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Empowerment of Women through Glass Bangles Manufacturing in Hyderabad Sindh



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**Quaid-i-Azam University
Department of Anthropology
Islamabad - Pakistan
2014**

**Empowerment of Women through Glass Bangles
Manufacturing in Hyderabad Sindh**



Ambreen Shakeel

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

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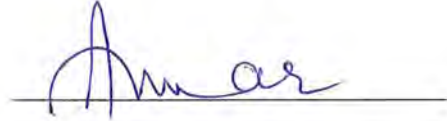
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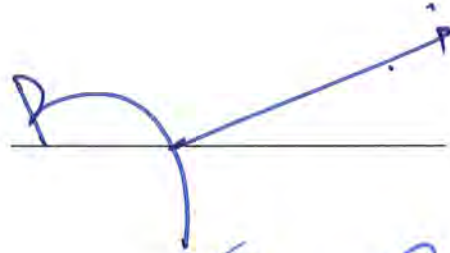
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Formal Declaration

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

This work has not been published or submitted to any other examination board in the same or a similar form. I am solely responsible for the content of this thesis.

Islamabad, 15 December 2014

Ms. Ambreen Shakeel

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Abstract

The aim of this thesis is to investigate and identify the present status of empowerment among women who work in glass bangles manufacturing as home based workers to support their family due to mostly financial reasons. The focus of the research is on the economic as well as social aspects of empowerment of bangles manufacturer. Firstly the sample of 50 women was selected and the research was conducted in the locality of Latifabad unit #8. For this purpose the research tools that used mainly are in-depth interviews and participant observation apart from others tools and the data were noted on the dairy. After building rapport in the first part, the process of bangle manufacturing is discussed in the thesis for the purpose of explaining the nature of the work done by these women. Secondly the thesis then discusses the social and economic condition of the women that leads them to work in this industry as an informal labour. In conclusion the thesis argued that empowerment among women who work in bangle industries is as essential as for other women who work for the economy and the reason by which they are unable to attain empowerment in the domain of social and economic sphere is mainly the education and secondly their exploitation in the form of low wages, cause dissatisfaction. Apart from all that lack of government interests in making these women empowered is the major factor that makes them subordinate in all activities of life.

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1. INTRODUCTION

Women might often be considered as the part of family who reproduce offspring, do daily chores at home, rear children, cook, do cleaning and perform other domestic activities but we also have evidence of women participation in the subsistence activities of early foragers where women gathers food and participate in economic activities while rearing and caring the family members side by side. Since foraging till now the role of women in economic activities can be clearly seen but the nature of the work and the atmosphere of work changes from egalitarianism to capitalism, where inequality become essential element. In today's world where women have given somehow equal opportunities to work with men, but in this regard they face restriction to and gave rises to the concept of empowerment in women life. The word empowerment is not only related to economic equality and equal access to economic resources but it includes social, political and cultural dimension as well.

Women's empowerment is defined in a wide variety of ways some of which include access to material resources such as land, money, credit and income, availability of decent employment opportunities, equal access to quality education and health facilities, mobility to be able to access various facilities, and control over one's body, sexuality and reproductive choices. Empowerment is believed to be the road to women's own equality, rights and fulfillment, while the instrumental view regards women's empowerment as the means to a better family, economy, society and nation.

(Saigol, 2011)

Empowerment is process the process in which women must have to empower them, rather wait for some other to come and shoe them light, the light comes from women itself, for this power is the main aspect of empowerment. The term empowerment involves independence not interdependence, it gives strength to the women to perform their activities as according to their needs and wants, and for the purpose of independence women may get involved in those activities which provides them with means of subsistence as well as means that improve their living standards. As the situation arise where general level of prices of commodities get higher, require

women to work with the male members of the family to improve their living standards and to earn money for their family as family is the basic unit of society where family members do care and support in each other's. Empowerment not usually covers economic aspects, it has several other interrelated aspects also, that defined in.

“Empowerment is not only about opening up access to decision making, but also include processes that lead people to perceive themselves as able and entitled to occupy that decision making space“

(Oxaal & Baden, 1997)

Empowerment is sometimes described as being about the ability to make choices, but it must also involve being able to shape what choices are on offer. Empowerment corresponds to women challenging existing power structures which subordinate women. As such, what is seen a empowering is one context may not be in other.

Women who work in the economy rather formal or informal do possess a sense of empowerment. In a country like Pakistan, the situation of women is quite different from other developed nations and they have to face immense pressure and have to tackle with number of obstacles, which prevents them from becoming empowered. Informal sector or home based industries which on one hand supports women to earn their own income that lead to empowerment on the other hand provide them with problems of diverse nature that include, lack of education , inadequate skills and knowledge, physical mobility, health and safety and limited access to other productive resources. These obstacles laid me to look in to informal sector of economy where women are working in order to get better living, rather it's provide empowerment to women or not it's the purpose of the research.

The focus of the research is on those women who are part of industrial economy work inside their homes for bangle manufacturing and contributing to the economy; ornament that used to beautify themselves become a source of money making for them. The women workers who not always wore these bangles but the bangles they made bring colors, *chanak* (sound produces when bangles strike each other) to some other woman life.

1.1. Statement of the problem

Women are the most important part of our society. Every woman has her own job and duties which they play and indeed empowering women. Since the time of hunting and gathering women with rearing and doing household activities also do play role in primary subsistence and help in managing the economic resources with the men by gathering plants and sometime also hunts with the man. This contribution of women continues till now and women are working outside the home with the men in respected field, while on the other hand some women contributing in the household economy by remaining in their homes as home based workers. Women often work in informal sector of economy due to lack of education and low class background, which become barrier to their empowerment.

The role of women working in bangle industries is diverse; they are on one hand managing the resources, contributing in the family income that empower women, and women also become an active decision maker in the household. But the other side of the coin is that the women who actually spend more time on the economic activity disturb their family structure and it's also affects the life of their children, who are been avoided. Women in bangle making works around the clock in order to earn money that eventually help their family to survive in this age where the basic need of the people are fulfilled by doing lot of labor, this would negatively affects the health of the women and various kind of skin diseases are also become common in these women.

1.2. Objectives

The objectives that was under consideration during the research process are as under

- To find out the contribution of women in economic activities at micro level.
- To give an appraisal on the participation of women in family decision making.
- To investigate health issues that women faces by bangles manufacturing.
- To find out the effects of home based activity on the children in the family.

1.3. Locale

The locale of my research is Unit #8 of Latifabad in district Hyderabad, This place is located at 25.367 °N latitude and 68.367 °E with an elevation of 13 meters (43 ft), Hyderabad is located on the east bank of River Indus and is roughly 150 kilometers (93 mi) away from Karachi, the provincial capital. Two of Pakistan's largest highways, the Indus highway and the National highway join at Hyderabad. (Hyderabad updated profile and statistics)

1.4. Significance of the study

This study tends to focus on those women who work in an informal sector of economy contributing their work, energy and time for the sake of betterment. The purpose of this study is to explore the role of women working in glass bangle making so that the world get awareness about the life of the home based working women the issues they faces in the working of bangles as well as their effect on their family life. Also to bring in to light the difficulties that home based working women faces.

This study help students who are working on the role and life of home based working women as they get a glance of the life of women working in bangle making. Those who working on the empowerment of women, also get a good use of this research because the economic, domestic and the role of women as a decision maker is also under consideration in this research. The goal of this study is to shed some light on the life of women bangles makers by observing them as an anthropologist and the output of this study will surely help future anthropologist to get some glimpse of women empowerment

2. LITERATURE REVIEW

Literature review is done for the purpose to get deep knowledge and understanding about the topic which is to be studied. All the components of the research topic were deeply studied in the light of the literature and new path were introduced to the researcher. The researcher can thoroughly study the literature relevant to the topic and then relate it with the problem of the research and in this way we can get the knowhow of the topic from the previous writing.

According to Russell “The first thing to do after you gets an idea for a piece of research is to find out what has already been done on it. There are three main documentation resources: (1) people, (2) review articles and bibliographies, and (3) a host of online databases.”

(Bernard, 2006)

In the popular view it is known that in human history, human being have progressed from the stage of *savagery* in which men lived like animal and they give no respect to women and dragged them by hair in to the cave, to a *civilized* stage in which men open car doors for women. (French, 1993) But the reality may be the opposite one, evidence shows that human living in small societies like band and tribes in which there is no gender discrimination but also sometime women enjoys the higher status than that of men.

“On the islands of Vanatinai, men and women compete with each other to exchange their valuables, female exchange partners. Women also mobilize relatives and exchange partners for large feasts, and the women get to keep the ceremonial valuables exchange”

(Ember, Ember, &Peregrine, 2007)

Archaeological evidences also suggest that previously people of some egalitarian societies also worship some Goddess for their well-being .In the holy Quran there is no evaluation distinction between the creation of woman and man. The Quran states that “And of everything we have created in pairs” (Zawajayn) (51:49). Several other

verses in the Quran also talk about the characteristics of pairs in creation. In creation of human beings the male and female make up a pair. Since everything created must be in pairs, the male and female must both be necessary, must exist by the definition of the createdness, neither one comes before the other. This means that in Allah's creation of human beings no priority or superiority is for either man or woman.

However, despite of these verses mention in the Quran some people believe that women have low status to man because Allah has created woman from the man's rib and therefore women are secondary, and woman was responsible for the expulsion of man from the Garden of Eden therefore all Daughters of Eve regarded with hatred and suspicion. They neglect the fact that it is the women foot under which Janna lies, and it is also narrated in some Hadiths that on the Day of Judgment all people are call upon by the name of their mothers. Biologically man and woman are not the same. But these differences do not mean that women and men are not of equal value. In the eyes of ALLAH men and women are equal participants in all aspects of life. In several verses in Quran ALLAH specifically addresses both women and men, giving them equal roles and responsibilities and equal rewards and punishments for their actions. In all other aspect of life Islam granted both them equal status. Like right to knowledge is for all as quoted "the seeking of knowledge is incumbent upon every Muslims male and female". In other to avoid discrimination it is required to get closer look at the noble message to unveil the ultimate spirit of the book. But as we know that when comparing with other societies, Muslim societies are consider as conservative according to Nermin Abadan –Unat:

“When Compared to other cultural areas, predominantly Muslims nations have low rates of economic activity, low female literacy and low female school enrolment at all levels, for women in these countries , seclusion from economic activities and economic dependency are the norm”

(Rendel, 1981).

The wave of empowering women emerges as a result to the ignorance of the history. Man considers themselves powerful and women as submissive to them. Feminist ideas had been articulated for centuries and feminist movement arose during French

revolution. But Feminism(giving women equal rights to men) as a widespread political movement dates back 1848, it distressed all men, not just the elite, by creating discord at home and unlike workers protest , it challenged men where they are most vulnerable.

“Feminism has achieved striking successes in gaining women access to education, political rights and jobs, mainly in industrialist and socialist states”

(French, 1993)

Empowerment of women covers all the aspect of human live in which women should be giving equal opportunities to men. Empowerment refers to increasing the spiritual, political, social or economic strength of individuals and communities. It often involves the empowered developing confidence in their capacities

Empowerment of women can be best understand as building confidence among women and make them strong so that they can fight with their social environment that restrict them to take part in all the activities that lead to empowerment. Empowering women basically a capacity building process, which give strength to women so that they can take part in the economic, political social process that ultimately increases their position in the society and bring improvement in their lives.

Women Empowerment embodies things that include, having decision making power, complete or equal access to resources and information as that of man, having variety of options from which they could choose what they want, ability to improve personal power and bring positive change in others perspective. Despite of the fact that world had attained most progress in the key areas and called them as civilized one, women are suffering all over the world especially in the third world counties. Here they are fighting for their basic rights, they wanted to be acclaimed in activities they are doing.

IN the third world countries specifically South Asian countries, the kinship system exerts an extremely important influence on women's lives. The typical S.A families are patriarchal and extended; women are in general subject to considerable pressure to perform the roles of mother and wife. Arranged marriages, dowry system and status problems of widows reinforce the social and economic dependence of women. Women are generally held in very low esteem.

