tribes migrated here like Baloch, Pashtun, and Urdu speakers Syed's (Mahajars).

4.10 Art and Music

Sindh is the home of a lively style of music and dance. Sindhi music is excellent. It is accomplished in a variety of ways. Sufi music is performed at shrines, while other varieties of simple music are performed in studios and gatherings. Pakistani crafts have a rich heritage and a lengthy history. A traditional Pakistani piece of art means making, sculpting, or shaping anything with little or no machinery or by hand. Artists produce handcrafted items using traditional handicraft materials such as metal, wood, clay, fabrics, paper, or any other medium, which is an age-old hobby. Among the

most utilized handicraft techniques and materials are stone carving, sandstone, onyx, metallurgy, pottery, and Ajrak.

4.11 local and cultural traditions of Sindh

Sindh is observed Ekta (Unity) Day on the first Sunday of December to symbolize Sindhi unity. Sindh throughout the world celebrates Sindhi cultural day every year. On this occasion, I'm wearing Ajrak and a Topi. Musical performances and rallies are held in several cities. To commemorate the day with passion, musical events and rallies are being conducted in many locales. To highlight Sindh's cultural qualities, major sites in cities and towns are painted in Sindhi Ajrak. In Sindh, people exchange Ajrak, and Topi is present on many occasions. Children and ladies alike dress in Ajrak and join the great gathering when prominent Sindhi singers play Sindhi songs about love and growth in Sindh.

The performers' musical performances encourage people to dance to Sindhi tunes and 'Jeay Sindh Jeay-Sindh Wara Jean.' To memorialize this annual festivity, all political, social, and religious organizations in Sindh, as well as the Sindh culture department and administrations of various schools, colleges, and universities, organize a variety of events, including seminars, debates, folk music programs, drama and theatrics performances, tableau, and literary settings. The events promote Sindhi culture, history, and legacy.

4.12 Sports and Games of Sindh

Sindhi culture has its own set of traditional sports and hobbies, the most well-known of which is Malakhiro. Malakhiro (Sindhi) is a 5000-year-old Sindhi wrestling technique that originated in Sindh and North-western India. Other sports include Wanjh wait, Kodi Kodi, Beelarhoo, Thipai Rand, Noting and Biloor, cricket, and football.

4.13 Sindhi Culture Dress Pattern of Sindh

The traditional dress was lengha (jablo) choli, which is still worn by women in Sindh today. Tharparkar women dress in a ghagra, a heavier variation of the lengha, with a loose or fitted choli or a kancera, an embroidered, backless blouse held on by short cap sleeves, and strings.

A classic male bottom garment is the lungi/dhoti. The waist wrap is still popular in rural areas, where it is worn with traditional top attire such as the angarkho. Sindhi as opposed to the traditional peheren (Sindhi shirt), is also called angerkho.

4.14 Diet pattern of Sindh

In general, this region's dietary pattern is dispersed based on socioeconomic status. Daal Chanwar Sindhi cuisine is well-known and traditional among Pakistan's Sindhi people. Sindhi families' daily food traditionally consists of wheat-based flatbread (phulka) and rice, with two dishes, one gravy, and one dry with curd or pickle. However, practically everyone here consumes wheat and rice, with some also consuming juwar. Individuals consume dietary substances such as fish, beats, pickles, poultry, pork, yogurt, and vegetables. Water is obtained through hand pumps and wells in urban areas, whereas it is obtained from Katcha wells, waterway watercourses, and lakes in the district zone.



Figure 3, Diet pattern of Sindh, (source) Taken by my mobile phone.

4.15 Demographics of Sindh

The district of Khairpur has a population of 2,405,190 people at the time of the 2017 census, with 1,240,254 men and 1,164,826 women. The rural population was 1,628,184 people (67.69 percent) while the urban population was 777,006 people (32.31 percent). The literacy rate is 49.15 percent, with males accounting for 62.08 percent and females accounting for 35.49 percent.

4.16 Education facilities in Sindh

The district's education situation is normal, and it ranks eighth among Sindh province's districts in terms of education rate. When comparing urban and rural

environments, the urban has a greater literacy ratio than the rural. In an urban region, roughly 64 percent; for males, 79 percent; for females, 48 percent; and in a rural location, 48 percent; for females, 27 percent; and for males, 68 percent. Furthermore, in the district are 3,149 primary level schools, 184 middle schools, 60 secondary schools, and 17 higher secondary schools. In the district are many other private education sectors. Similarly, in Khairpur are various types of universities and colleges such as Ghulam Muhammad medical college, Khairpur medical college, Gambit medical college, Shah Abdul Latif Bhitai University, Khairpur technical college, and Mehran University Khairpur.

4.17 Health system in Khairpur Mir

The health structure of district Khairpur has the most prominent number of basic health Units and a second most important number of rural health spaces in the Sindh province. The high number of Provincial health Communities is because of the way that Khairpur has the second-highest number of taluka next to Thatta. In the district normally rural health is set up in each taluka. Anyway, larger parts of the area here are referring to the privacy settings. The PSLM 2006-07 notes that in urban zones 82% and rural regions 70% of patients consult private healthcare centers.

Similarly, rural areas are not health facilities for women and newborn children. Here is no concept of community health, or public health, and is not focused on medical ethics. The district is more private hospitals than the government. Furthermore, in rural settings females do not have access to get prenatal and postnatal care from health facilitators 58% of urban and 36% of rural ladies get pre-birth care from a usual health administration. 59% of urban and 24% of village ladies get Tetanus Toxoid injection.

However, Eighty-three percent of deliveries in rural and sixty-seven in urban territories happen in homes usually within the sight of some family member/neighbor ladies or midwife. 27% of urban and 23% of ladies get a postnatal consideration from a formal health office. Moreover, in the district are eight Hospitals, Dispensaries seventy-five, nine Rural Health Centers, eleven T.B Clinics, seventy-seven Basic Health Units, and five Maternal and Child Health Centers.

4.18 Marriage system in Sindh Khairpur

The ritual begins with the bride and groom getting misri, a Sindhi sweet treat presented by their families as a way of expressing their desires and asking for peace between the two individuals. The Mehdi ceremony, which includes the sanhh procedure, is typically performed after this. This procedure is performed by seven females who apply oils to the bride's hair.

Several rituals during the mehndi include showering the bride with rose petals. Another common practice is for the bride to be garlanded with flowers by the groom's married sisters, following whom the bride grinds wheat as a symbol of success and wealth. The nikah and rukhsati are typically held on the same day and are followed by a long valima lunch/dinner. Some families also use the paondhulai rite, in which the bride's brother washes the feet of the bride and groom to signify new beginnings with purity and honesty.



