



Unacknowledged
Treasures

**Unacknowledged Treasures:
The Home-based Women Labor of Pakistan**

**Roots for Equity
June 2011**

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We hope the research in hand will help in the proper understanding of the problems and contributions of our “unacknowledged treasures” that are a critical bulwark of Pakistan society.

Further, by acknowledging this vast mass of labor, this study will help in, not only enactment of legislation in the shape of a progressive national policy, but also act as a catalyst to organize and mobilize home-base women workers to fight for their rights as women and as labor, so they can be a critical mass in changing systems which force millions of the working class to face many indignities of life daily, in their bitter quest for livelihood.

Glossary

| | |
|---------------------|--|
| <i>Achar</i> | pickle |
| <i>Ada</i> | embroidery on frames |
| <i>Azarband</i> | traditional cords put in traditional trousers |
| <i>Begmat</i> | women of well-off families |
| <i>Biri</i> | traditional cigarettes |
| <i>Burka</i> | veil |
| <i>Butt</i> | edible meat from cows |
| <i>Chabri</i> | bread baskets made from natural fiber |
| <i>Charpai</i> | traditional bed made with grass woven ropes |
| <i>Chapai</i> | printing/tracing |
| <i>Chapati/roti</i> | traditional bread |
| <i>Chapel</i> | shoes |
| <i>Chatai</i> | floor mat from natural fiber |
| <i>Chick</i> | straw blinds |
| <i>Choarae</i> | dried dates |
| <i>Cholay</i> | a dish made with chic peas |
| <i>Dastarkhan</i> | table cloth |
| <i>Dupatta</i> | drape |
| <i>Eid</i> | Muslim festival |
| <i>Ghagra</i> | loose-pleated skirt type female attire |
| <i>Gota</i> | traditional glittery lace and fabric-based ornaments |
| <i>Hamak</i> | local embroidery stitch |
| <i>Jasti</i> | local embroidery stitch |
| <i>Jharo</i> | broom |
| <i>Kabar</i> | used/waste product for recycling |
| <i>Kacha</i> | mud built |
| <i>Karkhana</i> | factory |
| <i>Kameez</i> | traditional shirt |
| <i>Khusas</i> | embroidered traditional leather shoes |
| <i>Kurtas</i> | traditional shirt |
| <i>Kurtis</i> | traditional short shirt |
| <i>Karras</i> | thick bangle |
| <i>Khadi</i> | handloom |

| | |
|-----------------|---|
| <i>Lehnga</i> | loose traditional skirt type female attire |
| <i>Madrissa</i> | Islamic religious school |
| <i>Mukaish</i> | traditional gold or silver threadwork |
| <i>Muhajir</i> | migrant |
| <i>Munj</i> | wild bushes |
| <i>Maulvi</i> | a Muslim preacher who may also be a caretaker at a mosque |
| <i>Nawala</i> | one mouthful of food |
| <i>Papar</i> | traditional snack made from wheat and rice |
| <i>Paranda</i> | traditional ornament for braiding hair |
| <i>Picot</i> | a machine stitch used for making edgings |
| <i>Ralli</i> | traditional bed spread |
| <i>Rassi</i> | rope |
| <i>Razai</i> | comforter |
| <i>Sehras</i> | special garlands made for bride & bridegroom |
| <i>Shirwani</i> | traditional man's coat |
| <i>Shalwar</i> | traditional trouser |
| <i>Sharbat</i> | traditional cold drink |
| <i>Supari</i> | betelnut |
| <i>Takhti</i> | wooden slate |
| <i>Tankas</i> | traditional stitch |
| <i>Tarkashi</i> | traditional embroidery |
| <i>Tasbi</i> | prayer beads |
| <i>Tilla</i> | silver and gold embroidery thread |
| <i>Tola</i> | ten grams |
| <i>Topi</i> | traditional head wear |

Executive Summary

Globalization has greatly intensified inequities for the poor, markedly felt by the most vulnerable marginalized groups in society, especially women.¹ Neoliberal policies since the 1970s have led to deregulation and privatization of the economic system and have promoted the broadening of the informal sector labor economy with various forms of underpaid and insecure work expanding such as contractual, temporary as well as piece rate work. Piece rate work is carried out at home, in squatter settlement neighborhoods as well as in the rural areas. Although men are also part of this labor force, it is believed that a vast majority of home-based work is carried out by women; this particular labor sector is now often labeled as home-based workers (HBWs).

The global phenomenon of increase in the number of home-based workers, as well as intensification of the quantity and category of work in this sector has also been felt in the Pakistan's informal labor sector.

It is well understood, that Pakistan has some of the worst social, legal, political and economic indicators when it comes to providing better opportunities to women in society.² It is also a fact that neoliberal policies have played a major role in increasing inflation in the country such that the cost of living has increased at least by 21 percent in the past few years.

With daunting rise in poverty in the past decade, these factors would tend to exacerbate the socio-economic conditions of women in the informal sector.³ However, no data, especially government statistics are available in this context. Various documents related to the socio-economic conditions of home-based women workers (HBWWs) provide statistics on the number of HBWWs in Pakistan; however, no concrete national research has been conducted on the enumeration of HBWWs, nor their labor conditions.

¹ Mies, Maria. "*Patriarchy and accumulation on a world scale: women in the international division of labor.*" Palgrave Macmillan, 1998

² Patel, Rashida. "*Women versus Man: socio-legal gender inequality in Pakistan.*" Oxford University Press, 2003.

³ Mumtaz, Khawar and Saleem, Nadia. "*Informal economy budget analysis in Pakistan and Ravi Town, Lahore.*" Women in Informal Employment: Globalizing and Organizing (WEIGO), March 2010.

It was in this backdrop that this research study, sponsored by UN Women Pakistan, was undertaken by a non-government organization, Roots for Equity. The study proposed to *help enumerate and identify the socio-economic conditions of home-based women workers so that the research finding would further assist policy-making for HBWWs as well strengthen campaign and advocacy for their rights.*

The research used a quantitative methodology employing the survey method. In order to meet the objectives of the study, two different quantitative surveys were conducted namely (i) the HBWW Demographic and Socioeconomic Survey and (ii) the HBWW Enumeration Survey.

Based on the HBWW Demographic and Socioeconomic Survey a total of 1395 forms were included in the study. In Punjab, Sindh, Khyber Pakhtunkhwa (KP) and Balochistan a total of 505, 490, 300 and 100 questionnaires were included, respectively. In each province, 50% of the questionnaires were filled from urban areas.

In order to enumerate the number of home-based women workers, a quantitative research using a basic survey form was conducted in the urban and rural sectors in the four provinces of Pakistan, namely Balochistan, KP, Punjab and Sindh. The HBWW Enumeration Survey used a random stratification method. This methodology was based on random selection of a neighborhood/village and then a systematic uniform method of checking for the presence of HBWWs.

In addition to the above, Roots for Equity had been engaged in a fact finding on home-based women workers. A summarized section on the findings of the focus groups has been added to this study.

Based on the 1395 questionnaires, data from a total of 10,759 household members was gathered. The average household size comes out to be 7.7 members per household. The total percentage of females was 51.4%. The total number of rural and urban household members were 5486 (51.0%) and 5278 (49.0%), respectively. Of the total sample, 50.1% were children in the age range 18 years and less. In the total household population (10,759), people with no literacy comprised 39.0%. In comparison to men, a much higher percent of women had no literacy.

Of the total 1395 home-based women workers included in the survey, 50.6% were from rural areas, the remaining from urban areas. A majority of the women were Muslims (92.8%), the remaining were Hindus (5.8%), Christians (1.0%) and Kalash (0.4%).

Some of the key variables which gave an indication of HBWWs economic situation included household monthly earnings, dwelling space and any other source of income. Economic situation was also gauged by loans for any major issues or for purchasing daily consumption items such as groceries. A majority of the households had either their own dwelling or were not paying rent as they were living in extended family systems. In addition, 62% of the HBWWs and their families had no other source of income. Women were living in very small space was obvious from the fact that nearly 44% of the HBWWs were carrying out their work in their bedrooms.

The key demands made by HBWWs were improvement in the provision of livelihood for themselves and their family members as well as demanding a decrease in the cost of living.

The study provides data on labor and production of home-based women workers. Various areas examined include the classification of the crafts and labor employed, and products produced by HBWWs. Specific areas include piece rate and average monthly earnings of HBWWs, the range of issues which are associated with particular products, as well as the role of contractors and sub-contractors in the supply chain of piece rate work.

In the survey sample, HBWWs were found to be engaged in processing or producing finished or semi-finished products or providing a particular service. A total of 68 different types of processes, products and services were documented through the Demographic and Socioeconomic Survey.

These 68 different types of work have been classified under four work categories. These included (A) traditional knowledge of women and raw material used (B) traditional knowledge of women and tools of production (C) assembly line production, and (D) industrial production.

Products made by HBWWs were being produced for (i) neighborhoods, (ii) local town and village markets (iii) national markets, and (iv) export markets.

Nearly 76% of women had joined the home-based sector in no more than the past 15 years; more specifically, it seems that the trend for home-based work had intensified from the 1990s. A majority of HBWWs knew the skill as part of their traditional heritage. At least half of the HBWWs were carrying their work without using the help of anybody at home. Many women were making more than one product. Only 38% women reported having work for the full 12 months. Sectors which provided all year round work included football production, embroidery related work, *ralli* and *topi* crafts. The average income of HBWWs comes out to be very low. Forty-one percent women were earning Rs. 900 or less per month. Comparison by urban rural divide shows that percentages for rural areas were even worse, with 50% earning Rs. 900 or less. Seventy-seven percent HBWWs did not know the market price of their products. At least 45% of the sample was receiving work from contractors and the most intense network of contractors was found in the urban centers. However, in certain sectors in the rural areas contractors were more prevalent.

The focus groups discussions brought the lives of the home-based workers to light. It was evident that women across all age categories were represented in the home-based work sector. A combination of factors forced older women to be economically active such as the lack of a family or low income earnings of the family members. Women were often found to be vulnerable if they were living in situations where they did not have the 'guardianship' of a conventional male relationship, especially if they had been married and were now living as single women. A majority of women who were in fact finding focus groups across the country were married; almost all their reasons for working as home-based work were related to the economic constraints faced by them and their spouses. However, a major portion of women was involved in home-based work to make dowries for their daughters. It was obvious that a majority of young women were also working for their dowries. Young women's mobility was highly controlled and was a major reason for them working as home-based workers. It was often seen that young women with deceased parents or fathers had taken home-based work to support their families/siblings. Data also showed clearly the presence of severe human rights violations against women.

The focus groups revealed three major aspects of the socio-economic realities for poor women in Pakistan. First, the meager earnings of the men in the family were a critical reason for women to engage in home-based work. Second, that the patriarchal frame of the country was more accentuated for them making it difficult to survive

socially without men's patronage. Third, severe inflation of food, and increasing daily living cost made it difficult for them to survive economically.

The enumeration of home-based women workers was carried out in urban and rural sectors of the four provinces. Urban Enumeration was carried out in 25 cities ranging across the four provinces. Rural Enumeration was carried out in 24 districts, covering a total of 480 villages across the four provinces. Based on the countrywide enumeration, the total workforce of HBWWs came to be 11,626,761 i.e. approximately 12 million women. The home-based women's urban work force was estimated to be 3,040,269 (26%) million and the rural work force 8,586,492 (74%) million.

Among the four provinces, the urban home-based women work force in Punjab, Sindh, Balochistan and KP is 1,275,022 (41.9%) million, 748,056 (24.6%) million, 905,401 (29.8%) million and 111,790 million (3.7%), respectively. The rural home-based women work force in Punjab, Sindh, Balochistan and KP was 6,052,057 (70.5%) million, 1,925,477, (22.4%) million, 553,281 (6.4%) million, and 55,677 (0.65%) million, respectively.

The impact of neoliberal policies was clearly seen through the study. The resulting impact of massive increase in inflation on the one hand, and poor economic growth on the other has resulted in the massive presence of home-based women workers. The major reason for women to be engaged in homebased work was poverty and inability to make ends meet due to rising inflation.

For women, all these external market forces were at play. At the same time they were also further limited by internal forces such as patriarchy which was responsible for suppressing women's visibility, severely limiting their mobility and giving women little or no access to education.

The findings from this study indicate the presence of various types of contractors, most of them with exploitative practices. However, there is no doubt that the actual profit accumulation is happening at the end of the chain in the houses of business enterprises. Government legislation should demand accountability from the commercial enterprises which would entail making all terms of contract work transparent and accountable.

A summary of actions and recommendations included political education and organizing of home-based women workers as a collective workforce. There is a need for a media campaign to heighten the exploitative forces working against home-based labor. In addition, the role of various non-government, government and multilateral government organizations was emphasized to not only have the National Policy on Home-based Workers accepted but also implemented. In addition, the need for an anti-globalization think tank was pointed out to provide a pro-people, pro-labor and pro-women framework of analysis in the context of globalization and neoliberal policy planning and implementation.

Introduction

Globalization has greatly intensified inequities for the poor, markedly felt by the most vulnerable marginalized groups in society, especially women.¹ Neoliberal policies since the 1970s have led to deregulation and privatization of the economic system which has had direct impacts on the labor market, especially in all parts of the Third World. Since the 1980s, these policies which have promoted the broadening of the informal sector labor economy, with various forms of underpaid and insecure work expanding such as contractual, temporary and daily work. In essence, permanent salaried work has almost been made extinct with massive layoffs in the formal labor sector.

It is in this backdrop that another important category of informal sector work has increased, namely piece rate work carried out at home, in squatter settlement neighborhoods as well as in the rural areas. Although men are also part of this labor force, it is believed that a vast majority of home-based work is carried out by women; this particular labor sector is now often labeled as home-based workers (HBWs).

Home-based work is not necessarily new, as women particularly, through the ages have taken on sewing and stitching as a means of sustaining their families. However, the neoliberal economy has immensely increased the types of work, labor and work hours of home-based workers. Much of the work that is now carried out by women at home cannot be considered a continuation of the traditions of yesteryears, where women would carry out genteel work in the environs of their homes.

The global phenomenon of increase in the number of home-based workers, as well as intensification of the quantity and category of work has also been felt in the Pakistan's informal labor sector. Many non-government organizations since the 1990s in Pakistan have been working to highlight the phenomenon of home-based work, as well as the dominant presence of women in this sector. A majority of the information on home-based women workers (HBWWs) has come to light based on women and/or labor focused organizations working directly for and campaigning on the rights of home-based workers.

With respect to home-based workers, the government of Pakistan initiated a Decent Work Agenda in 2000, at a point when the International Labor Organization (ILO) had recently formulated the ILO Convention on Home Work (C177)². However, there is no doubt that the non-government organization's sector has been the most zealous

¹ Mies, Maria. "*Patriarchy and accumulation on a world scale: women in the international division of labor.*" Palgrave Macmillan, 1998.

² SEBCON (Pvt) Limited. "*Searching the invisibles: a study of home-based workers in Pakistan.*" ILO, Islamabad, March 2011.

in promoting the rights of HBWWs. This is augmented by the fact that the current draft National Policy on Home-based Workers circulating in the Pakistan government ministries has only been possible through the diligence of the non-government sector, backed by a number of donor governments and multi-lateral institutions such as the ILO and even more so, UN Women, formerly known as UNIFEM.

Women's rights such as women's mobility, freedom of expression and association, economic independence and many other issues are suppressed in nearly all countries of the world, the difference being a variation in degree, and are being fought world over, even in countries which have much better economic and social conditions than Pakistan. It is well understood, that Pakistan with its very strong conservative feudal culture, has some of the worst social, legal, political and economic indicators when it comes to providing better opportunities to women in society.³ For example, Pakistan's rank in the Gender Empowerment Index (GEM) is 82 out of 93 countries, which is a measure that exposes inequalities in opportunities in selected areas.⁴ Saigol in a gender based perspective on the 2010-2011 budget has recounted the situation of the working class women in Pakistan. The study provides pertinent insights on how macroeconomic policy making in Pakistan has failed to address social and economic needs of the working class, especially women.⁵

It is also a fact that neoliberal policies have played a major role in increasing inflation in the country such that the cost of living has increased at least by 21 percent in the past few years. According to the State Bank of Pakistan, the cost of food items has increased by 33 percent.⁶ Unemployment has risen by leaps and bounds, especially for people with minimal educational levels. Daily wage labor is also not easily found and results in hardship for the most vulnerable sector of society. Saigol has further elaborated on the impact of neoliberal policies, IMF conditionalities and its connections to increased poverty in Pakistan.⁷

With the conservative social backgrounds where men have been most commonly considered the bread winners, their loss of livelihood or decrease in earning capacity is surely to have immense impacts on household consumption and ability of families to look after their daily needs. It is a natural assumption to believe that women would find means to increase their household incomes. The patriarchal culture would be one constraint that would not allow them to leave the boundaries of their home. Apart from the fact that society frowns on women going outside their homes to

³ Patel, Rashida. *Women versus Man: socio-legal gender inequality in Pakistan*. Oxford University Press, 2003.

⁴ Sustainable Policy Development Institute. *Pakistan: country gender profile*. SDPI, 2007/08.

⁵ Saigol, Rubina. *The informal sector, social protection and the budget 2010-11: A gender based perspective*. Homenet, 2011.

⁶ State Bank of Pakistan, Inflation Monitor, May 2008, p 5.

⁷ Saigol, Rubina. *The informal sector, social protection and the budget 2010-11: A gender based perspective*. Homenet, 2011.

work, it should be added that for women their constrained mobility also has other facets such as the responsibilities they shoulder of their families, especially for the care of children and the elderly. It has been pointed out that home-based woman workers tend to be faced with higher poverty and have more children. With daunting rise in poverty in the past decade, these factors would tend to exacerbate the socio-economic conditions of women in the informal sector.⁸ It should be noted that, though not specifically indicating home-based work, there have been references to the increase of women's participation in the informal economy.⁹ Given the various economic hardships faced by the labor class of Pakistani society, there is no doubt that home-based work must have increased in Pakistan.¹⁰

However, very little statistical data, especially government statistics are available in this context. In addition, whatever data exists does not enumerate home-based work separately. Recently International Labor Organization (ILO) using secondary data from the past seven Labor Force Surveys (LFS) conducted during period 1999-2009 has provided figures for the home-based labor force. According to the study, for the period 2009-10 home-based workers and home-based women workers are estimated to be at 1.62 million and 1.13 million, respectively. The study points to numerous statistical issues in estimating the home-based labor force which point to the under-representation of not only home-based workers in general but women workers in particular.

Enumeration of women labor has many complexities. If data collectors are men, then in the course of data collection they would, by and large, only access male household members. Males generally would not count women as part of the labor force, for two major reasons. First, social norms dictate that 'their' women should not be earning members of the household as it reflects on the honor of the household, meaning men's honor and their weak capacity to be providers. Second, it is a well known patriarchal bias that women's labor is inferior and not worth counting. Literature cites consistent lack of enumeration of women based on cultural and social norms governing women.¹¹

Apart from concrete lack of information on the enumeration of HBWWs, other critical information on their social issues, labor, working conditions, average and piece rate earnings has been sporadic; much of the information is generated through programs and projects implemented by non-government organizations. There is a critical need for scholarly work and especially progressive work on the exploitative forces working against home-based labor, particularly in Pakistan. This is much

⁸ Mumtaz, Khawar and Saleem, Nadia. "*Informal economy budget analysis in Pakistan and Ravi Town, Lahore*" Women in Informal Employment: Globalizing and Organizing (WEIGO), March 2010.

⁹ *Ibid.*

¹⁰ SEBCON (Pvt) Limited. "*Searching the invisibles: a study of home-based workers in Pakistan.*" ILO, Islamabad, March 2011, p i.

¹¹ *Ibid.*

needed for providing a theoretical framework which would elaborate on social, economic and political actors and factors pushing women into very poorly paid piece-rate wages. A framework, which could explain the various forces which lead to unacknowledged role of women as labor, as well as holistically understand the economic factors which continue to exploit women's labor, is critical. Such frameworks would not only help in pushing society to recognize and act against critical injustices but would also inform progressive policy development.

Various documents related to the socio-economic conditions of HBWWs provide statistics on the number of HBWWs in Pakistan; however, no concrete national research has been conducted on the enumeration of HBWWs, nor their labor conditions.

It was in this backdrop that this research study, sponsored by UN Women Pakistan, was undertaken by a non-government organization, Roots for Equity. The study proposed the following research goal:

To help enumerate and identify the socio-economic conditions of home-based women workers so that the research finding would further assist policy-making for HBWWs as well strengthen campaign and advocacy for their rights.

Objectives

The research used a quantitative methodology employing the survey method. The objectives of the research included:

1. To enumerate the number of home-based women workers in:
 - a. the urban low income areas in cities of the four provinces of Pakistan,
 - b. the rural areas in the four provinces of Pakistan;
2. To understand the socio-economic conditions of the HBWWs in the urban and rural communities;
3. To be able to identify percentage contribution of HBWWs' income to the household economy;
4. To be able to enumerate as much as possible the number of sectors that engage HBWWs in production processes;
5. To develop a preliminary understanding of the production chain from the home-based women worker to the market.

1

Research Methodology

In order to meet the objectives of the study, two different quantitative surveys were conducted:

HBWW Demographic and Socioeconomic Survey

HBWW Enumeration Survey

HBWW Demographic and Socioeconomic Survey

The HBWW Demographic and Socioeconomic Survey were meant to include 1400 questionnaires to be filled from HBWWs. A total of 1404 questionnaires were filled; 14 forms, after data checking were rejected and 1395 forms were included in the study.

For questionnaires included for urban samples, neighborhoods that were known to have presence of home-based work were chosen in the four provinces of the country. For rural samples, the team would enquire in a series of villages and included HBWWs identified.

The methodology followed for including a woman in the survey was based on the product she was making. As women carrying out stitching were plentiful, the team would avoid including them in the survey if it was possible to include women working on other products. A second bias was to try and include young girls in the survey to understand and demonstrate the presence of child labor in the sector. However, it is important to underline the fact that as no random sampling method was employed, the samples of HBWWs included in the survey are only indicative of their demographic and socio-economic situation.

In Punjab, Sindh, Khyber Pakhtunkhwa (formerly known as the North-West Frontier Province [NWPF]) and Balochistan a total of 505, 490, 300 and 100 questionnaires were included, respectively. In each province, 50% of the questionnaires were filled from urban areas. Please note that Gilgit Baldistan (GB) and Azad Jammu and Kashmir (AJK) were not included in the survey.

Questionnaire

The questionnaire comprised of two parts (a) HBWWs Household Form and (b) HBWWs Form (Annex 1).

The Household Form was used to include demographic information on the family of the home-based worker.

The HBWWs Form had questions directed to the socio-economic conditions of the woman herself.

HBWW Enumeration Survey

Research Sample

In order to enumerate the number of home-based women workers, a quantitative research using a basic survey form was used. (Annex 2). The survey was conducted in the urban and rural sectors in the four provinces of Pakistan, namely Balochistan, Khyber Pakhtunkhwa (KP), Punjab and Sindh.

The basic objective of this study was to draw conclusions on the HBWWs work force size. The HBWW Enumeration Survey used a random stratification method. This methodology was based on random selection of a neighborhood/village and then a systematic uniform method of checking for the presence of HBWWs. This allowed for choosing a non-biased sample, and ensured that a true representation of HBWWs was correctly interpreted from the sample survey for the population.

Urban Sample

In order to enumerate the number of HBWWs in the urban areas, cities and towns were classified from each province into 3-4 sub-groups. The groups were: (i) the biggest cities, (ii) big and medium sized cities/towns, and (iii) small towns. The size of each city was based on the 1998 population census.

In three provinces – namely Sindh, KP and Balochistan – 15% sample of cities were included based on the above identified city sub-groups. In Punjab, although the sampling methodology was the same based on city sub-groups, a 10% sample was used. Due to nearly 96 cities and towns identified in Punjab a 15% sample was economically not viable. A list of (i) Cities by Province, and (ii) Squatter settlements by Cities and Provinces covered in urban enumeration has been provided in Annex 3a and 3b, respectively.

In each city, based on the city size, a minimum of 2,000 households were checked from a number of squatter settlement areas. In large cities, a minimum of 12,000 households were checked. In each city, all squatter settlements were identified and of these, at least 40-50% of squatter settlements were checked for HBWW, ensuring that sampling of squatter settlements included all geographical areas in a city. The enumeration was carried out by a team of two enumerators. Enumerators would start with the first house in the first lane of the settlement, and then check every 10th house for the presence of a HBWW. If a HBWW was identified, then (i) the number of HBWWs in the house, and (ii) the product being produced by her was documented. Following this, the next 10th house was checked for the presence of a HBWW.

If all the houses in a squatter settlement finished by or before the 1000th house was counted, the team would move to another squatter settlement. In case more than a 1000 houses were present, work was stopped after reaching 1000-1400 households, depending on the size of the squatter settlement; for very large settlements more houses were covered to ensure that a larger sample size was used. In addition, enumeration was carried out from various sides of the squatter settlement, so to ensure that different neighborhoods in a single squatter settlement were covered; otherwise there was a possibility of leaving out entire sections of neighborhoods.

Only women enumerators were used for data collection. They would take care to speak to a female in the household. If a man would come to the door, he would be requested to send a woman. If he refused to send a woman, then the house before or after the 10th house would be approached. Women were asked if they did any kind of paid work at home. They were also given examples of different types of home-based work to help them understand the question.

As every tenth household had to be included in the study, a household had to be clearly defined. Families cooking and eating together were defined as one household. So, if in one household, two families were identified eating separately, or in other words maintaining separate kitchens, the household was counted as two households. In addition, if a household did not have anybody at home then the household before or after the 10th house was checked for presence of HBWW.

Rural Sample

Each province was divided based on number of districts. In each province a 25% sample of districts was chosen. Districts were included based on (a) geographic distribution (b) known for presence/absence of HBWWs in specific sectors. A list of (i) Districts by Province, and (ii) Villages by Tehsils, Districts and Provinces included in rural enumeration has been provided in Annex 4a and 4b, respectively.

Punjab

In Punjab, nine (25%) from a total of 36 districts were included, and from each district 20 villages were included. A total of 180 villages were covered in Punjab.

Sindh

In Sindh, six (26%) from a total of 23 districts were included, and from each district 20 villages were included. A total of 120 villages were covered in Sindh.

Khyber Pakhtunkhwa (KP)

In KP six (24%) from a total of 25 districts were included, and from each district 20 villages were included. A total of 120 villages were covered from the province.

Balochistan

In Balochistan, instead of 25%, an 11% representation was included due to financial constraints. Therefore, three (11%) from a total of 27 districts were included, and from each district 20 villages were included. A total of 60 villages were covered in Balochistan.

Initially, it was thought that villages would be included based on size. Four types of villages were to be included in the sample: (i) more than 500 households, (ii) less than 500 households, (iii) less than 100 households and (iv) less than 50 households. For each province, an equitable number of villages were to be included in the sample based on the household size. However, it was expected that the first category under village types may be less prevalent, especially in Balochistan and KP, as well as many parts of Sindh. Therefore it was expected that village types to be included in the sample may not have the same proportion in each province, due to population spread differences in the villages. During the sampling this assumption was shown to be the reality. However, there were also other constraints in choosing village size during the survey. It was found that villages above 500 household size required much more time for enumeration than was possible to commit. In addition, a much larger group of trained enumerators were required to cover a village of more than 300 households which made it a difficult task to implement.

In villages, unlike in cities, every single house was checked for HBWWs. Only in villages exceeding 500 households, every 5th house was checked. Households were classified on the same definition as described for urban enumeration.

In areas where Urdu was not understood at all, women translators were used; this was especially the case in KP and parts of Balochistan.

Focus Group Discussions

In addition to the above, Roots for Equity had been engaged in a fact finding on home-based women workers. The purpose of the fact finding research had been conducted to (i) increase the visibility of issues encountered by HBWWs and (ii) informing HBWWs on the draft National Policy on Home-based Workers (HBWs) and taking their opinions on the policy.

The fact findings was carried out across the country, where as the sharing on the draft National Policy on HBWs were carried out only in Sindh and KP. Both activities were carried out through focus group discussions. A check list was used

for conducting the focus groups (Annex 5). The various districts included in the fact finding focus group discussion have been provided in Annex 6.

A summarized section on the findings of the focus groups have been added to this study, so that a coherent set of information, collected through different research methodologies (qualitative and quantitative) are provided in a single publication.

Time Period of the Study

The HBWW study including the survey and the enumeration was conducted from December 2009 to January 2011. However, it should be noted that bulk of the study had been finished by August 2010, when it was stopped due to the huge wave of floods that inundated the country at this time.

Limitations of the Study

1. Covering rural and urban areas of the country where many different languages are spoken meant that apart from women enumerators, translators also had to be used in each province who could speak the local language. This meant that enumeration took more time than required. In addition, translators also had to be trained to ensure that data collection was not compromised.
2. Rural and urban households generally had a conservative culture which meant that male enumerators/supervisors could be used to a limited extent. In case they were used, it was only in combination of a woman translator. However, at the same time women translators could not be found easily due to the very same conservative patriarchal culture.
3. Enumeration was a very difficult task both in urban and rural areas, as it meant walking house-to-house covering a wide physical area. It was difficult to retain female translators as they found the work physically taxing.
4. Questionnaires had to be filled by trained women. However language barriers meant that quite a lot of help had to be taken from translators. It is possible that there were interpretation problems in this process. Based on lack of data credibility, 14 filled questionnaires had to be rejected.
5. Women in society are hesitant to be interviewed and many HBWWs, when approached would refuse to be part of the survey. The process was to explain the questionnaire briefly to the respondent and get her permission to participate and then start the questionnaire filling process. Many would agree and then half way through the information sharing would change their mind, and refuse to continue; or as it happened far more frequently, if a male household member would come in during the survey, he would refuse to let the HBWW answer the

remaining questions. This was also a prevalent theme in case of child labor as well as young married girls: older female members of the household would stop data collectors from continuing their work suddenly.

6. There were time and weather limitations in carrying out the research. Due to extreme heat during the months from March to July, it was a difficult task, especially in Sindh and Punjab. The enumeration survey had to be stopped in Sindh in March; instead work was started in Punjab. However, by May it was very hot in Punjab as well, but due to time constraint, work had to be continued. By August 4, the remaining enumeration work and demographic survey in Balochistan had to be stopped due to heavy rains and the terrible floods which hit Sindh and Balochistan. This meant that the research study, which had been meant to be completed by December, was delayed by four months.
7. A major limitation of the research is linked to the availability of macroeconomic data. The last census was held in 1998. The next census is in the process of being conducted and it is expected that the results will be available by late 2011. For the enumeration of HBWWs, the population base has been taken from the data available for 1998. However, the sample data for the study in hand reflect the reality of the population for 2010, the year in which this study was conducted. This means that the numbers and percentages being presented for the presence of HBWWs have a huge anomaly. The solution is that once the latest census data is made available, the percentages calculated and presented in the study should be recalculated based on the new census information.

2

Home-Based Women Workers: Socio-economic Environment

Hearth and Home

A total of 1395 HBWW were included in the Demographic and Socio-economic Survey. As has been described before, the questionnaire used for the survey had two parts. The HBWWs Household Form was used to gather demographic information of the home-based women worker's household members.

The HBWWs Form was specific to home-based women's economic sphere of activity.

Based on the 1395 questionnaires, data from a total of 10,759 household members was gathered. The average household size comes out to be 7.7 members per household. For rural and urban households, there was 7.8 and 7.7 members per household.

The total percentage of females was 51.4%. The total number of rural and urban household members were 5486 (51.0%) and 5278 (49.0%), respectively.

Of the total sample, 50.1% were children in the age range 18 years and less. Children were most represented in the age range 14-18 years, where boys were 14.7% and girls were 16.0% (Table 1). Nearly 41% of the sample was in the age range of 19-50 years. Missing data was reported for 0.7% sample.

Of the male sample, 51% were 18 years old or younger. In the female sample, this age bracket comprised 49%.



Table 1
HBWWs' Household: Age Range

| | All (%) (N=10,759) | Male (%) (N=5224) | Female (%) (N= 5535) |
|------------------|------------------------------|-----------------------------|--------------------------------|
| Age Range | | | |
| (years) <5 | 10.3 | 10.3 | 10.2 |
| 5-8 | 11.1 | 12.1 | 10.1 |
| 9-13 | 13.4 | 14.1 | 12.8 |
| 14-18 | 15.4 | 14.7 | 16.0 |
| 19-25 | 15.3 | 13.7 | 16.9 |
| 26-35 | 12.6 | 11.8 | 13.4 |
| 36-50 | 13.2 | 13.2 | 13.2 |
| 51-64 | 4.8 | 5.4 | 4.2 |
| 65+ | 3.2 | 3.9 | 2.6 |
| Missing | 0.7 | 0.8 | 0.6 |
| Total | 100.0 | 100.0 | 100.0 |

Marital Status

Marital status data has been reported from age 5 years and above, as a number of children were reported to have married status. Some widows and widowers were also reported in this age group.

In age category 5 years and older, 38.1% of the sample was married (Table 2). In comparison to widows, the ratio of widowers was much lower.

Table 2
HBWWs' Household: Marital Status

| | All (%) (N=9654) | Male (%) (N=4684) | Female (%) (N=4970) |
|-----------------------|----------------------------|-----------------------------|-------------------------------|
| Marital Status | | | |
| (5 year +) | | | |
| Single | 58.1 | 60.1 | 56.2 |
| Married | 38.1 | 38.6 | 37.7 |
| Widow/Widower | 3.4 | 1.1 | 5.5 |
| Divorced/Separated | 0.3 | 0.1 | 0.6 |
| Total | 100.0 | 100.0 | 100.0 |

In the age group 19 years and above, 27% of the sample was single. The total percent of divorce/separations was very low, only 0.5%. Six percent women were widows, whereas only 0.2% men were widowers.

In the age group 9-18 years, of a total of 3095 children, 98 (3.2%) were married, and two were separated; a majority of married children were girls (77%). Eight married children (0.3%) were in the age group 9-13 years, and in the age group 5-8 years, two boys and one girl were married; one girl was separated.



Education and Work: A Balancing Act

Educational Status

In the total house hold population (10,759), people with no literacy comprised 39.0% (Table 3). In comparison to men, a much higher percent of women had no literacy. Primary level education was represented most than all other levels (25.0%). Lesser percentage of women had access to any level of education, except religious education (17.0%).

Table 3
HBWW's Household: Educational Status

| | All (N=10,759) | Male (N=5224) | Female (N=5537) |
|-----------------------------------|--------------------------|-------------------------|---------------------------|
| Educational Level | | | |
| Underage | 0.5 | 0.7 | 0.3 |
| No Literacy | 39.0 | 37.0 | 40.8 |
| Non-Formal | 0.4 | 0.3 | 0.6 |
| Madrissa/Quran | 11.7 | 6.2 | 16.8 |
| Primary | 25.0 | 27.6 | 22.3 |
| Middle | 9.4 | 11.0 | 7.8 |
| Secondary | 9.4 | 11.7 | 7.3 |
| Intermediate | 3.2 | 4.2 | 2.3 |
| Diploma | 0.6 | 0.3 | 0.9 |
| Bachelor's | 0.9 | 1.0 | 0.8 |
| Master's | 0.1 | 0.2 | 0.0 |
| Alim | 0.02 | 0.02 | 0.02 |
| School for Mentally Challenged | 0.02 | 0.04 | 0.0 |
| Missing | 0.1 | 0.06 | 0.1 |
| Total | 100.0 | 100.0 | 100.0 |

Of the entire sample (10,759), only 2673 (25%) were currently enrolled in any educational institution. Of the entire number of people who were currently enrolled, 88.5% were enrolled in primary to intermediate level. Of these, 65%, 17%, 13%, 5% were enrolled in primary, middle, secondary and intermediate levels, respectively.

In the currently enrolled sample, men and women comprised 54% and 46%, respectively. The currently enrolled men and boys were predominantly represented in primary school (60.3%) and then middle (14%) and secondary school (12%). Six percent boys were enrolled in *madrissas* or learning to read the Quran. Five percent of the male sample was enrolled in intermediate level, whereas less than 2% men were enrolled in Bachelor's and Master's level degrees.

In the 'currently enrolled' sample for girls and women, 54% were in the primary level, and 16% and 12% were in the middle and secondary level, respectively. About 11% of the girls/women sample was enrolled in *madrissas* or were learning to read the Quran. Although, 5% and 2% women were enrolled in intermediate and Bachelor's level degrees respectively, none were enrolled in Master's level courses.

Of the currently enrolled population, 50% were from the rural sector. In the rural population, 57% and 43% were boys/men and girls/women, respectively. In the urban population, 51% and 49% were boys/men and girls/women, respectively.

Comparison between boys/men and girls/women in the urban sector shows that only at the primary level there were more boys enrolled i.e. 60% versus 50% girl enrollment. However, at middle and secondary level, 18% and 12% girls were enrolled, respectively. Boy enrollment for the two levels was at 14% and 10%, respectively.

The Laboring Class

Work Status

Child Labor

In the age group 5 to 18 years, there were 4284 children. In this age group, 29% were working. Of the working children, only 31% were currently enrolled in formal schools, of which 31% and 69% were male and female, respectively.

In the age group 5-8 years child labor was 3.3 % (Table 4). More girls than boys were child labor in the sample, and the percentage of working girls increased sharply with age. Child labor for boys was 36.2% and for girls 64.2%.

Table 4
HBWWs' Household: Child Labor

| Age Group | Total (%) (N=1233) | Boys (%) (N=442) | Girls (%) (N=791) |
|---------------------|------------------------------|----------------------------|-----------------------------|
| (5-18 years) | | | |
| 5-8 | 3.3 | 1.4 | 1.9 |
| 9-13 | 24.0 | 8.3 | 16.0 |
| 14-18 | 72.7 | 26.2 | 46.4 |
| Total | 100.0 | 36.2 | 64.4 |

In comparison to 25.8% boys working as home-based workers, girls' representation was much higher at 89.0% (Table 5). If the percentage of girls who were working as HBWs as well in other occupations was also included, their representation increases to nearly 92%; however their representation in any other work category was minimal. As the questionnaires were only filled from HBWWs, there is a sampling bias of households where home-based work was prevalent. Within such a biased sample, representation of boys as home-based workers was very low (27.4%). On the other hand, boys were most represented in daily labor category (33%), as well as in semi-skilled labor (16.0%).

Table 5
HBWWs' Household: Child Labor Employment Category

| Work Category | All (%) (N=1233) | Boys (%) (N=442) | Girls (%) (N=791) |
|----------------------|----------------------------|----------------------------|-----------------------------|
| HBW | 66.3 | 25.8 | 89.0 |
| HBW + | 2.6 | 1.6 | 3.2 |
| Peasant | 5.4 | 10.0 | 3.0 |
| Daily Labor | 13.3 | 33.0 | 2.4 |
| Domestic Servant | 0.5 | 0.2 | 0.6 |
| Factory Worker | 1.6 | 4.5 | 0.0 |
| Vendor | 1.6 | 4.5 | 0.0 |
| Sales Person | 1.1 | 3.2 | 0.0 |
| Semi Skilled | 5.8 | 16.0 | 0.1 |
| Business | 0.1 | 0.2 | 0.0 |
| Private Employee | 1.1 | 0.2 | 1.5 |
| Government Employee | 0.2 | 0.4 | 0.1 |
| Missing | 0.2 | 0.7 | 0.0 |
| Total | 100.0 | 100.0 | 100.0 |



Adult Work Force

In the age range 19 years and older, the sample size was 5370 of which 74.7% were employed in paid work. Of the total adult working population, 1972 (50.1%) were from the urban sector.

As shown in Table 6, the adult male work force was 1999 (49.8%), of which daily labor was the highest category of workers (43.0%). The percentage of home-based male workers was very low, i.e. only 7.7%. It further reflects on the fact that even though the 1395 households were chosen on the basis that at least one woman was a HBW, the presence of men in home-based work was low. It should be noted that the HBW+ category included

HBWs who were also working as peasants or daily wage workers.

Other large categories of employment reflect the agriculture sector i.e. large number of peasants, as well as semi-skilled labor force. The semi-skilled category work force included mechanics and other automobile repair work force, plumbers, painters, and drivers, among others.

The adult women work force was 2015 (50.2%) reported to be working in various categories. Nearly 91% percent of the adult women were home-based workers, of which five percent were also working as daily labor and peasants.

Table 6
HBWWs Household: Adult Employment Category

| Work Category | All (%) (N=4014) | Male (%) (N=1999) | Female (%) (N=2015) |
|----------------------|----------------------------|-----------------------------|-------------------------------|
| HBW | 46.3 | 7.4 | 85.3 |
| HBW + | 3.0 | 0.7 | 5.2 |
| Peasant | 7.4 | 12.5 | 2.6 |
| Daily Labor | 23.1 | 43.0 | 3.3 |
| Domestic Worker | 0.3 | 0.1 | 0.4 |
| Factory Worker | 2.0 | 3.8 | 0.2 |
| Vendor | 1.9 | 3.4 | 0.1 |
| Sales person | 2.2 | 4.1 | 0.3 |
| Int'l Migrant Worker | 0.07 | 0.1 | - |
| Semi-Skilled | 8.04 | 15.7 | 0.7 |
| Business | 0.5 | 0.7 | 0.3 |
| Private employee | 1.5 | 2.0 | 0.9 |
| Govt Employee | 2.9 | 5.5 | 0.4 |
| Missing | 0.4 | 0.75 | 0.09 |
| Total | 100.0 | 100.0 | 100.0 |

One woman was a teacher in a private school and would carry out home-based work after coming home. The only other category of work which had some representation of women work force was peasants and daily labor. Except for traditional work in the farming sector, it is clear that women were not engaged in employment outside their homes.