(Brydon& Chant, 2008)

As in all other third world countries Pakistan women are still facing lot of social economic and political problems despite of the serious attempt had been made in order to give the increase status to women in the society. In our society women had to suffer a lot and the dependency to male member in the family continue till the end of their life.

The differences in gender started before the birth as girl child is least expected by the family member before the birth. When she is young her decision are up to the father whether she will get education or not. Her marriage decision is also done by the father. Then she has to obey her husband fulfill the wishes of her in laws.

The life of a women is a struggle in which she is doing many roles but acclaimed for nothing. When she is working outside the home she has much restriction and she has to follow societal norms and in the case of violation she suffers a lot. When she is out for work the dual responsibilities lies on her shoulder as she is supporting the family and also carrying the prestige of the family with them. The following table illustrates the transition of women life.

Table 1. Transitional Phases of women life from traditional to modern

Exact age	Traditional	Exact age	Modern
0	Born	0	Born/weaned
1	Weaned		
6	Started caring for younger siblings	6	Starts school
10	Initiated		
11	Starts making a significant contribution to household economy		
15	Marries	16	Legal age for having sexual relation
		17	Leaves school
18	1 st child born	18	Enters Labor force
19	1 st child weaned		
21	2 nd child born	21	Legal age of adulthood
22	2 nd child born		
		23	Marries
25	3 rd child born	25	First child born/leave labor force
26	3 rd child dies		
28	4 th child born	28	Second and last child born/weaned
33	1 st child leave home		
34	5 th child born	34	2 nd child enters school
35	5 th child weaned	35	Re-enters labor force
37	6 th and last child born		
39	Becomes a grandmother		
48	Husband dies	60	Retries from labour force
53	Last child leaves home	69	Husband dies
54	Dies	78	Dies

Source: this table is taken from Latika Menon book; Women Empowerment and challenges to change (Menon, 1998)

In the mentioned table 1, it is seen clearly that women are engaged both in economic production and in reproduction/domestic chores, and it does not follow that women who contribute the most to domestic life will contribute least to the economy. According to Latika Menon, the question thus arises is that, why women in the modern situation should not contribute more?

Demographically there is a certain irony in the fact that women have five or six years longer life expectancies than men but, where there is legal regulation of the age of retirement, as in Australia, are allowed or even obliged to retire five or more years earlier than men

(Menon, 1998)

The above point raised by Menon gives a clear idea about discrepancies that women faces during the course of her entire life. Many policies have been made in our country in order to give higher status to women by various politicians, but complete empowerment cannot be attained till now. As on the one side women is fully empowered in all aspects but there are some women busy in work to overcome their hunger can't even know what empowerment is, what rights they have in their hands, they are still unaware in this highly civilized era. Not all women that are working term as totally empowered as empowerment is not a single word, it's a bigger doctrine, it's a progress that would be followed and must be handled with strategic planning.

The empowerment of women in general and economic empowerment in particular is of prime importance especially in today's modern world. This importance is essential for development of any society. While looking at our context, Pakistani women and empowerment remained a far cry for decades but the process is now in place and we are seeing this through economic empowerment of women in all walks of life.

The economic empowerment of women is a healthy sign for Pakistani society which is a patriarchal society but women have struggled a lot for attaining this empowerment. We are seeing women in every sector be it domestic or working in offices, women are emerging as leaders in various fields.

According to CREB working paper No 1-11; Increased female participation in the labor market has been one of the major gains of economic development in developed economies, where, since 1900, the female labor force participation (FLFP) rate has increased from the low level of 4 percent to over 70 percent in 2000. Transition and Latin American economies have also experienced a steady rise in their FLFP rates over the last two decades. The spillovers of the increased role of females in the labor market have helped improve their public socioeconomic status.

(Ijaz, 2011)

Empowerment in terms of economic help women to stand firm on their visions and attain their goals of life to take decisions independently because economic empowerment is key to freedom and independence of women. Women plays important role in economic or either in domestic shores since the time of foraging when men hunt and women gathers and hence they get their primary subsistence. And then there are tribal organizations where women also take part in the political decision making. In modern societies where it is difficult for a men only to earn for the entire family, and this sometimes leads the woman to work in order to get both ends meet.

Nowadays women actively participate in the economic activities, and managing the domestic affairs as well. Most women are required to do work in order to sustain their life. Sometimes these women work inside their houses to become part of the domestic shores as well.

The number of home based women workers are rapidly increasing here in our country because of various factors such as unemployment, poverty and there are other such factors which cause women to become part of economic activities.

Thus we can say that cottage industries are important to consider because these industries are common in Pakistan and women can easily participate in the economic activities. According to the Economic Commission of Asia and the Far East (ECAFE) “cottage industries are those industries which are run fully or partially with the help of family members”

Another definition which defines cottage industry is “Cottage industries are mainly traditional industries which produce traditional goods with the traditional techniques”.

(HDP, 1961)

Examples of cottage industries are Sialkot sports goods industries: carpenters, blacksmiths, potters, craftsmen, cotton weavers and so on. It is important to encourage cottage and small-scale industries. At present there are inadequate resources to develop large-scale industries. Not in rural areas only, Cottage industries gained immense importance in cities and towns as well. There is great demand for hand-woven carpets, embroidered work, brassware, rugs and traditional bangles. Not only at national level but export quality items are being produced. There is a demand for carpets, brassware, handicrafts and embroidered work in the International market.

Cottage industries provide opportunities to women as well. Traditionally, women are not encouraged to work outside their homes. Cottage or small-scale industries like carpet-weaving, candle-making, glass bangle making and handicrafts can be established in houses and women can be profitably employed.

There are many other researches that also emphasized mainly on the poor wages and working conditions, the nature of their work is too time and energy consuming and for the sake younger women without children are given more opportunities.

(Elson, 1995).

The longer terms of benefits are unclear and the women only look into the present situation. There are some studies that focused on the positive aspect of working women life they saw that earning wages increases women bargaining power and status within their household as well as providing resources to meet household needs.

“Like In Bangladesh, women’s employment in export-oriented industry has narrowed the gender gap in many spheres including participation in labor force,

social prestige, control over income and decision making”

(Majumder & Begum, 2000).

As we all know that there are certain restrictions on women in our society that they are unable to go outside for work because of their various domestic roles, According to Lakineni Ratna Kumari

"The issue of women's employment is directly linked with the role of women in the family and the disproportionately high burden of domestic responsibility, which acts as a barrier to entry into the labor market."

(Kumari, 2007)

In order to maintain their life women prefer to work in the household industries where they can easily perform economic and domestic work simultaneously. While discussing the cottage industries in Pakistan we can't forget the glass bangles industries in Hyderabad District of province Sindh.

There is only one city in Pakistan where glass bangles are manufactured: Hyderabad. Along with clusters of footwear, handicrafts, ceramics, carpets, and woodwork industries, glass bangles remain one of Hyderabad's most popular attractions. Bangles are traditional ornaments worn mostly by south Asian women of India, Pakistan and Bangladesh, not only in these countries bangles now become common all over the globe.

Bangle is a decorative ornament that women across Indo Pak sub-continent have been wearing for centuries. Beautifully colored to match or contrast with any outfit, these are worn by the dozens for any festivity. The colors and tinkle of the bangles creates an awesome aura of happiness, romance and festive feelings. (Glass Bangles: Miz.link Pakistan). Married women feel incomplete without bangles as these bangles are considered as the symbolic representation of joy and Happiness. Bangles are part of our tradition and culture that's why the sound *Chan Chan* of bangles used in many Folk songs. Bangle industry is also falls in informal sector as many of the workers are working informally and making this sector informal too.

Many women working in this informal sector, there is a series of gap regarding the total number, where it is believed that a large part of the women's economic activities are located. The World Bank estimates that there are 2 million women in the urban informal sector.

(Mumtaz& Shaheed, 2008)

Hyderabad has been a major city in the world for the manufacturing of glass bangles is a city situated 160 km from Karachi.

The immigrants from India belonging to bangle industry settled in Hyderabad. Some investors tried to establish the bangle industry in other cities of Pakistan but they remain unsuccessful because weather of Hyderabad is most favorable for the production of bangles. A little moisturizes weather and the sand of the river Indus found in Hyderabad is used in making bangles.

(A Baseline Survey, 2010).

Women working in these cottage industries are at the same managing their work and take care of their house. What kind of role they are playing in the economics of their household unit and at the same time how they are managing to perform their domestic roles as well is the key aspect which I am trying to dig out the research as the literature I go through during sometime I found that most of the work is done on the child labor in bangle industry and on the issues concerning the facilities provide by government to them is given foremost important, but here I am trying to find how the participation of women in cottage industry helps them to take part in the decision making for the family as they are the earner for the family they have right also that how to spend this money and as well as they are the empowered women of today's world, where the feminist ideology is prevailing and under this condition women should be given importance in the family decision making and I want to find out through my research that how much the global concept of feminism is become part of our country.

A woman as the key earner in the family is actually a leader but despite of this fact she is the subordinate of man or other dominant member of the family, no matter if he

earns or not. In the case of bangle worker these women work during the hot day hours in front of heat that also damage their skin, there are various other diseases that cause health problem in to their life are also major factor of considerations. How they are living their life how they manage everyday activities I want to find all these thing as being the part of themselves through my research so that the other people also get the idea that women manages the activities of their economy contributing towards country's economy as well as doing house work side by side.

Poor countries like Pakistan achieved an expansion of non-commodity exports; this has taken up female sectors in the industrial world. Women all across the world involved in various informal economic activities that are directly linked to formal industries that employ woman as a cheap labor. The conditions of the woman labor are miserable sometimes and they are totally neglected by the formal owner of the industry as well as government did not recognize these workers as labor and they are unable to attain social security benefits.

3. RESEARCH METHODOLOGY

Each scientific discipline has developed a set of techniques for gathering and handling data but there is, in general, a single scientific methodology. The methodology is based on three assumptions: (a) reality is out there to be discovered; (b) direct observation is the way to discover; (c) material explanations for observable phenomena are always sufficient metaphysical explanations are never needed.

(Bernard, 1988)

Thus by the above definition it can be assumed that reality is always present but we have to discover that reality in the light of observation and for this purpose we need a methodology to give possible explanation about the reality. The significance of a research project depends upon how data is gathered through various methods in an appropriate manner. In anthropological field researcher must have to employ different research techniques in order to get insight of the area which has to be studied during the research.

The methodological tools that I used during my research for data collection are as follows

3.1. Sampling

In anthropology we are supposed to gather data by qualitative methods but some time we have to apply some of the quantitative techniques as well so as the case with sampling is here. Sampling is the process whereby small group of people are selected from the target population. In my research I have to gather information and the target population is scattered over a vast area, due to unavailability of resources I used sampling in my research I employed judgmental/purposive sampling in which I choose the respondents whom I think to be relevant for my study, so instead of interviewing each and every individual I pick 50 people by sampling in the field.

3.2. Participant Observation

The most important and fundamental methods of research used by anthropologist is participant observation. It is also the most distinct feature of anthropological research that stands apart from other social research because it involves a researcher to live in with the people who are featuring in the study. In this method the researcher has to become part of a particular community/society to get better understanding of a phenomenon which is to be studied.

As an anthropologist I employ this distinct method in my research to get deep insight of the life of women home based workers. For this purpose I firstly became part of them participated with them in their daily life shores in order to observe them from the eyes of themselves, an *emic* perspective indeed.

While observing them by participating with them the most important thing on which I work on initial level is building a rapport. Rapport building is very much important to mix up with that society, for creating a sense of belongingness, respecting them as well as understanding them clearly. After I built rapport in that group of people I felt easier in collecting my needed information.

3.3. Key Informants

Every anthropologist works with the key informants in gaining an introduction about a particular society. And this could be done by selecting people who were most involved in a situation or who had specialized knowledge about the aspect of the culture which is under observation. As I reach to my locale the first think which helped me throughout are those people who are enrich with the information about home based bangle workers and I communicated with them and hence I get a deep insight of the life of those women whom I am focusing on. These people no doubt provide me with a bundle of information I am searching for. There are 4 key informants I come in contact with.