Figure 4, Marriage system in Sindh Khairpur, (source) Retrieved by camera.

Chapter 5

Findings and Discussions

5.1 Women entrepreneurship at home

The major goal of this chapter is to highlight the role of women in Khairpur Mirs' domestic development. The debate will also focus on the socioeconomic issues that drive entrepreneurial activities and will document well-known entrepreneurship projects.

The chapter is divided into fourteen sections according to the themes generated from the data collected. The first section status of women has three sub-sections financial status, educational background, and family. The second section was about women and entrepreneurship and scrutinizes age and gender entrepreneurship. The third section was about Islam and entrepreneurship, the fourth section was about age and gender entrepreneurship, the fifth section was about the production of handicrafts, the sixth section was about skills and training, and the seventh section was about the Role of Middlemen/ Employee-employer, eight sections were about Motivational factors behind women's home-based businesses, the ninth section was about Need for women's contribution to family income, the tenth section was about Financial Independence, the eleventh section was about Self-interest, twelve sections was about Growth of Women's Business, thirteen sections was about Export and Exhibition of Entrepreneurship work, fourteen sections was about Export and Exhibition of Entrepreneurship work.

The contribution of women to home income varies depending on their occupation. The wages of home-based workers account for one-third of family income on average, while factory workers and other informal sector workers account for more than half of overall household income. The relevance of women's contribution was related to the household's economic situation in the category of home-based employees. Earnings from home-based work were critical to the family's economic survival in the lower homes (Shahnaz Kazi, 1990).

5.2 Islam and Entrepreneurship

"The Prophet Mohammed's first wife, Khadija, was a successful businesswoman in her own right, overseeing one of the region's most important caravan trade lines." She was the first Muslim, and she had faith in Mohammed before he did. Not only was she a great person in her own right - strong, successful in business, a mother, spiritual - but she also challenged and debunked many of today's stereotypes about women in Islam."

If you ask a Westerner to describe a Muslim woman, they'll probably say she's dressed in a veil from head to toe, or they'll highlight how they're treated unfairly in court or the "fact" that women can't drive. You don't have to read a newspaper to learn that certain Muslim nations have harsh (and often awful) laws against women, but this should not be viewed as representative of Islam as a whole. Women had almost no rights or independence in pre-Islamic Arabia. The development of the faith endowed women with unprecedented legal privileges, and rather than being discouraged from pursuing knowledge, Islamic women were expected to do so. "Women's History Month: Khadija" Even though Islam is the dominant religion in rural Sindh, Pakistan, feudal lords have long exploited the poor and farmers.

Furthermore, the poor's situation and attitude toward entrepreneurship and business paint a complex but intriguing picture of what prevents them from pursuing entrepreneurship as a vocation. Islamic philosophy and history inspire Muslims to engage in productive and entrepreneurial enterprises (Adas, 2006; Kaye and Hassan, 2011). One notable difference between Islamic and Western entrepreneurs is that Western entrepreneurs often define success in terms of monetary gains, but Muslim entrepreneurs attempt to maximize not just their prospective cash profits but also their religious aspirations for hereafter rewards presenting an Islamic perspective on business, emphasizing three interconnected pillars: entrepreneurial, socioeconomic/ethical, and religious-spiritual. Islam shapes entrepreneurs not just at the local level, but also at the macro level.

Furthermore, Islamic entrepreneurship research has motivated researchers to analyze the distinctive characteristics of Islamic entrepreneurs, such as fear of Allah, honesty, truthfulness, morality, vision, optimism, patience, social welfare, halal earnings, and larger economic concerns (Hoque et al., 2014). The concept of business growth in

Islam is comprehensive since it not only supports entrepreneurship but also requires (entrepreneurs) to contribute a fair part of their income to the poor to preserve social equality.

Although Islam is the main religion in rural Sindh, Pakistan. Nonetheless, feudal lords have always exploited the poor and farmers. Furthermore, the poor's situation and attitude toward entrepreneurship and business paint a complex but intriguing picture of what prevents them from pursuing entrepreneurship as a vocation.

اسان سچ گهر ۾ اس. جي عمل ڪيو وڃي ٿو تنهن ڪري اسان کي ٻاهر ڪم ڪرڻ جي اجازت ناهي.

Islam is practiced in our homes, so we are not allowed to work outdoors.

5.3 Age and gender entrepreneurship

Women who are engage in entrepreneur are in 15, 18, and 20,25,30,35. In starting they are learning from expert women and when they learn to start their ages was 13 and 14 in starting and then they slowly and gradually learn how to do embroidery. Men are more likely than women to engage in social entrepreneurship, and the gap widens as a country's level of development rises. The gap between social and conventional commercial entrepreneurship, on the other hand, is not as wide. These findings might reflect that males are more interested in attaining and retaining money rewards, whereas women are more concerned with attaining and retaining social value goals.

5.4 Innovation in the domestic chores

The number of female entrepreneurs in Pakistan is dismally low, accounting for only a small proportion of the country's entrepreneurial population. Women's economic engagement and independence will remain limited unless more women adopt entrepreneurial enterprises. One of the primary reasons why women fall behind in the business field is a lack of access to money.

The gender-wise distribution of the State Bank of Pakistan's (SBP) gross loan portfolio reveals that women receive just 3% of small-medium enterprise loans, compared to 97 percent for males. Similarly, just 19% of microfinance loans are given to women, while 87 percent are given to males. Similarly, in Pakistan, a successful

female entrepreneur cannot create a bank account without revealing her father or husband's name in front of a witness. These roadblocks are not the result of prejudice in bank rules.

According to Asian Development Bank (ADB) study, this gap is the result of banks' preconceived notions that female consumers are untrustworthy and dependent on males, and that gathering information regarding their dependability is difficult. In addition to these structural barriers, women in both rural and urban settings are unaware of the financial services available to them.

In Khairpur Mirs, there are numerous tiny villages i.e. (Village Haji Nawab Khan Wassan) (Khairpur) there is a lack of educational institutes. (College or university). As a result, residents go outside for higher education. Women are not allowed to go out of the country or to another country for education very few are allowed. The reason is they think if women go for higher education, they demand their rights. Most women did not get their rights because lack of education.

They depend upon their parents because they have no jobs, and no facilities to earn money. Saleswomen are also a part of our society, and they labor in the same spirit of helping humanity, and it is our responsibility to appreciate them. However, our society's opinion toward these women is negative, and they are not treated favorably. However, the debate arises as to whether it should be made in the same manner or pattern as in the past. So, even though centuries have gone by, the pattern of manufacturing handicraft products has remained unchanged.