Table 7
Income Range: Household and Children

| Household Average Monthly Income Range | Household Income (%) | Child Labor Income (%) |
|---|-------------------------|---------------------------|
| | (N= 4014) | (N=1233) |
| Help | 18.0 | 54.5 |
| (Rs.) Less 100 | 2.0 | 2.0 |
| 100-300 | 6.2 | 5.1 |
| 301-500 | 5.4 | 4.3 |
| 501-1000 | 9.4 | 7.2 |
| 1,001-2,000 | 12.4 | 10.0 |
| 2,001-3,000 | 11.2 | 7.2 |
| 3,001-4,000 | 7.5 | 3.0 |
| 4,001-5,000 | 7.0 | 1.5 |
| 5,001-6,000 | 6.4 | 1.5 |
| 6,001-7,000 | 3.0 | 1.0 |
| 7,000-10,000 | 6.7 | 0.6 |
| 10,000-15,000 | 2.0 | 0.3 |
| 15,000-20,000 | 1.0 | - |
| 20,000-30,000 | 0.3 | - |
| 30,000-60,000 | 0.1 | - |
| Missing | 1.4 | 1.7 |
| Total | 100.0 | 100 |



Income data for children and adults throws further light on child labor; 54.5% child labor did not have access to the money they were earning (Table 7). Similarly, 18% of adult earnings were being kept by other household members. This issue will be discussed further in the next chapter.

A bulk of the children, approximately 17%, were getting paid in the range of Rs.

1,001-3,000. This was also the case for adults: nearly 24% of the sample earned in the same range. However, another 21% was earning between Rs. 3,001-6,000. The data reflects that the home-based work is mostly lodged in households with very poor earning capacity.

The general trend is toward very low income range, which reflects the working class structure of HBWWs' families.

Home-based Women Workers

In the age range 5 years and above, the total number of people employed in paid work was 5247. Of this sample total HBWs were 54.1%: males were 11.6% and females 91.2%. As each household included in the sample had to have at least one home-based women worker, the minimum number of HBWWS would have been 1395; the presence of 2560 females in this sample means that, on average, two women per household were HBWWs.

Of the total HBWWs, 45% were from rural areas and the remaining 55% were from urban areas.

3 Home-Based Women Workers: Their Life

The following section provides socio-economic data of home-based women workers. This class of labor does not exist in isolation, but within broader class dynamics, local societal context, state policies, and global forces. HBWWs are bounded by values that have emerged from a feudal society, while also encountering the harsh realities of a changing context under globalization and capitalist market integration which compel women to engage in piece-rate labor. This is a form of labor that only gives women just enough revenue to avoid hunger, while the misery of poverty persists.

Patriarchal Confines: Dictates of Norm and Culture

The information presented here is based on the data collected on the HBWWs Form. Only in one instance data from the Household Form has been used to provide educational status of HBWWs.

A total of 1395 home-based women workers were included in the survey. Of these, 50.6% were from rural areas, the remaining from urban areas. Of the total 706 HBWWs included in the rural sample, 36%, 35%, 22% and 7% were from Punjab, Sindh, KP, and Balochistan, respectively. Similarly, of the 691 HBWWs in the urban sample, 36%, 36%, 21% and 7% were from Punjab, Sindh, KP, and Balochistan, respectively.

A majority of the women were Muslims (92.8%), the remaining were Hindus (5.8%), Christians (1.0%) and Kalash (0.4%).

Family Status

Families were categorized nuclear if the household comprising parents and children were the only members of the family who were cooking and eating together. If family members comprised of other than parents and children, and were cooking and eating food together, the household was categorized as extended.

Interestingly, as shown in Table 8 more families were nuclear (52.2%). It shows a changing trend in a society which has been traditionally living in extended family systems. However, even for rural households, more than 25% were nuclear.

The HBWW was asked to identify the head of the household. If she would consider herself as the head, or would name another woman in the family head of the household, it was recorded as such. Based on such responses, 5.8% nuclear and 3.8% extended families were headed by women.

Table 8
Home-based Women Workers: Family Status
 (N= 1395)

| | All (%) | Rural (%) | Urban (%) |
|-----------------------|---------|-----------|-----------|
| Family Status | | | |
| Nuclear | 52.2 | 25.0 | 27.0 |
| Extended Family | 37.9 | 21.0 | 17.0 |
| Nuclear Women-headed | 5.8 | 2.5 | 3.3 |
| Extended Women-headed | 3.8 | 1.5 | 2.3 |
| Total | 100.0 | 50.0 | 50.0 |

Age Range

Table 9 shows that the largest percent of age group of HBWWs included in the survey was between 26-35 years (32%), with the bulk of the sample falling in the ages 19-50 years (84%). However, it is clear that women were active as economic members across all age ranges.

Table 9
Home-based Women Workers: Age Range
 (N = 1395)

| Age range (Years) | % |
|----------------------|-------|
| 11-13 | 1.0 |
| 14-18 | 10.3 |
| 19-25 | 26.4 |
| 26-35 | 32.3 |
| 36-50 | 25.3 |
| 51-59 | 2.5 |
| 60+ | 2.2 |
| Total | 100.0 |

Educational Status

Educational data of HBWWs shows that of all HBWWs in the study, 310 (13.0%) were currently enrolled in some educational institution. Apart from 31% enrollment in primary (Table 10), nearly 42% were enrolled in secondary and middle schools.

Data on educational status for the 2430 HBWWs (which includes total number of HBWWs in the Demographic and Socio-economic Survey) shows that nearly 33% had no literacy. However, nearly 25% of HBWWs had acquired middle or higher level of education.

Table 10
Home-based Women Workers: Educational Status

| Educational Level | Current Enrollment (%) (N=310) | Educational Status (%) (N=2430) |
|--------------------------|---|--|
| No Literacy | 0.0 | 32.8 |
| Madriisa/Quran | 13.0 | 21.5 |
| Informal | 0.6 | 0.2 |
| Primary | 31.0 | 19.5 |
| Middle | 20.0 | 10.0 |
| Secondary | 22.2 | 11.0 |
| Intermediate | 11.0 | 3.0 |
| Diploma | 0.0 | 1.0 |
| Bachelor's | 2.2 | 0.8 |
| Total | 100.0 | 100.0 |

Marital Status

Nearly 64% of HBWWs included in the survey were married. (Table 11). There was no bias in selecting married or single women in the sample. However, other biases related to women putting restrictions on their visibility could be at play. More often than not, single women were hesitant to answer questionnaires and hence this could have led to a more dominance of married women being included in the sample.

Table 11
Home-based Women Workers: Marital Status

| Marital Status | Number | % |
|-----------------------|---------------|----------|
| Single | 404 | 29.0 |
| Married | 893 | 64.0 |
| Widow | 75 | 5.4 |
| Divorced/Separated | 23 | 1.6 |
| Total | 1395 | 100.0 |

Household Head

A vast majority of women across all ages have claimed a male member to be the head of the household (Table 12). In the case of single women, 84% claimed their fathers or brothers as head of the household. Of married women, nearly 78% and 9.6% considered their husbands and fathers-in law to be head of the household, respectively.

Table 12
Patriarchal Forces: Household Head

| | Single (%) (N= 404) | Married (%) (N=893) | Widow/Divorced/ Separated (%) (N=98) |
|------------------------------|-------------------------------|-------------------------------|--|
| Head of the Household | | | |
| Herself | 1.5 | 2.6 | 51.5 |
| Husband | 2.2 | 77.9 | 1.0 |
| Brother | 13.2 | 0.2 | 8.1 |
| Son | 0.0 | 1.5 | 20.2 |
| Father | 71.0 | 2.1 | 9.1 |
| Mother | 10.2 | 0.6 | 5.1 |
| Mother in law | 0.0 | 3.1 | 2.0 |
| Father-in-law | 0.2 | 9.6 | 0.0 |
| Grand Father | 0.7 | 0.1 | 1.0 |
| Grand Mother | 0.2 | 0.3 | 1.0 |
| Aunty | 0.2 | 0.0 | 0.0 |
| Uncle | 0.4 | 0.2 | 0.0 |
| Brother-in-law | 0.0 | 1.7 | 1.0 |
| Total | 100.0 | 100.0 | 100.0 |

Family Size

In general the family size of the HBWWs was quite high (Table 13). Only 19% of the married HBWWs had only 1-2 children. (However, it is worth pointing out that nearly 40% of them were less than 26 years old and would be most probably increasing their family size). Nearly 26% had at least five children. In the widowed or divorced women category, nearly 20% had seven or more children.

Table 13
HBWWs: Women with Children

| No of Children | Married (%) | Widows/Separated/ Divorced (%) |
|----------------|-------------|-----------------------------------|
| | (N=893) | (N=98) |
| 0 | 10.0 | 14.3 |
| 1-2 | 11.0 | 19.4 |
| 3-4 | 27.8 | 23.4 |
| 5-6 | 25.7 | 23.4 |
| 7-8 | 12.1 | 9.2 |
| 9-10 | 4.3 | 10.2 |
| 11-13 | 1.1 | 0.0 |
| Total | 100.0 | 100.0 |

Head of the Household: Income Contribution

The information provided on head of the household's contribution toward household expenses was important in order to understand the situation of women working in home-based work. As shown in Table 14, head of the household were those men or women who were defined as such by the HBWW herself. A large majority of women did not know the economic contribution of the head of the household, as he/she was buying the household goods by herself/himself. Nearly 31% single women and 38% married women fall in this category. Only 6% head of the households give all of their earnings to the women folk of the house.

Nearly 10% -11% of single and married women households were receiving Rs. 2,000-4,000 for monthly expenditure from the head of the household. Another 11-12% in both categories (single and married women) was receiving Rs. 4,000-6,000.

Table 14
Household Income Contribution: Head of Household

| Expense Contribution | Single (%) | Married (%) | Widow/Divorced/ Separated (%) |
|----------------------|------------|-------------|----------------------------------|
| | (N=404) | (N=893) | (N=98) |
| Unemployed | 20.5 | 13.4 | 12.7 |
| Don't Know | 30.7 | 38.3 | 55.0 |
| Don't Give | 1.0 | 0.9 | - |
| Give All | 6.4 | 6.0 | 5.0 |
| In Kind | 1.2 | 0.2 | - |
| Rs. 120-250 | - | 0.3 | - |
| 500-750 | 0.5 | 1.0 | 1.9 |
| 900-1,200 | 1.0 | 1.0 | 2.9 |
| 1,201-1,500 | 2.7 | 1.1 | 1.0 |
| 1,600-1,800 | 0.2 | 0.3 | 1.0 |
| 1,801-2,500 | 2.7 | 3.2 | 2.0 |
| 2,501-2,800 | 1.0 | 1.0 | - |
| 2,801-3,000 | 6.2 | 5.6 | 2.9 |
| 3,001-4,000 | 4.2 | 5.2 | 3.9 |
| 4,001-5,000 | 6.2 | 6.2 | 3.9 |
| 5,001-6,000 | 6.0 | 5.4 | 2.9 |
| 6,001-8,000 | 4.5 | 5.2 | 2.0 |
| 8,001-10,000 | 2.2 | 2.0 | 1.0 |
| 10,001-12,000 | 1.0 | 0.4 | - |
| 12,001-14,000 | 0.2 | 0.4 | - |
| 14,001-16,000 | 0.2 | 0.6 | - |
| 16,001-20,000 | 0.2 | 0.2 | 1.0 |
| 20,001-30,000 | 0.2 | 0.3 | - |
| Missing | 1.0 | 2.0 | 1.0 |
| Total | 100.0 | 100.0 | 100.0 |

In order to understand the economic contribution of closest kin male members of the family, data on income contributions of male head of the households for single

and married women was separated by relationship: for single women by father and brother, and for married women by husband. Nearly 28% and 32% single women did not know the contributions made by their fathers and brothers, respectively (Table 15). Similarly, nearly 37% married women did not know the amount of money spent by their husbands on household expenditure, as their husbands were managing household expenditure themselves and not giving them direct access to money.

Table 15
Household Income Contribution: First of Kin

| Expense Contribution | Father (%) | Brother (%) | Husband (%) |
|-----------------------------|-------------------|--------------------|--------------------|
| | (N=287) | (N=53) | (N=706) |
| Unemployed | 18.1 | 7.5 | 10.0 |
| Don't Know | 27.5 | 32.0 | 36.6 |
| Don't Give | 0.6 | 0.0 | 1.0 |
| Give All | 6.6 | 7.5 | 6.5 |
| In Kind | 1.0 | 1.8 | 0.2 |
| Rs. 120-250 | 0.0 | 0.0 | 0.4 |
| 500-750 | 0.7 | 0.0 | 0.7 |
| 900-1,200 | 0.7 | 1.8 | 1.0 |
| 1,201-1,500 | 2.7 | 5.6 | 1.0 |
| 1,600-1,800 | 0.3 | 0.6 | 0.4 |
| 1,801-2,500 | 2.7 | 3.7 | 3.2 |
| 2,501-2,800 | 0.7 | 1.8 | 1.0 |
| 2,801-3,000 | 6.6 | 9.4 | 6.3 |
| 3,001-4,000 | 4.1 | 7.5 | 6.0 |
| 4,001-5,000 | 7.0 | 9.4 | 6.3 |
| 5,001-6,000 | 7.3 | 5.6 | 6.5 |
| 6,001-8,000 | 6.2 | 0.0 | 6.2 |
| 8,001-10,000 | 2.4 | 3.7 | 2.2 |
| 10,001-12,000 | 1.3 | 0.0 | 0.5 |
| 12,001-14,000 | 0.3 | 0.0 | 0.5 |
| 14,001-16,000 | 0.3 | 0.0 | 0.5 |
| 16,001-20,000 | 0.7 | 0.0 | 0.1 |
| 20,001-30,000 | 0.3 | 0.0 | 0.4 |
| Missing | 2.0 | 1.8 | 1.6 |
| Total | 100.0 | 100.0 | 100.0 |

Mobility, Work and Earnings

Women were asked that if they had the opportunity would they be willing to work outside their homes. Nearly 70% were not willing to work outside (Table 16). According to almost all women they could not go outside the confines of their homes to work as it was not part of their family/caste custom. This remark was heard irrespective of ethnic background.

Of the 28% women who were willing to work outside their homes, 62% and 31% were married and single women, respectively. Of the separated/divorced women, and widowed women, 3% and 4% were willing to work outside their homes, respectively.

Table 16
Mobility

(N=1395)

| Permission | % |
|-------------------|----------|
| Yes | 28.4 |
| No | 69.7 |
| Don't Know | 0.5 |
| Missing | 1.4 |
| Total | 100.0 |

Women were asked if their household members had problems with them for working at home. For a majority of women, the response was in the negative. About 21% women said that they would have some heated words with some family members (Table 17). Mostly, the acrimony would result among sisters, sisters-in-law or women members when they would not finish their household chores. Some women reported that they had problems with their husbands as they did not like them to work once they had come home. Other women reported that they had problems with their husbands if they worked at night. Due to confined space, men were not able to sleep as the room light would disturb them.

Table 17
Acrimony Due to Work
(N = 1395)

| Acrimony | % |
|-----------------|----------|
| Yes | 21.3 |
| No | 76.4 |
| Some Times | 1.3 |
| Missing | 1.0 |
| Total | 100.0 |

Women were asked about how they were using their income. It was noticed that women would generally clump their answers and would say that they spend it on their home, siblings, children and spouses. These responses were separated and reported under Home+. When women would include themselves as well, the data has been reported under self+.

It was clear that single women had less control over their income than married women. Nearly 19% single women did not have access to their income (Table 18); another 16% were giving away their earnings to their parents. It should be noted that of the 404 single women, 38% were in the category of child labor.

Among married women, six percent women did not retain their earnings from home-based work; another two percent were giving it to their in-laws.

More single women reported using the income for themselves. It should be kept in mind that a vast majority of young single women would use the money for making their trousseau. In contrast, only 5% married women reported that they were using their earning for themselves.

Table 18
Use of Income

| | Single (%) (N= 404) | Married (%) (N= 893) |
|----------------------------|-------------------------------|--------------------------------|
| Income Taken | 18.8 | 6.04 |
| Home | 14.3 | 13.9 |
| Husband | - | 1.2 |
| Children | 0.24 | 5.0 |
| Self | 17.7 | 4.7 |
| Parents/ Parents in-law | 15.8 | 1.9 |
| Home+ | 0.5 | 21.1 |
| Self + | 32.4 | 45.4 |
| Missing | 0.74 | 0.33 |
| Total | 100.0 | 100.0 |

Health Issues

HBWWs were asked if they had any health problems from their work. Sixty-four percent stated that they had no health problems. A further question had been about their general health and 56% claimed that they had health problems. Further enquiry on the kind of health issues yielded responses from 821 women (59%).

The major issues which were taking away the well-being of HBWWs were wide ranged. The most prevalent complaint was back pain due to long working hours. Women would often complain that their backs as well as kidneys would ache (*gurdae mae dard hota hae*).

Of the 821 women who talked about their health issue, a combination of aches and pains were most common: women would say that they had back, shoulder and neck ach constantly. Headaches and weakening eye sight were frequently mentioned. Another often heard issue was feeling tired. If asked about the kind of relief they were seeking from their multitude of pains and malaise, the general response was they would take '*sar kae dard kee goli*' (headache pill).

Another area which was explored was health problems and access to health care in the family.

39% of HBWWs reported health problems in their families. Of those, who claimed that one or more family member had health issues, 26% were seeking medical care, 7% reported that they were unable to seek medical attention due to health cost issues; another 4% were going sporadically, based on availability of funds.

Economic Burdens

Some of the key variables which gave an indication of HBWWs economic situation included dwelling space, any other source of income. Economic situation was also gauged by any burden of loans for any major issues or for purchasing daily consumption items such as groceries.

Table 19
Ownership and Income

(N= 1365)

| Home Ownership | % | Income Source | % |
|-----------------------|----------|----------------------------|----------|
| Yes | 82.0 | None | 62.7 |
| Pay Rent | 17.0 | Home Rent | 2.9 |
| | | Land | 2.7 |
| Missing | 1.0 | Livestock | 13.7 |
| | | Benazir Fund ¹² | 7.2 |
| | | Pension | 0.5 |
| | | Help ¹³ | 0.2 |
| | | Multiple | 10.0 |
| | | Missing | 0.1 |
| Total | 100.0 | | 100.0 |

A majority of the households had either their own dwelling or were not paying rent as they were living in extended family systems. Nearly 17% families were paying rent (Table 19). This does indicate first a culture of extended families in Pakistan's feudal economic framework, and second, to the inability of families to leave their extended family abodes as they were not able to pay for living in rented space.

In addition, 62% of the HBWWs and their families had no other source of income. Very few had livestock, and they were mostly in the rural areas. Even the livestock was minimal, mostly goats and chicken. A few had cows and buffaloes which were

¹² Benazir Fund was a cash subsidy provided by Zardari Government.

¹³ Help means other household members who were sharing the work load but were not receiving payment for their work contribution.

then source of additional income. Seven percent of HBWWs were getting Benazir Fund which also indicated their eligibility as poor needy families.

Women were living in very small space is obvious from the fact that nearly 44% of the HBWWs were carrying out their work in their bedrooms (Table 20). In many instances, even the kitchen and the bedroom occupied the same space. Such cases were more in the urban than rural areas.

Table 20
Place of Work
(N =1395)

| Place | % |
|------------------|-------|
| Bedroom | 43.8 |
| Separate | 5.2 |
| Outside the home | 0.2 |
| Verandah | 30.3 |
| Any Place | 18.9 |
| Missing | 1.6 |
| Total | 100.0 |



Women's Work Environment

House rent was being paid by 205 of the HBWWs (Table 21), representing a small percent, i.e. less than 15% of the HBWWs surveyed. However, for those families who were paying rent, the economic burden was intense. Nearly 70% of these families were paying rent in the range of Rs. 1,000-3,000. This was an astronomical sum given their meager individual, as well as their collective, household earnings.

However, as it has been said above, it does not mean that those who were not paying rent were living in relative ease. The actuality was that many families were living in great discomfort, and lack of space was creating much acrimony.

In Multan, a young girl making sugar wool (*guriya kae ball*) and packing it to be sold by her 65+ old father was living in a narrow three-storied old building. They themselves were a big family but in addition, two married brothers were living with them. Each had a number of children. There was a lot of pressure on these men to move out but they had very meager incomes and would not have been able to bear the additional burden of house rent.

Table 21
House Rent
(N= 205)

| Rent | % |
|-------------|----------|
| 100-500 | 7.8 |
| 501-1000 | 12.6 |
| 1001-1500 | 19.0 |
| 1501-2000 | 28.2 |
| 2001-3000 | 21.9 |
| 3001-4000 | 8.2 |
| 4001-6000 | 2.4 |
| Total | 100.0 |

Nearly half (43.5%) of the HBWWs' families had some kind of loan which was taken for purposes other than for food items or groceries (Table 22). The data on general and grocery item loan shows clearly, that at least 23-44% families were living in debt.

The debt was incurred for a number of reasons such as for looking after illness in the family including occupational health hazards (21%) and for taking care of expenses at the death of a family member (3%). Loans were also taken for marriage expense of family members (17%) as well as for housing issues (11%) such as adding rooms to the house, other construction or making improvements in the infrastructure. Two percent loans had been taken for children's education.

A major category of loans were identified as expenditure incurred for obtaining daily need items such as grocery or utility bills (18%), and procuring household necessities (11%) such as a fan, washing machine, sewing machine, bicycle or a refrigerator among others.

About 10% took loans for starting a small business or paying money for trying to secure a government job such as buying a rickshaw, transport van, motorbike to be converted into a transport vehicle. However, some also reported that they had taken the loan to pay off losses in business. Another job-related loan was paying for procuring visas or related expenses for overseas employment. Nearly 7% reported taking loans for agriculture land related issues such as paying *mukada* (agriculture land lease), or for irrigation water needs such as tube wells in addition to purchasing livestock.

Though maximum loan taken was about Rs. 800,000, nearly 47% had taken only up to Rs. 20,000 in loans. And another 32% had taken loans in the range of Rs. 21,000 - 50,000. Less than 11% had taken loans in the range of Rs. 100,000-200,000. About 2% had taken loans in the range of Rs. 400,000 to 800,000: such huge amounts were taken for health related reasons mostly surgical procedures, as well as business loans. Some had taken a smaller amount of loan but due to interest payments the Rs. 200,000 to Rs. 300,000 loan had increased to double the amount. In one case, a loan had been taken by the head of the household but on his death (due to cancer) the family was not able to pay back the amount. Others had taken loans for finding overseas employment, for weddings and for house construction.

It should be noticed that although 53% HBWWs claimed that they were not getting groceries on loan, but when asked if they had any grocery loans for the current month, 46% answered in the affirmative. As the data shows, there was also a general pattern of getting groceries on weekly or monthly loan and then paying off when wages were received. That is one of the reasons that the positive responses on current month loans were higher.

Table 22
Economic Burdens

| | General Loan (%) | Groceries on Loan (%) | Store Loan Current Month (%) |
|-----------------|-------------------------|------------------------------|-------------------------------------|
| | | (N = 1395) | |
| Loan Taken | % | % | % |
| Yes | 43.5 | 23.4 | 46.1 |
| No | 54.2 | 52.6 | 52.4 |
| Some times | 0.0 | 10.9 | 0.0 |
| Loan & Purchase | 0.0 | 11.8 | 0.0 |
| Don't know | 0.35 | 0.0 | 0.07 |
| Missing | 1.86 | 1.07 | 1.35 |
| Total | 100.0 | 100.0 | 100.0 |

Help from the Government

An open ended question asking HBWWs to identify help that the government could provide to *mazdoors* (the labor class), elicited a number of responses.

Nearly 30% of responses were based on demands for providing or improving livelihood. For instance, the key demands were providing '*mustaqil mazdoori*' (permanent employment), '*shehar mae rozgar melae*' (provide employment in the city) monthly income, fixed salary. Others related demands were provisions for setting up a business, or a shop. Some felt that if rickshaws or motor cycles were provided it would be a source of livelihood. Other responses including asking for help in agricultural production such as land, irrigation water and seed.

Some asked for better education for their children, a house, dowries for their daughters and '*sal bhar ka anaj*' (grain for the year).

The second major set (24%) responses were linked to decreasing cost of living and increasing income. The key 'ask' was '*ghurbaat kam karo*' (decrease poverty), '*mehangai kam karo*' (decrease prices or inflation) and increase income.

A heartening set of demands were those which only specified demands for women made by 3% HBWWs. Although only eleven women demanded labor rights and labor unions. However, even such a meager number was very heartening. Another telling demand was 'payment on time'. As for many women, the norm was late payment of piece rate work; such a demand was not surprising. In addition, women also specified that local employment should be made available for women.

It should also be reported that nearly 25% were not sure what to ask for and could not give a concrete response. In many instances, other women would prompt the responding HBWW; given the prompting was from another woman these were also included.

In addition to asking help needed by the working class, HBWWs were also asked for what kind of help was needed by them from the government.

The responses were not very different from what were made for the working class. The most pertinent demand was again linked to livelihood. Nearly 30% women identified a need which was linked to livelihood or more pertinently to home-based work. Some of them included asking for machinery related to their work (although a majority were asking for stitching machines), or businesses such as asking for a boutique, a stitching or craft center shops or a '*karkhana*' which was associated with their particular sector. Other areas identified for help included payment on time as well as complete payment. The demand for fixed monthly payments was also voiced as well as permanent jobs or easy availability of work.

Women also pointed out that they needed work at home but with '*acha mauwiza*' meaning decent wages. This was also linked to demands for decreasing '*mehangai*' and increasing income which was demanded by at least 30% women. Some

miscellaneous demands were for Benazir Fund, dowry help. A few women pointed out the need for labor unions (2%) and a few pointed out that people should not be taking advantage of their helplessness '*majburi*'.

4

Globalization's Gift: Bitter Fruit

This chapter will provide data on labor and production of home-based women workers. Various areas examined include the classification of the crafts and labor employed, and products produced by HBWWs. Specific areas include piece rate and average monthly earnings of HBWWs, the range of issues which are associated with particular products, as well as the role of contractors and sub-contractors in the supply chain of piece rate work. Some attention has also been paid to information on women's understanding of themselves as a part of the labor force, and their willingness to organize themselves to demand their social and economic rights.

Classification of Work Categories: Method and Complexities

In the survey sample, HBWWs were found to be engaged in processing or producing finished or semi-finished products or providing a particular service. A total of 68 different types of processes, products and services were documented through the survey.

These 68 different types of work have been classified under four Work Categories, with each having further clusters (Annex 7). The classification was based on (A) traditional knowledge of women and raw material used (B) traditional knowledge of women and tools of production (C) assembly line production, and (D) industrial production. It is important to note, this classification is preliminary and needs further research and analysis to verify if it would hold against further development of the types and categories of work that HBWWs carry out. In addition, not all products under a particular cluster totally confirm to the classification, however, due to the dual nature or 'stand alone' qualities they have been placed in a particular cluster. A visual presentation of some of the products can be seen in Annex 7a.

If one looks at the types of products and processes in which HBWWs were engaged, it is clear that much of the production and services offered were based on their traditional knowledge and skills. For instance, sewing, stitching and embroidery related work.

The difference in classification appeared when traditional knowledge was being used by employing a more 'modern' tool of production or machinery. For instance the difference between stitching *razais* and leather bags was that the former was hand stitched and the latter machine stitched. Based on these differences, *razai* stitching was clustered under Classification (A) traditional knowledge of women and raw material used, where as leather bag stitching under (B) traditional knowledge of women and tools of production.

A particular difference that should be noticed though was that machine stitching was being employed for ordinary neighborhood production such as stitching clothes and linen items. The same craft was then employed for more market based production such as sofa covers, seat covers, *picot*, etc. Lastly, machine stitching was also being employed for fairly industrial type of production such as seat cover stitching, leather products stitching among others.

Products being made from raw material such as naturally growing weeds, mud, foods have been placed under Classification (C). These also include agricultural based processes such as opening cotton bolls, separating seeds from flowers (such as sunflower), separating, sorting and drying tobacco leaves. Other home-based activity based on raw material availability was making *chabris*, brooms, ropes; other activities would include shelling nuts such as pine and pistachio nuts.

Other home-based activity determined by tools of production in Classification (B) include football stitching, leather goods production among others. These were dependent on using particular tools of production which required some level of skill attainment, outside traditional skills and crafts. In this type of production, not only a particular craft was needed but the craft could only be employed based on particular set of tools of production ranging from very difficult to access to simple tools. However, the simplicity of the tool of production did not necessarily determine the value of the product. For instance, footballs were being produced using very simple tools. There fore it was the skill of the HBWW which was critical to her ability to enter as HBW in this sector. On the other hand, handloom or carpet productions were entirely dependent on not only the skill of the HBWW but also availability of tools of production.

Other examples of classification based on tools of production include dyeing and printing crafts which were also dependent on particular tools of production.

It should be noticed that services offered by HBWWs have been placed under Classification (B). This to some extent is problematic. For instance, salesman ship and manual data entry are not necessarily traditional knowledge of women. Again, based on lack of a better classification, they have been placed here.

Classification (C) assembly line production defines mostly work which would have been carried out in the formal sector previously. These tasks generally did not require any particular skill and basically required labor. This was most often seen in cases where HBWWs were assembling different pieces to form a product (packaging material for injection vials or making switches). In the case of packaging for injection vials, the pieces had been cut before hand, and she had to put them together to form the packing. This was also similar to inserting threads in tags, such as the tags which passengers have to put on their hand carry items in airplanes.

Under this classification certain product manufacturing has been placed which do not necessarily comply with the description. For instance, kite making was not assembly line based work. But due to lack of any other set of classifications where this particular product making could have been placed, it has been placed in this cluster.

Classification (D) industrial manufacturing included products which were geared more to industrial formal sector production where particular knowledge and skills were being employed. These included foot ball, bangle making and incense making.

Further Classification in Home-based Work

Some aspects of home-based work which need further consideration in developing a classification of home-based work are being discussed here. At this point they have not been incorporated in developing the classification. For example, HBWWs were engaged in finished and semi-finished production across similar crafts and for a range of markets. However, a vast majority of women were using the most common traditional skills of embroidery, bead and thread work to produce a wide range of products such as male and female modern and traditional dresses, ethnic wear such as *rallis*¹⁴, ethnic male head ware (*topis*), linen, ornamental products for homes and vehicles, among others, all targeted for neighborhoods and village/local towns.

The value placed on distinctive set of products produced by stitching was different and were targeted for diverse markets. These similarities in crafts employed but flow of products toward different set of markets adds to the complexity of defining the worth of home-based work.

Other considerations which could impact on classifying HBWWs work included the fact that the craft or process could be different but the product would be similar; for instance a hand embroidered dress or a machine embroidered dress. A similar example could be women producing thread using three different levels of process: (i) manual (ii) power generated small single unit (iii) multiple level industrial handlooms.



Another important difference amongst similar crafts being employed by women was the stage of the production chain in which the HBWW was involved, i.e. was she producing a finished good, or a semi-finished good. For instance, women were carrying

¹⁴ *Ralli* quilts are traditional quilts made by women in the areas of Sindh, Pakistan. Multi coloured pieces of cloths are stitched together in different patterns to produce a ralli. The most common uses are for a single person sized bedcover (used on the traditional wooden charpooy bed) or as small bag or eating cloth.

out *ada*¹⁵ like embroidery on *khusas* as well as a similar skill was being used for intricate work on men and women traditional wedding wear items. In this case, both were work in progress, meaning women were not necessarily engaged in *producing a product*, but were employing a craft and the end product would be a *semi-finished good*, such as embroidery on a *Balochi* dress or a traditional party wear dress such as *lehnga*. This semi-finished product would then go to the next chain of labor (which could still be home-based workers, male or female) for stitching and to be produced as a final product.

An area which certainly needs further analysis is the value added to products based on markets where the products are sold. For instance, traditional natural fibers, such as woven baskets when produced for local markets would generate a different price than the same product when it is sold in urban and/or export markets. But in either context, the piece rate given to women would not have much difference. This applies for products such as leather shoes, footballs, among others.

In sector classification of HBWWs, it is important to include value added context to the products being produced by women. If these products are examined from a market price perspective, four scales or forms of markets need to be given consideration:



- (i) Neighborhoods,
- (ii) Local town/village markets,
- (iii) National urban markets, and
- (iv) Export markets.

A wide range of products were being produced for neighborhoods, including: hand fans, ropes, a wide range of embroidered products such as bed linen, dresses, mud stoves, *topis*, and tailoring of clothes. Local town and village markets were receiving a wide range of products such as tractor decoration items, *parandas*, *azarbands*, *chabris*, among others. Embroidered clothes and *dupattas*, injection packs, toys from molded plastic parts, packing of items (such as laces, toys), threading of tags, handloom clothing were for national markets. Finally, there were many products for export markets such as footballs, *rallis*, carpets, embroidered clothes, bangles. It should be noticed that many items being produced for national and export markets were not mutually exclusive. For instance, beaded and embroidered items could be produced for both.

¹⁵ *Ada* work is embroidery carried out with a crochet type needle with the fabric fixed on wooden frames.

Home-based Women Labor

Skill, Years of Labor and Age of Joining

HBWWs were asked the number of years since they had been working as HBWWs, as well as the age at which they had started work in this sector.

A majority of the data had been collected in 2010 and so the years since joining the home-based labor force have been calculated backwards from 2010. It was clear that at least 21% had joined in the past 3-5 years (Table 23). It is important to note that of the total sample, nearly 76% of women had joined the home-based sector in no more than the past 15 years; more specifically, it seems that the trend for home-based work had intensified from the 1990s.

Most women seem to have joined in the age ranges 14-25 years, where nearly 57% of the sample is represented. This data again shows that home-based work as a category seems to have gained more labor in the past few years; otherwise much older women would have been part of the home-based labor force.

Table 23
Years as HBWWs
(N=1395)

| Years as HBWW | % | Age since HBWW | % |
|----------------------|----------|-----------------------|----------|
| 1-2 | 12.2 | 7-13 | 18.4 |
| 3-5 | 21.0 | 14-18 | 34.1 |
| 6-7 | 11.4 | 19-25 | 22.8 |
| 8-10 | 15.8 | 26-35 | 17.1 |
| 11-15 | 15.9 | 36-50 | 5.6 |
| 16-20 | 11.2 | 51-60 | 0.8 |
| 21-25 | 5.7 | 61-68 | 0.4 |
| 26-30 | 2.5 | Don't know | 0.1 |
| 31-62 | 3.5 | Missing | 0.6 |
| Don't know | 0.1 | - | - |
| Missing | 0.6 | - | - |
| Total | 100.0 | Total | 100.0 |

HBWWs were asked about the skills they were employing in their work. For a majority of them they knew the skill as part of their traditional heritage. This was largely true for traditional skills of embroidery or appliqué, or making of traditional

items at home such as ralli, chabri and other natural fiber products. However, about 56% percent women reported that they had learnt the skill from somebody else. For nearly the entire sample who had said that they had learnt the skill, it had been learnt from a family member, or somebody in the neighborhood. In less than 2% of the sample, women reported that they had learnt the skill by joining a skill training centre.

HBWWs Earnings, Products and Helpers

A particular complexity of home-based work is that workers do not have job specifications nor are they assigned a specific task, as done for labor in the formal and most of the informal labor sector. For instance, domestic workers, agricultural workers, construction workers all have a particular set of work, with fairly specific hours of work. This is not the case for home-based work labor force. So in order to understand HBWWs earnings, it is important to understand the various types of work they carry out, as their earnings would change by product. In addition, often the work of one home-based worker hides the work of other HBWWs at home including children, the elderly and physically challenged. In order to understand these complexities, a number of questions were asked to understand the HBWWs labor and earnings.

Of the total 1395 HBWWs, 53% were working on their own without using the help of anybody else at home. Many women were making more than one product: 38% and 14% of the sample was making a second and third product, respectively.

Based on all home-based work being carried out the average monthly income of the HBWWs was calculated. The reason for the immense criticism coming out against home-based work in the light of globalization is evident from the average income range of HBWWs. Nearly 12% of women were earning in the range of Rs.301- 500 (Table 24) per month.

Table 24
Average Income Range

| | All (%) (N=1395) | Rural (%) (N=706) | Urban (%) (N=689) |
|-----------------------------|----------------------------|-----------------------------|-----------------------------|
| Average Income Range | | | |
| Rs. 0-150 | 5.4 | 6.5 | 4.4 |
| 151-300 | 9.4 | 10.8 | 8.0 |
| 301-500 | 11.8 | 15.6 | 8.0 |
| 501-700 | 9.1 | 10.1 | 8.1 |
| 701-900 | 8.7 | 9.1 | 8.3 |
| 901-1,200 | 8.1 | 8.6 | 7.5 |
| 1,201-1,600 | 10.1 | 8.5 | 11.8 |
| 1,601-2,000 | 7.7 | 5.9 | 9.6 |
| 2,001-3,000 | 12.0 | 11.2 | 12.8 |
| 3,001-4,000 | 7.3 | 5.9 | 8.7 |
| 4,001-5,000 | 4.0 | 3.3 | 4.6 |
| 5,001-6,000 | 2.6 | 2.4 | 2.8 |
| 6,001-8,000 | 2.3 | 1.7 | 2.9 |
| 8,001-10,000 | 0.7 | 0.1 | 1.2 |
| 10,001-16,000 | 0.7 | 0.1 | 1.2 |
| 16,001-40,500 | 0.2 | 0.1 | 0.3 |
| Total | 100.0 | 100.0 | 100.0 |

Home-based work has many problematic variables which makes it difficult to calculate monthly earnings of home-based workers. First, work flows are often seasonal, and even if they are not, they are not in any case uniform for all 12 months. Second, working hours of HBWs, especially women are not fixed as there may be social issues at home which they need to take out time for such as the illness of household member, visitors, or other family matters. Taking into consideration that there is a routine to domestic life, and so based on the routine work HBWWs after taking care of domestic chores would have routine hours but even these could be disrupted by sudden domestic emergencies. Third, home-based work is often not carried out by a single person, as other household members may be helping HBWWs to complete the work load. However, the additional labor force (or as the common term employed 'helpers'), often composed of young girls and sometimes boys, may be sporadic or some days consistent and on other days sporadic. Hence it is difficult to estimate to what extent the additional labor is being used. The issue becomes even more complex when women are working on more than one product, as the payment per piece, as well as working hours of the HBWWs changes by product.

In order to overcome these issues, data had been collected paying attention to (i) estimate at least the number of months that women were engaged in home-based



work, and (ii) get information on daily work hours for each of the products produced by the HBWWs. A general question on number of helpers who were helping HBWWs at home was included but data for their presence in all the products that a HBWW was producing was not included.

Only 38% women reported having work for the full year (12 months), of which 258 (18%) and 266 (19.1%) were from rural and urban areas, respectively (Table 25). The average income of these women was calculated based on all the products that they had produced in this time frame.

The average income of these HBWWs comes out to be very low. Forty-one percent women were earning Rs.900 or less per month. Comparison by urban rural divide shows that percentages for rural areas were even worse, with 50% earning Rs. 900 or less, and another 31% HBWWs earning Rs. 500 and less. In urban areas, women were faring better than their rural sisters, as a lesser percent of women (31%) were earning Rs. 900 or less.



In the rural areas, average income concentration was in the average income range of Rs. 151-700, with 38% of HBWWs falling in this range. In the urban centers, 38% women fell in a higher average monthly income range i.e. Rs. 1,200-3,000.

Table 25
Average Income Range of All Year Employed

| | All (%) (N=524) | Rural (%) (N=258) | Urban (%) (N=266) |
|-----------------------------|--------------------|----------------------|----------------------|
| Average Income Range | | | |
| Rs. 0-150 | 3.8 | 3.9 | 3.8 |
| 151-300 | 9.2 | 13.2 | 5.3 |
| 301-500 | 10.5 | 14.3 | 6.8 |
| 501-700 | 8.8 | 10.1 | 7.5 |
| 701-900 | 8.2 | 8.9 | 7.5 |
| 901-1,200 | 7.3 | 5.8 | 8.6 |
| 1,201-1,600 | 10.7 | 6.6 | 14.7 |
| 1,601-2,000 | 7.6 | 6.6 | 8.6 |
| 2,001-3,000 | 13.0 | 11.2 | 14.7 |
| 3,001-4,000 | 7.4 | 7.4 | 7.5 |
| 4,001-5,000 | 4.8 | 4.3 | 5.3 |
| 5,001-6,000 | 4.2 | 4.7 | 3.8 |
| 6,001-8,000 | 2.7 | 2.3 | 3.0 |
| 8,001-10,000 | 1.1 | 0.4 | 1.9 |
| 10,001-16,000 | 0.6 | 0.4 | 0.8 |
| 16,001-40,500 | 0.2 | 0.0 | 0.4 |
| Total | 100.0 | 100.0 | 100.0 |

Sectors Engaging Home-based Women Workers

Women who had steady work all year i.e. for 12 months were engaged in many sectors. The largest category was embroidery work (30.4%), bead work (9.5%), stitching (9.5%), carpet making (5.0%), *ralli* making (4.3%), *topi* crafts (3.5%), and football stitching (1.5%). In addition, many other types of work were also reported to be available all year round such as coloring pottery products, appliqué work, cropping, bangle decoration, rope and *charpai* weaving, *chabri*, *azarband* and *paranda* making.¹⁶

Based on the HBWW Enumeration, a complete listing of work categories across the four provinces of Pakistan and urban rural divide were enumerated (Annexures 8 and

¹⁶ Please note, that the percentage of work categories that are reported here do not reflect the most amount of work present, as inclusion of work in the HBWW socio-economic survey was not based on any sampling methodology but on the presence of HBWWs in neighborhoods.

9). Based on this enumeration, the largest categories of work being carried out in the urban sector by HBWWs were stitching, and embroidery related work. In the rural areas, the biggest categories enumerated were first, stitching and then embroidery related work.