3.4. Semi Structured Interviews

Interviewing is the most method of collecting a bundle of information relevant to our study. In interviewing the interviewer has to ask verbal question to the respondents and the answer are noted down and by this way data is generated. I mostly employ semi structured interview to my research in which I asked question to interviewee that are open ended in which the limit of answer is not fixed as well close ended in which the choice of answering is not rely on the respond only. For this purpose I use an interview guide that helps me a lot while I am on field, gathering the data.

3.5. In depth Interviews

I also use unstructured interviews to collect data because by conducting these interviews I would get more information from the people and from this information I may get aware about those activities from which I am totally unaware. This type of interview provides opportunity to the respondent to tell as much as they can, the researcher is friendlier doing probing and feel like that he/she is curious about the information. As being a new researcher I am curious to get more and more information from the people and I mostly employ this method and conduct unstructured interviews and by doing so I can get much information from the workers as they feel more comfortable in answering the question.

3.6. Case Study

In case study, a single case is studied for a period of time and the results are recorded in the research. Case study is important to get a deep know how about the particular person who fit in our topic. A case study may be of one person one group, one family one town or even one nation. It is a research strategy that investigates a phenomenon with its real life setting and thus I will help me to know more about the women by doing case studies. For this purpose I include 7 case studies in my research. I adopt this method for collecting in-depth and detailed data about events and home based women bangles makers.

The main advantage of case study lies in the richness of it description through which

the subject was deeply studied and all information on the research was gathered in detail.

3.7. Focus Group Discussion

In my field I wanted to conduct 3 to 4 sessions of focus group discussion, to know how the people perceive about particular topic that I am working on but unfortunately I did not achieve this because during my field work almost all of my respondents were busy with their work due to eid season that's why I only get one chance to conduct a focus group discussion with these workers.

In focus group discussion the interviewer just have to facilitate the responds with question and the further discussion is done by the respond themselves and the researcher has to play a role of good listener and records the data side by side. During this I let them free and discuss about the issues they faces, with the help of this I have further generate question for interviews as well as create more awareness for this topic.

3.8. Field Notes

The most important thing while collecting the data is to record that data so that we can look into that from different angles and to find out new questions. For this purpose I make filed notes side by side so that I can't miss it while writing my thesis. These are essential to make because they are the record of all those activities, ceremonies and other events that I observed during the field research and help me a lot in analyzing the data as well as in writing.

3.9. Photography

I employed the technique of photography in my research to preserve the event that I observed during my entire research. Photographs provide people with the visual data so that they get can easily get a glimpse of the event through images and provide people clear vision of the observable phenomenon. I use this method to my research more eye catchy an appealing with the pictorial representation. I tried to gather as

much pictures as I can but I have faced restriction while taking the pictures because the women who works don't want their picture to be print in a book.

3.10. Socio Economic Survey

The socio-economic survey form were filled to get the basic information about the respondent's education, economic status, nature of occupation, family size, living conditions, livelihood pattern. As I started my research by building rapport among my research population the next step which I took is to start filling socio economic survey from for every house hold. The Use of this tool of data collection provides base line information that helped me a lot during entire research.

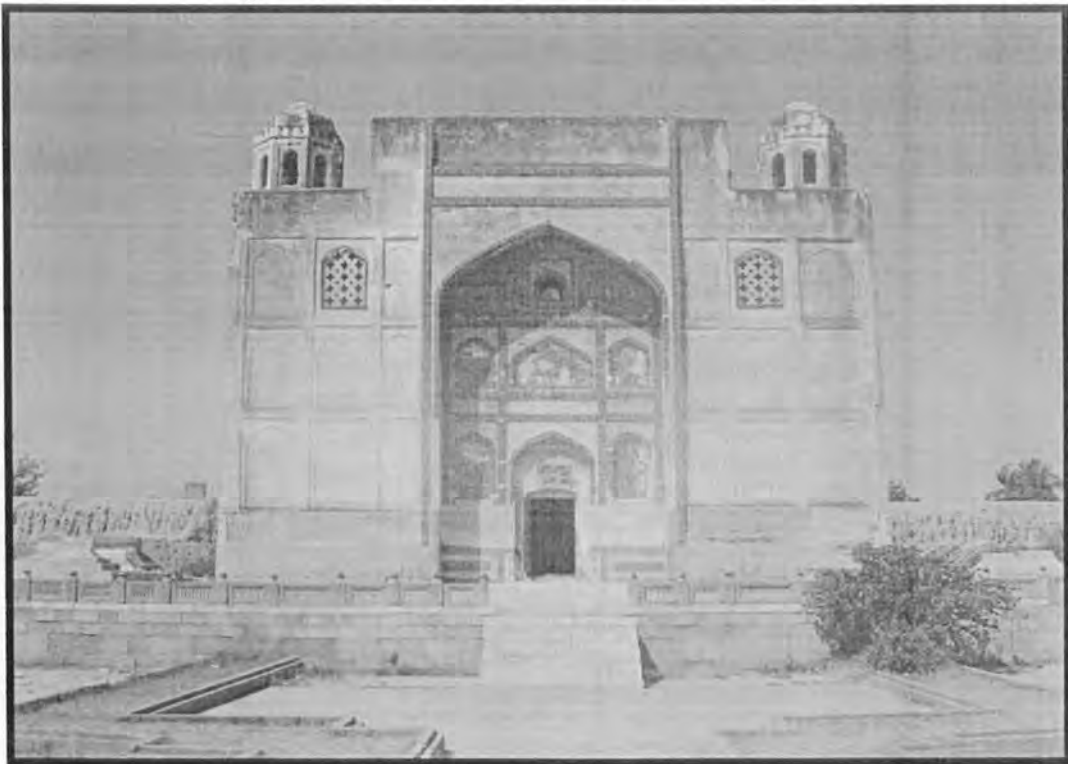
4. AREA PROFILE

The area from where I selected the sample population is some part of Unit # 8 Latifabad Hyderabad which is a densely populated area with having governments as well as private school, markets, hospital and various other facilities are located nearby to that area. Hyderabad is the city that's a distinct position on Pakistan's map. Not only this, the city is one of the oldest cities of the sub-continent having glorious past, that it was known as Paris of Sindh, even the streets of city were washed with the perfume.(Population Welfare Department, govt. of Sindh). Similarly, the city is combination of urban as well rural population and this distinction keeps the city as attraction for tourists coming from in or outside the country.

The historic city of Hyderabad has remained capital of pre independence Sindh and still seen as political gateway or capital of the province of Sindh.

4.1. History

Figure 1.Tomb of Mian Ghulam Shah Kalhoro



Source: Author

Hyderabad remains a very unique city so and not so different from many other historic cities of the world. It remains center of attraction from its visitors and travelers warrior, rulers and migrants. The city tells its story of its past present and future to everyone who visit their by its surrounding places.

The glorious city of Hyderabad is founded in 1768 by Mian Ghulam Shah Kalhoro upon the ruins of Neroonkot- old name of Hyderabad on which Maurya dynasty rulers ruled for a long period of time and uses it as a small fishing valley. Mian Ghulam Shah Kalhoro named the city after Hazrat Ali Haider (RA). The founder is indeed fallen in love with the city and declared the city as a capital of the Sindh and also ordered to build up a strong fort in order to save the city from invasion. The strong fort is known as Pacco Kilo (sindhi word) after the death of king Kalhoro than comes the Talpur dynasty's and Meer Fateh Ali khan Talpur became the new ruler of this Magnificent city in 1789 Talpur ruled this area for over 50 years and this dynasty ended up by British attack and the people of Sindh became British slaves and Sindh became British colony.

Figure 2.Recent picture of Pacco Qilo



Source: Author

Before the partitions there were Hindus as well as the Muslim population living with the each probably of the same ratio in Hyderabad Sindh. But at the time of partition a large number of people (Muhajirs) migrated to Pakistan that increases the city population as well as created tension between the muhajirs and the Sindhis who were living here before. This tension created the form of violence and in late 1980's there comes the dark period in the history of Hyderabad when riots has been started between Muhajirs and the indigenous Sindhis which disturbed the friendly environment of the city and still we found who fought ethnic wars in the cities and created disturbance in overall situation of the city.

4.2. Capital of Sindh

Hyderabad as a capital city at the time of Kalhoro the city started to serve as the capital of Sindh which was later handed over to Karachi but at the time of independence than Karachi became federal capital Hyderabad again regains its position and served as provincial capital from 47 to 1955 in 1969 Karachi took over the place of Hyderabad again and served till now. (It's Pakistan)

4.3. Climate and Geography

As Sindh having hot dessert climate in which Jacobabad is the city having recorded hot temperature falls Hyderabad is on the average pleasant due to cool breeze this is particularly the distinct factor among the all other cities of Sindh that Hyderabad holds a pleasant condition at night throughout the year as compared to other cities of Sindh. The city having the maximum temperature observed is 48.5c recorded on 7th June while the lowest temp remains 1c on 8th February on 2012. Hyderabad falls in monsoon and gets maximum rains in monsoon month that last 2 to 3 months from July to September (Pakistan Meteorological Department). The city located on the east bank of the *Sindhu River* (Sanskrit name for river Indus) located at 25.367N latitude and 68.367 E longitudes. The city holds river Indus, that's why its city eye catchy for various invaders, rulers and British as well. There is an ancient saying that: "just as Egypt is the gift of Nile, Sindh is the gift of Indus"

4.4. Language

Languages spoken in Hyderabad are Urdu and Sindhi. Urdu is spoken by Muhajirs while indigenous Sindhi people speak Sindhi as well as Sindhi is being taught to the students from the school level.

4.5. Religion

The religion of the people is mostly Islam in majority than come Hindu, Christian, Parsi and Ahemadi with having their Jammata Khana respectively.

4.6. Education

With having 44.29% estimated literacy rate, Hyderabad having Pakistan second oldest university that is university of Sindh Jamshoro. Main campus of the university is located outside Hyderabad is Jamshoro alongside various there universities including Mehran (MUET) and Liaquat university of medical and health sciences that was Sindh first medical collage alongside with that there are many other private collages and school that provide quality education.

Figure 3. Old campus of University of Sindh



Source: Author

4.7. Industry

Hyderabad is an important industrial center as its join the rural and urban Sindh together. Major economic activities in the city includes textile, cement, hosiery mills, glass manufacturing alongside various other small scale industries, handicraft work, rilli work, ajrak manufacturing and one of the most important is glass bangle industry that is the source of bread for my people in Hyderabad, and the city hold prestige of manufacturing almost all of the bangles in Pakistan as well as export bangles to other counties as well.

Figure 4. Man displaying bangles that are for sale



Source: Author

Figure 5. Women in *Bazaar* buying Hyderabad bangles



Source: Author

The largest manufacturing city after Ferozpur in India is Hyderabad. After partition some families from Ferozpur shifted in Hyderabad and started their work here as the weather of Hyderabad is suitable for glass bangle manufacturing with a little moisture and some sand of River Indus.

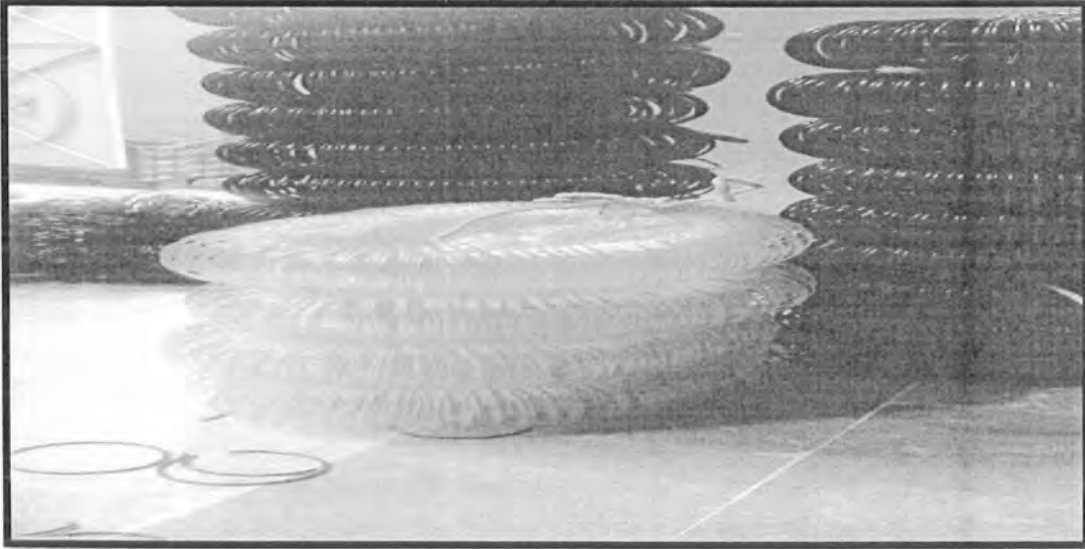
Hyderabad is a city where 30000 people are directly or indirectly involve in this handicraft (Khan, 2012). For this purpose firstly glass is molded and cut into the factories then it goes to other home based worker who then finished these bangles. The process is mostly done in the home where women work in order to earn money and contribute in the family economy.

