

**The Women Vegetable Growers in Hopay, Bagrote: An Anthropological Study on Women's Contribution to the Household Economy through Subsistence Activities**



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

**Department of Anthropology**

**Quaid I Azam University**

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# QUAID-I-AZAM UNIVERSITY

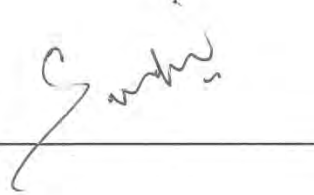
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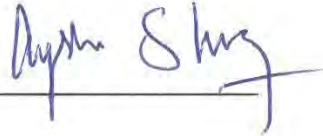
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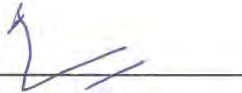
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## **FORMAL DECLARATION**

I hereby declare that this is my own work without anyone else help except those mentioned here.

This work has not been submitted or published for any degree or examination in any other university in identical or similar shape. All the other sources used in this work have been mentioned as complete references.

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**Arsheen Fatima**

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*“In The Name of Allah, Most Beneficent, the Most Merciful”*

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## **DEDICATION**

This thesis is dedicated to none other than my parents, especially my father, who has always been a mentor in my life. He was always there for me, which helped me develop confidence from schooling to post-graduation and enabled me to cope with every challenge in education. He has been a constant counselor throughout my life, as has my beloved mother, whose unconditional love never lost faith in me. The place where I stand today is thanks to my parents, may God bless them.

Ameen

## ABSTRACT

Women play a key role in rural areas across world. Women are primarily responsible for providing for their families in rural area of Gilgit-Baltistan. The study was carried out in Hopay, Bagrote which Valley sub-village. Although women in every household were a significant source of income generation, from the entire 140 households, one woman was selected from each of twenty households.

A qualitative study was done for this study, and ethnographic research techniques were used in the collection of data from each respondent through in-depth interviews and semi-structured questions. Yet the aim of the study was to study the subsistence patterns through which they practiced and contribution of women to household economy. Likewise, understanding one's experiences as a major contributor in the decision-making process in each household, as well as the obstacles that every woman faces while performing responsibilities, will aid in overcoming the obstacles she faces.

The study opened up the fact that the women in the village practiced various subsistence patterns to earn money, including chakoo, stitching, selling milk and eggs, and other agricultural activities, but growing vegetables was the foremost pattern in terms of household management. The ethnographic research has showed the lower influence of patriarchy in the village that somewhere positive site of the village. However, women do not have a sort of boundaries male their spouse whereas they are equally empowered in mobility, major decision concerning children, and it could be marriages.

**Keywords:** *women contribution, subsistence activities, household status, decision power*

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# CHAPTER 1

## INTRODUCTION

Historically and in the imagination, the burden of household tasks has dominated the lives of women. They have been able to achieve significant gains by performing household management through skills. Although, patriarchal culture has frequently made its struggles invisible, undervalued, and degraded in history. Particularly when it comes to household activities that result in a tangible product, women have been able to become economically independent, connect with other women, and feel a sense of master (Smith 2015).

Women in Pakistan mostly lived in rural areas, where they commonly engaged in farming, fishing, and livestock management. They have little access to technology and public services, including education, health, transport, and training, and also experience violence based on gender. However, they possessed less land and had little access to agricultural inputs like seeds, equipment, labor-saving machines, and fertilizers (Zaidi & Farooq 2018).

Furthermore, rural women in Pakistan are actively involved in livestock and farming protection. Rural women's participation in small-scale production systems is increasingly crucial for increasing household income and meeting food needs. Conversely picking, weeding, grass cutting, collecting cotton sticks, and separating seed from fiber are all labor-intensive activities accomplished by a rural woman. Also they perform the duties like collect wood, bringing water, from the distant areas even though rural females are primarily responsible for livestock care, farm activities, and related activities such as milking and ghee preparation. From dawn to nightfall, rural women are engaged in diverse agricultural tasks like domestication of animals, pre- and post-harvest activities, and administration exercises (Raza *et al* 2022).

It is rightly said that behind every successful man there is a women's hand. I basically belong to an agrarian family although I live in a town area. Since childhood, I have experienced that my mother, grandmother, and every female member, spend most of the time in the field growing vegetables and others crops. I also have been working in the fields since my childhood. Still today, whenever I visit home like during summer vacation, I work in the fields. Families in my hometown used to grow and sell vegetables in local markets or nearby cities and towns and earn a livelihood. The earnings from agriculture are used for educating children, kitchen goods, or to buy clothes, jewelry, etc. for special occasions like end and marriage ceremonies, still, the majority of the relatives are dependent on vegetables, fruits, and crops to meet their family expenditures. Recently, I have experienced the income of my uncle's home from selling vegetables. They had cultivated coriander in a small part of the field and get 80,000 rupees by selling it. A big amount of money earned from agriculture has been used for school fees, Eid clothes, and other essentials. This was a fascinating click to further support my topic.

Bagrote, a small beautiful village in Gilgit-Baltistan, is just a few kilometers away from the capital Gilgit. Bagrote valley is not only famous for its eye-catching landscape, high snowy mountains, and waterfalls but it is also famous for the best quality of crops and fruits. The best quality wheat, potatoes, apples, pear, walnut, and apricot have been produced in this region. Women make a significant contribution to agriculture in Bagrote, enhancing productivity and income. Basically, Bagrote is an agrarian society where most women work in fields and grow crops; like wheat and vegetables, like potatoes, tomatoes, onions, and other so many local vegetables (*shani, feno ishkerkuch, mithi*, etc.) When the crops, vegetables, and fruits are ready, people store the required quantity enough for food for a whole year. For instance, wheat, onions, and potatoes are preserved using traditional metaphors and used for consumption for whole year, especially crops, fruits, and vegetables are preserved for the winter season. Similarly, women work throughout the summer season to preserve fruit for winter through the traditional drying process. Fruits like walnuts, Almond, apples, and apricot, are dried by placing the pieces of fresh fruits on racks or rocks under the sun. At the end of the summer season, the surplus crops, vegetables, dry and fresh fruits are sold out in the market in exchange for money.



Consequently, women play a central role in food production and income generation of households in my village Bagrote. Being an under privilege area, women have to contribute in order to support their families. By selling vegetables, crops, hay, milk, butter, meat, animals, dry and fresh fruits, women of Bagrote valley earn a significant amount of money which is then used for paying school fees for children, buying clothes, jewelry, and household expenses, to sustain their life and survive in this remote part of Gilgit-Baltistan.

Apart from this, women also collect fuel for the winter season. The weather of Bagrote valley is harsh and extremely cold during winters that creating serious and specific challenges for families living there. Winter is longer than summer and the temperature reaches below 0 degrees. Due to freezing temperature, the water in rivers and streams drastically decreased which creates load shedding for more than 18 hours. The only source of heating is burning woods. Women collect woods from nearby forests by traveling long distances throughout the summer. As there is no road infrastructure, people have to use donkeys or carry wood or debris on their own shoulders. Mainly women are responsible for collecting fuel for cooking and for heating in winter. In addition to collecting fuels, women, during snowy days, have to face tough times because they have to look after their families, livestock, and other agriculture-based tasks.

Nonetheless, despite their significant contribution to income generation, subsistence, and sacrifice, women of Bagrote valley often do not receive recognition for their contribution in household income. In this male dominant society, women's work is considered less socially valuable as well as natural. As a mother, sisters, wives, and daughters-in-law, women contribute 80% of their income to the household. Though women's lives have been much improved with the advancement of science and technology, they are still unequal to men in many spheres of life. The social, political, and economic life is still controlled by men in Bagrote. For instance, women's unpaid labor has, directly and indirectly, contributed to income generation, but women of Bagrote are still dependent on men economically. From an early age, women are socialized to choose motherhood and marriage over career development. Women around the world experience almost similar hurdles, particularly in rural areas. Due to geographic and cultural differences, there

could be certain differences in subsistence patterns. The core reason for choosing my research study is to explore the invisibility of women there. For women, there is a need to identify their issues because many researchers do not have access to conduct fieldwork. New research shows that there is a high level of empowerment among women. A woman can better understand the issues and strengths of other women.

## **1.1 Statement of the problem**

Women have been facing destitutions both in the field and at home despite the unrest struggles, and despite being a significant part of families, they are not acknowledged. However, patriarchy is also prevalent in rural areas, making women's lives precarious. As rural women in various regions of Gilgit Baltistan continue to live in male-dominated family systems. The present research problem is chosen to unlock the status of women in households, and it will also discover, as a major contributor, how much a woman is empowered in these present circumstances.

## **1.2 Research objectives**

The objectives of research are as under:

- To identify various subsistence patterns through which women are contributing to the household.
- To assess the contribution of women to the household economy.
- To investigate the experience of women engaged in the household economy.

## **1.3 Significance of Study**

Being a woman, I want to explore the influence of women who do not just supervise their families but also feed the entire society. The core purpose of my study is to appreciate women's involvement in contributing to the household's economy. Moreover, they have

various subsistence patterns through which they run their family. As a social scientist, my key focus is to identify factors that motivate women toward combat.

Women have been the principal members of every household contribution. The purpose of the study is to make the reader aware of the female and the openness of perception toward women's empowerment. This means how much participation do rural women have? As we all know, despite a lot of struggles, they have been unrecognized and invisible in society. Since I am a female researcher I can more clearly see the limitations that women face than men. Future scholars who want to contribute to this research will find it more fruitful.

Furthermore, more research is needed in that area so that new findings can be acknowledged and refined. Nevertheless, the significance of the study is to provide a form of empowerment for marginalized women. Finally, my research will provide adequate information for future researchers. The research will necessarily provide information regarding major issues faced by native people including health and education. I made the decision to focus my research on this issue because the students' knowledge of it is limited. The ethnography of study will further be purposeful and acknowledge upcoming social scientist cultural differences worth of area limelight the issues suffered by people.

## **CHAPTER 2**

### **REVIEW OF LITERATURE**

#### **2.1 Women's Use of Subsistence to Contribute to the Household Economy**

Another relevant source of my present research is "Environment Health Risks and gender in the Karakorum Himalaya Northern Pakistan " written by Sarah Halorson (2002 p: 262) in which she explained that women in rural areas do not merely participate in domestic chores and farming, they actively take part in improving the health of their family and healthy household environment. Furthermore, they fulfill responsibilities like sweeping and dusting houses and dealing with livestock. They spent their energy managing the household, cleaning human and animal waste, cleaning animal stalls, and spreading manure on fields during spring. Owing to hardworking women is renowned as a grimy nature (Halvorson, 2002). Thus, economic independence is one of the key social statuses for rural women in society because women are the most underprivileged members of society, but to make them economically independent, there is a need for such opportunities. In addition to having equal rights, opportunities, and capabilities, they must have the power in order to make considerable decisions (Gupta, 2019).

The author has mentioned Vermeulen et al (2012 p:124) and their stated that in rural regions of developing countries about 70% of people rely on subsistence like crop production but because of uncertain rainfall cultivation of crops has recently been plagued by low production and volatility. Women from Ambara Nigeria the participation of women in food security is determined by responsibilities and cultural roles, that arising from the patriarchal system. For instance, they performed obligations such as preparing food, collecting wood for the fire, growing, and collecting water that is more exhausting and time-consuming, ultimately generating a negative impact on climate change (Rankoana, 2016).

Furthermore, another research was conducted research in the Mohammad agency (FATA), which is the Federal Administered Tribal region of Pakistan. According to their results, livestock is the second main source of income generation that contributes 19 percent to the household economy. They concluded that cattle were the most common form of livestock, accompanied by goats and sheep. Dairy is the most commonly consumed livestock product in the United States, followed by milk products (Naz & Khan 2017).

Moreover, in various areas of Pakistan, mainly in KPK, (Khabar Pakhtunkhwa) a large population of household women contributes to livestock breeding with other domestic tasks. (Khan *et al* 2009). According to the 68th (NSS) National Sample survey, 61.1% women from rural areas were involved primarily in household obligations. A large number of women, who live behind the walls, perform their duties. On other hand women having free time as well as the inclination to adopt a professional career cannot go outside the home for working in public places (Patel & Mitra 2015).

In India, rural women are mostly uneducated compared to men. They are not in favor of girls' education. Even though they are not given basic needs like separate toilets in schools, girls face security issues while traveling from school to home. Most teachers are male the elder daughter looks after her younger siblings at home. For the sake of sustainable survival, they work long hours, but they are still mediocrely productive parts of society (Pankajam & Lalitha, 2005). On the other hand, the majority of agricultural laborers are women, and they work in physical labor (Kurukshehra, 2003).

## **2.2 Women's Responsibilities for Household Subsistence**

Women have been significantly responsible for smallholder agricultural production in the Ecuador highlands however; they actively participated in managing production capital coming from households who rely on agricultural production for both commercial and

subsistence purposes. Consequently, continuing to eradicate women farmers from development efforts targeted at improving income, productivity, and sustainability in the smallholding sector will compromise household income and nutrition (Senauer *et al* 1988). Moreover, 88 % of women belonging to Colta and Guamote reflect on themselves when one asks about their occupation each household division of labor in the sierra of Ecuador has been field where women participate in agriculture at the same time their husbands move for wages so that family never relies upon cash cropping for their income (Hamilton 1992).

Similarly a recent study (Muhammad 2018 p: 169) viewed that one major goal of income generating activities is to help rural household have access to additional funds so they may improve their food security and living standards. Even though the money from these activities may not be adequate but it is crucial for covering household expenses like clothing, medical cares, school charges, and other household expenses for example the study that was conducted in Taiwan shown after holding a constant household per capita income, the proportion of household spending and education that contributed by women has a considerable and favorable impact the food and agricultural organization (Falola et al 2020).

The relationship between women's economic duties and overall position, on the other hand, cannot be regarded in their contribution to production (Brown 1970: p 152; Sanday 1974: 200). Women, on the other hand, stated that because they contribute to the household income, there is no torment from spouses. Husbands have bond better with their wives to maintain a good relationship. Women further identified a positive relationship between partners as a symbol of empowerment. They can discuss their suffering and their labour troubles with their husbands, but ultimately they will assist them. Women also believed that the economic reason for domestic disputes was their contribution to income generation, that their opinions were heard in the home, and that they were not subjected to torture or humiliation (Sarkar et al 2021).

## **2.3 Women as Off Seasonal Supplier**

Women often work on a smaller scale by using traditional methods and tools to cultivate food for their families and local markets. For instance, rice cultivation is done by men while women play a significant role in producing high-value crops like vegetables (Ahmed & Maitra 2015). Likewise, the crops of the dry season, such as boro, rice, pulses, wheat, maize, potatoes, and winter veggies, are the major contributors to securing food security not only at home but also at local and national level. As men, women work like farmer, co farmers, wage labours, and farm managers in the production of crops LFS (Labour Force Survey 2018 cited by Rehman et al 2020).

The women of Federally Administered Tribal areas of Pakistan FATA equally perform in agriculture, but they lack contribution in farm marketing. On the other hand, they have more influence over the selling of agricultural products harvested in their kitchen gardens. Additionally, they have the right to sell dairy products, poultry, eggs, as well as freshly processed and preserved vegetables. The money they earn is often used in household expenditures or given to the head of the household (Naz & Khan 2018).

Moreover in Gilgit Baltistan women are not considered to be a farmer despite the truth that they are manage every aspect of agrarian work. Women are free to prepare fields and other task such as weeding, planting, sowing, harvesting, but prohibited to acquire land possession while men deal men promote and manage the finances. Meanwhile, the women from the Baluchistan region are exclusively involved in seed cleaning, drying, storage of food, cotton picking, preparing and managing food (Samee, Nosheen, Haq, & et al, 2015).

## **2.4 Influence of Women In Agriculture Activities**

In developing countries across the globe, women play a significant role in food production. It is estimated that up to 45% of food is produced by women in developing countries and 75% more in less developed areas (Meinzen-Dick *et at.* 2010). West

Bengal is one of the most central vegetable-producing states in the country, with about 13% of the country's total fruit and vegetable value in 2016. Women are more involved in this crop than in any other (Pattnaik, 2021).

As agricultural laborers, women in Uganda provide 70–80 percent of the services that are included in food production, but they still own only a small portion of the land. Meanwhile, similar findings were made in Africa, where women are frequently responsible for feeding their families. Consequently, access to land for food production is precarious for the wellbeing of the whole household. Since women who are single, disabled, childless, widowed, or divorced are totally dependent on men for land access (Tripp 2004).

The Food and Agriculture Organization (2011 p:72) reported that 50% contribution of women in agriculture as labor in sub\_ Saharan Africa and as much as 80% in few circumstances. In the continent Africa 80% mainly women performing major responsibilities in the production of food in agriculture but unfortunately their work and role in these set-ups always unorganized (Thamaga-Chitja 2012 ). Women farmers have a major role in producing food and security, so they are the backbone for rural, national, and economic development. As a result, 43% of women work as agricultural laborers, rising to 70% in some countries, while 80% of agricultural production in Africa comes from small farmers, many of whom are rural women (Ugwu 2019).

Subsequently economic growth and women's empowerment defined as increasing women's access to the components of development, including health, education, earning potential, rights, and political participation and have a reciprocal relationship. For example, Amartya Sen has described ongoing discrimination against women, which can hamper progress. On the other hand, development alone can considerably contribute to reducing discrimination between men and women. As a result, empowerment might promote faster growth (Duflo, 2012).



On the other hand, in the absence of males in nuclear households, women tolerate increased workload as well as domestic and family duties. Her role is that of an employee because older sisters act like surrogate moms for their younger siblings (Paris, *et al* 2005).

## **2.5 Women as a Leading Contributor in Generating Economy**

A woman's contribution to the development of a strong and healthy nation is significant in any society. The women are main source of income generation for their families they are not significantly take part in household activities but outdoor tasks also. For instance supervising children, dealing with educational expenses, nutrition, or health-related issues. In the home, they get up first and start household tasks, and they are the last to go to bed. The working duration varies from 9 to 13 hours throughout the entire day. Being women, they constantly perform multiple activities to achieve success, even though these responsibilities are commonly impacted due to the household's poverty (Jabeen 2020).

In another article a general assumption that village women just organise household tasks and do not contribute to economic development, which is common. But in reality, the women who belong to poor families in rural areas are much more involved than the women in households with higher incomes, so they are active participants in the north-western Indian region's farming production system. They do not only fully participate in farm production but also make decisions concerning livestock, selection of crops, credit, and planting inputs. Furthermore, women play a significant role in determining how much crop should be produced; women typically produce preserved crops for family consumption (Bhati & Singh 1987).

In male dominant society of Tangkhul Naga, women are expected to respect and obey their husbands and other male members of family. Women, as compare to men, have wider range of responsibilities and greater workload in both household and agriculture. Women role in agriculture is difficult to measure because it is highly integrated with social roles within family. In Tangkhul Naga families, mothers are responsible for all

household chores. Women should have enough food to prepare for peak agriculture season before planting and harvesting season. Reciprocity of labour formed by cohorts of same age is practiced at the peak of agriculture season. Horam (1977 p:46) said, -If the household go hungry or if the grain fall short due to any mismanagement of domestic affairs, the accusing fingers points at her disapprovingly.¶ As they have to manage household while performing agricultural activities, Tangkhul Naga women wake up early to begin day's work (Vashum, 2017).

Consequently commonly, rural women are subsistence foresters; poor farmers depend on the products of forests to improve their health, hearth, and household income, specifically in years of bad crops. For example, in area of northeast Brazil in terms of its contribution to family income the extraction of forest products is comparable to wage labour and agriculture and it is particularly significant for women and poor household. Similarly most of the Lao women are key economic contributors and actively works as farmers and gatherers. Young middle aged men often prepared family paddy labour where men planted family rice nursery and girls and women do transfers seedlings (Ireson 1991).