Similarly, the most prevalent forms of work which was captured through the socio-economic survey included embroidery, stitching, bead work among others. As mentioned before, a complete listing of all types of work captured through the socio-economic survey has been provided in Annex 7.

Based on the socio-economic survey, HBWWs demographic information has been provided by sector as well. However, only those sectors have been included where a number of questionnaires were filled and a larger representation of women was possible. These included *ralli* work, embroidery, and bead work among others (Table 26).

Except for *ralli* making, women were most represented in the age groups 19-35 years. In addition, women though in very small numbers, were also seen in the 60+ age group. It did not seem as if marital status had an impact on the presence of women in these sectors as they were active in these work categories irrespective of their marital status.

Except for bead work, all other categories were more represented in urban areas.

Table 26
Age Range of HBWWs

| | Embroidery (%) (N=633) | Stitching (%) (N=360) | Beadwork (%) (N=165) | Ralli Making (%) (N=102) |
|--------------------------|--------------------------------------|-------------------------------------|------------------------------------|--|
| Age Range (years) | | | | |
| 11-13 | 2.0 | 0.0 | 1.2 | 0.0 |
| 14-18 | 10.0 | 11.3 | 11.5 | 5.0 |
| 19-25 | 32.3 | 34.0 | 32.7 | 21.5 |
| 26-35 | 34.1 | 31.1 | 25.0 | 37.2 |
| 36-50 | 19.0 | 21.6 | 26.0 | 30.3 |
| 51-59 | 1.5 | 2.0 | 3.0 | 3.0 |
| 60+ | 1.0 | 0.0 | 0.6 | 3.0 |
| Total | 100.0 | 100.0 | 100.0 | 100.0 |
| Marital Status | | | | |
| Single | 32.0 | 35.2 | 38.1 | 12.7 |
| Married | 62.4 | 60.0 | 56.3 | 71.5 |
| Widow | 4.0 | 3.3 | 3.6 | 11.7 |
| Separated/Divorce | 2.0 | 1.4 | 1.8 | 3.9 |
| Total | 100.0 | 100.0 | 100.0 | 100.0 |
| Rural | | | | |
| Rural | 57.0 | 52.2 | 46.0 | 66.6 |
| Urban | | | | |
| Urban | 43.0 | 47.7 | 53.9 | 33.3 |
| Total | 100.0 | 100.0 | 100.0 | 100.0 |

Majority of women did not have work for all 12 months. Thus, data, where available, has been provided for those HBWWs who had 12 months earning for at least a few cases in a particular product (Table 27a, 27b & 27c). For instance, there were 33 HBWWs in the carpet making industry who worked for all 12 months (their monthly income range has been provided in Table 27a). A majority of the women in this sector were represented in Rs. 1,200-3,000 monthly income range (36%); another set of nearly 30% women were making Rs. 3,000- Rs. 4,000 per month.

It is important to note that the payment rate varied by the size of the carpet being produced. In addition, in the sample, 90% HBWWs had other household members helping in completing the carpet. Hence, the monthly income variation was also attributed to the number of adults and or children working on one carpet. It is also important to note that in most cases, the contractors in the carpet industry keep the workers bonded. Women in this sector complained about the late payments as well as payment being cut based on work quality, which was decided arbitrarily and used more as an excuse to decrease payment. Thirty-six percent women complained that they did not get their full payment.

Carpet making was generally carried out in a small airless room, and since the carpet making loom is fixed they had no option but to work in dusty, airless and cramped environment. In most cases, women were using their bedrooms for the work. Of the 33 cases, 67% were from urban areas. The cases were found in all four provinces, with 66% of the HBWWs in the carpet industry were from KP.

Ada Embroidery

Ada embroidery was a craft being employed in all parts of the country.

The frame could vary from a small table to a dinner size table, though much lower. Women would sit on the ground or use a low stool. They would bend for hours to do the intricate work. As seen by the monthly income data, the work was better paid¹⁷ (Table 27a). It was in this category that most number of home-based male workers was noted during the survey. HBWWs in nearly half of the *ada* related work were accepting help from household members.



The daily earnings in this work ranged from Rs. 100-300. All HBWWs working in this sector were getting work from contractors. One woman, who was making small motifs, was getting Rs. 8 per motif - at 40 motifs a day she was able to make Rs. 320 per day. According to her, she could only work during the day as at night there was no space to lay down the *ada*. Another woman in Peshawar was using a very high Watt bulb to do her work. The family had only a single room, which was dark and cramped and needed the extra light. The electricity connection was not legal; otherwise with a legal connection she could not have afforded the electricity bill.

¹⁷ There was an added cost of production related to *ada* work, which was born by the HBWWs if they were producing for themselves and selling the product to shops or in some cases to customers in their neighborhoods. But for work which was given out by sub-contractors, people had less costs. The *ada* was sometimes provided by the contractor and sometimes owned by the HBWW.

Women were working 4-8 hours a day. Except for one woman, all the other women were working 26-30 days a month.

A particular category of *ada* work included embroidery of badge for military and police uniforms. These were seen in rural Sialkot, where women were receiving work from contractors for making badges to be sewn on military and police uniforms. This work was being carried out on *ada* frames. The work was regular throughout the year; however, there were some months when more elaborate badges had to be made and the payment varied by the type of badge.



The presence of work being contracted out to home-based work from government sectors, in this case the military and police sectors, was not found commonly and needs to be mentioned.

In general, the orders giving Rs. 15-25 per badge were received for about eight months. In this period the women working 25-26 days a month for about 6-8 hours could make five badges per day. However, for the more elaborate badges, payment was Rs. 50 per badge. Women reported during this period that they could only make two-three badges per day. During these three months, their monthly earning would be from Rs. 2,600- Rs. 3,000 per month. The contractor would cut Rs. 25 per badge if he thought that her work was not up to the required standard.

Another young woman reported that she was being paid Rs. 15-20 per badge. She was making eight badges per day and working about eight hours as well. She stated that when the order would be for Rs. 20 per badge she could only make six badges in a day. Her monthly income was Rs. 2,600 but she was getting work only for five months.¹⁸

¹⁸ Please note that in this section of the report only those cases are being discussed where HBWWs were receiving work for 12 months. This woman's case has been reported as an exception.

Table 27a
Home-based Workers: Monthly Income by Product

| | Carpet (N=33) | Bangle (N=5) | Ada (N=7) | Football (N=10) |
|--------------------------|-------------------------|------------------------|---------------------|---------------------------|
| Income Range (Rs) | | | | |
| 17-150 | 0.0 | 0.0 | 0.0 | 20.0 |
| 151-300 | 0.0 | 0.0 | 0.0 | 0.0 |
| 301-500 | 0.0 | 20.0 | 0.0 | 0.0 |
| 501-700 | 0.0 | 0.0 | 0.0 | 0.0 |
| 701-900 | 6.1 | 20.0 | 0.0 | 0.0 |
| 901-1200 | 6.1 | 40.0 | 0.0 | 0.0 |
| 1201-2000 | 24.2 | 0.0 | 14.3 | 10.0 |
| 2,001-3000 | 12.1 | 0.0 | 28.5 | 40.0 |
| 3001-4000 | 15.1 | 0.0 | 0.0 | 20.0 |
| 4001-5000 | 15.1 | 20.0 | 28.5 | 10.0 |
| 5001-6000 | 0.0 | 0.0 | 14.3 | 0.0 |
| 6001-8000 | 9.0 | 0.0 | 0.0 | 0.0 |
| 8001-10,000 | 6.1 | 0.0 | 14.3 | 0.0 |
| 10,001-16000 | 6.1 | 0.0 | 0.0 | 0.0 |
| Total | 100.0 | 100.0 | 100.0 | 100.0 |

Azarband making was a craft which HBWWs were engaged in many rural areas of the country across all provinces. There was a wide variation in the monthly incomes of *azarband* makers (Table 27b). The variation was based on a number of factors. Some of the issues which are responsible for this variation have been discussed here. Most of the HBWWs did not have regular work and were mostly buying the material and selling it to local neighborhoods or adjoining villages. Even the HBWWs producing for a contractor did not necessarily have regular work. All of them were producing 12 months a year but were engaged in work ranging from two to nine hours a day. Number of days of work per month ranged from eight to 30 days. The daily earnings of *azarband* makers ranged from Rs. 8-300; a vast majority was purchasing the material and selling to neighborhoods. Most of the contracted work was seen in Sindh where the



work seemed to be generated from urban shops being accessed by men folk of the HBWWs or in some cases by the women as well.

Women making *azarbands* would have a wooden frame on which they would mount the thread and weave it by hand. In most cases the wooden frame was owned by these women, and in a few instances women reported borrowing it from their neighbors. An additional issue which should be highlighted about *azarband* makers is that some were making the beaded ends of the *azarband*. In essence, they were not making *azarbands* but bead hangings to be attached to the two ends of the *azarband*. However, these women would say that they were making *azarbands*. For instance, a young woman in Sukkur was making six beaded flowers for Rs. 5 per two dozen, and 12 beaded flowers for Rs. 10 per two dozen. She and five other female members of the household (two adults and two children) were working the whole day (approximately nine hours) and making Rs. 3,000 per month. The work was being given to them by a contractor.



Another reason for the variation in monthly income is demonstrated by this particular case. A woman in Mingora was putting *tilla* or golden tinsel like thread into already made cords or *azarbands*. For one dozen *azarbands* she was getting one rupee. She was making eight dozen per day and so her daily earnings were Rs. 8. She had work for approximately 20 days a month. For three to four months she would also get orders for

making *azarbands* at Rs. 10 per piece. The work was supplied to her by a contractor who was also her nephew. She was economically very constrained at home, as her two sons had taken a Rs. 20,000 loan to try and create a livelihood for themselves. They had bought bulk detergent powder for selling it from house to house.

A woman making bead attachments for *azarbands* at Rs. 5 per dozen was paid per piece but the payment was made after she had produced a 100 dozen of them. Her father was picking up the material from the shopkeeper in Sukkur. Her monthly earnings were approximately Rs. 1,600.

Poverty was seen particularly amongst *azarband* makers. A number of them were living on the charity of their neighbors. Some were widows, or had husbands who were not working or engaged in unpaid work. A particular case was of a woman whose husband was engaged in *tabligh*. He would get her the raw material; she and her daughter were making *azarbands* and selling them in the neighborhood but were not able to earn more than Rs. 900 per month. The family was basically surviving on loans. This HBWW's 12 year old son had recently died of blood cancer. They were

now in debt and she was very afraid because her husband was now ‘talking about selling the house’.

HBWWs in this sector were also able to earn higher incomes. A woman in Charsadda, who acquired work from her neighborhood, was earning Rs. 40 per piece. She was able to sell enough to make Rs. 2,000 per month. In Mithi, a woman was being paid Rs. 150 per piece; she was self-employed, i.e. making the product for herself and her monthly income was about Rs. 2,200. Similarly, other women in Charsadda and Mianwali also were getting paid Rs. 150-300 per piece, based on the type of *azarbands* and earning in the range of Rs. 2,000-3,500.

Paranda

Another common traditional product found was *parandas*. A number of women in Sindh, especially in Thatta and Sukkur were engaged in this sector. There was a combination of HBWWs i.e. those who were producing the product using their own funds and selling to neighbors, villagers and shop keepers in the area; the second category of HBWWs obtaining work from sub-contractors. There were women who were giving their work to shop keepers. The best sale according to the women was during the wedding season, as *parandas* were given as part of the trousseau.

The piece-rate per *paranda* ranged from Rs. 40-200. Women were working for a minimum of 12-30 days. Generally it took them one day to make a *paranda*. The earnings would vary by season. For instance, a woman in Sukkur being paid Rs. 40-200 per piece, was earning approximately Rs. 2000 per month. However, during the wedding season she was able to make Rs. 5,000 per month, which would push her average monthly earnings higher. The work was being provided to her by a shop keeper; her husband was responsible for getting the material and taking back the finished goods to the shopkeeper. Another young woman about 18 years old in rural Thatta was also selling *parandas* to a shopkeeper. In her case, her mother was the one responsible for fetching work to and fro, from the market. She was being paid Rs. 100 per piece and was able to earn about Rs. 1,800 per month. According to her, she was innovative in her designs and so her work was in demand in the neighborhood as well.

However, another HBWW from Peshawar was only able to earn Rs. 150 per month. She was making the product herself and selling it to neighbors; she was never able to find work for more than 12 days a month.

Table 27b
Home-based Workers: Monthly Income by Product

| | <i>Azarband</i> (%) (N=31) | <i>Topi Crafts</i> (%) (N=23) | <i>Paranda</i> (%) (N=6) |
|--------------------------|----------------------------------|-------------------------------------|--------------------------------|
| Income Range (Rs) | | | |
| 17-150 | 3.2 | 17.3 | 16.7 |
| 151-300 | 12.9 | 13.0 | 0.0 |
| 301-500 | 12.9 | 30.4 | 16.7 |
| 501-700 | 9.7 | 13.0 | 0.0 |
| 701-900 | 12.9 | 0.0 | 0.0 |
| 901-1200 | 16.1 | 9.0 | 11.1 |
| 1201-2000 | 12.9 | 9.0 | 16.7 |
| 2,001-3000 | 12.9 | 0.0 | 33.3 |
| 3001-4000 | 6.5 | 0.0 | 16.7 |
| 4001-5000 | 0.0 | 4.3 | 0.0 |
| 5001-6000 | 0.0 | 4.3 | 0.0 |
| Total | 100.0 | 100.0 | 100.0 |



Comparison across a number of crafts in Table 27c shows that for embroidery related work, beadwork, and *ralli* making, the monthly income for 40-50% HBWWs did not exceed Rs. 500. In beadwork category, 77% women were using other household members to help them in their work. However, in *ralli* making and embroidery related work, a majority of women were not accepting help from other members of the family.

Table 27c
Home-based Workers: Monthly Income by Product

| Monthly Income Range (Rs) | Embroidery (%) (N= 202) | Stitching (%) (N=63) | Beadwork (%) (N=62) | Ralli Making (%) (N=29) | Appliqué (%) (N=8) |
|---------------------------------|-------------------------------|----------------------------|---------------------------|-------------------------------|--------------------------|
| 17-150 | 12.9 | 17.4 | 13.0 | 10.4 | 12.5 |
| 151-300 | 19.8 | 8.0 | 21.0 | 17.2 | 12.5 |
| 301-500 | 14.9 | 9.5 | 4.8 | 17.2 | 12.5 |
| 501-700 | 5.9 | 11.1 | 9.6 | 10.3 | 0.0 |
| 701-900 | 9.4 | 5.0 | 8.0 | 7.0 | 12.5 |
| 901-1200 | 6.4 | 3.1 | 6.4 | 10.4 | 37.5 |
| 1201-2000 | 10.9 | 9.5 | 19.3 | 10.4 | 0.0 |
| 2001-3000 | 8.4 | 16.0 | 8.0 | 10.4 | 0.0 |
| 3001-4000 | 3.9 | 8.0 | 4.8 | 3.4 | 0.0 |
| 4001-5000 | 2.5 | 3.1 | 1.6 | 3.4 | 0.0 |
| 5001-6000 | 2.5 | 3.1 | 0.0 | 0.0 | 0.0 |
| 6001-8000 | 0.5 | 3.1 | 1.6 | 0.0 | 0.0 |
| 8001-10000 | 1.5 | 0.0 | 1.6 | 0.0 | 0.0 |
| 10001-16000 | 0.5 | 3.1 | 0.0 | 0.0 | 0.0 |
| Total | 100.0 | 100.0 | 100.0 | 100.0 | 100.0 |

Stitching

A total of 361 (26%) HBWWs were earning their living from stitching; of these 48% were found in urban areas and 52% in rural areas. There was no doubt that across the country, in any and every neighborhood, women were found to be engaged in this particular category of home-based work.

Stitching included stitching traditional women and children's clothes in neighborhoods and villages, as well as stitching ready made garments, which included men's trousers and children's clothes. The traditional stitching category also included stitching Balochi suits, Afghan women frocks (*ghagra*) and *Pathani* frocks. However, the most common were women's *shalwar kameez*, the Pakistani national dress. The paying range varied from very low rural scales of Rs. 50-80 to urban rates of Rs. 120-150.

As has been indicated in Table 27c, the income range varied as low as Rs. 17-150 to as high as Rs. 10,001 to Rs. 16,000. In one case, a woman, engaging three school going daughters and herself was making two uniforms a day for nine months in a year. She was able to earn about Rs. 5,800-6,000 per month. In addition, she was also doing *ada* work and earning about Rs. 4,500. As work flows were different for different products, she was able to earn approximately Rs 8,000. During seasonal months, such as *Eid*, earnings would increase to Rs. 12,000.

An exceptional class of HBWWs stitching at home were professional tailors in Dera Ghazi Khan. At least three to four homes in this particular neighborhood had women who had been professional tailors for a number of years. These women, though operating from their homes had a consistent clientele coming from various parts of the city, and not only their own neighborhood.

Though most women were stitching for neighborhoods, a large number were also stitching on contract such as for shop keepers, or factory produce, such as in the case of glove stitching. Women were also engaged in stitching uniforms being ordered by shop keepers.

In addition, women were also stitching non-traditional items such as sofa covers, seat covers used for dressing chairs for weddings and other formal functions. In addition, women who were working as HBWs for non-government organizations were stitching a number of items such as velvet bags, pouches, bread baskets, mobile and glass covers.

In the stitching sector, only 39.3% (Table 28) were accepting help from another household member, which were also predominantly women.

Table 28: Help Stitching

(N =361)

| | All (%) | Male (%) | Female (%) | Girls (%) | Boys (%) |
|------------|----------------|-----------------|-------------------|------------------|-----------------|
| Total help | 39.3 | 5.0 | 34.0 | 7.0 | 1.0 |
| No help | 60.7 | 95.0 | 66.0 | 93.0 | 99.0 |
| Total | 100.0 | 100.0 | 100.0 | 100.0 | 100.0 |

Embroidery

A whole range of various traditional stitches (*tankas*) were found across the country, ranging from *Sindhi*, *Balochi*, *Jasti*, *Tarkashi* to *Hamak*, a particular embroidery stitch known to Afghan women refugees living in camps, or migrant families from Afghanistan.



The products being embroidered had a wide variety ranging from traditional *kameez dupattas* to bed sheets, pillows and cushion covers. A particular skill was embroidering male *kurtas*, which was not seen commonly, and the research team came across this only in a particular neighborhood in Lahore.

Embroidery skills ranged from ordinary skills to extremely beautiful fine work such as the *Swati* embroidery to *Jasti* embroidery and satin stitch, many were pieces of art.

There was wide variation in the payment scales for embroidered work. For instance, in Peshawar a woman was embroidering the sides of a *dupatta* and *kameez* at Rs. 100-150 per suit. She was able to complete two suits per month and earn about Rs. 400 per month; she reported working all through the month. Similar cases were reported in Sindhi embroidery in Karachi; a contractor was providing the work and the HBWW was able to finish one suit per month with the help of her two daughters; her monthly earning was Rs. 400.

In Karachi, embroidery on Balochi suits was worth Rs. 2,000-3,000. It took women 25 days of work to finish one suit though, at least one another woman was reported to be helping in the work. Work was being obtained from a contractor who would not pay the whole amount immediately but pay in small amount of Rs. 200-500. The contractor was also liable to reduce payment if she felt that the work was not up to her standard of quality. A woman in Mastung was being paid Rs. 5,000-7,000 per suit. However, it took her about five months to finish one suit and her monthly earnings would not exceed Rs. 1,200-1,400.

In DG Khan, white embroidered *dupattas* being distributed through a web of contractors-sub contractors were being made at Rs. 15-50. Similar work was also seen in rural areas of Multan where payment scales were about Rs. 100 per piece.

In DG Khan, beautifully embroidered *kameez duppata* were being embroidered at a piece rate of Rs. 300-750. Generally, based on HBWW's surmises, sub-contractors payment per dress were approximately Rs. 50-75. There were boutiques in DG Khan City where many of the dresses being embroidered in the villages of DG Khan could be seen. The selling price range of these dresses was Rs. 900-2,000. However, these

boutiques were sending these dresses further a field; some of the HBWWs believed that these dresses were also being supplied to the Gulf, especially Dubai.

Women who were able to make one dress per day were earning even up to Rs. 7,000-9,000 per month. Their working hours ranged from 7-9 hours a day. In addition, women with higher production were often being helped by other women/girls at home. The fine system was atrocious. Nearly all women reported no payment for two dresses or a fine of Rs. 500-600 if the contractor found the quality of the embroidery less than her standard or if the fabric was damaged. Sometimes, contractors would complain about the quality of the work and reduce payment by Rs. 40-50. Late payments were the order of the day as the contractors would say that piece rate would be given once the suit had been sold.

In Vehari, a small town close to Multan, women were found embroidering dresses which were being sent to Faisalabad and Multan. Payments were Rs. 1,500 per suit i.e. both *kameez* and *dupatta* were being embroidered. Generally, 30 days a month, and about 8-9 hours of work a day was being reported and monthly earnings could reach Rs. 3,000. According to one particular woman, there were a number of shops in Vehari where work could be obtained but it had to be fetched by the HBWWs.

Bead Work

Of the 1395 women included in the socio-economic survey, 165 (11.8%) were found working with beads, i.e. generally stitching on beads and other ornaments on women's clothes. These included putting beads on various female and male attire such as suit pieces (*dupatta* and shirt), or only on *dupattas* or shirts, *shirwanis*, and *lehnga* suits. In addition, bead work was also being carried out for making artificial jewelry (such as tops, necklaces, belts) and handicraft items such as key chains.

A majority of the women (67%) were less than 36 years old, with 17% in the age range of 11-18 years. In this sample, 59% were married and 39% were single, the remaining were widowed or separated/divorced.

Some women in this sector had high monthly earnings. For instance, in Sargodha, a 16 year old young girl was stitching beads on women's shirts. She could stitch beads on about six shirts a day, with each being paid at Rs. 50. Her monthly earning was approximately Rs. 8,000-9,000. However, she was being helped by her 20 year old sister; both of them worked 30 days a month for at least seven hours per day. The work was being distributed by a contractor and the two sisters were paid weekly. According to young girl, the contractor would say that they would get paid when he would get paid.

Table 29
Help Beadwork
(N=165)

| | All (%) | Male (%) | Female (%) | Girls (%) | Boys (%) |
|------------|---------|----------|------------|-----------|----------|
| Total help | 66.0 | 5.4 | 54.4 | 18.0 | 0.6 |
| No help | 34.0 | 94.6 | 46.0 | 82.0 | 99.4 |
| Total | 100.0 | 100.0 | 100.0 | 100.0 | 100.0 |

As shown in Table 29, HBWWs in the bead sector were generally taking help from others in the household (66%). Only 5.4% women reported to taking help from men; on the other hand, 54% were taking help from other women in the house. Similar disparity was found in help from girls and boys: 18% and 0.6% women were taking help from girls and boys, respectively.

A majority of the women were from urban areas (59%), with bead work reported from 15 of the 20 cities covered in the survey. However, most of the women in bead work sector were from major urban centers of Lahore and Karachi.

For comparison, data was separated by kind of bead work being carried out by HBWWs. For instance, various categories of work which was seen included bead work on *dupattas*, female suits, shirts, *shirwanis*, jewelry and children's clothes, among others.

Dupattas

The payment scales had a huge variation. Women were being paid as low as Rs. 3-9 for putting beads on *dupattas*. Their daily earnings were ranging from Rs. 24-27, as they were able to finish 3-8 *dupattas* per day. This basically meant that if they were being given work every day they would earn not more than Rs. 720 per month. Generally, these women were working from 3-9.5 hrs daily. Those who were working more hours had a regular supply of work, and had more than one woman at home working with her, as well as producing a number of items. For instance, the woman who reported working for 9.5 hours was producing *lehngas* and *kurtis* as well.

All of these cases were from rural Multan producing for the market; the work was generally brought by contractors (women) and being distributed to various households in a number of adjoining villages. Though work being supplied was not very taxing but still payments as low as Rs. 3 were not justifiable. For instance, payment of Rs. 5 per *dupatta* had further exploitation hidden as the woman had to buy the thread herself. The thread cost was Rs. 15 which would allow her to make 10

dupattas. So in essence, she was being paid only Rs 3.5 per *dupatta*. It was observed that those women being paid Rs. 3 per *dupatta* were being provided the thread by the contractor.

Bead work on *dupatta* was also paid as high as Rs. 200-1,800. Such higher rates meant more intricate work requiring 10-25 days. However, it was generally seen that for heavier items two women would work on a single item together. In this case, if their individual earnings were calculated - they were earning Rs.10-60 daily.

*Female Suits*¹⁹

In case of bead work, 34 (33%) women were stitching beads on suits: 71% were from cities, with nearly 44% from just Lahore and Multan. A high percent (65%) were taking help from other women and girls present at house.

Again, there was a wide variation in pay range. The earnings ranged from Rs. 10 to Rs. 335 per day. However, on calculating daily wages based on the number of other household members helping in the work, the range changed to Rs. 10 to Rs. 170. Interestingly, the woman who was being paid Rs. 170 had a man of the household helping her do the work as well as obtaining the work for her. Only eight women (28%) were getting wages more than Rs. 100 with 17 women (59%) getting up to Rs. 40 per day.

Other examples of HBWWs doing bead work include a 12 year old HBWW in Lahore who was putting beads on machine worked embroidery. She had just recently started taking in work and was being paid Rs. 8-12 per shirt. In addition, she also had to put on three buttons on the shirts. If buttons were not stitched, Rs. 5 from her payment was deducted. A contractor, fetching the work from a factory, was supplying the work to various women in the neighborhood. Work was distributed in the morning and had to be sent back in the evening. The young girl, working 26 days a month, with at least 5 hours of daily labor was able to earn about Rs. 650 per month.

Two special cases are being discussed here which do not fall in the category of female suits. In the first case, a woman putting beads on a 15 yard material which already had embroidery work done on it. She was being helped by her 20 year old daughter. Both of them would work around 7-8 hours for 30 days, completing a 15 yard material. They were paid Rs. 2,000, which comes to Rs. 33 per day for each of them. In the second case, a three piece *lehnga* suit was made by a woman and her 21 year old brother. They were getting Rs. 3,350 per suit and making two pieces per month. Each was being paid Rs. 168 per day. This has been the only case in bead work where the daily rate was high.

¹⁹ Suits include shirts and *dupattas*, as well as shirts and *lehngas*, and in one case shirt, *dupatta* and *lehnga*.

Lace

Beaded laces were another item which was being made at astoundingly low piece rate. For seven to 16 yards of lace, the payment scale was Rs. 15 to Rs. 50; the paying scale was Rs. 1.5 to Rs. 3.5 per yard. The quality of work seen was very good - with intricate and detailed work. Nearly 74% of the women were under the age of 35 years, with 53% being 25 years old and under. This work was seen most commonly in Karachi.

Informal Labor for the Industrial Sector

However, apart from these two major categories, women were carrying out 68 different types of work (Annex 7). Some of the more uncommon categories of work were making toys out of molded plastic parts found in a Lyari neighborhood in Karachi, making cardboard cases for injection vials, and cutting plastic beads out of bead sticks in Hyderabad. All three sets of work were being supplied by contractors, and the end products were meant to be used by the industrial sector. These cases show the socio-economic conditions of HBWWs and the reasons for them taking such poorly paid, tedious work. The three cases also demonstrate that women across all ages were involved in home-based work, mostly due to a combination of reasons.

Toy making and Packing

The household in Lyari had a middle-aged woman and her two daughters in the age range of 14-18 assembling different plastic pieces to make toys. These toys are often seen in the market, such as children's doctor set containing a stethoscope, small scissors and other items. The woman and girls were joining pieces to form each toy, for example, joining small pipes to form a stethoscope, or two plastic pieces to form a scissor. In each toy set they would pack small toys composed of 12 pieces. Each lot was 12 separate set of toy packs containing 144 pieces. Thus for joining and packing 144 pieces, the payment was Rs. 50. The three HBWWs together were able to finish 2-3 lots per day. At least two of them would work for 8-10 hours, one taking time out to look after household chores. The payment was made not for a lot, but for 144 toy sets; approximately 76 days were required to complete the batch of 144 toy sets. The payment was thus made nearly in a month and a half. The monthly earnings were about Rs. 3,750.

According to the HBWW, the contractor, a male, would deliver the material for the toys at home. She was thankful to him for bringing her the work at home so that they could make some kind of a living for themselves without having to go out. The woman's husband was selling *supari* at a market close by. He was not able to make more than Rs. 50-60 per day. The family was living in acute poverty. This couple did not have a son and felt that if they had a son, he would have been able to look after them.

Packing Material for Pharmaceutical Products

In a neighborhood in Ranchor Lines, a contractor was providing thin cardboard strips which had to be stacked in a rectangular shape, to make injection vial packing cases.

A HBWW was found to be engaged in this work. Her husband had died some years ago and she had two daughters, less than 14 years old. Both the daughters were helping her in her work. According to her, the work would come at about 6 p.m. and had to be finished by 5:00 am in the morning. She was also running a small shop inside the house, which barely had any stock. The HBWW said that the shop was being maintained more to keep the young girls entertained and to stop them from going out of the house. As the girls would help the mother to work during the night, the sweets and other goods were given to the children to keep them from complaining about the work. Both girls were going to school, but according to the mother, she often had to detain them, if there was a sudden rush of work and the lot had to be completed quickly. The woman was suffering from body ache and general malaise as she was up most nights and was not able to get proper rest.



Money was being paid after a certain batch size was completed; the contractor would keep track of the quantity of cases he would pick up from her; he was also deleting her earnings if the finished items were not of the required standard.

The batch size was 1000 cases for which the payment was Rs. 250. She could make about 150 cases per day. The work was available 30 days a

month, and so her earnings came to about Rs. 1150. She was not sure of how much money she was able to make from the shop. However, it seemed that if she was able to earn any amount, it was meager. Basically, her mother and family members were helping with the household expenses. The HBWW also acknowledged that her neighbors often helped her, especially in terms of food. She was living in a rented house and was finding it very difficult to cope.

Breaking Plastic Bead Sticks

In Hyderabad, an old woman was breaking plastic bead sticks into single beads. She had a son who was unable to look after his parents as he had a wife and children. According to the HBWW, her son's meager earnings were not enough to look after the needs of the entire family. The old woman's husband would collect the plastic bead sticks from the contractor on a bicycle, and return the separated beads. This old

HBWW was being paid Rs. 25 per batch, which was 5 kilogram of bead sticks. She was working about 7 hours a day, 20 days a month, and the work was available all year. She was able to complete 2.5 batches per day, earning approximately Rs. 1,250 per month. According to her, generally her grand-daughter would help her.

It was difficult work as the plastic stick was hard, and some pressure had to be applied to separate each bead from the stick. The woman had rough, scarred hand with many abrasions. But according to her, if they wanted to eat, they had no other choice but to continue.

Reel Filling

A common craft found across the country was reel filling so that the yarn could be used in making handloom cloth. It was found in rural Bhawalnagar and Haripur and urban Multan, Charsadda as well as in Quetta. Women were also found engaged in various levels of work in producing handloom cloth: such as in Bhawalnagar and Quetta.



HBWWs engaged in thread making in the handloom sector in Charsadda were not being paid for their labor.²⁰ This was a common factor where HBWWs were engaged in family-based production systems. The product would be produced based on a long process, and then be sold in the market by men.

The basic thread was being procured from Faisalabad. Using these cones, women in the family were responsible for a four level process which would take them about 5-6 days of labor. These big cones of thread, using a manual machine, were made into big bundles (*lachae*) of thread. These in the next stage were washed and starched.



²⁰ Please note that much of the information provided here was from focus groups carried out with women in the handloom sector in Charsadda. The data is being reported here for ease of reporting and continuity in information.

In summer times, the bundles would take a day to dry and in winters 3-4 days. The bundles were transferred into smaller reels again using an antiquated manual spinning machine. These reels were used by the men in the handlooms for making cloth..

In the case of Charsadda handloom sector, the handloom was run by men in a majority of cases; the final product (handloom cloth) was sold by male household members.

Men were keeping the money received after selling the fabric. Though there is no doubt that they were providing for the needs of their families, it still meant that women had no direct access to the earnings.

An important point to note is the fact that the cones of thread brought from Faisalabad by the home-based male workers in Charsadda were also being filled by HBWWs in Faisalabad.



In Faisalabad, filling reels (or 'cones' as they were commonly called) with thread was found in many neighborhoods. In general, piece rate payment was Rs. 200 for filling 40 cones; the process was being carried out using an electrical industrial unit. The relatively high payment, i.e. Rs. 5 per cone is to compensate for the electricity use in these power generated looms.

Women were being supplied thread bundles which were, using a spinning wheel, transferred to form cones or reels. According to the women, the work was being supplied by vendors coming from the textile sector.²¹

A related field was rugs and carpet using handloom, though the yarn used in both categories were different. In Quetta and rural Haripur, women were found to be making yarn from lamb wool. Some were using an antiquated machine where the

²¹ However, similar work being carried out manually was being paid at Rs 10 for 30 reels; at another location reel filling was being done at Rs 40 per thousand reels. As this data was obtained through general discussion in the course of the research it is being reported separately. It is important to note these observations so that future research studies may be aware of differences in the payment rates for this kind of work, as well as seek reasons for such variation in payment.

production was faster; others were using a traditional skill and a basic hand held instrument for making the yarn. This yarn was being used for production of some very expensive *khadi* products in Quetta. Mostly Afghan women were found to be using this skill.



Carpet Making

Carpet making was being carried out in Hyderabad and Faisalabad city as well as rural areas of DG Khan, Kasur and Thar. Women of all ages, including girl children were found to be making carpets of various sizes; the loom sizes varied, from very large to small carpets. The earning for making one carpet in 26-30 days varied from Rs. 800 to Rs. 3,800 based on the carpet size. The woman who reported earning nearly Rs. 4,000 per month had her husband and her husband's second wife working with her. According to her husband, he did the more difficult work and the women only 'helped him'. The carpet was a full sized carpet on a very large loom.

Cutting Dried Dates

Another, category of work, being contracted through big ware houses in Hyderabad was cutting dried dates or *choarae*. Home-based women workers reported that they or their men folk would bring a 5-10 kilogram bag of dried dates. Another woman reported that she would get a batch of 40 kilograms of dried dates. Payments rates were Rs. 6-7 per kilogram. She was paying Rs. 1,200 rental; she had just shifted location as she had not been able to pay rent and had been forced to evacuate her previous lodging.



According to one of the HBWW, she would bring the bundle of dried dates on her head. The dates had to be soaked so that they would be soft enough to be cut into small pieces using a scissor. The process was hard on the household, as the soaked wet dates attracted flies causing disease in the family. One woman with two young girls helping her was able to finish one batch in three days. Daily earnings would come to Rs. 80, shared between three workers. In other words, the woman was

earning Rs. 27 for five hours of work, daily. According to some women, the payment rate was Rs.10 per kilogram in the city. Another woman completing the batch in 4.5 days was earning Rs. 53 per day; she was working 12 hours a day. This family had just migrated from Dadu and did not have work. They were paying Rs. 1500 for rental although the house was basically *kacha*.

Miscellaneous

In urban Faisalabad, women were also found to be making very fine quality leather shoes; the entire stitching was being carried out by hand. Faisalabad was a huge hub for HBWWs; they were engaged in many different types of work including gluing *mukaish-like* tinsels on *kameez* and *dupatta*, opening used clothes and sweaters, stitching gloves and braziers, running mechanized handlooms to make yarn, as well as very fine embroidery work on women attire.

A woman was stitching the upper part of good quality leather shoes. For one batch she was being paid Rs. 90. The batch comprised of 24 pair of shoes. She was being helped by three daughters and a son in her work. Working nine hours a day, 25 days a months, she was able to make Rs. 4,500 per month.

The work was being provided directly from the factory. Her husband was also working at the shoe factory. The family had taken a Rs. 20,000 loan from the factory owner where her husband was working. He had to work at the factory till he had paid off the loan. Her husband, though earning Rs. 7,000 per month was only giving her half of his salary. Although, she did not state it, it seemed that some amount of his salary was being kept against the loan. According to her, the market price of these shoes per pair was Rs. 1,500-2,000.

She was also doing a number of other home-based work such as sorting and cleaning plastic bags obtained from handloom factories which were being resold at some shop. On cleaning sorting one batch (1,000 bags) the payment was Rs.15. She was able to finish three batches per day; this work was more sporadic and available only for 4-5 months in a year. According to her, she would take any kind of work that was available.

The nine household members were living in a very small rented house. She had a daughter who after separation from her husband two years ago had brought her two year old daughter to live with her parents. According to the woman, in order to curtail their expenses they would sometimes not eat the afternoon meal because 'in any case we must pay the rent'.

Similarly, in Gujranwala city, a young woman was found making leather goods such as leather pouches and bags. Another particular product being made at home included

making switches. The HBWWs were being supplied the parts such as screws, plastic covers and other material and they were assembling the parts.

In Faisalabad, women were stitching braziers; the work was generated as an assembly line, as different women were stitching different parts of the brazier. One woman reported that for her one batch was composed of 35 dozen braziers; each batch payment was Rs. 30. She was only able to finish four dozen in a day which meant she was making Rs. 4-5 per day. Her monthly income was about Rs. 250. Her husband was earning Rs. 4,000. The small income meant that if they paid the gas bill one month, they were unable to pay the electricity bill. Her daughter had been ill some months ago and they did not have the money to take her to the hospital or even to a medical doctor.

They did not have a house of their own but were living with her father-in-law. She was using her sister-in-law's sewing machine to do her work. She had the use of only one room in which she was living with her family as well as working. She mentioned being embarrassed by the braziers lying in the open while she was working, but such little space available she had no place else to keep them. Another woman who was also stitching a different part of the brazier was being paid a piece rate of Rs. 13 per dozen.

The contractor was bringing the work home and taking it back on a weekly rotation. The HBWW's one demand was that '*mehngai kam karae*' (reduce prices of goods/ reduce inflation).

There was daunting poverty in many parts of Faisalabad. As the team would carry out enumeration, many women would come up to them asking for home-based work. One woman shared that she had even gone to the market looking for work but could find nothing.

Another particular work being carried out by women that needs mention is the sorting and cleaning of plastic shoppers. A woman, with her three unmarried and one married daughter were cleaning and sorting plastic sheets from mills and from *kabariya*. They had to sort and clean the shoppers and fill them in another bag. Each bag had to be 12 kilogram in weight. For each bag she was being paid Rs. 100. She with her four daughters was able to finish four bags per day making an income of Rs. 80 per person. They were working about 11 hours per day.

The family was living in a small house which was overflowing with the plastic bags. In addition, due to rotten smell of the plastic shoppers the living environment was polluted making habitation difficult.

The contractor was her nephew, who was collecting the shoppers from various locations and then giving the work on piece rate. The shoppers after sorting and packing were being supplied to mills again to be converted into plastic. According to him, those shoppers which could not be supplied further due to poor quality were being processed by him to make black pipes to be used in wash rooms. He had installed the required machinery at home.

Villages in rural Khairpur and Kasur were hubs of work in particular goods made from natural fiber. Women were engaged in making various products out of natural fibers obtained from wild grass to make ropes in general, as well as ropes for making *charpais*. There were entire villages, a hive of activity. Men were getting the natural fiber called *sir* with which women were making ropes. The upper flowery part of *sir* is called *mong-ae*. Women were seen pounding on this fiber to convert it into fine brush like product, which was further processed to make ropes or *ban* as was known locally. Other women were busy in making the rope itself. The general pattern was that a group of women would come and sit together under tree shades and work on twining the ropes. These ropes were being sold to contractors, who were selling them for making further end products for weaving *charpais*. The women would sell the *ban* from Rs. 60-70 per kilogram, depending on the quality of the product.

Other products being produced in rural Khairpur were *azarband*, very fine quality *rallis*, a skill divided between two categories of women; those who did the cutting of the *ralli* pieces and those who stitched them together. In addition, very fine appliqué work was also seen in Khairpur.



The Role of Contractors in the lives of HBWWs

Graph 1: HBWWs Knowledge of Market

Given the intensity of work carried out by HBWWs, it was important to know if home-based women labor force knew the market value of their products and labor. It was astounding to find out of the 1395 women in the study, 77% did not know the market price of their products (Graph 1). Many would say that they never go to the market; all that they did was to make the product. Only 17% knew the market price of the products they were producing; data was missing for 6% of the respondents.

It was important to understand the source of work received by HBWWs. The relationship between the home-based workers and the work provider are based on the type of provider. Data for work providers was collected on all products being produced by HBWWs. For instance, for the 489 women who produced two products, 41% of the work was received from contractors commonly also known as middlemen or middle women (Table 30). It is clear that bulk of the work received by HBWWs was from the contractors. Other major source of work for HBWWs was generated by their neighborhoods. However, it is important to note, that in general, neighbors could be contractors or sub-contractors, as well. For this study, although this point was clarified, it was found that many of the contractors were living in the neighborhood. Also many HBWWs would remark that women bring work form other villages or towns. In this case, it was often not clear whether they were contractors or women who were getting their personal work done.