The bangles are wore on special occasions attracts almost every women, but requires a long process and many skillful hands in the making, these hands receive minimum money by giving their maximum time in a day, these women in an environment where *Bhatti* is lightened and no air is allowed to come inside the working area.

5. PROCESS OF BANGLES MANUFACTURING

The process of bangle manufacturing involved many steps and probably a long process having 28 steps (Khan, 2012), But here I am discussing some of them, which I personally observed and are the most important processes in bangles manufacturing these include the following main steps that are mostly done by home based workers.

Figure 6. bangles placed at worker's home



Source: Author

Figure 7. toras under process



Source: Author

5.1. Bhatti work

It is mainly done in the factory as it required a big oven and very skilful worker. The process began by which small pieces of glass are placed in the *bhatti* and the melted glass thus molded into round bangle like shape, this is probably the most difficult step that required delicacy as well as skilled hands. As this is the process nowadays done in the factory I didn't observe it, and the data I got about this process is from my key informant.

5.2. Sadaaii

After giving shape of bangles to glass the bangles then now moves from the factory to the home of the women worker through *thekaydar* who works as an agent between factory owner and home based worker. The transaction of money is also take place through the *thekaydar*.

In the process of *Sadaaii*, an iron plate and gas pipeline is required to blow the flames. The women worker put the open and curved ends of the bangle in the flame from where heat is directly touch the bangle, the bangle then melted and thus the worker join the ends to give it the shape of the bangle. Usually the workers get 3 to 4 Rs per *tora*.

5.3. Jurraai

After *Sadaaii* the *kaydar* collects the bangles from *Sadaaii* worker and handed it over to the other workers whose work is to do *Jurraai*. This process requires gas iron plate and a nozzle (*kuppay*) used to keep flame thin and wooden piece (*phattay*). The open ends of bangles are placed into the flame to get these bangle melts and then joined to give round shape to the bangles.

5.4. Kataai

In this process women have to sit in front of a machine (like electric motor used in homes) to carve different designs and patterns on the glass bangles. The worker uses

their both hands to hold the bangle with the help of sharp blades of the machine. The price of the machine is approx. 20000 to 25000, apart from that it uses electricity and water as well.

Respondents told me that they get back bone problem by doing this as well as their nails break with the blade of the machine. My very first respondent for this process Sonia also suffer some cold problem due to this and he can't do Kadaaii work in winter

5.5. Heel

In this process a tool in which designed has been carved put in some chemical and then it is used to mark design on the bangles. After this melted gold is applied on the design and the bangles are put in to the *bhatti* to give the golden color to the design.

5.6. Chaklai

Chaklai is simple as compared to above mentioned steps. In this process around 300 bangles (*tora*) are put in a string made of jute to send these in the factory through thekaydar.

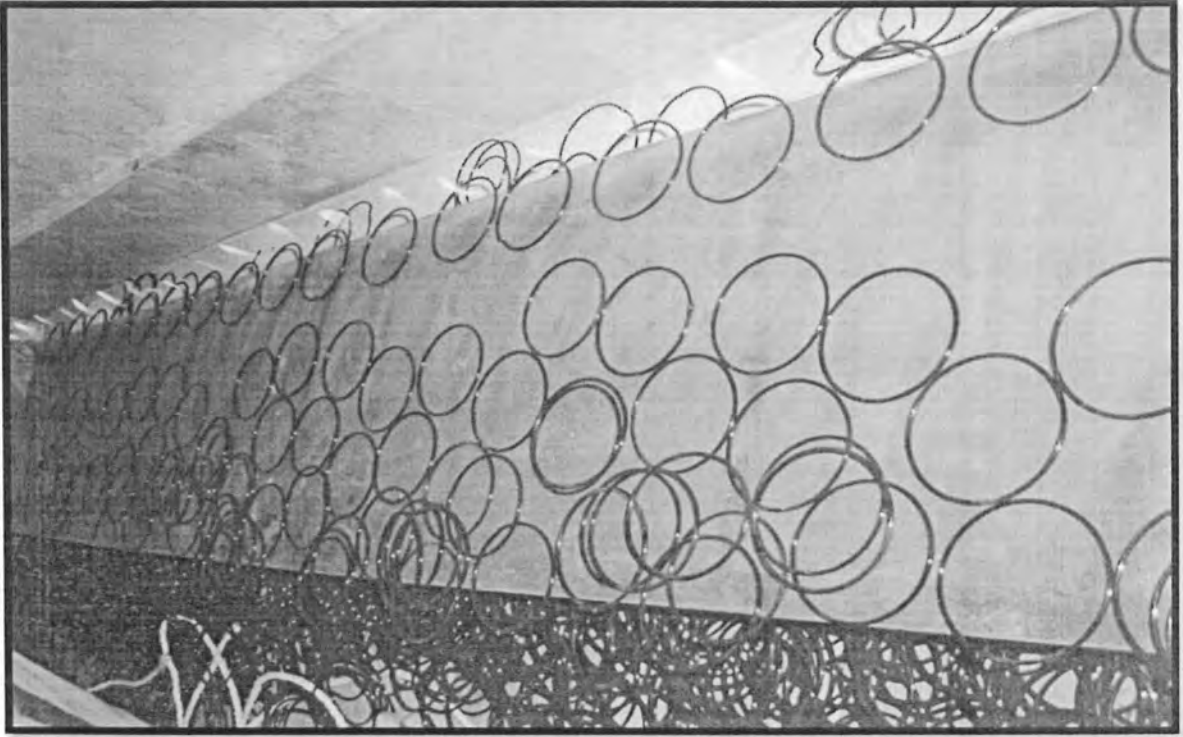
5.7. Chatakh

In this process broken bangles are separated by putting a bunch of bangles near ears and through feeling vibration of the bangles broken bangles are being separated by making separate tora of these bangles.

5.8. Roll Filling

Sometime this is done by the shopkeeper and sometimes *thekaydar* also give this work to the hose based worker. The workers has to fold the hard sheet in to rolls and arrange the bangles in to it, this process is easy but require a lot of time and the wage is very low as 2 to 3 Rs per 2 dozen.

Figure 8.sadaaii work in progress



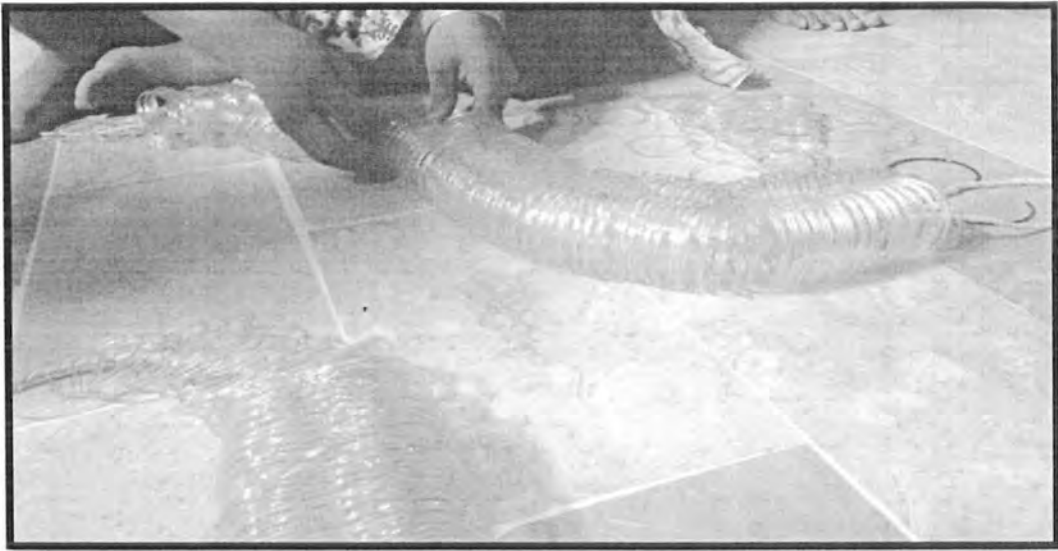
Source: Author

Figure 9. Women doing Jurraai



Source: Author

Figure 10. Women doing chaklai work



Source: Author

Table 2. Illustrates No of women involved in the different processes of bangles making

S.no	Process of Bangles making	Frequency	Percentage
1	Sadaaii	20	40
2	Juraai	15	30
3	Kataai	6	12
4	Heel	3	6
5	Chatak	3	6
6	Roll Filling	3	6

(Source: Socio Economic Survey)

The table shows that the most of the female workforce is involved in the process of Sadaaii, because this process is mostly done at home not in the factory one of my respondent told. Out of 50 women 40% are involved in Sadaaii, beside this some also do Chaklai at the same time to get more money. 15 women do Juraai at their home.

The least doing work among my respondent is Chatakh and roll filing because the money is very much low in these processes, that's why they won't do this. Kataai workers earns more money than that of other processes but the involvement of women is limited in this process because of the risk of getting cuts by the machine, and the cost of machine is another reason of minimum participation. Heel works is mostly done in Churi Para (the area in Hyderabad where large number of migrated families involves in bangle manufacturing live) but I found 3 respondents in my locale who are doing work with some male members of their family.

The process of bangle manufacturing involves a variety of steps depending upon the type of bangle which is required. The work which is to done on the bangles required a lot of time as well as labor of the worker, each bangle goes from a number of processes and then we get a complete bangle which we wore on different occasion. All these home based worker are linked with the factory owner through intermediary, *thekaydaar*, which takes unfinished pieces of glass from the factory and provide the worker with the round glass pieces on which the work is to be done. He then takes the bangles from the workers and takes them back to the factory if required or directly to the market. Number of women in Hyderabad are involved in this informal sector, and creating bangles that are worn by women across the world on various occasion.

6. SOCIO-ECONOMIC CONDITIONS OF HOME BASED WOMEN WORKER

Women working in this industry are mostly from low socio-economic background. These women are forced by the situation to work in front of heat, often more than 10 hours a day, without which they won't be able to meet the necessities of life. They live in very small houses where they also work. Usually, they work in a small room, mostly the only room in their house.

There is no such formal training institution providing training on this skill. It's easier to enter in this field by learning the skill from family members and from relatives. Because these women are hit by illiteracy and poverty, they preferred to work in this sector. They don't have to move outside home, and they manage *purdah* (veil) at the same time.

Usually males do not stop their female's relatives from this work. Mostly, some of the vulnerable females start this work under pressure so that they can meet the necessities of life. Some women have to indulge in this work, as they don't have any male member to support their livelihoods.

“According to an estimate, 80% of the total workers involved in bangle-making industry are women and girls.”

(Khan, 2012).

Women with low economic status and experiencing illiteracy and poverty only have this option to work at home. No other employment opportunity is available. A large number of women are therefore working in this industry.

When a woman earns, she often feels proud in contributing to the economy of home along with her male relatives. A girl in the family of bangle maker spends more time in preparing bangles than wearing them on her hands. The scattered glass pieces are, after all, the source of their bread.