The atomic era destroyed much, but it also disturbed our culture; nevertheless, if our Sindhi women continue to work hard, we will be able to save our culture. They can make a lot of money in the global market by producing handcrafted things, and they can spread their culture all over the world. Sindhi culture is highly rich, and the products made by Sindhi women and men are also very wonderful and appealing. The clothes and handicraft items made by Sindhi women are appreciated all over the world.

5.5 Making a living with embroidery

Women always try to bring prosperity to the home. If they are not allowed to work out of the home then they do work at home to make a good living for their people. As it is the same case in Khairpur Mirs where women are not taken in confidence when the male members of the society take a decision. Women cannot put their ideas into whatever initiative men are taking. Women's innovation and entrepreneurship skills are merely seen in embroidery. Besides farming in the remote area of Khairpur Mirs, in the urban areas, women's roles are limited to home-based chores. But still, they are appreciated to contribute much more at home. The home-based activities are even not counted by the society, male members of the society even by the women themselves. If these women are asked about their work, they respond that they are not doing any work and they are jobless. Society has not recognized the work as formal owing to this they do not contribute to it as a part of the work. The women in the field I interviewed were from very broken families they were hardly making a living. Moreover, women being aloof from technology are further being pushed back from development. In modern times women can only be uplifted in society when they are linked with technology. It can equip them with modern technological skills in society so that they can contribute their part to society. It is a must for women to adopt technology to be shoulder to shoulder with men and survive in modern times.

5.5.1 Innovation in embroidery

Women having limited opportunities in society to work outside of the home have found other alternatives for themselves they brought innovation in embroidery. As the old fashion shed off women come with a new pattern of embroidery. They bring changes in them so that they can run with the change of time. This is one of the biggest examples of the innovation of home-based activities in females.

5.6 Status of women in Khairpur Mirs

The dominant social order confers power on males who wield control over women's life. Women in Pakistan's rural areas are denied their rightful status. Women are not treated equally to males in any part of rural Sindh. Men, who are regarded to be superior in every way, are granted complete authority over women's lives. When there are women in the household, the situation is significantly worse. Because they are

confined within four walls, they are oblivious of their basic rights and absorb the entire system of inequity, exacerbating all their difficulties.

5.6.1 Financial Status

Financial depend on their parents most families belong to the upper, middle, and lower classes. The Source of income in most families depends upon the monthly income which they earn. Mostly my despondent say daily what they earn they spent.

A considerable majority of workers, notably piece-rate, home-based workers in smaller enterprises, are also excluded from legal protection due to the 'number of employees engaged in that company and the definition of 'places of work.' Employers are avoiding the implementation of labor laws by registering a large number of small firms and workers rather than a single large company, even though workers are working on the same job site. In this circumstance, the employer additionally employs temporary and contract workers to avoid the restrictions of this legislation while remaining within the parameters established by labor law. In some families only one member of the family earns and the whole family depends on them. Some of my respondents say, I want to study but our financial status is low and we did not afford it that's why I did not study respondents told me they did not have permission to go to study only boys can allow me to go for higher education. Women and girls are the last to receive everything, resulting in high dropout rates and malnutrition. Heavy workload, poverty, childcare, and numerous pregnancies all contribute to women's malnutrition.

5.7 Adopting Technologies

In the past, it was easy to survive but in recent times, it is very hard to have a good living. So, if one does not go with the change of speed of time then soon they tantalize for three times food. It is a dare need for the time those women of any society particularly Khairpur Mirs must link themselves with technology if they want to live according to the time. In the past, people could make do with tiny hard work they could earn a good living but nowadays home-based technology and professional technology have become mandatory to learn. Women should learn the use of home base technology because it saves time and women can do other work easily. As they

do not need to wash the clothes by hand because a washing machine is available to wash the clothes. Cooking, cleaning, and stitching are all kinds of machines are available which can do the work much easier and faster way than doing it by hand. If women get familiar with it, they can do their work soon and they can invest their spare time is another thing that gives them a good living. In addition, with time the priority of people has changed in the past people used money differently and now they are using money differently.

In the past, whatever people earn daily or monthly, they used to invest in necessities such as food, clothing, agricultural activities, etc. As per the changing scenario, the concept of investing money is changing. Now the priorities are changed and money is spent differently. According to the respondents, more money is spent on clothing and food. Along with this, as new technologies are introduced in the village everyone has an urge to possess them, so most of the people are investing their money in this purpose. The reason which was given by the respondents was their awareness of different things and their urge to adopt various technologies.

Those households who have less income or earn a small amount of money use it to save money and later invest it for various purposes. This department of saving is usually dependent on female folk of the house but males are also responsible for that as they are the main contributors to the family income. So, they are the authority to decide how much money should be saved and where it has to be utilized later.

5.8 Family support

In Khairpur Sindh most family structure is the joint and nuclear families. Women all over the world play an important role in every aspect of their lives. Like, (such as domestic work, childbearing, raising, and financial support), but some married women did not have permission to work because they have already workloads. The duration of work and time is a particular issue with a home-based job. Working from home and balancing family life and leisure time may appear to be favorable to home workers. Home-based workers, on the other hand, are usually needed to work long and irregular hours to make ends meet. They must also work for extended periods during peak seasons; in this regard, they experience pressure and stress to complete orders on time, and they are not protected by national labor regulations.

5.9 Lack of Equal Opportunity

Educational opportunities are those that aim to help people obtain knowledge and skills, as well as to develop special abilities. As previously stated, we may value educational opportunity in certain circumstances for the intrinsic benefit of learning, but in others, we may be more concerned with its instrumental effects on individual well-being. (e.g., labor market success). Whatever our reasons for caring about educational opportunity, for an individual to be considered to have this chance, she must be free of overwhelming, irrelevant barriers to achieving the specific educational objective we have in mind. Most people identify educational possibilities with access to educational institutions such as schools and colleges, although internships, professional development, and training all give educational chances. Furthermore, there are several informal sorts of educational opportunities. These activities include public discussions and lectures, as well as time spent reading, practicing, or thinking outside of the classroom. Most participants in debates over great teacher equality focus on opportunities provided by public K–12 and higher education institutions. The reasons for this are comparable to why we are worried about educational opportunities in the first place. These institutional options are more readily monitored and controlled by the state, they teach the large majority of children in the industrialized world, and they have a substantial influence on the quality of our lives. As a result, most of the literature focuses on K–12 educational institutions and colleges. (Shields, 2017)

Women are an underutilized economic resource in Sindh. Most women labor in the informal economy, where their employment is unpaid or underpaid and unrecognized. Many of these women participate in the processing and ornamentation stages of HBWE¹, and the artistic sub-sector offers them additional earning prospects. The importance of these women's contributions to their families well-being is underappreciated, Women are also uninformed of their rights to access and control over resources.