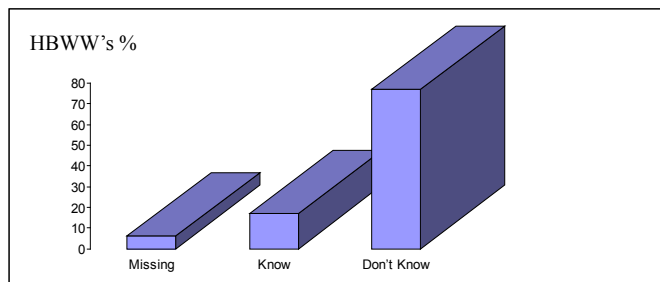


Table 30
Home-based Workers: Work Provider

| Work Provider | One Product | Two Products | Three Products |
|-------------------------|------------------|----------------|----------------|
| | (%) (N= 1395) | (%) (N=489) | (%) (N=162) |
| Contractor | 45.0 | 41.1 | 37.0 |
| Contractor + | 13.1 | 8.0 | 7.0 |
| Neighbors | 26.0 | 33.3 | 37.0 |
| Neighbors+ | 2.7 | 2.8 | 1.2 |
| Self | 7.0 | 5.3 | 3.0 |
| Relatives | 0.8 | 0.6 | 0.6 |
| Next Town/Vil- lages | 3.0 | 0.6 | 0.6 |
| NGOs | 2.0 | 8.1 | 12.3 |
| Begmat | 0.2 | 0.2 | 0.0 |
| Don't Know | 0.2 | 0.0 | 0.0 |
| Missing | 0.0 | 0.0 | 1.2 |
| Total | 100.0 | 100.0 | 100.0 |

The most intense network of contractors was found in the urban centers and in nearly all product clusters as presented in Annex 7. However, not all the products found in each cluster were provided by contractors. For example, under Cluster A, most categories of work classified under services were not being provided by contractors.

Contractors could be male or female. In the bangle industry in Hyderabad, it was mostly men. In the bangle decoration sector, found in Moosa Colony and Liaquatabad in Karachi, contractors were also found to be women. However, in two cases where contractors were visited at home, it was found that one woman was helping out her son. He was a sub-contractor and was getting work from somewhere else. The woman did not allow the research team members to come inside the house. Her son, also at the same time had come home. He would not let his mother talk to us.

In the second case, the woman's house was full of bangles; she did not know much about her husband's business but, according to her, he had a bangle shop in the Liaquatabad market, Karachi. Her role was to distribute work to women who were

²² *Begmat*: A layman term often used to describe women of rich, well-to-do families.

coming from her neighborhood. The contractors, in both cases, were giving bangles and *karas* to be decorated with bead and other sequences. This woman was uncomfortable talking to the research team and was unwilling to give any details.



According to her, her only job was to give work (batches of bangles) to women who would come to the house. Her husband requested this of her, as he felt he did not want to deal with women himself.

Another area where contractors were active was in *ada* work. In this sector male HBWs were also active. In at least four cities, Hyderabad, Dera Ghazi (DG) Khan, Okara and Peshawar it was seen that men were getting the work at home, and then both men and women were carrying out the work.



However, payments were not being given in full. According to one male HBW, it was impossible to regulate this work as the shop owners/contractors who were giving out the work were not willing to keep a sales book. So the total quantity of work being given could not be documented.

In DG Khan, an *ada* contractor had first taught his wife to work on *ada* frames, and then they had taught the work to a number of young women in the area. They were keeping the frames at home, and these girls would come to his house to finish the pieces.

Similarly, in Faisalabad, in a small *katchi abadi*, one male was found making the soles and the upper portions of *khusas*. He was a home-based worker as he was getting this work from a contractor but at the same time was a sub-contractor as well. The upper portions of the *khusas* he was distributing to the women in the neighborhood for carrying out the *ada* type embroidery employing a particular crochet-type needle.

Data for the total number of contractors in some sectors has been presented. For instance, in embroidery work, of 631 different work providers in embroidery related work, 263 or 41.6% were contractors. Of these 263, 41% were in the urban sector (Table 31).



As is well understood already, heavy presence of contractors could be seen in bangle and carpet making. Other sectors which are dependant on contractors include assembly line work on shoes (bead work on shoes), packing, as well as thread making from wool. Shoe-related work has been seen often in the course of the research and work includes stitching, as well as *ada* type embroidery. *Ada* work was most often seen in cities.

Making thread from wool was also part of an assembly like process, where women were taking wool from contractors and making thread which was used for making handloom products.

Certain sectors were more dominated in the urban areas and others in rural areas. For instance, packing, bead work on shoes was only seen in urban areas. These could be due to the presence of industrial units in the urban areas. However, this is certainly not the case for all products. For instance, football industrial units were mostly in Sialkot City, but the contractors were predominantly present in the rural areas.

Some bias in urban or rural sector could be based on the skill of the HBWWs. For instance, thread making from wool was only seen in Afghan dominated areas, where women were using this skill. It is part of their cultural practices which they have brought to Pakistan.

The presence of contractors in certain sectors in the rural areas was more prevalent. For instance, embroidery work was contracted in the rural areas. This was due to the heavy presence of contractors in many parts of Punjab, especially DG Khan and Multan. In addition, a majority of Sindhi *topi* embroidery was being distributed by contractors. In addition, in *chabri* and *ralli* making, almost all the work by contractors was being generated in the rural areas.

Table 31
Work Provider

| Work | All work Provider | Contractor | Contractor | Urban Contractor |
|------------------|----------------------|------------|------------|---------------------|
| | (No.) | (No.) | (%) | (%) |
| Embroidery | 631 | 263 | 41.6 | 41.0 |
| Stitching | 361 | 106 | 29.3 | 47.9 |
| Football | 35 | 11 | 31.4 | 27.2 |
| Bangle | 19 | 15 | 78.9 | 80.0 |
| Carpet Making | 36 | 28 | 78.0 | 60.7 |
| Bead Work | 165 | 77 | 46.7 | 50.6 |
| Chabri Making | 27 | 10 | 37.0 | 0.0 |
| Bead Work Shoes | 11 | 8 | 73.0 | 100.0 |
| Azarband Making | 64 | 27 | 42.2 | 41.0 |
| Packing | 23 | 16 | 70.0 | 100.0 |
| Paranda Making | 21 | 5 | 24.0 | 20.0 |
| Ralli Making | 102 | 39 | 38.2 | 36.0 |
| Razai Stitching | 37 | 13 | 35.1 | 69.2 |
| Thread from Wool | 15 | 10 | 67.0 | 90.0 |
| Topi Crafts | 36 | 19 | 53.0 | 47.4 |
| Ada work | 25 | 10 | 40.0 | 70.0 |

Contractors in DG Khan

Other contracted work was found also in many of the rural areas in different product clusters. For instance, there was a huge network of contractors and sub-contractors in DG Khan, spread across many tehsils of the district for embroidery of various items such as dresses and *dupattas*. HBWWs in rural DG Khan would report that there were many contractors coming from DG City, as well as from Multan; many would come house to house inquiring if there were women interested in taking in embroidery related work. The contractors, almost all that the research team was informed about, were women, getting the work from Husain Agahi market in Multan.



The traditional embroidery work of DG Khan is well known. According to Punjab Small Industries Corporation, various areas of DG Khan such as: ²³

“Chotti Zaireen is famous for its excellent embroidery- especially for embroidery done on dupattas... This is done with kacha tanka (running stitch). The embroidered dupattas are sent not only to other parts of the country but are also exported to abroad. The number of women practicing this craft increasing day by day. The present number of women and girls skilled in this craft exceeds one thousand. By means of this handicraft they are not only projecting their cultural heritage but also strengthening the financial position of their families and tribe.”

However, though there is no doubt that thousands of women in DG Khan District were involved in embroidery related crafts, they were by no means able to make a decent livelihood for themselves and their families and tribes. In fact, some of the most atrocious exploitation of HBWWs was found in DG Khan. Women were embroidering full *dupattas* at a piece rate of Rs.15-60. There was of course some difference in the quality of work on the *dupatta*, those women who were embroidering full *dupatta* and getting Rs.15-25 per piece, still had to work on 2.5 yards of material, no matter how poor the quality of the work. On the other hand, those who were getting Rs. 55-60 per piece, were doing very beautiful work, which was being sold for Rs. 350-400 in Husain Agahi Market, Multan.

The HBWWs would not get paid till the contractor had collected the work from all women that were part of her set of workers. Late payments were the order of the day. In case of bad quality of work, and damaged products, huge fines were being imposed on women. In case of damage to dresses to be embroidered, a woman had to embroider two more dresses before she would be paid for new work.

At the same time, there were many complaints from HBWWs that many contractors would take finished embroidered *dupattas* or dresses back from them but never make a payment. In essence, all the male or female contractors in DG Khan were sub-contractors. The main contractors were based in Multan, and the work was being brought and taken back from there by a wide network of sub-contractors.

According to a sub-contractor who was interviewed, she could not pay the HBWWs immediately, as the main contractor in Multan would pay her when she brought back the finished goods. She had to travel to Multan, paying Rs. 500-800 for a return trip to DG Khan. In addition, sub-contractors had to pay for their accommodation and food in Multan, as many would have no place to stay. The sub-contractor was paid

²³ Punjab Small Industries Corporation. “*Crafts of Punjab: Dera Ghazi Khan and Rajanpur, Volume IV.*” Directorate of Handicrafts and Design, Punjab Small Industries Corporation, 2009, p. 75.

Rs. 5 per piece. She was bound to supplying a certain number of pieces, saying there was a minimum ceiling which had to be accepted for



distribution. She had agreed to supply a minimum of 2500 *dupattas* to wholesalers in Multan; another male, who had stopped working as a sub-contractor now, said that he had to agree to supply 500-1000 *dupattas*. He had stopped this work because he had not been paid by the main contractor in Multan. In the picture, *dupattas* on the *charpai*, are the lots that sub-contractor had started collecting from various HBWWs who were part of her network.

In one village in DG Khan, a house was found full of women embroidering dresses and *dupattas*. On a quick count, approximately 14-18 women were present. They were not willing to talk to the research team. A man came in as conversation was being initiated. According to him, these were all women from his extended family. There were a number of brothers whose wives, daughters, daughters-in-law and other female family members were involved in home-based work. He was very aggressive in his demeanor, started shouting and asked the research team to leave his home immediately. According to the neighbors, he was a contractor as well as the *maulvi* for the mosque adjoining his home.

Another type of contractors was also seen in DG Khan; these were women who were giving out batches of ten dresses to women to be embroidered. The contractor who was interviewed reported that she would in a period of three months have a batch of ten dresses embroidered to supply it to a boutique. She would purchase the fabric and embroidery thread. According to her, labor cost was Rs. 500-600 per dress, and she would sell each piece at a profit of Rs. 250-300. She was also embroidering dresses herself.

The woman had remarried a 60 year old man who also had a previous wife. The three of them were living in the same house. Her husband was not working and she seemed to be supporting the family.

HBWWs Understanding of Contract-based Work

84% of HBWWs stated that they got payment for their work, meaning money was not cut for either work being spoilt or for any other reason. However, a large percent (14%) reported that they were not given complete payment for their work. For instance, a woman reported that she had made motifs for *chapels* from Bolton Market, Karachi. The shopkeeper had told her he would give Rs. 1.5 per piece.

When she took back two dozen motifs he gave her Rs. 5 per dozen, saying that he had never promised Rs.1.5 per piece. According to her, she threw the material back, telling him that she did not want his work.

In addition, women were asked if their payment was reduced based on quality of work. Forty-four percent of women stated that no payment was reduced, whereas 33% stated that they had to redo the work. For 33% of HBWWs, payments were reduced based on 'poor' quality of work. However, women were generally adamant that the home-based work was of benefit to them, 85% were glad that they had the work. Only 13% of women felt that the work was of no real benefit to them. Many remarked that given the money was piece rate, it would come in bits and pieces, and they could not really keep count of actual earnings. Such remarks were more than often made by women who were carrying out stitching, especially stitching for neighborhoods. They would add that as soon as the small amount of piece rate money came into their hands it got spent.

HBWWs Understanding of their Labor Status

A series of questions were asked in order to gauge HBWWs understanding of their labor status, and general views on organizing and mobilizing. A very positive indicator was that 90% of women considered themselves labor (Table 32). However, 76% were not aware of the word union or its meaning. On explaining what a union was willingness to join a union was conditional - nearly all women would only agree if they were told only women would be other union members and that they would have to go no further than their neighborhood.

Table 32
Women's Understanding on Labor and Unionization

| | Labor (%) | Union (%) | Join Union (%) |
|------------|------------------|------------------|-----------------------|
| | | (N=1395) | |
| Yes | 90.0 | 21.9 | 49.2 |
| No | 8.0 | 76.4 | 47.6 |
| Don't Know | 0.3 | 0.1 | 1.3 |
| Missing | 1.6 | 1.7 | 1.9 |
| Total | 100.0 | 100.0 | 100.0 |

5

The Survivors: Against All Odds

Home-base Workers: Lives as Women

The previous chapters provided a summary of findings based on a quantitative research of home based women workers. Quantitative research had the advantage of giving a national orientation of the situation of HBWW and showed essential data such as household income, types of work that women were engaged in, and products manufactured. However, it was not able to portray the everyday realities of home-based women workers.

This chapter will include findings from a qualitative research based on focus groups carried out in the four provinces of the country so as to make visible the everyday realities of home-based women workers to the larger society. As it was noticed in the discourses of the women that they saw their existence through their multiple relationships, a family relationship perspective was used for our analysis. Women would place themselves in the household based on their marital status; each would relate her circumstances in conjunction to the male in her family. The relationships that were repeatedly used included husband, father, brother and son, depending on the marital status of the woman. In addition, women who participated in the focus group discussion could be separated in basically three groups: children and youth, the middle aged, and the elderly.

The Elderly

While the statistically-based data collection reflects the demographic and socio-economic reality, quantitative data sometimes does not fully incorporate the complexities of social conditions. For example, the survey shows the presence of elderly women amongst HBWWs clearly. The focus groups provide some insight into the lives of these women, who are forced to work at an age where infirmity and frailness did not allow them to earn much, but the meager earnings were still of critical value to these women as it would be just enough to buy them a meal, medicines, or other critical needs of life.

Social Conditions

A combination of factors forced older women to be economically active. These factors include either the lack of a family, or even with family present, the low earnings of the family, especially the male members which forced elderly women to fend for themselves. It was evident, that for these women, access to food was basically dependent on the good will of relatives and neighbors. Given, the class these women came from, either the small needs of these women were being ignored, or they could not be met due to the extreme poverty of the family itself; hence

they were trying to eke out meager earnings so not to be totally dependent on their providers.

In a focus group in Sindh, an old age widow living with her nephews looked ill and very tired. She was engaged in embroidering Sindhi *topi* as she felt embarrassed about her dependence on her nephews. Another elderly widow, who had no children, said that her brother provided her food, but she had to work so that she could purchase her medicines and look after other needs. A widow shared that she was a tuberculosis patient but could not afford her medicine expenses as her income was not enough to support her family, let alone meet her health expenses.

A very difficult situation was seen in Faisalabad: an elderly frail woman, who had never been married, living by herself in a small shack, was making fresh flower garlands. She had nobody except a nephew, whom she said would visit her now and then. She was barely able to make a living, as her work was seasonal. The person who would supply her flowers for makings garlands was doing it as a means of helping her to earn some money for herself. She was largely being looked after by her neighbors, to the best of their ability and scanty income at their disposal.

In Tando Mohammad Khan, a woman discussing daily living issues in her life, remarked that her brother's wife was suffering from diabetes, and though she had abrasions on her fingers due to embroidering *topis*, she still had to work, other wise they could not manage to meet the requirements of daily living. The couple was not supported by their children. Such a situation was also found in KP. A woman reported that her children after getting married had their own families. They were not supporting their parents anymore.

Economic Activity

It is important to point out that these women, who were now old and infirm, had been working for many years supporting themselves and their children. For instance in Jaffarabad, Balochistan, a widow not older than 50 years, reported that she had previously been making *topis*, embroidering *Balochi* dresses and bed sheets, but for the past three years due to failing eye sight, was not able to carry out fine embroidery work. She was now only engaged in running stitches on *rallis* and being paid Rs. 200 per *ralli*. Her monthly earnings did not exceed Rs. 1200 per month. From that meager income she still had to buy about Rs. 120 worth of thread per month. Her customers were mostly people from the village.

In Badin, another old woman, at least 70+, showed beautifully embroidered bags made by her. According to her, previously she could make at least 3-4 bags per month, but now due to ill health, was hardly able to make a single bag. Her sons were supporting her but she still felt compelled to have some small amount of personal money.

Women without Spouses

Women were often found to be vulnerable if they were living in situations where they did not have the 'guardianship' of a conventional male relationship, especially if they had been married and were now living as single women. Or another scenario was of women whose spouses had remarried. The social and economic vulnerability of all such categories of women was greater as they found themselves to be more vulnerable not only economically but socially as well based on the norms of society which frowns on women without male guardianship.

Given that the percentage of divorced, separated, and widowed women was, in general, not well represented in the socio-economic survey, it was interesting to note that women under this category were often present in focus groups.

Women's Human Rights Violations

In Tando Ghulam Ali, Sindh, a man had left his young wife after a few years of marriage; she had two children. According to her, her husband had been physically abusing her and accused her of having an extra-marital affair. Her parents refused to let her come and stay with them. She was living with her sister and doing bead work, barely earning Rs. 600-700 per month, which was not enough to feed her two small children. No need to say, the financial situation of the sister was also weak and it was difficult for both of them to cope. A very similar case was reported in Karachi. The woman had been abused brutally by her husband, and then even though she was pregnant she had been left to fend for herself.

It is important to note that when men married a second time, the first wife had to find means to support herself, financially. For instance in Charsadda, a woman narrated that her husband had remarried as she could not bear him children. She and her husband's second wife were living in the same house. All that she was allowed was shelter, and had to look after her other needs, sometimes even food. The woman was machine embroidering *topis* at Rs. 5 per piece and could generally make three pieces in a day. Her parents had died and she had no brother. So according to her "if I don't work how would I survive?"

Such cases were seen in Quetta as well; both wives of a person were present at the fact finding. The younger wife was a matriculate, about 30 years old. The older wife was at least 45 years old but in comparison to the younger wife was looking old and haggard. She was wearing the traditional *pakhtun* frock whereas the younger wife was well dressed in more urban attire. Their sister-in-law was also a home-based worker. It was obvious that the older wife, although she had a daughter, had no dignified position in the family. Since, she was not willing to speak, no information could be obtained about what she was doing with her earnings.

Social and Economic Situation

A 40 year old woman in Tando Mohammad Khan had the following story: Her husband had been missing for many years; he had been suffering from mental illness and had wandered off; she had no source of income, she did not have a son and her daughters had married and left home; she was living with her uncle. She was tracing patterns on clothes for embroidery, as well as embroidering dresses and *topis* and earning about Rs. 2,000-3,000 per month. The woman was suffering from diabetes and often felt unwell. However, she felt that without her work to support her, she would find it very difficult to cope as she did not have any other source of income. At the focus group, a number of women present were from her extended family. It was clear, that she was making an effort to get the work from the sub-contractor who was providing the *topis*, as well as other dresses which were being given by women in the town. She was keeping what work she could do herself and passing off the surplus to her sisters-in-law.

In another particular case from Peshawar, it was found that a 28 years old woman lived with her mother along with her three children. She was stitching adult and children's suits. Her husband was working in the United Arab Emirates for the last year but had not sent any earning to his family. She was working so that her children could continue their education as well as meet their small daily needs. It was ironic that she was also being pressured to pay the loan her husband had taken to go abroad as a migrant worker. She was able to earn Rs. 300-600 per month and Rs. 800-1000 during *Eid* season, charging Rs. 60-80 and Rs. 40-50 for adult and children's clothes, respectively.

The Youth

The issues discussed by youth in the fact findings were very similar across the country. A majority of these young women were working for their dowries, and most felt that their mobility was controlled. In addition, the focus groups across the country provided very similar information on educational issues of young girls and women.

Constraints Faced by Young Women: Education and Mobility

Women reported that their daughters were not allowed to continue education once the girls were older. Many of the women reported that they had struggled to educate their daughters up to Grade 10 and in some cases up to intermediate level. A woman said that even though her husband was an educated person he was not in favor of girls' education, but added: "I have educated my girls up to 'matriculation' level".

A common complaint amongst unmarried young women was that they were not allowed to obtain education. Those who had some level of education, complained

that in spite of their education they were not allowed to work outside and were forced to take on very poorly paid home-based work.

In findings from Lower Dir, a girl shared that according to their elders and parents, “our daughters and sisters have to get married so there is no need for them to get education.”

A fact finding focus group in DG Khan with a number of young girls present shared the following “we are working due to poverty; we cannot even feed ourselves so how can we get education.”

A very few of them had been educated up to middle, or secondary level. When asked why they were not pursuing further education they replied that they were not allowed further education. Young girls less than 14 years were helping with the embroidery work but were also going to school. According to some of them, they were not forced to work and their participation was on their own willingness. A girl said that she was using her earning for her clothes, shoes and other small needs.

Social Constraints and Economic Contributions

In Kohat, a young Afghan woman reported that ‘they did not even have a television’. They were not allowed to go out of the large compound, which was part of the Afghan *muhajir* camps. She was stitching Afghan frocks and *burkas*, as well as teaching stitching to other women in her compound. Her father had a fabric shop and he was keeping the *burkas* at the shop for sale. In Malakand focus groups, two women were buying their own fabric and stitching *burkas* for sale, as well. One woman reported fabric and stitching costs varied from Rs. 700-750 and sold at Rs. 800-1,000; the other was spending about Rs. 550 for the fabric and other raw material needed and selling the burka for Rs. 800. For this young woman in Kohat, the fabric was bought by her father but she was not given the stitching charges for the *burka*. It was clear she did not mind her father not giving her the money. But at the same time it needs to be pointed out that she was working at least 10-15 days a month to earn pocket money for herself. Young women were not given any cash although their basic needs were met.

The women could not leave the camp ground, so they were taking on whatever work was available. Many of the women in this compound were embroidering Afghan frocks or traditional handkerchiefs carried by Afghan men. The embroidery work was fine but paid at very low rates; for instance a *dastarkhan* was being made for Rs. 100. This was expected as the customers were mostly other Afghan families living in the camp.

A young Pakhtun woman in Loralai reported that her aunt after getting married was living just a kilometer or so, away, but she was not allowed to visit her. The family,

an extended family, with four brothers living together was quite well to do, but many of the young women in the family were stitching *Pathani* frocks, as well as sewing laces and other material on the frocks. They were keeping the income themselves or at the most giving it to their mothers. This particular girl was earning almost Rs. 5,000 per month as she was stitching elaborate *Pathani* frocks which also included machine embroidery. It was shared that their brothers were well educated, some were even being sent to Karachi for higher education, but the girls were not allowed to be educated. On the contrary, in a Baloch village in Jaffarabad, women on being asked if their girls were being educated responded “there is no school here, so how can we send our girls to school?”

It was often seen that young women with deceased parents or fathers had taken home-based work to support their families/siblings. In Tando Ghulam Ali, a young girl was found working as her father had died. Some were also found to support families in the face of illness of their parents’. A girl from Sialkot fact finding had been stitching suits to support herself at school; her father had passed away and her brother was earning only Rs. 4000; so she was earning to support her education.

Similarly, in KP, a girl’s father was selling biscuits and other small items and was barely able to make Rs. 30-40 per day. She was working to enhance the household income. Generally she would embroider bed sheets charging Rs. 100-150, based on the amount of work. But during the *Eid* season, she would go to her grandparent’s home to borrow her uncle’s sewing machine and take on stitching work. A number of young women had reported that they would borrow sewing machines from friends, neighbors or whatever source so they could earn some income by stitching. In Chitral, three sisters were knitting sweaters, and were supporting themselves and their parents; of them one was married and living close by.

In Haripur, a girl’s parents had passed away and she was living with her brothers; she was working so that she would not become a burden to her brothers. In Charsadda, a 14 year old girl was working with her mother to support her family, her brother suffered from polio. Another 12 years girl shared that her father had died, and her mother was often sick. In order to look after her she had to work. However, ironically, in a village in Jaffarabad, a young woman suffering from polio, walking with the help of crutches, was taking in embroidery work. She was using her earnings to look after herself. According to her, her brother had hepatitis and though her father was looking after his medical needs, he was not willing to look after her.

In Hyderabad focus groups, sharing from women and girls made it obvious that many small girls were working in the bangle industry. As women shared information on their situation, they would report that their daughters and sons would also help them do the work in *jurai* (a step in bangle making where the open ends of the bangles are joined by being exposed to flame).

Some women were opening old used cloth as well as opening a particular type of material which would turn into cotton (*roe*). They were being paid Rs. 7 per kg. Most of them were not able to complete one kilogram in a day. However, many young girls in the house were expected to help in this work and this would increase the quantity of work finished. Generally, women were not making more than Rs. 100-150 per month. Women reported that their daughters were helping men folk in their work. For instance, it was reported that two young women were cleaning brass rings for their father and he, after putting stones on the rings was selling them in the city.

Dowry and Marriage Pressures

There was also a lot of pressure on marriage on the young women; according to a 34 year single woman “in our Pakhtun society, if a girl does not get married due to any reason, she lives her life facing many problems, not only from her family members but also from relatives.” Across the country, young women coming to the focus groups would report that they were working to make their dowries. For instance a recently married young woman in DG Khan’s fact finding reported that “she could not get education due to her father’s poverty, but she had made her dowry from her earnings and now she was working for her children”. Similarly, in Dera Ismail Khan, a young girl in 10th Grade after coming home from school was taking in embroidery work. Her mother was also a home-based worker. The family was relatively stable now after many years of struggle, but they were still taking in the extra work, especially for the girl’s dowry.

Young girls would stress they were not only helping their households but also saving their earnings for their dowry. However, no doubt many of them were just helping make ends meet at home. For instance, in Hyderabad, a 14 year old girl reported that she had stopped going to school so that she could help in home-based work at home.

Young Educated HBWWs

In Hyderabad, a 20 year girl said that she and her small sisters were making carpet to support the family; they were ten siblings in the family. The younger children were also going to school. Her father had severe kidney problems and was unable to work. She had been educated up to intermediate level but her parents were not willing to let her work in an office. She had been teaching in a private school but they would deduct her salary, which in any case was just Rs. 700, or not pay for months, and so she finally stopped going. The sub-contractor was giving them weekly payments of Rs. 1,000-1,500, irrespective of work completed. The steady income was very important for the family’s survival. So even though the rates were very low, they were forced to continue this basically bonded relationship with the contractor as no other secure source of livelihood was available.

In Tando Ghulam Ali, Sindh, a young woman who had been educated up to intermediate level was embroidering *topis* for many hours of the day, and would sometimes work at night as well, earning about Rs. 2500, monthly. Her father did not believe in girls' education but due to her mother's support she had been able to continue up to intermediate level. While she had been at school, she would come back from school and do home-based work, so that she could pay for her education; she wanted to continue her education after intermediate but did not get permission from her father. She was now using her earnings to financially support her brother through school as well as save some amount for her dowry.

Such issues were very common in Pakhtun societies in both KP and Balochistan. Many of the young women were educated and wanted to work outside but due to restrictions they were staying at home while still trying to earn through whatever options were available. Some of their parents were sick, infirm, unemployed or had passed away. With no other source of income, they had no choice but to become part of the home-based labor force.

It was also seen that young women, with some level of education would engage in home-based work as well as school teaching. In Usta Mohammad, Balochistan, two sisters, were earning almost Rs. 2,000 each through their school salaries and home-based work. Their parents had bought a small house and they were helping to pay off the debt taken to buy the house. There were four sisters, except for one, all were taking in home-based work.

Another, similar case was reported in a fact finding in Lahore. A young girl, hardly 17 years old was teaching at a squatter settlement school. In addition, she and her siblings were helping their mother in home-based work, such as packing, or whatever other work they could obtain. She with her family had recently come to Lahore from Rawalpindi; her father could not find any employment in 'Pindi and had come to Lahore hoping to find work. She had appeared for first year college, but was unable to enroll for the second year as her parents had moved to Lahore. Though she had saved enough to pay for her late fee examination, her father though willing, did not have the money to travel back to 'Pindi so that she could be enrolled. This was one of the instances where a father or a male member was seen to support his daughter actively to continue her education. The destitution of these families could be realized by their inability to spend such small amounts of money: all the money that was required for the travel was approximately Rs. 1,000. This did not include the cost of any other small expenditure on the way or travel within the city.

Married Women

A majority of women who were in focus groups across the country were married; they had a multitude of reasons for working as home-based work. Almost all of them were related to the economic constraints faced by them and their spouses. However, a major group was making dowries for their daughters.

Social Constraints: Dowry for Daughters

Like in the rest of the country, women in the Tando Ghulam Ali focus groups reported they were working so they could prepare dowries for their daughters. They had multiple burdens to bear, that included daily house work like, cooking, washing and child care as well as engaging in home-based work. A woman told the group that she and her daughters had been taking in embroidery work for years; they were earning about Rs. 2,000 per month; they did not have any other source of income and she was worried about the marriage of her daughters. In some cases, women reported mental illness in their children which was a continuous burden on their physical and emotional strength.

Macroeconomic Constraints

Another common refrain had been their male family member's earnings were not enough: if they would not work, the household expenses could not be met. For instance, in Sialkot, a woman stitching footballs shared that her husband was a daily labor; he was earning Rs. 200-300 per day. Even then it was difficult to manage household expenses, especially "our children's school books." For her a measure of poverty was that she "purchased flour on a daily basis; if we do not work we would have to starve". Another woman, also stitching footballs was earning about Rs. 50-60 daily; with such meager earning her children could only go to government school. One of her daughter's had gone through a medical operation recently and her medical bills were running to about Rs. 1,000-1,200 per month. It was through her work that she was able to look after some of these needs. In Quetta, amongst Afghan as well as Baloch families, women were found to be desperately looking for additional income to meet their families' needs. Amongst the Tajiks, the literacy levels were higher as and as women had some very fine embroidery skills. These women were engaged with skill centers, trying to enhance their meager incomes. With the Baloch, the most common work was embroidery on Baloch dresses. For all of them the common problem was that their men could not find work and hence women were forced to look for additional work.

A common problem faced by women and often remarked were the high utility bills, especially for electricity and gas. Many noted that their husbands' income was just enough to cover groceries and daily living items. Women needed the additional income for paying the utility bills and/or their children's educational expenses.

The situation was very different in the rural areas. In a focus group in a village of Jaffarabad, Balochistan it was found that women working as peasants were also engaged in home-based work, mainly to access cash to look after their small expenses. Most of their families were share croppers and women did not have direct access to money. None of them had their own agricultural land and they were working for a big landlord. In addition, the land on which they had their dwellings was owned by another landlord.

A woman reported that her husband was a sharecropper on eight acres of land. With her work in the fields, she was not able to do much embroidery work and was only able to make two pillowcases a month, earning about Rs. 200 per pillowcase, which seemed to be the standard rate across the village. She added that her husband was not willing to work on the fields so she had to do the work; her brother-in-law assisted her when needed. One of her sons was studying in Grade 10 using the bicycle to go to school; she and her daughters were working on the land taking care of the fields. The earnings from sharecropping were seasonal, so she was using her piece-rate income to look after daily needs. She had seven children and had to provide for their various needs such as clothes, medicines and other things.

Another young married woman was living with her widowed mother and both were home-based workers. The woman's husband was working in a 'hotel' in Karachi and would visit in 5-6 months. He was sending her Rs. 2,000-3,000 in a period of 3-4 months. The woman was making Balochi dresses; generally was able to earn up to Rs. 2,000 per month. For dresses that had more embroidery work she was asking for Rs. 2,000. The cost of the raw material such as thread and mirrors were borne by the customer. These two could not find work on agricultural land; according to them if they did not have a male to represent work was not given to them.

Economic Contributions

Focus groups in Lahore and Karachi resulted in some interesting findings. In Karachi, women were taking *shalwars* from male tailors for stitching; coming from lower middle class backgrounds they were doing this work to ensure their children's education. Most of them were sending their children to private schools, and or putting them through college and university level education. A woman, very proudly informed the group, that through her hard work, both her son and daughter had been able to finish their Bachelors. Similarly, women in Lahore were found to be carrying out various kinds of home-based work to support their children through school. A particular case was of a woman, with three sons in their teens to early twenties; all three were enrolled, the older two were in university. She and her daughter were taking in whatever work they could find, most of it contracted, to pay for the boys' tuition. Many women said that they worked till 2:00 am.

Violations and Struggles for Survival

The continuous hardship of these women was often portrayed during the focus groups. For instance, in Hyderabad, a bangle-maker remarked that, she had been working since the last 20 years; her father had been killed when she was young. Her uncle had supported her to some extent and would send her money from Lahore. After her marriage she had to continue working as she and her husband could not meet their expenses. Similarly, a woman in DG Khan shared that she had eight children and her husband was often sick. He had a donkey cart for daily labor and his earnings were only enough for food provisions.

Another woman in rural DG Khan, who had been in the carpet making sector from a very early age had a horrific story. She had given birth to four children but none of them had survived. Three of the children had died a few days after birth, but one girl had lived for 18 months; she was heart broken about this infant as this was the only child with whom she had spent considerable time and missed her terribly. The woman did not know the reasons for the death of her children.

In some cases, the abuse was not so evident. In a focus group with *azarband* makers in Nawabshah a young girl hardly 16 years old had been married to a man at least 50 years old. The sister-in-law (*jethani*) had married her brother-in-law to this girl so that she was able to marry her daughter to the girl's brother. This young girl had been married only for 18 months or so. She had not conceived as yet and was asking the research team for medical advice. According to her, her relatives-in-law were 'making fun of her as she even after nearly 18 months had not been able to produce a child'. In Kohat, a man had married his daughter off so that he could, in exchange get a second wife. Now he planned to marry his second daughter in exchange for his son's wife. A woman in Kohat with a drug addicted physically violent husband was working at very meager rates, embroidering traditional Afghani hankerchiefs. She was living in an extended family, and her husband's family was looking after their daily needs, especially food. One young woman in this family was stitching Afghani frocks and was helping this woman to find extra work.

Another tragic tale was told by a woman in Multan City. She was making 500 *chapatis* daily, supplying to various small street vendors, as well to a school canteen. Her husband and 16 year old son were taking bundles of *chapatis* on a bicycle. Her husband had been a daily labor construction worker; some years ago he had had a bad fall and never recovered fully. She herself was a heart patient. But they had no options but to continue this work. She was getting up at 5:00 am everyday to start preparing the *chapatis* as her orders had to be completed by noon. The woman was not even making Rs. 100 per day. Her daily cost of wheat flour ran to Rs. 1,100, apart from the monthly gas bill. However, the rotation of money allowed her to keep her house running. The family was deep in debt.

Such cases were seen often, where married women were seen to be taking on the entire burden of their households; for instance, in the Thatta fact finding, a woman shared that her husband was not working and using drugs, but “I have to work for my kids, whenever we don’t have any work, we starve”.

One of the women in Peshawar shared that her husband was injured in a bomb blast in Bajour; he was disabled. Another woman’s husband was taking drugs and would often beat her for money. It was also found that a girl’s parents had passed away and she was living with her brothers; she was working so that she would not become a burden to her brothers.

Conclusion

In nearly all focus groups, many women were working because their husbands were not working due to a variety of reasons including sickness, old age, drug addiction and disability.

The focus groups were carried out with women who were engaged in many different sectors of home-based work. The type of work varied by urban or rural settings, as well had some level of cultural connotation. However, problems faced by women, especially bracketed by age groups often remained similar. The focus groups revealed three major aspects of the socio-economic realities for poor women in Pakistan. First, the meager earnings of the men in the family were a major reason for women to engage in home-based work. Second, that the patriarchal frame of the country was more accentuated for them making it difficult to survive socially without men’s patronage. Third, severe inflation of food, and increasing daily living cost made it difficult for them to survive economically.

6

Industry of Despair

Home-based Women Workers: Lives as Labor

Whereas in the previous chapter home-based workers were studied with respect to the status of their social relations, this chapter surveys experiences according to economic relations and type of labor. Focus groups were carried out for women engaged in various types of work as well as sectors. Some of these include Sindhi *topi* as well as ethnic machine-embroidered *topis* worn by men in Pakhtun areas, in bangle making, *razai* stitching, embroidery work, *gota* making, sweater knitting and carpet weaving, among others.

Bangle Making

Bangle workers were living in slum areas with poor conditions. Since bangle making entailed intense use of gas rings, women found that a large part of the money they made was being consumed in paying gas bills. There was a wide spread network of sub-contractors who were providing work at home, mostly carrying the bangles on a cart, sometimes on a bicycle. A daily batch was brought to the women's houses and collected the next day. One batch, generally called a *tora*, was a total of 350 bangles; however women had to give back 300 bangles. The extra bangles were given due to high breakage rate of bangles. The *toras* were brought for *jurai*; payment was Rs. 2 per *tora*. Many women reported that they tried to finish 100 *toras* per day. In essence, for joining of 30,000 bangles, they were being paid Rs. 200. On days the sub-contractors could not deliver work due to rain or any other reason, women did not have work.

Though monthly income came to about Rs. 5,000-6,000, the bangle makers were the most bitter of all home-based workers surveyed. According to them, they had huge gas and electricity bills, as all *jurai* was carried out on gas flames. If the cost of production was taken out from the income, they were hardly making Rs. 3,500-4,000 per month. In addition, this was indeed family labor, with small children highly active in the sector. It was reported that as soon as children would come back from school they would start working. After the focus group it was requested that one of the women show how *jurai* was carried out; a small boy, hardly ten years old, immediately demonstrated with great dexterity.



Though each bangle *jurai* did not take long, the arduous task of putting one bangle after the other in front of the flame was difficult. Women had made long plate-like iron tables which had flame outlets at certain intervals. On one table, two to three people could work simultaneously. The heat from the iron plates is very high and it was hard to work in a closed, claustrophobic room. A woman, who was making *karra*, was able to make Rs. 80 daily; however she had to work 8-10 hours to finish her batch. She had small children as well had to look after a drug addicted husband. Many household chores meant that her working hours were often curtailed which decreased her earning capacity. She was often sleepy and tired but did not have the time to rest as she needed the income generated from her work.

Contractors ranged from relatives to neighbors; it should be mentioned that payment rates varied from neighborhood to neighborhood. In some localities, that were closer to the industrial areas payments were higher. The longer the distance that vendors had to cart the bangles, rates decreased. Women had many complaints against the payment system. Payments were made after completion of work, and often only part payment was made. In addition, women reported reduction in payments based on contractors finding fault with the labor. The cost of production such as the bills for electricity and gas were passed on to the labor; the whole household suffered as the heat in the house affected everybody. With little living space, work and living was happening in the same environment. Broken glass bangles often resulted in cuts and abrasions in small children. The time schedule was tight and a large load of work had to be finished in time. Occupational health problems such as backache, headache, and irritation in the eyes were identified by all women in the focus group sessions.

Sindhi Topi Embroidery

Focus groups were carried out with women in Tando Mohammad Khan, Tando Ghulam Ali, Hyderabad and Jacobabad who were embroidering Sindhi *topis*. It was clear that a wide network of women across Sindh were employed as home-based labor in this particular sector; they were found to be part of the urban as well as the rural economy.

There were many issues with this group of home-base labor. In all focus groups, work was being received from contractors but in nearly half the cases, work was being fetched by the women or their male household members. The cost of fetching and taking back the *topis* was borne by the women themselves. In certain cases, they were also paying for the raw material cost.

Another group of women in a village in Jacobabad reported that they were only paid the money after their *topis* had been sold. They had little information on the contractor. According to them “*sumri aurtaae bechtee hae shehar mae*’ (Sumri caste women sell the *topis* in the city). They were being paid Rs. 20 per *topi*, and it would

take them four days to make one piece. One particular woman was making about 6-7 pieces per month and earning Rs. 150 monthly.

Another young girl about 15 years old who was only embroidering but not putting in the mirrors in the *topis* was being paid Rs. 40. She complained that the regular practice was late payment. In case they felt the work was of poor quality they would not get the payment at all. Her father was fetching the work for her from the city from some woman. She was only making one *topi* per month. She had not been educated as there was no school nearby.

Another young woman about 18 years old was making two *topis* per month at Rs. 50 per piece. The contractor, a woman, was coming to the village bringing new material and taking back the finished items. The girl was also enrolled in middle school. Her father was a matriculate and brother was enrolled for obtaining a Bachelor's degree.

In Jacobabad, a 35 year old woman, who was receiving Rs. 150 per *topi* was paying Rs. 30 for the thread being used. She was making one *topi* in eight days and was able to make about Rs. 560-600 per month. Her brother-in-law was getting the *topis* from Jacobabad City. The contractor was a relative of the family.

In Tando Ghulam Ali, women reported that work was being distributed by a contractor from Hyderabad. He had been bringing them work for many years; every time he came he would distribute about Rs. 25,000 worth of work. He would generally give each woman about 10-15 *topis*, sometimes even 20. During season he would come every month, other wise come once in 2-3 months. Women were being paid Rs. 250-400 per piece, and it would generally take them a week to finish one *topi* provided they did not engage in any house work and worked from 8:00 am to 6:00 pm. Most of the women in the focus group were in the age range of 12 years to 45 years. Women were not aware as to the worth of their work in the market.

Another two women were taking work from a different contractor who was coming from another town, namely Tando Allahyar. They were being paid Rs. 200-250 and were not earning more than Rs. 500 per month. These women acknowledged that they were receiving much less payment for their work than other women in the focus group. In Tando Mohammad Khan, the contractor was coming from Hyderabad; he would pay the women for their work every 15 days when he would come to collect the finished pieces from them. For most of the women in each of the three cities and towns (Hyderabad, Tando Mohammad Khan and Tando Ghulam Ali) women were paying for the raw material cost such as for embroidery thread and sometimes for the pattern tracings as well.

According to one young woman, she was doing this work so they had enough money to look after a married sister when she would visit them with her children once a year.

In the focus group in Hyderabad, women were only embroidering at the most two *topis* per month. Though they were being paid Rs. 250 per piece, the payment did not include the cost of *chapai* which came to Rs 50 per *topi*. In addition the cost of fabric and thread would also amount to about Rs. 50. So, in the end they were getting only Rs. 150 per *topi*. Generally one woman would go to fetch the work from a shopkeeper who was the work provider. She was distributing the transportation cost among all women who were taking work from her.