I observed that that these women work in front of excessive heat; their exposure to heat is much more than the house wives who cook at homes. They strive hard to fulfill their daily tasks of bangle making.

These women don't even get time to look into the mirror. Through their efforts, their children are fed food. Unlike other women, these bangle-making women forget being concerned about their beauty. For them, eating bread is more important than wearing bangles in hands.

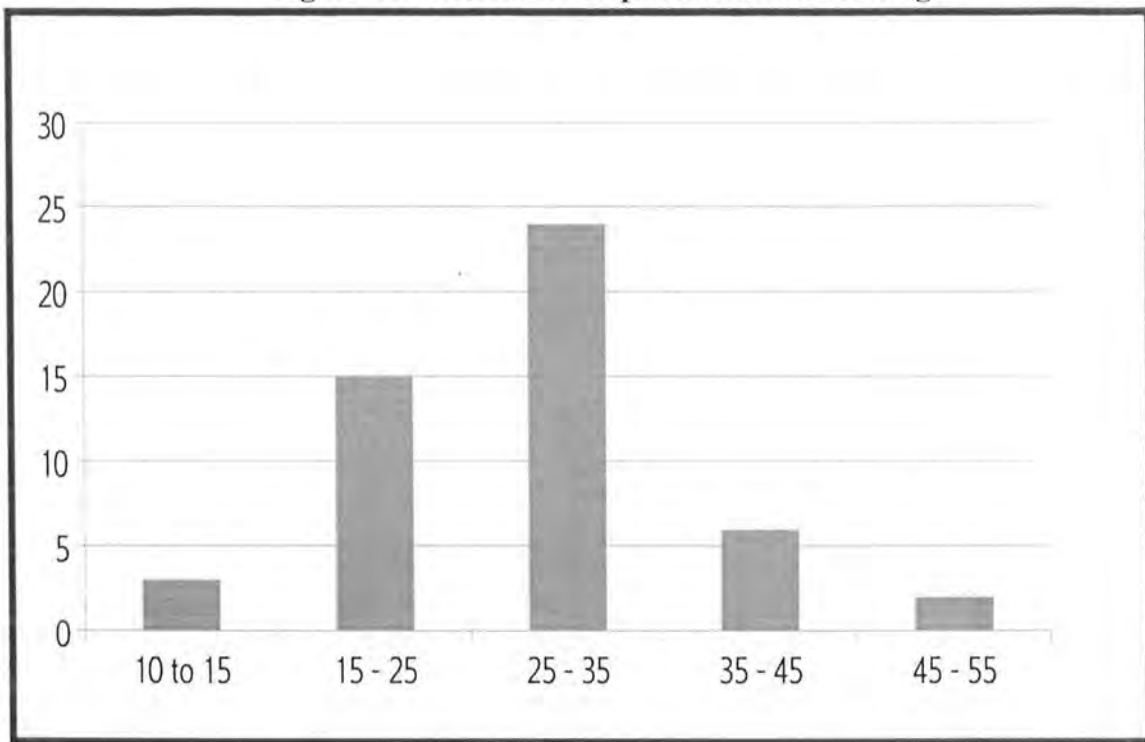
A married woman who work and contribute in their household economy holds a higher position as compared to an unmarried one. Married women are sometimes allowed to spend money as they want, but unmarried ones give the money to their mothers or other elders in their families.

Married women are bound so much within the basic expenses that they are unable to spend money on themselves. Home-based working women spend a lot of time toiling in a day, but in return, they get very meager amount with which they can hardly satisfy their needs.

Women have to work hard for 8 to 9 hours a day, and after this, they have to complete their house chores like cooking, laundry, looking after children and entertaining guests. They have to manage this entire job, "it is very tough for me to bear my all finance", one of my respondents said.

In this sector, women work regardless of their age, because they are forced by economic pressure to work harder. Even when they are old and severe from medical complications like backache and eyesight problems, they have to work. They have been working since 25 years. The older women even work 6 hours a day but are unable to save money to get new glasses or weak eyesight. Figure 11 shows the total number of respondents along with their age groups.

Figure 11. Number of respondents with their age



(Source: socio economic survey)

Figure 11 clearly shows that the most number of women who work in this sector are of 25-35 age groups. The older women are least in my 50 respondents. Then, there comes the age group of 10 to 15 years old. The age group of 25-35 contributed more in this sector. These women, whether married or unmarried, are contributing to the family finances.

The women working in bangle industry mostly live in joint families. Large number of people lives with each other in a house where sometime they share same oven (*Chula*). It is not possible for one person to feed one's family. Women are helpless. By sitting at home, they have a chance to involve every member of the family in this work so that they can get the maximum reward of the work. Often, one member work for many. Women prefer it easier to work at home and get income to support their family. The number of individuals that live in a households are as under:

Table 3. No of members in a household

S. No	No. of people living in a household	Frequency/ household	Female	Male
1	4-5	2	1-2	1-2
2	5-8	8	5	3
3	8-10	28	6	4
4	10 and above	12	6-8	4-6
	Total	50		

Source: socio economic survey

A part from a large number of people living together in a household where women work, the income of the male members of the family also leads women to work. To provide bread and butter to the family, women start working along with men. The two members that earned more than 11,000 rupees are carpenters; they get this amount during peak seasons like wedding. And the one who gets 10,000 rupees is head member of a nuclear family, and he work as wood crafter and as carpenter also.

Home-based bangle workers contribute in the family economy. Even though their income is not that much high, they can somehow reduce the burden on man to supports the entire family. She earns and holds equal status to man sometime and also get higher status in comparison to other women, because they contribute in the family economy by giving money for paying bills, grocery, children school fees and unmarried one saves the money for their future marriage.

Table 4. Income of male members

S. no	Monthly Income	Frequency	Percentage
1	Below 3000	12	13.6
2	3000-5000	31	35.2
3	5000-7000	37	42
4	7000-9000	5	5.6
5	9000-11000	1	1.13
6	11000-above	2	2.27
	Total	88	100

Source: socio economic survey

The marital status of these working women can be seen in table 5, which clearly shows that the most number of married women are involved in this sector. The ratio of unmarried is the second highest as they also work to supports their families and save for their future marriages as well. Ultimately they are requires to work in this field as they are formed by their economic condition.

Table 5. The following table shows the marital status of home based working women

S.no	Marital Status	Per person / couple	Percentage
1	Single	17	34
2	Married	29	58
3	Divorced	1	2
4	Widowed	3	6
	Total	50	100

(Source: Socio Economic Survey)

Most of the women are married. They said it is difficult for their husbands to bear the expenses of 5 to 6 people that is why they have to work in order to keep up with their daily expenses. While some women work on their own will, some do it under pressure of their in-laws and husbands. Husbands of some of these women do not give them money and rather waste the earned money in drinking or other addictions. According to one of the respondents who was divorced, some women work just to bear the responsibilities of their children; her poor parents, she said, cannot even support her. The only favors that her parents could do for her was to spare a room for her at their home where she can earn for her children easily without bearing the expense of any rent. Among my respondents, 34% were single, earning just to bear the upcoming expenses of their marriages. Unlike other unmarried girls who are economically well-off, these women spend most of their money on clothes and for beautification, without hardly going to parlor or buying clothes.

There is no doubt that these women work hard for the sake of their family. They burn their self in the heat of oven (*bhatti*) but still work pressurized by their husbands or by their own will. They know that in order to survive, they have to work like this. They are the contributors in family finances, sometime more than male members. Work, work and work is the motto of their lives, Farzana, my key informant, said.

Few years ago, women were dependent on the income of their male members and were reduced to play the domestic roles only in the family. But, now, recent studies show drastic change in this aspect as women too are participating not only in the informal economic sector but also in the formal ones. Working along with men, these women have few restrictions than before; still, some women are forced to work in their homes as they are not educated enough to get job in this industrialized world.

Women prefer to work in their homes if they are not allowed within their family norms; poverty motivates them to work for survival. The purpose of working in home-based bangles industries for them is matter of their survival. If they don't work, they can't even survive in this situation where a single *roti* (bread) costs more than the money earned by doing *sadaai* on 300 bangles. In this kind of situation, these women only work for food. Most educated women work outside their home only to empower themselves, and it is a common perspective nowadays that all women who are working are empowered. In case of home-based bangles workers, when asked about empowerment, they said that they are busy enough having no time to fight for their rights in home.

Most of the married women do not even keep their money with them. They hand the money to their mother-in-law or husband, either by force or by will. They hardly fight for their rights, feeling it useless because, they think, the situation will worsen if they raise their voice. Following table shows that among 50 women, 20 women handed over money to their husbands and 5 to their mothers-in-law. This shows that the income which they are earning by doing hard work day and night is rarely kept by them. They are due responsible to take care of their family members and still get nothing in the form of appreciation mainly from their in-laws. The women as been the suppressed unit of our society are required to do not raise their voices against any kind of discrepancies.

Table 6. Income Possession within Family

S. no	Income handed over to /or kept with them	Frequency	Percentage
1	Husband	20	40
2	Mother	17	34
3	Father	2	4
4	Mother in law	5	10
5	Kept with them	6	12
	Total	50	100

(Source: Socio Economic Survey)

According to this table, 34% of the female workers give their money to their mothers. Mothers usually save money for marriages of their children; they do not spend the money on themselves. Those females who are unmarried work as a home-based worker, just to cooperate with their families so that she can give their share to families to bear the expenses of their marriage. In the above table, only 12%, out of 50% respondents keep their money with them. With this figure, however, we can't say that 12% of women are empowered. They are often submissive as they were forced not to spend money on themselves.

These women are busy enough to work whether they are empowered or not. These women have no concern about the feminist and empowerment movement prevailing in the world. Such activism is mostly for the upper class in our society. Farzana, my key informant, told me that if she gets educated, she can even fight for her rights in her family. But lacking education and resources, she is unable to fight for her rights. In response to the empowerment question, the answer I got is the same among all of the respondents: it is their survival strategy to work and earn for their families. Her whole family is poor, and there is no other option in their hand, but to work in this sector where the wage rate is minimum as compared to other jobs.

Case Study 1.

Name Ruksana Ishaq

Age 55

Mrs. Ruksana Ishaq, 55, was a mother of 6 daughters and 2 sons. One son and three daughters are married while other three are unmarried. Mrs. Ruksana along with her three daughters work 5 to 6 hours a day to save money for marriage of her daughters. Her husband is a fruit seller; nowadays, he is ill and unable to sell fruits. Her married son doesn't support her any more, and the other son is younger and learning woodcraft these days. She says that her daughter's in-laws are forcing them for the *ruksakti* (marriage) but she is unable to do so. She complains that she and her 3 daughters work day and night, but still are unable to save money.

She also suffers from joint and backbone problem by continuously sitting and working; yet, she has to do work to bear the hardships of life. Her younger daughter wants to get education, so she goes to school, studying in 8th standard. After coming back from school, she does *Jurraai* and *Chaklai* work and the money she gets by doing this is used as her school fees. She wants to become a doctor and make her family proud. She, however, knows that it is difficult for her mother to help her in continuing her studies, as her mother has to save money for her sister's marriages.

Case Study 2.

Name Mrs. Afshan

Age 28

Mrs. Afshan, age 28, was born in a low-income family. Her mother and sisters works as home-based worker. At 25, she was married to a bed weaver who earns 12 to 15 thousands per month, an amount insufficient for their family comprising also of their daughter. Still, she works as a bangle worker, doing *Sadaaii* and *Chaklai*. She has been saving the money to later rebuild her house with a leaked roof. She feels happy

and proud by helping her husband. Her income may not be enough, she says, but that too definitely helps them in hard times.

6.1. Social Empowerment

For a social researcher, it is important to look at the social factors in which women are to be empowered. In our country, the government mostly neglected the social well-being of the people. Social empowerment focused primarily on women's achievement such as in education, health, law, access to justice, rights awareness. Empowering a woman to play the role in the betterment of her family and the society as a whole. Various bills had been passed and an amendment made in order to elevate women status in the society, but implementation can hardly be seen.