Most female employees, particularly those who work from home, are part of the informal labor. As a result, despite doing the same job, they do not have access to the same amenities as industrial workers. Women do not have direct access to handicrafts.

¹ HBWE stands for Home-Based Women Entrepreneur

As a result, poor women who are uneducated or have only received a secondary or matriculation education attempt to work in industries alongside males, and they face numerous difficulties.

اسلن جي گهر ۾ ڪول وڃڻ جي اجازت نه آهي ان ڪري وٺڻ ۾ ٻيٽ پڻ ڏاڍيون آهن.

School is not allowed in our house so we can fill the vault.

5.10 Time Pressure and Work-family Balance

As mentioned earlier, women in Khairpur Mirs not only contribute to domestic work but also support their families financially. Time pressure is one of the factors that contribute to work-family conflict. These conflicts typically arise when time spent on one function makes it harder to satisfy the needs of another. As an entrepreneur, spending more time on your business means spending less time with your family.

It is also obvious that to grow, entrepreneurs must work longer hours than employees. Long working hours and inflexible scheduling are associated with higher work-family conflict. Similarly, as discussed earlier, women frequently play many roles in the household. Work-family conflict may emerge because of numerous roles, affecting a person's well-being and impacting a women's contentment with her business, married life, and personal life. In this study, the outcomes were investigated. According to the respondents of the research, maintaining a work-life balance is more difficult for married women entrepreneurs. Working lengthy hours away from home and family is frowned upon by society and culture for single entrepreneurs. In Khairpur Mirs, most women entrepreneurs who responded agreed that their long working hours have taken away time they could spend with their families, although male entrepreneurs were not affected as much.

In home-based occupations, the duration of labor and the passage of time is a special challenge. Working from home and balancing family life and leisure time may appear to be helpful for home workers. Home-based workers, on the other hand, are usually needed to work long and irregular hours to make ends meet. They must also work for extended periods during peak seasons; in this regard, they are under pressure and stress to complete orders on time, and they are not protected by national labor regulations.

5.11 Case study

Rahmat was 24 years old lady who was an unmarried woman. Her father was a milkman and earned only Rs 20,000 monthly. Her three sisters are unmarried and her father wants to make her marry his daughters. That's why she wanted to help her father. She started to work on "Aar" embroidery that one should be having the skill in one's hand, so that she can survive in society, she told me that 10 years after she started this work, she told me her parent was not very rich and also have three unmarried sisters that why parents of Rahmat could not bear the expenses of her and her sisters, she also did not want to put the burden on them, according to her after doing "Aar" embroidery now she is satisfied and has respect in relatives and also society.

Women's entrepreneurship is vital for global economic growth and development that is inclusive. In underdeveloped nations, women's home-based companies are critical for women with limited mobility and work opportunities to make an income. The impact of women's home-based entrepreneurship on their families' financial situation is examined in this study. Using a questionnaire/interview approach, I obtained data from 40 female entrepreneurs in Khairpur mirs, Pakistan. The predictors of the family financial situation were studied using Chi-square and logistic regression. The findings revealed that the age, marital status, homeownership, rural versus urban location, household size, and company income of women entrepreneurs have a substantial impact on their family's financial situation. The data demonstrated that women entrepreneurs have a significant impact on their family's financial situation and welfare, as predicted by the multiplier effect.

5.12 Case Study

Zarina was 35 years old and a married woman she has 4 children. She knew the "Mirror" work. It was her source of income. She told me that her family conditions were so bad when she started doing Mirror work, she could make every type of Mirror work. Through her skill, she helps her husband to share the burden of income activities. She told me that her husband was a peon and earned only Rs 2000 monthly. Her two daughters want to get an education that's why her husband wants to give education to her daughters. For this brightness of future aim, he would like to collect a

lot of money. So Zarina helped her husband to contribute to his income activities. She did Mirror embroidery. She was very active and contributed a lot.

5.13 Case study

Sabul was 36 years old married woman. She was uneducated, she knew the work of “Ralli” making, which was the source of income, she told me that her family conditions were worse that’s why she started the work of Ralli making, she could do every type of Ralli making work, through this skill she helped her husband, she said to me her husband was a farmer, her two brothers in law were unmarried and her husband wanted to make them marry, for this aim he wanted to earn more and more money. But he had no skills to do other jobs. Her husband was also an uneducated man. So Sabul helped to contribute to his economic activities. She did Ralli making work. She was a very active woman and contributed a lot to her household matters.

Chapter 6

Cultural hand made

6.1 Production of Handicrafts

Today's high-tech enterprises indeed have huge development potential, but it has also been proved that conventional small and medium-sized businesses should be built to profitably service the economy. Young entrepreneurs will not start new enterprises if they are not provided with the appropriate space to thrive. Small businesses are an integral aspect of a country's economic and social framework, and they are a global phenomenon. Command and control are the polar opposite of enterprise. On a worldwide scale, small businesses have risen to prominence as important contributors to a country's economic development. Small businesses have risen to prominence as a result of globalization. Small businesses are becoming a bigger part of national economic growth.

A country's handicraft sector is a direct reflection of its culture. Pakistani handicrafts, like other visual arts, are expressions of the craftsmen's ideas and feelings, inspired by their environment, cultural, and societal traditions. Handcrafting has been a tradition in the region since prehistoric times. A considerable portion of Pakistan's population lives in rural regions. These individuals have built a self-sufficient or self-sustaining way of life.

Many people support their families by working as artisans, carpenters, cotton weavers, potters, and cobblers in the cottage industry. In Pakistan, women also play an important part in the creation of handicrafts, demonstrating their exceptional creativity and talents. Pakistani handicrafts are well-known over the world due to their stunning look, enticing color, and enticing textures. Furthermore, these one-of-a-kind pieces of art help to raise the country's international profile. The products are made by different artisans such as Sindh.

6.2 cultural embroidery Ajrak and Ralli

Ajrak and Ralli are shawls and quilts popular in Pakistan's Sindh region. Ajrak is a traditional shawl made in Sindh, Pakistan. In making Ajrak, stamps are used to create prints, motifs, and patterns. Though they come in a variety of hues, blue, red, black,

yellow, and green are the most prevalent. Ralli is a traditional Pakistani quilt produced by women in the Sindh region.

These are often produced at home from recycled, hand-dyed cotton material and are used as bed covers. These are generally brightly colored Geometrical patterns of many types that may be seen in these designs, although circular patterns are prevalent. However, our Sindhi people do not wear those clothes or handicraft items because they have adopted European culture, even though our culture is valued in Europe and our products are used there. Sindhi culture to preserve our heritage.