One woman reported that she and her two daughters together were making four to five *topis*. Her husband was not working and she and her daughters were barely able to get a meal a day. Another woman with five daughters was also making *topis*. Some of them were putting mirrors on the *topis* and were getting Rs. 50 per *topi*. For one woman the monthly earning was Rs. 200.

Ralli and Appliqué Work



Ralli making and Appliqué work was a very common craft being employed by women in Sindh, especially seen in Kambar and Khairpur. As has been mentioned before, *rallis* are made from multicolored, printed or plain fabric pieces. Appliqué *ralli* involves another craft in which the appliqué pattern is more complex comprising of geometrically cut out fabric pieces to make flowered patterns. Fact finding focus groups were carried out with women in these sectors in Kambar City and in rural Khairpur.



The commonality was that in both areas, work was being carried out for neighborhoods. However, in Kambar city, by far more work was being generated by contractors and shopkeepers. Some women also mentioned that a foreign woman would sometimes come to take back appliquéed *rallis*; however, nobody

had any more concrete information on the woman. Generally, she would pay better rates than what were being given in the market.

Two types of work were being carried out by women: stitching of *rallis* and appliqué work. The *ralli* work was regular and being paid Rs. 50 per piece. The work entailed stitching the upper side of the *rallis*. Mostly the older women in the family were fetching the work from the shops. In winter, when the work was reported to increase, payments were increased to Rs. 55 per piece. The payment rate was quite uniform for all the women at the focus group. In addition, availability of work was regular all year round.

The number of *rallis* which were being prepared depended on the number of helpers at home. According to one woman, she was only able to make one *ralli* a day, and though she was working 30 days a month, was able to earn only Rs. 1,500 per month. Her mother-in-law would wait for a day or two and when a number of *rallis* were ready she would take them to the shop. She was working about seven hours a day.

Another young woman being helped by her mother was able to make two *rallis* a day at the same rate. However, in her case the contractor was coming home to provide new work and take back what was finished. She was able to earn about Rs. 3,000 per month. According to the girl, she was working about eight hours per day.

Appliqué work was also being fetched from the shops as well as being made for customers from the neighborhood. Women were taking about a week to make one appliquéed *ralli*. One woman was being paid Rs. 300 per *ralli*, and she was able to earn about Rs. 1,100-1,200 per month. Another woman was being paid Rs. 150-300 per *ralli* for the appliqué work. She had two daughters helping her and was able to earn Rs. 2,300-2,400 per month.

In rural Khairpur, *ralli* making and appliqué work was widely seen. In one village, only in one neighborhood (*para*) women in nearly every household were making appliquéed *rallis*. However, they were all dependant on one woman for their work, as she was responsible for cutting the appliqué pieces. For every *ralli* she was charging them Rs. 100-150. The women were charging Rs. 500-1,000 per appliqué depending on the work. Generally, the work was being carried out for neighborhood customers, people from adjoining villages or Khairpur city. According to the women, their work was well known in the area and they did not lack customers. The practice was that the customers would provide the material including the fabric and the thread. Rarely would women buy the fabric and other needed raw material.

Balochi Suits

Another product that was seen as a wide industry was embroidery of Balochi suits. Balochi suits are long frock like shirts, with a big pocket like attachment to the lower half of the shirt. The rectangular pocket like attachment, neck and sleeves have traditional Balochi embroidery. In addition, the *dupatta* and the *shalwar* ends are also embroidered. This chain of women who were part of this sector stretched from Jacobabad in Upper Sindh to various districts in Balochistan, including Jaffarabad, Sibi, Loralai, Quetta, Mastung, Lasbella and then back to Karachi, Sindh.

Focus groups were conducted in Jacobabad, Jaffarabad, Quetta and Mastung with women working in the Balochi suit embroidery sector. Some data from focus groups in Loralai is also reported here due to certain similarities they share with women who were particularly engaged in Balochi suit embroidery.



Although per suit embroidery charges were quite expensive ranging from Rs. 400-5,000, the quantity of work was extensive. Balochi suits comprised of three pieces: the shirt with a very elaborate front, the bottom rung (*painchas*) of the shalwar, and the *dupatta*. It generally took women at least one month to complete even the least amount of embroidered suits, which were generally being paid at Rs. 1,000. More detailed heavy embroidery could mean 3-6 months of labor. Women were working at least three to 11 hours per day.

A particular aspect of the Balochi suits was the vast network through which the work was being generated. It was found that a specific migration pattern was present amongst communities living in the upper Sindh and adjoining districts of Balochistan, such as Jaffarabad. People during the hot summer months in these areas would migrate to cooler areas of Balochistan such as Mastung and Quetta. They would live in rented houses in the squatter settlements of Quetta or in the rural areas of Mastung. Since the migration seemed to be a routine seasonal event they had a host of connections through which they would find living quarters and livelihood sources. Many women, especially older women would also work as domestic workers in bungalows during the months they were in Quetta.

Women in Jacobabad were getting many of their Balochi dress orders from Quetta and Mastung in the months they were in those areas. They would finish what they could and then bring back the surplus to Jacobabad to be taken back in the next season when they would again visit the cooler parts of Balochistan in summer.

In Mastung, all women reported a per piece rate ranging from Rs. 2,000-8,000. However, even with a higher payment range it seemed that women were not able

to earn more than Rs. 700-800 per month. In a group of seven women, only one reported earning Rs. 1,600-1,700 per month.

Most of the work was being generated by local contacts, mostly by women in the neighborhoods. Only in one instance, a woman reported that her mother was living in Quetta and the work was being given to her by some women. She was not clear on who these women were. Her mother was keeping some work for herself and passing the rest to her. This also seemed to be the general pattern everywhere. Whatever work women were able to do they would keep and then pass it on the wide network of women engaged in this work. All of them had enough work for the whole year; many said that they worked every day on the suits, although the working hours differed from 3-11 hours, daily. Except for a couple of cases, in every focus group, women reported that they would not take any help in making the dresses. Only in one case, a woman in Jacobabad had reported that she and her sister-in-law would finish a dress together and share the payment.

For the quality of work that was being carried out the piece rate payments were atrocious. In Usta Mohammad, a woman was embroidering a dress; it was hard to see if it was embroidered or actually painted. She was being paid only Rs. 1,200 for this work. She had a very ill mother-in-law. Her husband was not supporting her and she was with great difficulty putting her son through school. She had few contacts and was willing to work for very little.

It seemed that both in Usta Mohammad and Loralai, a vast number of women that were giving suits for embroidery were school teachers. Many of the women had their children studying at the schools where these teachers were teaching. It was reported that in some instances, the payments were low but accepted as they felt obliged to the school teachers as their children were being taught by them.



The pattern was similar in Quetta, except that here, many women were bitter about the payment rates. Many had been previously taking work from contractors but had stopped as they felt that payment rates were poor. It seemed that there was more of a presence of women contractors though nobody had any information on where these suits were being sold. However, many women also reported that they were getting work from well-off women. In general, it was seen that women preferred taking work from neighborhood women or the well-off women as their payments were much higher than work given by contractors.

It needs to be added that in some cities, where the socio-economic survey was conducted, women reported the presence of contractors. For example in Sibi, a woman included in the survey reported that her sister was a contractor in Quetta and she was supplying dresses to women in her neighborhood. Generally payment per piece varied from Rs. 5,000-8,000. But it took her almost a year to complete a dress and her monthly earnings were about Rs. 500-600. Another woman in Lasbella reported that she was getting work from a tailor and she was able to make Rs. 1,500 per month.

In all the focus groups conducted, there was almost negligible mention of contractors. Given that little involvement of contracted work was seen (or at least reported) the volume of work was surprising. A woman in Mastung remarked that 11-20 suits were given to girls as part of their trousseau. In addition, they would make new dresses every year and hence there was much demand for this work and most of it was being generated through word of mouth. There is no doubt that this observation was correct. In all Baloch cities and villages, including Baloch areas of Karachi, as well in Jacobabad, many women were seen embroidering Balochi suits; nearly all reported that they were getting work through local contacts or in their own neighborhoods. The feudal culture of spending money on elaborate clothes was patently obvious through the heavy presence of work being carried out in making Balochi suits.

Another similar pattern of migration was seen between Loralai city, Balochistan and DG Khan, Punjab. There was an old tradition of Seraiki families migrating from DG Khan to Loralai and back. Families in Loralai had strong ties with DG Khan. Many had family members living in both Loralai and DG Khan, and they would come and visit each other. The pattern was the same as observed in the case of Sindh and Balochistan: in summer months people would come from DG Khan, and in winter months families from Loralai would go to DG Khan. It seemed that the school holidays were in sync with the migratory patterns, with longer summer and winter holidays in the warm and the cold areas, respectively. When asked if the cost of migrating was not difficult to be borne, the remark made was that if the cost of medical bills were accounted for during the winter season in Loralai, it would be the same as the cost of transportation.

A patent difference was in the piece rate payments being made in Loralai. Most of the work again was generated by women from well off families as well as school teachers. However, the payment rates were much higher.

One woman for beaded dresses, silver/gold thread embroidery was charging in the range of Rs. 200-1,500. Her monthly earning was relatively high, in the range of Rs. 1,000-1,200 per month. Some women were also embroidering mirrors on dresses. This skill was not known to all and so there was a practice of taking on the work and

passing it on to other women. One woman shared that they never refuse work, even if they had enough for the time being. They would take the work and either juggle the customers, or pass it on to women who did not have work. They were also taking work from Loralai to DG Khan and sharing the surplus with women in DG Khan.

For the 7-8 women included in the fact finding, the average daily earnings were Rs. 50-60, which meant that they were making Rs 1,500-1,800 per month. Women in Loralai were very critical of the payments being made in DG Khan. According to them, the payments in DG Khan were very low; they would not work for such meager payment.

One woman reported that work had decreased with the increasing cost of living. Earlier, they were able to take many more dresses with them every year to DG Khan. But now sometimes they did not have enough work for themselves. However, even with higher earnings, these women were coming from very poor families. Most of their husbands were also home-based workers stitching *khusas*. Almost all families were living in rented houses, and generally at least two families were sharing one house. House rent in general was Rs. 3,000. In each house, one room was sub-let by each family. In essence, 2-3 families would live together and share the rent. Many of the women were working as domestic workers, and their daughters were doing the major share of the home-based work.

According to the women, no work was being given out by contractors. This group of women was only taking orders from well-off women and school teachers or in their words "*Pathan women were bringing them work*". One woman reported that their customers could be quite rude and aggressive. In one particular case, a customer complained that her dress was not embroidered up to her expectations. She threatened that she would call the police. The women gave her back the money she was demanding (Rs. 700) and kept the material.

Gota Making

In rural Multan, a particular sector engaging home-based women workers was *gota* products. First, women were making the *gota* itself. They were being provided a thin glittery ribbon like material which was being converted to make various products of *gota*; these included different sized motifs from *gota and gota kinari*, also of various designs.

In a particular village, there were two women contractors who were distributing *gota* making work to HBWWs. They were bringing the work from Multan and distributing to not only this village but to other villages as well. The women were getting the work from a shop keeper in Multan. A woman who had been a contractor nearly two years ago shared that she had been getting Rs. 17-18 per 10 gram of *gota*.

At that time, the motifs were for Rs. 10 per *tola*. She felt that the rates would have gone up by now.



The women in the fact finding were very angry with the contractors. Many had stopped working as the paying rates were very



low. They were being paid Rs. 15 per *tola* (10 grams) of *gota* motifs. In 10 grams, they were able to make 100 motifs.



One woman, who was working only 2-3 hours per day, was able to make only Rs. 4-5 per day, with monthly earning at Rs. 120 or so. It generally took her three to four days to finish 10 grams of *gota* or in other words make 100 motifs.

Another woman was also making *gota kinari* at Rs. 10 per *tola*. However, the contractor was not happy with her as she complained that her work was of poor quality. Both of these women were taking in *gota* as secondary work and were working on agricultural land.

Another young woman, looking after a sick father needed the money quite badly. She was being paid Rs. 10 for making 150 meters of *gota kinari* from one *tola* and was able to finish two *tolas* worth of work every day. According to her, she generally worked for about 5-6 hours per day.

A number of women reported that they were working only part time. Apart from this work they were also working in the fields, especially during the wheat harvest. Most had livestock as well to look after. In addition, many women were taking additional work such as embroidery on white *dupattas*. They were being paid Rs. 40 per *dupatta*.

It was found that a woman was carrying out machine embroidery. Her mother was a sub-contractor and was responsible for distributing *gota* to many women in the village. The young woman was mostly only providing machine embroidered work in her neighborhood but her sister was also making *gota kinari*.²⁴ According to the

²⁴ After the fact finding, the team tried to talk to the second woman who was a contractor but she refused to talk to them or let them come into the house.

young woman she felt that machine embroidery was able to raise a better income. She was not willing to take on *gota kinari* work due to the low payment rates. According to her, her mother was only providing a service and was getting paid the same rates as the rest of the woman. However, most probably the fairly expensive machine embroidery was purchased through the earnings of the sub-contract work.

According to the women present at the fact finding, nearly every second house in the village was taking in this work, even though it was poorly paid. For most of them the incentive was availability of work at home, as it was difficult to access the city. Many of their men were agricultural workers and not able to make ends meet.

There were many young girls who were making *gota kinari*. According to them, they had school only up until primary. So after finishing schooling, they wanted to find some work and for them home-based work was the only option. Those who wanted to continue their education were accessing a small town called Shujaabad where a secondary level school was present.

Razai and Tallai Stitching

A focus group was carried out with women engaged in *razai* and *tallai* stitching in Peshawar. The women engaged in *razai* and *tallai* stitching lived in a very poor locality. Their living quarters were a row of very small houses, basically a long row of quarters made of small dingy rooms. The rental in this locality was very high with at least Rs. 1000-1500 per month. Another issue was the high electricity bills being paid by the households which were pointed out by nearly every woman in the fact finding focus group; nobody had an electricity bill less than Rs. 800. The women were hardly making Rs. 30-40 per *razai*, and the stitching for the mattresses (*tallai*) was Rs. 5-10 per piece. The raw material cost for the *tallais* was at Rs. 5 per piece. The work was seasonal, generally dictated by weather as well as the wedding season.

A woman with her three daughters was making Rs. 125 per day and this meant that each of them was earning Rs. 45 per day. The number of mattresses made by women per day varied. According to a 15 year and a 38 year old woman, they were able to make 10-15 *tallais* per day, whereas according to a 55 year old widow her daily output did not exceed four mattresses.

The *razai* and mattresses were delivered at home by the shopkeepers who needed the work done. Generally a batch of 15-20 mattresses were delivered and collected in a 24 hour cycle. It is important to note that the material for the mattresses and *razais* would take up considerable space in the women's houses, of which they already had very little. It was seen, as well reported that the women would sit outside their homes in a courtyard like space, carrying out their work in a group. In the homes where many *razais* were present, there was no sitting space available. During the socio-economic survey, a similar case had been seen in Loralai, where women were

also engaged in *razai* and mattress stitching. A young woman, who had married and moved to Layyah, Punjab from Loralai (and was visiting Loralai at that time), also reported that she was able to obtain mattresses to be stitched at home; her husband had visited a shop where *razais* were being made and brought back work for her.

Pistol Jackets and Ties

Another work which was explored was stitching of pistol jackets and magazine cover (generally called a tie because of its shape). The work was difficult as leather being hard had to be stitched using a number of hand held tools. The result was women had many abrasions on their fingers and hands.

The work was supplied from a factory that was also providing the tools and other raw material needed. However, the factory management had made a woman responsible for distributing and collecting the work from the women. The women had no information on how much the sub-contractor was being paid for her work.



Symbol of Male Pride in Weak Hands?

The payment varied based on the part of the belt being stitched. Generally, in an hour four ties could be made. Most women said that they could make 20-25 ties per day. In another neighborhood, women were making bullet holes. The payment rate a whole belt of bullet holes varied from Rs. 5 to Rs. 6. It seemed that a chain of work was coming out of a factory. In some cases, women had some male relationship working in the factory and they were responsible for getting work for them, in other cases the factory was using sub-contractors for distributing work.

A 32 year old woman had started this work after her husband's death. She was making 15-20 ties in a day; with payment at Rs. 4 per tie, she was making Rs.120 per day. Another woman, with a drug addicted husband was making ten ties per day. A woman and her two daughters were making about 40-45 pieces, and their collective daily income was about Rs. 160. One woman also shared that her young son was employed at the factory from where this work was emanating and was being paid Rs. 250 per week.

Carpet Making

This was a skill that was seen in many parts of the country in urban and rural sectors. A number of focus groups were carried out with carpet sector women in DG Khan, Punjab, and Thar, Sindh.

In DG Khan, a focus group was carried out with women in a village where many households were involved in carpet making. The work was being supplied to the owner who was living in DG Khan. The contractor was from the village itself, providing work to various families in the village including his relatives.



According to the women, payments were made based on carpet size, the smaller sized carpets were Rs. 1200 per carpet and the larger one was about Rs. 3,000. According to the women, it did not really matter which size one made, as the larger one took longer. However, the attraction in making smaller carpets was that the payment could be collected earlier. The smaller ones generally took women at least a month, and many women reported that it took them 45 days to complete a small carpet. However, it seemed a norm that two women shared the work and the payment. For instance one woman and her neighbor were working together. Another woman, who was working alone shared that she worked 10 hours a day and it took her 45 days to complete the small carpet.

The payments were invariably delayed by at least two weeks. Women also remarked that there was hardly any change in payment rates in the last 10 to 12 years. Most of them worked about 20 to 25 days a month, all year round.

In Thar, more expensive carpets were being made and according to the women “a contractor in Umer Kot is sending the carpets to a region where it is cold and snow falls.” Carpet making was discovered in Thar, where in a village of about 80 houses, every house was engaged in carpet making.

Based on information from the men in the area, exported carpets were being sold for Rs. 50,000, at Rs. 54 per sq. foot. As in DG Khan, a household was generally making the carpet together. For a 6x9 ft carpet, the payment per piece was Rs. 5,000. For the bigger carpets they were being paid Rs. 12,000. The payment being given to children were Rs. 5 for one *tana* (600 lines). A woman reported that she was able to make one carpet per month. She was working for about six hours in a day and had help from her two daughters. Her husband was bringing the work from a nearby town and his transportation cost was Rs. 200 back and forth. Another woman reported that she was

working 11 hours a day and she was able to earn Rs. 4,000 per month; she was being helped by another male member of the family. The work was available all through the year. According to the women, they were unhappy with the hard labor as well as the low payments, given that the whole family was involved for nearly 10-12 hours. However, they had no choice as they were living in a remote rural area with little access to other work.

It is important to note that the major difference between Thar and DG Khan was that in DG Khan mostly women were involved in carpet making, whereas in Thar it was seen to be family endeavor, with heavy presence of girl and child labor. Many of the working children were under 14 years of age.

In Thar, the work was being supplied through two separate mechanisms. In some cases, men were going to Chachar, a town in Thar, to get the raw material from the contractor and at the same time deliver the finished carpets. The men were carrying the finished carpets on their shoulders walking for almost two hours on foot, through very difficult terrain to access a road on which they would be able to get transport. Sandy underfoot, with thorny bushes made it difficult to walk, (as the fact finding and research team found out to their cost).



Or if they were carrying the carpets on donkeys, it would still take more than an hour to get to the main road. From the road to the market, transport cost was Rs. 200.

In the second case, a contractor was coming to the village: he was not only supplying the raw material but was also picking up the finished carpets. The women were angry that though he had

increased the price of the raw material the labor charges remained unchanged.

Stitching Gloves

Faisalabad was a town which had immense variety of work. In a newly settled colony, which seemed almost rural, women were stitching gloves. One woman reported that she had been provided a stitching machine by factory management which had to be returned once she discontinued work. One batch was 12 pair of gloves, i.e. 24 pieces. This particular woman was being paid Rs. 3 per batch, though all others reported that they were getting Rs. 4 to 5 per batch. It seemed that this particular woman was being given a lesser rate due to being provided with the machine. However, she was making approximately Rs. 800 per month, which was the maximum any woman was making. She was going to the factory every 3-4 days to bring back batches for production, which according to her was close by and could be accessed by foot. She reported that about 40 women were also carrying out this

work at the factory; however, they were being paid Rs. 2.50 per batch. According to her, payments were calculated on the 15th of every month and money was paid at the end of the month. Other women were getting work from local contractors.

However, in another group, it was reported that if there were three women in the house they would give a machine. Paying rates ranged from Rs. 8-10. If the contractor would give Rs. 8 per batch, he would also give Rs. 100 for the electricity bill. If higher per piece payments were being made no separate amount for electricity charges was provided. Women complained that the electricity bills were very high and Rs. 100 did not meet their actual expenditure. The added advantage of the stitching machine was that women were able to use it for sewing clothes in the neighborhood. They were generally charging Rs. 80-100 per suit based on the size and design of the suit.

According to the women, gloves had stitching lines already marked and they had to follow the tracing. Apart from stitching, women were also expected to cut the thread joining the gloves, turn the gloves so the stitched side would go in, and tie one batch of gloves together.

Some women complained that they were made to open stitched gloves which were poorly stitched. They had to redo the stitching, but were not paid for the extra work. They were afraid that if they complained the contractor would stop providing work.

Work was easily available all through the year. Women were generally working 5-6 hours a day. Most were working at least 26 days a month, though some said that they were only able to work 15 days a month. Based on the load of work at home and availability of helpers, women were producing 5-10 batches per day. The average earning for the women ranged from Rs. 500-800 per month.

Foot Ball Stitching

Focus group were carried out with women stitching footballs in Gujranwala City as well as rural Sialkot. It is a sector which has had much exposure in the context of an export-oriented industry as well as for engaging home-based women workers.

It was seen that the women in the Gujranwala fact finding were being paid less. Of the eight women at the focus group, only two reported being paid Rs. 25 and Rs. 28 piece rate. All others had piece rate earnings in the range of Rs. 12 to Rs. 20.

Women felt that they were being paid very little for their work. Not only were they paid little money, they also had to spend some amount of money for buying wax which was needed in the process. Generally, wax worth Rs. 150-160 was used in 50-60 footballs.

Football stitching piece rates varied. Variation was by the type of the ball; for instance, higher quality balls had a higher piece rate, as well as there were variations by size. Also another difference could be that some women only joined the pieces and did not complete the ball.

According to the women, there were many types of people who were working as contactors. One woman was getting footballs from her neighbor. She was suffering from hepatitis and was not able to do much work. Generally, she would stitch only two balls at Rs. 20 per ball. Another woman was getting the footballs from a shopkeeper. In another case, there was football stitching center in the village and the footballs were being supplied from there.

In Sialkot, the piece rate ranged from Rs. 20 to Rs. 40. It was generally felt that earnings would decrease outside Sialkot, as the chain of subcontractors was longer. However, in a group of eight women, one was being paid Rs. 35 per ball and the other Rs. 40 per ball.

A woman and her daughter were stitching balls and were not able to make more than Rs. 30 per day as they had to look after household work as well. However, another woman reported that she was able to make Rs. 50-60, stitching two balls daily.

There was general distrust of contractors. One woman reported that at the time of picking up work, contractors would not make payments based on what they had promised earlier. Many women reported that they had changed contractors but the situation did not change much. Another woman reported that when she had learned to make footballs, the person who had taught her the work, did not pay her for six months at all. Even later, he gave her a much lesser per piece rate than was being given to others. Another woman reported that generally contractors would reduce Rs. 50 in a payment for Rs. 1,000, saying the reduction was based on poor quality of work.

7

Counting the Invisible: the Unacknowledged Treasures

As has been detailed in Chapter 1, the enumeration of home-based women workers was carried out in urban and rural sectors of the four provinces. Urban enumeration was carried out in 25 cities ranging across the four provinces (Annex 3a). Rural enumeration was carried out in 24 districts, covering a total of 480 villages across the four provinces (Annex 4a).

Home-based Women Workers: Work Force

Based on the countrywide enumeration, the home-based women's urban work force was estimated to be 3,040,269 (26%) million and the rural work force 8,586,492 (74%) million as presented in Annexes 10d and 11d, respectively. The total workforce of HBWWs came to be 11,626,761 i.e. approximately 12 million women.

Among the four provinces, the urban home-based women work force in Punjab, Sindh, Balochistan and KP is 1,275,022 (41.9%) million, 748,056 (24.6%) million, 905,401 (29.8%) million and 111,790 million (3.7%), respectively (Annex 10d).

Among the four provinces, the rural home-based women work force in Punjab, Sindh, Balochistan and KP was 6,052,057 (70.5%) million, 1,925,477, (22.4%) million, 553,281 (6.4%) million, and 55,677 (0.65%) million, respectively (Annex 11d).

Research Caveat

It needs to be pointed out that the last census was carried out in 1998. There is no official data on the population of Pakistan after 1998. Therefore, this study has used the 1998 Census as base. However, since the study in hand was carried out in 2010, one cannot make projections on the home-base women work force (HBWWF) using 1998 population. This would have incorrectly reduced the representation of actual number of home-based workers drastically, as the Pakistan population is supposed to have increased from 130 million in 1998 to more than 170 million by 2010.²⁵

In light of this fact, a whole series of computations were carried out so that population projection figures for 2010 may be reached. No doubt, such a methodology raises doubts about the validity of the numbers of the HBWWF. Given no database was available, there were no other options. However, the next census is being carried out as this study is being written. The census data for 2010/11 should be available in the next year or so. At the time the current population figures are

²⁵ Ministry of Population Welfare "Population Projection," at <http://www.mopw.gov.pk/PopulationProjection.aspx>. Accessed on May 31, 2011.

made available, it would be possible to compute the research findings based on fresh data and come to a more accurate estimation of the HBWWF.

Urban HBWW Population Computations

The figure of 3,040,269 HBWWs have been reached using the research findings and extrapolating them to the Government of Pakistan census data 1998. The steps for the computations have been provided in Annex 10. Annex 10a provides the percentages of the number of households with HBWWs, and the percentage of HBWWs identified by city and province, in each of the four provinces based on the research findings of the urban enumeration.

Based on the urban enumeration finding (i.e. %HHHBWWs and %HBWWs), number of HBWWs has been computed for each of the cities in the four provinces where urban enumeration was carried out (Annex 10b). In addition, Annex 10b also provides 2010 population projections for the cities where enumeration was carried out. Squatter settlement population has been surmised to be half of the city population. Similarly, Annex 10c provides provincial population projections using the growth rate percentage provided by the Government of Pakistan. The growth rate was for an earlier period than 1998-2010, and will certainly cause a margin of error. This can be eliminated when the new census findings are made available.

The urban workforce of HBWWs for the four provinces has been provided in Annex 10d. Given that Punjab is the most highly populated province of the country, it is no surprise that it accounts for the highest urban workforce of HBWW. At the same time it should be noticed that the urban percentages of HBWW in Punjab were low (5.45%) as compared to Sindh (11.12%) and Balochistan (13.94%) as presented in Annex 10a. It was the large population size, which has resulted in the highest number of home-based workforce to be represented from Punjab. The low numbers of home-based women labor force in KP was expected to some extent as in most villages there was little presence of home-based work. The reason for less presence of home-based work was not clear; however, it is possible that the constant war like situation in KP could be a reason for less work to be present. The geographical location, i.e. mountainous regions and high altitudes could be another reason, as it would prove to be a difficult zone to reach for providing home-based work.

Rural HBWW Population Computations

Rural enumeration posed another challenge, as it was harder to get a baseline for rural populations across districts, especially as many of the district lines have changed over time. The methodology for rural enumeration computations have been provided in Annex 11.

The percentage of HBWWs and percentage of Households with HBWWs computed based on the rural enumeration has been provided in Annex 11a. The highest percent of HBWWs was reported from Sindh and Balochistan, 9.58% and 9.12%, respectively.

Based on the rural enumeration finding (i.e. %HHHBWWs and %HBWWs), number of HBWWs has been computed for each of the districts in the four provinces where rural enumeration was carried out (Annex 11b). In addition, Annex 11b also provides 2010 population projections for the districts where enumeration was carried out.

Similarly, Annex 11c provides provincial population projections using the growth rate percentage provided by the Government of Pakistan. The growth rate was for an earlier period than 1998-2010, and will certainly cause a margin of error. This can be eliminated when the new census findings are made available.

The percentage of HBWWs in rural Punjab was very low i.e. 2.66% (Annex 11a). However, similar to urban enumeration, the actual numbers of HBWWs come out to be the highest for Punjab (Annex 11d). The lowest number of HBWWs was from KP, which reflects the pattern for urban enumeration.

Enumeration Learning

Community-based Problems

The urban and rural enumeration was an exciting but exacting piece of work, needing much hard work, strict supervision and constant dialogue with communities where the enumeration was being carried out. With tremendous hardship being faced by the common people, especially those living in squatter settlements, there was much skepticism on the work being carried out, especially with respect to either the community or HBWWs being able to get any benefits from the outcome.

In Lahore, in two squatter settlements the team had to leave as the people were not willing to let us work in the community. Similarly, in one village in Thatta the team had to leave as the villagers were not willing to let the research team continue. There were many tales of how women had come with benefit schemes and taken token money, never to return. In addition, there were also rumors of women having come into villages and communities and executed robberies. In DG Khan, women were extremely angry with the amount of work they were carrying out with no real returns.

So the movement of the team from one lane to the next would be difficult in case an individual or a group of men would challenge the team.

The team had a system of marking the lanes that were being enumerated so that another team in the area would not by mistake enumerate the same lanes and houses which had already been enumerated. People would sometimes erase those if written in chalk. This would further create confusion and was another aspect which had to be monitored so that teams were vigilant. Team members were also constantly in touch with each other on cell phones to ensure each other's safety.

Geographical Concerns

Another issue which was encountered in some districts was unclear city limits. In Sialkot and Gujranwala City, the urban boundaries had been recently increased and there was confusion about some squatter settlements being urban or rural.

The size of the village to be enumerated was ever hardly verifiable. People would give different figures for the number of households and sometimes the numbers would be quite far off from their suggested numbers. This would make it difficult to have a methodology based spread of villages i.e. based on number of households.

In certain districts, such as in Loralai, villages were far flung and it was difficult to



access villages, especially large villages. Therefore, in all four provinces, the village size was much less than had been planned. In desert areas, such as Bhawalnagar, Multan, DG Khan and others, villages were spread out and it was difficult to ensure that all the households in one village were included in the survey. This was also an issue in mountainous areas especially Mansehra and Haripur. In Thar, the

roadside villages were easily accessible, however, looking for villages away from the main road was very difficult.

Home-based Work

Although it had not been intended that there would be any documentation of the type of work being carried out by HBWWs found through the enumeration. However, it seemed a waste not to include that in the enumeration and as a result a wealth of data has been collected and presented (Annexes 8 and 9). Although data has also been collected to show if the work was being made for neighborhoods or markets, this type of work needs to be carried out with more planning and needs a bigger enumeration team than that was employed for this research.

8

The Political Economy of Home-based Women Workers

Globalization and Home-based Work

Globalization, when the term first got coined, was critiqued for bringing some of the worst levels of poverty in the Third World. These had included the informalization, flexibilization, contractualization of labor, feminization of labor and poverty, increase in hunger, and unemployment.^{26, 27, 28} Now almost 15 years later, the predictions of the effects on globalization have been shown to be correct. The neo-liberal agenda, which pushed privatization deregulation and trade liberalization, has played havoc upon the informal sector in third world economies. As also delineated before, women represent the bottom rung of the downtrodden population in the poorest sectors of the world. However, one cannot bunch women as a homogenous sector; they represent a very large sector of the formal and informal labor economy. In the informal economy, a particular labor force – namely home-based women workers – has emerged as a result of globalization.²⁹

The various neoliberal policies which were initiated in the late 1970s, resulted in critical changes for the labor sector in the third world countries. Neoliberal framework of development, which was based on promoting free market systems, resulted in massive lay-offs among labor, globally. A combination of privatization and deregulation measures dictated by the World Bank and the International Monetary Fund (IMF) and implemented by third world governments resulted in massive reduction in permanent work for the working class.³⁰ Structural adjustment programs of the IMF provided space to the corporate sector to come out with policies which allowed major job cuts for the working class and were guised under terms such as ‘lean sizing’, ‘down-sizing’, and ‘right-sizing’.

The ‘softer’ human rights and labor rights based approaches of the cold war era gave way to a much more vicious face of global capital. Instead of permanent work with many secured labor rights, the overwhelming trend turned towards informalization of the labor economy.³¹ In the informal sector, temporary work, contract and piece-rate work became the norm. A major labor sector which emerged as a result of ‘right-

²⁶ Petras, James and Veltmeyer, Henry. “*Globalization Unmasked: Imperialism in the 21st Century.*” Madhyam Book, 2001.

²⁷ FAO news release, 14 September, 2010, accessed from <http://www.wfp.org/hunger/stats> on May 14, 2011.

²⁸ Custer, Peter. “*Capital accumulation and women’s labour in Asian Economies.*” Zed Books, 1997.

²⁹ Khattak, Saba and Sayeed, Asad. “*Subcontracted women workers in the World Economy: the case of Pakistan.*” Sustainable Development Policy Institute, 2000.

³⁰ Klien, Naomi. “*No logo: no space, no choice, no jobs.*” Flamingo, 2000.

³¹ Custers, Peter. “*Capital accumulation and women’s labour in Asian Economies.*” Zed Books, 1997.

sizing' was home-based work, which meant that piece-rate work was sent to workers at their residences. A majority of the work force in this sector comprised of women.

As has been analyzed by a number of feminist scholars, capitalism is colluding with patriarchal and feudal forces taking advantage of their practices and norms to exploit women in the informal sector, including women in home-based work.^{32,33} Under feudalism, a majority of labor performed by women is unrecognized and unpaid; no doubt globalization has worsened the situation. According to Human Development in South Asia, 2009, neoliberal policies have had a very negative impact on women. For instance:

“General Agreement on Trade and Services (GATS) and the resultant privatization of some services like healthcare, education and water distribution is leading to massive socio-economic problems in many developing countries and is having a profound negative impact on women. Privatization of these sectors invariably increases costs of these essential services. Women bear the brunt of this problem as they are obliged to provide healthcare, education and safe food and water for their families.”³⁴

In Pakistan, the poor people have suffered immensely from the structural adjustment programs of the IMF. Studies have shown that that poverty after having decreased in the 1970s and 1980s has increased following the IMF programs. According to Zaidi,³⁵ “low GDP growth, its sectoral distribution, lower employment and real wages, and fiscal policies designed to cut public expenditure and social development are seen as the key causes of a return to poverty in the 1990s”.

The increased cost of living can be gauged by the increase in price of only one commodity: diesel. In 1999, the price per liter was Rs. 10.80. By early 2010, the cost was as high Rs. 73 per liter which in just a matter of few months went up to Rs. 79. The percent increase was more than 600%. Inflation in Pakistan started increasing from 2003,³⁶ in 2005 it had gone up to 9%, and reached an ever high of 20.7% in 2008.³⁷

³² Bennholdt-Thomsen, Veronika and Mies, Maria. *The subsistence perspective: beyond the globalized economy.* Zed Books, 1999, p. 30.

³³ Weiss, Anita M. “*Within the walls: home-based work in Lahore*,” Sadaf Ahmad (ed), in “*Pakistani women: multiple locations and competing narratives*” Oxford University Press, 2010.

³⁴ Mahbub ul Haq Development Centre. “*Human development in South Asia 2009: trade and human development*”. Oxford University Press, 2010, p. 23.

³⁵ Zaidi, S. Akbar. “*Issues in Pakistan's economy*,” Oxford University Press, 2000, p.322.

³⁶ Schimmelpfennig, Alex and Khan, Mohsin. “*Inflation in Pakistan: money or wheat?*” IMF Working Paper WP 06/60/, Middle East and Central Asia Department, IMF, 2006.

³⁷ International Monetary Fund – 2010 World Economic Outlook, accessed on May 4, 2011 from [www.indexmundi.com/pakistan/inflation_rate_\(consumer_prices\)](http://www.indexmundi.com/pakistan/inflation_rate_(consumer_prices)).

A critical area of concern for the households of HBWW was the cost of rental space and utilities. Rental space was a more diabolical element in the lives of communities living in the urban squatter settlements. Households living in rented housing were considered to be at the bottom rung. A woman in a squatter settlement in Karachi who wanted to know our business commented “families living in rented space are the worst off; earnings from their husbands are used to pay off the rent and what these women make is used to look after the daily food needs of the house.”

It can be said that the resulting impact of massive increase in inflation on one hand, and poor economic growth on the other has resulted in the massive presence of home-based women workers. In the study, women had been categorically asked the reason for them taking in piece rate work. The answer one to all had been poverty and inability to make ends meet due to rising inflation. As has been indicated by this study, nearly 12 million HBWWs are in the home-base labor sector. No doubt, a vast majority of these are earning astoundingly low monthly wages. Women, though bitter and angry that they were being exploited tremendously, were still willing to continue in the system, a critical indicator that the meager earnings were necessary for their survival. Throughout the survey, a common demand had been to decrease inflation, and there was a plentitude of caustic remarks against the government’s inability to provide for social buffers. According to a HBWW “the government would even take away ‘*nawala*’ from our mouths”.

It is important to understand why HBWWs are pushed into being willing to work for so little for such long hours. No doubt the answer lies in the economic situation of the working class. Adult male force including youth find work with great difficulty, if at all. This condition is amply explained as follows:³⁸

“Pakistan has been successful in attaining macroeconomic stability by implementing SAP during 1999 to 2003 at the cost of subdued economic performance and squeeze of the development expenditure.... The conjuncture influence of tariff rationalization, financial sector reform and privatization led to closure of factories and downsizing which in turn resulted into substantial job losses. The state ceased to be the employer of the last resort rather assumed the role of the auctioneer wherein a number of the public sector units were disinvested and sold to the private sector having adverse implications for employment generation. It may be added that poverty related expenditure of the government drastically reduced as a percentage of GDP during the decade of 1990s till 2003 thereby crucifying the poor at the alter of macro stabilization.”

³⁸ Irfan, Mohammad. “*Pakistan’s wage structure during 1990/91-2006/07*” Pakistan Institute of Development Economics, Quad-e-Azam Univeristy, Islamabad, Pakistan, 2008, p.3.

According to research studies and labor force surveys, casual labor and piece rated workers accounted for nearly 44% of the labor force in 2006/07.³⁹ These were generally characterized as unskilled labor with no literacy. All these characteristics were found true in the study at hand where most of the adult workforce as well as the children had no education. What was even more troublesome is that a majority of the youth and children in the household survey were not enrolled in formal school systems which do not augur well for the next generation labor force.

For a large majority of the women, the reality was absence of work for their men folk; and when it was available, it was by no means enough to provide for all necessities of life as shown by the household average monthly incomes of the HBWWs. Only 14% were earning Rs. 3,000-5,000. With nearly 40% of the adult work force was earning less than Rs. 3,000. It has been documented that the real wages for those at the bottom rung of the wage scale declined⁴⁰ and these are most often depicted by educational status: those with no education tend to be most impacted as they are not able to offer any 'value added' to their labor power.

It had been predicted that globalization would be able to increase the earning capacity of the educated and well skilled, whereas decreasing livelihood for the unskilled and uneducated. These predictions have come true for the Pakistani working class. With immense increase in the cost of living on one hand, and wage earnings decreasing, the poorest segments of society were not able to either attain even the most basic level of education, nor were they in a position to acquire vocational trainings which would allow them to have some selling power in the so called global market.

For women, all these external market forces were at play. At the same time they were also further limited by internal forces such as patriarchy. Patriarchy plays its part by suppressing women's visibility, severally limiting their mobility and giving women little or no access to education and attainment of more value added skills⁴¹ thus successfully forcing them to remain in the lowest most marginalized labor sector categories. In addition, oppressive norms under patriarchy play another critical role: women are unable to gauge their own productive capabilities and capacities and their labor worth and/or have little space to demand the real worth of their labor. However, in the rare case where women felt they were capable of making an earning outside the house, their husbands were adamant that if "you want to go out and work then I will stay at home". However, most women would say outright that they did not want to work outside. They would say, "we don't have permission," and then add on,

³⁹ Ibid, p. 9.

⁴⁰ Ibid, p. 15.

⁴¹ Shahid, Ayesha. "Silent voices, untold stories: women domestic workers in Pakistan and their struggle for empowerment." Oxford University Press, 2010, p. 98.

“we don’t like to go outside to work.” Or some would also talk about their children: “where would we leave our children”.

It is critical to understand the role that neoliberal policies have played in deepening patriarchal attitudes in our society. There is no doubt that patriarchal values are a long term systemic issue of our societies. However, the deeply conservative culture grew aggressively in Pakistan during the Zia administration,⁴² which was marked by some of the worst anti-people and anti-women policies, and was further fostered by the global anti-women policies emitting from the United States – the first and foremost pusher of neoliberal agenda. Patriarchal values further expanded and fostered under the War on Terror, though no doubt the seed of the current form of conservative fundamentalist attitudes toward women were sown in the 1980s with the creation of the *Jehadi* culture, under the aegis of the United States to fight Soviet Union in Afghanistan.

In addition, Bush regime in the 1990s was known for very conservative attitudes toward women and gender based policies. The UN agencies including the UNFPA were critical of the anti-women policies advocated by the Bush administration.⁴³ Further, it has been noted that “Bush’s tendency to yield to Religious Right pressure on foreign policy issues seems unlikely to change anytime soon. In fact, Christian conservatives, conscious of their powerful political role, are becoming increasingly organized to more effectively lobby on international issues.”⁴⁴ The tendency to foster strong family values was an important agenda during the Bush administration. In a welcome letter to “A World Congress of Families in Washington” he welcomed the delegates with a letter which declared commitment of his “administration to work hard to help parents and encourage the formation and maintenance of loving families.”⁴⁵ The congress, apart from conservative religious groups in the United States also had a delegate from the OIC. “Mokhtar Lamani, a Moroccan diplomat representing the OIC at the United Nations told the *Washington Post* that a common approach to family issues unites the groups.”⁴⁶ Feminist discourse has had antagonistic relations with the context of ‘loving families’ as they often strengthen values which heighten women’s role in the care economy, pushing them further into the private sphere and limiting their role in public life. This is especially true in the Muslim context.⁴⁷

⁴² Noman, Omar. *The political economy of Pakistan 1947-85*. KPI, London and New York, 1988.