Home-based bangle labourers are unaware of their basic labour rights. They, for instance, consider going to doctor wastage of money, because they have to lend money from others to bear such unexpected expense. The government hardly pays any attention to their issues and do not provide them with basic education and health facilities. They are totally unaware by the labour laws, subjecting them to be exploited by the factory owner and *thaikay-dar* in terms of the wages. The social indicator of empowerment is studied and the data which is extracted written below.

6.1.1. Working time

Women, almost in all parts of the world, are involved in more works hours (economical and domestic) than men of the same age. When women become mothers, there is a significant effect on the work routine of them than that of men.

“ For some developing societies, there are data which indicates that the addition of children reduces the already small amount of time a man spends in child care while typically erasing leisure and reducing the sleep time of women to a biological minimum“

(Dwyer & Bruce, 2008).

Same is the case in our societies, women have to put more hours in working whether economical or domestic, she is one responsible for managing the domestic activities and in the case of home based worker the responsibilities are even more. They have to give time to their house activities, their children, and husband as well as have to work for long hours.

The women in this sector wake up early in the morning and start working on the respected processes. After giving breakfast to their husband/ father, they again start working and stop the work for making lunch in the case of married, while unmarried continue working during this time until the lunch is being prepared by their mothers or sisters-in-laws. After this, they again start working depending on the (*toras*) they have to complete in one day. If they want to complete, 40 *toras*, they have to work approximately 10 to 12 hours in a day. Sometimes, they have to entertain the guests as well and are unable to complete the required *toras*; this way, skipping 1 hour of work leads them to serious financial issues.

Most of the women also say that gas/electricity load shedding also affects their working time, as they have to wait for gas/electricity to come, wasting their time, due to which they are unable to complete their required amount of bangles *toras*. They also complain that by working 11 to 12 hours each day, they, in return, get minimum amount of money which can hardly last for the whole long month.

Some workers also give some suggestion in order to improve their conditions. 92% of the women believed that increasing their wages can bring positive change in their lives as well, as all were of the view that payment should also be made on time. 5% of the women said that government should make clear laws for their betterment; about 3% of them also said that there is no chance of change in their lives while working in this industry.

6.1.2. Wage rate

The interviews from the respondents clearly show that the income of glass bangles workers is very low against the working of 8 to 10 hours or more per day. They work in the unhealthy environment amid fumes and heat. The workers complained that

there is no fixed rate for the specific working on the bangle, according to one of the respondents Rukhsana. The *thaikaydar* gives more money to some of their relatives for the same work that she does. The money is fixed on the rate of per *tora*, which consists of about 300 bangles. These women work entire day and after that they got minimum amount for the work they had done the whole day. The case of all these women are almost similar as the wage they get is less with respect to the work they done. Each bangle requires careful handling while performing a process on it but they get money for the 300 bangles which is often low as compared to the work

Table 7. The rates of the processes of bangle making

Sr. no	Process of bangle making	Rate per Tora
1	Sadaaii	3 to 4 Rs
2	Jurraai	6 to 8 Rs
3	kataaii	20 to 30
4	heel	15 to 20 Rs
5	Chaklai	1 Rs 10 paisa
6	Chatakh	1 to 2 Rs
7	Roll Filling	2 to 4 Rs

(Source: socio economic survey)

The wage rate of the worker hardly increased after 4 to 5 years, and the rates of the basic commodities are increasing day by day, and the increment is only .5 paisa or 1 Rs. on a single *tora*. Factory owner does not make any policy that review the wages of these workers, and the workers are becoming poorer day by day, despite working too long. The women who do *sadaai* work on bangle only get Rs. 3 per *tora*, containing 300 to 350 bangles, apart from that *Jurrai* work, a main step of bangle manufacturing for which she would get only Rs 6 to 8. The *kataai* worker gets 20 to 30 Rs per *tora*as

it is difficult work and mostly done in factories by skilled workers who have been working in this sector.

Heel costs 15 Rs per tora, *chaklai* worker gets only Rs 1.10 paisa for a tora. They have been thrown in the vicious cycle of poverty and they are not coming out of this and in this, they face a lot of economic crises at home. The workers increase their work hour and also involve more members of the family to work in this field. There are many families where more than 2 people are involved in this sector for the purpose of their living hood.

Table 8. Numbers of women working in a household

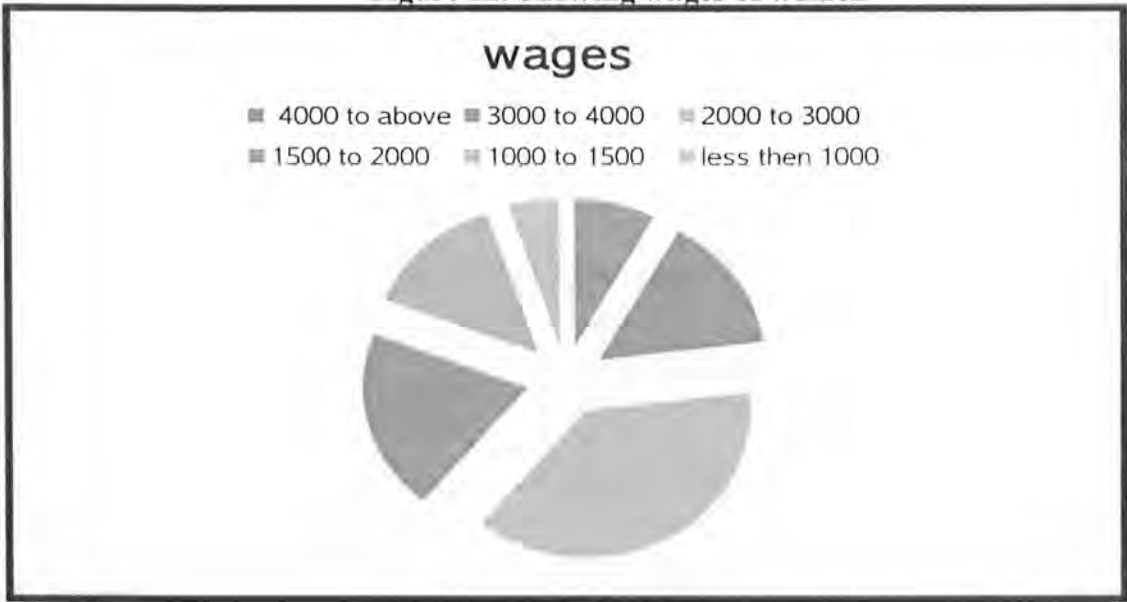
S. no	Number of Females Working in Household	Frequency	Percentage
1	1 Female	7	14
2	2 Females	16	32
3	3 to 5 Females	21	42
4	5 – Above	6	12
	Total	50	100

(Source: socio economic survey)

With respect to my findings, it is now clear that 42% are the numbers of more than 3 females of the household involves in this sector. Due to the increase in the prices of the necessities these families are forced to bring their female members in this sector. Now the percentage of single working women in one house is just 14. If the families have 5 to 6 female members, there is requirement that 4 to 5 members must work at home.

The workers of this sector are forced to work on minimum wages due to fear of losing the work. As they are working for the needs, they can't bear the sudden loss of job, and even if their wages are increased, it is only 10 to 15 paisas, which hardly could change their financial standing. It is revealed through the interviews that despite working for the whole day long, they are only able to survive. Their economic condition never improves. 99 percent of the total respondent complains that they are unable to save money for the future or for any future illness. Only one woman came under my observation who is working and saving money for the future of her children, as her husband earns 12000 which she says is enough for the family of 3. The average income of women working 8 to 10 hours a day is 1000 Rs. per month. Some women also claimed that they get Rs 2000 to 2500 by working day and night. The below mentioned pie chart represents the average monthly income earned by individuals in this sector.

Figure 12. Showing wages of women



(Source: Socio Economic Survey)

6.1.3. Gained satisfaction or not?

The other most important thing which comes to my observation during the research is that, women in this sector are not satisfied with their conditions and their wages. Despite their mothers working from 25 to 30 years, their economic condition is still same. If any of the family member gets ill, they have to borrow money from neighbors. They even don't have money to get better treatment, and if they want to

consult a private clinic, they become hand to mouth and the whole budget is thus disturbed with this situation. There are no formal settings in this field; that's why they have to suffer, and their living standard is not improving but going down day by day.

The older women in the family get order from the thaikaydar or from the factory owner and complete the work with the help of other female family members. In my interviews, I hardly found 3 to 5 respondents from 50 who were satisfied with the money they get, because they don't have much responsibilities on their shoulder or their husband earns enough for them; some said that *ALLAH ka shukar hai, sabar shukarkar k guzara ho he jata hai (thanks to God that we can manage easily by His grace)*.

Table 9. Level of satisfaction among bangles worker

S. no	Satisfied with the money/not	Frequency	Percentage
1	Satisfied	5	10
2	Not satisfied	45	90
	Total	50	100

(Source: socio economic survey)

6.1.4. Education

Education as of the major indicator of social empowerment is the main reason that force them to work in home and in this informal sector.

Lack of education cause women to suffer more than men. It leads to lack of self-determination and self-reliance which is an obstacle to empowerment. That explains the importance of educating women.

Unfortunately, illiteracy is the main problem of our country which restricts women

from getting their respective position in the society. A large number of women from rural as well as urban areas are either illiterate or semi-literate in this era as well. That definitely means women would not been given due opportunities in the walk of life to achieve empowerment in the first place.

The numbers of women working in this sector are illiterate and unable to find some other job. In this work, they just have to know about the basic skills and there is no such formal way to become a bangle worker.

Almost all of my respondents were forced to leave school after 3rd or 4th standard due to financial issues or social constraints. With the help of socio economic survey census form, it is revealed that 66% of the women are illiterate due to poverty. Economy, the survey shows, leads to illiteracy among these women.

About 4% women passed the middle level education, whereas only 28% got primary education and most of them leave the school without completing the 2nd and 3rd standard education.

Only a single woman who passed the HSc examination comes under my observation passed. The reason was primarily poverty and other most frequent response that I get is "*khandan mai kesi ne bhi 5 jamaat se agay nhn parha to hamai bhi ijazat nhn mili ghar se*"(none of our family members have read more than primary, so we were also not allowed to get educated.).

The main reason that causes these women to be suppressed by other people is lack of education. These women are unable to raise voice against the low wages and other issues they face while working in home-based industry.

During my entire research, the most heard phrase from my respondents is that they say that they suffer because of illiteracy. There is also no formal institution that teaches the process of bangle making to them.

Table 10. Literacy rate among women bangles makers

S. no	Education	Frequency	Percentage
1	Primary	14	28
2	Middle	2	4
3	Secondary	0	0
4	Higher secondary	1	2
5	Illiterate	33	66
	Total	50	100

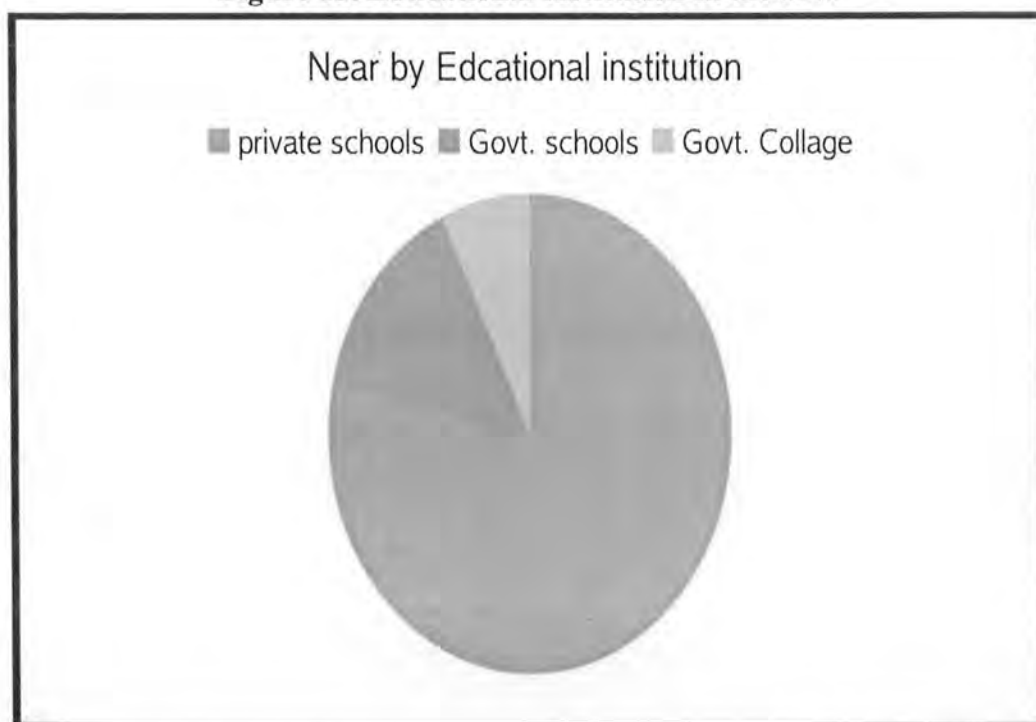
(Source: socio economic survey)

The locality in which they are living has 2 government girls' schools with free primary level education. After primary, the fee charged is nominal as compared to the 11 private schools in the locality. The locality has 11 private schools, and the fees they were offering are not much high. There are 2 other government colleges nearby. Despite such a high numbers of schools, 66% of my respondents are illiterate. The reason, I observed, is that they don't have concern. Either they get free education or not, if they send one of the girl to the school, the net income of the family tends to suffers, as the earning member of the family spending time in studying and thus the overall household economy suffers, says Amina Bibi, 54.