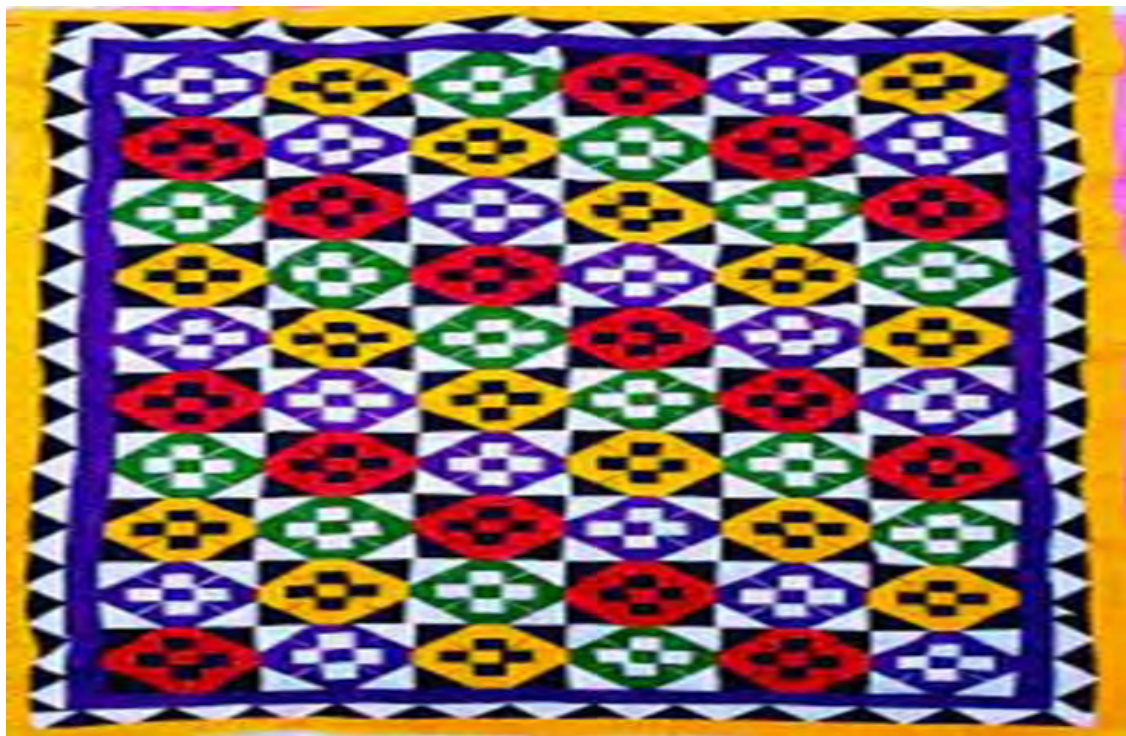


Figure 5, Cultural embroidery Ralli of Sindh, (source) Photography by Researcher.

6.3 Case study

Momal was a married woman, and she was 35. She had 5 children. Her husband left her. She gave me a view about embroidery that one should have the skill to toil in one's hand so that she can survive in society. She told me her husband had left her for 10 years. Since then, she has been living with her children. Furthermore, she stated that her husband was more educated than her. That was the reason for the separation. After separation, she started embroidery to run her home. She showed me different kinds of beautiful handmade laces with *gota* (گوتا).

Her parents are poor they are already worried about her sister's wedding because she has three sisters that are still unmarried. That's why her parents could not afford her expenses. She didn't want to put the burden on them. To fulfill the basic needs of her children, she started embroidery. According to her statement, she said that she now I am satisfied. And the social and economic conditions of my home are better than past. Finally, she told me that before this embroidery I was a maid, but now I have a skill because of which the people of my village give respect to me. Alhamdulillah

6.4 Cultural Earthen Pots

Pottery making is an old skill in the South Asian area. Pakistani people are busy manufacturing clay pots (Matkas) in the style of their forefathers. Many artifacts, such as earthen pots and other clay-based products, may be found in museums. People in rural Pakistan use earthen pots (Matka) to keep water in their houses. The varieties of earthenware-based handcrafted objects produced in this region are extremely rare and cannot be found anywhere else on the globe. Peshawar, Bahawalpur, Hala, Nasarpur, Sindh, and Shehwan are among the cities in Pakistan where these handicrafts are produced.



Figure 6, Cultural Earthen Pots of Sindh, (source) Photography by Researcher.

6.5 Cotton Garments

Pakistan is known as the "Land of Silver Fiber," since it is home to some of the world's oldest cotton samples and cotton clothing. Khaddar, a cotton-based fabric, is particularly popular for everyday wear. Heat is absorbed by this cloth. It's often worn in the winter or in colder climates. Pakistani garments account for 1.10 percent of worldwide garment exports, according to a 2017 study by the Pakistan Business Council. Cotton carpets created in Sindh and Punjab villages are known as Ralli, Khai's, and Susi. Sindh is also known for Ajrak, which is a lovely multifunctional cotton garment with a block-printed pattern. All of these locally made cotton goods are in high demand and are considered among the greatest handicrafts.



Figure 7, Cultural embroidery Ajrak of Sindh, (source) Photography by Researcher.

6.6 Skills Training

Skill training is given to them, and some are going to elders they teach them to do like this, some are self-trained, few say I have learned from my mother and sisters to see the doing work, few are learned generation to generation, very few are going for training from the institution. Expert training is required for rural communities. It is not only vital to give vocational training to transfer skills, but it is also necessary to provide enterprise training courses to expose them to non-agricultural prospects.

Residents in rural regions must learn and understand that all occupations are equally important.

6.7 Role of Middlemen/ Employee-employer

A middleman is a person who works for them, they take the things and give to them those who want to buy, he or she takes the salary from this work, and he also takes a commission for this work.

Under traditional labor standards, an employee-employer relationship is formed when the worker does work in person under the direct supervision of the employer and the terms and conditions of employment are established in advance. Homework is an uncommon sort of labor that does not match the traditional standards for employment; as a result, disagreements between the employer and the employee concerning the nature of the working status may arise. Homemaker, the employee-employer connection between the home worker and the employer is critical in evaluating whether the law applies to the home worker, especially in a country where there is no legislation specifically for home workers.

With the tax benefits and minimal fixed costs, a sole proprietorship is a prominent element of Pakistan's small and medium firm sector. A sole proprietorship is preferred by most business owners over partnerships, private organizations, cooperative societies, and so on. In Pakistan, tax evasion is a frequent practice among entrepreneurs, particularly among owners of unregistered enterprises. Tax laws and regulations, on the other hand, stifle business expansion and even contribute to artificial fragmentation. In Khairpur, legal task requirements have a detrimental influence on the growth of small business units.