## **2.6 Division of Labor in the Household Economy**

Women often work in both household and non-domestic spaces owing to the unequal gender distribution of labor. In developing states across the planet, they moved to accumulate water for household usage. As compared to men, women-owned less land than men. Despite the fact that women have the ability to shape various situations, they have constantly faced obstacles to their capability to provide benefits in irrigation. Hence, it is proof that they have little power in decision-making and in saving and spending money (Parker *et al.* 2016).

In contrast, the goal of development is to empower women, but it is a more effective strategy for enhancing economic growth. This is possible by giving rights such as maximizing women's education, a good labor market, and results so that women can

produce favorable intra-household allocations, improvements in human capital, and a decrease in poverty for a generation (Qian 2008).

However, the agriculture sector contributes roughly 26% of Pakistan's Gross domestic products (GDP). The agriculture sector of Pakistan contributes roughly 26% of GDP. Over 208 million people live in rural areas, which have 54 percent of multidimensional impoverishment, while urban areas have only 9.4 percent. Both men and women equally work in vegetable farming as farm labor, but men are always making decisions in their houses. Based on division in labor, male members do activities like irrigation, spraying, and plugging, while female members participate in tasks like hoeing, packing, and picking. There are significant differences in daily wages, for example, women's wages range from PKR 150 to 250, while men's wages range from PKR 350 to 500 (Mazhar *et al* 2019).

In organizations of villages' genders play a vital role in traditional communities' there is a division of labor in Hopper village between men and women, whether that is through irrigation channels. The entire crop-growing task is done by women, while men are occupational shepherds. Men who work with goats, yaks, and sheep also spin and knit goat and yak hair and wool from sheep. According to them, goats are regarded as pure, and women are considered impure. Sheep, goats, and yaks are among the animals that men shear. Men spin and weave goat and yak hair as well as sheep's wool, while women spin just sheep's wool. Because yaks and goats are considered "clean," this division is about women's impurity (Hewitt, 1989). Whitehead and Kabeer (2001 p: 01) observed that small landowners have practiced different ways of survival and growth. However, usually, women used fewer possible alternatives as compared to men (Kusakabe & Chanthoumphone 2021).

Similarly, Amudha and the millions of other women who work as subsistence entrepreneurs face hindrances as a result of being trapped in male-dominated social structures. So a woman is just considered a homemaker rather than a market entrepreneur (Scott *et al.* 2012). Because of cultural and various religious restrictions, women in Pakistan are marginalized. Although they primarily play a role in numerous activities,

including sowing, threshing, drying, harvesting, off-farm transport, marketing etc (Hamid & Afzal, 2013). Purdah is strongly accompanied by girls in Hazro and a few other parts of Hasanabdal, where they are involved in agricultural activities. On the other hand, women play an important role in the production of peas, onions, garlic, and lady fingers. Women contributed as unpaid family workers, and they are entirely doing family chores. Advertising and marketing of greens is male-dominated, as ninety percent of men are concerned with advertising these commodities, even though females have more involvement in milk, ghee, and rooster income. Women keep all family earnings from distinctive assets, and most people, both males and females, can spend the family profits on family wishes (Taj. *et al* 2009).

Additionally women more than men contribute to gleaning varieties of woodland, and water products that are honey, fish, local fruits, and medicinal herbs, as well as being responsible for providing these products to their home (Sullivan, 2001).

The scholar recently studied the women's works and examined them from various perspectives. Women in the Middle England Countryside Judith M. Bennett explored the contribution women made in peasant society by reconstructing families in the village of Brigstock, England, from manorial court rolls. Thus her conclusion shaded an unclear image. While on the other side M. Bennet discovered that the nature of relationship prop up stereotypes by encouraging the authority of husbands and their wives rebalance on the public sphere also adolescent girls, widows did not always confirm to these assigned gender roles (Hanawalt 1999).

## **2.7 Women's Subsistence and Patriarchy**

As long-term inhabitants of third-world countries, however, we rapidly discovered that unpaid domestic and caring labor by women was not the only element of our economy's underlying base. It also considered the actions of small peasants and craftspeople in the context of ongoing economic subsistence demands (von Werlhof, 1998). It is often anticipated that patriarchy as a system of male hegemony will go away as a result of modernity, industrialization, and urbanization, paving the way for gender equality.

Though, patriarchy has not faded away in this process, which is connected with the growth of the modern capitalist world economy, contrary to common supposition (Plumwood 1993). Additionally, the system of capitalism not only strengthens the traditional roles of women as they have to perform both reproductive roles as well as proactive roles in modern capitalist society (Mies *et al* 2000).

Furthermore, patriarchy in Bangladesh defines a distribution of power and resources within households in which men have power and control over resources, whereas women are weak and reliant on men. Men's ownership of property, wealth and women's labor are the material foundations of patriarchy. Yet, there are some distinguished differences between what men and women do. Crop varieties, for example, can be classified according to their gender. Garlic, onion, plant, and Chinese cabbage are examples of root crops and low-lying vegetables that should be cultivated in general. For instance, climbing vines and gourd crops, on the other hand, are preferred by females (Wilson-Moore 1989). Similarly, women have fewer money-making opportunities in the village than men, such as selling eggs, milk, or handicrafts. In contrast, men's activities are culturally recognized and valuable among their kin groups. The division of labor, in which men rule the public places and women's activities are limited to the home, remains mainly due to cultural perceptions of women (Ibrah & Mumtaz 1992).

Women's engagement in the job market is also hampered by the persistent wage difference between men and women in Africa. In Africa, women earn 30 percent less than men. Meanwhile, the poor African countries on the gender inequality index (GII) have implied that gender disparity is still existing (Konte & Tirivayi 2019, chap no 1 p: 07).

Women are commonly characterized as care givers and suppliers, inferring that women rely on natural resources to amply a number of tasks, such as growing food for the family and collecting water. As a result, they rely on natural resources more than men for a living (MacGregor, 2010). The majority of non-contractible agriculture output producers are principal women in Uganda. Regardless, men govern the majority of land-use and

management decisions, and women's land ownership can be unstable (Burke & Kobusingye 2014).

## **2.8 Women's Invisibility in Household Status**

Women who have to perform many unpaid services at home are excluded from the labor market. Even if some of them do enter they do so with a load of household duties on their shoulders. This does not provide an equal playing field for men and women workers (Mamgain & Khan 2022). However, women in rural areas who have migrant husbands face many constraints while performing as temporary heads of families. They cannot take decisions related to land and other productive resources because the land is formally possessed by their husbands and that is shared. According to men's perception, educating women is just a waste of money so the majority of women are illiterate (Tshatsinde, 1993).

People in rural areas believe that women's work, in contrast to men's, does not require implements and relies on human energy. Even their work is considered fruitless and inexperienced as a result to Brohi (2013 p: 97). They are not only responsible for providing unpaid care for their families but also for earning subsistence food. They participate actively in the development of agriculture, but still, they are unpaid servants (Umer *et al*, 2021).

Women make up a significant share of the workforce in Ethiopia, where agriculture is the backbone of the economy. In spite of their significant contributions, women farmers face numerous gender-based discriminations, including difficulties obtaining loans, land, and other productive resources (Belay & Oljira 2019). Likewise, rural women are labeled as modest, ignorant, uneducated, and judgmental, as well as fixed in a net of traditions and customs (Yadav *et al*, 2021). It is not clear how much money earned by working in other people's fields empowers women at home and on the farm in terms of decision-making and bargaining power (Agarwal 2014). Though, if their household income rises as a result of farm work, they have little or no say over how it is spent (Garikipati, 2006).

Nonetheless during her research on women in home-based businesses in India, Maria Mies discovered the process of *hausfrauisierung* (housewifization), which renders women's labor under capitalism generally invisible and exploitable. Women were particularly hard hit by unemployment. As a result, we held a women's conference in Bielefeld in 1983 with the same theme. "The Future of Women's Labour," in which women's unpaid and underpaid work was not even acknowledged (Bennholdt-Thomsen 2000).

Women play a not only role in agriculture but a house maker too. They work as business contributors to assist their household. On the other hand, approximately 50% of women farmers also join the Women Farmer Group (KWT) to generate their jobs (Bastari, *et al* 2022).). However women have been paid fewer attentions to document their participation in intrahousehold, the opinion of men toward women and their contribution in farming activities (Anderson et al, 2017). Similarly, the traditional division of labour led men and women to use technology and innovations differently in agriculture. The majority of women have been involved in subsistence. On the other hand, most men have been engaged in growing cash crops (Moser, 2012).

Nevertheless, various study have illustrated that women immensely contribute in agricultural than men. They contribute more productive work in smallholder agriculture because of cultural beliefs like the role of women linked work (Thamaga-Chitja & Morojele, 2014). Yet, women own inconsiderable land and they give have second property rights as wives (Murungani *et al*, 2014). Furthermore, the rural woman of Ethiopia depicts a huge productive resource in area of farming. In contrast to men women are major suppliers of labor force in agriculture, likewise as a member of family or in their personal rights household supervised by women. However, women contribution to household food security and to a lesser extend the commercialization of the sector are both still constrained by a combination of economic restriction cultural norms and practices (Hegena & Eneyew 2020 p:287).

## 2.9 Role of Women in Decision Making Process

In rural areas of Cameroon, men mainly perform responsibilities like financial assistance and interaction with the outside world, while the traditional division of labour frequently places women in roles based primarily on emotional support and maintenance. Nevertheless, for the majority of women, their chores go unnoticed and are not regarded as work. Since do not consider these activities deserving of any kind of praise. This is a perception that is frequently reflected in the inequalities that women face, and it explains why they are unlikely to participate in decision-making (Sikod, 2007 p: 62).

Worldwide usually both genders play different roles and perform different responsibilities concerning household food security. However both genders are income earners but men have the primary responsibility for income-earning and women have the primary responsibility for the utilization of food and home management in rural households. Generally both male and female worldwide play vital role in performing separate duties related household food security. Yet both of them are sources of income generators but owing to numerous duties that women play across globe that women play a crucial role in reducing food insecurity in household and a national level, by improving access to productive resources, increasing ownership of Land. Livestock providing equal opportunities to generate money women empowerment is one of significant strategy for getting food security however men in rural household often manage charges at home and utilization of food (Naz *et al*, 2020).

Moreover, women work as a wage labours in rural areas as their revenue is very for the maintenance and food security status in family. In contrast still there is wider male dominancy and gender disparities persist in rural areas (Sraboni, 2014). Besides women lack access to power over resources, possessions, and services their contribution are notably impacted (Kabeer, 2005).across the globe women give more time than men when there is accounting for both compensated and uncompensated employment.



In the rural areas of most developing countries this is specifically noticeable where women it comes to household, agricultural, and nonagricultural work they perform triple responsibilities. Meanwhile across Asia, Africa, and Pacific the average work of women is 12 hours less than for men in per week according to international fund for agricultural development (Fenet & Alemayehu 2019).

Notwithstanding most of women in Khabar Pakhtunkhwa (KPK) are illiterate, skill less, traditionally bounded, they do hard work and have higher participation but some of cultural barriers prohibited to easily engage in the counted in economic activities and non-formal sectors sector (Alam, 2012 p: 398) such as storing, gathering, processing, using, managing and advertising of rangeland goods. Women often play crucial role than men when it comes to usage of resources for household economy (Tabassum, 2009). Another study revealed that Gujjar women are not allowed to take on financial issues, whereas men are strictly treated by men. Men have the power to access economic resources, and they are granted the right to manage the household and the common economic activities of the family. However, Gujjar women were perceived as the workforce in farming, poultry keeping, livestock care, raising castles, exporting firewood, etc. Likewise, they are limited in their household expenses, and few domestic goods are subject to decision-making (Hamid, *et al*, 2021). According to a survey of 3,000 rural women, women who are in senior positions in their households and who live in Punjab and Sindh rather than KP are more empowered as compared to women who are less senior and from smaller backgrounds however, women with higher levels of education and wealthier families (Petesch *et al*, 2022).

Additionally the territorial disparities show that women, especially in rural areas of Punjab, Pakistan, have more participation in decision-making as compared to other regions. It could be due to the Punjabi culture, in which women are more independent, contribute crucially to farm work, and are given more importance in the family than their rural counterparts in other regions. Hence the finding shows that women in Punjab are relatively more empowered to participate in decisions concerning children and household duties are consistent with the findings of a study conducted in rural Punjab, which found

that women participate more in domestic circles than in other dimensions of self-determination (Mahmood, 2002).

One study was conducted in continental Africa (EKLEGLA) Ekeremor Local Government Area of Bayelsa State, where many women are married to men who generate income, but they also work to support their household and are not financially dependent on their spouse. Even though traditional African men earn more money, they are major contributors to the household economy where women are significantly involved in domestic tasks like house management, nourishing children, cooking, cleaning, etc. The findings revealed that the women who contribute household income create a significant positive relationship with their income (Benapugha *et al*, 2020).

Another study was conducted in Karim Abad district Hunza Nagar of Gilgit Baltistan. The qualitative analysis concluded the contribution of women to the household income in various aspects of life. to resolve the financial issues facing by them is a leading reason of earn money. A very few amounts is spent for personal essentials most of the earned money is utilized in household expenses, academic expenses of their children (Bano & Chaudhry 2015).

## **2.10 Theoretical Framework**

Conventional notion of subsistence is the condition of just having enough food and money to stay alive for example subsistence farming is a family growing grain and using that grain to make enough bread for themselves but the scope and nature of Subsistence is wide in theoretical analysis and policy formulations. The concept has changed over time now. Today, Subsistence is not limited to economical dimensions but it encompasses social, cultural and political dimensions.

Theoretical framework of my research is reflected from the book of –The subsistence beyond the globalized economy‖ written by Maria Mies and Veronika Bennholdt–Thomson. The theory of subsistence according the author conceptualizes as Subsistence production, also known as life production, includes all work that is expended

solely for the creation, recreation, and maintenance of daily life. As a result, subsistence production differs from commodity and surplus value production.

The goal of subsistence production is life, whereas the goal of commodity production is money, which produces always more money or wealth accumulation. In industrial societies, subsistence production is being continued by capitalist in the form of unpaid household work in order to produce money. The capitalist industrial system exploited women, peasants and natural resources of third world countries. The concept of Subsistence explains the exploitation of women's unpaid work and exposes unsustainable production and consumption of modern industrial societies.

As every coin has two sides, the concept of subsistence is no different. It also has some positive connotations. For Erika Marke subsistence means the attribute of independence is manifested through one's own efforts. The key features of Subsistence according to Marke are:

1. Independence in the sense of autonomy
2. Self-sufficiency in the sense of non-expansionism
3. Self-reliance in the sense of cultural identity

According to latest research and findings the perspective of subsistence is significant not only to decrease exploitation of industrialization, patriarchy, colonization but also liberate nature within us and around us from destruction of capitalism. In order to protect human beings and ecosystem, it is need of the hour to delink subsistence or life production from community production. It is the undeniable fact that life cannot grow out from capital but capital or money can grow from life. In simple words humans must be focused in any economic activity.

The theoretical concept of subsistence is basically corresponds with my finding since the women of Hope also contribute as major economic members in households through agricultural activities, particularly vegetable growing, chako, selling milk, drying vegetables for their own survival. However, the main aim of subsistence activities is

primarily commodity production, which is defined as individual private ownership of the means of production and individual labor, such as handicrafts and farming

Meanwhile, women are empowered enough in terms of household decision-making to be considered independent in the sense of autonomy, self-sufficiency, and self-reliance. My research showed that there is no traditional patriarchal structure among women because they hold the economic structure and, more importantly, they are forced by their husbands or male figures because they do not rely on husbands and also feed their entire family, which ultimately empowers culture. Women role in subsistence has improve their social, political and economic life and give them senses of security and freedom. Women in Hope are independent socially and economically from their male counter parts which not only improve their life standards but also empower them. They are playing active role is the economy of household which allows them to exercise power in domestic affairs and sometimes in social affairs. Hence, it is true that, the concept of Subsistence or production of life play vital role in the empowerment of women. It gives sense of security, freedom and power or influence to exercise.

## CHAPTER 3

### RESEARCH METHODOLOGY AND AREA PROFILE

Research design refers as draw plan to conduct reliable research. Before collecting data on field, a researcher must formulate a format which locale and methods can be used. It gives a conceptual framework or structure within research is conducted. According to William Zikmund it is a procedure that is used to specify the method in order to collecting and analyzing the required information. Consequently, this chapter has sectioned in two parts. The first chapter consists of sample size of respondent, research methods, and constraints during collecting data, sources, and number of ethical considerations that had followed from entering field till closing day. In addition, the next section will provide insight and some details associated to locale.

#### 3.1 Research Methodology

My study was a contribution of women by growing vegetables to household economy that highly needed in-depth studies by living with them as well as monitoring the overt behavior in natural setting. Hence I decided to choose the qualitative method in my studies it seemed accurate and better access to gain appropriate information rather than quantitative method.

Research methodology is a process which is used to identify problems. It is a scientific method that is fixed officially by world scientists. But the process is not specific to every subject. Natural science and social sciences follow different methodologies. Anthropological research is also based on the scientific method, which designates how research is done scientifically. The researcher tries to evaluate and predict phenomena. Being an anthropologist, I also tried to use the rules of anthropological ethnography.

Qualitative research is in-depth exploratory tool which used to understand the mechanism of how and why of certain happenings (Symon & Cassell 1998).The

researcher collects the qualitative data for qualitative research, which is followed by analysis of the data using one of the approaches for qualitative data analysis. Qualitative data consists of detailed descriptions of the surroundings, people, interactions, observable behavior, happenings, attitudes, thoughts, and beliefs, as well as open statements from those who have or are experiencing the phenomenon. Qualitative is the type of data which consist of in-detail description about people, noticeable behaviors, interactions, thoughts, events, attitudes of people those who are experiencing the phenomenon (Patton, 2002). Since I had chosen the qualitative method, I used it in my research study. I interacted with the respondent and tried to understand their experiences, behaviors, and attitudes, which allowed me to gather the detailed information I required.

However, qualitative research is a design to cover the problem in natural environment by face to interaction with people. Through observing their attitude, behavior in certain circumstances gives visual understanding to researcher so that she could interpret data accordingly. A researcher cannot do exploratory data unless he or she would not spend time in field as a participant observer.

## **3.2 Research Techniques and Methods**

The data collection techniques and methods used in qualitative research vary. The following is a list of some of the research techniques that I had used in my study. The scientific principles that guide successful research are tools and techniques. Similar to this, participant observation is the primary technique used in anthropology, whereas tools relate to the equipment required to utilize a specific approach in every situation.

### **3.2.1 Rapport building**

The process of rapport building started while I was travelling from my hometown to the locale. It was my first experience, along with passengers from Hopay Bagrote. I usually dress like an ordinary local girl. The most important thing I felt during conversation with the ladies was that normally rural ladies are a bit judgmental in terms of other people's behaviors, dress, and ways of conversation.

It is an ethnographical tool that is used to overcome the existing boundaries between researcher and informant. Before starting an interview, it is mandatory to create a friendly atmosphere with the respondent. As a result, they can assist you to accomplish your research objectives. Mainly, the exclusion of limitation is called "Rapport building". Establishing good rapport always creates mutual understanding and gives natural ground to seek appropriate information without making them terrified. It is just to motivate the respondents and build friendly relations with them for the best responses to my field research.

As an ethnographer, I tried to be humble and use only Shina dialect with them. Over the journey of one and a half hours, I built enough trustworthy relationships. .During my period of field work respondents frequently inquired about my affiliation with AKRSP and whether they would be paying me after the interview when I met with them during fieldwork. I sincerely confessed that I am a student and that I am a researcher as it is a requirement for my degree. Due to our friendship, I am able to collect information in an ethical manner.

### **3.2.2 Participant Observation**

It is an important method in qualitative research. It is a tool that helped a researcher out of difficult circumstances. Participant observation is crucial for qualitative research in order to delve further. After entering into the field the first and important step is rapport building so this purpose must need to make strong relationship with respondent as a result one is able to disclose the views of people. While studying people in specific scenarios, certain questions arise in the mind of researcher, such as who is in the environment, what kind of activities they engage in, why they act the way they do, and what factors influence behavior variance in various contexts. Being a good researcher I decide to acted as participant observer.