⁴³ Flanders, Laura (ed). “*The W effect: Bush’s war on women*”. The Feminist Press at the City University of New York, 2004.

⁴⁴ *Ibid*, p. 127.

⁴⁵ *Ibid*, p. 127

⁴⁶ *Ibid*, p. 127.

⁴⁷ Olsen, Wendy and Mehta, Smita. “*A pluralist account of labor participation in India*.” GPRG- WPS-042. Global Poverty Research Group. May 2006.

It was in this oppressive and exploitative framework that women had to deal with the whiplash of neoliberal policies, where they were unable to meet household expenses due to increased cost of living as well as decrease in household budgets based on job losses. The impacts were felt in the rural as well as urban sectors of Pakistan.

Nearly 70% of Pakistani population is rural. In the 1995-2006 periods there was an increase of 3.9 million women agricultural workers, mainly due to high rural poverty and male migration to urban areas in search of a livelihood.⁴⁸ The impacts of inflation had no doubt resulted in the increased presence of home-based work, as women can no longer make ends meet either through agricultural production or by the poorly paid jobs in the urban sector. This is verified by empirical evidence, “Unemployment rate from 4.7% in 1992/93 to 8.3% in 2001/02, for subsequent period though it declined to 6.3 in 2006/07, though much of the employment expansion occurred in the category of unpaid family helpers during this sub-period.”⁴⁹

The poor macroeconomic situation was reflected glaringly in the lives of the HBWWs. Data has shown the very high indebtedness of the HBWW families. It is indicative of not only the hardship faced by families but also the inability of people to get higher wages as well as to find employment. Women would narrate that in general their men folk could not find work for more than 15-20 days per month. It is important to point out that many respondents, who were adamant that they would not take loans, would say that they suffered through hunger ‘*bhook marte hae*’ so that they could avoid debt.

Women were often taking on the burden of the entire household, sometimes due to the inability of their husbands or other male members of the household not being able to find work. It was also clear that if they would not take in piece rate work they would suffer hunger. It was tragic to see how often the women used phrases such as “if we don’t work we will have to starve” or in their words “*bhook marae gae*.” In many towns and rural areas, women were desperately seeking work. As the survey team worked its way across neighborhoods they were often approached by women asking if there was work for them.

In other instances, they were forced into piece rate work due to men’s unwillingness to work and support their families. The case of a woman and her daughter in Lahore undertaking very poorly paid piece rate work, when her sons could easily have found part time work, or even given tuitions to look after their educational expenses, was a portrayal of men’s ability in being able to shrug off their responsibilities.

⁴⁸ Mahbub ul Haq Development Centre, p. 38.

⁴⁹ Ibid, p. 5.

This study has shown categorically that there is no doubt that home-based woman worker can be categorized as one of the most marginalized sector of informal labor. That nearly 12 million HBWW are part of the informal labor is no surprise, not that home-based work was unknown to Pakistan previous to globalization, but with the massive closure of the industry in the formal sector, the presence and phenomenon of home-based workers has increased immensely.

These overwhelming poverty much of which can be safely put on the doors of globalization has provided a ripe condition for the presence of home-based work and provided ample space for business enterprise to exploit the situation as well as use the patriarchal feudal norms of restricting women's mobility to their advantage. A huge chain of home-base work has been created in the past two decades not only in Pakistan but in many countries of the third world, where women, struggling to feed their children and maintain a shelter for their families, are forced to enter into piece-rate work receiving starvation wages.⁵⁰

Definitions of Home-based Worker

There is much debate in the literature on the definition of home-based workers. Numerous terminologies are used to define home-based workers. For example, according to Canadian International Development Agency (CIDA):

“Subcontracted, home-based workers carry out work to produce a product or service specified by the employer (who could be a middleperson or the business owner), are paid usually on a piece-rate basis, and are fully dependent on the employer for work. The latter is also referred to as “homeworkers” as defined in ILO Convention 177 of 1996 (or C177). Other home-based workers who are normally self-employed (or own-account), and are generally more independent compared to homeworkers, sometimes go into sub-contracting work for economic reasons.⁵¹

Elsewhere it has been noted:

“The term ‘home work’ defined by the ILO convention above excludes many types of home-based work undertaken in the third world. It refers only to ‘home worker’ – namely, those workers who carry out paid work from their home. Home-based work is a broader term which includes workers like the crafts worker or the potter, who are self employed own account workers. Home work essentially is a sub-set of the broad term home-based work, which includes own account workers who do their own marketing. ‘Homebased workers’ refers to three types of workers who

⁵⁰ Mehrotra, Santosh and Biggeri, Mario. “*Social protection in the informal economy: home based women workers and outsourced manufacturing in Asia.*” Innocenti Working Paper No. 97. United Nation's Children Fund. Innocenti Research Centre, December 2002.

⁵¹ Bertulfo, Lota et al. “*Home-based Workers Scoping Exercise.*” Canadian International Development Agency, January-February 2009, p. 2.

carry out remunerative work with their homes – dependent subcontract workers, independent own account producers, and unpaid workers in family businesses, whereas the term ‘home workers’ refers to the first category only.⁵²

Mehrotra et al continue to argue that “the own account worker, equally vulnerable and also without any access to social security nets, as is the piece rate worker, must be included in the definition of the home-based workers, if the process of empowering the vulnerable and powerless is to be at all meaningful.

According to them, “The Ministry of Labor, Government of India has adopted a broader definition and identified the basic criteria to define home-based workers for the purpose of the national policy framework as:⁵³

- Persons working in the unorganized sector irrespective of whether self employed or in piece rate employment
- Location of work being home
- Low income
- Outside the social security net

The above arguments stand true for the study at hand. A large segment of the unpaid family helpers can be categorized as home-based women workers. The study has shown a major trend that in each household a number of family members are working together in home-based piece rate work. At the time of completion of work, a single woman, mostly the oldest in the household, will collect and control the earnings. This phenomenon was not restricted to working children; adult daughters as well as daughters-in-law were giving their earnings to the head of the household. These findings portray the feudal nature of the Pakistani society, as well as the lack of adequate income and the need of revenue to be generated by all household members. The study portrays two facts: one that the incomes from home-based work were critical for the daily survival of the home-based workers household; second, the work provided neither economic nor skill upgrading which would allow this particular labor to reach a decent standard of living. These findings have been corroborated by earlier studies as well.⁵⁴

In other words, it can also be said that the overall economic system under globalization is successfully maintaining (can one say deliberately) a vast pool of labor in dire economic conditions so that business enterprises can have access to

⁵² Mehrotra, Santosh and Biggeri, Mario. “*Social protection in the informal economy: home based women workers and outsourced manufacturing in Asia*,” p. 16.

⁵³ Mehrotra, Santosh and Biggeri, Mario. “*Social protection in the informal economy: home based women workers and outsourced manufacturing in Asia*,” p. 16

⁵⁴ Mehrotra, Santosh and Biggeri, Mario. “*Social protection in the informal economy: home based women workers and outsourced manufacturing in Asia*.”

their labor power at negligible cost thus keeping their production costs to a minimum and increasing profit margins by many folds.

Given the nature of the own account workers, unpaid family helpers and home-based women workers, there is no real difference amongst them. The power structure within the household determines who will retain the earnings. Even then, the person controlling the earnings, especially if it was a woman, was using it to meet household needs. This is not to trivialize the dominant patriarchal relationship at home: it is to separate the issue of external and internal forces. External forces were responsible for women taking on home-based work. At a given point in time, a woman could be any of the three. Internal forces were forcing women to remain at home and use their skills to the best of their ability to generate some income. And in most instances, women were using their earnings either to support the household or give it to the designated head of the household.

In general, it was seen that women would be working as own account workers as well as home-based workers, the former for neighborhood customers and later for contract workers or directly for a local shop owner. In some cases, she could also be engaged as a home-base worker getting piece rate worker for a sub-contractor. This was often seen for women producing traditional items such as *parandas*, *azarbands*, *rallis* and *Sindhi topis*.

Another example of self-employed women were *roti* makers. These were women who were providing *rotis* to vendors or other people who needed this service. There were two sets of women, those who were either getting the flour from the people and only being paid for the service, or women who were buying the flour and then selling the *rotis* as per order. Both set of HBWWs were extremely poor, suffering immensely from such difficult work, and had high cost of either wood or gas. By no means was their condition different from other home-based workers.

Work Provider

Business Enterprises and Contractors

A critical area of concern which needs extensive and detailed research is the role of the home-based women's work provider. In general, literature providing information on home-based work will elaborate on the role of contractors and sub-contractors. In most cases, there is some reflection on the exploitative role of the middlemen and women. The findings from this study indicate the presence of various types of contractors, most of them with exploitative practices. However, what is missing from such studies is a mapping of the entire supply chain of production that goes

beyond just including middlemen and women and home-based women workers, so as to include corporate enterprises.^{55,56}

For instance, the practices of sub-contractors in the embroidery work sector in DG Khan and in football sector, Sialkot were exploitative. Similar conditions prevailed in the bangle and Sindhi *topi* sector in Hyderabad. However, a deeper analysis is needed to understand not only the chain of contract and sub-contract work but also the chain of exploitation. In the DG Khan embroidery sector, work was emitting from boutiques in DG Khan City, as well as Husain Agahi Market in Multan. Even though, sub-contractors distributing work could be vicious in their practices with HBWWs, talking to them told another story. Their payments were also being withheld if they would not meet 'guidelines' set by the business enterprises to which they were attached. One sub-contractor had provided the information that he had stopped this work as he had not been given the payments he owed to his group of embroidery workers. It was he who had to face the workers and take the blame for not being able to distribute payments.

Though, it did seem as if the contractors and sub-contractors were better off than their workers, the differences in status were not vastly different. For instance, homes of two contractors were visited: one in rural Multan and one in rural DG Khan. In both homes, some more material assets were seen. The sub-contractor in Multan had an embroidery machine. The cost price for such machines was generally between Rs. 15,000 to Rs 18,000. In the second house, the woman had as many as ten goats. Both items indicated presence of extra earnings which were generally not seen in other homes. In Karachi, where contractors may be considered to be more 'clever' than their rural counterparts, sub-contractors in the Bangle decoration sector would not let the research team enter the house. However, even her home was in the community itself and did not seem more ostentatious than others, at least from the outside.

These are certainly preliminary considerations and need further in-depth sector-based research. However, a critical point that needs to be made is that there is much emphasis on the exploitative practices of contractors and sub-contractors. However, there is no doubt that the actual profit accumulation is happening at the end of the chain, in the houses of business enterprises. The main cause of exploitative practices emit from the enterprise itself. With lack of visibility of the main power brokers, lack of transparent work requirements and payment scales are the basic reasons for HBWWs being exploited by contractors and sub-contractors. Government legislation should demand accountability from the commercial enterprises which would entail making all terms of contract work transparent and accountable. Contractors must provide details of the enterprise responsible for work flows to the HBWWs. This is only possible if such requirements are legislated.

⁵⁵ SEBCON. "Searching the invisibles: a study of home based workers in Pakistan."

⁵⁶ Weiss, Anita M. "Within the walls: home-based work in Lahore."

Neighborhood Clientele

A major section of home-based work was generated by local neighborhood clients as well as others coming from close by-areas. The relationship of the work providers and home-based workers could be termed as 'neighborly'. Women often complained that late, reduced, or piece meal payments were made. They felt constrained to ask for the full sum of payment as the client was not well off and would not have the ability to pay what had been initially decided. Neighborly terms were a hindrance in demanding the full payment.

An important point to make is that women who were producing only for neighborhoods or even small local shops would be difficult to organize since this sector can be considered the 'informal within the informal' sector. Market-based dealings, terms of conditions and other possible accountable mechanisms would be hard to develop as well as implement. Though these would be difficult to implement even in the business enterprise sector, they would still be easier as governmental accountable mechanism exist, even if not implemented.

Another important aspect of neighborhood based clientele was the class differentiation of the clientele.

The HBWWs believed the best clientele were the individualized orders placed by *begmat* who were in general willing to pay more as well as pay immediately.

The story was different when it came to neighborhood clientele. The customers were mostly people who did not have the income to pay the market based price. The HBWWs were quite conscious of this fact and would point out the difference in providing their services to this particular group of clientele and were willing to cater to the economic constraints faced by their clients.

It needs to be said, that the poorest most vulnerable sector was willing to reduce its meager earnings in face of the plight of others; however no such consideration was received by them from some of the richest most prosperous business enterprises who were willing to suck these women dry of their labor in return for negligible earnings in order to increase their profits.

Home-based Work

The Product Clusters of Work Carried out by Home-based Women Workers in Annex 7 has shown the many types of products, processes and services in which HBWWs were engaged. The study has shown clearly that home-based labor is responsible for production of goods and services which are being made available to the most expensive urban as well as export markets. These products include carpets, footballs, bangles, women's apparel, hand loom products, artificial jewelry and tobacco

production, dry fruit processing among others. In addition, they were responsible for semi-finished production of raw material to be used further in the formal industrial sector such as thread making and reel filling, cropping of fabric rolls and production of women's undergarments. In addition, *ada* embroidery, leather shoes and *khusa* processing, were all being produced for urban markets.

The chain of work flow from one level of intermediate production to the next was amazing and shows the management capacity of the industrial class that they are able to organize work flow and labor when they are not under one roof. For example, lamb wool was given out to women in communities who would make yarn out of the wool; the yarn was then given to another group of women who were skilled in making handloom carpets.

In addition, of course traditional work which women have carried out for many centuries under feudalism showed continuation, though now the products were being made for consumer societies versus subsistence living. An extensive range of production was using extremely fine quality needle work; women produced a whole range of traditional embroidered clothes, such as shawls, *chadars*, dresses, as well as western garb such as shirts and skirts. It is tragic that in the end what women were able to earn was no more than 50 cents to a dollar for a whole days work.

Women's traditional skills which for them maintain a pitiful subsistence existence were being used to develop highly expensive consumer goods which are valued by the elite due to their hand made unique appeal. These are goods which the masses cannot acquire as handmade goods are marketed at a very high price, especially in first world countries. The 'ethnic culture' look of the traditional items provides opportunity for the elite to show their 'oneness' with the poor downtrodden masses. However, the hours of back breaking, sight-destroying work carried out by home-based workers does not provide them the ambiguous pleasure of 'oneness' with the elite nor does their labor provide them anywhere near a quality of life which the elite claim absolute rights to; instead their toils earn them nothing but at most a scanty meal a day. There was acute bitterness amongst the workers. In Thatta, a woman was angry. Though the message that we were trying to give was that she was getting pitiful remuneration for her work, she misunderstood thinking we were suggesting that she should work harder to earn more. She was so angry she walked away saying that they could not work any harder.

In essence, the segment of home-based workers who produce ethnic traditional crafts and other products were actually a new group of labor catering to the 'neo-colonial' environment under globalization. It is this group of workers which were 'targeted' for providing loans based on the microfinance development initiatives. Such type of privatization-based development could on one hand further push women in a mire of debt cycles and on the other hand increase the profit-escalating ventures of the

corporate sector. Not only are there big profits in the microfinance sector for banks such as City Bank and others, there is also a huge potential for generating profits through the value added chain of hand made goods made by HBWWs.

HBWW Labor Force

Women with their handicaps of limited mobility, minimal access to education, and negligible understanding of market pricing mechanism are unable to negotiate for decent wages. In addition, capitalism has understood patriarchy well, especially in countries like Pakistan, where even the presence of women in the streets is considered a direct attack on the 'honor of the family'. So it is well understood, that women will not even try to organize themselves at the neighborhood level, given that a majority of them would not be allowed to unite to raise their voices in protest against exploitative working conditions prevailing in home-based work.

There are many other issues which add to the continuing misery of the HBWWs plight. For instance, this category of labor does not have legal rights to claim labor status, as labor laws are generally geared to workers in the formal economy. In many part of the third world, including Pakistan there are continuous efforts to pressure governments to provide worker status to home-base workers. For instance, in Pakistan, a draft national policy for home-based workers is still pending acceptance. In addition, the ILO Home Base Work Convention 1996 (C 177) still awaits ratification from a majority of the countries in the world.

Trade unionism has already suffered serious set back under the neoliberal regime, as lack of employment opportunities has pushed the working class against the wall to an extent that they are afraid to come under a union in fear of losing whatever form of employment they have at the moment.⁵⁷ Under such circumstances, organizing women becomes even more of a difficult task as they have to be approached house to house, neighborhood to neighborhood. However, these are the new struggles which are emanating for the labor class. There is no doubt that it is now difficult to go back to organizing labor only under a single factory unit: instead the struggle for the working class is to analyze their situation in every sector and engage in methods of organization which would allow them to unite and oppose exploitation and oppression in no matter what shape or form is being imposed on them.

Given the lack of political will on this issue as well the very difficult circumstances facing labor rights and women rights workers/activists in the home-based sector, it is critical that the women's movement should come out with serious critiques and actions against the exploitation of home-based women workers.

⁵⁷ Henseman, Rohini. "*Workers' rights in a globalised world economy: a manual for activist.*" Women Working Worldwide, UK, 199?.

Recommendations for Research and Action⁵⁸

The Home-based Women Worker Community

The strongest challenge for home-based women workers is to come together as a 'collective' work force. All organizational tactics that will be developed by HBWWs, activists and support groups need to focus on creating mechanisms that engender a political view amongst this labor force which even though working under 'many different roofs' considers itself a united force willing to engage in 'collective bargaining'. The challenge will be the development of tools for political education which foster such labor consciousness in this particular labor class.

In the survey, some of the more consistent demand made by HBWWs were for a fixed income, decent livelihood for themselves and their men folk, decrease in inflation and shelter. All of them indicate that these women knew the root causes of their misery and poverty. Labor consciousness was well developed as a large majority of the women identified themselves as labor. These were encouraging signs as they indicate that the home-base labor force is open to organizing itself.

On the other hand, the study clearly defined the patriarchal basis and bias in the social environment of the home-based labor. Organizing and mobilizing by and of home-based women workers will have to address this issue concretely. All organizing tactics will need to include the male work force in the neighborhoods as without including the male members of the community, organizing only home-based women labor force may not be successful and would result in possible resistance and non-cooperation from within the household and communities.

It is critical that a political education program is developed which will provide space for discussion for factors and actors responsible for structural aspects of labor exploitation as well as patriarchal biases in society. Such discussions would help in bringing a solidarity and connectedness between the men and women in a household as well as in the community in connection to their labor conditions.

The male work force as portrayed the household data was mostly unskilled or semi-skilled labor force, with many falling in the daily labor category or were working as peasants. They were also unable to get regular decent paid work, a basic reason for the very poor socio-economic conditions of the sample under discussion; it was clear

⁵⁸ It is important to point out that much work on policy advocacy as well as campaigning for the rights of HBWWs is being carried out by many non-government organizations already. A platform which has been created to harmonize the work of various non-government organizations as well as donor agencies is the Working Group on Home-based Workers. A key responsibility of the Working Group is to monitor the progress on the acceptance of the National Policy on Home-based Workers. In this regard, some CSOs are implementing pilot projects in Kasur, Sialkot, Faisalabad, Hyderabad and Umerkot to implement the key areas highlighted in the policy in collaboration with ILO and UN Women.

that the home-based workers were aware of the external environment's exploitative nature. Therefore, awareness-raising of home-based labor force should be in the context of the market driven forces' supremacy in the current neoliberal paradigm and the subsequent privatization and deregulation measures which have resulted in the acute unemployment and job loss of the working class.

Pakistan is faced with many political and economic realities currently. Implementation of home-based labor force rights will need the push from many forces in the Pakistani society. The country is in the grip of a neoliberal paradigm. Market reforms and trade liberalization remain the policy dialogue of choice. Without a strong labor movement which contests a market-based reform framework, it would be difficult to safe guard the rights of labor, including rights of HBWWs. It is only through the combined role of various peoples organizations who oppose exploitation and oppression of the most marginalized sectors of society would it be possible to develop a social movement which could lead to a lasting change in the status of women. There is no need to add that home-based workers as an organized force will have to be at the helm of such change.

Apart from external market based forces which could impede the rights of home-based women labor, internal forces exist in the shape of patriarchy which in the presence of conservative religious forces reigns supreme. It is possible that organizing work in communities, including discussions with men and women may have to be carried out in a segregated environment. However, this should not deter organizing work as similar levels of information and discussion can be carried out with men and women and this would allow similar information sharing would be possible between the males and the females within the household.

There is no doubt that patriarchy also has to be addressed. This may be more contentious than a discussion on the socio-economic conditions of the working class. It requires extensive work to engage men in this debate to discuss issues of control over finances and mobility of women as well as other oppressive practices at home. However, these topics would be less difficult for discussion among women groups. Identification of progressive actors in communities would be a critical step, who could act as catalysts for addressing difficult, gender based differences and biases. Strategies would differ based on cultural norms and practices of communities.

The Enterprise

According to Wood,⁵⁹ "anti-capitalists movements, from the earliest days of socialism to anti-globalization protests today, have always encountered one fundamental problem: power in capitalist societies is so diffuse that it is difficult to

⁵⁹ Wood, Ellen Meiksins. *Globalisation and the state: where is the power of Capital?* in Saad-Filho, Alfredo (ed) *Anti-capitalism: a Marxist introduction*, Viva Books Private Limited, 2007, p. 127.

target for opposition.” This factor is entirely true in the context of home-based piece rate work. The chain of work providers is not only long but also invisible to the worker due to the peculiarity of women home-based workers’ living in segregated environment where they have little direct dealings with the contractors if they are male. In addition, even if the contractors are females, due to work provision being contracted and sub-contracted it is hard to hold the enterprise responsible due to its ‘invisibility’ as well.

It is based on this ‘invisibility’ factor of the enterprise, that it is important, that organizing of home-based labor sector should start with those particular sectors where visible levels of contract-dealing are happening. By mapping out the chain of sub-contractors it would be possible to reach the enterprise. It should be remembered that for a large majority, HBWWs are producing a product. Even in the service sector it is a product which is being finally collected from the home-based labor, and hence it would not be difficult to trace the enterprise.

In this context, organizing labor in the piece-rate production process, a sector-based approach may be more strategic. As has been seen reported in the previous chapters, there are well developed sectors of home-based work. Some are already well known such as football production chains, bangle making and carpet making; in some of these sectors, trade union movement is already present and workers have been coming under an organized umbrella.

Organizing of home-based women can be initiated in other sectors such as embroidery, *ada* work, *razai* stitching and others. Instead of focusing on all embroidery workers, a more pragmatic strategic effort should be targeted in particular sub-sectors of embroidery workers, especially those who are receiving work through contractors and sub-contractors. Two examples are being provided here: the *Sindhi topi* workers and the DG Khan *dupattas and kameez* embroidery workers.

In both these sectors, there was a huge home-based labor force being employed. The wealth generation is also enormous: in Sindh, in a year, at least three million youth and men would be buying *Sindhi topis* at a minimum price of Rs 200; the total money generated would be Rs. 600 million. It should be noted that the *topi* range was from Rs 150-5,000 per *topi*, so this estimate is extremely conservative. The *Sindhi topi* enterprise is national and can be made accountable. However, the *Sindhi topi* enterprise is spread out as it would include small local shop keepers in not only large cities but also small rural towns. In the first level of organizing, it would be possible to include the work force in a few cities, even though the work force is spread across the entire Sindh province in both urban and rural sectors.

With respect to embroidery workers in Multan and DG Khan, the enterprise was again national though the final product, i.e. women's embroidered apparels was also being sent abroad, as has been acknowledged by the Punjab Small Industries Corporation⁶⁰. The work force in this sector was not only fairly well defined but also well understood the exploitative nature of the work providers. Unlike the Sindhi *topi* enterprise, the enterprise in this sector would be easier to identify as they could be seen more visibly not only in Multan but DG Khan City as well. Based on the HBWWs enumeration in DG Khan District alone, there were 193,781 HBWWs. Of these, a large majority was engaged in embroidery related work.

Media Campaigns

To build a campaign, especially using media as leverage could lead to consciousness building amongst various actors including the consumer class on the very meager payments made to the HBWWs. The present level of labor consciousness in these sectors is progressive enough for collective action to be possible. Home-based women labor are receiving work from contractors, and the chain of contractors and sub-contractors can be traced to the end of the value chain, i.e. the businesses and enterprise who are responsible for the sale of the labor produce and ultimate profit reaping at the cost of the labor sector. HBW labor is most aware of exploitation in such sectors and it will be easier to create a trade union movement or a collective that would be willing to resist its exploitation.

National Policy on Home-based Workers

However, a more comprehensive policy is needed to address the structural issues that have forced home-based workers and their families into poverty and acute dearth. A draft policy for home-based workers is already going through a process of governmental scrutiny, and there is a strong push to get HBWs accepted as a part of the labor sector. It is critical that a number of steps are taken which would allow mechanisms to be developed that would allow policy implementation possible.

The first step of course would be to identify and register the HBWWs. It is possible that women would be hesitant to be registered. Therefore, the organizing and mobilizing work has to be strong so that women, as well as communities do not feel threatened. There is acute bitterness amongst the people and in communities against government and non-government initiatives. There is no doubt that there have been unlimited rounds of data collection and information gathering in the marginalized sectors but to no avail. People feel they have been treated with disrespect. Hence, another such initiative will be met with more acrimony and doubt.

⁶⁰ Punjab Small Industries Corporation. "*Crafts of Punjab: Dera Ghazi Khan and Rajanpur, Volume IV.*"

Second, a minimum payment rate have to be fixed which takes into account the number of hours of work carried out by women, as well as the market selling price of the product. There has to be an absolute ban on liability of HBWWs in case of damage to the product.

In addition, some amount of built in reimbursement has to be paid to the HBWWs for the cost of production being passed on to the HBWW as she is using her premise, electricity and other utilities. These must be born by the enterprise and not the labor force.

Concrete measures have to be in place to ensure that women get social security benefits such that some amount of financial ease is provided to the HBWWs. There are many discussions in the government and non-government sectors which speculate on the possibility of using social security funds for disbursement to labor. Such initiatives need to be well developed.

It is equally important to identify employers of HBWs so that accountability mechanisms can be made stronger in demanding the rights of HBWs. The implementation mechanisms for the policy should be certain to address means and ways of identifying the enterprise which is providing work to HBWWs. As has been said above, it is critical that the home-based work force employed by various enterprises in a particular sector should be identified so that these can be registered and acknowledged as labor.

Finally, a very strong role of the UN agencies, particularly the International Labor Organization (ILO) is needed to demand for the ratification of the ILO Convention 177, the Homework Convention 1996. The ratification of the convention would further government's commitment to enacting legal mechanisms for protecting the rights of the home-based worker.

A Summary of Actions and Recommendations

Based on the study at hand, the above section had provided a set of recommendations for various actors working to highlight, decrease and eliminate the hardships faced by the home-based women workers. A more cohesive summary of these actions is as follows:

- i. Organize home-based women workers in a collective workforce:
 - a. Include collective community based approaches to include men folk in awareness raising on labor exploitation;
 - b. Women rights political educational process to be a key tool in awareness raising amongst women in communities;
- ii. Sector based approach to organizing especially where contractors and

- sub-contractors are visible;
- iii. Trade union movement mobilization;
- iv. Make the business enterprise visible;
- v. Media Campaign to:
 - a. heighten awareness on exploitation of HBWWs;
 - b. consumer responsibility in ensuring that HBWWs have been paid a decent wage
 - c. expose business enterprises;
- vi. Research methods to determine implementation of National Policy on Home-based Workers with particular emphasis on HBWWs:
 - a. Registration of home-based workers;
 - b. Decent wage determination for HBWWs;
 - c. Social Security for HBWWs;
 - d. Provision of cost of production payments scales which must include physical space rental to HBWs by the business enterprise;
 - e. Development and implementation of legal mechanisms for employer/employee dispute resolution for home-based work;
 - f. Contractors to provide legal proof of identity to indicate the business enterprise which is at the top of the supply chain.
- vii. Engagement of various support organizations:
 - a. Anti globalization networks to provide pro-people, pro-labor and pro-women framework of analysis in the context of globalization and neoliberal policy planning and implementation;
 - b. Strong role of ILO and other UN agencies so that they can advocate for the ratification of the ILO Convention No 177, *the Homework Convention, 1996*.

Conclusion

The research presented in this report has set out to map the everyday realities faced by home-based women workers. In the process, it has uncovered that the unjust conditions that home based workers face are engendered by a complex set of relationships that act at multiple scales. In particular the report has highlighted the role of neoliberalism and globalization, work providers and corporate enterprises, and patriarchy.

There is no doubt that the major cause of home-based work emanates from the structural issues embedded in the globalization/neoliberal policy framework. At the same time, the capitalist enterprise has cleverly learnt to use the semi-feudal and patriarchal forces to aid and abet the formal and informal policies, practices, cultural and religious norms to subjugate and bond labor in general, and women labor in particular. The trend is not only to reduce but transfer the cost of production on to the poor labor communities in the informal economy thus being able to generate and maximize their profit margins. In addition, the added benefits to the corporate structures have been the ability to break down and dismantle formal sector organizing capacities and tools used by the labor movement.

Such tactics calls for strong state intervention to promote pro-people policies which can control the role of the corporate sector and push back the neoliberal policy framework toward progressive community based social and economic policies.

At the same time, without the strengthening of a united labor movement both in the formal and informal sector it would be difficult to convince the state of the need to enact progressive legislation which would protect and promote the rights of the labor sector, particularly for the home-based sector.

An additional force that is needed to build up momentum to carry forward labor mobilization and activism is a coalition among women's organizations, trade unions, and other organizations to address issues faced by home-based women workers under a political framework that critiques the role of capitalist forces and patriarchy. In short, a critical need is of a support group which not only empathizes with the plight of the home-based workers but also provides a strong scholarly as well as activist based critique of the forces of capital and patriarchy willing to fuel a strong pro-labor movement.

Annex 1: HBWWs Demographic and Socioeconomic Survey Questionnaire

سوال نامہ برائے گھریلو صنعت عورت مزدور
2010

..... کیپیوٹرنمبر: فارم کوڈ:
..... دیہی / شہری تاریخ:

..... علاقہ: گاؤں / شہر کا نام: تحصیل / ٹاؤن: ضلع: صوبہ:

(1) عمر: (2) مذہب: (3) ذات: (4) زبان:
(5) ازدواجی حیثیت: (1) شادی شدہ (2) غیر شادی (3) بیوہ (3) علیحدگی
(6) کل اولاد: لڑکے: لڑکیاں: الگ:
(7) خاندان کی نوعیت (1) اکیلا (2) مشترکہ (3) عورت سربراہ (3) دیگر:
سربراہ شوہر بیٹا بھائی کوئی اور:

(8) کام: (1) تنخواہ: (2) گھر میں کتنا دیتے ہیں:

(a) گھر کے دیگر اخراجات میں حصہ: (3) پتہ نہیں
(b) (1) شہر (2) شہر سے باہر (3) ملک سے باہر (3) کام نہیں کرتے
(c) اگر ملک سے باہر ہیں تو کتنے سال سے:
(d) اگر کام نہیں کرتے تو کیوں: (1) بوڑھے ہیں (2) ریٹائرڈ ہیں (3) نشہ کرتے ہیں (3) دیگر:

.....
(9) گھریلو صنعت میں کتنے عرصے کام کر رہی ہیں: (10) کتنی عمر سے کام کر رہی ہیں:

نوٹس:

- (11) شادی سے پہلے گھریلو صنعت کا کام کرتی تھیں: (1) ہاں (2) نہیں
- (12) ماضی میں کون کون سے گھریلو صنعت کے کام کیے ہیں: (1) (2) (3)
- (13) گھر سے باہر کبھی پیسے والا کام کیا ہے: (1) ہاں کیا کام: (2) نہیں
- (14) چھوڑا کیوں:
- گھریلو صنعت کی تفصیل:
- (15) موجودہ کام کرنے کی کیا وجہ ہے:
- (15a) اشیاء کے نام: سچ لاث سازز سچ ادا سنگی ریش سالانہ آمدنی
- کام: (1) ہمیشہ ماہ دن میں کتنے سچ مہینے میں کتنے دن کام سچ ادا سنگی ایک ماہ کل ماہ
- (2) کبھی کبھی ماہ دن میں کتنے سچ مہینے میں کتنے دن کام سچ ادا سنگی ایک ماہ کل ماہ
- (3) سیزن ماہ دن میں کتنے سچ مہینے میں کتنے دن کام سچ ادا سنگی ایک ماہ کل ماہ
- (4) ماہ دن میں کتنے سچ مہینے میں کتنے دن کام سچ ادا سنگی ایک ماہ کل ماہ
- آپ کو کام کے پیسے پر پیش ملتے ہیں (1) ہاں (2) نہیں اگر نہیں تو کیا:
- کام لینے جاتی ہیں: (1) ہاں (2) نہیں اگر ہاں تو آنے جانے کا خرچہ
- کام آرام سے مل جاتا ہے:
- کام دینے والا کون ہے: (1) مالک (2) دکان والا (3) کارخانہ (4) ٹھیکیدار (5) محلے والے (6) خود (6) دیگر
- کام دینے والی روالا خود یہ کام کرتی رکرتا ہے: (1) ہاں (2) نہیں ان کو کتنے پیسے ملتے ہیں: (3) پتہ نہیں
- مارکیٹ میں بکنے کی قیمت: (1) پتہ نہیں
- نوٹس:
- (15b) اشیاء کے نام: سچ لاث سازز سچ ادا سنگی ریش

کام: (۱) ہمیشہ..... ماہ دن میں کتنے بیچ..... مہینے میں کتنے دن کام..... بیچ ادا ہوگی..... ایک ماہ..... کل ماہ.....
 (۲) کبھی کبھی..... ماہ دن میں کتنے بیچ..... مہینے میں کتنے دن کام..... بیچ ادا ہوگی..... ایک ماہ..... کل ماہ.....
 (۳) سیزن..... ماہ دن میں کتنے بیچ..... مہینے میں کتنے دن کام..... بیچ ادا ہوگی..... ایک ماہ..... کل ماہ.....
 (۴)..... ماہ دن میں کتنے بیچ..... مہینے میں کتنے دن کام..... بیچ ادا ہوگی..... ایک ماہ..... کل ماہ.....

آپ کو کام کے پے پر پیش ملتے ہیں (۱) ہاں (۲) نہیں اگر نہیں تو کیا:.....
 کام لینے جاتی ہیں: (۱) ہاں (۲) نہیں اگر ہاں تو آنے جانے کا خرچہ.....
 کام آرام سے مل جاتا ہے:.....

کام دینے والا کون ہے: (۱) مالک (۲) دکان والا (۳) کارخانہ (۴) ٹھیکیدار (۵) محلے والے (۶) خود (۶) دیگر.....

کام دینے والی روالا خود یہ کام کرتی رکرتا ہے: (۱) ہاں (۲) نہیں ان کو کتنے پے ملتے ہیں..... (۱) پتہ نہیں
 مارکیٹ میں بکنے کی قیمت:..... (۱) پتہ نہیں

(15c) اشیاء کے نام:..... بیچ لڑاٹ ساز..... بیچ ادا ہوگی ریش.....

کام: (۱) ہمیشہ..... ماہ دن میں کتنے بیچ..... مہینے میں کتنے دن کام..... بیچ ادا ہوگی..... ایک ماہ..... کل ماہ.....
 (۲) کبھی کبھی..... ماہ دن میں کتنے بیچ..... مہینے میں کتنے دن کام..... بیچ ادا ہوگی..... ایک ماہ..... کل ماہ.....
 (۳) سیزن..... ماہ دن میں کتنے بیچ..... مہینے میں کتنے دن کام..... بیچ ادا ہوگی..... ایک ماہ..... کل ماہ.....
 (۴)..... ماہ دن میں کتنے بیچ..... مہینے میں کتنے دن کام..... بیچ ادا ہوگی..... ایک ماہ..... کل ماہ.....

آپ کو کام کے پے پر پیش ملتے ہیں (۱) ہاں (۲) نہیں اگر نہیں تو کیا:.....
 کام لینے جاتی ہیں: (۱) ہاں (۲) نہیں اگر ہاں تو آنے جانے کا خرچہ.....
 کام آرام سے مل جاتا ہے:.....

نوٹس:.....

کام دینے والا کون ہے: (۱) مالک (۲) دکان والا (۳) کارخانہ (۴) ٹھیکیدار (۵) محلے والے (۶) خود (۶) دیگر.....

- کام دینے والی روالا خود یہ کام کرتی رکرتا ہے: (۱) ہاں (۲) نہیں ان کو کتنے پیسے ملتے ہیں..... (۱) پتہ نہیں
 مارکیٹ میں کتنے کی قیمت:..... (۱) پتہ نہیں
- (16) عام طور سے ماہانہ آمدنی:..... سیزن ماہانہ آمدنی..... بچھلے ماہ کی آمدنی.....
- (17) کیا پورے پیسے دے دیئے جاتے ہیں: (۱) ہاں (۲) نہیں (۳) کبھی کبھی
 اگر نہیں تو ہر بار کتنے کتنے ہاں:..... کاٹنے کی کیا وجہ ہے:.....
- (18) پیسے وقت پر ملتے ہیں: (۱) ہاں (۲) نہیں (۳) کبھی کبھی
 اگر نہیں تو کیوں:.....
- (19) اگر کام خراب ہو جائے تو کیا ہوتا ہے: (۱) پورے پیسے دیتے ہیں (۲) کاٹ کر دیتے ہیں (۳) کوئی اور.....
- (20) اس کام میں گھر کے فرد مدد کرتے ہیں: نہیں (۱) مرد:..... (۲) عورت:.....
 (۳) ۱۴ سال سے کم بچیاں:..... (۴) ۱۴ سال سے کم بچے:.....
- (21) اگر کوئی مدد کرتا ہے تو کیا ان کو پیسے دیتی ہیں (۱) ہاں (۲) نہیں (۳) کبھی کبھی
 کتنی رقم:.....
- (22) آپ کو یہ کام کیسے ملا: (۱) محلے والوں سے پتہ چلا (۲) کسی دور رہنے والے سے معلوم ہوا (۳) مارکیٹ میں پتہ چلا
 (۴) کچھ اور:.....
- (23) کام گھر میں کہاں کرتی ہیں: (۱) سونے والے کمرے میں ہی کام کرتی ہیں (۲) کام کے لیے الگ کمرہ ہے (۳) دیگر.....
- (24) کیا اس کام کے لیے آپ نے مخصوص گھنٹے مقرر کیے ہیں: کتنے گھنٹے..... اوقات.....
 سیزن میں: کتنے گھنٹے..... اوقات.....
 نوٹس:.....
- (25) کیا رات میں بھی کام کرتی ہیں: (گھنٹے)..... (۱) نہیں

(26) کیا کام گھر پر کرنے سے: (1) جگہ کم پڑتی ہے (2) گھر والے تنگ ہوتے ہیں (3) بچوں کو چوٹ لگتی ہے
(4) بچے تنگ کرتے ہیں (5) خام مال خراب ہو جاتا ہے (6) میں خود تنگ ہو جاتی ہوں (7) کوئی اور مسئلہ.....

(27) کیا گھر پر کام کرنے سے گھر میں جھگڑا ہوتا: (1) ہاں (2) نہیں (3) کبھی کبھی
اگر ہاں تو کون ناراض ہوتا ہے: (1) شوہر (2) بیٹا (3) ساس (4) سر
(5) باپ (6) بھائی (7) کوئی اور.....

(28) کیا آپ صحت مند محسوس کرتی ہیں: (1) ہاں (2) نہیں
..... نہیں کیوں:

(29) اس کام سے صحت کا مسئلہ ہے: (1) ہاں (2) نہیں
..... ہاں تو کیا:

..... اس پر خرچ کتنا ہے:

(30) اس کے علاوہ آپ کے گھر میں صحت کا کوئی مسئلہ ہے؟ (1) ہاں (2) نہیں
اگر ہاں تو (1) دمہ..... عمر..... جنس..... (2) دل کی بیماری..... عمر..... جنس.....
(3) جگر رڈائیلیسیس..... عمر..... جنس..... (4) ذیابیطی بیماری..... عمر..... جنس.....
(5) بلی پی..... عمر..... جنس..... (6) شوگر..... عمر..... جنس.....

(31) کیا بیماری کا علاج ہوتا ہے: (1) ہاں (2) نہیں (3) کبھی کبھی اگر ہاں تو خرچہ:.....

(32) کام کرنے کے لیے کوئی سہولت دی گئی ہے: (1) ہاں (2) نہیں
..... اگر ہاں تو کیا سہولت:

..... توٹس:

(33) گھر کی کونسی چیزیں استعمال ہوتی ہے: (1) بجلی (2) کنڈا (3) گیس (4) استری (5) چولہا (6) سلائی مشین (7) دیگر.....