Another issue in Khairpur is the inability to pay taxes. This tendency of paying minimal taxes to the government could be reversed if the government does not implement adequate promotional measures for business improvement. Improving tax administration would assist in lowering growth hurdles.

جيئن ته اسان کي پهر وڃڻ جي اجازت نه آهي، اسان هڪ گهر جي ملازڪي رکون ٿا جيڪو اسان کي
سامان ڏيندو آهي ۽ اسين هن کي ڪم لاءِ پنهنجي ڏاڏي آيون

Since we are not allowed to move out, we keep a housekeeper who gives us goods and we pay him money for the work.

6.8 Motivational factors behind women's home-based businesses

Pakistan is one of the Asian nations with a high proportion of women working at home; hence this business is fast expanding. This growth may be traced back to the globalization of industry and the hunt for cost-effective manufacturing methods using low-wage labor. According to World Bank research, nearly 10 million Pakistani women labor from home in businesses such as garment manufacturing, bangle making, shoe stitching, carpet weaving, and embroidery. Despite contributing 60% of the economy, these women face a lack of legal and social protection, making them one of society's most vulnerable citizens. Home-based workers (HBWs), unlike other types of workers, do not have access to social security benefits and work extremely long hours in an environment with minimal operational safety and health standards. Furthermore, Palabori labor rules do not apply to HBWs. The term "worker" does not apply to these people.

6.9 Case Study

Gulshan was a 23-year-old lady, she was unmarried. Her father was a businessman. There was the system of the veil where women are not allowed to go out. She told me that I have insisted to my father that I want to do the job but her father denied it and said there is no need for the job. Now she is doing embroidery and making clothes with Mote and star (موتے ستارے) to pass the time. Now she said women and boutiques come to me for buying embroidery clothes

6.10 Need for women's contribution to family income

Small and medium companies played an important role in Pakistan's economic development, particularly in Sindh province. Small and medium-sized businesses or small and medium enterprises i.e., HBWE can boost the economy's efficiency, innovation, competition, and growth. This article examines the elements that influence the growth of small and medium-sized businesses. HBWE success is determined by a variety of elements, including the operational environment, sociocultural pressures, cultural orientations, political insecurity, law and order difficulties, and entrepreneur demographics such as age and educational level Certain

components have been empirically researched to establish their influence on HBWE development and they have a substantial impact on small and medium firms. Entrepreneurs start businesses because they want to work independently and have more control over their schedules. To start and manage their businesses, female entrepreneurs rely greatly on family support and engagement. It has also been discovered that there is a high correlation between company performance and external aspects that directly impact the firm, as well as certain assumed factors.

گهر جا حالات بيشتر ٻين جي مڙس جي مدد ڪرڻ لاءِ مولن ڏکائي واري لڳائي مڙس ڪن ڏي آين.

I work part-time to improve home conditions and help my husband.

6.11 Financial Independence

We need to shift our mindsets to value saleswomen since they can benefit both our society and us. Can provide for their families Handicraft is an ancient cultural occupation that is today well-known in Sindh and around the world. Female entrepreneurs are less common than male entrepreneurs owing to cultural demands on work-life balance, child-raising, and time restrictions. Male entrepreneurs, on the other hand, are not subjected to the same demands when it comes to operating their firms. Female entrepreneurs are under more stress than male entrepreneurs when it comes to running their firms. The majority of respondents say that women do not have enough time to pursue personal interests, that role conflict with family and job is at an all-time high, and that they are too exhausted to undertake additional household activities that their families require.

6.12 Case Study

Farida was 30 years old. She was married but unfortunately, her husband died. She had no children. She works “took” (name of toil) embroidery. She told me that her husband has been dead for 10 years. Since that, she is doing this work. Her father is a farmer, and she doesn’t have any support from her parents. After the death of her husband, she started the work still she is doing. She showed me different kinds of beautiful and more attractive clothes which are made by took (Sindhi name) embroidery.

6.13 Self-interest

A dynamic and forceful small and medium business sector generates jobs and contributes significantly to the reduction of poverty in the country. HBWE development helps to improve the social status of low-income people by allowing them to move from a low-income to middle-income status and allowing them to work freely. In brief, these enterprises act as catalysts for economic development, and HBWE has been at the forefront of adopting new technologies and management methods in many industrialized and emerging nations. In my thesis few of the respondent says we are working for time pass, some says we have found of to do embroidery, few says we just need to earn money that's why I do the embroidery work.

بلن ڪي گهو ڪان پاهر ڪم ڪرڻ جي اجازت ناهي، اسان گهر ۾ رهندڪ ائي واري نقاي م ڀيرت پيو ڏندا
آيون

Because we are not allowed to work outside the home, we fill in the work time at home.

6.14 Growth of Women's Business

HBWE expansion is beneficial to any country's economy; but, if these HBWE are inculcated with technology, such as introducing internet commerce, the essence of HBWE will be transformed. Introducing trade organizations with supply chain automation models, as well as the service industry, which uses the internet to conduct consumer-to-consumer transactions for speedier order placing. Due to e-commerce improvements, customers, clients, and stakeholders can connect, place orders, and track supply chain operations from home by using the internet, removing numerous hurdles for customers to trade online.

6.15 Export and Exhibition of Entrepreneurship work

As most Pakistani women are skilled at handicrafts, particularly in a rural and poor region, their talent goes unnoticed and hence stays unproductive. Women's preference for handicraft items can be capitalized only craftwork is usually taught to women.

Pakistani's female labor force participation (LFP) percentage is 24 percent, indicating that a large share of the workforce is idle. Pakistan is one of the few developing countries with a female LFP rate lower than the global average of 51.2 percent (Sarwar, 2013).

6.16 Different Types of work at home-based women

Home-based work includes both expert and unskilled labor in the manufacturing and creation of commodities namely information technology, which has emerged, and highly qualified professionals are frequently involved. Now, home-based women employees in Pakistan do several different tasks in several businesses. Many women work on minimum wages. These women work in different manufacturing and production companies. For instance, weaving, sewing, football making, incense stick making, carpet making, prawn shelling, basket making, embroidery, handicrafts, bangle making, dates cleaning, and packing. Most of them produce goods for branded multinational corporations. Certain items produced by them are exported such as carpets, incense sticks, and prawns. These women employees in industries are frequently seen as low-skilled, as they are paid relatively little and perform physically demanding tasks.

6.17 Limitations and Obstacles in Women's Business

The mostly women say that they lack resources, institutions, educational assets to the platform, and family support. That's why they face many difficulties. This research aims to identify and address the issue that handicraft producers encounter. This research proposes strategies for improving the working circumstances of handicraft workers on a national and international basis. This research proposes ideas and solutions for a quick and better solution to the problem. This study is being performed to determine the impact on the environment and various characteristics of entrepreneurs in small businesses. This research explores the characteristics, growth, and contributions of Sindhi entrepreneurs, as well as the contributions, linkages, and roles that family and culture play in the development of private HBWE.