Participant observation is a tool for gathering more information on a subject. Since my thesis dealt with how women participate in the household economy, I used to help my respondent during my rest days in the field by helping her in collecting and transporting

and carrying of vegetables from field to her home. Being present and taking part with them was challenging. I probably ensure how difficult the term is for the village ladies in their daily lives by playing a role of participant observer. To become a part of community I had to change my living standards, cuisine priorities, even in my entire fieldwork I simply dressed up like them, wore a plastic shoes. Meanwhile I successfully made a good rapport with them through participant observation.

Conversely an essential tool in qualitative research is participant observation, which connects the researcher with the local community. It is more closely related to the qualitative methods of anthropology, particularly ethnography. As a result, rapport building is essential for the generation of considerable and accurate data, which a researcher cannot achieve individually. Finally, this is a means for gathering more information about the objectives under consideration.

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influence behavior variance in various contexts. Being a good researcher I decide to acted as participant observer.

### **3.2.3 Key Informants**

A well-known community leader who helps a researcher approach a field is referred to as a key informant. From the beginning until the finish of fieldwork, he or she mentors a researcher. As a researcher, I brought BiBi Hoor with me. She is well-known in the neighborhood due to her dedication to agriculture. She was born and raised in Bagrote Hopay. She was married here and had resided in village for the previous forty years. She is also familiar with every woman in the community. She improved my understanding of the women of research area. She mentors me throughout the interview while establishing a rapport with the respondent. For this reason, a key informant is essential in the interaction between a researcher and a responder.

She had acted as a safe haven for the respondents during the data collection procedure to make them feel at ease. Adjustment issues between my participant and I were numerous. One of the most embarrassing circumstances I frequently ran into was when the majority of the natives thought I belonged to an NGO and was there to conduct research so they could make money off the women they were interviewing. Since it was part of my scholarly research at the time, I accepted it. Also unpaid, it was a requirement for my degree. Unfortunately, I was unable to respond right away. This is why I decided not to be ashamed of them. She gently acknowledges my want to conduct study during these gaps and clarified it more.

In addition I resided in her house for the entire two months throughout period of time I discovered a woman who worked extremely hard. The cooperative visited homes in places in my field and offered an endless number of services. Due to the extensive farming and animal care tasks she had to complete, she was unable to fully nap, but she still helped me out and gave up valuable time. She didn't have time to spend the entire day with me in the field, so after settling me down and establishing rapport with the new respondent, she returned to her house. I also had the impression that we had been together

since I was a young child. During the fieldwork, she had been the primary source for data collection also she uncovered a wealth of information on the area and the Hopay women. When she returned home, she assisted her daughter-in-law with household duties as well that truly amazed me in every way.

One of the heartbreaking tales she told me was about how she had been physically beaten by her husband after they got married, but the rigid societal norm and her children stood by her. Because her spouse wasn't enamored with education, she always paid for her children's school expenses, clothing, and everything else. I made a strong bond along with her family they undoubtedly pampered me than become a new member of family gradually. Later on I started to assist in their kitchen tasks and sometime I use to help in drying apricot etc. Due to her supervision villagers and my respondent invited me but I attended some of feast due to shortage of time. I also made an effort to provide what was necessary. I carried some necessities and home spices. I was forced to do this even though she never let me spend any of my money. It was a small economic contribution on my part. I had a mutually beneficial relationship with my key informant. She gave me 2000 rupees to buy new cloth from local school and did same. I made my first ever clothing purchase in a remote region. She was the kindest woman I had ever met.

### **3.2.4 Interviews**

The process of communication between a researcher and a respondent is called an interview. It is a general approach that helps an interviewer understands people's behavior. Additionally, there are three different styles of interviews that are semi-structured, unstructured, and structured. Due to the long-term nature of fieldwork in anthropology, the majority of researchers use qualitative methods. In the meanwhile, I performed semi-structured interviews while conducting fieldwork. Structured and unstructured interviews are both used in semi-structured interviews.

#### **3.2.4.1 In-Depth Interviews**

In-depth interviews are commonly based on semi-structured open-ended questionnaires where the researcher always focuses on discussion-related topics instead of following

some list of close-ended questions. Nevertheless, in-depth interviews are conducted by a researcher to acquire in-depth information about the topic that cannot be revealed from questionnaires (Allmark 2009). Thus in-depth interviews were used to deeper information from the respondents. During in-depth interviews, a lot of questions emerged and the respondent sometimes could not respond in detail. I flipped into conversational interviews after that, and this technique worked out and I got sufficient details regarding my topic. A researcher offered a question that was not mentioned in the interview guide. If a respondent provides information about a topic, a researcher may ask a new question about it, as in certain questions. These kinds of interviews open the way for more beneficial data.

Qualitative researchers use several interview formats to obtain more in-depth ideas, thoughts, and feelings from respondents. Although it was not possible to pen down complete data on the spot thus I tried to note most of the data on field register but it seemed very easier way to recorded entire interview in mobile phone. Before dabbing the respondent voice I took consent from them being social scientist a researcher must follow ethical consideration otherwise it might be negatively impact the data being collected. To conduct depth interviews I used techniques like interview guide probing.

#### **3.2.4.2 Probing**

According to Merriam webster the word probe referred as -: to search into and explore very thoroughly: subject to a penetrating investigation. A basic interview method is probing, which prepares a respondent to answer honestly and completely. This method encourages and investigates a person's innermost thoughts and feelings in relation to a query. When a respondent could answer questions in an authentic way, a respondent is typically used to gather pertinent information. In addition, I used the probing tool to find specific data. While conducting interviews, the respondents have faced issues in understanding the direct questions from the interview guide due to their educational qualification. For this purpose, I have started conversation with them, probed about questions after their yes or no responses and obtained useful data.

### **3.2.4.3 Interview Guide**

It is an essential tool in qualitative research where a researcher writes a series of precise questions on a subject. For the response, the question needs to be easier to understand and answering. The basic details including the respondent's name, age, class, and gender are included in the interview guide. Interview guide varies in term of researcher objectives and methods. I had generated 15 to 19 questions that are asked. During my fieldwork each interview took 51 minutes to one and a half hour.

Additionally, I designed a short list of demographic questions, such as name, age, educational status, and marital status, which must be answered before an in-depth interview session. The first one to three minutes of demographic information are crucial for warming up the respondent.

### **3.2.5 Field Notes**

I could not go to the field on a routine basis because mostly women went to the field, and it was not possible to visit home. Due to heavy muddy routes, they were slippery. So I decided to make a document on my laptop. In the off time from field, I created my retrospective recording by combining recorded notes with Word documents. This tool made it easier for me to analyze the field data being studied. I also designed a demographic form regarding their name, age, marital status, education, of respondents where I filled the form according to responses of the respondent. Field notes have their roots in ethnographic anthropology and have been a crucial part of qualitative research since the early 1900s. It is well understood that to conduct successful qualitative research, qualitative field notes are necessary (Philippi, 2018).

Subsequently each researcher documented their sightings, observations, and explanations for fieldwork activities. The ethnographers observed routine activities ultimately it provides a pathway to detailed information for researchers in meaningful ways.

During field work, I used a daily diary for new experiences in the field when I observed something new in the setting. At first, I just tried to write down the interview details on

the spot, but just after I conducted one interview, I came to know that it was too hard to write in detail. The respondents didn't have enough time because they were farmers and hardly contribute time for interviews. Later, after the respondent's readiness, I started to audio record along with precise notes in my diary. The purpose of recording the interviews was to saving precious time of respondent as well as to focus interviews rather than writing everything in detail. Each interview took minimum 50 minutes to one and half hour. Some slowly respondents had difficulty about how to answer. To make them calm I repeated questions many times.

### **3.2.6 Audio Recording**

Audio recording is one of the greatest techniques for qualitative research. It matters a lot during interviews. Since they take a lot of time and effort, in-depth interviews keep the conversation going with the responders. On the other hand, it is impossible to write down various details right away to maintain good contact with a person. Being human, it is possible to forget important information. As a result, audio recording interviews help researchers with data collecting and fieldwork. I sought the respondent's permission before beginning to record the interviews. This guarantees a good relationship with the respondent and works well to elicit specific information.

### **3.3 Sources of data**

There are basically only two techniques for gathering data in the realm of research. Primary data comprise the first, while secondary data make up the second.

- **Primary data** is referred to the first-hand data that is gathered through surveys, questionnaires, observations, and interviews in fieldwork. It is original, called first-hand data, and it cannot be altered by researchers, so it has more validity than secondary.
- In contrast, in **secondary data** collection, data is collected from prior available sources such as books, magazines, already published articles, etc.

For primary data collection I generated semi structured questionnaires by keeping objectives in my mind and I designed a set of semi structured questions in interview guide along with interview I also noted information about locale. Since it was qualitative research thus questionnaires were open ended in nature. To collect deeper insights of respondent in-depth interviews conducted while probing tool was also included to get targeted information.

In contrast, secondary information was acquired from previously published articles, books and journals. The secondary sources contributed to a greater knowledge of the contributions made by women on a local, national, and worldwide level.

### **3.4 Challenging experiences during fieldwork**

Nothing is moving smoothly around us, and no events are taking place in reaction to us, which is weird for a researcher who is on the field and assessing people based on her earlier experiences. Thus getting entry on the field was not too easy. My interview officially began on June 18, 2022. The respondent took the time to get to know me despite not being literate. The 52-year-old woman was very active. She had a few peculiar facial expressions at the time that confused me, but I was cautious never to remark casually. Since her daughter-in-law gave birth the day after she came from Gilgit and she was instructed to take a month off of work according to my respondent, she found herself in a challenging situation.

Apart from kitchen chores, she also gives me time. It was a challenging situation for me as a woman. I was imagining her situation, a woman having to responsibly manage multiple activities to manage her family. I observed her cooking, preparing food for cow, and spoke non-stop about the vegetables apart from domestic responsibilities I keenly observed her activities and the way she acted at different times. After seeing me for half an hour, she excused me to wind up and suggested I wait some hours. I had to comply with her request; it was fieldwork. Meanwhile, when she completed most of the work, she rejoined rest of interviews. I barely go through one response during the entire day. I

could not convey my questions to her because it was my first shina interview in a rural area.

Over the time, I started to feel more at ease, but one of the other encounters was similarly unpleasant because I travelled to Lower Hopay for data collection which is approximately two hours away from the main Hopay, I made the decision to take my respondent there. She had frequently accompanied me because the trails were unfamiliar and hazardous for me. I slept off on the route. I suffered an inside wound since it was so rocky and slippery. There is no route for wagons only people on foot travel it. A muddy, rock road connects upper and lower Hopay that is made for pedestrian animals and for donkey with carrying load. My key informant instructed against returning home because of the unpredictable weather. I could not waste my day while waiting more than two hours to get there. At 11 o'clock we departed from home get there at around about 1:20 pm. As a researcher I faced trouble during data collection I unwilling visit lower Hopay because the respondent was owned double land. To explore her experiences in vegetable growing in two village can be richer for my data.

Yet, I was already late for data collection due to some personal issues related health did not allow me to door to door. The cool atmosphere of the new tropical region had generated severe fever flue and cough. Approximately a week I hardly consumed in adjusting new setting. The day started very early in the village many of women went of their field. Some time I did found a respondent. When I came to know mostly women back to home after azan after that I always visit after 1 pm. From day first to last day of locale I went through a lot of experiences some were challenging. It was big challenging for me to live couple of month with new people. Over all experience 8 July I took break for *eid ul adzha* after ten day I back to field.

### **3.5 Sampling**

In a research study, sampling is generally a method where a subject is chosen so they may provide information on the research problem (Mack, et al 2005). Sampling is

frequently used to get authentic information. It is not possible to take entire population for research, however the subset of population is chosen that represent the net population.

- In qualitative research, there are multiple types of sampling. Despite the fact that the majority of women in the area relied on farming and vegetable cultivation, I chose mainly purposive sampling and snowball sampling when I needed some extreme viewpoints of participants. During sampling I also selected those women who grow vegetable in other villages, in land fields that are taken by least. Furthermore, I selected the respondents who are managing their household economy. The other method that I used was snowball sampling. It was easier way to collect data. Many of the respondents referred to other respondents. It is a very useful method in research when I faced trouble in identifying an appropriate participant.

### **3.5.1 Size of sample**

A subpopulation that usually treats population equally is referred to as a sample size. It represents the general population. A large sample size makes the study challenging, whereas a sample size that is too small could result in less effective data. By keeping this in mind, I have selected 20 respondents from a population where in-depth interviews with were conducted. The criteria of selection were married women of the locale so based on family status of women I selected married women from all population. Hereafter the married women who were filtered as respondents were asked to share their experiences and major income from vegetable farming.

### **3.6 Demography of respondents**

**Table1: Demographic details of Respondents**



Characteristics	Details of female respondents	
	Frequency	Percentage
<b>Ages</b>		
Between 20-30	6	30%
Between 31-40	4	20%
Between 41-50	5	25%
Between 51-60	3	15%
Above 60 year	2	2%
<b>Educational level</b>		
Illiterate	10	50%
Below secondary	2	10%
Matric	3	15%
F.Sc / F.A	3	15%
B.A / BS.c	2	10%
<b>Marital status</b>		
Married	19	95%
Single	-	-
Divorced	-	-
Widow	1	5%

35

<b>Family type</b> Extended Conjugal	5 15	25% 75%
<b>Languages</b> shina	20	100%
<b>Caste/Ethnicity</b> Dom Yashkun	2 18	10% 90%
<b>Economic status</b> Lower Middle Higher	9 6 5	45% 30% 15%

(Source: Research Respondents)

Above, table shows the demographic details of the respondents. Although the entire population speaks the same language with the similar dialect, therefore language demography does not show in the table (source: field work).

### 3.7 Field work ethics

The major focus of qualitative research is on private and sensitive information that is frequently provided by participants in various situations. Similarly Ethical morals play a crucial role when a researcher conducts a face-to-face interview along with communities and groups, because while in face-to-face interaction they may not be capable of

expressing their emotions. Therefore, a qualitative researcher must obey the following ethical principles: informed consent, upholding confidentiality and adhering to other principles such as honesty and integrity (KANG, et al 2021).

The following ethical standards are implemented as researcher conducting qualitative research to overcome several ethical challenges:

- As I noticed that every young girl wore less costly apparel and plastic shoes, I chose to dress simply to escape the judgmental behavior of other women. That was my first moral standard which was gratifying to see several of them gain confidence after seeing my costume.
- I always had a formal dialogue with the respondent to put them at ease before introducing myself or saying hello. For example, how many kids do you have? How long have you been married? How is your marital life going?
- Some people thought that I'm an AKRSP member and will pay a cost for each woman. I presented my respondent with information about my research and myself to disprove this misunderstanding.
- As it is unethical in ethnographic research, I sought informed consent from each respondent before beginning the interview sessions. One cannot conduct interview without knowing the willingness of the respondent.
- Every respondent was aware that the research would not harm or misuse their personal lives.
- I excluded respondents' names from the process of collecting data in order to safeguard their anonymity and confidentiality.
- Language obstacles, which have a negative impact on data, are the major problems that every researcher encounters while conducting study. I made an effort to translate my questions into their local dialect, despite the fact that they were written in English. They reacted to me with ease in the meanwhile.

- Open ended interviews take longer to conduct than closed ended ones. After obtaining the subject's permission and ensuring anonymity, I used my mobile cellphone to record the majority of the interviews. Similar to that, some of the data was written in my diary.

### **3.8 Data Analysis**

Anthropology is concerned with the interpretation of diverse cultures lifestyles of people rather than searching a causal explanation for cultural practices. An American anthropologist Clifford Geertz was a significant figure in the interpretive or symbolic anthropology school. According to the interpretive approach in anthropology, meaning is formed through interaction between individuals the symbols and meanings are public in their significance and are not limited to single individual brains or the private domain. The public or social aspect of meaning is the focus of analysis for proponents and followers of this approach (Upadhyay 2012).

### **3.9 Thematic Analysis**

It is the foremost data analyzing method in qualitative research which interpreting patterns of meaning. Themes were emerged from the gathered data by conducting interviews and observations. Thus it is the technique used to analyze the responses of respondent. When the research data is analyzed by making emerging themes then it is called thematic analysis. During analyzing of data it has been thematically analyzed the quantitative and qualitative responses of the respondent. Moreover the respondent names were replaced by pseudonym by taking care of confidentiality.

Thematic analysis is a method for identifying, forming, and providing insight into meaning patterns (themes) in a set of data. It focusing on meaning across a dataset and enables the researcher to see and make sense of collective or shared meanings and experiences. The aim of thematic analysis not to find meanings and experiences that is unique and distinctive to a single data item. This process is thus a way of identifying and

making sense of what is common to how a topic is discussed or written about (Braun & Clarke 2012).

## **3.10 Area profile**

### **3.10.1 Introduction to Gilgit Baltistan**

Gilgit Baltistan is the north most region of Pakistan, surrounded by China on the north, India on the east, and Afghanistan and Central Asian states on the west. It is the meeting point of world-famous mountain ranges, Hindukush, *Karakorum*, and *Himalaya*. Politically, Gilgit-Baltistan remained under the control of various Empires, Kingdoms, Rajas, and invaders from Central Asia, China, and the Indian subcontinent. However, after the signing of the treaty between the ruler of Kashmir, Gulab Sing, and the British in 1846, Gilgit-Baltistan became part of the State of Jammu and Kashmir, the largest princely State of India. The colonial history of the region came to an end after the partition of Pakistan and India. Gilgit Scouts, a local paramilitary force, trained and equipped by the British, revolted against Dogra Raj and declared independence on 1 November 1947. After two weeks of independence, Gilgit-Baltistan acceded to Pakistan unconditionally. Since then, Gilgit-Baltistan has been administered by the Pakistan government.

Bagrote valley, one of the most beautiful and attractive places for tourists and travelers, is located in district Gilgit, just a one-and-a-half-hour drive from the capital of Gilgit Baltistan, Gilgit city. There are sub-villages in the Bagrote valley, including Girch, Hamarun, Sinaker, Datuche, Bulche, Sat, Gasoners, Chirah, Farfuh, as well as Hopay. Hopay is located in front of Datuche across river. An old wooden bridge connects. The river that isolates valleys called Bagrote River.

### **3.10.2 Dressing Patterns and Cuisine**

The people of the valley mostly wear simple shalwar and kameez, and aged men wear a traditional cap made up of wool, Women and young girls also wear shalwar kameez, and

Dupta. Some girls wear jeans with a Kurti and scarfs in a contemporary style. Moreover, most young boys like to wear modern dresses like pants, shirts, etc. On the other hand, for particular events like Eid, Muharram, Ramadan, and wedding ceremonies, they prefer the traditional dress to sustain the uniqueness of culture.

At breakfast, they take Desi milk-flavored tea with their favorite (*shupati*), which is more familiar among every age group. Children do not like breakfast without it (*shupati*). They are self-sufficient in food production as they grow wheat, Jo, vegetables, and fruits and domesticate animals for milk and meat. As I observed in the field, they use the heaviest natural foods like desi butter, walnut oil, apricot oil, goli, desi are common nutrients. Mul, nasal, derum, kista, *papao*, *lussi*, are other traditional Desi foods of Bagrote. Almost in all households people mostly cooked local vegetables for lunch or dinner.