- (34) کیا آپ نے کوئی نئی مشینری یا چیز لگوائی گھر میں کام کے لیے : (1) ہاں (2) نہیں
- اگر ہاں تو خرچہ: (1) سارا خود دیا..... رقم (2) کام دینے والے نے مدد کی (کتفی)..... رقم
- (35) مال کی تیاری میں کوئی اور خرچہ ہوتا ہے: (1) ہاں (2) نہیں
- اگر ہاں تو کیا: کتنی رقم.....
- (36) آپ کو یہ ہنر (1) پہلے سے آتا تھا (2) سیکھا (3) نہیں
- اگر سیکھا تو کہاں سے (1) سینٹر سے (2) دیگر.....
- (37) سیکھنے میں کوئی خرچہ آیا: (1) ہاں (2) نہیں
- اگر ہاں تو کتنا: پیسے کس نے دیا.....
- (38) اپنی آمدنی کے پیسے کا کیا کرتی ہیں: (1) گھر پر (2) شوہر پر (3) بچوں پر (4) اپنی ذات پر (5) دیگر.....
- (39) جو گھر میں لگاتی ہیں اس سے کیا کیا خریدتی ہیں: (1) روز کا سودا (2) کریبانہ (3) دوا (4) کپڑے (5) دیگر.....
- (40) بچوں پر کیسے خرچ کرتی ہیں:
- (41) شوہر پر کیسے خرچ کرتی ہیں:
- (42) اپنی ذات پر کیسے خرچ کرتی ہیں:
- (43) اس کام سے کوئی فائدہ ہوا ہے: (1) ہاں (2) نہیں
- اگر ہاں تو: (1) مالی فائدہ (2) بہتر جسمانی صحت (3) دماغی سکون (4) کچھ اور.....
- (44) اس کام سے پہلے کی زندگی میں اور اب کی زندگی میں کیا فرق آیا ہے:
- (45) کیا اس کام کی وجہ سے گھر کے کام کا بوجھ بڑھا ہے: (1) ہاں (2) نہیں (3) پتہ نہیں
- اگر ہاں تو کیسے:
- اگر ہاں تو کس طرح حل کیا جاسکتا:
- (46) کیا آپ گھر سے باہر کام کرنا زیادہ پسند کریں گی: (1) ہاں (2) نہیں

- ہاں/نہیں کیوں:
- (47) گھر کی کل آمدنی کتنی ہے:..... (47a) گھر کا کل خرچ کتنا ہے:.....
- اگر خرچ زیادہ ہے تو کیسے پورا ہوتا ہے:
- (48) گھر میں اور کمانے والا کوئی ہے: (1) ہاں (2) نہیں
- اگر ہاں تو کون:
- (49) کیا کام کرتے ہیں:.....
- (50) اپنے پیسے کا وہ کیا کرتے ہیں:.....
- (51) اور کوئی آمدنی کا ذریعہ: (1) نہیں (2) گھر کا کرایہ (3) زرعی زمین (4) جانور (5) بے نظیر فنڈ (6) دیگر.....
-
- (52) کیا آپ کے لڑکے اسکول جاتے ہیں: (1) ہاں (2) نہیں کیا آپ کی لڑکیاں اسکول جاتی ہیں: (1) ہاں (2) نہیں
- اگر ہاں تو: (1) پرائیویٹ اسکول فیس..... (2) سرکاری فیس..... (3) پرائیویٹ اسکول فیس..... (4) سرکاری فیس.....
- (3) مدرسہ فیس..... (4) ٹیوشن فیس..... (5) مدرسہ فیس..... (6) ٹیوشن فیس.....
- (4) ٹیوشن فیس..... (5) ٹرانسپورٹ خرچہ..... (6) ٹرانسپورٹ خرچہ.....
- اگر اسکول نہیں جاتے تو کیوں:
- (53) گھر (1) اپنا ہے (2) کرائے کا ہے
- اگر کرائے کا تو: رقم.....
- (54) کرایہ اسٹور سے سامان: (1) خریدتی ہیں (2) ادھار پر لیتی ہیں (3) کبھی کبھی ادھار
- (55) کرایہ اسٹور پر اس مہینہ قرضہ ہے؟ (1) ہاں (2) نہیں
- اگر ہاں تو کتنا: رقم.....
- نوٹس:

(56) اور کسی قسم کا قرضہ ہے: (1) ہاں (2) نہیں

اگر ہاں تو کتنا: رقم.....

(57) کیا اس پر سود ہے: (1) ہاں (2) نہیں

اگر ہاں تو کتنا: رقم.....

قرضہ کیوں لیا تھا:

(58) آپ کو حکومت سے کوئی مدد مل رہی ہے:

(59) حکومت کی طرف سے کیا مدد چاہیے:

(60) کیا آپ مزدور ہیں: (1) ہاں (2) نہیں

اگر ہاں تو کیوں:

اگر نہیں تو مزدور کون ہوتا ہے:

(61) مزدوروں کے مسائل کے حل کے لیے کیا چاہیے:

(62) گھر پر کام کرنے والی عورتوں کو کس طرح کی مدد چاہیے:

(63) آپ کو معلوم ہے یونین / تنظیم کیا ہوتی ہے: (1) ہاں (2) نہیں

(64) کیا آپ گھر پر کام کرنے والی عورتوں کی یونین / تنظیم میں شامل ہونا چاہیں گی (2) نہیں (1) ہاں

کیوں؟

نوٹس:

.....

.....

.....

.....

| کوڈ نمبر..... | صوبہ..... | ضلع..... | تعمیل..... | پہنیں کس..... | شہر گاؤں..... | گھریلو صنعت میں کام کرنے والوں کی معلومات | تعداد | | | | | |
|---------------|----------------------|-------------|--------------|---------------|---------------------|---|------------|----------------|-----|--------|-----------------|-------|
| آمدنی | ادائیگی کا طریقہ کار | کام کی جگہ | کام کی نوعیت | پیشہ | آجکل کام کر رہے ہیں | آجکل تعلیم حاصل کر رہے ہیں | تعلیم | ازدہائی حیثیت | عمر | جنس | گھرانے کے افراد | تعداد |
| | ۱ روزانہ | ۱ اپنا گھر | ۱ مستقل | ۱ گھریلو صنعت | ۱ ہاں | ۱ ہاں | ۱ ناخواندہ | ۱ غیر شادی شدہ | | ۱ مرد | ۱ خود | ۱ |
| | ۲ ہفتہ وار | ۲ اپنی دکان | ۲ عارضی | ۲ کسان | ۲ نہیں | ۲ نہیں | ۲ مدرسہ | ۲ شادی شدہ | | ۲ عورت | ۲ شوہر | ۲ |
| | ۳ پندرہ روزانہ | ۳ دکان | ۳ مزدوری | ۳ باہر مزدور | ۳ نہیں | ۳ نہیں | ۳ پرائمری | ۳ بیوہ | | | ۳ بیٹی | ۳ |
| | ۴ ماہانہ | ۴ ٹیکسٹائل | ۴ چھپواری | ۴ پلمبر | ۴ نہیں | ۴ نہیں | ۴ مل | ۴ طلاق یافتہ | | | ۴ بیٹی | ۴ |
| | ۵ بچوں | ۵ دفتر | ۵ پچیس | ۵ الیکٹریشن | ۵ نہیں | ۵ نہیں | ۵ سینڈری | | | | ۵ بیٹی | ۵ |
| | ۶ دیگر | ۶ اسکول | ۶ دیگر | ۶ دوزی | ۶ نہیں | ۶ نہیں | ۶ ایئر | | | | ۶ بیٹی | ۶ |
| | | ۷ دیگر | ۷ دیگر | ۷ سرکاری | ۷ نہیں | ۷ نہیں | ۷ بی۔ اے | | | | ۷ بھائی | ۷ |
| | | | | ۸ استاد | ۸ نہیں | ۸ نہیں | ۸ قرآن | | | | ۸ والد | ۸ |
| | | | | ۹ دیگر | ۹ نہیں | ۹ نہیں | ۹ غیر پڑھی | | | | ۹ والدہ | ۹ |
| | | | | | | | ۱۰ دیگر | | | | ۱۰ دیگر | ۱۰ |

Annex 2: HBWWs Enumeration Survey Form

کپیڈ نمبر:.....

فارم کوڈ:.....

تاریخ:.....

سوال نامہ برائے ہوم بیس وومن ورکرز 2010

علاقہ:..... شہر:..... تحصیل:..... ضلع:..... صوبہ:..... دیہی / شہری
زبان:..... کام:..... کام کہاں سے آتا ہے:.....

| نمبر | ہاں | نمبر | ہاں | نمبر | ہاں | نمبر | ہاں |
|------|-----|------|-----|------|-----|------|-----|
| 1 | | 16 | | 31 | | 46 | |
| 2 | | 17 | | 32 | | 47 | |
| 3 | | 18 | | 33 | | 48 | |
| 4 | | 19 | | 34 | | 49 | |
| 5 | | 20 | | 35 | | 50 | |
| 6 | | 21 | | 36 | | 51 | |
| 7 | | 22 | | 37 | | 52 | |
| 8 | | 23 | | 38 | | 53 | |
| 9 | | 24 | | 39 | | 54 | |
| 10 | | 25 | | 40 | | 55 | |
| 11 | | 26 | | 41 | | 56 | |
| 12 | | 27 | | 42 | | 57 | |
| 13 | | 28 | | 43 | | 58 | |
| 14 | | 29 | | 44 | | 59 | |
| 15 | | 30 | | 45 | | 60 | |

**Annex 3a: List of Cities by Province included
for Urban Enumeration**

| Punjab | Sindh | KP | Balochistan |
|-----------------|--------------|------------------|--------------------|
| Rahim Yar Khan | Karachi | Peshawar | Quetta |
| Dera Ghazi Khan | Hyderabad | Mingora | Sibi |
| Multan | Mithi | Chitral | Lasbella |
| Vehari | Sukkur | Abbottabad | |
| Okara | Kambar | Kohat | |
| Sialkot | Nawabshah | Dera Ismail Khan | |
| Faisalabad | | | |
| Lahore | | | |
| Gujranwala | | | |
| Sargodha | | | |

**Annex 3b: List of Squatter Settlements by Cities and Province
included for Urban Enumeration**

Punjab

Lahore

Rahim Yar Khan

Madina Colony

FC College

Garibabad

Khan Colony

Abul Hassan Colony

Engine Shed

Pir Sheedan

Mughal Pura

Madina Colony

Ghaziabad/Nizamabad

Jinnah Park

Begum Pura

Noor-e- Wali Basti

Ghory Shah

Baja Line

Multan

Badar Colony

Baoo Wala

Pathae Wali Gali

Ghous Pura

Tajpora

Soraj Miani

Yohanabad

Shah Rukn-e -Alam

Maryam Colony

Liaqtabad

Niazi Colony

Noor Khanwala

Bhatti Colony/ Madina Colony

Cha Jamuwala

Mustafabad

Latifabad Colony

Paracha Colony/Muslim Park

Double Phatak
Cha thaly wala
Railway Colony
Cha Koray Wala
Dewan Da Bagh

Sialkot

Talwara
Hajji Pura/Madina Colony
Fateh Garh Agency
Boghra
Muhala Lal Pura
Kashmir Camp
Jander Bazar
Saray Bahbiran
Muhala Pak Pura
Paka Garh
Hantar Pora

DG Khan

Gulshanabad
Mastoi Colony
Faridabad
Siddiqabd
Butha Colony
Chok Charatha Nizamabad

Sargodha

Istaqlalabad Colony
Sabarwal
Suleman pura
Johar Colony
Aziz Colony
Rafi Park
Jinnah Colony
Ghani Park

Mughlia Park
Badami Bagh
Fareed Colony

Timber Market
Qasim Market/ Chungi Amarsidu
Mureed Wala/ Thoker Niaz Beg
Johar Town/ Rasool Pura
Pak Town
Shadman Market
Chowdhary Colony
Sarshar Town

Faisalabad

Mominabad
Nasirabad/Weg Saber Saih
Islam Nagar
Mai Dee Jogee
Usmanabad
Jhanda Singh
Koriyan
Ali Pur Kachi Basti
Mandi Quarter
Gharibabad
Railway Colony
Hameed Park
Saifabad
Noor Pur
Sayeedabad
Nasirabad
Sarfaraz Colony

Gujranwala

Sarfaraz Colony
Jagna
Vena
Saddiq Akbar Park
Rasool Nagar
Kacha Fato Mand
Habibullah Town
Liaquat Colony
Shan Town/Maniwala

Vehari

Muslim town
41-WB Bhatta Town Shadi Khan
9-11, Gulshan Town
Bhatta Ikram

Okara

Kot Nihal Singh
Muzaffar Colony/Jalal town
A Line Colony
Shaikh Basti
Fateh Jamal
Ghaziabad

Sindh

Karachi

Akhtar Colony
Saeedabd
Manzoor Colony
Usmanabad
Orangi Town 12
Faqir Colony
Mustafa Mohala
Nasir Colony
Majeed Colony
Lalo Khait C Area
Liaquatabad
Ayooob Goth
Moosa Colony
Lyari
Godhra

Shaheed Banazirabad

Gulshanabad Colony
Umerdaraz Colony
Kandi Goth
Afzal Shah Colony
Gulshan Ibrahim Phase-I

Kambar

Brohi Mohala/Gopang/ Shaikh Mohala
Mastoi Mohala/Ali Khan/Pir Mohala

Mithi Tharparkar

Maghwar Colony / Alim Soomro Mohala
Mahraj Para/ Kirmani para/ Ali Shah Para

Hyderabad

Makrani Mohala
GOR Colony
Ltifabad No. 11
Aqsa Colony
Liaqat Ashraf Colony
Kacha Qilla
Gugrati Mohala
Nonari Basti
Pholali
Shah Latif Colony
Mokhi Bag-Talab 3
Fazal Colony
Ahsanabad
Iqbal shah Colony

Sadiqabad Colony
Lakhmir Goth (Brohi Mohala)
Taj Colony
Haqani Colony
Sachal Sarmast Colony

Data nagar-Bakhtawar Colony
Qadir Nagr

Sukkur

Islam Colony/New Pind
Maka/ Karim Bux/ Goli Mar
Bachal Shah/ Quraishi Goth/Al- Madina
Bashirabad/Bihar Colony/Agha Colony
Ali Wahan/Rohri/ Hamdard Colony

Khyber Pakhtunkhwa

Chitral

Gulda Araban
Rehan Kot
Shali Den
Goldewar
Zarghranda
Chudhok
Jang Bazar
Morda

Abbotabad

Kakol
Gharga
Naryain
Ganj Kadim
Meera Nwan
Shekh albandi
Jugyan
Usmanabad

Dera Ismail Khan

Darkna Wali Basti
Mochu Wala Wanda
Bilalabad
Thora Sayal
Indus Colony
Mehrpani Model
Cha Mughalwala

Peshawar

Yousifabad
Hassain Town
Khalid Bin Walid Colony
Pirabad
Changhrabad
Mushtaq Quarters
Tehkal Payan
Shah Qabool Colony
Railway Sawal Quarter
Tousa Pashto Jadid
Sawati Phatak
Tehkal Bala
Naveda
Danshabad
Darmangi
Navida Bala
Pirbala Dosk
Khilgi Kander Kheel
Mehtra Kandaypayain
Tehrahee
Tajabad

Kohat

Pir Mubarak Khan
Ourzan Colony
Labor Colony
Barkatabad
College Town
No. 3 Camp
Gahr Route

Dehr Wali Basti
Madni Town
Basti Rakhra Wali
Gul Bur Town
Zamirabad

Khatak Colony
Garhi Dholwal
Mohala Quraishabad Mal Mandi

Mingora

Faizabad
Aman Kot
Baner
Gul Kanda
Pir Colony

Balochistan

Quetta

Tehsil (Quetta)
Afghan Colony
Pashtoon Bagh Zubair Colony
Khiljeabad
Mosa Colony
Killi Badni Faizabad
Barohiabad; Mashraquee Bypass
Saryab Wali Jat
Killi Shahnawaz

Lasbella

Balochi Goth/Wang Goth
Chutki Area
Rest House Area
Degree College Area

Sibi

Kili Nasran
Allahabad
Balochi colony
Gulshan colony
Depal khard
Ghareebabad
Killi Dur

**Annex 4a: List of Districts by Province included
in Rural Enumeration**

Provinces

| <i>Punjab</i> | <i>Sindh</i> | <i>KP</i> | <i>Balochistan</i> |
|-----------------|--------------|-----------|--------------------|
| Dera Ghazi Khan | Thatta | Swabi | Mastung |
| Multan | Mitthi | Dir | Loralai |
| Bahawalnagar | Jacobabad | Chitral | Lasbela |
| Kasur | Larkana | Haripur | |
| Sialkot | Khairpur | Mansehra | |
| Gujrat | Nawabshah | Charsadda | |
| Chakwal | | | |
| Mianwali | | | |
| Jhang | | | |

**Annex 4b:
List of Villages by Tehsil, District and Province included
in Rural Enumeration**

| | |
|----------------------------|----------------------|
| Punjab | Jhok Yar Shah |
| | Goth Abdul Rehman |
| DG Khan | Basti Barmani |
| | Jani Wala |
| Tehsil Tonsa Sharif | Basti Jamoani Khosa |
| | Karam Ali Wala |
| Basti Bohar | Khakhi Garbi |
| Sanwal Jhok Wali | Gagu Sharif |
| Chabri Billar | Chaner Di Basti |
| Kot Mohi | Basti Miro |
| Basti Noubatae | |
| Basti Ridh | Multan |
| Sanjar Sayeedan | |
| Moreed Wala | Tehsil Multan |
| Tehsil DG Khan | |
| | Sujanpur |
| | Saddarpur |
| Arif Walla | Basti Hajipur |
| Basti Gehjani | Jawaidabad |

Balaki Wala
Talab Wali
Basti Bosun
Karimabad
Ghouspur

Tehsil Jalalpur

Khosan Wali
Qureeshaen Wala
Haveli Lang
Machi Wala

Tehsil Shujabad

Basti Jokh ji Wala
Mochi Pura
Bangala Mor
Jokh Noor Mohammad Wali
Machee Maran
Banga Wali Pul
Khanpur Qazi

Gujrat

Tehsil Sarae Alamgir

Khanpur New Basti
Darya Sharif
Nariyal
Maloo

Tehsil Gujrat

Pajoki
Tabi Kasana
Duhad Rae Sharki
Noshehar Khawajagan
Ram Kay
Hakim Colony
Deedarh Shareef
Chak Mubarak
Changa Wali

Venus
Sheikh Sukha

Tehsil Kharian

Beyal Saydan
Pindi Hashim
Barnali Shareef
Tehayal
Jeteryan Khurd

Mianwali

Tehsil Mianwali

Paka Sando Wala
Chak No. 3
Hasanabad
Yaqoobabad
Cha Azim Wala
Khan Zaman Wala
Wandhi Hijabad
Gul Rang Wala
Dandi Sharif

Tehsil Pipla

Marhaba Colony
Hafiz Wala
Sultan Wala
Wattoo Wala
Chak No. 7
Dhona Wala
Chak No. 3

Tehsil Essa Khail

Sambal Wall
Nizampur
Jadozai
Jalalpura Farooq Azam

Chakwal

Tehsil Tala Gang

Dhaba Harmal
Dhok Dabar
Hawapura
Dhok Kombari Dharee
Raoli
Dhok Jamal
Dhok Khusay
Dhok Chohan

Tehsil Chakwal

Khara
Pitaliyan Sharif
Udwal Sharif
Samanabad
Jhur
Sabar Mora
Nara Mughlan
Dhok Boray Shah
Sosian Sharif
Dab
Dhok Tuoor
Kot Abdal

Jhang

Tehsil Ahmedpur Sayal

6-3L, Chak Wariam
Mustafabad
Basti Gil Pur
Munirabad
Basti Qasimabad
Basti Sadiqabad
Moza Dari Gundal
Cha Vasan Wala

Tehsil Shor Kot

Basti Parayan Wali
Basti Qaim Khatia
Basti Umra Jhoota
Hafizabad
Sahib Wala
Kot Khatia Wala
Budhwana
Pindi Ban Mor

Tehsil Jhang

Hussainabad
Basti Lagan Wali
Nai Delhi
Bohri Wala

Sialkot

Tehsil Pasroor

Kangra
Balhor
Mastpur
Ismailabad
Manyala Sharif
Janiwala
Haki Wala
Kaly Wali
Bahni Wali
Bhangat Pura

Tehsil Sialkot

Garhi Gondal
Mayani Pathan
Aaema

Tehsil Daska

Shajokay
Jysar Wala

Galan Wala
Wajidabad
Harseean Cheema
Warsalkay
Pinduriya

Bhawal Nagar

Tehsil Bhawal Nagar

Gopi Sadiq
Hafizwala
Ahmedpur
Mehmood Nagar
Qasim Di Bastti
Nae Abadi
Chack Phonga Wali
Basti Usman Wali
Abbas Nagar

Tehsil Chistian

Chak No. 6 Gijiani
Waheedabad
Basti Jholay Lal
Basti Allahabad
Shahr Fareedan
Gangani Chak No. 28

Tehsil Manchanabad

Noor Mohammad Mol
Maqsoodabad
Joota Patan
Lohar ka Ada
Dab Wali

Kasur

Tehsil Kasur

Chota Burg Khurd/Ganda Singh
Jumay Wala

Olanki
Sanada Nizam
Walay Wala
Rasool Nagar

Tehsil Kot Rada Krishan

Charag Din Wala
Tara Singh Wala
Chak Wadi-E-Meamar
Kot Dogran
Sundar Singh
Kotli Rae Abubakar
Nand Ka Takia

Tehsil Chunian

Dobly
Kot Shahabuddin
Bhavu Wala
Islamabad
Mastowal
Charkay
Jhandian Wala

Sindh

Khairpur

Tehsil Gambat

Bahawdin Aaraen
Khabri Goth
Kalairi Goth
Qadir Bux Theba
Haji Wasil Mohammad
Wandh Colony

Tehsil Kot DG

Goth Malhar Khaskhaili
Fatehpur

Gambal Shah
Bakshoo Soomro
Khair Mohammad Soomro
Wandh Karam Ali Lashari
Gul Mohammad Soomro

Tehsil Khairpur

Arbab Goth
Goath Mohammad Yaqoob Araen
Goath Gahi Khan Chakrani
Faqir Mohammad Bachal Dharejo

Tehsil Thari Mir Wah

Mahar Wisar
Sodho Khan Khaskhaili
Markhani

Larkana

Tehsil Dokri

Behan
Dhani Bux Junejo
Dhandh
Bolraigi

Tehsil Bakrani

Goth Daim Mashwori
Goth Ghazi Khan Mashwori
Pir Goth
Yar Mohammad Lashari
Murad Mashwori
Pathan Goth
Goth Mubarak Khan Mirbahar

Tehsil Larkana

Mitho Dero
Sajjan Sangi
Pir Bux Kalhor

Ali Bux Chohan
Mohammad Usman Jagirani
Shah Baig Jamali

Tehsil Rato Dero

Palio Khan Gopang
Misri Goath Chohan
Wandh Mumtaz Bhutto

Jacobabad

Tehsil Jacobabad

Pathan Goth
Noor Mohammad Khan Pathan
Moladad
Mohammad Salah Khan Jakhrani
Noor Mohammad Khan Jaskani
Ali Sher Khoso
Haji Sahib Dino Soomro
Juma Khan Dasti
Haji Jhando Kehr

Tehsil Thul

Bahadurpur
Mohammad Panah Katpar
Bashro
Bhutta Garhi
Shahmir Khan
Wali Mohammad Sundrani
Haji Hamzo
Odhano Burro
Ghulam Mohammad Lashari
Habibullah Chano
Ranjhapur

Tharparkar

Tehsil Nagar Parkar

Praim Mohala
Ismail
Kasboo (Mohala Mirwah)
Pothwa
Sora Chand
Ghatyari

Tehsil Deeplo

Sipri
Dhondu
Kari Wihiri
Kirwhai
Wirhar (Warship Para)

Tehsil Chachro

Poshando
Ram Singhani
Novaypro
Phangariyo
Pabooviron

Tehsil Mithi

Hamid Jarion
Bae Raaj
Tayab Otho
Pholgi Wandh

Thatta

Tehsil Thatta

Allah Din Gabar
Ahmed Khaskhaili
Sabz Ali Khan Brohoi
Haji Wahid Dino Shoro

Tehsil Sakro

Yamin Khaskhaili
Juman Khaskhaili
Babu Goth
Sanwal khaskhaili
Natho Khaskhaili

Tehsil Jatti

Haji Mohammad Omar Jaat
Taar Khowaja
Lakhano Jatt
Aamo Malah

Tehsil Sajawal

Sualaman Kharai
Mohammad Rahim Agim
Kundra
Amro
Haji Ahmed Soomro
Rawal Kandra
Khalifa Ahmed

Shaheed Benazirabad

Tehsil Nawab Shah

Khan Mohammad Chandio
Sultan Wala
Nabi Bux Khaskhaeli
Siwae Rahoo

Tehsil Doar

Haji Mohammad Khan Jalbani
Allah Dino Chutta
Salih Khan Rind
Karim Bux Vagan
Khair Mohammad Kalhoro
Tharo Mal Latifabad

Tehsil Sakrand

Gul Mohammad Magsi
Dalil Daro
Usman Brohi
Mohammad Rahim

Tehsil Qazi Ahmed

Anjuman Goth
Dino Mahar
Siwae Manjhoto
Pir Mohammad Nawaz Shah
Siwae Mahar
Rahimabad

Khyber Pakhtunkwa

Charsadda

Tehsil Charsadda

Farm Corona
Shah Dand
Abbas Corona
Surkhatki
Akbarabad
Nasta
Shair Ali Khan Corona
Malangi
Doshara
Station Corona
Palay Corona
Umarzai
Planto Corona
Satiabad
Guljan Killay
Bashirabad
Syed Noorabad
Tara Singh Wala

Tehsil Shabqadar

Matta

Tehsil Tangi

Hari Chand

Sawabi

Tehsil Sawabi

Bouzi Qamar
Islam Banda
Jahngir Gahra
Mosa Banada
Rafique Abad
Banday Uba
Cangna Gharibabad

Tehsil Rajar

Shaheedabad
Ghairababad
Bahoo Banda

Tehsil Topi

Khazana Chota
Tanker
Hara Khan Banday
Sogandi
Shakrai
Gala
Qadirabad
Mera Lalodary
Badu
Pontaya

Mansehra

Tehsil Mansehra

Sari
Mangian
Doogall
Krnal Dkhan
Munkran
Raheer Khas
Pulsairi
Arab Khand
Bagle Pahgla
Sanda sir

Tehsil Balakot

Garibabad
Hassamabad
Bari
Ghrain
Harar
Shah Ismail
Jakora
Maste Leng
Palang
Bambhora

Dir Lower

Tehsil Samar Bagh

Hanifya
Juni Kaly
Bhadur Colony
Gul Bahar Colony
Dagy Shah
Shakrana
Badoni
Nawain Qila
Hakeemabad

Tehsil Teemar Gara

Khima
Malkabad
Chamnabad
Andhary
Kandaro
Gul Dary
Satana Dar

Tehsil Adan Zai

Barory
Darbar
Khushhal Korona
Khushmuqam

Haripur

Tehsil Bokhari

Ghara
Gulshanabad Camp
Pai
Dera Dostum
Kand Maira
Naki Khandi
Umar Khana
Berwasa

Tehsil Haripur

Kotly Nehr
Katba
Dagh
Muhalla Takiya
Khetar Mohala
Chotian
Pendweri
Khan Khail
Chapra
Jama
Camp No. 6 Peniyan

Afshan Camp No. 11

Chitral

Tehsil Chitral

Burbuno
Dawada
Gujar Gandel
Pachily
Kaast
Shughoor
Aaiza

Tehsil Chitral Lower

Atoni Corang Lasht
Urgosh Lasht
Thora Banday
Handastan
Pir Bolak
Cor Darwash
Kasno Camp
Dhap Noghar
Kho Houn
Baroz Gohalda
Atani Lasht
Rakall
Urgoch

Balochistan

Lasbela

Tehsil Baila

Darar Goth
Pathan Colony
Sheereesh Pat
Daud Goth
Mohd Siddiq Goth
Ghulam Rasool Goth

Haji Murad Goth

Tehsil Uthal

Haji Sher Mohammad Goth
Haider Goth
Haji Ali Mohammad Goth
Raza Mohammad Goth

Tehsil Gadani

Peshoo Goth
Shekh abad
Qasim Goth
Shafi Mohammad Goth
Haji Ibrahim Goth
Ali Goth
Bashira Goth
Khaliq Dad
Juman Goth

Mastung

Tehsil Mastung

Raki
Phda
Keli Nyal Khan
Khandwala
Khawaja Ibrahim
Hashkarim
Irshadabad
Baloch Colony
Killi Sayeedabad
Laba
Kraiz Khan
Teri Raik
Koshakak
Keli Sher Khan
Bangalzai
Mastong Road
Sogharz
Kandki

Karaiz Kama
Kraiz Noor Mohammad

Loralai

Tehsil Bori

Nawa Pathan Kot
Kali Mirza Khan
Kaly Lashty
Kali Tati
Dargahi Kalan
Kali Manzarki
Lohar Kalan
Chota vihar calan

Shair Maluk
Qesa
New Bawar
Azgadloon
Bahadur Munan
Kali Waryagi
Chamoza
Thati Nasrun

Tehsil Makhtar

Kana Jarat
Ziar Maar
Wathgan
Sapara

Annex 5: Check List for Focus Group Discussions

Date:

Number of Women:

Work Sector:

Demographic Information

Age:

Education:

Marital status:

Children:

Do they go to school?

If not, why not?

Economic Issues

Why is the HBWW taking in the work?

Are there other HH members working/earning?

Do they give their earnings for household use?

What does the HBWW do with her earnings?

What are the major economic issues being faced at home?

Work-related Questions

How many years since working as HBWW?

Is the earning steady?

Who is the work provider?

Who bears the cost of production? What is the cost?

Are the wages/piece rate earnings given on time?

Average monthly income

What is the payment per piece?

Does anybody else in the family help with the home-based work?

Issues of working at home

Where does she work in the house?

What problems are faced by working at home?

Employer

Who is the work provider?

Does s/he provide work at home? Or does work have to be fetched?

How did they get this work?

Is any of the piece-rate wage deducted?

Annex 6: List of Districts by Province of Focus Groups and Fact Finding Conducted

Focus Group

Sindh

Karachi
Hyderabad
Thatta
Jacobabad
Sukkur
Qambar
-
-

KP

Peshawar
Charsadda
Haripur
Kohat
Dera Ismail Khan
Mansehra
Dir
Chitral

Fact Finding

Punjab

Lahore
Multan
Sialkot
Faisalabad
Kasur
Dera Ghazi Khan
Bahawalnagar

Sindh

Karachi
Hyderabad
Thatta
Tando Mohd Khan
Jacobabad
Sukkur

KP

Peshawar
Charsadda
Haripur
Kohat
Dera Ismail Khan
Mansehra
Dir
Abbottabad

Balochistan

Jaffarabad
Mastung
Quetta
Loralai

Annex 7a: Classification of Work Categories

| | |
|------------|---|
| A | Crafts Based on Traditional Knowledge of Women and Raw Material Used |
| I | Traditional Hand Work Products |
| 1 | Bead Work (apart from traditional sequence and bead work, includes making neck chains for livestock and tasbi (prayer beads)) |
| 2 | Embroidery on Frames (ada) |
| 3 | Embroidery |
| 4 | Topi Stitching and Embroidery |
| 5 | Appliqué Work |
| 6 | Ralli Making (traditional bed spreads) |
| 7 | Gota Making |
| 8 | Making Mattresses and Razai (comforters) |
| 9 | Sweaters |
| 10 | Crochet |
| II | Traditional Natural Products |
| 1 | Natural Fiber Goods Production (chabri, chatai and charpai weaving, chick, Jharo, hand-held fans and rope making) |
| 2 | Mud Stoves |
| III | Agriculture Related Semi-industrial Processing |
| 1 | Opening Cotton Bolls(cotton bolls sent back from the textile sector for opening unopened bolls) |
| 2 | Tobacco Leaves Drying (Semi-industrial processing in tobacco contract farming) |
| 3 | Sunflower Seed Cleaning and Drying |
| IV | Food Products |
| 1 | Food Production (chapatti/roti, achar, papar, cholae, butt cleaning, etc.) |
| 2 | Dry Fruits Processing (apricots, parsimon, bananas) |
| 3 | Shelling Dry Fruits (pistachio and pine nuts); Cutting dried dates |
| V | Textile Sector: Semi-finished Products |
| 1 | Cropping Fabric |
| 2 | Making Button Holes/Belt Holes |
| 3 | Opening Stitched Clothes |
| 4 | Cutting Cloth Rolls |
| 5 | Fusing Collars |

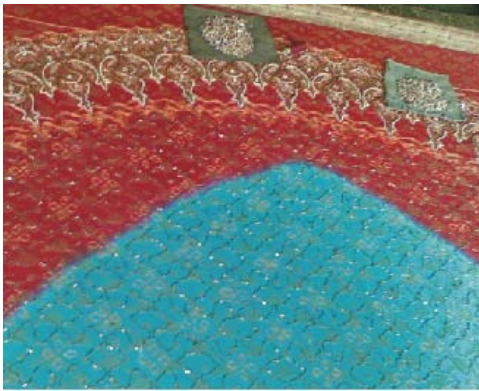
| | |
|-------------|--|
| VI | Services |
| 1 | Running Home-based Shop (groceries, women's accessories, laces, buttons, threads, clothes, etc.) |
| 2 | Sorting Recycled Goods (Kabar) |
| 3 | Sorting Towels/Plastic Bags |
| 4 | Manual Data Entry |
| 5 | Beautician Services |
| 6 | Ironing |
| 7 | Washing Clothes/Utensils |
| B | Crafts based on Traditional knowledge of Women and Tools of Production |
| VII | Traditional Machine Work Production and Processing |
| 1 | Sweater Making |
| 2 | Machine Embroidery (Dir caps, burkas, women's dresses, etc) |
| 3 | Machine Picot |
| 4 | Stitching (clothes, linen items, braid bands, car seat covers, sofa covers, party seat covers, etc.) |
| VIII | Traditional Textile Products |
| 1 | Handloom Cloth |
| 2 | Thread making (manual thread making, single unit, multilayered industrial units) |
| 3 | Thread Reel Filling |
| 4 | Azarband Making |
| 5 | Paranda Making |
| IX | Leather Goods Manufacturing and Processing |
| 1 | Shoes/Chapel/Khusa Making |
| 2 | Football Stitching |
| 3 | Leather Goods Stitching |
| X | Paint/Dyeing/Printing Processes |
| 1 | Dyeing Fabric, Tie and Dye Work |
| 2 | Embroidery and Painting Leather Goods |
| 3 | Coloring Pottery |
| 4 | Pattern Tracing on Clothes, Chapai on Takhti |
| XI | Decoration Products |
| 1 | Decoration (bangles, chapal/shoes) |

| | |
|-------------|--|
| 2 | Decoration Handicrafts Items (key chains, lamp shades, tassels for pillows, etc) |
| C | Assembly Line Production |
| XII | Industrial Goods Processing |
| 1 | Water Cooler Taps |
| 2 | Electric Wire Cleaning |
| 3 | Switch Making |
| 4 | Plastic Bead Cutting |
| 5 | Toy Making |
| 6 | Making Artificial Jewelry |
| XIII | Paper Products Production and Processing |
| 1 | Envelopes |
| 2 | Making Paper boxes, injection vial packing |
| 3 | Kite Making |
| 4 | Making Paper Garlands |
| 5 | Cutting Cardboard |
| 6 | Inserting Thread in Tags |
| 2 | Packing Various Goods (laces, sweets, lottery boxes, etc.) |
| D | Industrial Manufacturing |
| XIV | Other Manufacturing |
| 1 | Carpet weaving |
| 2 | Bangle making |
| 3 | Biri Making |
| 4 | Incense Making |
| 5 | Fireworks |
| 6 | Candle Making |
| 7 | Making Hand Brush (like shoe cleaning brush for goldsmiths) |

Annex 7b: Classification of Work Categories A Visual Presentation

A. Crafts Based on Traditional Knowledge of Women & Raw Material Used

I. Traditional Handwork Products



Ada work



Gota



Appliqued Ralli



Cross-stitch Embroidery

Annexures

II. Traditional Natural Products



Natural Fibre Basket



Mud Stove

III. Agriculture related Semi-industrial Processing



Processing Tobacco Leaves



Separating Sunflower Seeds

IV. Food Products



Roti



Cholay

V. Textile Sector: Semi-finished Products



Opening used clothes



Button holes

VI. Services



Data Entry



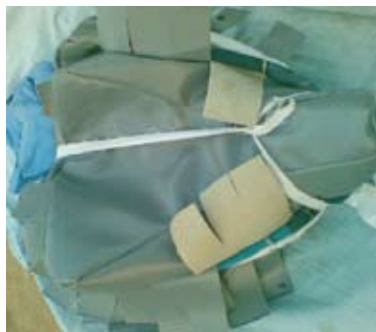
Home-based Shop

B. Crafts Based on Traditional Knowledge of Women & Tools of Production

VII. Traditional Machine Work Production and Processing



Machine Embroidery



Seatcover Stitching

VIII. Traditional Textile Products



Paranda



Thread Making

IX. Leather Goods Manufacturing and Processing



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*S
Zari Embroidery on Khusa*

X. Paint/Dyeing/Pinting Processes



Painted Pottery
XI. Decoration Products



Printed Takhti



C. Assembly Line Production

Decoration Pieces



Mobile Hanging

XII. Industrial Goods Processing



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Annexures

XIII. Paper Products Production and Processing



Injection Vials Packing case



Tag

D. Industrial Manufacturing

XIV. Other Manufacturing



Biri Making



Bangle Making

Annex 8: List of Home-based Work found during Urban Enumeration

| S.No | Work | Qty | Mohala | Market | Towns | Province ⁶¹ |
|------|---------------------------------------|-------|--------|--------|-------|------------------------|
| 1 | Stitching | 12941 | 19 | 19 | 22 | P, S, KP, B |
| 2 | Embroidery | 1697 | 46 | 39 | 30 | S, P, KP, B |
| 3 | Ralli Work | 159 | 4 | 4 | 8 | S, P, B |
| 4 | Ada Ka Kam | 159 | 5 | 4 | 10 | P, S, KP |
| 5 | Beads Work | 153 | 9 | 8 | 12 | P, S, KP, B |
| 6 | Azarband | 73 | 5 | 6 | 11 | P, S, KP, B |
| 7 | Rasi (rope) Making | 44 | 1 | 0 | 3 | Punjab |
| 8 | Rug Making | 42 | 5 | 7 | 8 | P, S, KP, B |
| 9 | Making Wool Thread | 39 | 1 | 6 | 6 | P, S, B |
| 10 | Jewelry Work | 38 | 1 | 5 | 7 | P, S, KP, B |
| 11 | Making Shoes | 38 | 1 | 6 | 8 | P, S, B |
| 12 | Cooking | 35 | 11 | 9 | 8 | P, S, KP, B |
| 13 | Shelling | 33 | 3 | 2 | 4 | P, S, KP, B |
| 14 | Handloom | 31 | 3 | 3 | 4 | B, P |
| 15 | Running Shops | 29 | 4 | 5 | 9 | P, KP, S |
| 16 | Cutting Dried Dates | 27 | ? | ? | 1 | Sindh |
| 17 | Packing | 22 | 2 | 8 | 5 | P, S |
| 18 | Crochet | 19 | 4 | 4 | 7 | P, S |
| 19 | Making Envelopes/ Shoppers | 19 | 0 | 7 | 5 | P, S |
| 20 | Cropping | 18 | 1 | 2 | 4 | S, P |
| 21 | Biri Making | 16 | 0 | 1 | 1 | Sindh |
| 22 | Bangle Work | 15 | 0 | 2 | 2 | P, S |
| 23 | Making Charpai Base | 10 | 4 | 2 | 6 | P, S |
| 24 | Gota | 9 | 0 | 3 | 3 | Punjab |
| 25 | Incense Making | 9 | 0 | 1 | 1 | Sindh |
| 26 | Razai Making | 7 | 0 | 7 | 0 | KP, P |
| 27 | Natural Fiber Baskets/Fish Baskets | 7 | 0 | 2 | 2 | B, P |
| 28 | Paranda | 7 | 2 | 5 | 7 | P, S, KP, B |
| 29 | Chabri | 5 | 0 | 3 | 7 | P, KP |
| 30 | Carpet Making | 6 | 1 | 1 | 2 | P, S |
| 31 | Hand Fans | 6 | 0 | 2 | 2 | P, S |
| 32 | Parlor Work | 4 | 0 | 1 | 2 | P, S |
| 33 | Washing ⁶² | 4 | 2 | 2 | 3 | P, S, B, KP |
| 34 | Cycle Parts | 4 | 0 | 2 | 1 | Punjab |

⁶¹ Under province, B, P, and S stand for Balochistan, Punjab and Sindh, respectively.