6.18 Case Study

Sana was 20 years old lady who was an unmarried woman. Her father was a teacher, there was a system of "Parda" Men did not permit permission for women to go out for education. She told me that she tried many times to take permission for education, but

her brother and father didn't give her permission. So, she used her embroidery skills and started doing "Gota" work. She could make every type of "Gota" lace and "Gota" suits through this skill she spends her time. She did embroidery made flowers with "Gota" and made laces. She was very active and contributed a lot to herself.

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Summary and Conclusion

Home-based women worker contributes a major part of the production in a tiny business, it would be counted in the informal economy due to less data availability. It is a social consequence of the powerless o informal employment in the exploitation of their effort through underestimation of their wages. Capitalism fosters the informal part of the economy, and patriarchy, and constructs informal home-based employment as a women's labor-intensive production connection. Yet, owing to cultural obstacles, women's movements are restricted in the traditional system, and women are not permitted to engage in the public realm. In Pakistan, women who work from home make up most of the informal workforce. However, they have been virtually invisible for decades. Females working in the shoe industry are overlooked and excluded from the mainstream economy. According to reports, Pakistan's informal sector has become a key source of employment in recent years. Economic collapse in third-world countries is a crucial factor in this setback. Home-based employees are at the heart of the informal economy. South Asia accounts for 50 million of the global total of 100 million home-based workers. More than 80% of the workers in this 50 million are women. The number of women working in the informal sector is estimated to be over 50%, with approximately 83 percent of these women working from home. In Pakistan, women's home-based job is a common source of income. Most firms prefer women because they have more flexibility in terms of working hours and pay.

The present study attempted to examine the phenomena of the socio-economic status of home-based artistic women in Pakistan, including regarding the patriarchal experiences of women. The study aimed to highlight the main feature of women's art with the wall, the talent of women including the contribution to the household economy through informal business. In the severe context of informal labor relations, the process of women's degradation evolved in the home-based division. In most countries, women account for around two-thirds of all participation in entrepreneurship. Many of the same variables that impact males also affect women when it comes to making business decisions. Despite an increase in the number of female entrepreneurs, the proportion of women who establish firms remains low. Female entrepreneurs account for around 30% of all entrepreneurs in the Western world. This study indicates the necessity to establish a support network for obtaining

financing, marketing, management, and HRD training. Home-based workers account for 10 to 25% of the non-agricultural employment in Guatemala (26%), India (16%), Kenya (15%), Mexico (17%), Philippines (14%), Tunisia (11%), and Venezuela (18 percent). In European nations such as Germany, Greece, Ireland, Italy, and the Netherlands, women make up 85 percent of house workers. Home-based employees create items and services for local, national, and global markets inside or near their homes. Some work in the new economy (e.g., building microelectronics or providing IT services), and others in the old economy (textiles, clothing, and weaving). Males are viewed as breadwinners in Pakistan and most South Asian civilizations. In Pakistan, 80% of the population works in the informal economy, of which 50 percent are women. Young girls as young as six assist their mothers in manufacturing and completing tasks. Pakistan is one of the Asian countries with the greatest number of women working from home. Women employees experienced acute human instability, such as income insecurity, housing insecurity, and health insecurity. Formal vocational training enabled women to develop their abilities in line with market demand. Home-based work involves both expert and unskilled labor in manufacturing and commodity generation. However, a new industry or sort of home-based employment, notably information technology, has evolved. Women in Pakistan who work from home today operate in a range of businesses. Hand needlework and sewing are the second and third most popular and important crafts, respectively. Pakistani women in rural areas are denied their rightful status. The dominant social order confers power on males who wield control over women's life. They are not treated equally to males in any part of rural Sindh. Home-based workers are defined as anyone who does market labor at home or on surrounding grounds or premises. The term "homeworker" refers to a subset of home-based employees: "industrial out-of-home workers who conduct paid work from home". Anthropology is a discipline that uses a variety of tools to study. Each scientific subject has its own set of rules and procedures that must be followed. A research design is a plan, structure, and strategy for researching to find solutions to research questions and problems.

A research methodology is a road map that guides a study from its inception to its conclusion. Each scientific study has its techniques for gathering factual data. Anthropological fieldwork therefore must have several in contrast to the situation in laboratory sciences. A case study and interviews with artisans comprise the mixed-

method research. Rapport building is the compulsory and initial technique to establish good relations with key informants. It is a non-observational approach that was used to gather information. The key informant was a member of that local community or someone close to the respondents, where the researcher works while maintaining within the scope of his investigations. The respondents were reluctant to give an interview because they did not know me nor were aware of my research work. Therefore, key informants were a must for me to access them. Owing to this fact, the good informant was a cultural broker between the respondents and me. Sampling is an important tool for anthropological research because the researcher cannot study the whole community unless he takes a sample of the community. The basic idea behind the sampling is to select and choose a certain number of responses and key informants who provide proper information about their topic. Interviews are appropriate when you have basic knowledge of the research topic but want to obtain a greater understanding of it. When a respondent is uncomfortable or does not feel comfortable discussing topics in front of a group of people, interviews might be used to acquire information. Semi-Structured interviews are a combination of structured and unstructured interviews. Data collection is the systematic acquisition and measurement of information on variables in the study to answer specific research questions, test hypotheses, and assess outcomes. Data gathering tools explain the methods and sources used to collect data in both qualitative and quantitative ways. The field notes method is very important in a qualitative research study as it allows the researcher to jot down valuable information. In interviews researcher mostly recorded the data by using a voice recorder the use of this technique. In market research, audiotape recording is normal in all but the most extreme instances. Video recording, even outside of viewing facilities, is becoming an increasingly prevalent practice. In-depth interviews are very effective for exploring details of research goals. Businesses can design marketing strategies based on the information obtained from respondents. Photography is a nonverbal mechanical and picks up and record informal details about people's life and the surrounding area. A daily diary is a key approach for keeping the record straight and free of mistakes that anthropologists used when obtaining data for research objectives in an unfamiliar culture. Secondary sources include locale, non-governmental organizations (NGOs), Internet, newspapers, magazines, journals, books, articles, and websites.

Khairpur District is in the Sukkur Division of Pakistan's Sindh province. Khairpur taluka (Tehsil) was the province's sixth most populous district, following Karachi. The latitude of Kumb is 27° 18' 11.6352" N and 68° 36' 46.1088" E.