### **3.10.3 Languages**

Language is a way of communication that unites that people with one another, and it is the backbone of cultural identity. Gilgit Baltistan has a unique identification due to its distinct language diversities in Pakistan. The Shina language is an excellent example of cultural variety. A larger population of Shina speakers lives in five districts of Gilgit Baltistan, including Ghizer, Diamer, Gilgit, Astore, and Chilas. It is the regional language of these districts. It is also spoken in the lower part of the Baltistan division, the Kohistan region in district KPK, and the lower part of district Hunza Nagar. The different dialects of the Shina language are associated with the region. The different dialects of the Shina language are Gilgiti, Bagrote, Punyali, Astori, Chilasi, Kohistani, Buji, Haramoshi, etc. The people of Baltistan mostly speak Shina, but in the rural region of Baltiatan, the Shina language is known as Broskhat, and the people who speak shina are called *brokpa*. Brokpa is a balti term that refers to mountain people or people who belong to the forest. The shina language is historically dated back to more than a thousand years of Sankrits that, overtime, developed with new words. Sanskrit belongs to the Indo-Aryan language, which is a branch of the Indo-European language that, with the passage of time, has diffused in the northern part of Pakistan. The Shina language is also spoken in Indian territories like Kargil, Ladakh, and Gurez.

Similarly, shina language has several differences and similarities to these extremely generic languages. Most of the Shina speakers cannot communicate with one another in another Shina dialect. In contrast to the Astori and Kohistani dialects, the shina in Gilgit and its neighboring regions is unique. Shina is the language of every Bagrote native. In Gilgit, the bagroti shina is referred to as bagora. There is a unique regional shina of shina in each Bagrote town. School going kids and educated person understand can understand English and speak Urdu. Although all are shina speakers in schools so Urdu is not official used in school in everyday communication.

Although shina is spoken all over Bagrote there a lot difference observed in their expression, dialect, speed etc. the native of Hopay are shina speakers. Many of female can understand Urdu language because there is access of television, computer, and mobile phone. Majority of youth can speak Urdu properly because they go to school, colleges.

#### **3.10.4 Ceremonies /Rituals**

The people celebrate many rituals and ceremonies from time to time. Everyone actively participates in these traditions. Some of the ceremonies are:

On the birth of a child, all relatives come to pay best wishes or congratulate—all of them who visit to see the child bring gifts or money for mother and baby. After one week, an infant family invites all neighbors and relatives and presents a traditional dish called (*mul*). Marriage is among the essential aspects of life. Every culture has its own customs and rules to observe in marriage ceremonies. Furthermore the native people all are muslims they also celebrates Eid ul fitr, Eid ul adha, Eid e gadeer, Eid mubahila.

#### **3.10.5 The practice of marriages**

In Hopay Bagrote, a marriage ceremony is comprised of four days. On the first day, friends and young boys are invited to the groom's house. Some aged men also joined in that night. They get together until late at night, when the boys make two groups. By facing each other, they sing a ritual marriage song. When one party finishes a song

loudly, a turn is given to the second party. The natives of Hopay call it "**gayu daz.**". This distinct ceremony is only celebrated in village Hopay that is sub village of Bagrote valley. Consequently, this region is famous for its traditional folk song.

A unique practice that is a primary part of the wedding is (**maneo**), where a pair of close relatives on the groom's side appear as guests along with 4 kg of organic butter to the bride on the first *tawo* night. Native people believe that it is a sign of dignity for the bride and her family. Blood relations of the groom are not allowed to perform this ritual, but the brother-in-law of the groom is a mandatory member of (**maneo**).

The second day of the wedding is called (**tao**). During this ritual, a famous native singer sings a traditional (**tao**) song. At this time, a close member of family carried traditional round large griddle is kept on the desi stove three times by reciting verses of Durd e Imbrahim. The little girl from the groom's family first makes traditional bread. All family members and relatives appreciate enjoying ritual. A small function is arranged for young girls by the groom's family. These young girls apply henna (**busma**) to the bride's hand it is not customary practice over the time the full factor modern time has newly added. This day is dedicated to only close relatives and neighbors, and the ladies of the family are used to making traditional bread (*Phapao*).

On the third day, the groom, along with his nominated family members called **garoni**, comes to the bride's home to receive her (*Ruksati*). On the last and fourth day of the wedding, the bride's family girls take her breakfast. The breakfast consists of a unique item that is made up of flour (*Mul & Goli*), milk, juice, fruits, cake, and junk food according to the modern era. This day is very special for the bride and the four young ladies who bring breakfast and who also receive dresses from the groom's family as a gift. The women in those days came to see the bride and bring a gift known as the *fiyal*. **Fiyal** consists of dry fruits including walnuts, dry apricots, kernels, almonds, and fresh fruits like apples, pear, etc., given to the bride. She keeps some amount of money in her plate.



### **3.10.6 Funeral rituals**

On the other hand Death is a moment of grief and sadness. The family of the deceased person does not cook food on their own for three days. Their close relatives came from different areas for condolence. On these three days, the neighbors and close relatives bring food for them, and they take total responsibility for them. The close relatives contribute funds to assist organize a dinner for the neighbors and other family members on the third day. After interring the dead, body boys erect a tent over the graveyard. Basically, this is done to make it easier for the reciters and to stop the rain, especially for the men who intend to remain the entire night. In contrary women are not allowed to stay outside over the night so Because of this, they arrived after Fajr to recite the Fatiha and the Quran before dawn. As a result, they went to the Fatiha and the recitation of the holy Quran before dawn.

In native terminology this is called *qaber rachok*. According to perception of native people the recitation of holy verses of Quran in these specific days minimized the sins of demised person, make her soul calm and also help him or her easy way to Jinnah. They believe that this death ritual is fixed for that person who died in adulthood to older ages. Children are sinless so they perform rare but till day 40 one of family male member must lit kerosene traditional lamp above grave. A proper dinner is arranged for the people who come to recite the Holy Quran.

Along with the deceased person's closest relatives, 40 young lads spend the entire night in the cemetery reciting the holy Quran beginning on the day of death. Some people continue with this ritual until the seventh day, while others do so until they have completed 40 days of chaliswah. Rural communities regularly practice this ceremony, while city dwellers do not carry it out properly.

### **3.10.7 Traditional Festivals**

An occasion for celebrating a person's culture is a traditional festival. As a result, a variety of festivals provide both historical facts about past periods and in-depth

comprehension to young generations. Around the world, there are millions of festivals that happen at different times. Traditions-based festivities have always done a great job of capturing the uniqueness of culture. Like how residents of Hopay Bagrote observe holidays like:

- Nauraz festival
- Nos or Nasalo festival
- Shaap festival

### **3.10.8 Nauraz festival and Dada**

Every year on March 21, Gilgit-Baltistan celebrates the Nauraz festival. The term "Nov" denotes the fresh, while the word "Roz" designates the day. The Persian name for the first day of the week is Navroz. In the Persian calendar, it denotes the start of the New Year. However, it is observed as an Eid in Hopay. The largest Eid is Nauroz according to their culture. Children eagerly anticipated this day. Women began their preparations early because this Eid holiday is tailored specifically for children. However, since this day is set aside for kids, most parents purchase clothing and traditional clothing. Additionally, special foods are made and served to family members and friends. Children and ladies greet one another, dress newly, and go to each other's homes.

The phrase "*Rasm-e-Dada*," which means "carrying a child on the back," is associated with this day. On this occasion, an elderly woman who has had additional boys in the past is carrying a baby clad in new attire. Families from each part of the valley came during Eid e Gah. They bring sweets, homemade traditional foods, and dry fruits to share with the guests. Young infants are well-dressed, and they frequently wear handmade or traditional caps embroidered with (*Silsila*), which is made of pure silver for baby females. The guest offer blessings and good tidings for the newborns.

After the dada ceremony, a mixture of local dry fruits, including dates-ripened wheat, popcorn, toffees, almonds, and dried apricots, walnuts, and mulberries, are distributed as *Ushaar*. On the third and final day, households celebrate Eid Navroz. The dada process is completed by the relatives of children. All of their family members and neighbours are

invited to a lunch gathering, when traditional dishes like *goli*, *shaifiyal*, *mutton*, and spicy foods are served. They also provide Ushaar to the guests.

### **3.10.9 Nos**

One of the celebrated festivals in the village is called Nos. The Hopay valley's residents endure extremely harsh winters. Our locals endure a harsh winter because of the high altitude of mountain ranges like the Karakorum and the Himalayas. A healthy diet is crucial for surviving in inclement weather. People slaughtered animals, such as yak, goats, or buffalo, during this celebration, and store the flesh for the next winter. This celebration takes place in December. The festival has a set start and end dates of December 1 until December 10. They divided the meat into substantial chunks and hung them from the old-fashioned wooden roofing. This dry beef is used to create a soup known as "*dowdo*" that is best for the flu, fever, coughing, and other climatic diseases throughout the winter.

However, most men were occupationally sphered until two or three decades ago, which made life difficult for those who chose to live on top of a mountain and care for animals. For this reason, they killed goats, cows, or sheep in December and hung them to dry. Eat it during the entire cold season. In addition, this woman moved in with their spouse or brother to support them. Meanwhile, the economic system has essentially been transformed as time has passed. In spite of their involvement in animal husbandry, women contribute most through vegetable farming over time.

Although most people still celebrate nos festival, they used to frequently use chicken in their homes because it is frequently available in local shops. People brought mutton and beef and customarily dried it since they found it to be more appealing and could afford it. The conventional method for drying beef is shown in the table below. On the rooftops of houses, I observed typical wooden chambers. On the roof of a typical wooden store called a "*domber*," residents from the area preserve fruits, dry vegetables, and crops. Some people also hang meat from the top. Most people continue to use their shared concrete storage spaces in the interval.

**Figure 1: Dried meat**



(Source: Photo by Researcher)

### **3.10.10 Talanay**

It is also a traditional festival in the valley. It is a customary ritual which has been passed from generation to generation. It is celebrated due to the demise of an arrogant ancient ruler *Shri bhadat*. Young boys and children go to the mountains to bring juniper before nos day. During the first night of nos festival boys join some bunches of juniper leaves on the top of a wooden stick by adding a piece of fire-catching wooden piece known as (*lai*). They lit the juniper bunch and carried it in their hands. Subsequently a marathon race held among young boys with loud noise and throw into river. With the passage of the time ritual has extinct but in Hopay valley it is practiced still. **Talanay** festival is held in month of December when a second period (*dulao pasal*) of vegetable cultivation is end. This occasion is particular for off season because now fields are free children and

young boys easily attend ritual. Finally Talanay is a special festival to curse the ruler and it is myth of the people that he will back again.

### **3.10.11 Economy of Village Hopay**

The entire village of Hopay in Gilgit-Baltistan is reliant on agriculture, despite the fact that the entire Bagrote is an agriculturally based region. People who work on the land as a result receive income for their survival. Most of the population actively participates in the production of vegetables, as well as in the cultivation of crops including wheat, maize, and potatoes. The majority of the male members are former soldiers. During my research, I found that there was a lot of supersizing, such as many young people joining the Pakistani army after graduating from high school, some joining Gilgit Scouts, and the remaining male members helping their wives with agricultural tasks like watering crops according to the water cycle.

Women sustain their homes by growing primarily vegetables. Women are not available at home for extended periods of time, I noted in the file. They primarily focus their time on agricultural aside from domestic responsibilities. I saw ladies and girls plucking vegetables in the field up to Magrib Azaan while performing ordinary fieldwork. Since the winter's hard soil is melting day by day and the softer soil is better for seeding, vegetable production will begin on March 21st, immediately following the *Naroz* celebration. Similarly, the nauraz festival is seen as a welcoming festival for the upcoming growing season.

Over my field of work, which was quite new to me, I had excellent experience. I spent the majority of my data collection period residing at a relative's home. Wheat is harvested in the middle of July, which is the most difficult time for farm women and their young daughters. Natives of Hopay claimed harvesting wheat claim that the customary way of drying apricots is very challenging for people, specifically female members. They make an effort on field in addition to collecting apricots without remorse. Men and young boys can jointly engage in what cutting is not gendered based, but largely female contribution is consistent.

Likewise, young girl, an FSC student, approaches her friends the day before harvesting the grain and requests for help. Wheat cannot be harvested in a few of days for family members. The in-daughter law's had a one-year-old child and had prepared meals for the entire family. For the workers, she prepared chicken rice. It demonstrates how the ladies of the village support the household by taking care of the children and preparing a substantial amount of food for the workers.

Furthermore, wheat is harvested on-the-spot using basic agricultural tools like sickle cutting and tying. The village is still underdeveloped in terms of agriculture. Most of the farmland is not accessible by roads. People dig for farming, and the only tool available is a threshing machine. These are kept for the winter on the top roof of the animal cabinet after being tied together with a little wheat stalk and a clump of wheat. After a few days of harvesting, they carry *buayay* alongside the men of the household, whether it is little or heavy lifting. The responsibility does not end here, either. The female gathers scattered wheat grain from the fields until all of the female members are left to participate.

Women in communities generally have less opportunity. There is no vocational school exists to hone the abilities of women. Young women and girls who are interested in joining vocational centers relocate to urban regions. The women of Hopay receive less support. Most illiterate women are unable to leave their areas. Rural women have a variety of obligations, including looking after children, managing families, and performing agricultural tasks. However, because of a lack of resources, they are unable to. They appeared to be somewhat dissatisfied with their lives, save from a few obligations. Some elderly women sew fabric, produce jewelry, knit, or embroider pillows as a substitute for gardening or other labor-intensive tasks.

### **3.10.12 Short History of Shaap**

It is an important tradition that has been handed down through the ages. It is historical custom that was practiced before the arrival of Islam. The rural Gilgit Baltistan came to Bagrote Zoroastrian religion. The ruler named *Shiri Bhadat*, of the Zoroastrian religion, came from Persia and preached fire. Several centuries ago during winter season, people

used to practice by praying some name of devils, and luckily they fulfilled their wishes. *Shiri Bhadat* had area control over the natives. The natives were afraid of his brutal rules. After the advent of Islam, when he was demised people threw fire on his body to celebrate his death. During the period of time when people started to worship Allah, they continued the shaap ritual. Following that, the *shaap* procedure evolved into a new style. In 2022, people enthusiastically practice this ritual in an Islamic perspective. Every winter season, everyone waited for the month of December.

### 3.10.13 Shaap

The next event is a traditional one named "*shaap*" which means "good wishes." During the event, groups of young people and older people visit homes in the neighborhood while singing and dancing, wearing masks, and offering prayers for abundance, peace, and healthy crops. They are welcomed with presents from the residents of the homes they visit. The two central figures in Shaap are an elderly husband named *Jaroh* and an elderly woman named *Jari*. The elder, costumed characters appear afraid.

At night, two boys wear costumes as *Jaroh* and *Jari* and visit every household with the rest of the boys. The shaap crew always gets consent from the head of house before performing the ritual. Therefore, the willingness of family is the top ethic of Shaap. Hence, majority families permit shaap team into their houses because it is a myth that the mistreatment of *shaap* teams might be the reason for difficulties in life ahead. At the door, they begin singing some *Shaap* lines aloud, such as

*"Ali munar jok bathi jok bathi she Soni ga ghushper maal bathi mal bathi."*

While overseeing the entire team, *Jari* and *Jaro* are also praying for each member of the family individually for long life, success, obedient boys, and a successful life. Family members provide them with shaap in exchange for corn, cash, ushaar, *nos* meat, etc. They then express gratitude and make their way back by singing the shaap song. The following day, they organize a lavish feast for the entire town using the shaap collection. There is a strong message of unity, love, peace, and cultural identification offered at this event in

addition to the dancing, eating, and singing. Even though the Shaap festival is celebrated throughout Gilgit-Baltistan, there are certain regional and cultural differences.

**Figure 2: Jasri & Jaro the leading figures of shaap festival**



(Source: fieldwork)

### **3.10.14 Educational set up**

In Hopay, Government and private institutions provide education up to the secondary level. There is no college for boys and girls. Students have to move to cities for higher education. There are two Government secondary schools, one for girls and the other for boys, and some elementary and middle schools. In addition to government schools, there is one private school as well. As compared to boys, girls are less likely to get higher education due to a lack of higher education institutions as parents are reluctant. The village's final building houses one of the elementary schools. In lower Hopay, another



primary school located basically, that is a primary school for boys, however young girls attend alongside boys because they are housed at the main Hopay. Girls and people who reside in lower Hopay must overcome numerous challenges. They must travel to Hopay after they pass out. They are required to transfer to Datuche after middle school. The valley's center, Datuche, is more ancient than the other parts. To receive an education, each student travels from one of the valley's other remote rural areas.

Consequently, the majority of females migrate to neighboring communities under too much suffering due to the lack of adequate educational systems. Of course, the new PTI administration recently announced the purchase of two vans for students. The management of Datuche High School will shortly receive a pair of school vans. The locals are ecstatic with the big announcement of school buses, especially the girls. Because they must help with both the farming and domestic duties of their rural mothers, rural daughters tend to focus less on academics.

**Figure 3: Government primary school for girls Hopay, Bagrote**



(Source: Photo by Researcher)

### 3.10.15 Social Framework and Family Structure

Hopay Bagrote families have different family structures. Over time, the family structure has mostly changed. They believe that education has helped to shape people's thought processes. In common houses, people used to live together ten years ago. Father in law had the right to refuse entry to the entire family. The management of family and property was done under a patriarchal system known as "father dominating families." He was in charge of everyone, and without his worry, nobody would voluntarily do anything. Second, my mother-in-law took on the role of the second owner of our large family. The idea has since modified, though. Family structures are rapidly evolving every day. Nuclear families make up the bulk of households.

Nevertheless the number of extended families is less in number in contrast there is significant proportion of nuclear households. The most chief note is young girls choosing that type of partner that can give her separate home before marriage, In case if he is not economically settled she unwillingly stay some year until they do not construct isolate residence. The newly married couple firmly following innovative of family planning quotes like –smaller family and bigger happiness|| or –*chota khandan zindagi asaan*||

**Table 1 :Family structure of the respondents**

S. no	Structure of respondents household	Number of the respondents	percentage
1	Nuclear / conjugal household	16	80%
2	Extended household	4	40%
	total	20	100%

(Source: Research Respondents)

### 3.10.16 Division of Caste (zaat)

On the basis of caste villagers are divided into two groups.

1. *Yashkun*
2. *Dom*

Yashkun claim that they are true natives of Hopay. They consider their class superior from the rest of the castes. These families have forbidden marriages of their class that marriages pattern known as endogamy. In village yashkun has hold entire village population. Approximately 95% families are belonging to yashkun ethnic group.

A small number of dhoom community is reside in Hopay called *baloshi hatay* in lower Hopay. Other native of Hopay called them *shaney*. They were blacksmiths and drumbeaters professionally. In the early history of Rajas, they were providing services to every household. In a turn of their professional people gave them meat, maize, and wheat instead of money. In modern times they represent our culture worldwide, the unique instruments which they are using, including *surmai*, *darung*, *damali*, *tutak*, etc.

A large population of *yashkun* community lives in main Hopay while five household of *dhoom* are inhibitors' lower region (*shamalay*) on the bank of Bagrote river. In past *zaat dhoom* was associated drumbeaters they were professionally instrument makers. In essence, just a small part of dhoom is not inhibitors of Hopay. Some decades ago, Hopay natives transported them from Bulche, another town in Bagrote, to celebrate festivals and weddings for entertainment. Native people claim that they were given free land for settlement and agriculture in exchange for their services, as well as maize and wheat.

Nevertheless, the *Dom* community in Hopay valley basically well knows as tools makers. They giving their services entire villages many people from out of village also visiting to repaired agricultural tools including reck, spade, and sickle. Trowel, wheelbarrow, pick mattock etc. native people clarified the blacksmiths of valley support their home through making tools, apart from other people they do not sell vegetable for sells. They used cultivate crops and vegetables just for foo rather economic purposes.