⁶² Included washing comforters, clothes and extra large cooking utensils (*Daegs*)

Annexures

| | | | | | | |
|----|--|---|---|---|---|------------------|
| 35 | <i>Opening Used Clothes</i> | 4 | 4 | 0 | 4 | <i>B, KP, P\</i> |
| 36 | <i>Ironing</i> | 3 | 0 | 1 | 1 | <i>Sindh</i> |
| 37 | <i>Toy Making</i> | 3 | 0 | 2 | 2 | <i>P, S</i> |
| 38 | <i>Home Teacher</i> | 3 | 3 | 0 | 0 | <i>P, S</i> |
| 39 | <i>Making Sharbat</i> | 3 | 1 | 0 | 3 | <i>P, KP</i> |
| 40 | <i>Paper Products</i> | 3 | 0 | 2 | 2 | <i>P, Sindh</i> |
| 41 | <i>Opening Wool</i> | 2 | 0 | 2 | 1 | <i>Punjab</i> |
| 42 | <i>Picot</i> | 2 | 1 | 1 | 2 | <i>B, P</i> |
| 43 | <i>Kabariya</i> | 2 | 0 | 1 | 1 | <i>Sindh</i> |
| 44 | <i>Making Small Benches</i> | 2 | 0 | 1 | 1 | <i>Sindh</i> |
| 45 | <i>Decoration</i> | 1 | 7 | 6 | 0 | <i>P, S</i> |
| 46 | <i>Knitting</i> | 1 | 0 | 1 | 1 | <i>Punjab</i> |
| 47 | <i>Fixing Screws on Tractor Part</i> | 1 | 0 | 1 | 1 | <i>Punjab</i> |
| 48 | <i>Putting Cotton in Purses</i> | 1 | 0 | 1 | 1 | <i>Punjab</i> |
| 49 | <i>Making Chains for Sewing Machine</i> | 1 | 0 | 1 | 1 | <i>Punjab</i> |
| 50 | <i>Candle Making</i> | 1 | ? | ? | 1 | <i>Punjab</i> |
| 51 | <i>Kite Making</i> | 1 | 0 | 1 | 1 | <i>Sindh</i> |
| 52 | <i>Making Sweets/Sweetmeats</i> | 1 | 0 | 1 | 4 | <i>Punjab</i> |
| 53 | <i>Cuttings off Tags, Labels from Towels/Clothes</i> | 1 | 1 | 0 | 1 | <i>Punjab</i> |

Annex 9: List of HBW found through Rural Enumeration

| S.No. | Work | Qty | Market | Mohala | District | Province |
|-------|--|------|--------|--------|----------|-----------------|
| 1 | Embroidery | 3805 | 31 | 66 | 25 | S, KP, B, P |
| 2 | Stitching | 2557 | 8 | 22 | 27 | S, KP, B, P |
| 3 | Ralli | 1151 | 4 | 6 | 9 | B, S |
| 4 | Rope | 482 | 6 | 5 | 12 | S, KP, P |
| 5 | Topi | 355 | 6 | 5 | 11 | S, P, KP, B |
| 6 | Bead Work | 228 | 9 | 10 | 15 | S, KP, B, P |
| 7 | Chabri | 215 | 2 | 11 | 10 | S, KP, P |
| 8 | Azarband | 196 | 8 | 14 | 19 | S, KP, B, P |
| 9 | Ada & Zari | 138 | 2 | 8 | 10 | S, KP, B, P |
| 10 | Handloom Products | 130 | 2 | 4 | 4 | S, KP, P, B |
| 11 | Crochet | 98 | 11 | 2 | 14 | S, KP, P, B |
| 12 | Gota Making | 97 | 2 | 1 | 2 | S, P |
| 13 | Chatai | 78 | 2 | 0 | 2 | S, B |
| 14 | Tobacco Drying | 77 | 1 | 0 | 1 | KP |
| 15 | Ornamental Items | 75 | 3 | 4 | 7 | S, B, KP, P |
| 16 | Paranda | 67 | 2 | 6 | 8 | S, KP |
| 17 | Shoes/Khusa | 43 | 3 | 3 | 5 | S, P |
| 18 | Running a Shop | 32 | 8 | 12 | 14 | S, KP B, Punjab |
| 19 | Paper Garland making | 32 | 0 | 1 | 1 | KP |
| 20 | Broomstick | 31 | 0 | 1 | 1 | Sindh |
| 21 | Razai | 28 | 0 | 12 | 12 | S, KP, B |
| 22 | Real Flower Garlands | 26 | 4 | 2 | 5 | KP, B, P |
| 23 | Charpai | 24 | 2 | 4 | 6 | S, KP, P |
| 24 | Hand Fan | 22 | 1 | 5 | 6 | S, P, KP |
| 25 | Washing ⁶³ | 19 | 0 | 3 | 4 | P, KP |
| 26 | Appliqué Work | 19 | 1 | 3 | 3 | Sindh |
| 27 | Cooking ⁶⁴ | 15 | 1 | 1 | 1 | S, P |
| 28 | Cleaning Onion ⁶⁵ | 16 | 0 | 2 | 2 | KP, B |
| 29 | Carpets Making | 13 | 1 | 1 | 2 | P, B |
| 30 | Cleaning Pulses & Wheat ⁶⁶ | 11 | 2 | 1 | 1 | KP |
| 31 | Dry Fruit Processing | 11 | 0 | 11 | 2 | KP |
| 32 | Thread Work | 10 | 3 | 2 | 4 | S, KP, P, B |
| 33 | Cleaning Wild Reeds for Making Rope | 10 | 0 | 1 | 1 | Punjab |

⁶³ Washing different products such as clothes and extra large cooking pots (*daeg*).

⁶⁴ Various traditional food items were being produced such as *samosas*, *dahi baras*, *gol gapas*, etc.

⁶⁵ Onions, sunflower seeds, cotton boll and other agricultural products were being cleaned for markets.

⁶⁶ Pulses and wheat being cleaned for markets.

Annexures

| | | | | | | |
|----|--|----|---|---|---|--------------------|
| 34 | <i>Broom Sticks</i> | 31 | 0 | 1 | 1 | <i>Sindh</i> |
| 35 | <i>Shelling</i> | 7 | 1 | 1 | 1 | <i>KP</i> |
| 36 | <i>Gutka making and packing</i> | 7 | 0 | 1 | 1 | <i>Sindh</i> |
| 37 | <i>Making Umbrella</i> | 7 | 0 | 1 | 1 | <i>Sindh</i> |
| 38 | <i>Packing</i> | 5 | 1 | 2 | 3 | <i>S, P</i> |
| 39 | <i>Burka Stitching</i> | 5 | 1 | 0 | 1 | <i>KP</i> |
| 40 | <i>Handloom products</i> | 6 | 0 | 1 | 1 | <i>Balochistan</i> |
| 41 | <i>Tilla (silver, gold embroidery)</i> | 6 | 0 | 2 | 1 | <i>Punjab</i> |
| 42 | <i>Cleaning Cotton</i> | 6 | 5 | 1 | 3 | <i>S, P, B</i> |
| 43 | <i>Envelop & Paper products</i> | 3 | 3 | 0 | 3 | <i>Punjab</i> |
| 44 | <i>Pottery making</i> | 3 | 0 | 3 | 3 | <i>S, P</i> |
| 45 | <i>Home Teacher</i> | 3 | 0 | 3 | 3 | <i>KP, P</i> |
| 46 | <i>Parlor Work</i> | 2 | 0 | 2 | 2 | <i>Punjab</i> |
| 47 | <i>Picot</i> | 2 | 0 | 2 | 2 | <i>KP, B, P</i> |
| 48 | <i>Dry Cleaner</i> | 2 | 0 | 1 | 1 | <i>Sindh</i> |
| 49 | <i>Making Mud Stoves</i> | 2 | 0 | 1 | 2 | <i>KP, P</i> |
| 50 | <i>Making Road Blocks</i> | 2 | 0 | 2 | 1 | <i>Balochistan</i> |
| 51 | <i>Kabariya</i> | 1 | 0 | 1 | 1 | <i>Punjab</i> |
| 52 | <i>Making Fish Net</i> | 1 | 1 | 0 | 1 | <i>Balochistan</i> |
| 53 | <i>Fitting screws</i> | 1 | 0 | 1 | 1 | <i>Balochistan</i> |
| 54 | <i>Putting Buttons on Shirts</i> | 1 | 0 | 1 | 1 | <i>Punjab</i> |
| 55 | <i>Block printing</i> | 1 | 1 | 0 | 1 | <i>Sindh</i> |
| 56 | <i>Dyeing</i> | 1 | 0 | 0 | 1 | <i>Punjab</i> |
| 57 | <i>Making Mattresses</i> | 1 | 0 | 1 | 1 | <i>Balochistan</i> |

Annex 10: Methodology for Computing Urban Population of HBWWs, %HBWWs, %HH with HBWWs

Step 1: Physical Counting of HBWWs in Squatter Settlement (SS)

HHs with 1 HBWW: HHa
 HHs with 2 HBWW: HHb
 HHs with 3 HBWW: HHc
 HHs with n HBWW: HHn

Total Number of HHs checked for HBWWs = TotHH⁶⁷
 Total Number of HH enumerated in a SS = TotHHS
 Total Population of enumerated SS = TotHHS x Average urban HH size⁶⁸ = TotSSaPop
 (Average urban HH size =7)

Step 2: Calculation of % of HH with HBWWs in SSa

HHa/TotHH x 100 = % HH with 1 HBWW (%HHa)
 HHb/TotHH x 100 = % HH with 2 HBWW (%HHb)
 HHc/ TotHH x 100 = % HH with 3 HBWW (%HHc)
 HHn/ TotHH x 100 = % HH with nth HBWW (%HHn)

Step 2a: Calculation of HBWW in SS1

%HHa x TotHHS /100 = HBWW x 1= Number of HBWWs in HH with one women = (hbi)
 %HHb x TotHHS /100 = HBWW x 2 = Number of HBWWs in HH with two women = (hbii)
 %HHc x TotHHS /100 = HBWW x 3 = Number of HBWWs in HH with three women = (hbiii)
 %HHn x TotHHS /100 = HBWW x n = Number of HBWWs in HH with n women = (hbn)

Total Number of HBWW in SSa= hbi + hbii + hbiii + . . . + hbn = HBWWSSa

Step 2b: Calculation of % of HBWWs in all SSs of City1= %HBWWSSC1

%HBWW in SSa = HBWWSSa x 100/TotSSapop = %HBWWSSa
 %HBWW in SSb = HBWWSSb x 100/TotSSbpop = %HBWWSSb
 %HBWW in SSc = HBWWSSc x 100/TotSScpop = %HBWWSSc
 %HBWW in SSn = HBWWSSn x 100/TotSSnpop = %HBWWSSn

%TotHBWWSSC1 = %HBWWSSa + %HBWWSSb + %HBWWSSc + . . . %HBWWSSn
 %TotHBWWC1 = TotHBWWSSC1 x 100/TotNoSS

⁶⁷ As detailed in the methodology section, every 10th house was checked in urban enumeration.

⁶⁸ Average urban household size was taken as 7 persons per household which is Pakistan's urban household size.

TotNoSS = Total number of SSs enumerated in C1, Province X (where Province X can be any of the four provinces of Pakistan)

Step 2c Calculation of %HBWW in all Cities, Province X

%TotHBWWPX = %HBWW in all Cities, Province X

%TotHBWWPX = %TotHBWWC1 + %TotHBWWC2 + . . . + %TotHBWWCn x 100/TotCPX

ToTCPX = Total number of cities enumerated in Province X

%TotHBWWPX = %HBWW⁶⁹

Step 3 Calculation of HHHBW% by Province

%TOTHHHBWWC1 = %HHa + %HHb + %HHc + . . . + %HHn/Tot SS x 100

%TOTHHHBWWPX = %TOTHHHBWWC1 + %TOTHHHBWWC2 + . . . +

%TOTHHHBWWCn/TotCPX x 100

PX = any Province of Pakistan

%TOTHHHBWWPX = %HHHBW⁷⁰

Step 4 Calculation of Research Sample City population projection 2010

In each province, research sample city populations as per 1998 census data were taken as base population.⁷¹ Using 1981-98 Avg Annual growth rate⁷², the 1998 population data provided by Population Census Organization has been projected to 2010.

(For example: Karachi 1998 Census population = 9,269,265 x 3.45 = 319790; 9,269,265 + 319790 = 9,589,055 = 1999 urban Population. The calculation was repeated till year 2010, proving Karachi 2010 population as 13,930,000)⁷³

Step 5 Calculation of Research Sample Cities Squatter Settlement population projection 2010

There were no statistics provided by the government of Pakistan to show the squatter settlement population of urban areas in the country. But given the vast low-income population present in the urban areas of Pakistan, it was assumed that at least 50% of 2010 population could be considered to be living in low income areas where HBW was prevalent.⁷⁴ This

⁶⁹ Derived computations using this formula is presented in Annex 10a.

⁷⁰ *Ibid.*

⁷¹ Federal Bureau of Statistics. "Pakistan statistical yearbook 1998 & 1999". Federal Bureau of Statistics, Statistics Division, Government of Pakistan, November 1999, p. 23.

⁷² *Ibid.*

⁷³ Derived computations (Research Sample City Pop Projection 2010) using this formula is presented in Annex 10b

⁷⁴ Derived computations (SS Pop Projection 2010) using this formula is presented in Annex 10b

assumption was also corroborated by a recent news item which stated that 55% of Karachi's population lived in slums.⁷⁵

Step 6 Calculation of Research Sample Cities HBWWs Population 2010

Using %HBWW for each city (calculated in Annex 10a) the HBWW population was calculated⁷⁶. The formula used was: %HBWW x SS Pop Projection 2010/100. For example, in Lahore: $5.0 \times 3,705,000/100 = 185,250$. Therefore in Lahore, the number of women working as home-based workers was 185,250.

Step 7 Calculation of Provincial Urban Population 2010

Urban population 1998 for all four provinces provided by Population Census Organization was projected to 2010 using growth rate for each province.⁷⁷

(For example: Sindh urban population 1998 = $14,662,000 \times 3.44 = 504373$; $14662000 + 504373 = 15166373 = 1999$ urban Population. The calculation was repeated till year 2010, the final Sindh urban population derived was 22,001,655⁷⁸).

Step 8 Calculation of Provincial %HBWW

Based on the urban population projection 2010 for all four provinces, as well as research sample city population projection 2010, and HBWW population 2010, the percent of HBWWs in each province was calculated.⁷⁹ The formula used was:

HBWW 2010/Research Sample Cities Pop Proj 2010 x 100

For example the %HBWW Provincial Sindh: $564583/16484580 \times 100 = 3.4$

Step 9 Calculation of Number of HBWW in Urban Areas in each Province of Pakistan

The number of HBWW per province was calculated using the following formula:

Urban Proj Pop 2010 x %HBWW Provincial / 100.⁸⁰

For example in Balochistan: $2,694,647 \times 33.6/100 = 905,401$.

Therefore the number of HBWWs in Balochistan Province was calculated to be 905,401.

⁷⁵ Imtiaz Ali. "Majority of city's population lives in slums, seminar told." *The News*, April 18, 2011, p. 13.

⁷⁶ Derived computations for (No. of HBWWs 2010) using this formula is presented in Annex 10b.

⁷⁷ Federal Bureau of Statistics. "Pakistan statistical yearbook 1998 & 1999". Federal Bureau of Statistics, Statistics Division, Government of Pakistan, November 1999, p. 14.

⁷⁸ Derived computations are presented in Annex 10c.

⁷⁹ Derived computations are presented in Annex 10d.

⁸⁰ Derived computations are presented in Annex 10d.

Annex 10a: Results of Urban Enumeration (City by Province):

**% of HHHBWW (Percentage of Households with HBWWs) and
% HBWW (Percentage of Home-based Women Workers)**

Urban Enumeration

1. Punjab

| Punjab | %HHHBWW | % HBWW |
|---------------------------|----------------|---------------|
| 1. Multan | 37.66 | 9.22 |
| 2. Rahim Yar Khan | 19.09 | 4.69 |
| 3. Dera Ghazi Khan | 32.78 | 8.04 |
| 4. Sialkot | 8.15 | 1.44 |
| 5. Gujranwala | 26.27 | 5.93 |
| 6. Faisalabad | 25.43 | 6.29 |
| 7. Lahore | 22.0 | 5.0 |
| 8. Okara | 24.0 | 5.0 |
| 9. Vehari | 22.0 | 6.0 |
| 10. Sargodha | 15.22 | 2.94 |
| Total Punjab Urban | 23.25 | 5.45 |

2. Sindh

| Sindh | %HHHBWW | %HBWW |
|--------------------------|----------------|--------------|
| 11. Sukkur | 39.52 | 11.43 |
| 12. Karachi | 24.87 | 6.0 |
| 13. Hyderabad | 41.48 | 11.90 |
| 14. Kambar | 11.90 | 18.94 |
| 15. Mithi | 28.22 | 9.3 |
| 16. Nawabshah | 37.43 | 8.64 |
| Total Sindh Urban | 30.57 | 11.12 |

3. Khyber Pakhtunkwa

| KP | %HHHBWW | %HBWW |
|-----------------------|----------------|--------------|
| 16. Peshawar | 25.05 | 5.4 |
| 17. Mingora | 27.78 | 5.17 |
| 18. Chitral | 16.61 | 2.85 |
| 19. Abbottabad | 23.58 | 3.99 |
| 20. Kohat | 20.29 | 3.58 |
| 21. Dera Ismail Khan | 23.13 | 4.27 |
| Total KP Urban | 22.74 | 4.21 |

4. Balochistan

| Balochistan | %HHHBWW | % HBWW |
|--------------------------------|----------------|---------------|
| 22. Quetta | 53.24 | 17.94 |
| 23. Sibi | 31.82 | 10.6 |
| 24. Lasbella | 41.42 | 13.29 |
| Total Balochistan Urban | 42.16 | 13.94 |

Annex 10b: Projected Population 2010 and Number of HBWWs 2010 (Urban)

Urban Cities⁸¹

| <i>Punjab</i> | HBWW % | Population 1998 | Research Sample City Pop Projection 2010 | SS Projection 2010 | No. of HBWWs 2010 |
|----------------|-----------|--------------------|--|--------------------------|-------------------------|
| 01. Lahore | 5.0 | 5063499 | 7410000 | 3705000 | 185250 |
| 02. Faisalabad | 6.29 | 1977246 | 2980000 | 1490000 | 93721 |
| 03. Multan | 9.22 | 1182441 | 1660000 | 830000 | 76526 |
| 04. Sialkot | 1.44 | 417597 | 524651 | 262326 | 3778 |
| 05. Gujranwala | 5.93 | 1124749 | 1750000 | 3500000 | 207550 |
| 06. Okara | 5.0 | 200901 | 276908 | 138454 | 6923 |
| 07. Sargodha | 2.94 | 455360 | 623979 | 311990 | 9173 |
| 08. R Y K | 4.69 | 228479 | 348399 | 174200 | 8170 |
| 09. DG K* | 8.04 | 228839 | 307802 | 153901 | 12374 |
| 10. Vehari* | 6.0 | 335432 | 451119 | 225560 | 13534 |
| Total | | | | | 616,999 |

| <i>Sindh</i> | HBWW % | Population 1998 | City Pop Projection 2010 | SS Pop Projection 2010 | No. of HBWWs 2010 |
|--------------------------|-----------|--------------------|--------------------------------|------------------------------|-------------------------|
| 11. Karachi | 6.0 | 9269265 | 13930000 | 6965000 | 417900 |
| 12. Hyderabad | 11.9 | 1151274 | 1560000 | 780000 | 92820 |
| 13. Sukkur | 11.43 | 329176 | 484304 | 242152 | 27678 |
| 14. Nawabshah* | 8.64 | 282359 | 379742 | 189871 | 16405 |
| 15. Kambar ⁸² | 18.94 | 57230 | 76969 | 38485 | 7289 |
| 16. Mithi* | 9.3 | 39827 | 53565 | 26784 | 2491 |
| Total | | | | | 564,583 |

⁸¹ In the four provinces, Population 1998 has been taken from Pakistan Statistical Year Book 1998 & 99, p.25. For cities where data was not available, statistics from Government of Pakistan Census Data from the following website was accessed: <http://www.census.gov.pk/datacensus.php>. For sites other than these, references have been cited per city.

⁸² Kambar was not a city on its own in 1998, therefore no city population government figures were available. Due to lack of recourse figures available on Wikipedia were used.

| KPK | HBWW % | Population 1998 | City Pop Projection 2010 | SS Pop Projection 2010 | No. of HBWWs 2010 |
|-----------------|-------------------|----------------------------|---|---------------------------------------|----------------------------------|
| 17. Peshawar | 5.4 | 988005 | 1460000 | 730000 | 39420 |
| 18. Mingora* | 5.17 | 174469 | 234642 | 117321 | 6066 |
| 19. Chitral* | 2.85 | 30622 | 51883 | 25942 | 739 |
| 20. Abbottabad* | 3.99 | 157904 | 212362 | 106181 | 4237 |
| 21. Kohat* | 3.58 | 151913 | 204306 | 102153 | 3657 |
| 22. DI K* | 4.27 | 125807 | 165069 | 82535 | 3524 |

Total **57,643**

| Balochistan | HBWW % | Population 1998 | City Pop Projection 2010 | SS Pop Projection 2010 | No. of HBWWs 2010 |
|--------------------|-------------------|----------------------------|---|---------------------------------------|----------------------------------|
| 23. Quetta | 17.94 | 560307 | 901219 | 1802438 | 323357 |
| 24. Sibi* | 10.6 | 57826 | 77771 | 155542 | 16488 |
| 25. Lasbella* | 13.29 | 115424 | 155234 | 310468 | 41261 |

Total **381,106**

* For these cities government urban population figures were available and have been used. For all other cities only city population figures were available.

Annex 10c: Urban Provincial Growth Rate for Provinces of Pakistan

| Years | Punjab Population | Growth Rate % | Population Increase | Years | Sindh Population | Growth Rate % | Population Increase |
|-------|----------------------|------------------|------------------------|-------|---------------------|------------------|------------------------|
| 1998 | 22700000 | 3.31 | 751370 | 1998 | 14662000 | 3.44 | 504373 |
| 1999 | 23451370 | 3.31 | 776240 | 1999 | 15166372 | 3.44 | 521723 |
| 2000 | 24227610 | 3.31 | 801934 | 2000 | 15688096 | 3.44 | 539671 |
| 2001 | 25029544 | 3.31 | 828478 | 2001 | 16227766 | 3.44 | 558235 |
| 2002 | 25858022 | 3.31 | 855901 | 2002 | 16786002 | 3.44 | 577439 |
| 2003 | 26713923 | 3.31 | 884231 | 2003 | 17363440 | 3.44 | 597302 |
| 2004 | 27598154 | 3.31 | 913499 | 2004 | 17960743 | 3.44 | 617850 |
| 2005 | 28511652 | 3.31 | 943736 | 2005 | 18578592 | 3.44 | 639104 |
| 2006 | 29455388 | 3.31 | 974973 | 2006 | 19217695 | 3.44 | 661089 |
| 2007 | 30430362 | 3.31 | 1007245 | 2007 | 19878784 | 3.44 | 683830 |
| 2008 | 31437606 | 3.31 | 1040585 | 2008 | 20562614 | 3.44 | 707354 |
| 2009 | 32478191 | 3.31 | 1075028 | 2009 | 21269968 | 3.44 | 731687 |
| 2010 | 33553219 | 3.31 | 1110612 | 2010 | 22001655 | 3.44 | 756857 |

| Years | KPK Population | Growth Rate % | Population Increase | Years | Balochistan Population | Growth Rate % | Population Increase |
|-------|-------------------|------------------|------------------------|-------|---------------------------|------------------|------------------------|
| 1998 | 2973000 | 3.46 | 102866 | 1998 | 1516000 | 4.91 | 74436 |
| 1999 | 3075866 | 3.46 | 106425 | 1999 | 1590436 | 4.91 | 78090 |
| 2000 | 3182291 | 3.46 | 110107 | 2000 | 1668526 | 4.91 | 81925 |
| 2001 | 3292398 | 3.46 | 113917 | 2001 | 1750451 | 4.91 | 85947 |
| 2002 | 3406315 | 3.46 | 117859 | 2002 | 1836398 | 4.91 | 90167 |
| 2003 | 3524174 | 3.46 | 121936 | 2003 | 1926565 | 4.91 | 94594 |
| 2004 | 3646110 | 3.46 | 126155 | 2004 | 2021159 | 4.91 | 99239 |
| 2005 | 3772265 | 3.46 | 130520 | 2005 | 2120398 | 4.91 | 104112 |
| 2006 | 3902786 | 3.46 | 135036 | 2006 | 2224510 | 4.91 | 109223 |
| 2007 | 4037822 | 3.46 | 139709 | 2007 | 2333733 | 4.91 | 114586 |
| 2008 | 4177531 | 3.46 | 144543 | 2008 | 2448319 | 4.91 | 120213 |
| 2009 | 4322073 | 3.46 | 149544 | 2009 | 2568532 | 4.91 | 126115 |
| 2010 | 4471617 | 3.46 | 154718 | 2010 | 2694647 | 4.91 | 132307 |

Annex 10d: Number of Urban Home-based Women Workers

| | Urban Proj* 2010 | Sample Research* Cities Pop Proj 2010 | HBWW85* 2010 | % HBWW86* Provincial | No. of HBWW87* Province |
|--|-----------------------------|--|-------------------------|---------------------------------|------------------------------------|
| Punjab | 33553220 | 16332858 | 616997 | 3.8 | 1275022 |
| Sindh | 22001656 | 16484580 | 564583 | 3.4 | 748056 |
| KPK | 4471617 | 2328262 | 57643 | 2.5 | 111790 |
| Balochistan | 2694647 | 1134224 | 381106 | 33.6 | 905401 |
| Total Number of HBWW in all four provinces of Pakistan = | | | | | 3,040,269 |

Pakistan Urban Enumeration

Total Number of HBWW in Urban Pakistan: 3,040,269

* Urban Proj Pop 2010*: the total population in this column has been derived from projecting population for 2010 using 1998 urban population for each province and growth rate for each province as provided by Pakistan Statistical Year Book 1998 & 99, p. 12 and p. 14, respectively. The calculations have been shown in Annex 10c

* Sample Research Cities Pop Proj 2010: the totals in this column are based on total projected population of all research sample cities. The 1998 population and projected growth rate has been taken from www.census.gov.pk. Calculations have been shown in Annex 10c

* HBWW* 2010: The number of HBWW per province have been computed as a result of the enumeration of HBWWs. Computations are shown in Annex 10b

* % HBWW Provincial: Total percent of HBWWs derived by total number of HBWW (HBWW2010) divided by projected population 2010 x 100.

* No. of HBWW: Provincial percent of HBWW multiplied by 2010 population projection

Annex 11: Methodology for Computing Rural Population of HBWWs, %HBWWs, %HH with HBWWs

Step 1: Physical Counting of HBWWs in a Village

All households in every village were counted and checked for the presence of HBWW.

HHs with 1 HBWW: HHa

HHs with 2 HBWW: HHb

HHs with 3 HBWW: HHc

HHs with n HBWW: HHn

TotHHHBWWs = Total Number of HHS with HBWWs

Total Number of HHs checked for HBWWs = TotHHVa

Total Population of enumerated V = TotHHVa x Average rural HH size = TotVaPop
(Average rural HH size =8)

HHs with 1 HBWW: HHa x 1 = HHa

HHs with 2 HBWW: HHb x 2 = HHb

HHs with 3 HBWW: HHc x 3 = HHc

HHs with n HBWW: HHn x n = HHn

TotHBWWs = HHa + HHb + HHc + . . . + HHn

%HBWWsV1 = TotHBWWs x 100/TotVaPop

Step 2: Calculation of Percentage of HBWWs in D1 (%HBWWs)

%TotHBWWD1 = (%HBWWV1 + %HBWWV2 + %HBWWV3 + . . .
%HBWWV20) x 100/TotNoV

TotNoV = Total number of villages enumerated in any district, Province X (where Province X can be any of the four provinces of Pakistan). Please note that for rural enumeration, in each district, 20 villages were enumerated.

Step 3 Calculation of %HBWW in all Districts, Province X

%TotHBWWPX = %HBWW in all Districts, Province X

%TotHBWWPX = (%TotHBWWD1 + %TotHBWWD2 + . . . + %TotHBWWDn) x
100/TotDPX

ToTDPX = Total number of districts enumerated in Province X

Step 4 Calculation of percentage of Households with HBWWs in a Village, District and Province X

$$\%HHHBWWsV1 = \text{TotHHHBWWs} / \text{TotHHV1} \times 100$$

$$\%HHHBWWD1 = (\%HHHBWWsV1 + \%HHHBWWsV2 + \%HHHBWWsV20) / \text{TotNoV}$$

$$\%HHHBWWPX = (\% \text{TotHHHBWWD1} + \% \text{TotHHHBWWD2} + \% \text{TotHHHBWWDn}) / \text{TotDPX} \times 100$$

Step 5 Research District population projections 2010

In each province, research sample district populations as per 1998 census data were taken as base population.⁸⁸ Using 1981-98 Avg Annual growth rate⁸⁹, the 1998 rural population data provided by Population Census Organization was projected to 2010 rural population. (For example: Thatta 1998 Census population = 988,455 x 2.26% = 22339; 988,455 + 22339 = 1010794 = 1999 rural population. The calculation was repeated till year 2010, projecting Thatta District rural population 2010 as 1,292,488)⁹⁰

Step 6 Calculations for total number of HBWWs in each District

Each research district population projection 2010 was multiplied by the %HBWW per district (as per HBWWs rural enumeration in Annex 11a) to give the number of HBWW per district. (For example, DG Khan district: 2090468 x 8.63 = 180407 HBWWs in DG Khan district).⁹¹ The summation of HBWWs population for all research sample districts was presented in Annex 11d under HBWW 2010.

Step 7 Provincial Population Projection 2010

Calculation of provincial population projection 2010 was carried out by using the provincial rural population 1998 and multiplying it by the Average intercensal growth rate of provinces by rural areas, 1981-98.^{92,93} The provincial population projection 2010 for each province is presented in Annex 11d.

Step 8 Summations of Research District Populations

The 2010 population projections for each research sample district in each province were summed to provide Research District Projection Population.⁹⁴

⁸⁸ Taken from <http://www.census.gov.pk> accessed on April 20, 2010.

⁸⁹ *Ibid.*

⁹⁰ Derived computations using this formula are presented in Annex 11b under Population 2010

⁹¹ Derived computations using this formula are presented in Annex 11b under HBWWs NO.

⁹² Federal Bureau of Statistics. "Pakistan statistical yearbook 1998 & 1999". Federal Bureau of Statistics, Statistics Division, Government of Pakistan, November 1999, p. 12.

⁹³ Derived computations using this formula are presented in Annex 11c.

⁹⁴ Derived computations using this formula are presented in Annex 11d under Research District Pop Proj 2010

Step 9 Calculation of Percentage of Provincial HBWWs

The total number of HBWW in the research sample districts in a particular province was divided by the Projected Population 2010 of the province.⁹⁵ (For example in rural Sindh: $825530/8449685 \times 100 = 9.8$).

Step 10 Calculation of No. of HBWWs Province

The Rural Projection Population 2010 was multiplied by %HBWW Provincial.⁹⁶ (For example, for KP: $1988463 \times 2.8 = 55,677$, i.e. in rural KP there were 55,677 HBWWs).

⁹⁵ Derived computations using this formula are presented in Annex 11d %HBWW Provincial.

⁹⁶ Derived computations using this formula are presented in Annex 11d No. of HBWW Province.

Annex 11a: Rural Enumeration
Results of Rural Enumeration (District by Province): % of HHHBWs
(Percentage of Households with HBWWs) and % HBWWs
(Percentage of Home-based Women Workers)

Rural Enumeration

| Punjab | % HHHBWs | % HBWWs |
|---------------------------|-----------------|----------------|
| 1. Dera Ghazi Khan | 37.80 | 8.63 |
| 2. Multan | 26.02 | 4.64 |
| 3. Gujrat | 4.56 | 0.66 |
| 4. Sialkot | 14.88 | 2.61 |
| 5. Kasur | 13.87 | 2.94 |
| 6. Bhawal Nagar | 6.82 | 1.00 |
| 7. Chakwal | 4.13 | 0.60 |
| 8. Jhang | 13.47 | 2.18 |
| 9. Mianwali | 5.49 | 0.75 |
| Total Punjab Rural | 14.1 | 2.66 |

| Sindh | % HHHBWs | % HBWWs |
|-----------------------|-----------------|----------------|
| 10. Thatta | 29.59 | 4.83 |
| 11. Tharparkar | 36.94 | 7.46 |
| 12. Jacobabad | 38.54 | 10.00 |
| 13. Larkana | 41.85 | 10.42 |
| 14. Khairpur | 50.39 | 13.79 |
| 15. Nawabshah | 47.32 | 10.99 |
| 16. Total Sindh Rural | 40.77 | 9.58 |

| Pakhtunkwa | % HHHBWs | %HBWWs |
|-------------------------------|-----------------|---------------|
| 17. Charsadda | 8.73 | 1.85 |
| 18. Swabi | 22.19 | 5.67 |
| 19. Dir Lower | 12.76 | 1.85 |
| 20. Chitral | 19.52 | 3.98 |
| 21. Haripur | 17.58 | 3.19 |
| 22. Mansehra | 10.48 | 1.52 |
| Total Pakhtunkwa Rural | 15.21 | 6.02 |

Annexures

| Balochistan | % HHHBWs | %HBWWs |
|--------------------------------|-----------------|---------------|
| 23. Loralai | 20.01 | 5.52 |
| 24. Mastung | 39.57 | 9.28 |
| 25. Lasbella | 60.37 | 12.57 |
| Total Balochistan Rural | 40.0 | 9.12 |

**Annex 11b: Projected Population 2010 and
Number of HBWWs 2010 (Rural)**

| District* | Population 1998 | Growth Rate | Population 2010 | | % HBWW | HBWW NO. |
|---------------------|----------------------------|------------------------|----------------------------|---|---------------|---------------------|
| DG Khan | 1414279 | 3.31 | 2090468 | X | 8.63 | 180407 |
| Multan | 1802103 | 2.73 | 9039796 | X | 4.64 | 419447 |
| Sialkot | 2010152 | 2.46 | 2690798 | X | 2.61 | 702230 |
| Kasur | 1833484 | 2.63 | 2503624 | X | 2.94 | 73607 |
| Bahawalnagar | 1668646 | 2.41 | 2220612 | X | 1.0 | 22206 |
| Chakwal | 952033 | 1.99 | 1205988 | X | 0.6 | 7236 |
| Jhang | 2171555 | 2.16 | 2806347 | X | 2.18 | 61179 |
| Mianwali | 836610 | 2.35 | 1090968 | X | 0.57 | 8183 |
| Gujrat | 1480704 | 2.5 | 1991382 | X | 0.66 | 13143 |
| Total Punjab | | | 25,639,983 | | | 2,387,619 |

Sindh Rural Research Sample District Population Projections

| District | Population 1998 | Growth Rate | Population 2010 | | % HBWW | HBWW NO. |
|--------------------|----------------------------|------------------------|----------------------------|---|---------------|---------------------|
| Thatta | 988455 | 2.26 | 1292488 | X | 4.83 | 62427 |
| Tharparkar | 874464 | 3.13 | 1265791 | X | 7.46 | 94428 |
| Jacobabad | 1078181 | 2.04 | 1319465 | X | 10.0 | 131946 |
| Larkana | 1370054 | 3.14 | 1985469 | X | 10.42 | 206885 |
| Khairpur | 1181371 | 2.71 | 1628317 | X | 13.79 | 224544 |
| Nawabshah | 789174 | 1.63 | 958155 | X | 10.99 | 105301 |
| Total Sindh | | | 8,449,685 | | | 825,536 |

KP Rural Research Sample District Population Projections

| District | Population 1998 | Growth Rate | Population 2010 | | % HBWW | HBWW NO. |
|-----------------|----------------------------|------------------------|----------------------------|---|---------------|---------------------|
| Charsadda | 829513 | 2.88 | 1144950 | X | 1.85 | 21182 |
| Swabi | 847590 | 2.96 | 1179947 | X | 5.67 | 66903 |
| Dir Lower | 673314 | 3.42 | 1008027 | X | 1.85 | 18649 |
| Chitral | 288067 | 2.52 | 388326 | X | 3.98 | 15456 |
| Haripur | 609493 | 2.19 | 790441 | X | 3.19 | 25215 |
| Mansehra | 1091463 | 2.4 | 1417053 | X | 1.52 | 21539 |
| Total KP | | | 5,928,744 | | | 168,944 |

Balochistan Rural Research Sample District Population Projections

| District | Population 1998 | Growth Rate | Population 2010 | | % HBWW | HBWW NO. |
|--------------------------|----------------------------|------------------------|----------------------------|---|---------------|---------------------|
| Loralai | 262571 | 1.4 | 310243 | X | 5.52 | 17126 |
| Mastung | 140514 | 1.31 | 175657 | X | 9.28 | 16301 |
| Lasbella | 197271 | 3.03 | 273945 | X | 12.57 | 34435 |
| Total Balochistan | | | 759,845 | | | 67,682 |

Annex 11c: Provincial Growth Rate (Rural)

| Punjab Rural | | Growth Rate | Sindh Rural | | Growth Rate | | |
|---------------------|----------|--------------------|--------------------|------|--------------------|------|--------|
| 1998 | 49885000 | 2.24 | 1117424 | 1998 | 15329000 | 2.09 | 320376 |
| 1999 | 51002424 | 2.24 | 1142454 | 1999 | 15649376 | 2.09 | 327072 |
| 2000 | 52144878 | 2.24 | 1168045 | 2000 | 15976448 | 2.09 | 333908 |
| 2001 | 53312924 | 2.24 | 1194210 | 2001 | 16310355 | 2.09 | 340886 |
| 2002 | 54507133 | 2.24 | 1220960 | 2002 | 16651242 | 2.09 | 348011 |
| 2003 | 55728093 | 2.24 | 1248309 | 2003 | 16999253 | 2.09 | 355284 |
| 2004 | 56976402 | 2.24 | 1276271 | 2004 | 17354537 | 2.09 | 362710 |
| 2005 | 58252674 | 2.24 | 1304860 | 2005 | 17717247 | 2.09 | 370291 |
| 2006 | 59557533 | 2.24 | 1334089 | 2006 | 18087538 | 2.09 | 378030 |
| 2007 | 60891622 | 2.24 | 1363972 | 2007 | 18465568 | 2.09 | 385930 |
| 2008 | 62255595 | 2.24 | 1394525 | 2008 | 18851498 | 2.09 | 393996 |
| 2009 | 63650120 | 2.24 | 1425763 | 2009 | 19245494 | 2.09 | 402231 |
| 2010 | 65075883 | 2.24 | 1457700 | 2010 | 19647725 | 2.09 | 410638 |

| KP Rural | | Growth Rate | Balochistan Rural | | Growth Rate | | |
|-----------------|----------|--------------------|--------------------------|------|--------------------|------|--------|
| 1998 | 14582000 | 2.62 | 382048 | 1998 | 4995000 | 1.84 | 91908 |
| 1999 | 14964048 | 2.62 | 392058 | 1999 | 5086908 | 1.84 | 93599 |
| 2000 | 15356107 | 2.62 | 402330 | 2000 | 5180507 | 1.84 | 95321 |
| 2001 | 15758437 | 2.62 | 412871 | 2001 | 5275828 | 1.84 | 97075 |
| 2002 | 16171308 | 2.62 | 423688 | 2002 | 5372904 | 1.84 | 98861 |
| 2003 | 16594996 | 2.62 | 434789 | 2003 | 5471765 | 1.84 | 100681 |
| 2004 | 17029785 | 2.62 | 446180 | 2004 | 5572446 | 1.84 | 102533 |
| 2005 | 17475965 | 2.62 | 457870 | 2005 | 5674979 | 1.84 | 104420 |
| 2006 | 17933835 | 2.62 | 469867 | 2006 | 5779398 | 1.84 | 106341 |
| 2007 | 18403702 | 2.62 | 482177 | 2007 | 5885739 | 1.84 | 108298 |
| 2008 | 18885879 | 2.62 | 494810 | 2008 | 5994037 | 1.84 | 110290 |
| 2009 | 19380689 | 2.62 | 507774 | 2009 | 6104327 | 1.84 | 112320 |
| 2010 | 19888463 | 2.62 | 521078 | 2010 | 6216647 | 1.84 | 114386 |

Annex 11d: Number of Rural Home-based Women Workers

| | Provincial Pop Proj 2010* | Research Districts Proj Pop 2010* | HBWW 2010 | % HBWW provincial | No. of HBWW Province |
|--------------------|--------------------------------------|--|------------------|------------------------------|---------------------------------|
| Punjab | 65075883 | 25639987 | 2387619 | 9.3 | 6052057 |
| Sindh | 19647725 | 8449685 | 825536 | 9.8 | 1925477 |
| KPK | 1988463 | 5928745 | 168944 | 2.8 | 55677 |
| Balochistan | 6216647 | 759845 | 67862 | 8.9 | 553281 |
| Grand Total | 92928718 | 40778266 | 3449961 | 30.8 | 8586492 |

Patriarchy has been an overarching theme within Roots since its inception and women rights has been addressed directly. The first issue the organization started work on was the impact of Neoliberal policies on home-based women workers. The research study “Unacknowledged Treasures: the Home-based Women Labor in Pakistan” is a humble contribution in ensuring that this sector of the women labor force get due recognition as a bulwark of Pakistani society and the labouring class.

The research has highlighted the fact that home-based work, an oppressive and exploitative form of work, emanates from the structural issues embedded in the globalization/neoliberal policy framework. It is clear that the capitalist enterprise has cleverly learnt to use the semi-feudal and patriarchal forces to aid and abet the formal and informal policies, practices, cultural and religious norms to subjugate and bond labor in general, and women labor in particular. Home-based work is a vile example of the atrocities of globalization. No doubt that a strong state intervention is needed to promote pro-people policies which can push back neoliberal policy framework to provide a socially and economically just framework which would allow recognition and formalization of the home-based sector, especially for women labor.

Roots for Equity was formed in 1997 for working on issues around globalization, to assess its impact on urban and rural working communities, and providing strategic assistance to develop long-term self-sufficiency in communities.

Roots for Equity is committed to highlighting the plight of the most vulnerable, marginalized communities which include religious minorities, women and children in the rural and urban sector, as well as providing interventions which could help them to increase their economic and political rights to demand a standard of living considered appropriate by the International Human Rights Charter.

Roots for Equity has basically worked at three levels:

- (i) Action research on issues and impacts of globalization;
- (ii) Awareness raising and resistance at the local, national and international level using action research and publications, international networking and mobilizing communities on ground;
- (iii) Providing direct strategic assistance to communities faced with harsh economic, political and social realities of their system.

This three-pronged approach has proven successful in allowing Roots for Equity to be well grounded in the communities where it has been working.

The most important change for Pakistan is to ensure a people driven base for the social and economic development of the country. This is indeed a huge change which is not possible without mobilization of communities themselves. Roots for Equity believes that only socially conscious and politically active communities can demand and achieve social and economic justice. Roots remains committed to being an active part of communities and working with them to achieve political, social and economic justice.