The main and important issue these women indicate is education, because only education could give them ability to talk and discuss about the issues they faced while working. Formal education can give them a better understanding of their rights in the society which may help them to control over the resources equal to that of man. Women may suffer if the policy makers do not make effective policies for the women

in informal sector, as they are unable to get education, because if they go for education, their economy may suffer. Even if they do not go to school, their economy also suffers due to lack of income. Strategic planning in this regard would help the government and other organizations to overcome this problem that restricts empowerment.

Figure 13. Educational institution in the area



(Source: Socio Economic Survey)

The positive thing I noticed is that, despite earning such nominal pay, every single married woman of the second generation I met, sends their children to school. They said that they don't want to see their children burning them to flame. They feel education is the only way to take them from the darkness of heat to the light of knowledge, and consider it as the only hope for their children. They don't want their children to work like the do. The third generation is getting education, and their mothers are positive for their future. Apart from this, some women works hard and acquire education while working.

Case Study 3.

Name Asma Afzal

Age 25

Asma Fazal was working in this sector since 25 years. She was mother of 4 daughters and 2 sons. She was married to a clerk in a private school at the age of 18. The economic situation was not good in her husband's home, so she started doing Sadaaii work at home in order to support her husband. She herself was fond of studying, but her parents could not afford this. Now, she is working day and night doing 50 to 60 tora per day in order to give their children education. Her eldest daughter, who is married, now had acquire education and done graduation from a nearby govt. college. She works day and night and wants to provide her children better life with education

.She says that her husband didn't force her to work, but she is working for the betterment of her children. She further added that *hum taleem hasil nhn karsakay par hamary bachay kun mehroom rhain taleem se (we didn't educate our self but why our children remain uneducated?)*

Now that her unmarried daughter who also has done graduation works in a tuition center, the burden on her mother is less now. She says that she faced a lot of difficulties but she did not involve her children in this work of heat, she also complains about the delay in payment which affects their everyday life.

Case study 4.

Name Afsheen Razzak

Age 25

Ms Afsheen Razzak, a 25 years old girl, working in this sector since last 12 years. Her mother is also working in this sector, and she joins her because of the poor financial condition of the family. Her family consists of 10 people in which she has 5 sisters.

She is very fond of studying and acquired education till HSSC by hard work; she was the only Inter-passed girl I meet among my respondents. After that, she also got the training of beautician. She was willing to open a beauty parlor, but her dream could not come true due to poor financial condition. She was very disheartened, saying that despite hard work of last 5 years, she can't save the money to start her parlorwork.

She does the Sadaaii work and gets Rs 2400 while making 20 *toras* daily, but she does not get the amount on time. *Thethaikaydar* delays the money most of the time. Despite the fact that they were having their own house her earning is insufficient for their survival, so they take advance payment to daily needs but leaving them under the debt.

6.1.5. Effects on child rearing

Home-based women workers spend 8 to 10 hours a day and even sometimes, they have to work 12 to 14 hours a day, and after that, they have to complete the household chores like cooking, laundry, cleaning and lots of other activities even they do not get time to look into the mirror. How they groom their children is the next question that hit my mind continuously, as part of my observation, they hardly manage to give an hour to their children properly. Otherwise, the children spend most of the time with the elder member of the family and when they become old, even to go outside, they play outside of their home after coming back from school.

The daily schedule of these women is very hectic. They wake up early in the morning, cook breakfast for other members, and then work till 2 pm, after which, they cook lunch, do other chores. They hardly get time to look on to the activities of children. They even don't check their homework. The kids do their work by their own.

My respondent Nabila, who worked on Sadaaii, narrated that when she was busy doing Sadaaii at day, her son, neglected at the age of 12, started smoking like other family members. She admitted she didn't know about his son's smoking. One day, her younger daughter caught him and reported it to their mother. Then one day, Nabila too saw him smoking and asked her husband to punish their son. Her husband beat him. Afterwards, Nabila guide him that smoking can endanger his life like his father

who was suffering from lung disease. After this, Nabila said she didn't see him smoking. Her son now admits that he is thankful for not getting in any drug addiction (*khuda ka shukar hai kesi baray nashay mai nhn para.*)

In this case, Mrs. Nabila is lucky that her son was not involved in other activities. The story of my other key informant Khursheed Jahan is rather said. She lost her only son at the age of 18. Her entire family, even her husband, blames Khursheed of the loss of their son who was addicted to drugs. Her family now allege that Khursheed neglected their son by not watching, Khursheed Jahan doesn't want that her son die like that; with tears in her eyes, she said that: *koi apnaybachayki moat kiwaja to nhn ban sakta* (how a mother can become a reason of child death). Now 6 years has been passed. Still, she has to listen to harsh words from her in-laws in this regards. Nobody can understand her pain, as she also has lost her only son.

The child early upbringing and socialization is done by family member and the most contribution is of mother herself, who is busy in getting the both ends meet. The women in the family start their lives as home-based worker and after marriage; they have to continue this because the financial situations are not stable there as well. The mother is busy for the entire day, leaving children enough time to engage in hazardous activities at younger age. Most of the mothers complain that they wanted to give time to their children and take good care of their children, but they cannot do that because of multiple responsibilities. They have to carry upon their shoulder the burden of the family to meet necessities of life and do the house chores as well. They don't even get time to head up and look their selves. According to one of my respondents, most of the women send their children to the nearby private schools. Having feed not more than 250/- per month and the principal gives discount to these students as well; this school is preferred by many parents.

In order to get some data about the performance of these students at school, I met the principal to conduct in-depth interview with her. The principal said about the performance of these students, "there is a huge difference among the performance of these children whose mother work for the entire day and are unable to give quality time to their children as compared to those whose mothers provide them quality time. Home-based bangle workers work for the entire day in front of heat and do other

chores as well. The mother then becomes frustrated, and in this frustration, she beats the children on small things, abuse them. Definitely, it has a bad impact on the mental capability and in the personality development of a child. Those mothers cannot be complained because they themselves do not want their child to get spoiled. They are also helpless in this regard. Such mothers go through the difficult situation they also have mental as well as physical stress. So here we tried hard to work specially on those children by giving them extra time and convinced their mothers to try not to beat them in school”.

Case Study 5.

Name Ms. Farzana

Age 35

Ms. Farzana, 35 years old, is born to the family of a fruit seller whose economic condition is not well enough. That’s why her mother also works as a home-based worker. At the age of 8, she was forced to quit studies and joined the work of her mother. She started her work with *Chaklai* and afterwards, learned how to do *Sadaaii*. She has 3 younger sisters beside her who also joined in work. Time passes in the heat of *Bhatti* and in the hotness of the room where they work. At the age of 28, she got married to a man. Her husband was earning a good income through a small sweet shop/ they were having a happy life but unfortunately after some years, her husband got ill and died due to cancer. Farzana remains alone with 4 children to face the hardships of life. She again started the work which she left after her marriage on her father home, but her condition did not allow her. Then she sent her 2 sons age 10 and 12 to sell rose patels in front of the graveyard on Thursday and Friday by taking leave from the school. Despite facing such hardships, she still sends her children to the school. She further added that in this time, where it is difficult for men to bear the expenses of family, she tried hard and started stitching so that she could meet the education expenses of her children. The money which she is earning is not that much enough, but she has to do for good future for her children.

6.1.6. Health

Health is another area that falls under social empowerment, and poor health care facilities are major issue faced by these female workers. The social security is limited only to the formal sector whereas the informal sector is exempted from the schemes of social security. The health of these workers is affected by lack of facilities, unawareness of the diseases, and unavailability of resources. These women workers have less access to the medical facilities available in the locality due to lack of knowledge they rely mostly on *dam durood* (healing practice) for some diseases and mostly avoid the symptoms.

As mentioned above, the processes of bangle making required worker to sit in one position for a long time. That's why, they usually suffer from back ache, and joint pain. When they are working, they have to close the fan and also close the windows, so that the wind may not affect the flame and the environment.

In the process of bangle manufacturing, the suffocation level rises as heat increases. Itching and redness on skin are probably the most happening allergies. Mostly young girls said that their complexion is becoming darker day by day because of working in front of heat as well as they are having many skin diseases due to the heat.

These are not the only health issues they face. Fumes and heat causes various lungs diseases like Asthma and Tb. Continuously looking in to the flames during Juraai cause problems in eyes of the worker. Having cuts in hands while working with the glass is very common; similarly, while doing Kataai work during winter, it is impossible to work with the water and leaves cut on the hand of the labor. The bangles workers mostly suffer from these diseases i.e.

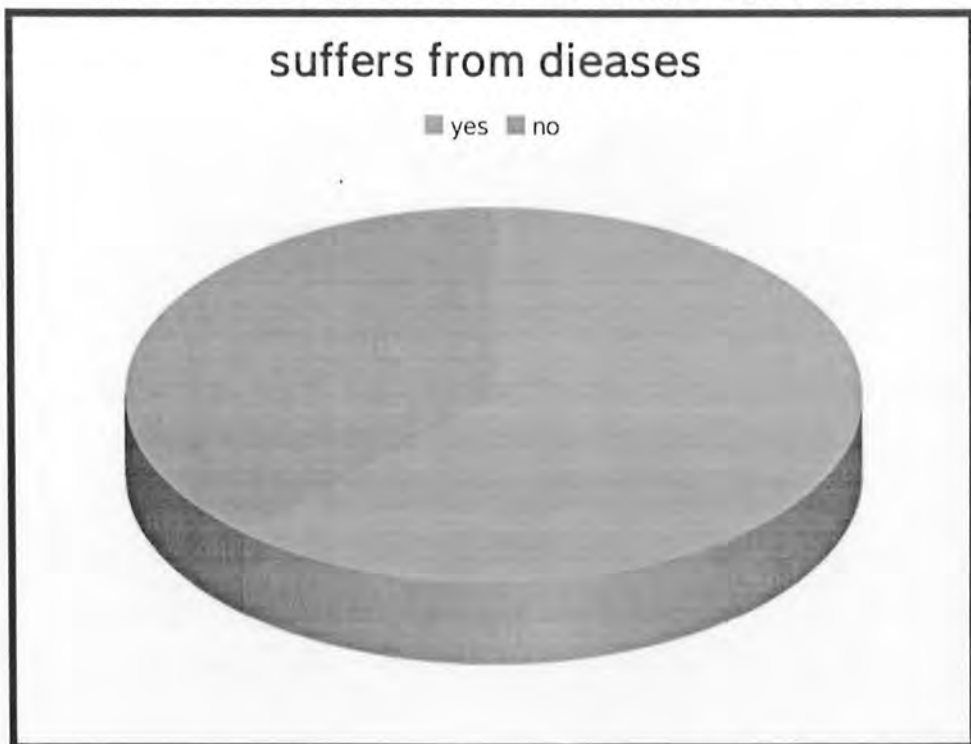
- Lungs diseases
- Tb and asthma
- Skin problems
- Joint pain and back ache

- Cuts on the hands
- Weak Eye sight
- Headache
- Redness on hands skins, pimples.