### **3.10.17 Modern Technologies and Development of Hopay**

Modernization has played a unique and critical role in the development of small villages like Hopay in Gilgit Baltistan. Electrification of the valley in the 1990s by installing a Hydro Power Plant in Bagrote river, transformed the lives of people significantly, enhancing the stander of individuals as well as the community. The significant challenges faced by the people of Hopay due isolated nature of the community, high altitude, and fragile environment, have been reduced with the help of environment-friendly power generation. Currently, there are three Hydropower Plants in Bagrote River which provide electricity to the locals, catering to the needs of the community including lighting and heating of houses. In past, they used oil lamps and Locals lamps for basic lighting and wood for heating. However, now almost all the households in the village have a connection to electricity. Interestingly, the electricity produces by running the river is not too expensive (3 to 5 rupees per unit) as compared to electricity produced from fossil fuels. Thus, electricity not only improves the lives of people in the village but also protects the ecosystem by reducing the dependence of people on natural resources like reduction in deforestation.

Furthermore, the electrification of the village opened the door for modern Technologies and electric appliances such as washing machines, Televisions, computers, communication devices, oven, electric lamps, water pumps, and much more. Instead of using traditional flour stone mills that were run on water, people now use modern electric flour mills to grind wheat and maize. Similarly, water pumps are used to irrigate hilly areas where there is no water channel.

Moreover, modern Technologies such as Tractors help locals increase agricultural productivity. Communication and transportation technologies like mobile phones and vehicles have increased the connectivity of the isolated village with other villages, towns, and cities. In the nutshell, it can be said that modern Technologies have made the everyday life of people easy and contributed to the development and progress of Hopay valley.

### 3.10.18 Healthcare of the locale

Despite being close to Gilgit's capital city, the area has a very limited healthcare infrastructure. The common public used knowledge and home remedies to remarkable effect. Neither a public hospital nor clinics were present. An ordinary room (*desi got*) has been transformed by the ISO team to offer first aid services in 2015 because government got failed to give proper set up to local people. Before becoming a passenger area, the region was used as the administrative center for the girga system and the site of meetings between lumberdars and *astaqal* (familiar members of that area) to settle conflicts. The assessment of the minor health issues, such as drips, BP, and fever was available. The disperser is appointed by the Gilgit Baltistan health administration. For usual conventional medical treatments, some of the shepherds carried a substantial amount of plants such as *bushifuner*, *ispandur*, *makhooti*, *tumuro*, etc. due to lack of facilities people particular females facing a lot problem therefore in severe conditions they go to city and town areas otherwise primarily recovered with traditional cure and first aid. Below figure is captured during fieldwork.

**Figure 4: A dispensary in Hope located in um hat**



(Source: Field work)

### 3.10.19 Topography of village

The suspension bridge of the Hopay valley connects it with Datuche, which is located across the village of Hopay. The starting point of the area village is called *Harapsay*. It is the main economic contribution area for natives of Bagrote. It is famous for grass, fruits like apricots, apples. This is only part of Hopay, which is in possession of three villages which are Chirah, farfoh and Hopay. Meanwhile the three dominant families including *toray*, *jonay*, and *khoray* are dominant owner of *Harapsay* rest of household of the village owned lesser portion of land in *Harapsay*.

In old times, Hope was not undeveloped due to lake of the residents of Hopay are immigrants from Farfuh, which is considered the most populated village. It was previously distributed among three valleys by Astaqal at the time. Furthermore, the land of Hopay is divided into many areas, including *um hat*, *Hunay hat*, *khiri hat*, K hat. *Um hat* is located in front of *Bayak*, a traditional *swabi* establishment that was later converted into a dispensary. The bigger families of in village are named as *toray*, *jonay*, and lower number of families such as *khoray*, *bakay*, and others. There are no broad roads in the inner populations of *um hat*. The muddy narrows are linked with each other where people can move. It has a dense population, so there is no link road. In the rainy season, particularly in harsh winter, people face several difficulties due to slippery and risky streets. However, *Jonay* and *Toray* are the oldest families in that area.

Moreover *uji hat* some of the masses live across the link road. *Khiri hat* is called lower Hopay. It is quite lower than the main Hopay. The lower Hope is again divided into three portions: *shamalay*, *baloshi hat*, and *domi hat*. The undeveloped portion is called *Das*, it means undeveloped areas of land. Over time and with an increase in population, people have started new settlements in *Das*. *Das* is divided among the natives of the village. Enough families have relocated from *umhat* and, more recently, other new construction houses. It is end part exist part of village.

Furthermore, according to the locals, the Alam shop, which has since grown to be a larger store, was the only store in the village because the vast majority of local commodities

were easily accessible. A ladies' shop that was given over by Alam's wife is located next to his store. Village women typically get their clothing from nearby stores. The ladies' shop didn't have a name brand, but it provided the villagers with good clothes. The only other double-story in the area was a brand-new bakery. The upstairs of the bakery business is home to a store selling clothing for women and children.

On the other hand, Ahmed's market is in K Hat. There are two electric flour mills there as well as a tiny society bank, called "yor" in Shina. At one of the shops close to Ahmed market, where the local women sell vegetables, a few vegetables like tomatoes, potatoes, ginger, and garlic are also available. This market's strength among all others is primarily attributable to the bank, *yor*, and vegetable businesses. A woman named Salmana owns a business where she sews clothing and hems dupatta, just a couple of minutes' walk from the Ahmed market.

**Figure 5: A view of umhat in village Hope**



(Source: Photo by Researcher)

### 3.10.20 Household System

With the rapid growth of globalization, housing schemes in rural areas are stepping into a new age. A decade ago, there was no access to TV, the internet, or mobile phones. People used to live in mud-stone houses. In Hopay, people lived in old houses with kitchens. Some people did not deconstruct the traditional structure of old house. Native people called it *desi got*. They wanted to represent traditional houses that were given by their late ancestors. Generally houses are consisting of guest hall, two or three washrooms, kitchen, *baramdas* covered with stainless steel wire mesh. Certain houses were updated with a modern touch with wooden doors. People began to live in separate houses as the population grew priority of masses regarding architecture is also transformed. But now houses can be seen in modern set-ups. Usually, new houses are made up of cement blocks. Modern sloppy roof are made up of wooden planks covered with corrugated sheets on top. For interior designs they used gypsum board ceilings and tile work on interior like kitchen and washroom are on trend. Majority of houses were covered with compound (*sehan*) a little metal gate is primary entrances but some were openly visible for everyone. Mostly houses are open but houses well compound boundary wall.

Throughout my field work in mid-July I experienced extreme hot weather in week. It was too difficult to take rest without electricity. The house where I used to stay was too hot due modern construction so during hot weathers we spend some time in *desi got* that was located five minutes by walking distance. However cattle shelters were comprises of stones and muds that are located sufficiently far from their residences. Women travel ample distance for cattle husbandry.

### 3.10.21 Weather and Climate

The climate of Gilgit Baltistan differs from region to region. The winter season starts in the month of December with an average temperature minimum of between  $-2.7^{\circ}\text{C}$  ( $27.1^{\circ}\text{F}$ ) and  $9.6^{\circ}\text{C}$  ( $49.3^{\circ}\text{F}$ ), whereas January is the coldest month with an average high temperature of  $9.6^{\circ}\text{C}$  ( $49.3^{\circ}\text{F}$ ) and the minimum average low temperature is  $-2.7^{\circ}\text{C}$  ( $27.1^{\circ}\text{F}$ ). February is the end month of winter in Gilgit with a maximum temperature of



12.6°C (54.7° F) and an average low of 0.4°C (32.7° F) over the time the weather becomes warmer till May. Meantime, the first summer month in Gilgit begins in June, with temperatures ranging from 14.9°C (58.8° F) to 34.2°C (93.6° F), with the highest temperature being 29°C (84.2° F).

On the other hand August is the highest temperature month of summer the temperature in this period fluctuating between 17.5°C (63.5° F) the temperatures remain extremely high, as they were in July. The weather in Gilgit influences the weather in my locale, Hopay Bagrote. In whole year winter starts from mid october and continue still march approximately the native hopay toelatre harsh weather. Due to snowfall, weather conditions can sometimes reach negative degrees. Women of bagrote in those snow fall day and rainy saesons knit wool for traditional caps, because the winter is off for agriculture for income some women makes *chakoo*. Over the period of winter Hopay has extremely cold weather, so women store vegetables, fruits, fooder, grass for cattles, and grain, among other things.

## CHAPTER 4

### WOMEN'S SUBSISTENCE ACTIVITIES

#### 4.1 Rural Women and Activities

Over the course of data collection, I learned about the routine lives of women in the area. The struggle of life to manage a family is undoubtedly exceptional. The data analysis is based on personal observation and the interview being conducted. The women of Hopay are undoubtedly hard workers, starting their days with fajr prayers. First of all, they wake up for Namaz too early it is a plus for every rural female that they must offer prayers; it does not matter how much they are tired or exhausted.

As I personally observed, they started working after work and do not sleep again because they have to perform various duties. As a mother, she nourished children and supervised the whole family. The first duty of the day is making breakfast for family members after offering fajor prayer. One of my respondents stated that she never remembered the day she woke up a bit late. Making a breakfast was not only their duty at the same time, they looked after their cattle, giving them fodder and taking milk.

The next phase after kitchen chores and cattle is agriculture. Some women early complete agriculture activities, including weeding, planting, and spreading manure when there is some requirement, and sometimes they also stand with their husbands for irrigation purposes. If a male husband is not present, they perform double responsibilities because the natives of Hopay face a lack of water. The toughest period for women facing waterboarding is in the absence of a male member. The majority of men who are physically present assist their wives, like bringing water from the main, while on the

other hand, women remain standing in place to complete water turns. Most of the time they spend in fields like other rural women the women of Hopay also participate in indoor and outdoor activities. Male are rarely seen in field for example during collecting vegetables, irrigation, and carrying manure from animal shelters to agriculture land. Usually women is responsible that what kind of seed will profitable for planting as well as how much land will adequate for vegetable growing.

## 4.2 Women's Working Interval on Fields

The important point was that they both perform double duties, preparing meals for the family and, at the same time, caring for animals. After that, they went to the field for weeding; some women go for collecting apricots for drying. My observations on the field depicted the hidden realities of village women. One of my respondents stated that she does not have time for breakfast because during hot summers they cannot complete the burden of agricultural activities accordingly. As a result, they start their day as early as possible. Working on a field takes about four to five hours. Working hours differ from one household to the next. A household with a large portion of agricultural land takes up more hours; certain households with less agricultural land take up significantly fewer hours.

Working on field encompasses into two episodes

- *Chabijoki duyar ( morning time)*
- *Balakali duyar ( after noon)*

The first episode of women's struggles on the field formally started in the early morning after breakfast. The initial timing of work often consists of two to three hours, like from 7 a.m. to probably 10 p.m. few women work nonstop until *zoher salat*. In case of single women in the household, they return home before noon to cook lunch for the family otherwise, a supplementary female like a daughter, daughter-in-law, or sister-in-law comes to the house for the purpose of praying and having lunch. Generally, women go to work after making breakfast, but some women begin their day after having breakfast. On

the other hand, *balakalai duyur* is the second episode of farm activities where women are seen getting into fields after two o'clock until seven o'clock at night.

One day during the course of my field work, when I was back at home after interviewing a respondent, I used to see two women working on a field, they were weeding grass. Once I asked the reason for the overwork in the field, one of them said she had not been able to visit for the last week due to other domestic duties, preserving apricots, and some health issues. However, they were weed vegetables and unwanted grass to protect crops.

One of respondent moniqa said that her agricultural land is very far away in lower Hopay. From starting of cultivation to last she always visit her field. She said my land is not distant so every time I go to field alone by carrying string and bring grass to my cattle. Husband is army soldier he most of the time live out of house thus I perform his duties as well. I cannot early start my vegetable work land is too away. Thus first I complete my kitchen chores and livestock work after noon I go to the field that is one hour walking distance. Thereafter I continue work on field and hardly back to home 7pm. Approximately 5 to 6 hours I work on field.

On routine based she gives 3 to 4 hours in field, most of the time is spend in home chores. Because she is a single lady who have to work in house. She also gives water to field in couple time in one week. "*Mae shaes shawer mafari begen bemar buja beyenen*" my in-laws live with me and are older enough so mostly remain ill of the time I stay in home. I have a little land in front of my house I cannot give more than two hours. My father in-law gives water but he is older cannot take responsibilities I do it. My son helps me when any holiday or when he get free from school tasks. When my husband is on off days he takes responsibility of water but other tasks growing myself. Most importantly, women who have farming land outside of villages stay there until the plantation is finished. They cannot move again and again consequently during cultivation and harvesting time, but they stay for two or three days.

**Table 2 : Respondents division based on time they spent in the field.**

s.no	Average time in field	Women's frequency
1	5 to 6 hours	8
2	4 to 5 hours	7
3	3 to 4 hours	4
4	Maximum three hours	1
	Total	20

(Source: Research Respondents)

### **4.3 Common Patterns of Subsistence**

The women of Hopay are familiar for their hard struggle to support their family. A number of subsistence patterns they have been vital in order to family management. In Hopay valley, women use to cultivate various kind of vegetables in field. With the help of vegetables farming, they support their household economically. Growing vegetables for commercial and domestic use along household work is their fulltime job. Vegetables commonly grow in their fields are onions, cucumber, chilies, salad beans, peas, cabbages, garlic, cauliflower, potatoes, turnip, reddish, carrot and so on. They also cultivate wheat, Jo, and Potatoes in large portion of land.

Regardless of the fact that entire women work in the agriculture, women have a significant link with vegetable farming. In order to collect data regarding the thesis topic, I have not only conducted various interviews of women in Hopay but also visited and stayed in their homes to get first-hand experience by observing their life from dawn to sunset. The purpose of the research was to find the role of women in their household

income. I was captivated enough by one of my greatest interviews to continue my research. Lower Hopay Bagrote is the home of my respondent. The area consists of almost 10 household. 45 old women Jawaria had 9 kids. Her husband had a carpentry center in upper Hopay vegetable cultivation is her only source of income. The main source of her income is vegetable farming. They claimed that without vegetables growing, they are unable to run the house, and even the basic needs could not meet. Usually grows local veggies including fino *shah*, *shani shah*, Turnip, radish, and cabbage. They cultivate all varieties of vegetables, although, for the purpose of generating cash, tomatoes, radishes, and green chilies, and potatoes are common.

#### **4.4 Women's other forms of subsistence activities**

In Hopay Valley, Bagrote, Women not only support their family not only through growing and selling vegetables but also through handicrafts and livestock. Women are very active in generating income. Majority of women are working on fields but many are experts in handicrafts like sewing clothes, bed sheets, woolen traditional caps for men and women and the like. These handmade handicrafts are expensive because they are consuming large amount of time and required skills. They sell these handicrafts in village as well as in city Gilgit and earned. In addition to this, women have greater role in livestock in Hopay, Bagrote. Women are responsible for taking care of domestic animals like cow, cattle, and sheep. The milk and meat of animals is not only used to fulfill need food in home but also a source of income. Women sell milk, eggs, and butter. They also sell animals to fulfilled economic needs of life. Apart from vegetable cultivation vegetables livestock, sell milk, one kilo milk generates money.

A woman called *Khushnoor* said that she runs a little home business to support her family. She owned a little portion of agricultural land, which hardly helped meet a few basic needs, so for the past five to six years she has been bringing ladies' goods. She said women cannot move to cities for even primary needs, so most women came to her according to need. She also said that the side business is not production but provides revenue to manage her family.

Women make chakoo until late at night during the winter, when the nights become longer. Some of my respondents reported that chakoo is a source of income because winter is the off-season for vegetable cultivation. During long night winter rather than sleep after having night meal they started making chakoo until late night. Chakoo is a traditional mechanism of cap making. *Chakoo* thread is made up of sheep wool basically through chakoo they made two kind of *khoi* the traditional caps like light brown and white. Gulsamber added that yearly she earned 10,000 to 20,000 rupees which enough to household economy in off seasons. She further stated that winter harsh snow fallings days did not affect her daily live but her basic income generation is basically vegetable growing which it economically facilitate during on cultivating periods. Some women also generate income via wool weaving in native shina it is called *chakoo*.

Chakoo was dominant household income some years before but over the period of time women started relying on vegetable growing. Still some women earn money from making chakoo. One of respondent said after her when she started making chakoo she was too young. She along with other agriculture activities she used to make *chako*.

She said, "*Mus tom dai shalbal skaraginis.*" I raised my ten children by making chakoo. She said it took more focus and difficult work, but it is also one of the backbones of income generation. She said chakoo machine is still placed in store room. Last year I got an eye operation that ultimately affected my income generation. Now I just grow vegetables to manage my household expenses.

**Figure 6: A chakoo making process**



(Source: Field work)

Another woman said chakoo is the second major income generation way to support her family. She feeds three children in age of 50 because her husband has no proper income. Due to higher school expenditure she still makes chakoo to earn money. She viewed that during winter season when nights become longer she generates money through chakoo because she got enough time. She said in winter harsh weather I cannot not rely on just saving because my children need money for education and others expenses. I have no any other proper source of income to run my household expenditures.

She explained her struggle in local language like *-yonay zhigi ratzur poray gotai jamat sotay to mus chakoo katook shuru bamis*” during long nights of winter when all family members sleep I started to make chakoo. Further said *“karay karak baye aik ga ben isi ho samis*” it means I keep worked till 12am and sometime I sleep after 1:00 am.



**Figure 7: A chakoo machine**



(Source: Field work)

#### **4.4 Seasonal period of subsistence agriculture**

Vegetables growing or crops planting within fixed periods of time in other valleys like Chirah and Farfoh, the Bulge people have a short time for vegetable growing. Among the rest of the villages, the soil is soft enough for the purpose of agriculture. The reason for its fertility and long dry period of cultivation is that it is located far from glaciers, whereas other valleys are much closer to glaciers, thus the women of these valleys having only a short summer phase of cultivation. Hence the cultivation season is often characterized into two stages:

1. *Aklao* ( first period of vegetable growing)
2. *Dulao* (second period of vegetable growing)

According to my respondent, the time period of vegetable and farming is commonly starting from 21 of March, after event of Eid e Nauraz, to September. The first period is started from the month of July to September, native people called it *aklao* meaning first crop of the year. In this phase women grow several kinds of vegetables like cabbage, peas, local vegetables, carrot, tomatoes, chilies etc.

Secondly *dulao* is the second period is starting onwards September till continue the month of December. In this period, most of women also harvest grass for animals. *Dulao* period is mostly very significant for preserving food for human as well as animals. Although most of the man performs grass cutting but due to short time women also engaged same like man. It is quite challenging task for women and required a large number of people. Because women have a lot responsibilities during grass cutting they go to distant areas. After breakfast some women along with by holding sickle visit grass that is located distant from their residences like they travel at least one and half hours until the harvesting is not completed. The most trouble is that they do not have access of harvesting machineries in this modern age.

One of my respondents Jameela was resident of *baloshi hatay* (lower Hopay) shared planting duration. When asked her about lands of agriculture, she had a fertile land in *kuh* apart from Hopay. She added that the time of cultivation in *kuh* is thoroughly distinct from Hopay. In Hopay there are two periods of agriculture whereas *kuh* have some different subsistence pattern being a higher altitude of the region.

Furthermore, she also owned a farm in a nearby village called *Darriga*. It is an organic valley in *Kuh* Bagrote, which is located two-three miles away from her home. It is far enough, but she is habitual, so she walks two hours on foot to reach there for work. The crop and vegetable cultivation in that area starts at the end of April and continues until mid-May. When the first episode of vegetable growing has ended in the village, she along with her husband or daughter departs for *Darija*. She stated that serration usually takes two to four days, for which we go early in the morning and come home until it is done.

Merely one stage of cultivation is possible due to the colder weather jameela further replied.

**Table 3 : Above table is showing the division of vegetable cultivation with respect to time and stages**

Phases of vegetables Growing in year	Planting season of vegetables	Division of vegetables based on cultivation
<i>Aklao pasal</i> ( first stage vegetable growing) <i>Akali shaniayay</i>	21 first march after Eid e Nauroz to till last of April	Cabbage, peas, local vegetables, tomatoes, carrot, turnip, raddish, zucchini, tomatoes, chilies, local vegetables shani feno shah etc.
<i>Dulao pasal</i> (second stage of vegetable growing) <i>dulai shaniayay</i>	After harvesting first pasal from september to starting of October	Tomatoes green beans, local veggies, except potatoes due harsh weather.