The major goal of this chapter is to highlight the role of women in Khairpur Mirs' domestic development. The contribution of women to home income varies depending on their occupation. Earnings from home-based work were critical to the family's economic survival in the lower homes. Khadijah-told-Kubra (RA) was the first Muslim, and she had faith in Prophet Mohammed (PBUH) before he did. Khadijah-told-Kubra challenged and debunked many of today's stereotypes about women in Islam. Women had almost no rights or independence in pre-Islamic Arabia. The development of the faith endowed women with unprecedented legal privileges. Islamic philosophy and history inspire Muslims to engage in productive and entrepreneurial enterprises. Entrepreneurship research has motivated researchers to analyze the distinctive characteristics of Islamic entrepreneurs. The concept of business growth in Islam is comprehensive since it supports entrepreneurship but also requires (entrepreneurs) to contribute a fair part of their income to the poor. Small businesses are an integral aspect of a country's economic and social framework. Handcrafts are expressions of craftsmen's ideas and feelings inspired by their environment, cultural, and societal traditions. Ajrak and Ralli are traditional shawls and quilts popular in Pakistan's Sindh region. Sindhi Ralli is a brightly colored bed cover made from recycled, hand-dyed cotton. These are generally brightly colored Geometrical patterns of many types that may be seen in these designs. However, our Sindhi people do not wear those clothes or handicraft items because they have adopted European culture. Pakistan is known as the "Land of Silver Fiber," since it is home to some of the world's oldest cotton samples and cotton clothing. Earthenware-based handcrafted objects produced in this region are extremely rare and cannot be found anywhere else on the globe.

In a nutshell, women have been suppressed due to the unregistered industry which is why women play their role in the house. Owing to this Pakistan has failed to attain the roadmap of the formal economy in the 21st century. As a result, the country could not make its place insure. Women are facing multifarious difficulties in the social and economic spheres. It accrues due to the patriarchal setup of society. So, it is the need for the house to solarize the role of women in the country's economy. Also, the

government should take serious speedy measures regarding the role of women particularly for house-based workers. It is the way that can increase the role of women in business entities' organizations. Otherwise, there could be harsh clouds in the country's economy in the upcoming days.

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Interview guide

1. How much will you save on this work?
2. What equipment do you use in this work?
3. How important is this work to your city?
4. Your handmade goods are for sale in your city or sold in other cities?
5. How much time do you spend completing this task?
6. Do you just take money for the goods you sell and get it in AdSense?
7. How do you spend the money you earn?
8. Who do you sell your goods for?
9. How long does it take you to sell the goods? 10. How much money do you make from these goods?
11. How much money do you spend on the goods you use?
12. Do you work easily to sell?
13. How much do you sell for what you do?
14. Has that ever happened because your work is not sold, and you have problems?
15. How much time do you work daily?
16. How important is your work to your city?
17. What equipment do you use for your work?
18. Who will make the most of the goods you use?
19. How much money do you give to the person who buys it?
20. Does the hassle make you get a lot of trouble with your luggage?

Interview guide

1. ان ڪم ۾ توهان کي ڪيتري بچت ٿيڻي آهي؟
2. ان ڪم ۾ توهان ڪهڙو ساڻس تعاون ڪندا آهيو؟
3. ان ڪم جي توهان جي شهر ۾ ڪيتري اهميت آهي؟
4. توهان جي هٿ ڇڻي ٿيڻي توهان ڇڏي شهر ۾ ئي وڪروڻيڻي وٺڻي آهي يا ٻين شهرن ۾ پڻ وڪروڻيڻي وٺڻي آهي؟
5. ان ڪم جي ڪم ڪرڻ ۾ ڪيترو وقت لڳيڻو آهي؟
6. توهان جي ڪو ساڻس وڪرو ڪندا آهيو ان ڪهڙي ساڻس ان وقت ئي وٺندا ٿيو ٻين ايڊولس ۾ ڇڏي وٺندا آهيو؟
7. توهان جي ڪم ڪرڻ ۾ ڪيئن ٿيڻو آهي ان ڪم جي ڪم ڪرڻ ۾ ڪيئن ٿيڻو آهي؟
8. توهان ڇا جي ڪم ڪرڻ ۾ ڪيئن ٿيڻو آهي؟
9. توهان کي ساڻس وڪرو ڪرڻ ۾ ڪيترو وقت لڳيڻو آهي؟
11. توهان ان ساڻس مان ڪيترا ڪم ڪندا آهيو؟
11. جيڪو ساڻس توهان تعاون ڪندا آهيو ان ۾ ڪيترو ڪم ڪندا آهيو؟
12. جيڪو ڪم توهان ڪندا آهيو ڇا اهو آساني سان وڪرو ٿيڻو آهي؟
13. توهان جي ڪم ڪرڻ ۾ ڪيئن ٿيڻو آهي؟
14. ڇا ڪو ڪم ٿيڻو آهي توهان جو ڪم وڪرو ٿيڻو آهي ۽ توهان کي ڪيئن ٿيڻو آهي؟
15. توهان روزانو ڪيترو ڪم ڪندا آهيو؟
16. توهان جي ڪم جي توهان جي شهر ۾ ڪيتري اهميت آهي؟
17. توهان ڪهڙو ساڻس تعاون ڪندا ٿيو ٻين جي ڪم ۾؟
18. توهان جي ڪو ساڻس تعاون ڪندا آهيو اهو ڪيئن ٿيڻو آهي؟
19. جيڪو ساڻس وٺي ٿيڻو آهي ان کي ڪيترو ڪم ڪندا آهيو؟
21. توهان جي ڪو ساڻس وٺي ٿيڻو آهي ان کي ساڻس وٺي ٿيڻو ڪيئن ٿيڻو آهي؟

Census form

Socio-Economic Census Form

Household

S. no	Name	Relation With HH	Sex	Age	RELIGION SECT					LITERACY		REMARKS
					Muslims			Non-Muslims		Lit	Ill-lit	
					Shia	Suni	Ismaili	Chr.	others			
1.	Habib ull ah	HH	M	56		✓						
2.	Sadia bano	Wife	F	46		✓						
3.	Koser	Daughter	F	31		✓						

4.	Sana	Daughter	F	29		✓					✓	
5.	Danish	Son	M	27		✓					✓	
6.	Reshma	Daughter	M	26		✓					✓	

HH Head of Household **Chr** Christian

Othe others **Lit** Literate.

N Nuclear **M Married** **D Divorced**
J Joint **W Widow** **R.M Remarried**
E Extended **S Single**

S.no	Health issues and the internet			Health care systems available or developed in				Remarks
	Current	During the last 1	During whole life	Childhood	Middle	Old age	Last 10	

Phys Physical

Mnt Mental

DRSML QAU

Msq Mosque

G.S Government Schools

Mds Madrisa

Pvt Private