These diseases not only affect their health but also cause many skin problems. This heat affect their skin complexions too become darker, resulting into difficulties in their marriages, as many males prefer to get married with fair girls. These are the difficulties that became the dark side of their lives, the women who work the entire of his life for the sake of her family at the end suffer a lot in many different forms.

The ratio of the respondents who get wounded by the bangle making is given below in figure below.

Figure 14. Showing ratio of diseases among bangle workers



(Source: Socio Economic Survey)

Case study 6.

Name Ms. Shabana

Age 32

Ms. Shabana a 32 year old home-based worker who started bangle making when she was 10 years old due to financial issues at home. At the age of 25, she got married to a man who worked in bangle factory. She did not spend a happy married life; the income of her husband was insufficient, so she started working again after marriage. Her husband beat her in front of the entire family and used to abuse her a lot. She worked 8 to 10 hours to improve their financial situation but despite that, her husband didn't give him a penny from her earned money.

During this time, she gave birth to 4 children, 3 sons and 1 daughter. Once during a fight with husband, he gave divorce to Shabana. After that, Shabana started living in a portion of one room at her parents' house. She bears all the expenses alone as her parents are also unable to support them. The positive thing about her case is that she also sends her children to school. Now she works from 6 am to 2pm, and after that from 8 pm till late night to earn more for her children.

She further added that she wanted to keep away her children from this work but now it is too much difficult for her in current situation to manage utility bills and other expenses as well. She further added that my children are going to school till now, but it is very much difficult for me to continue them with their studies.

Another tragic event that happened with Shabana's family is that her elder brother died from Tb caused by working in a suffocated atmosphere. Fumes of chemical causes Tb to him that took his life. The process of making bangles is too much hazardous. The bangle which we wore shine in our hands but it also takes someone's life in the process of making.

6.1.7. Decision making

Decision making is another dimension of women social empowerment. The empowered women are ones who have complete right to take part in family decision making. As our society is patriarchal, most of the decisions are made by the male members of the family and women are supposed to follow them? They sometimes even don't have right to give an argument for the particular decision. Women are supposed to be a submissive entity in many families among our society and in most South Asian societies. When a girl is born, almost all the decisions regarding her life, from her early education till her marriage, are made by male members in the family.

Our society is following a patrilineal descent, in which men holds strong position as they are considered to be the economic supporter of the family. Home-based bangle worker are contributing in the family economy as well as supporting the family on economic grounds. Despite these, women are unable to take part in decision making at home or other kind of decision all are made by the male and the older family member.

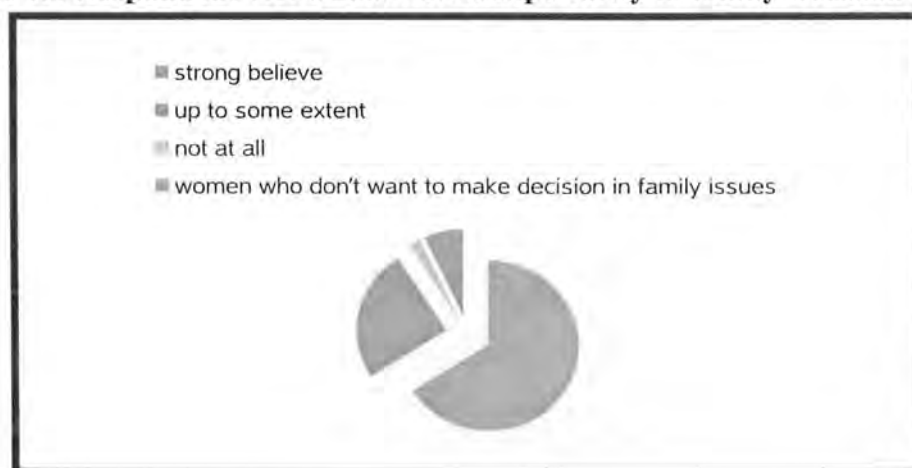
These women, as most of other women in Pakistan, following their norms, are not able to object on the male decision. They have to follow them in any way. Decisions regarding fertility are also in the hands of men. Men want sons in most of the cases, and for that, they need more children, and women have to obey them, as she also knows that having more sons is a sign of prestige in our culture.

Almost all of my respondents, up to 66%, believed in the dominant role of male members in the family. The other 25% were of the view that males must have limited role in the family affairs, because if something wrong happens within the family, the female are questioned upon the thing, so men must have limited role in family decision making. 2% said that they don't want male decisions in family issues as male are only for the fulfillment of the economic responsibilities.

7% of the women were least interested in family decisions and said that they don't have time for such issues as they have to work the whole day, and if they make some decision that fails to attain desired results, they would have to face the harsh

punishments. The women in this sector hold most common believe that they are unable to take part in decision making as they found themselves as weak member, that's why they willingly support male decision as they think it is the best suitable decision for their family interest.

Figure 15. Respondent views about male superiority in family Decision making



(Source: Socio Economic Survey)

The choice of supporting a political party also rests with men in the family. The working females do not possess their own view point about to the certain political situation. They follow the footsteps of the male with regards to political decision making. They have the right to vote but still they don't have the right to vote for whom they want, my respondent Fariha said. She further added that in the previous elections, she wanted to give her vote to Imran Khan, as he was her favorite personality in Pakistan, but her brother told her that she has to give her vote to another political party as they are the supporters of MQM. These are the views of almost all of the female respondents, they have no right in terms of deciding to choose a leader on their own.

6.1.8 No formal rules and policies

Lack of government involvement in this sector is also a major reason that pushes women backward. There is not any kind of contract to enter in this industry and no formal rules and regulations that regulate the wages of the women who work many hours in a day.

Case Study 7.

Name Saniya Farooque

Age 28

Mrs. Saniya Farooque is also a home-based bangle worker. She is 28 years old and works in this sector since she was 8 years old. At that time, she did the *Chaklai* work; now she is doing *Juraai* and *Chaklai* both at the same time. Her husband is drug addict so she has to work and bears the responsibility of her children and as well as her mother in law and father in law, who are old enough. Her husband takes drugs and sometimes stole her money to buy drugs. He also beats Saniya, who is also forced by her norms not to take divorce rather live with her husband.

She is also involved in healing work since past 3 years and she got the training of this work by her brother who does this in the factory. Previously, she was doing *sadaaii* work; she is unable to take care of her family, so she learns heal work from her brother, as the money is more as compared to *sadaaii*. She also complains that the contractor didn't give them money on time which affects their lives and they have to borrow money from other.

6.1.9. Ways to bring positive changes

Women of bangle industry by their own are very much concerned about to bring a good and healthy change in their life. These women do not want to live in a poor condition throughout their life and want to give good future to their children. For this purpose, they firstly want an increase in their wage rate, by which they can improve their living standard as well as they can also get money to spend on themselves.

Secondly, these women wanted some rules and policies through which their income can be revised yearly, by looking into the budget of the financial year. Apart from that, they also said that their health would get better if the use of harmful material is eliminated from the process of manufacturing.

Apart from that the government must provide them with social security, so that they

could avail the health facilities free of cost. Awareness-raising programs must be made so that they get better understanding of empowerment. Even the government can give them training of other skills so that they can switch to other occupation that is not as much dangerous.

Informal worker of home-based sector must be register and can get benefit from various policies. There is also the need to promote the work of these women through various exhibitions to provide them with opportunities through which they can sell their product in the market directly. Government should make concrete reforms in order to save them from the exploitation of the factory owner as well as the thekaydaar, by which there salary become fixed and no one can reduce the actual amount without any reason.

7. SUMMARY AND CONCLUSION

It is often said that working women must be made empowered because they earn and contribute in their homes for their and their families 'wellbeing. This statement was tested on the women manufacturing bangles in Hyderabad, one of the largest cities of Pakistan and one of the largest bangles manufacturing industry in the world. Many people are involved in this industry, including some people owning the shops or factories, who used to hire(s) or outsources the manufacturing of bangles to the women who are working from with-in their home to support their family, or to the contractors who are in contact with those women and plays a role of middle man.

We were studying if a woman gets empowered when they are earning and supporting their homes. Our targeted sample was those of women who are playing a major role in the bangles manufacturing industry in Hyderabad (Pakistan). The reason to take these women as our sample is that they are truly hard workers and they provide a firm support to their family in increasing their standard of living.

After the very extensive literature review, we come up with some hypothesis that basically was representing the thoughts we were working on. After that we move to Hyderabad for empirical evidence. We used many ways to get the information that we needed, such as Interviews, observations, case studies and market research. Then we study the collected data very carefully and come to the conclusion that women's doesn't gets that much empowerment through working or earnings as we were expecting. The reasons were simple. The main reason we found is that those women are not literate. These women were pressurized to work due to the lack of income. They also have to manage the homes on their own. They have to take care of their children and husband and other members as well. They end with very low earnings after that many efforts and time etc. That's the reason why these women were not that much empowered.

Empowerment among working women of urban areas can be seen as having control over their life, income, and other sphere of life, where women possess authority in family like male members. In the case of a woman who works in the bangle manufacturing, the picture is totally different. These women are unable to achieve the

degree of control over their own lives as well as on the income they earn, and hardly possess authoritative role in family decision making. The reason that pushes these women backward in the walk of everyday life is primarily education and secondly other factors in which low wages leads. Low-level of education among these working women become a barrier that force them to become subjugate in the hands of factory owner and other family members, who always suppress the existence of the women. These factors stop women from empowering themselves and raising their voice against their exploitation. Low wages also kept them away from becoming part of front line decision makers, as some time male members are earning more or even if they do not earn but they hold a dominant position in family. These women are totally neglected by the government policies and lack of social security has become a hurdle in their empowerment

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GLOSSARY

Words	Meaning
Toras	approximately 300 to 350 bangles
Bhatti	oven
Sadaaii	giving round shape to the bangles
Juraai	joining the ends of unfinished bangle
Kataai	the step in the process of bangle manufacturing in which design are carved on the bangles
Heel	Step in which bangles are given golden colour
Chatakh	step in which broken bangles are separated
Chaklai	Arranging bangles in a rope
Thekaydaar	Contractor
Chula	Stove

INTERVIEW GUIDE

1. How many years you spend in this field?
2. Are you doing this work by your will or some other forces you?
3. How much time you spend daily in bangles making?
4. You are the only contributor in your family's economy?
5. You live in a nuclear or extended family household?
6. Your family members help you in other house hold activities?
7. You play a role in family decision making?
8. Family decision should be made solely by men? What are your views with respect to decision making?
9. Your point of view holds a position?
10. You manage to gives time to your family and children?
11. Are you satisfied with your work?
12. You feel comfortable while working in home?
13. Why you preferred to work in your house rather than factories?
14. Is it difficult for your family to meet the both ends?
15. Does your working affect your family life?
16. Supporting your family by earning money gives you prestige?
17. Do you thing that the women who are working probably get higher status than those who are not?
18. Would you like to work outside?
19. Do your children also work in bangles manufacturing?
20. Is u satisfied with the money you get in return?

21. To whom u give your earned money?
22. Do you spend money on your children education?
23. Are you able to give quality time to children and home?
24. How much time you spend with the other family members?
25. Managing two activities at a time, gives you advantage or disadvantage?
26. Is working affects your health?
27. Do you have concern about your health?
28. Health issues are common among bangles makers?
29. Is gas load shedding affects your orders?
30. As being a woman, working side by side to men, what kind of feeling you have?
31. Your income is enough for you to support your family?
32. Are you aware about the labor laws?
33. Did you feel any difficulty while working in this sector?
34. Continues working effects your health do you have concern about this?
35. Do you education is important for the growth?
36. Your wage increases yearly?
37. Do you believe that change could occur in your life?
38. Do you believe that Govt. policies affect your living standard?