(Source: Field work)

## 4.5 Customs and subsistence patterns

Every region follows specific patterns for vegetables growing since irrigation schedules in the valley is relatively has been debatable from decades. In these modern times people still facing hindrances regarding water cycle. According to them hardly they got couple of water turns in ten day most of time during in hot summers due to shortage of water a

little quarrel happened also. Although each household in **Hopay** depends on agriculture for this purpose every one particularly women constantly working are in field to get more benefits from crops specifically vegetable. When asked about how do they handle entire process of vegetable individually? A respondent named Fatima explained the whole process of irrigation. She explained how women can overcome the burden of in short intervals. She coded a sentence in native tongue like

*“kom bodi boot chayay galay bojini ja”*

Most of the women in valley utilize conventional approach of asking other neighbors or relatives for service.

Gilgit baltistan is an agro based region but most the women don not practice traditional way to overcome workload. Comparatively Danyore the present study opened up some new customary subsistence patterns in field of agriculture. Women of Hopay still belief in old pattern that distinguished it from other cultures in field of farming. The jointly work system is deeply embedded in their behavior. According to need and requirement Women happily provide services each other in term of uniqueness of culture it beauties the moral values. Women in Hopay are very serious about their well growth of vegetables. In *bagora* shina dialect (the mother tongue native speaker of Bagrote) **Galay** refers that the one woman helps other women in agriculture like during weeding vegetables and harvesting crops harvesting.

Principally there are two dominant patterns in agriculture yet, first one is known as called **galay** second is called **buyay**. **Buyay** means there is no reciprocity exit between them. If women offers other women to help in field without any commitment or reward she willingly participate with her but usually it depends upon the female being offered. A number of **buyay** always relied on the requirement of work load. **Buye** is a single person while **bayay** are group of people more than one. The women who called buyayay in order to get help not only partciple in work but also prepared meal and tea apart from agricultural activities she performed a host duties as well.

In contrast, *galay* is another method commonly practiced in agriculture. The word *galay* refers to the reciprocal relationship between one woman and another, so one can say that is a "given and taken" process. It is commitment that ends with work. For example, when one woman sacrifices two days in agriculture, ultimately the host will give you two days as well. Moreover, *galay* is practiced by those who owned large land, whether in the village or outside of the village. Those households that have farming land in far-flung areas exercise these customs.

A woman participates in indoor and outdoor activities such as preparing food, cleaning, caring for livestock, producing goods, and reproducing. She is not limited to household duties during the harvest season, she is also involved in farming, and to accomplish all these obligations for a woman is actually stressful and time consuming at all. Mainly women prefer *galay* when they have to visit their land that is found in the lap of glaciers such as sat, native people called it **-kuhll** *khiri hat or baloshi hat, mani* etc.

Notwithstanding, one of the key reason majorities of families are nuclear thus a women cannot stay days out of home. That being so cultivation or harvesting days they help each other by using this traditional mean. This traditional way is meaningfully worked out in rural areas. As the study area is concerned, a shortage of water is the key reason. Because women must complete weeding or harvesting within a fixed period of time, Secondly, slow work in the field might affect production of crops as well as disturb the water cycle.

**Figure 8: A pictorial outlook of weeding vegetables**



(Source: Photo by Researcher)

#### **4.6 Division of respondents based on age**

The age of respondent were selected on the basis of their working in field. Although all of them are vegetable growers but mostly married women form different age. The young and single girls in village help their mother in holidays or in spare time but usually majority of girls go to school, colleges. To get higher education most of the girls lives in city.so I had decided to select those married women.

**Table 4 : Categorization of respondent along with ages**

s. no	Age of respondents	Number of respondents
1	24 –30	4
2	31–40	6
3	41–45	4
4	56–50	3
5	51–55	3
	Total	20

(Source: Respondents)

The female respondents were selected based on age. The study examines that women of different age group up to 20 and less than 60 are vegetable grower. However age does not matter for them every woman struggles in fields to managed household expenditures. Respondents are based on the age of 24-30 years as many as 4 female respondents (20%), while from 30-40 years as many as 6 women with (30%), from 40-45 years 4 women (20%). Finally (45-50) years and (50-55) years were 3 in numbers with (15%) However, 15% is the lowest percentage in the table above.

## 4.7 Preservation of vegetables for winter season

Commonly vegetables are preserved in three ways:

1. Dried form
2. Powder form
3. Fresh form

### 4.7.1 Drying process

Food is primary need for survival as in cities market vegetables pulses everything is available in grocery shops, and store. Citizens' uses fresh vegetables in whole year in contrast the rural life is totally different. They have lack of facilities market and the most important thing is the life if moving around organic food. Hopay is famous as good products of vegetables and fruits. During season the women produces vegetables for domestic uses, sells, and dried it traditionally. Winter season is much longer more or less 8 month there is no cultivation took place. The preservation of vegetables is mandatory task to spend entire winter. Because during the harsh weather there is no chances to moves cities to bring vegetable kitchen spices and pulses. Although majority of household economically depends on vegetable farming those families faced also lack money during harsh winter. Thus, *dualo* phase is utilizing for process drying and storing vegetable.

Vegetable drying and preservation is a simple process that requires no chemicals and traditional process of serving fresh vegetables is quite distinctive. In addition to selling vegetables or winter cuisine in the winter, women also work on drying vegetables.

### 4.7.2 Powder form process

Aside from these vegetables, tomatoes are also stored in dried form; tomatoes and red chillies are dried in the sun and then kept in a storeroom. *Baligunai fatoor* (dried tomatoes) grinds in odor during the harsh winter (traditional stone grinder). Frequently tomatoes are preserved in fresh crushed form just five to 12 kilograms tomatoes are



stored in powder form. The tomatoes are stored separately by making a small hole in which women place tomato seeds, which harden over time and are then stored for the following year's cultivation. Tomato paste is used in cooking and is also sold for profit. One of my respondents stated that while tomato powder is profitable for both selling and cooking because it is completely organic, it does have some side effects. In the winter, 6 kg of self-ground tomatoes are sold. Dried vegetables are highly recommended by city dwellers.

Rozi Bibi explained that drying vegetables is not easy or simple, but she dried 40 kg of bags, sometimes more, in the short period of *dualo pasal*. First, she collects vegetables from the field on her back and stores them in a large farming dupatta. There are two methods for drying local vegetables (*shani fino shah*, (common local vegetables). When the collection is finished, she begins twisting *shani fino shah* (a local vegetable), which is known as *luyayay* in the local language.

Next they are hung on a branch of a tree, and when they got a little dry, they were shifted into the storage room, where some of the household items are stored in the wooden traditional store that lies on the roof of the house, known as the *domber*. Many of houses still have traditional wooden room that is particularly made for keeping dried veggies, fruits nuts, and cereals but now it can be in few of houses mostly women keeps winter stock in normal cemented store rooms.

*“Shah chunay chunay thay thaliyur sorir wiyamis”* means she cuts it into small pieces and keeps them on a wooden plate or a clean cloth, leaving them in the sunlight for drying when time is short.

Since harvesting the *akalao pasal* (first phase of crops), they cultivate maize, tomatoes, and, on occasion, beans in common fields. Half of the fresh beans are sold to cities, with the remaining are dried for the winter. They have to face a lot of hurdles while drying vegetables. When it rains, they have to cover vegetables on the roof quickly with plastic.

Women do not take the drying process lightly; they take daily protections to keep natural factors like unexpected rain away, hence their efforts to store water.

**Figure 9: An image of dried twisted local shani shah**



(Source: Fieldwork)

### **4.7.3 Fresh vegetable storage**

The traditional preservation of vegetable is very simple and organic. It is the customary patterns still exist there. Second period of cultivation is mostly preserved for winter used. During winter women use fresh local fresh tomatoes in cooking. The kitchens and stores decorated with fresh tomatoes bunch. The local method of preservation is time consuming but women preserve for both home and selling purposes. The current study has depicted the preserving patterns of vegetables. Followings are some means through which practiced in locale of ways are used two preservation of tomatoes are preserved with in three ways:

- 1) *Kaye* (bunch of tomatoes)
- 2) *Kachur jab thunes* (covered with dried grass)
- 3) *Thoshkhana* (dumping)
- 4) *Dez* (underground hole)

Zainoor explained the local method of preservation that *-bori seyan ghooni doguni balugun aru we marak thoja sanones*|| The translation of the sentence is *Kaye* are made from sac thread and needles. Step by step, two or three tomatoes with stems are tied up with each other, and then given a proper shape called a "*kaa*." The weight of one *kaa* ranges from 10 to 15 kg at times it goes up to approximately 20 kg.

Moreover she articulated other ways that stem fewer tomatoes are stored in other style like *-buchat begay balugun gini thoskhsnae thones*|| Its mean they dumped rest of the tomatoes on the roof of the house by laying a sheet. Tomatoes dune are covered with a large piece of plastic. This scheme is used to conserve cool air while heating the internal environment. When cooked properly at home, raw tomatoes are usually sores.

Other women Zahida added the next most convenient method; she said she makes a dun of tomatoes in the field's corner. She spreads dry grass on the land, keeps it cool by farming tomatoes on it, and then properly hides it with makai khachay maize grass above the dune. The entire tomato crop was ruined because the soil became frozen over the winter. As a result, dried grass can help to maintain temperature inside. She also mentioned that most of the women store tomatoes on the roof of the kitten shelter by hiding within the grass because grass is stored for the winter season, so it appears to be the simplest way to overcome workload.

**Figure 10: The traditional method of preserving fresh tomatoes**



(Source: fieldwork)

#### **4.8 Most significant vegetables**

Potatoes are one of the most valuable agricultural crops in Gilgit Baltistan. The farmer benefits greatly year after year, especially in cold areas such as Shiger, Astore, Hunza Nagar, and Nalter. Hopay is also well-known for its large-scale potato production. However, underground vegetable preservation is common in the village, and potatoes are the major crop planted in the second dulao (second phase) of vegetable cultivation. According to my respondents, it is more profitable than other vegetables. Because the soil is very fertile for potato production, lower market rates are unlikely. Potatoes are highly valued in other parts of Gilgit-Baltistan. Potatoes, carrots, turnips, and tomatillos are all important economic vegetables, but potatoes and tomatoes are the most

important. Some households have a smaller portion agricultural land; they take land from others to plant potatoes and tomatoes, but primarily potatoes. The other reason for their higher productivity is that women do not need to weed on a daily basis because they use pesticide spray. As a result, a short effort gives more money.

Because of a higher market, they preserved them by digging a large hole in the soil. In local term "*dez*" which means an underground hole where certain vegetables are kept. This, according to my responses, is an old practice that some natives still practice. When women interviewed and asked how they store large amounts of potatoes? Salmana a housewife said we separately stored potatoes. Those potatoes in bags for sale are kept in store room and vegetables like turnips and carrots are kept in the *dez*. The method of underground preservation has several advantages such as:

- Do not rotten early
- Remain fresh for longtime
- *Dez* ( underground hole) maintain temperature
- Do not freeze during snow fall

Nevertheless is not possible to keep entire sacs underground. People usually demand in advance before next season those potatoes that are stored for selling called *-bee*" (separated potatoes as seeds) before cultivating potatoes. She claimed it came from nearby villages and areas such as Oeshikandass, Danyore, and other Bagrote sub towns. She also clarified underground vegetable storage.

*"Alu khtataygat na kirigenen nay zhega taza beyenen "This means that potatoes do not rot in the soil and remain fresh until the next cultivation.*

Potatoes are reaping from September through October. It is the first phase crop, but it is harvested late and its preparation took longer. Subsequently collecting, certain people are sold on the spot, while others are saved for future agriculture and winter food. Turnips, radishes, and carrots are autumn crops harvested between October and November.

**Figure 11: Dez the traditional method of storing vegetables in winter seasons**



(Source: field work)

## **CHAPTER 5**

# **WOMEN'S CONTRIBUTION TO HOUSEHOLD ECONOMY**

Women have been a major force in agriculture in rural areas worldwide. Regardless of the unpaid contribution to family housework that a woman makes that no one notices, most of the time, household duties come up in any given 24 hours but still they never aside from their obligation. They were unaware to the dearth of resources and access to land. e.g., they have no rights like men on property. Because of patriarchy, the property has been passed down from male to male members.

This chapter is based on the household contribution of village Hopay that present study focused how they contributes their family and much how they strive to in agriculture to managed household structure. It also finds out the obstacle face by women during a hectic struggling of lives. As I discussed in previous chapter the recent different common and some other patterns of women in Hopay the conventional ways through which they practiced in daily life. The new findings chapter will describe the current contribution of household economy and the position of women in their culture as a major contributor, which ultimately recognition of women in family.

### **5.1 Women as a Major Contributor to the Household Economy**

As we know, women have been performing dual responsibilities in society, productive as well as reproductive roles. Without any complain she actively performed in indoor and outdoor obligations the research finding illustrates women is major contributor in household economic as rest of other rural women in rural areas.

One of respondent Jawahira said d I run my family my husbands have is a carpenter at upper He does not have time for other household duties and agriculture. Since marriage, I

am always performing various roles. She said I have been feeding nine children and also supports the family financially by generating income from vegetables and livestock.

In addition to agriculture, she performs domestic duties such as cooking, cleaning, and sweeping. Because her children are going to school, they can only help on off days, so I entirely take over the burden of work. She stated that in my entire life, my children have never asked their father for money because I have always been there for them whenever they needed something. She is an important source of income.

Seema was another respondent who she claimed that I married young age because I was engaged when I was in fifth grade. I did enter in fine arts. I couldn't continue my study further because God blessed me with children. I was not a good farmer, but over time, when we got separated I began growing vegetables because my husband is unemployed due to a lack of education. Growing vegetables now powers my entire household. My husband works for a daily wage and has very little money this cannot even fulfill basic needs. I have no other option or source of income, so I take up farming as a profession, just like the other villagers. Before separation, there were fewer burdens.

Furthermore, one of the other respondents informed her of her major contribution: she was a Dugri Hatay Hopay resident. The day she was interviewed was very busy.

After taking a long breath she said *-mae musha baerozgar hun mus ga na pdaginis*|| My husband is workless. Because I am uneducated, I make a living by selling vegetables. They have very little agricultural land, which she uses to earn money. When she inquired about the major contributors to the household economy, her husband is a vegetable vendor, and during the season she buys vegetables from local women to sell in the city, but the season is too short. He only worked for two to three months and spent the rest of his time assisting in agriculture, including the application of carrion manures to irrigation. But I mostly do individual field work as well as domestic work. She ended her interview with a beautiful sentence that was the crux of the objective. *"Muti disha muchayes got yaranen asae watanir chayas got yarenen*||



Here she says that in other areas men managed household in contrary in our village women deals household economy. This narrative had somewhere highlighted the dominance of women participation in household economy

**Table 5: Women Participation in Household Economy**

S no	Number of women as a major contributors	percentage
1	4	80%
2	10	70%
3	4	65%
4	2	50%
	Total 20	100%

(Source: Fieldwork)

In agriculture, women contribute significantly more than men, as shown in the table above. Four out of twenty people stated that their contribution accounts for 80% of the economy. Four women had told me they contributed around 65%. The top ten women earned 70% of their income on their own and gave 30% credit to their husbands, while only two respondents claimed to generate 50% of their income.

## **5.2 Adopting income-generating mechanism**

Women in agriculture invest not only in their land but also in some local economic mechanisms. All three respondents, among, had been adoptees in this manner for many years locals called it saja. It is the foremost source of income for households with less land.

**Saja** is a process in which women take agricultural land from others. They are mostly women and have few land grants. Some women commit for a single season, while others commit for several years. It all depends on who took someone else's land. In this mechanism, at the end of the season, one must pay a certain amount, but the amount is finalized after negotiation between the owner and another person. It makes no difference how much they made from selling crops or how much you lost. The owner of the land must be paid at the end. Meanwhile, it is not necessary to pay the revenue of one's land. Some farmers need half of their crop's yield. For example, if three bags of potatoes are produced, one and a half will be given to the owner.

Respondent **Shardana** is a vegetable grower. She is planting a five-kanal area as well as a saja. She grows tomatoes, potatoes, local vegetables, turnips, and other vegetables. When I asked what compulsions there were for vegetable growers, she grows tomatoes, potatoes, local vegetables, turnips, and other vegetables. When she inquired about compulsions she said they have twelve family members. *-Aju dae sal mus saja wiyamis* means she taking land at least for around ten years and we give twenty five thousand rupees this year.

**Jannat Bibi** was another vegetable grower who claimed her husband did not have a steady income. He is a stone blaster by trade, but he does not make enough money. My brother lives in the city, and he leased me his farm land. I don't pay him money, but I always give him vegetables like potatoes and tomatoes because he never offered money and barely manages my home. I have five children, and due to a lack of money, we can't give them a quality education.

Additional respondent also adopted a local mechanism. She said that she has very little, inconsiderable farming land; when she was separated from her in-laws, she was given a small portion of land. She has been leasing farmland for three years because her husband is ill and unable to work, leaving her as the sole source of income. She said my husband is a retired soldier, but the pension is inadequate to manage life's necessities. Therefore, I took the local way to generate money.

Furthermore, women of Hopay do not compromised with struggle and neither any kind inferiority in work in doing farming in some others land in leased. They are stronger than male in all aspect of lives. There a lot of reasons why women struggle for better lives. As reported my respondents there are various reasons behind adopting other ways to enhance home revenue.

- They are mostly not educated they have no more source of income without vegetables growing. Secondly most the higher rate of market.
- Unemployment is the big reason for their struggles in double land farming lands.
- One woman stated that her husband's income is insufficient, and she has more children; the more children, lead more expenses.
- In order to give good education and job she has to active physically and secondly reason is she has more kids and all are school going a minute of wastage of time may destroyed her kids future.
- Some claimed that there are occupation is field work they generate more income as an educated and jobians lady does.

**Table 6: Categories of Women Based on Land**

Categories of respondent on division of farming land	frequency	Yearly income
Women who own land	15	Varies household to household
Women who take land on saja (leased)	2	Around about 150lac
Women who owned and saja (leased) both	3	Around 2 lac 50 thousand
Total	20	

(Source: Respondents)

The women were classified above based on the land that fifteen women cultivate and grow on their private farming land. Three women leased both private and public land because they claimed that only private could not cover their expenses, so they used a local mechanism known as *saja*. Due to financial constraints, two respondents only worked on leased land for cultivation.

### **5.3 Enrich income vegetables**

Economic of rural areas is based on agriculture meanwhile vegetables are major engines to income generation that given profitable out to each household. Women are frequently associated with vegetables. All respondents who were interviewed admitted that they cultivate several vegetables, including local vegetables such as shani feno shah, chilies, turnips, cabbages, etc. the mentioned vegetables give a beneficial output in front women's working hard. A little women uses amount spending basic kitchen needs. As a result, women mostly cultivate the vegetables that are significantly sold out at higher prices.

Apart from certain vegetables, there are some vegetables that are important for income generation. Women said that for years, we managed our household expenses through abundant cultivation on land. The significant vegetables are potatoes, tomatoes, turnips, radishes, green beans, and carrots. One of my respondents said last years I cultivates potatoes in half portion of one kanal land it gives 150 lakh rupees. The additional potatoes are not weeded like other vegetables. Only potatoes has resolved higher needs like I contributed one lakh rupees to my husband that help us in buying land in town.

On the other hand tomatoes are the second largest cereals in term of more income in whole year women sold it and earn money. From first phase of cultivation to second face women continuously are selling in local markets. Sometimes male sell then in city by their selves rather than villages because the rate in city market in higher than in villages. There are two major benefits of tomatoes one is not loses cost in market so women farmer preferred to plant it. Secondly, it is double and can be cultivated in both phases of cultivation in one year. Green beans turnips, carrot, and radishes are also significant source of income. However, the majority of the valley's women have made important contributions in construction houses, purchasing land, making dowry for their daughter and so on.

#### **5.4 Women income and household expenditures**

Because she believes that it is not good to keep all and consider it disrespectful. She maintains that a man is more sensible than women and can easily move to markets for shopping. Women must supervise their entire family as mothers. The respondent stated that the majority of their income is spent on household expenses. The money from vegetables is used for kitchen items, clothes, and the educational expenses of school-going children. One of my respondents said that she saved four lac besides using her income at home. She gave her husband four lakh to purchase new land. Hence its proof those women of Hopay also assist their family in in buying property.

As a result, rural areas have proven to be the backbone of their economies. One of my respondents said that she has twelve children. She has been supporting her family by growing vegetables and feeding her 12 children. She played a key role in the marriage of

her five daughters and one son by contributing to financial expenses like dowry, which could not be possible without her economic participation. She hands over all the money generated from vegetables to her husband and keeps a little amount.

Women do not utilize their income but also economically assist their husband. Like one them said “*mus kamak shuray baqi tom mushat damis*” I give my entire income to my husband by keeping a little pocket money. She opened an account at a local bank where she kept money, and according to requirements, she spent it on basic home expenditures, including school fees, spices, oil, and so on. The most important thing that she confessed was that she always gives some amount to her husband because he is jobless. Mostly visits the city and brings monthly kitchen essentials from the city.

## 5.5 Women's annual contribution to household economies through vegetable farming

s. no	Total income	Women income from agriculture	% of income from agriculture
1	720,000	2,50,000	34.7%
2	480,000	1,50,000	31.25%
3	3,00,000	1,50,000	50.0%
4	450,000	2,50,000	55.55%
5	830,000	3,50,000	42.16%
6	3,00,000	2,00,000	66.57%
7	4,00,000	2,50,000	62.5%
8	450,000	350,000	77.77%
9	350,000	250,000	71.42%
10	150,000	1,00,000	66.66%
11	600,000	250,000	41.66%
12	450,000	450,000	100.00%
13	455,000	2,55,000	56.66%
14	3,00,000	150,000	50.00%
15	250,000	2,00,000	80.00%
16	360,000	1,80,000	50.00%
17	250,000	2,00,000	80.00%
18	4,00,000	2,60,000	65.00%
19	910,000	250,000	45.45%
20	250,000	160,000	64.00%

(Source: Research Respondents)

According to statistics, men and women contribute differently, as I observed and interviewed the households of twenty respondents' households. The statistics show that women have a major contribution to make in the household economy for their families. The amount of agricultural land determines income generation. Some households can only contribute 50 to 55 percent because of a lack of land.

Furthermore, the total income in four households ranged from six to nine lakhs because the male members, such as the husband, were government employees, but the women did not abandon farming. According to them, they each earn between 150 lakh and 250 lakhs per year. Three respondents stated that vegetable farming provides 50% of their income, but their income is lower due to a lack of land. One of the respondents admitted that she completely ran household expenses this was an outlier case. Nonetheless, the above table shows that rural women are significant income generators in Hopay Bagrote, with vegetable farming accounting for more than half of their income.

## **5.6 Obstacles faced by women growing vegetables**

The exploration of this finding will provide insight to the people about the tough hindrances that they faced in everyday life. As women always faced a lot of problems owing to its paid and unpaid take in life whether she belong is urban lady or a women of rural. Meanwhile the subsistence patterns of a rural woman are not easier than common women. The effortless strives towards behind income generation everywoman women had different kind of experiences. Those untold experiences and hardships in agricultural field that a researcher had observed in field were absolutely admirable.

The first respondent who was interviewed shared her journey in vegetable farming. Rozi was live with her husband and two unmarried son. She said that i was fourteen year when I got married here. Throughout my life I have been working in the field. I am 50 years now and previous five decade I scarified to manage my family. I had a lot demises due to unrest working in the field but I never give up because no one there to look after my husband and younger kid. My sons are live in cities with families. She further said that I have back pain because I mostly spent my time with vegetables including weeding,



sowing, collecting, drying for winter season. She said in our women work as machine until her demised. I lose my eye sight in young age I can even recognized a person.

## **5.7 Irrigation as a major problem**

Irrigation the one of major problem in agriculture as this region famous as its shortage of water but a higher nutrient in soil gives a good revenue to every household but women in village face constraints, particularly in irrigation.. Irrigation system is divided into different families like as *Khuhali gon*, *Baki gon*, *Shori gon* these are the water turns. Every woman along with their husband does not sleep during turns of water. One my respondent said she on night turn of water she gives water to crops while her husband goes to mainstream to bring water at his fix time. She said most of the time from 12 pm to fajor I constant live in field toll the end of water turn. Sometimes this restless routine made me ill but still I cannot sleep daytime. The sadness and tiredness was seen on her face. Also said that I always give water to my vegetables my husband said you are owner of vegetable why I suppose to do? I never mind because being a mother this is my responsibility and it is my occupation.

Irrigation is not gendered based but women assist their husband, sons and brother means they equally take part in irrigation since they are play key role in agriculture more than men. She said she has to spread the fertilizer over the field by herself, carrying it on her back. Additionally, she waters the vegetables two or three times every week. Due to a lack of water, she is having difficulty cultivating and selling vegetables. When I asked her about her lands of agriculture, she said she not only grows vegetables in Lower Hopay, but also in a nearby village called *Darriga*. It is an organic valley in the Bagrote valley, two-three miles away from her house. People do not live there, however, they stay two or three days when they have a heavy workload; otherwise, women go early in the morning after prayers and arrive at 7 o clock in the morning.

When I asked why she starts a day too soon, she said she is responsible for taking care of children, animals, household, and vegetable fields as well. Therefore, she has to start early in the morning. She spends time working in the fields from 6 A.M to 10 Am, When

the summer sun became too hot to work in the fields, she comes back home for breakfast. Then, she looks after children and animals and spends time on home tasks, like cooking food, washing clothes, and so on. After having done all this, she takes a bit of a rest in the evening and then gets back to the field.

Along with life's prosperity, my respondent has to confront various hurdles. According to her, one cannot live a happy, healthy, and successful life without hard work and continuous struggle. Life is a struggle, where there is no struggle there is no life. Likewise, for generating income, she has to struggle and work hard by sacrificing her time, and energy. The major hurdle is the passing distance between the two villages. It is hard to bring water from a long distance. She said when the male members like her husband and son are not present; she has to travel a long distance to bring water.

Although man stream of water is far away from agriculture land so mainly male member husbands are responsible for bringing water from far distances, like the main water stream. But they also go to stream when not male is there. Jawaria who was resident of baloshi hat lower Hopay said. She mostly travels to upper Hopay many times that is one hour far. When her husband is not present at the house, she has to go to the mainstream, travel one hour's distance, and bring water for land.

Gulsamber One of my respondents said that growing vegetables is my occupation. My entire family can only educate itself with the help of others; otherwise, feeding the children would be impossible. But behind this success, I have seen difficult moments. The shortage of water has been the dominant issue that is mostly faced by women. As women, we all rely on vegetables at some point, and this is especially true for me because I frequently have to wait two to three minutes for water. When no one was available to serve as a safeguard during the water cycle, I

## **5.8 Restraints during process of cultivation**

The topic under study has unlocked the various hurdles confronted by women of Hopay. The cultivation process of vegetables and other crops are very hard after knowing the

experiences women in cultivation. They are present in the fields when crops are needed for cultivation, planting, or harvesting, as well as other tasks such as milking cows and tending chickens. Since most of the agricultural land in Hopay is steep and a walking path is so congested and slippery, women bear the burden of cultivation. Women must endure hardships during the planting process until sowing and planting are completed. A woman transports organic fertilizer from cattle shelters to the field.

Another woman said she faces a lot of pains she carries manure at her back she has one kanal field where she cultivate vegetables it is fifteen minutes away. The process of carrying manure to entire field is manure difficult. She said she put manure from animal shelters into bags, with a heavy load on her back. She gives more than 10 rounds in whole day. On the spot she does not feel physical pain but the nights she cannot take proper sleep. She added further that I fall with various gynecological issues like too severe back pain, joint pains, the most importantly and disturbances in menstrual cycles. The regular heavy work is sensitive for me but there is no option to manage my home. She plants vegetables and seeds and works until the sun becomes hotter. She uses to take care of vegetables throughout the season by watering, removing wild grass, and keeping animals away from fields

## **5.9 Collection of vegetables**

The collection of vegetables is the crucial period. In this phase women bears a higher burdens that is stressed them sometime. There is nobody to help me when I fed-up with heavier responsibilities. Because all women are same like me, every woman in the village is restless. The collection of vegetables is very tough when vegetables are cooked proper I bring from field alone. My husband is driver her rarely visit home. I sell all vegetables alone which sometime stressed me because no matter how tired I have to perform domestic kitchen and caring my kids. Nothing is easy in agriculture a women described they are constantly engaged in farming throughout the year. When they are grown and ready for sale, she picks them from the field and carries them on her back to sell them in the local market. Sometimes people buy vegetables from her land and sell them in the city.

Women vegetable growers who live far from the local shops face mobility issues. They are mostly in dangerous areas, such as lower Hopay and Mani, where no one can easily access the vegetables, so the women's owner carries the harvested vegetables to the main road. A native woman can reach it in ten minutes, but it is not possible for those who are not habitual with the land.

## **5.10 Hardships while contribution to household economy**

Despite the above challenges, women do not give up their repossessions. They are stronger as well as performing duties. One of my respondent said we are habitual with our responsibilities and never quit my contribution. Added a beautiful words in the *-asae kiris khas mos hun jakat pakar wail* my body will eaten by worm when I demised so why I stopped to work hard. Furthermore, more another said due to continues journey I cannot work more without taking painkiller. She has to neglect every hurdles related health that she faces because without her support a family will destroy. To maintain the household in good manner she sacrifices.

Nasima stated that, of course, there are many difficulties that single women face, as she has in her life. She lives in a rural area. There is a lack of facilities once her kids and other members of her family get sick, she becomes concerned. Whenever she has to travel because no one is available to care for her family, especially her elderly parents she claims she cannot move out for an hour without eating or drinking anything. She only sees family, so her absences must be felt by them.

## **5.11 Household Status of women in decision making process**

The previous finding highlighted the contrition of women in households, and as a result, they are a major source of income. Meanwhile, opinions on the role of women in household decision-making varied household to household. A system of matriarchy was patriarchy inconsiderably exists.

### **5.11.1 Practices of joint decision making**

The finding of present study has opened a researcher point of view regarding the status of woman in household decision making process. After doing in-depth analysis of responses finding the strength responses are most of the household women have equal rights in decision making like men. Women are happy in their life because they their involvement matters a lot in every aspect of life. They are free to move even some women said they do not take concern when they have to move out of village or far flung area, husband are cooperative they appreciated women's struggle women have no mobility issues but by keeping their cultural values women aware their husband but women do not ignored her partner same like husband also updated their issues with wives.

One of another respondent Seema told during her interview:

We both take care of each other's priorities I never decided individually likewise he has been a cooperative with me. Clashes including children, agriculture, domestic issues everything we settled together. I have power to make decisions about in home, and we work together. By following certain values of region I neither made a decision individually. We take concern each other in every matter of life. She said a mutually understanding is not sign of successful nor her can managed entire household matters without and nor I made my life happy without his involvement. It does not matter how much I contribute to my family.

Furthermore, generally women were mostly empowered in all household decision like how can she progressed, how well she organized their family. In contrast of other sub villages of Bagrote or other areas of Gilgit Baltistan women of are more empowered in any manner.

Nasima a house wife added in absences of her husband she has been running her house. She also feed her elderly sick parent. She said I never needed to take permission my husband he is a solider. It has been fourteen years of marriage I never confronted a negatives behavior from my side. Most of the time I decided every thin and later on tell him just acknowledgment. But there are some culture values that everyone followed

because we are use too it. She said take permission to my father in-law because he is our father and major member of family he never asked about my duties. Keeping in my mine the Islamic teachings I obeyed my husband and elderly parent. There is no any dominancy which I felt in my marital life. We cannot aside our values and customs. Meanwhile, I am satisfied to share my activities with my rather than afraid being afraid. I think these values make a happier life of every spouse.

### **5.11.2 Women's rights in marriage practices**

In rural areas of Pakistan, marriage customs are not like those of urban women. It would be a lack of education or awareness. Most are not allowed to choose their life partners. The important things girls do are not praised in case they decide their future. But my findings revealed that women have given themselves opportunities to select their proposals. According to my respondent, her daughter can decide her future because it is culturally acceptable. One of my respondent said that ten years ago, mostly parents, particularly a father figure, decided her daughter's proposal, but this trend had negatively influenced girls' lives. The girls who were married without their willingness faced severe issues in marital life later on, and they got divorced. Over the period of these cases, it altered the parents' attitudes towards their daughters' marriages. Except for a few households, the practice is now widespread.

Mahood, a respondent, told of her elder daughter's early engagement (*dua e khair*). She said my father-in-law had tied up my daughter with his grandson, meaning the son of his daughter, when she was only three years old. As she grew up, she came to know her childhood proposal, and she cried because she did not like him. We tried to settle this family proposal, but she was constantly rejected. She wanted to get divorced, but her husband would not leave her. A lot of conflicts occurred due to this wrong decision. We tried to convince her to continue, but she rejected it, and eventually he got married to another girl. Our minds were opened later on during the twists and turns of a second daughter's marriage, which she allowed to choose her life partner. She is happy now because she made the decision on her own.

Mahood stated that *"umer pori des taruk hin faisla ga nesai aki bok awajae"* it means she has spent her entire life deciding what she wants.

Women, on the other hand, have authority even in major life decisions. Education has progressively changed the women's status in the village. Although women were not more recessive, male dominance persisted in culture, but women are increasingly empowered.

### **5.11.3 Male ruling superiority**

A joint decision making was immensely exercised in the locale. In a few cases, the female was recessive in decision-making but still educated her children without her husband's consent.

Hoor Bibi was mother of nine children stated that my husband has decided everything. I have authority to primary domestic decisions including household routine activities, livestock, agriculture and other inconsiderable matters. I never move out the village without his consent even he has been an authoritative figure over as whole. My two daughter are married he never even tried to took my concern he just adjudicated I stead of considered me in sensitive matters. *"Ma ush bosung gotai kalan na thegon"* it means till now he never accepted a major part of house she regrettably responded

One of my respondents viewed –My husband, as the head of the family, always made all important decisions. She has the authority to deal with less important matters like decisions about school-going children, kitchen expenditures, and agricultural activities, especially vegetable growing. She cannot move out of the village without her husband's permission. But within a village, she is allowed to go anywhere but still, she informed him. According to her women are not given proper power in decision-making. It is because in their culture it is against the dignity of man. She elaborated a line that the husband is considered a (shishae pasho) which means after getting married and wearing the groom's cap, the husband gained authority over the wife. Before marriage, women are socialized to respect husbands and follow their orders so that they could live a long-lasting happy life. It is advised not to disrespect the husband as it may lead to separation.

A husband is like a shelter without him a woman is incomplete. Women have to follow husbands' instructions sometimes unhappily. Jawahira said that when a man leaves a woman, her life became unhappy. As it is bitter fact that, no one likes to marry a widow. On the other hand, a man can easily get a wife. Hence, when a home breaks, women suffer more. Therefore, women are more likely to compromise in order to save the home.

One of respondent said that she has 80% contribution in household. From their wedding until present times, she has sacrificed 45 years of her life for her family by doing household tasks as well as taking care of all of her husband's lands. She brought up ten kids. She has no authority to make even minor family decisions. Her husband takes all decisions, whether those are about the marriage of his children or other important decisions. The male members of her family, including her son, decide what is right and what is wrong. Even her two daughters' marriage decision was taken by their father. She is not allowed to show her feelings about important matters. She reveals the dark side of life in one sentence, stating that she is nothing more than a money-generating machine. Therefore it is cleared that despite of hard struggle of village women for her family a patriarchy is still exist in few household.

The husband is in charge of all academic decisions. She also accepted that she has a fear that interfering in important matters would weaken her relationship with her husband, so she never tries to interrupt. Fathers make the majority of decisions about the right life partner for their daughters, but the daughters choose their life partner. One of positive point in findings is majority of girls are decided their life independently. Some years ago the ratio was not such high in term of marriages but now days every daughter is permitted to decided better future. There is no authoritative figure and no forceful marriages are happens. The finding has revealed a changing patterns in marriages occurred due to some cases with prior fixed childhood relationships. People particularly fathers must take concerns from her daughters before going to new relations.

One of my respondents revealed that she has full authority to make household management decisions. Contributes to the home, and as a result, she has decision-making power. She observed that there were no limitations or rules on her husband's side. He



agreed with everything she said. Without her consent, he is unable to decide. For this reason, she is happy to compete. However, there are times when the husband will make the decision first, such as during daughter weddings, where he usually has the final say. Girls can now choose their life partner freely as well. Before there was a formal education system, girls' rights weren't known, but education has progressively flipped patriarchy on its head in some instances.

I treated my husband with dignity; he came in on his day off. All decisions, however, are made by me. But after doing something, I must consult with my husband; we both make all decisions together. He never tried to force himself on me. As a responsible wife, I need his permission. He also claims that as the head of the family, you are free to do whatever you want. I handed over my family to you. She stated that there are some cultural values that women must follow in rural areas. As a result, I always take his concern seriously, but not in every circumstance. In some circumstances, I have to go it is a positive attribute of Muslim women I'm glad he didn't humiliate me, as I've heard from other husbands in society.

*-To err is human*|| when I done a something wrong he realized me always instead of quarrel. Similarly we do firm believe with each other a mutual understanding is primary need to maintain life but nothing lasts forever.

Adela another respondent in decision-making, she prefers her husband. The major reason is that a woman cannot give birth to a child without a man, so how is it possible to ignore him? They mutually make family decisions. Although she is major contributor but most of decision are not possible without husband. She mostly decides on routine-based activities and home tasks. She said he is educated and have more information what is good are bad, she accept him. But he did not decide anything without her willingness. Mutual decides their problem. She said that her husband been a most cooperative with her. He also helps her like see cattle, giving water on field in turns. Making section and water channels during cultivation. On the other hand he also does outdoor duties like carrying vegetables loads. Selling vegetable etc. she respect him every time he too vice

versa. She said they her daughters and sons treated equally. They are allowed to best education and she will help financially as possible.

One of another women describe, while she is the head of the household, her husband is superior to her. They solve any problem that arises in their daily lives in the same way. He never held her responsible for any mistakes she made. Consensus is used to resolve all issues. But she didn't make any decisions until she got her husband's approval. She relaxed when her partner became aware.

## **5.12 Driving forces behind women's struggle**

In fact, there are various motivational forces that always push women into hard struggle in farming and other subsistence patterns. Twenty hours struggle of paid unpaid production task declined energy but they never quit to participation in intra and extra household duties. Present study has demonstrated how they getting motivation in order to managed family? Indeed farming or growing vegetable are a fundamental instrument to fight reduce poverty, malnutrition, deprivation etc.

Unemployment is a push factors their struggles in order to give good education and job she have to active physically. Second motivational factors are children the better future. Despite the fact that the majority of children. Reportedly, more children required more expenditure for items such as education, clothing, food, and other basic needs. Thus, children are a blessing to them because they are naturally motivated to persevere in the face of adversity.

One of my respondents said I have nine children, all of whom are seeking education. Consequently, I cultivate in my village and another village. The big reason is to accomplish the demands of my children. We were not educated and unaware of family planning, and there is no health center for women in the village. I get tired of my routine at times, but when I think about the infertile women in our society, I thank Allah for his blessings. She said that for me, my children are motivation and nothing else. Another perception of women behind motivation is they are occupationally farmers so they self-

motivated for their obligations. It inferred that being a farmer is not compulsion they happily contribute families. They are not just economically their families but also means of those women.

Shahida was a vegetable grower narrated that her husband is teacher she is not forced to earn money but she willingly working on her field. The first reason is she does not want to waste her fertile land. Secondly she is meaning of saving money to achieve secondary expected needs. The third motive was more interesting.

She narrated:

*-mat kom thoki adat hanis beyok dumais shaiyuju baghair*|| it implies that I am addicted with vegetable farming I cannot survive. Also she added that I habitually visit two time my fields without any requirement. She being motivate when she earn money independently and she said I motivates when I contribute my family instead of depending on my husband income.

Dil ruba 25 years old said Allah is the planner best motivator of all. He has given a lot of blessing in my life including children, caring husband, supporting mother in laws she always been with me. Additionally, human beings are born for struggle, but the way they struggle varies in different circumstances. I am well recognized member of family when I able to generate income to make a better future of children probably it improved working capabilities. Conflicts, issues, occurred in life when one cannot get necessities of life. An income along with household need also made a source of little charity that internally satisfied me in front of Allah.

One of other respondent believed that her cooperation is meaningful for better survival. Just depending on husband is not logically correct. She said that they both are responsible. Meanwhile to seek God propitiate she contribute her family. She further said her unconditional sacrifices are due to spiritual connection with God. Her gift vegetable to relatives who are poor and do not owned land. Most of vegetables are given free in cost. Likewise she also wants to save money of her husband. When she covers all need of home he will save money. Saving of money is important to get good education.

Kids are growing up and over the time expenditures increases without my support how live will hard.

Majority of women said the positive attitude of husband towards their cooperative is one of profound motive. Mutual understandings between spouses do let down the women's participation. Thus women were somewhere gives the credit to their husband. They viewed that neither men can succeeded entire needs of household and nor a women can without involvement of husband. Similarly they gained courage do unrest performance as a result acquired got good output. Eventually the finding has depicted that women of Hopay have diverse views about the motivation which shows the majority of women willingly contribute theirselves to give better future and most importantly they facilitates their offspring through subsistence patterns.

### **5.13 Women views about rural life**

Being a researcher, I have observed the tough lives of village women as they face hurdles while contributing to their homes. Before starting an interview, I had a pessimistic opinion about their lives. I felt like they were not happy with their hard working routine. Nevertheless after conducting interviews, finding discovered came to know that they are very happy in their lives.

She smiled at me and said, "The purpose of life is not just to get married and enjoy life. Marriage is a responsibility. Being a mother, it is my responsibility to provide a better life for my children. My purpose in life is to fulfill the needs of my children. What I am doing not only makes me happy but also provides satisfaction. However, life is not a bed of roses, and we have to deal with problems. Every human being, without exception from a king to a slave, has issues, though they are different in nature.

Regardless of all tough struggle they are very happy because god with her kids and beautiful life. According to perception of women everyone in the universe is doing work. The ways are different some are depend on job educated women are doing jobs and feed family. She got early marriage and there was no trend to achieve education in valley. So

she has been associated with agriculture since her childhood. She helped her mother in field after getting married she has faced double responsibilities, being a daughter I law and mother.

A rural woman is satisfied despite spending her entire life engaged in agricultural work and enduring difficulties therefore contribution meets the necessities of life, there are several pull elements for leading a happy survival. It ultimately has a good impact on life. Everyone ought to be content with their lives, according to my respondents. Every woman in the village is playing part to betterment of lives. owing to shortage of facilities they facing many issues but at the same time they are very closer to nature so they are satisfied with glories of God in the form of fertile land, children, unpolluted atmosphere, organic food which they produced themselves.

Furthermore, in this modern era of inflation most of the villagers young children moved toward cities to get education.

She narrated:

*“Mehengai bodi hin Mae shalbal pores kharay pranen fesay ju gay gotai kiraya kom thay pori thones”*

My children attended school in a city where we paid monthly rent and academic fees, so all of these requirements were not feasible due to inflation. She went on to say that whenever they pass the success stairs, I forget about all my problems and pains.

Another respondent said she happily supports family. She said *-mus khosh ma aki mehmnat thamis tom shabalo wai deazay kai thay* I happily do struggle for better future of my children.. She said she feel delighted fulfilled as her family do not suffers. She is happy because despite of economic shortages her children get education, they competent like others.

## CHAPTER 6

### DISCUSSIONS AND ANALYSIS

Bagrote is essentially an agrarian society in which most women work in fields and grow crops such as wheat and vegetables such as potatoes, tomatoes, onions, and a variety of other local vegetables (shani, feno ishkerkuch, mithi, etc.) When the crops, vegetables, and fruits are ready, people store enough for a year's worth of food. Wheat, onions, and potatoes, for example, are preserved using traditional representations and used for consumption for whole years crops, fruits, and vegetables, in particular, are preserved for the winter season.

Likewise, women work all summer to preserve fruit for the winter through the traditional drying process. The current study in Hopay Bagrote was carried out to learn about the subsistence patterns of women in Bagrote Valley, Hopay. Thus the main goal was to discover how women contribute to the household economy in order to manage their lives. An in-depth interview with twenty female respondents revealed that the women earn money in a variety of ways, including making *chakoo*, selling milk, sewing, and so on, but the vegetable growing is their primary source of income.

#### **6.1 Women as a major key contributor in household economy**

A similar study was conducted in Pakistan in 2018 about rural women's contributions to households, which found that women play an important role in reducing poverty and food insecurity. Women have excelled in food production, household management, and food utilization, particularly in rural households (Naz et al 2020).

Another study was conducted out in Gilgit baltistan Karim Abad Hunza Valley. The authors of this study depict the subsistence patterns of a respondent named Zaibul. According to Zaibul's case study, she does housework as well as grows vegetables and

sells them at the local market. Her husband is an alcoholic, so she grows vegetables by renting land from others. She makes a significant amount of money selling them to the local market, which has gradually increased her earnings. With her earnings, she now sends her children to school (Bano & Chaudhry 2015). This stands true in my research findings as women said her husband was unemployed, she took land from others, which is known as *saja*; she grew vegetables and sold them; and she fulfilled the academic obligations of her six children. The primary causes of *Saja* poverty are her children's increased school expenses, her husband's insufficient economic contributions, and her lack of adequate personal land for domestic needs (Sherdana and Neelofer)

Additionally, women contribute most of the income to support their families. Zainoor was a key source of income generation she earned money from vegetables grown on her farm but faced lower income during the long nights of winter due to the off-season for vegetable growing. She also makes traditional wool caps and sells them at the city market she earns 15000–20000 rupees. Salmana was used in multiple ways for sources of income as she cultivated vegetables. "Second Pasa" means growing vegetables in the second phase of cultivation season. She uses land in the village and also cultivates vegetables on *kuh* land that is located near glaciers. Her primary source of income is vegetables, but she also sews clothes and runs a *pikos centre* to supplement her income. .

On the other hand, most of the women in the village of Hopay were dominant members of families in terms of income generation. Most women managed their families by doing various domestic responsibilities in the household and also being physically involved in farming. There were no women who relied solely on the male contribution; in fact, there were some households where men did the work but their wives stood next to them for additional income.

## **6.2 Uses of income in household needs**

One of the studies was conducted on rural women of Kwara at state Nigeria the study revealed that the contribution rural women of Kwara Nigeria to household expenditures mostly on food (47.73%), secondly spent in clothing with (12.13%) and in children's

schoolings (9.12%). Similarly, my finding showed that for the rural women of Hopay, most of their income is spent on household expenses. The proceeds from the sale of vegetables are used to purchase kitchen items, clothing, and educational expenses for school-aged children. Women with lower incomes were involved in basic household tasks as well as working to meet their children's educational needs as much as possible (Falola et al 2020).

Shagufta stated that she saved 4 lakh rupees in addition to her household income. She gave her husband 2 lakh to buy new land. My findings show that women in Hopay Valley not only contribute to household expenses such as spices and academics but also assist their spouses in larger aspects of their lives, such as land purchase. It was one of the strongest points of the findings that, despite all other obligations, they were always there for other secondary needs and did not step back. The findings also revealed that women spend their income on dowries, household construction, and other items in addition to primary and minor domestic purposes and basic obligations.

### **6.3 Women status in household decision making processes**

Majority of women said the positive attitude of husband towards their cooperative is one of profound motive. Mutual understandings between spouses do let down the women's participation. Thus women were somewhere gives the credit to their husband. They viewed that neither men can succeeded entire needs of household and nor a women can without involvement of husband. Similarly they gained courage do unrest performance as a result acquired got good output. Eventually the finding has depicted that women of Hopay have diverse views about the motivation which shows the majority of women willingly contribute themselves to give better future and most importantly they facilitates their offspring through subsistence patterns.

Women in Bangladesh are frequently allowed to collaborate with their husbands to make decisions about their children's education and marriage. Without a doubt, women's access to such significant change in such critical aspects of decision-making is greatly appreciated and serves as a clear indicator of progress in women's development (Parvin et



al 2004). In my findings, the women had a positive attitude in terms of decision-making. Women were frequently powerful in decision-making. Mutual decision-making was prominent among all, although male members like the husband were not dominating figures at all. Women give credit to their respected spouses for managing household duties.

Similarly, they are motivated to do unrest and struggle despite a lot of obstacles they do not face; thus, my findings show that the majority of women are major contributors and willing to make sacrifices for their family to overcome their burden, as well as, most importantly, actively play roles to give their children the best possible future in all aspects of their lives.

#### **6.4. Major causes of Women unrest cultivation**

Despite the fact that a study was conducted in southern Punjab, Pakistan, it is relevant to my findings. According to findings of this research, education had a considerably negative influence on the participation of women in agricultural activities. More educated women do not need to precipitate in farming. This could be because educated women have more opportunities to work in the services sector and they can initiate their own businesses, so they favor these jobs over the time-consuming and demanding ones and less profitable agricultural activities (Zahoor et al 2013). In fact, women in Hopay were willingly growing crops to assist their families, but there were some genuine reasons women had to grow vegetables and earn money because, according to them, they were mostly uneducated and had no other option except working in the fields. According to my findings, the majority of the respondent women were uneducated, but two or three were literate but unemployed. However, across the globe, most rural women are occupationally engaged in farming because there are no alternative ways to manage their needs.

Another cause of unrest and struggle in their household economy is better education, a lack of income due to their respective husbands' unemployment, higher inflation in the markets over time, and bearing the expenses of a larger number of children.

## **6.5 Obstacles faced by women in household contribution**

Rural women who work constant hours in the field when the crop is prepared to sell cannot travel towards markets, but the person purchasing always buys crops from women at very low prices. Since they are not aware of crop preservation, it is advantageous to sell the crop at a lower price to avoid rot (Hussain 2022). These lines were similar to my findings that the women farmers cannot travel to the city market to sell their vegetables at good rates. According to my respondent, they sell in local shops to local buyers, but they always give a very small amount. It is not a sufficient income, but they must sell them in order to meet their needs and avoid wasting the unrest struggles.

We are unable to travel to cities because of our many responsibilities as women, but we have never been given as much as our products are. It means they have gone through a lot of pain from planting, irrigation, weeding, and collection to selling in local shops. They claimed to always produce fresh and healthy vegetables, but when it came to their product, they had unappreciated results (Neelofar & Nahida).

Another study was conducted in Pakistan in the district of Nankana Sahib in the province of Punjab that showed that, like in other developing countries around the world, rural women in Pakistan participate in harvesting, piling, and sowing-related tasks, so the majority of patriots generate household income while also dealing with obstacles such as household chores and caring for their children. As a result, maintaining a balance between domestic and farm activities is one of the most important responsibilities; thus, it not only creates social issues but harms their health too (Nasir et al 2013). Similar data found in my research indicates that the woman is facing a lot of issues due to multiple duties. The women of Hopay encountered a lot of health issues while farming. They claimed that crop planting workers become ill as a result of their workload, but they are unable to leave their struggle because most of the houses only relied on selling vegetables. They carry required animal manure on their backs before sowing seeds, which is one of the most difficult challenges, and as a result, they generate gemological issues such as back pain, fever, and menstrual cycle disturbances. Women in serious

health problems cannot receive immediate medical attention because there is no lady health center.

Irrigation is another big issue for women in the village because there is a shortage of water. Watering crops is not gendered; men typically bring water from the main stream, while women channel it into fields. Women whose husbands were workers always performed irrigation tasks alone they did not move to bring water in the presence of their husbands or other male family members.

## CHAPTER 7

### CONCLUSION AND RECOMMENDATIONS

#### 7.1 Conclusion

Rural women have always been the backbone of economic generation. Various studies have been conducted in this regard to demonstrate the contribution women make as household members. Most of the literature has unlocked the regional and national contributions of women. This study emphasized the importance of rural women in generating household revenue, as well as the need for a large number of rural women to play that role effectively. Meanwhile, this study demonstrates the primary reasons why rural women engage in income generation. Some of them are; to help their families, to become self-sufficient, to achieve a higher standard of living, for personal reasons, and so on. This research focuses on the role of Hope Valley women in household economy in. In this paper an effort has been made to evaluate the contribution of women in food production and income generation from agriculture, livestock and vegetable farming. Rural women in Hope Bagrote carry out many other activities in addition to their normal domestic chores.

They spend most of the time in nurseries and fields, growing crops like wheat, maize, and several of vegetables including Onion, Tomato, Potato, and other so many local vegetables (shani, feno ishkerkuch, mithi, etc.) they are playing vital role in the economic development of family as well as society by earning through vegetable farming. They are capable of sharing the economic burden of family and all other responsibilities of life. Many cases were observed during the study in the village which shows that women both young and aged are supporting their families by growing vegetables and many other activities such as livestock but their hard work is invisible, underrated and unpaid in the male dominated society. They have been facing lot of problems while performing both reproductive and roles such as health issues. The main reasons behind the productive role

of women in the village which motivate and encourage them to continuously work hard are the education of their children, and family financial conditions. By growing crops, fruits and vegetables they not only make family food sufficient but also support their families financially by selling surplus yield in market. Although women in Hope are empowered, which improves their quality of life as well thus they keep positive views about their lives despite the difficulties they face while carrying out a variety of responsibilities. Since the discussion above, it can be said that women, in Hope Valley, Bagrote, and play active economic role in family and the women's contribution in adding family cannot be declaimed.

## **7.2 Recommendations:**

- The sustainable social and economic development of women in Hope valley is only possible by providing quality education. Education of men as well as women is only way to bring drastic change in women's lives because it not only changes social, political and cultural lives of women but also bring awareness among masses and enhance mental, technical and physical skills. It is recommended that Government of Gilgit-Baltistan must take vigorous steps to provide modern education to the girls of Hopay and neighboring areas. In order to encourage female education, government should provide financial support through scholarships and rewards so that they can get best quality of education.
- Keeping in view the findings, poverty is significant factors behind the poor socio-economic condition of women in Hope. In order to fulfill the basic necessities of life, they have to work day and night in homes and fields The government should take effective measures to alleviate poverty in order to enhance the standard of lives of women in Hopay, Bagrote. The government must take steps to provide employment opportunities for men and women in Bagrote, epically the unemployed educated youth which will make the life of hardworking women better.

- As agriculture and livestock are the main sources of income in Hope valley, government should draft policies for the modernization of agricultures by introducing state of the art technologies, modern methods of vegetable irrigation, training of farmers and so on and so forth. Providing best quality seeds, latest agriculture machines and tools, fertilizers and pesticides will increase the productivity and improve living standard of women.
- It is well said that health is wealth. Keep in view the health conditions of hard-working women in Hope who work day and night in order to support their families by producing income from crops, vegetables and livestock, it is imperative to provide modern health facilities. There is no doctor, no hospital except a dispensary in whole village. The Government and Non-Government Organizations must work together and provide health facilities for the people of Hopay in general and women in particular because only a healthy woman can make a healthy family by caring and nurturing her children.
- Furthermore, providing interest free loans to women who are supporting their families by growing vegetables would be significant to make their hard live better and easy.

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## ANNEXURE

### Interview guide

- Qno1. What crops are crops in agriculture?
- Qno2. What types of vegetables do you grow?
- Qno3. What else do you grow in addition to vegetables?
- Qno4. What is the season of cultivating vegetables?
- Qno5. How do you contribute your family income?
- Qno6. What are some of the ways a woman can contribute to the household economy?
- Qno7. What is the common form of subsistence?
- Qno8. Describe the process of growing vegetables?
- Qno10. Which of the various types of vegetables is most beneficial to household income generation?
- Qno11. How long do you spend in the fields?
- Qno12. What are the reasons behind growing vegetables?
- Qno13. Are you happy about the fact that you are supporting your family?
- Qno14. What kind of hurdles do you face in growing vegetables?
- Qno15. How much does your position influence the household economy?
- Qno16. What type of subsistence should women provide?
- Qno17. As an economic contributor, how much do you have influence in decision-making?
- Qno18. How do you find the time to cultivate vegetables while also taking care of the house and being a mother?



## List of abbreviations

EKLEGLA	Ekeremor Local Government Area of Bayelsa State,
FAO	The Food and Agriculture Organization
FATA	Federal Administered Tribal region of Pakistan
NSS	National Sample survey
GII	Gender Inequality Index
GDP	Gross domestic products
KPK	Khabar Pakhtunkhwa
PKR	Pakistani rupee
KWT	Women Farmer Group
WHAI	World Health Alternatives Inc
IFAD	International Fund for Agricultural Development

## GLOSSARY

LOCAL WORDS	MEANING/DEFINITIONS
Shaap	A praying winter ritual of young boys
Nos	Festival celebrated on December by slaughtering animals
Gari & Jaro	A leading characters of shaap festivals
Tanalanay	Ancient traditional ritual celebrated in death of rural Shri bhadat
Domber	A wooden store room where cereals and vegetables are stored
Shani feno shah	Famous local vegetables
Galay	Galay refers to the reciprocal relationship between one woman and another, so one can say that is a "given and taken" process.
Buyay	A local women or relative are offered to work due to any compulsion
Astaqali	Familiar members of valley works for resolved conflicts
Kaye	A cluster of tomatoes
luyayay	Twisted local vegetables
Aklao pasal	First phase of vegetables cultivation
Dulao pasal	Second phase of vegetables cultivation
Gayu daz	A folk wedding song day usually held among friends and young boys of groom before marriage

Maneo	A gift from grooms family for bride in the form of organic butter
Tao	First day of wedding
Busma	Henna
Garoni	Marriage procession
Shai Fiyal	A traditional huge bread having along with butter is present to guest it is a sign of happiness and warm welcome
qaber rachok	Ritual of demised persons graveyard
Dada	Naroz festival where a newborn child is keep three time on back of elderly
Ushaar	Mixture of dry fruit
Silsila	A decorating cap of baby girls with colorful beats
Dowdo	Local soop
Shri badghat	Name of prehistoric tyrant rural
Yashkun	Dominant caste of Hopay
Dom	Name of lower caste
Surnai	flute

Shanay	A dom community is known as shanay in Hopay and it is termed by local people
Baloshi hatay	Lower most area of Hopay located above Bagrote river
Shamalay	Lower Hopay
Bushi funer, makhooti, tumuro, ispandur	Conventional medicinal herbs, ethno medicine
Bayak	A local area where conflict were resolved or meeting points of astaqaal
Das	Newly settlement of Hopay das means barren land
Yor	A flour mill
Chabijoki duyar	morning period of working
Balakali duyar	after noon period of working
Chako	A traditional process of woolen threads
Dez	A huge underground hole for preserving vegetables
Kuh	Crop land & pastoralism area lying near to glaciers
Darija	Local name Inner agricultural land of Bagrote
Balugunai fatoor	Dried tomatoes
Nin	Process of weeding
Thoshkhana	Clump of vegetables like potatoes, tomatoes etc

Saja

Adoptive mechanism of land cultivating

Wai gon

Water turn